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# Tim Evangel

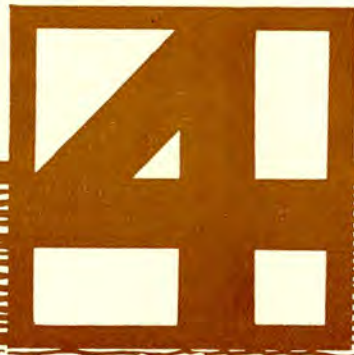
Foursquare Revivalist

February 11th, 1938.

## THE VIRGIN BIRTH

(see page 88)

Registered at the G.P.O. as a Newspaper.





# The Elim Evangel

AND FOURSQUARE REVIVALIST

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

Principal George Jeffreys (President)

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General Headquarters:

20, Clarence Road, Clapham Park, London, S.W.4.

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# 4 Coming Events 4

**BARKING.** February 10, 17, 24 and March 3. Elim Hall, Ripple Road. Series of Bible Studies on The Holy Spirit, by Pastor E. C. W. Boulton.

**BEGONTREE.** February 27. Christian Temple, Green Lane. Visit of Ilford Quintette at 6.30 p.m.

**BUCKFIELD.** March 6. Elim Foursquare Mission Hall, Broad Street. Visit of Pastor G. H. Thomas.

**GREENOCK.** March 9—14. Spring Convention, Elim Tabernacle, Bellevue Street. Speakers include: Pastors W. G. Hawkins and L. Newsham. Convener: Pastor A. J. K. Magee.

**GUILDFORD.** February 27th. Ward Street Hall, Ward Street. Visit of Pastor E. C. W. Boulton.

**HAYES.** Regular Foursquare Gospel Services are now held in the Albert Hall, Albert Road: Sundays, 6.30 p.m. Will interested friends in the district communicate with Mr. A. Paintin, "Elim," Church Road, Hayes, Middlesex.

**LEEDS.** Now in progress; Foursquare Gospel Church, Bridge Road, off Lady Lane. Revival and Healing Campaign by Pastor W. E. Smith.

**OXFORD.** February 27. London Crusader Choir will visit H.M. Prison at 3 p.m. and conduct service at St. Matthew's Church, 6.30 p.m.

**SWANSEA.** February 6—17. Elim Tabernacle, Alexandra Road. Campaign by Pastor D. A. Vanstone.

**WOOD GREEN.** February 8, 15, and 22. Brook Hall, Brook Road, Mayes Road. Series of special addresses on The Work of the Holy Ghost, by Pastor E. C. W. Boulton.

**WOOLWICH.** February 13. Elim Hall, Crescent Road, corner of Burrage Road. London Crusader Choir. 6.30 p.m. (Maidstone Prison, 2.30 p.m.).

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# The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XIX., No. 6

FEBRUARY 11, 1938

Fridays, Twopence

Christian Biographical Series.

## George Muller of Bristol (No. 2)

HIS PECULIARITIES.

By Principal P. G. PARKER

**F**ROM the world's standpoint, and from the average Christian's standpoint, Mr. Muller held strange views and did peculiar things.

1. *He resigned from the London Jewish Society because he objected to being under the control of man.*

Yet he established Orphan Homes and a Scriptural Knowledge Institution which were both under control of man—himself! Ah, yes—but God controlled him. But so may God control a society—an association of Christian men in the work of the Lord. Let us then be careful to hold balanced views. Let us refuse any control which removes us from the control of the Holy Spirit. But we can safely accept a measure of guidance and control when God is in control of those who are guiding us. Each one must be fully persuaded in his own mind. Paul exercised a measure of control over Timothy but he did not press it beyond Timothy's conscientious conclusions.

2. *He commenced a Church without any rules.*

An extract from his diary says: "August 13th, 1832, was a memorable day. On that evening at Bethesda Chapel, Mr. Muller, Mr. Craik, one other brother, and four sisters—only seven in all—sat down together, uniting in Church fellowship 'without any rules—desiring to act only as the Lord should be pleased to give light

**THROUGH HIS WORD.'"**

Reading this one might argue that a Church should have no rules. But that would be a great error. It was not long before Mr. Muller and the others established rules. The truth was that the churches generally had got into such an oppressed condition by unscriptural rules that the only thing to do was to start from the commencement again and build up a scripturally controlled Church. Mr. Muller saw that where God says "must" we must say "must," and that where God says "must not" we must say "must not." So "Bethesda" became a Church ruled by the Bible and the implied principles of the Bible.

3. *He refused to take any fixed salary.*

The reasons he then gave were quite suitable under the circumstances, but even the method he adopted can have its abuses. A box was placed at the back of the Church to receive gifts for his personal support. This worked very well with Mr. Muller, for all surplus he gave to the work of the Lord. But other instances have arisen where the pastor has received large gifts and the Church itself run into debt. The difficulty can be met by the Church promising a minimum which she knows she can afford, and fixing a maximum above which the pastor cannot go. It is the pastor's duty to see that the Church does not get into debt by supporting him. At the same time it is

### THE CHURCH'S BUSINESS

to see that they are faithful in the support of their pastor. The fixing of a maximum and either no minimum or a low minimum safeguards the situation.

4. *He did not make known the needs of the Orphan Homes which he established. The needs were made known to God alone.*

This was good and beautiful, and essential for the creating of a testimony that God hears and answers prayer.

But the carrying on of a Church and a movement like the Orphan Homes should not be confused. The Orphan Homes was a *private* work established for a special purpose. The Church is a *brotherhood* and *sisterhood* of believers, and the needs of the Church should be made known to the whole company. All who have fellowship in worship should share fellowship in support.

5. *Mr. Muller would on no account go into debt.*

Acting on this some earnest Christians have criticised loans from building societies and such like in the building of churches. But there is a distinct difference. A debt is owing people money which they are anxious

to (or due to) receive back. But a building society is not such. It *wants* to put out its money at a certain rate of interest.

#### ITS GREAT PURPOSE

in receiving an annual repayment is in order that the loan shall decrease as the lapse of time decreases the value of the property.

So that our views may be correctly balanced it should be said that toward the close of Mr. Muller's life he did overdraw at the Bank to the extent of three or four thousand pounds on the strength of security in the value of the property. Personally, I am glad the Lord permitted him (or necessitated him) doing this, because it shows that well-secured loans are not necessarily against God's will. Seeing that many of God's people do not save why should we not use neutral money (bank money, building society money, etc.),

in the extension of God's work? It is *using* the world, but not *abusing* it (I. Cor. vii. 31).

6. *Mr. Muller wore clerical (or at least semi-clerical) attire.*

The movement which, under God, he so greatly helped to form—the Brethren—feel that this was peculiar and do not follow his example. But it is interesting as a proof that Mr. Muller did not consider such attire a relic of Romanism, but just a simple sign that he was giving his whole time to the service of Christ and would gladly minister to the needs of seeking souls.

It is also of much interest to know that Mr. Muller gladly ministered in other Churches provided his reasonable liberty was not curtailed.

(*Next week, D.V., The Growth of the Children's Work.*)

## “We See Jesus”

By JOHN D. ENGELS

*We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man.—Hebrews ii. 9.*

**W**E live in a day in which this old world of ours is plunged into trouble and unrest. Surely it is a world in which hopelessness, doubts, and fears abound on every hand. The clouds are growing darker and darker. The signs are more ominous each day. The world is looking with eager eyes for a superman to lead it out of chaos and despair.

In the midst of discouragement, present world prejudices, increasing apostasy, and the fast-rising tides of infidelity, the cry goes forth, “Is there no solution for the world's problems? Is there no remedy for all the ills that beset the human race?” Statesmen and other leaders in the world's affairs have set forth their remedies in which they have hoped to usher in a better world, but, alas, the world's problems remain unsolved, for man is unable to discover a way out. Then there is no hope? Ah, yes, for we see One in whom the world does not recognise the remedy for all its ills. “We see Jesus.” Not the man-made Jesus of Modernism, whom the world recognises merely as a great philosopher and teacher, an ideal example, whose death was the death of a martyr faithful to a cause and nothing more. He was all this, and yet more—we see Jesus as very God and very man. The birth of this man called Jesus was supernatural. The humanity which the

#### ETERNAL SON OF GOD

took upon Himself was created by the Holy Ghost. He was a real man because He was born of a woman, and yet He was the sinless and spotless Lamb of God because He was conceived by the Holy Ghost. He lived in poverty and was reared in obscurity. He did not travel extensively. Only once did He cross the boundary of His own country, and that was during His exile in childhood. He possessed neither wealth nor influence. In infancy He startled a king. In childhood He puzzled the doctors. In manhood He ruled the course of nature. He walked upon the billows as if they were pavement, and hushed the sea to sleep.

We see Him as He mingled with the multitudes, moved with compassion. He healed the sick and the broken-hearted. He stands forth upon the highest pinnacle of heavenly glory, proclaimed of God, acknowledged by angels, adored by saints, and feared by demons, as the living, personal Christ.

In speaking of Him I wish that we might see Him as He chooses His disciples from among the multitudes of the people whom He came to save. They were called according to His purpose, just as we are all called, just as every true follower of the Lord will ever be called. We are called for a special purpose. God chooses the instruments best fitted for His purpose, even when He takes the weak things of the world to confound the mighty. That some of His disciples were weak in the faith we all know, for in

#### THE HOUR OF TRIAL

“all forsook Him and fled.” And yet through grace they were made foundation-stones in the great spiritual building.

We see His humiliation. Let us see Him in His great condescension. It was one great descent from heaven's glory to a manger in a stable, from the height of glory to the depth of humiliation, from prominence to obscurity, from riches to poverty. He was poor, for on one occasion, as He saw the birds flying and the foxes running, He said, “The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head” (Matt. viii. 20). On one occasion He needed a little money to pay His taxes, but He had to perform a miracle to get it. At Calvary where He died, the world soon rushed in to take inventory of His possessions, but found only the seamless robe, the garment which He wore.

We see Jesus in His purpose, His objective, and it was a stupendous one. It was purposed in the mind of God long before the foundation of the world. Consider the novel method He used. He did not rely on the printing press to create public sentiment in His

favour, nor did He amass a strong army to be hurled against a weaker one. Jesus Christ did not rely on force in accomplishing His purpose. Neither did He rely on organisation, education, or reformation, but upon one intangible thing, namely truth.

We see His exaltation. We see Jesus in His suffering and death. We follow Him as

#### HE GOES TO GETHSEMANE,

on up to Pilate's judgment hall, and from there the "Sinless One" is led away to Calvary. His was an early death, a voluntary death, a victorious death. In His resurrection He comes forth the mighty Conqueror over death, sin, hell, and the grave—a glorified, a risen Christ. The great plan of salvation that had been in the mind and purpose of God before the foundation of the world is now finished. After forty days of resurrection life, He takes a few of His followers to the top of Mount Olivet. Here He speaks His final words to them, and while they behold Him, He is taken up, and a cloud receives Him out of their sight. He climbs the invisible stairway back to glory. We see Jesus in His coming again. He is coming again just as surely as He walked the streets of Palestine, just as surely as He climbed that invisible stairway to glory. The promise was given to the disciples that this same Jesus would come again in like manner as they had seen Him go into heaven (Acts i. 11).

As we have our eyes centred on Jesus, let us "press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. iii. 14). We are the aggressors in this spiritual conflict. We sing that old hymn, "Hold the fort." We should do more than hold the fort, we should be advancing. When the children of Israel were in the wilderness forty years, they were

#### UNDER DIVINE COMMAND

when to march and when to halt. It was not God's purpose that the tabernacle should remain stationary. Nor was it ever intended that God's work should be stationary, but always advancing.

It was a passion for China's lost millions that made Hudson Taylor the great pioneer and builder. Through tears, he had a vision of the spiritual needs of the

world. Jesus Christ too, saw the spiritual needs of the world through tears, for He wept over Jerusalem. For the cause of Christ "let our eyes be ever on the great undone. Let us never be content to rest in the achieved. By faith we stand. By faith we shall advance."

Paul had an experience of constant victories, although his trials were violent and afflictive. "When He hath tried me, I shall come forth as gold." Paul was gold tried in the fire. He suffered beatings, stonings, betrayals, and shipwrecks, but he stood like a true veteran, for he "endured as seeing him that is invisible." Moses endured during the one hundred and twenty years of his pilgrim journey. How? In the only way we shall ever endure—"We see Jesus crowned with glory and honour."

A saint of God with his eyes fastened on Jesus said: "We must fix our eyes upon Jesus that we may learn the kind of persons we must be. We must study Jesus' ways that we may follow His methods. We must share the quiet hours with Jesus that we may

#### LEARN THE SECRET

of His power. We must go with Jesus as He mingles with the people of every condition that we may catch His passion for people. We must claim Jesus' steadfastness that we may not falter in the presence of opposition bent on our defeat. We must bear the cross with Jesus that we may practise the sacrificial life."

In these days of difficulty and discouragement, when strong men and women become pessimists and are driven to despair and death, we must be strong; we must be courageous. Our faith must not weaken, we must not falter. In the name of our God we will set up our banners and move forward. We are in a war begun by Him against the Devil and his works, a war in which there is no discharge until the kingdom of darkness is utterly destroyed and the kingdom of God and of His Christ is universally established in its place.

Some of us may serve as missionaries, pastors, evangelists, or teachers, but whether God has called us to the homeland, or to blaze trails in Africa, India, or China, as we carry the blood-stained banner of the Cross, remember, the battle is not ours but God's. Therefore, we shall not weaken; we shall not falter; we shall not fail, for "we see Jesus."



Conducted by Pastor DAVID A. VANSTONE  
THE WRECK AT SWANAGE

DEAR BOYS AND GIRLS,

The other day I read a magnificent story of heroism. I thought you might like it too, so here goes.

No doubt some of you know Swanage. Just west of Chapman's Pool lie those dangerous rocks called Kimmeridge Ledge. One night early in January, 1920, the steamship *Trevial* was on her maiden voyage from Calcutta to Dundee, with a cargo of jute and manganese. At 9 o'clock at night before a terrible gale and heavy sea she drove on Kimmeridge Ledge. She sent out wireless messages and burned flares, in reply to which a tug put out from Portland, but could not get near her and had to return. Next morning two tugs and the Weymouth lifeboat went out, but by this time the gale had risen to a hurricane. The lifeboat herself was nearly swamped, and after beating about all day, made Poole at half-past nine at night, her crew utterly exhausted. Meanwhile, despairing of any out-

side help, the officers and crew of the *Trevial* launched two boats but both were soon swamped by the gigantic seas and 36 men were drowned.

The seven survivors said that they, too, would have perished but for the Rector of North Matravers, a tiny hamlet close to Chapman's Pool. Wading into the raging surf up to his shoulders, he stood holding tight to a big rock; then as the waves swept one man after another past him he caught hold of the man and held him tight, so saving him from being dragged out again by the backwash.

"You see," went on the narrator, "he couldn't have done it unless he had held on to the rock. That kept him safe; and being safe himself he was able to save others."

If you know the Saviour as your Saviour, you are safe; but what are you doing to help others? In your school, your home, your office, there are others being swept back to destruction by the "backwash" of temptation and sin. Are you too lazy, too selfish or too weak and fearful to seek to save them? Did God save you so that you could say with a superior smile: "Poor chap, he's so weak and dreadfully sinful!" No! Hold on tight to the rock and grab hold of him! That is what love means—the love which the Lord Jesus showed to us when He even laid down His life for His enemies! Let us copy Him, even though it means danger and difficulty. Remember the heroic Rector too, and as the Book has it, "Go and do thou likewise." Goodbye—and be good! BIG BROTHER DAVID.

# "This Do in Remembrance of Me"

By Pastor J. C. CARISS

WE have often heard the Communion Table of our Lord referred to as the "Passover Feast." A careful study of Luke xxii. 17-20, however, will show that this cannot be correct. The Lord and His disciples had already partaken of the Passover, when He said to them, after giving them the bread, "This is My body, which is given for you: this do in remembrance of Me." Verse 20 makes this very clear when it says, "Likewise the cup after supper, saying, This cup is the new testament in My blood, which is shed for you." The "supper" the Lord here mentioned cannot be other than the Passover, of which He had just said in verse 15, "With desire I have desired to eat this Passover with you before I suffer." It is essential that we should realise this. "Passover" and "Communion" are closely related, indeed inseparable, but they are not the same.

The Feast of the Passover had great significance for the Israelites. It carried them back in imagination to that memorable night in Egypt when their forefathers, sheltered by the blood of the slain paschal lamb were saved from the destroying angel. It prevented them from ever forgetting that mighty deliverance. Had they ever been tempted to do so, in the hurry and business of the year, the Passover Feast as it came round, caused them to pause again, and remember what God had done on that occasion. And furthermore, Passover pointed them to the day when in fulfilment of His promise, God would provide a Saviour. A Saviour, of whom the paschal lamb had been but a type, a Saviour who should provide means of salvation for the whole world.

As the disciples sat with their Lord in that upper room, the Lamb of God was about to be offered. Once this Passover was gone, they would never be able to look forward again to the fulfilment of that promise. Next time the feast came round it would be an accomplished fact. Knowing this, the Master instituted the Communion service. Like the Passover, it was to be a feast of remembrance. But whereas Passover took the Israelites back to Egypt, this was to take believers back to Calvary. Disciples, as they partook of the emblems, were to do so in remembrance of Him. They were to dwell in thought upon the Cross, and seek to appreciate its significance. Nor was this all. As the Feast of Passover pointed forward to the coming of the Saviour, so the Communion was to speak of His coming the second time to take His own to be with Him for evermore.

What a privilege for us to come to such a feast! A feast where rich and poor, high and low, black and white, Jew and Gentile meet as equals in His sight. There is no class distinction at the Communion Table. As we gather there we are truly "all one in Christ." It is not our merits, either temporal or spiritual, which admit us to the feast, but the fact that through simple faith in Him, we have been washed in His blood, and made partakers of salvation. There is a tendency in this world of rush and bustle that thoughts of Jesus should be crowded out, which is all the more reason why at every opportunity we should obey His command and partake of the emblems in remembrance of Him.

## ?Who? and What?

By Pastor JOSEPH SMITH

What Became of the Seven Churches of Asia? (continued)

**Sardis** (Rev. iii. 1-6). "This city was the capital of the ancient kingdom of Lydia, one of the provinces of Asia Minor, and was situated at the foot of mount Timolus, in a fine plain watered by the river Pactolus, famous for its golden sands. It was the capital where the celebrated Croesus, proverbial for his wealth, reigned. It was taken by Cyrus (B.C. 548), when Croesus was king, and was at that time one of the most splendid and opulent cities of the East. It subsequently passed into the hands of the Romans, and under them sank rapidly in wealth and importance. In the time of Tiberius it was destroyed by an earthquake, but was rebuilt by order of the emperor. The inhabitants of Sardis bore an ill repute among the ancients for their voluptuous modes of life. Perhaps there may be an allusion to this fact in the words which are used to the church there: "Thou hast a few names even in Sardis which have not defiled their garments." Successive earthquakes, and the ravages of the Saracens and the Turks, have reduced this once celebrated city to a heap of ruins, though still exhibiting many remains of former splendour. The name of the village which now occupies the place of this ancient capital is Sart. It is a miserable village, comprising only a few wretched cottages, occupied by, Turks and Greeks. There are ruins of the theatre, the stadium, and of some ancient

churches." (Notes on the New Testament by Albert Barnes).

The Rev. J. Hartley, in regard to these ruins, remarks: "The ruins are, with one exception, more entirely gone to decay than those of most of the ancient cities which we have visited. No Christians reside on the spot: two Greeks only work in a mill here, and a few wretched Turkish huts are scattered among the ruins. We saw the churches of St. John and the Virgin, the theatre, and the building styled the palace of Croesus; but the most striking object at Sardis is the temple of Cybele." As the seat of a Christian church, it has lost all it had to lose—the name.

It is interesting to know that chestnuts were first produced in the neighbourhood of Sardis. The art of dyeing wool is also said by Pliny to have been invented there. It was in Sardis that the metal *electrum* was procured. It is also said that silver and gold coins were first minted there. Sardis was from very early times a commercial mart of great importance, being situated on the great land-route between Persia and Rome. Through its market-place flowed the Pactolus over sands rich in gold. There the class of stationary traders as contradistinguished from the travelling merchants first arose. So even we in 1938 have a connection with Sardis in these things which are common amongst us.

The massive temple of Cybele still bears witness in its fragmentary remains to the wealth and architectural skill of the people that raised it. Mr. Cockerell, who visited it in 1812, found two columns standing with their architrave, the stone of which stretched in a single block from the centre of one to that of the other. This stone, although it was not the largest of the architrave, he calculates must have weighed 25 tons. The diameters of the columns supporting it are 6 feet 4½ ins. at about 35 feet below the capital.

*Our Men and Their Ministry—No. 16.*

## A Sacred Vow Fulfilled



Pastor  
S. Hillman

SEVERAL years ago a man lay on his deathbed. All the children were gathered around to receive the father's blessing and to hear his exhortation, for he was a child of God and a local preacher. Individually they heard the "Goodbye" and they each one had to answer the question, "Will you fight beneath the banner of Christ and meet me in heaven?" He went to be with Christ which is far better.

Each one of those children had answered yes. Was the promise kept? We cannot speak for all, for we know full well how families scatter and the difficulty in keeping check, but we can follow one member of that family,—a daughter, and confess—the promise was not kept. In this case God was not to be robbed of the vow made to Him, and His method of working reminds us of how "God works in a mysterious way His wonders to perform."

Several years have passed, the vow remains unpaid, the daughter is brought to another deathbed scene, this time her own child. "No hope," the doctor had said. Frantically the mother

### TURNED TO GOD,

remembering the broken promise. "God, spare my child, I'll serve Thee and train the child to serve Thee, too." God answered that prayer as He answered a similar petition in the Old Testament days. The child was spared and, true to promise, was sent to Sunday school. Unfortunately the talks were anything but scriptural, consequently very little progress was made that way in the knowledge of the Saviour.

Then came the difficult years of the 'teens, when youth usually claims to "know all" and needs no advice or guidance. But we must not forget, the lad was given to God and He was well able to claim that which was His own. Thus it came to pass that Sidney Hillman surrendered to the claims of the gospel in the Public Baths' Hall, Barking, under the ministry of the Principal. Perhaps it would be more correct to say that he received the assurance that night, for it is in this connection that a rather unique thing happened. "That shows," says our brother, "that

### HIS OLD MASTER

did not intend to let him go too easily." Some two or three weeks previously he went to some revival meetings and made a public decision for Christ, but there was no instruction given to those who raised their hands: this left our brother unsettled and uncertain. Imagine his consternation when it was announced that

the evangelist was leaving the town that he might conduct services in another, several miles distant. Assurance was the need of this soul at this time. The blessings of God had been described, only the seekers had not been told how to obtain, this left the mind in a worse state than before, and an earnest inquirer

will not let things slip away so easily, so we find our brother in the first meeting in the strange town, and the first to make another decision for Christ. The same thing happened again—no instruction, no assurance. We can picture him being sick of it all! "Perhaps," his thoughts ran, "I should give up smoking, pleasure, anything to get this

### PEACE OF MIND,

anything is worth trying!"

He found it easy to throw away a packet of cigarettes after he had just enjoyed one, but a few hours later he was found making a bee-line for the nearest tobacconist. Will God reject an earnest seeker? Never has it been known.

Principal Jeffreys at this time commenced a campaign in Barking. For the third time Sidney Hillman made a public decision. This time the converts were invited to the inquiry room, and this time assurance was given; uncertainty gave place to certainty. "I never," says our brother, "when talking of my conversion, fail to mention that when I took my place again in the congregation that night, a man placed his hand on my shoulder and said, 'God bless you, you have taken the greatest step in your life. The next is water baptism.' His encouragement meant much to me. God bless him! Neither do I fail to mention and commend the thoroughness in that first Elim meeting in dealing with those anxious to meet God."

Unconscious that one day he would receive an opening into the Elim ministry, he literally threw himself into all

### CRUSADER ACTIVITY,

hardly a meeting missed. Enthusiastic in the open air, a leader in the Lodging House and Workhouse Band, a speaker at Crusader week-ends, a helper in the scrubbing meetings, he liked to have "a finger in everything." Surely this was a preparation for that more responsible work which was to follow—the work of an Elim minister.

*Among Pastor S. Hillman's appointments have been Battersea, Knottingley, Gloucester, Coulsdon, Barnsley, and also for a time he was the assistant minister at Belfast (Ravenhill Road).—ED.*



# Critical Comments on Current Concerns

By "PURITAN"

**All At Sea.** A fortnight ago I described the Church of England, as portrayed in the recent Doctrine Report, as "a ship in distress." The following is taken from a leading article in "The Times" last week:—

"A stranger attending a Sunday morning service in an Anglican Church cannot tell in what type of service he may be asked to participate. We may find that the parson, as a supporter of the 'Western Use,' has replaced the Prayer Book by the Roman Missal. More often he will find that the form used is an eclectic blend of the two. *There are reported to be Anglican Churches where the Mass is said in Latin* (italics ours). There are certainly churches where the worshipper cannot detect whether Latin or English is used, because the officiating minister is deliberately inaudible. At the other extreme he may find the Prayer Book edited to suit views of an ultra-Protestant kind, or the prescribed forms replaced by extempore devotions."

This is a true and sad description of the havoc that has been wrought in the Church by the teachery and dishonesty of what is falsely called Anglo-Catholicism. The following words should cause us to think. They were spoken to the Islington Clerical Conference by the Rev. J. M. Hewitt. "The menace of the Romeward Movement in the National Church was a challenge to all who esteemed the principles of the Reformation as a precious heritage."

Every Church of England minister has solemnly and publicly sworn before God and man to carry out his ministry according to the Prayer Book and the Thirty-nine Articles. To any sane man these are clear. They were the emphatic repudiation by the Reformers of the corruptions and superstitions of Rome. Yet these men take Protestant money, and do the Pope's work. When the leaders of religion are so unblushingly dishonest can you wonder at the decay of the nation's morals?

**Some More Belloc Inventions.** One writer said, concerning Hilaire Belloc, the popish historian, that "when he cannot find history to support his theories, he invents it." Dr. Coulton of Cambridge certainly showed up his erroneous writings. Now, in the popish paper, "The Universe," for January 28th, Belloc says: "The only permanent force opposed to Communism to-day is the Catholic Church. . . . I say again, when we are dealing with moral forces, Communism can only be met by the doctrines and atmosphere of Catholicism." He then goes on to argue that the stumbling-block to the "Reds" in France is the Catholic Church. Then comes this choice bit. "The French nation was in a special sense made by the Catholic Church." Quite true! And what did the popish system make the French nation? The answer is: A people that groaned for ages under an unbearable tyranny, and at last blazed out into the ghastly French Revolution. 30,000 priests were slain. Religion was crushed, and Atheism enthroned. France became a nation noted for immorality. To-day, France is practically atheistic. If Mr. Belloc would take the trouble to think a little more deeply, he would ask himself, "In what lands is the menace of Communism arising?" Perhaps he would be astonished to find that it is in those very lands that have their roots in the superstitions of popery. Protestant England does not face the prospect of a Communistic revolution, but most Catholic Spain is in the throes of it, and Italy is only kept from it, not by the "righteous influence of the Church," but by the terror of Mussolini. What does this imply? Simply this: That there is something about the Roman system that foment the spirit of rebellion, and the time must come when people can bear her heavy yoke no longer.

**Which reminds me** of the words of a late Premier of France, M. Clemenceau, when addressing the French Chamber. "If the Roman Catholic Church is the Church of Christ, then, instead of founding a brotherhood of love, Christ has only succeeded in founding a Society of cruelty

and blood." True! But we thank God, that Rome is not the Church of Christ. Rather she is the Mother of Harlots which has made the earth drunk with the blood of the saints.

**The "Peaceful" Church.** Speaking in London last week after his visit to Spain, Hannen Swaffer declared:

"I passed Church after Church (popish) from which civilians had been shot down, churches in which lists of people who were to be killed when the insurgents won were discovered." And yet the papists talk of the sacrilege of the "Reds" in destroying the churches, when they were nothing more, in many cases, than munition dumps and shooting grounds for Franco's forces.

**The Nonsense of the Wise.** It is amusing what nonsense educated men can talk. In the speech above referred to,

Hannen Swaffer said: "Spiritualists knew that the Bible was no more a reliable book than any other writing." The "Psychic News," reporting his speech, said, "He likened it to a collection of miscellaneous writings that might to-day survive a great fire—for instance, bits of Shakespeare's plays, perhaps a page of the "Daily Mail," and a few pages of Bradshaw's railway guide, together with a sonnet by Keats and part of the work of H. G. Wells."

Really, that made me laugh so much that I wondered what "spirit" told Swaffer that. But seriously, one can always reason with an opponent who takes an intelligent stand, but when such utter foolishness as that is put forward, one feels that argument is impossible. However, here is a challenge for Swaffer. Let him bring his collection of fairy tales together, and I guarantee that within two or three years at the most, it will be entirely forgotten, and no bookseller would lumber his shelves with it. Or, let him take his marvellous production to some of the uncivilised tribes of the earth, and proclaim its amazing message to them, believing that by so doing he will accomplish the same work of regeneration that the missionaries of the Word of God have done. I don't think we shall hear any more of our friend then.

**Now for Some Sense.** I hope Mr. Swaffer reads this. It will certainly cause him to think. An old Gospel preacher, Dr. Cumming, once used the following illustration: "Suppose there should come walking up the aisle of this church a man who had been living for eighteen hundred years—nearly twice as long as Methuselah lived. And suppose we knew of him that he had been cast into the sea many times, but could not be drowned. He had been thrown to the wild beasts, but they never could devour him. He had been made to drink deadly poisons, but they never did him any harm. He had been bound with strong chains, and locked up in prisons and dungeons; but he always managed to shake off the chains, and get out of the dungeons. He had often been hung till his enemies thought him dead; but when they cut him down he sprung to his feet, and walked away again as well as ever. Hundreds of times they had burned him at the stake, till there seemed to be nothing left of him; but the fires were no sooner out than he leaped up from the ashes, as well and as strong as he had been before. He had been shot at, and stabbed, and cut to pieces; but the pieces came together again, like little drops of quicksilver; his wounds healed up at once, and he was none the worse for this hacking and cutting. How strange it would seem to look on such a man! Would it not be a great wonder to find him alive and well after all that he had passed through? And yet this is the way we should feel towards the Bible."

Yet Hannen Swaffer does not think there would be anything unique about such a man. Strange!

(continued on page 94).



The Scripture Union Daily Portion: Meditations by Pastor E. C. W. BOULTON

**Sunday, February 13th.** Matt. iii. 1-17.

"He shall baptise you . . . with fire" (verse 11).

It is this aspect of the Divine baptism which is sometimes lost sight of. Emphasis is laid upon the energy which this baptism supplies, but we do not hear all that we might of that fiery immersion which wraps the life in a mantle of purity and prevents the invasion of doubtful and dishonouring things. This is the need of the Christian Church to-day—a baptism of fire that will eat up the things that dim the glory of her witness, and render her weak in the presence of challenging forces of evil. Blessed Spirit of purging, cleansing power, clothe this life with Thy glory, that I may show forth the praise of Him whose disciple I am. Fulfil in me all Thy glorious will. Burn up all that would court compromise with the spirit of worldliness. Set me free from all the belittling entanglements of life.

PRAYER TOPIC:

That much blessing may rest upon the London Crusader Choir's visit to Woolwich to-day.

**Monday, February 14th.** Matt. iv. 1-11.

"If" (verse 3).

"If." And here lies the real danger of the temptation. It is a flank attack that the adversary is making in this subtle suggestion. It is not a direct denial of Christ's deity—simply the allowance of a doubt, the admission of uncertainty. This is often the line of assault chosen by the exponents of modern religious thought. It sounds so plausible that suspicion is disarmed, and the soul is at once drawn into a disadvantageous position. Such temptation must be met with healthy dogmatism which boldly and intelligently affirms its faith in the revelation which God's Word supplies. There must be no shadow of doubt thrown upon the things that are vital; no yielding an inch to the enemy. The treacherous suggestion of that "if" must be wiped out by a living and unwavering faith in the Word of Truth.

PRAYER TOPIC:

For revival to follow the preaching of the gospel in the Transvaal.

**Tuesday, February 15th.** Matt. iv. 12-25.

"I will make you fishers of men" (verse 19).

"Fishers of men." What a noble calling for the sons of men. Life's energies applied to the sacred task of capturing souls for Christ. Leading them out of darkness into light—snapping the fetters that make them prisoners of sin. Surely this is a vocation to which our utmost powers should be devoted.

No sacrifice too great, no cross too heavy, no suffering too much if this end may be achieved, and men and women brought into union with God through Christ. And it is only in following the Master that we may learn this holy art of soul-winning. There is no other school where we may acquire the skill to bring souls to the birth. It is His touch that gives passion and power to all our efforts, and makes Christian ministry effective and fruitful.

PRAYER TOPIC:

The divine blessing to rest upon all our Elim publications as they go forth from time to time.

**Wednesday, February 16th.** Matt. v. 1-16.

"See God" (verse 8).

Such a vision must for ever leave its mark upon the life which comes under its inspiration. Life will be for ever glorified by such a vision. And yet how few really dedicate their lives to such a transforming contemplation. Preoccupied with the transitory things of earth they miss the highest and most enduring that life can offer. Should not such a possibility as this make every other consideration sink into relative insignificance? If this distinction may be gained what matters the sacrifice of other things that men count precious? We may well afford to forgo the advantages which the world can bestow in order to "see God." Oh, that this heart may be set upon the possession of this heavenly vision. That from the humble environment to which duty appoints I may command a vision "within the veil."

PRAYER TOPIC:

For the anointing of the Holy Ghost to be upon all Foursquare Gospel campaigns now being conducted.

**Thursday, February 17th.** Matt. v. 17-26.

"I am . . . come . . . to fulfil" (verse 17).

The great purpose of Christ's advent to earth in human form is told in those words. He came as the Great Fulfilment of Prophecy, that in Him all the Old Testament words of promise might come to pass. He came as the fulfilment of the expectation of the righteous—came to meet man's need—to atone for sin—to fulfil the Law's demands. Came as the great propitiatory Sacrifice—the Divine Sin Offering to bear away the guilt of the transgressor, and open up the way to God the Father. Blessed Sacrifice, in Thee I find "grace to cover all my sin,"—blood to wash away all my guilt—full and perfect atonement for all my transgression. Thou art all that this soul needs to make me acceptable in the

sight of God. Perfect, spotless Son of Man and God.

PRAYER TOPIC:

That God's guidance may be given to those responsible for the arrangements in connection with the forthcoming great Demonstration at the Royal Albert Hall at Easter.

**Friday, February 18th.** Matt. v. 33-48.

"Love your enemies" (verse 44).

What a complete reversion of the Old Testament principle of an eye for an eye and a tooth for a tooth. Here was a revolution which came with staggering force to those who had been accustomed to settle their accounts with the sword. Love was to be the most powerful weapon in the new kingdom which Christ had come to establish. Men were to be conquered by this strange means. And the world has yet to discover the potency of this method of conquest. It is upon this basis that the Kingdom of God is built, and it is because of this foundation that the gates of hell shall not prevail against the Church of Christ. Love will disarm the most implacable foe, and turn the vengeful spirit into that of the lamb. Down before this all-conquering power shall man's animosities go, swept away like leaves before the autumn wind.

PRAYER TOPIC:

That God's lonely saints may be mightily encouraged by manifestations of His power and presence.

**Saturday, February 19th.** Matt. vi. 1-18.

"Our Father" (verse 9).

How full of rich and tender spiritual suggestion is this term when applied to God. It is no mere form of speech introduced into the phraseology of prayer, but reveals a precious, living relationship which exists 'twixt the soul and God. It speaks of intimate fellowship with One who knows and understands our humanity. In the light of such a revelation of God we may rejoice in the fact that we can never become orphans. The fatherhood of God ensures adequate provision for every need, and perfect protection from every evil that may assail us in our Christian pilgrimage. All that is best and highest in this term, in its application to human relationships, finds fulfilment in our intercourse with God. This day Thou wilt enable me to prove Thy faithfulness in the demands of the common task, and realise Thy overshadowing in the tests that will arise.

PRAYER TOPIC:

For much encouragement to be experienced in the Elim Sunday school and Cadet work.

**Cast thy burden  
upon the Lord, and  
He shall sustain  
thee.**

**A** STORM has arisen—a violent storm. It will do good. A storm clears the air. It displays the things that cannot be ruined and uprooted.

A statement of Church doctrine has just been issued. A Commission was appointed in 1922 by the Archbishops of Canterbury and York. It was:

"To consider the nature and grounds of Christian doctrine with a view to demonstrating the extent of existing agreement within the Church of England and with a view to investigating how far it is possible to remove or diminish existing differences."

That report has now been printed.

What a medley of tragic discord! Space does not allow us to enter into details. The daily papers have done that. We will confine ourselves to the Virgin Birth of our Lord. "Some of the Commission held that a full belief in the Incarnation of the Son of God is more consistent with the supposition that *our Lord's birth took place under the normal conditions of human generation.*"

It should be pointed out that the Chairman of the Commission (the Archbishop of York) distinctly affirms his belief in the Virgin Birth. But others do not. In addition, Miracles, the Bible, Original Sin, and the first chapters of Genesis are all called into question. Sad to say many Church leaders are pleased with the report. Dr. Maude Royden (one-time associate minister at the City Temple, London)

#### WELCOMES THE REPORT.

She says, "From the summary of the report, I feel I shall agree with its conclusions, *notably on the Virgin Birth.*" The present minister of the City Temple (Dr. Leslie Weatherhead), says, "This is a very brave report which I welcome. It stipulates a view-point which most progressive Free Churchmen and most progressive Anglicans reached years ago. Yet this has not been generally realised. Such declarations as that concerning the Virgin Birth will come as a shock to many."

But now let us build up our argument.

1. *I believe in the Virgin Birth because of its reasonableness.*

Scientists tell us that virgin birth is known in nature. An editorial in the *American Sunday School Times* tells of a physician of Philadelphia and one of New York who both affirm that such a birth is "biologically possible."

The most amazing, beautiful, and intricate forms of reproduction and creation are known in nature. God's method in creation is "gradation" not "evolution." The grades are amazing. Regarding man the Bible reveals remarkable interventions by God in creation. Adam was created by the Word of God, without any human agency. Eve was miracu-

# THE VIRG

By Principal P

lously taken out of man. Isaac was born in naturally impossible circumstances. Melchisedec's coming was a mystery only known unto God. The birth of John the Baptist was a miracle. So it was with the birth of others in Scripture. If God worked a miracle in the creation of

#### JOHN THE BAPTIST

(the prophet of the Highest) why should He not work a greater miracle in the case of the Lord Jesus (the Son of the Highest)? Why should not God's unique Son have a unique birth? What other unique birth could there be than a "Virgin" birth.

The first chapters of Genesis and Matthew are equally wonderful. In Genesis God miraculously brought woman out of man. In Matthew He brings man out of woman.

If Christ passed from this earth in a miraculous way (by resurrection and ascension) why should He not have come into this world in a miraculous way (by incarnation and virgin birth)? Does not the Saviour's sinless life lead us to expect an exceptional birth. A life without the shadow of the Fall upon it and the poison of the Fall in it practically necessitates a unique birth. A virgin birth would answer our expectation.

2. *I believe in the Virgin Birth because the Bible declares it.*

There are only two accounts given in Scripture of the birth of Christ—that of Matthew, chapter one, and Luke, chapters one and two. Both these accounts distinctly state that Christ was born of a Virgin.

"Now the birth of Jesus Christ was on this wise: When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost" (Matt. i. 18).

"And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest

#### SHALL OVERSHADOW THEE:

therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke i. 35).

It is of great interest to notice that it is in connection with the fact of miraculous birth that the words occur, "For with God nothing shall be impossible" (Luke i. 37).

If Christ were not born of a Virgin then the first chapters of Matthew and Luke are packed—simply packed, with untruths. One might as well throw all the Bibles into the waste paper basket. The scholar would say, "Keep them as literature." But



# VIRGIN BIRTH

P. G. PARKER

of what value is literature that is mistaken, misleading, and definitely untruthful?

When anyone preaches the Bible and gets their living by teaching it, and yet teaches that Jesus was not Virgin born, it is a miracle of deceit in the moral world.

James Orr, M.D., D.D., a great authority and scholar says: "These chapters containing the narratives of the Virgin Birth are attested by all available evidence as indubitably genuine parts of their respective Gospels."

The Virgin Birth of the Saviour stands or falls with the truthfulness and inspiration of the Bible. If the Bible is not true then the Virgin Birth can go, but if the Bible is true then the Virgin Birth must remain as an undoubted and vital part of our belief.

To strike out the Virgin Birth is to strike out

## THE ATONING DEATH

of the Lord Jesus on the Cross. The argument is a very simple one. If the Virgin Birth is not true, then the Bible is not true, and if the Bible is not true then the Bible explanation of the Cross is not true. Satan and his demon hosts are seeking to capture the minds of men in order to destroy the value of the Cross. Satan is donning the garb of orthodoxy and preaching his unorthodox evil from many of the pulpits of our land. How strange it is that people go to hear such preaching! Surely a good portion of the professing Church, as well as the whole world, lieth in the Evil One.

The truthfulness of the Bible has been proved again and again. This is not the place and time to restate those arguments, but the believer need not fear for the Bible. Dr. Dixon says that the more intelligent a man is the more he will believe in the Bible. Granted there are very intelligent men who do not believe in the Bible, yet it is because they have not thoroughly examined the evidences and their minds are in darkness on this point, because the god of this world (Satan) has blinded their minds lest they should believe on the only begotten Son of God.

### 3. I believe in the Virgin Birth because of the indirect as well as the direct evidences.

Dr. A. T. Schofield summarises as follows:

(1) Matthew i. 16: "And Jacob begat Joseph," and, then, not "Joseph begat Christ," as would be natural, but "Joseph the husband of Mary, of whom *was* born Jesus." Such a sentence is meaningless if Joseph were the father.

(2) Genesis iii. 15: "I will put enmity between thee and the woman, and between thy seed and *her*

*seed.*" No such thought as "her seed" is to be found elsewhere in Scripture. If our Lord was not born of a Virgin, Adam's seed would be that referred to.

(3) To Zacharias, in connection with John the Baptist, the angel says, "Thy wife Elizabeth shall bear thee (note the "thee") a son" (Luke i. 13). But in connection with the birth of Christ there is no "thee" in reference to Joseph. The context and the marginal reading shows that Matthew i. 23 was spoken to Joseph in his dream. The simple statement is "Behold, a virgin shall be with child, and shall bring forth (not, "to thee") a Son."

(4) At the birth of the two miraculous sons, Zacharias sings the *Benedictus*, but Joseph is silent (which is unlikely were he the father): and Mary sings the *Magnificat*, proof of the Virgin Birth.

Dr. James Orr, in his book on the Virgin Birth of Christ, gives twenty-three proofs of the Virgin Birth. Among them are these:

(1) Paul does not contradict the Virgin Birth. On the contrary, Luke, a chief witness of the Virgin Birth, was the companion of Paul, and Paul's language seems to presuppose some knowledge of the fact.

(2) The early Church set high value on the Virgin Birth doctrinally, as attesting (i) the true

## HUMANITY OF CHRIST,

and (ii) His superhuman dignity.

(3) The prophecy of Isaiah vii. 14 is rightly applied by Matthew to the birth of Christ.

(4) The perfect sinlessness of Christ implies a miracle in His origin.

(5) The Gospels containing the narratives of Christ's birth were, as far as known, received without question by the Church from their first appearance.

Those who wish to study the whole subject in minute detail should certainly obtain Dr. Orr's book.

A few remarks in closing:

(1) Luke—a doctor, and one who said he "*had perfect understanding of all things from the very first,*" distinctly teaches the Virgin Birth.

(2) In Isaiah vii. 14 Ahaz rejects a sign for himself. Therefore the Lord gives one for the whole house of David. It is, "Behold a virgin shall conceive, and bear a Son, and shall call His name Immanuel." "Immanuel" means "God with us." Attempts have been made to show that the word "virgin" simply means "a young woman of marriageable age," and consequently may refer to a young woman recently married. But we do not need to be Hebrew scholars to see the weakness of this. The house of David was promised a *sign*—a sign is something exceptional! How could a young married woman bearing a son be looked upon as something exceptional? But a Virgin Birth does constitute a

(continued on page 91).



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

## The Principal.

READERS will be glad to know that the Principal is making steady progress towards recovery, and prayer is being answered on his behalf. Will the Lord's people please continue in prayer that our beloved leader may speedily be restored to the battle's front?

## Prayer Changes Things

Philippians iv. 6.

### Prayer is requested for :

Two believers who are estranged, that the Lord may break down all barriers.—*T.B.*

A little boy who cannot talk or learn or work; he is fourteen years of age and has lost his father, that he may be healed.—*T.L.*

A believer suffering from catarrh which is seriously interfering with his Christian work, that God's healing touch may be given.—*T.F.J.*

One who knows the Lord's will but fears to launch in obedient faith, that God will give courage and faith.—*S.S.Y.*

A child of God who desires to witness to his employer about Christ, that the way may be opened for this.—*E.P.*

Several believers who are witnessing for the Master in most difficult circumstances, that they may be faithful and that God may honour their testimony.—*W.T.A.*

## The ELIM BIBLE COLLEGE Clapham Park, S.W.4

THE ELIM BIBLE COLLEGE SYNOD is open to consider applications from Students who desire to obtain a knowledge of the Scriptures.

The attention of any who are interested is called to the article on page 91. The cost of board and tuition is £1 per week for resident students.

Classes are open to all who wish to take advantage of the lectures. For non-residents the charges are £1 is. per Term.

Next Term commences April 23. Write for Application Form and particulars, the Dean, Elim Bible College, Clarence Road, Clapham, London, S.W.4.



## Gleanings from Other Fields

### Edwin Orr and Party.

Mr. Edwin Orr and party are announced to conduct a series of revival meetings in the Dominion of Australia.

### Twenty-Five Years' Ministry.

Pastor W. M. Evans has recently completed twenty-five years' ministry at Cavendish-place Chapel, Eastbourne. Thanksgiving services were held on this occasion.

### Evangelical Vicar Called Home.

Rev. Max Williams, for the past twenty years vicar of St. Barnabas, Clapham Common, has recently been called home; his death means the loss of a clergyman of strong evangelical convictions!

### Successful Campaign.

Rev. Lionel B. Fletcher recently conducted a successful campaign at Kingston when over 100 decisions for Christ were registered, the majority of these converts being young people.

### Evangelistic Campaign at University.

We learn that an evangelistic mission is to be held at Cambridge University early in February, under the auspices of the Cambridge Inter-Collegiate Christian Union. Rev. I. Siviter is to be the leader of this mission, and speakers will include Rev. Hugh Evan Hopkins, Kenneth Hooker, G. W. J. Gregson, and E. H. J. Nash and others.

### Prebendary Wilson Carlile.

Last month Prebendary Wilson Carlile's ninety-first birthday was celebrated. He is the founder of the Church Army which has done such a splendid work in the Anglican Church.

### Dr. Wilkinson Riddle.

After twenty-six years of ministry at the George Street Baptist Church, Plymouth, Dr. Wilkinson Riddle has farewelled from the pastorate of this church.

### The Word of God.

A special Bible Room is to be opened at the British Museum, fitted with special display cases. Christian Bible lovers will welcome this new departure.

## LONDON READERS

kindly note that on and after March 1st the hours and early closing day of the Elim Book Depot at Clapham Crescent will be changed as follows:—

### OPEN

9 a.m. until 1 p.m.

2 p.m. „ 5.30 p.m.

Tuesdays and Thursdays an extra half hour,  
7 to 7.30 p.m.

EARLY CLOSING - - SATURDAY, 1 p.m.

## The Elim Bible College

**T**HERE are several different opinions possible on the subject of Bible schools. One opinion would maintain that a Bible college is not necessary in a spiritual movement such as Elim and would point to the apostles as proof that God can and does take "unlearned and ignorant" men and use them to win souls without any previous preparation such as that given in a Bible college. To this they would probably add the well-known fact that, speaking of the theological colleges generally, it often happens that a student goes in full of zeal for God and comes out with his faith undermined by Modernistic and Higher Critical teaching.

I remember reading somewhere of a young minister fresh from college, whose pulpit efforts left much to be desired but who proved, at the Saturday night social evening, to be an excellent dancer. Whereupon one of the more spiritually-minded of his congregation remarked: "I see what it is; they theological colleges ha' eddicated him at the wrang end!"

However, while we do not read that the apostles attended a theological college before embarking upon their ministry for God, they were nevertheless in the school of Christ, under His personal tuition, for about three years as a preparation for their public ministry.

In the Old Testament we have a number of references to the "sons of the prophets" who were really students in the prophet's school.

Then we read that Paul gave instructions to Timothy to "commit . . . to faithful men who shall be able to teach others also" those things which Paul himself had already taught him (II. Tim. ii. 2). While Paul himself seems to have been dean of a Bible school at Ephesus for about two years, during which time he lectured daily (Acts xix. 9).

With these facts before us it should not be difficult to see that there is a scriptural warrant for training workers for the service of God.

Another opinion would maintain that a Bible college should give special instruction only to those who have received a definite call to enter the full-time ministry. This for a long time (indeed from its commencement) has been the policy of the Elim Bible College, and the

many consecrated ministers of the Elim movement bear testimony to the efficiency of this plan.

This has meant, however, the denial of Pentecostal Bible training to many who gladly would have availed themselves of the opportunity, because the number of students each year had to be strictly limited to the actual need for Elim workers on the field.

There is, however, to-day a desire in the hearts of many for Bible training, and if the "fear of the Lord is the beginning of wisdom: and the knowledge of the Holy One is understanding" (Prov. ix. 10, R.V.), surely a course in a Bible school should prove the spiritual part of a complete education.

This introduces another view of the work of a Bible college, namely, that it should give instruction in spiritual things to many who, while having no definite call to full-time ministry and no intention of devoting their whole life to preaching the gospel, yet desire to improve their knowledge of the Word of God and their ability for service for Christ.

Upon completion of the Bible Training Course such students would of course return to a normal professional, business, or home life, permanently enriched through their Bible college experience.

After much prayer the Council have felt led to take this latter step and to invite all who are able, both men and women, to take advantage of this opportunity to increase their efficiency for God in these days of materialism and unbelief.

Where a student has received a definite call to "the work of the ministry" (Eph. iv. 12), and can provide or find his own opening into the full-time work of the gospel, every endeavour would be made to give him the training he needs, but no responsibility to provide an opening into the work at the completion of the course of training could be assumed by the College authorities. It would be well, therefore, for intending students to remember that to come to the Bible college merely as an experiment may prove very costly if, to do so, they have to give up established positions in business.

A limited number of day students will also be accepted in the event of such living within easy reach of the college.

## The Virgin Birth

(continued from page 89)

sign—and just the kind calculated to impress the nation of Israel.

(3) The Lord Jesus when He was a boy was evidently conscious that Joseph was not His Father. Mary said to Him, "Thy father and I have sought Thee sorrowing." Mary referred to Joseph. Christ gently and meaningfully replied, "Wist ye not that I must be about My Father's business?" "My Father" evidently referred to His real Father—God Himself.

(4) The Rev. Paul Dressler has called attention to the fact that Christ was twelve years of age when He went up to the Temple. "Every Jewish boy who has

both parents living becomes of age when he is thirteen years old, but if he is deprived either of one or of both, then he becomes of age on his twelfth birthday. It is therefore quite plain that the reason for mentioning the going up to Jerusalem on the twelfth anniversary of Christ's birthday was because this was His 'coming of age.' Thus, incidentally, Mary's immaculate conception is proved, since all concerned acted on the fact that Joseph was only the foster-father of Christ and that Jesus had only one parent on His human side."

(5) The rendering of John i. 13 is also most in-



teresting. Dr. Campbell Morgan and others take it that the verse refers to Christ and should read, "Who was born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Read in such a way the verse is a perfect description of the Virgin Birth. But if we accept the usual reading and take it to refer to the "new birth" that comes to the believer in Christ, it certainly sets forth a miracle of birth. And we ask, "If the birth of a Christian is a miracle why should not the birth of the Lord Jesus have been a miracle?" The Modernist denies the Virgin Birth of Jesus Christ because it is "too miraculous." But it is no more miraculous than the new birth of every believer! The conclusion really is clear. The Modernist who denies the Virgin Birth of the Lord denies the new birth of the Christian. For those who believe in the miracle of the new birth for the believer there is no difficulty in believing in the Virgin Birth of Christ.

(6) The report of the Anglican Commission resulted in much correspondence in the daily papers. One letter sent to the *Daily Telegraph* exactly expresses our viewpoint. So, in conclusion, we will give extracts from it. It is signed, "Six Young Believers."

"In spite of the report of the Church Commission there are still some of us who believe that, except for certain scribal and translational errors, the Bible is indeed the Word of God, and therefore infallible.

We therefore believe in the miracles of the Bible, the Virgin Birth, confession only to Almighty God, through our Priest and Advocate, Jesus Christ; and also we are 'old-fashioned' enough to believe in the Creation 'story,' as portrayed in Genesis 1 and 2.

Evolution has not been proved, and is at the most only a scientific hypothesis.

Above all, we believe in salvation only through the atoning death of the Lord Jesus Christ, and that individually we have to come to Him and accept His salvation and proclaim Him as the Lord of our individual lives.

Therefore, meekly but not weakly, we feel that we must protest against this report from the so-called religious leaders of our land."

Wednesday, March 9th  
in the  
**TOWN HALL, BIRMINGHAM**  
at 3 and 7.30,

**GREAT**  
**Foursquare Gospel**  
**Demonstration**

Special Speakers. Special singing by  
united Elim Crusader Choir  
**FURTHER PARTICULARS TO FOLLOW**

# CONTENDING FOR THE FAITH

## Gospel Triumphs—The Word Wins its Way in Human Hearts—The Power of the Cross

### ANNUAL CHRISTMAS CONVENTION AT ULSTER TEMPLE, BELFAST

**Speakers: Pastors W. G. Hathaway, R. Mercer, C. J. E. Kingston and J. McAvoy, and Mr. W. Uprichard.**  
**Convener: Pastor E. F. Cole.**

Keen disappointment was felt by all on the eve of the Annual Christmas Convention held in the Ulster Temple when it was made known that the Principal and almost all his team would be unable to come through indisposition on the part of some. The presence of our beloved leader on the convention platform at this time, a time when his visit is always eagerly anticipated, was something which was to be keenly missed. The stirring messages one was expecting from Pastor W. G. Hill gave cause for added regret at the unavoidable absence of His servants; not forgetting Mr. W. L. Bell and the members of the Principal's Revival Party who were to lead the note of praise so characteristic of all Foursquare gatherings.

A "last-minute" team of deputies was organised, and this was composed of Pastors W. G. Hathaway, R. Mercer, and J. McAvoy, also Mr. W. Uprichard. Pastor C. J. E. Kingston completed the party, being one of the speakers origin-

ally planned. Praise God for the fact that in the Foursquare Camp there is always a ready response to any call for service. The saints were not, therefore, cast down, but rather accepted His promise that "all things work together for good to them that love God."

The harbingers of Christmas, in the form of the Ulster Crusader Choir, were out as usual in the early hours of the morning to tell again of the wondrous Birth, and to spread abroad the good tidings. The convention services began with the usual enthusiasm, and the speakers were received with much warmth. The Word had free course and was propounded in its fulness, borne to the hearts of the hearers by the Holy Spirit Himself. Many precious truths were culled from the pages of His inspired Word, and all were encouraged to press forward in pushing the enemy to the gate. The messengers for the day were Pastors Hathaway and Kingston.

Pastor Kingston was the speaker at the Sunday morning service and his message on the building of the Church was a source of inspiration and instruction. In the evening a gospel appeal was delivered by Pastor Hathaway to a large congregation, and the application of His truth upon the hearts and minds of the

hearers must some day call for a decision. The Crusader Choir, under the leadership of Mr. J. Bell, sang the gospel in its usual inspiring manner.

Boxing Day is always a day of crowds, so each meeting saw an increase on the previous one, until at night there was not standing room. In the morning the message was given by Mr. W. Uprichard, whose wit and humour evoked much sanctified laughter, and was a means of impressing the truth upon the seeking mind. Pastor McAvoy was the speaker in the afternoon, when a forceful message was delivered in his own inimitable way. The evening service was a glorious testimony to the power of the Foursquare message expounded in the might of the Holy Spirit, and a challenge to the sceptic who says religion has failed. To stand at the back of the Temple and witness the building packed with almost 2,000 people, faces aglow with the glory of God was something unforgettable. The speakers on this occasion were Pastors Kingston and Mercer, and there was plenty of "fire in the pulpit and steam in the pew." It was a real demonstration of the power of Holy Ghost preaching and enthusiasm. Souls were saved, and later on a goodly number of believers passed through the waters of baptism—Pastor

Hathaway conducting this part. The Choir again rendered several inspiring pieces, which thrilled the hearts of all.

The meetings were continued on Tuesday night, Pastors McAvoy and Hathaway being the speakers and the same blessing accompanied the preaching of the Word. The whole Convention was a time of rich blessing to all.

### SUNDAY SCHOOL CELEBRATIONS Radiant Christianity

**Twickenham** (Mr. H. J. Bentley). Recently about fifty Elim Sunday school scholars and Cadets gathered at their annual treat. Following the tea the parents and friends of the children assembled to hear the good news of the gospel in song, dialogue and recitation. Reference was made to the radiant faces of the children who had accepted Christ as their Saviour. It was a joy to hear the children and the Bible Class members witnessing for the Lord. The evening closed with the distribution of prizes and gifts from the Christmas tree, both supplied free of charge by a local tradesman.

During the past twelve months much special prayer for souls has been made, and as a result, a steady number of adults and children have been delivered from death to life in Christ.

### SAVED FROM ROMAN CATHOLICISM

#### A Spiritual Tonic

**Scarborough** (Pastor A. S. Gaunt). The saints at Scarborough commenced the New Year with an evangelistic campaign conducted by Mr. John Slowe. Great interest has been caused throughout the town. It was such a joy to see so many strangers coming along night after night. The real attraction has been the showing forth of the great fundamental truths of the Word of God. How faithful this preacher was in uplifting Jesus as the all-sufficient Saviour! His earnest sincerity reached all hearts. One could not help realising that there was a great experience behind such preaching. Brought up in the Roman faith, Mr. Slowe spent three years in a monastery. Under strenuous discipline God began to show to him how futile all this effort and good works and ritualism was to secure real peace of soul. What revelations from God there must have been to have effected the great desire for freedom. In answer to prayer the Lord led the way out and soon a fettered soul was free and was rejoicing in God's free salvation. In all these experiences God was teaching the greatness and glory of the truths of Justification, the Saviourship and the Priesthood of Jesus. The whole church has had a real spiritual tonic. One is conscious of a solid and lasting work done in every heart.



Pastor  
A. S. Gaunt

### ANNUAL FELLOWSHIP GATHERING The Best Teacher in the World

**Chelmsford** (Pastor G. Backhouse). Chelmsford Assembly recently held their Annual Fellowship Tea and Business Meeting. One hundred and eighteen members assembled. Real blessing has been enjoyed during the past two years of Pastor George Backhouse's ministry.

During the past year souls have been saved, and bodies touched by the Great Physician. The meetings are full of spiritual refreshment. A day of prayer, from 9 a.m. until 9 p.m. on a recent Sunday, was a day spent praising and petitioning God to move in a mighty way. "Lord send a revival" is the prayer of God's people at Chelmsford.

The following report appeared in the "Essex Chronicle":

#### ELIM TABERNACLE

Extra seats had to be provided on Sunday evening, when two "Converted Gypsies" gave testimony of the wonderful way Jesus had saved them over thirty years ago, and was still blessing and keeping them. Both told how they could neither read nor write, but were able to tell of the power of the gospel. Emmanuel Scarrat, over 70 years of age, caused a smile when he turned to Pastor George Backhouse and said, "I have not been to college, brother, but I've been to the fountain and found the best Teacher of the world."

### TRIBUTE OF PRAISE Sunday School Effort

**Glossop** (Pastor T. Tetchner). The Lord's people at Glossop desire to offer a further tribute of praise for all His goodness to them during the past few weeks. Recently a Faith Tea was served by the Sunday school teachers, the scholars providing an inspiring programme. Sunday was another happy day, the Primary scholars taking the service in the afternoon, the Lord blessing the little ones in their ministry of word and song. In the evening the gospel service was taken by the Sunday school teachers, which proved to be a time of rich blessing to all who attended. The prize distribution was held on the Monday evening, a good number of scholars and teachers receiving prizes. Bible readings, recitations, solos, etc., were again rendered by the children of the Sunday school.

On a recent Tuesday evening one of the late ministers of this church (Pastor J. McAvoy) paid a visit. There was a good congregation present, as the church is always glad to welcome old friends, and a happy time was spent together around the Word of God. Truly God has been gracious to His people, but the best is yet to come.

More and more, more and more,  
Always more to follow;  
Oh! His matchless, boundless love,  
Still there's more to follow.

### BAPTISMS IN THE HOLY GHOST Fire From on High

**Barking** (Pastor J. McAvoy). Pentecostal fire has been falling, hallelujah! During the past three weeks the people at the Barking Elim Church have been greatly blessed by God, through the ministry of Mrs. Gorton. From the com-

mencement of the campaign, until the closing service the power of God to save and heal was manifested in the midst. A number testified to the fact of having had a touch of healing from the Great Physician, and others are now rejoicing in the blessing of Pentecost—the Baptism of the Holy Ghost with signs following.

Among those who testified to special blessing was the Head Usher, who received a fresh anointing of the Spirit. The Crusader Secretary and one of the Ward Stewards, having sought for this precious outpouring for several years, received the gift of the Holy Ghost, and a Sunday school teacher, baptised when a child, but not fully satisfied, was filled to overflowing on the last night of the campaign.

Mrs. Gorton's personal testimony to the saving and keeping power of God, and the remarkable healing of her body, was an inspiration to all and called for a greater trust in God.

At Mrs. Gorton's request, a thank-offering for the blessings received during the campaign was taken and forwarded to our beloved Principal as a donation toward the Elim Debt Clearance Fund.

### PREVAILING PRAYER Surrenders to Christ

**Eastbourne** (Pastor P. S. Brewster).

The last few weeks have brought great blessing to the church at Eastbourne.

The attendance at the prayer meeting each Saturday evening is very encouraging; power from God is indeed generated in this "upper room" as faithful saints besiege the Throne of Grace in petition, praise and worship. Many are the answers received to these urgent, earnest prayers. Two souls accepted Christ after an appealing address by Pastor Brewster at a recent Sunday evening gospel service.

The singing of the Crusader Choir is much appreciated at the gospel services, when, week by week, the young people give forth their harmonious message of God's salvation to the attentive congregation.

The Watch-night service proved a hal- lowed time, closing with the congregation singing outside the church, the hymn "O God our help in ages past."



Pastor  
P. S. Brewster

### ANONYMOUS GIFTS.

This is our opportunity of expressing our thanks to those who have sent anonymous gifts as follows:—

Elim Debt Fund: Sheffield (per Pastor Hilliard), £1; Finsbury Park, £1; Aberdeen, £1; Benthan, Lancs. (E.W.), £1; Camberwell Sister, 10/-; Letchworth, 10/-; Birmingham, Graham Street, Crusader, £1; Barking Love Offering (per Mrs. Gorton), £13 15s.

N.B.—Will readers kindly note that gifts for the General Fund, or for any department of the Elim work, should be addressed to the Secretary, 20, Clarence Road, Clapham Park, London, S.W.4.

# Christ My Saviour Liveth

Air by PASTOR H. A. COURT.  
*f* *Moderato.*

Harmony by A. R. T. WITTS.

Christ my Sa-viour liv - eth, He who once was slain,

Tri-umphs o - ver e - vi. And o'er death and pain.

Soon shall I be - hold Him, Look up - on His face,

*rall.*  
Praise Him for His wondrous love And for His matchless grace.

Copyright.

## Bible Study Helps

### MOVING FORWARD

"Speak unto the children of Israel, that they go forward" (Exod. xiv. 15b)

Introduction: Tell the story of the exodus to this point.

#### I. It Was a Time of Inactivity.

1. They expected God to work a miracle.
2. God said they had a part to perform.

#### II. It Was a Time of Testing.

1. How unusual was God's command!
2. God's way is always forward.

#### III. It Was a Time of Crisis.

1. Defeat or victory lay in their hands.
2. God's purpose for the Jew. Would His people fail Him?

#### IV. It Was a Time of Victory.

1. What Moses' obedience did.
2. Israel did march forward—to victory!

### JESUS WATCHING THE TREASURY

(Mark xii. 41)

(Read Mark xii. 28-44)

#### I. He Beheld WHO Gave.

1. The rich.
2. The poor.

#### II. He Observed WHAT They Gave.

1. Self.
2. Substance.

#### III. He Considered the MOTIVES in Their Giving.

1. Selfish.
2. Out of love to God.

### LEARNING OBEDIENCE

(Hebrews v. 8).

1. A son must learn it.
2. A son must suffer for it.
3. A son is perfected through it.
4. A son is rewarded for it.

## Critical Comments on Sunlight and Glow

### Current Concerns

(Continued from page 86)

**Poor Old Man.** "The Universe," January 28th, reported that on Saturday last the Pope attended the Requiem Mass for his predecessor Pope Benedict XV., who died sixteen years ago. Thus in spite of being the "Vicar of Christ," he has been suffering the pains of purgatory all these years, and at present there does not seem much hope of him getting out for another sixteen years. Now, if a "holy" pope has to stay there all this time, what about the rank and file of the "Church," whose lives generally are the opposite of "holy"? The report stated that "No applause, no music greeted the arrival of the 'Holy Father.'" How could there be any music at such a mournful imposture!

**Compare This.** Dear old Dr. Dinsdale Young recently passed to be with the Lord. No purgatory for him. I heard a leading evangelist declare that almost his last words were, "I have triumphed." What darkness and despair Romanism brings, but what light and triumph accompany the Gospel. Hallelujah!

Among the souvenirs which a man brought back from Europe was a matchbox for his wife. It was phosphorescent on the outside, and expected to glow in the dark. So when he presented it to his wife, on his return home, he turned out the light. But all was dark.

"What's the joke?" asked the wife.

"It ought to do what it doesn't," said the man. How like folks sometimes. He therefore concluded that he had been cheated.

When the wife looked it over the next day, she observed some fine lettering in French. Taking it to someone who could read the language, she learned that the translation was: "If you want me to shine at night, keep me in the sunlight through the day." So she put it out in the sunshine.

That night, after dinner, she brought the box, turned out the light, and there was a brilliant glow.

"How was it done?" asked her husband.

"I found out the secret," she told him.

If you are going to shine in dark places, you have got to stay in the sunlight, you have got to stay where the sunlight of God strikes you.





# ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

Our Commissioners' Corner.—No. 6.

## THAT GLORIOUS HOPE

By Dr. F. Weston, M.B., B.S.

The Apostle Paul says in one of his letters, "If in this life only we have hope in Christ we are of all men the most miserable." The Christian's chief hope, he says, lies in the future, in the glorious promise and hope of Christ's return, and a new life with Him in a new world.

Nowhere is this hope more vividly brought out than in a comparison of the philosophy of the world and the gospel of Christ.

The greatest dramatist surveyed life around him and was filled with disillusionment and in some of his sublimest moments expressed his thoughts thus, "We are such stuff



Dr. F. Weston.

as dreams are made of and our little life is rounded with a sleep," and again he makes Macbeth say, "All our yesterdays have lighted fools the way to dusty death. . . .

Life's but a walking shadow, a poor player that struts and frets his hour upon the stage and then is heard no more, 'tis a tale told by an idiot full of sound and fury, signifying nothing." There is the highest expression of the deepest realisation of life's futility when life has not found its aim that it was made and meant to find—union with the Author and Giver of life.

I remember reading with amazement and sorrow lines that a boy friend's mother had written in his autograph book :

The moving finger writes and having writ moves on,  
Nor all thy piety nor wit shall lure it back to travel half a line,  
Nor all thy tears wash out a word of it.

What a philosophy of hopelessness. "It's no good crying over  
(continued next page).

## HANTS & DORSET CRUSADER RALLY

A Memorable Night

By Pastor L. Green (Wimborne)

Crowds congregating from two counties arrive by char-a-banc, cars, cycles, etc., at Crossfield Hall, Romsey, on Wednesday evening. Hundreds flock into the spacious building. Still they come, seeking any available seat. What magnet is drawing such a concourse of people to this Romsey Rally? Truly Mr. Hugh Redwood has said, "The churches are empty because the services are empty," and here the opposite is demonstrated. The building is full because the service is full—full, not merely with a programme, but pregnant with the presence and power of God. He is pre-eminently in the midst. Hence the pull, as all rally to Him. What a splendid and striking tribute to the magnetic attraction of the Unseen Presence.

Pastor Douglas Gray announces the opening hymn, "I need no other argument," and immediately volumes of vocal melody peal forth from the throngs who are obviously charged with the dynamic of a personal experience, "He died for me." It was heart music, and the "argument" in song was convincing. Praise now merges into a quiet consciousness of the breath of God vibrating through the meeting, and as heads are bowed in worship, Lieut.-Commander D. H. MacMillan, R.N.R., leads in prayer. As the service continues the massed Crusader choir sings the piece entitled "Crusaders of the Lord," an attractive melody composed and conducted by Pastor D. B. Gray, and words by Pastor E. C. W. Boulton. The Southampton Choir also rendered the anthem, "Abide with Me."

Now the meeting is swept and swayed by the praise chorus, "Blessed be the name, Jesus is the same, Hallelujah!" One felt the  
(continued next page).

## Winton Crusader Choir Visits Dorchester Prison and Eventide Homes

The Elim Choir at Winton paid its usual Christmastide visit to Dorchester Prison on the 19th December, with the hope of bringing a little cheer to those within, some of whom were spending perhaps the first Christmas in such a place. We hoped too that by singing to them some of the old favourites we might stir memories of happier times, and again touch a chord in some heart which had long been silent.

We have had much encouragement lately with regard to our Dorchester visits. A member of the choir happened to be working with an ex-prisoner who recognised him as a prison visitor. He told him how thoroughly the men enjoyed the presentation of the gospel, and how much they preferred such an afternoon to one given over to variety concerts and the like. Truly, the men showed their appreciation of the Carol service in no uncertain way, when they not only joined in with the singing, but sang a verse on their own. There is a bond of confidence which grows with every visit, and which is fast melting  
(continued next page).

### NEXT WEEK

We are publishing particulars of the  
**NEW MUSIC**  
that has been selected for the massed choir singing on Easter Monday  
next at the

### ROYAL ALBERT HALL (London)

and at other great Elim Convention centres. We are sure this year's choice will prove one of the most popular and inspiring series yet selected. No one will want to miss this year's music and songs.

### WE HEAR

Ballymena Crusaders are holding blessed meetings. Numbers have increased and young people are finding salvation. Recently the Crusaders visited the hospital, and their ministry in song was a source of joy and blessing.

Chelmsford and Holloway Prisons have just been visited by the London Crusader Choir. Readers pray on, God is wonderfully setting His seal on this ministry.

Pastor Chas. Kingston's recent lecture (with lantern slide illustrations) on "How we got our Bible" was most edifying and warmly appreciated by a fine company of young people at Clapham.

## THAT GLORIOUS HOPE (Continued)

spilt milk," "What's done cannot be undone." This never helped the soul burdened with sin, this message never soothed the convicted conscience. We who know God's Word know that the world is right when it says that tears cannot wash out the past, but the Blood of Jesus Christ cleanseth from all sin. It was the sight of the Cross that took the burden from Pilgrim's back.

There was once a medical student working in the wards of Guys Hospital, and his heart was filled with dismay at the sights he saw, and he was overwhelmed with sorrow for poor suffering humanity. He wrote some of the most beautiful verse in the English language, and in his *Ode to a Nightingale* he immortalised his thoughts thus:

... That I might leave the world un-  
seen,  
... fade far away, dissolve and quite  
forget what thou among the leaves  
hast never known,  
The weariness, the fever and the fret.

Here where men sit and hear each other  
groan,  
Where palsy shakes a few sad last grey  
hairs, [and dies,  
Where youth grows pale and spectre thin  
Where but to think is to be full of  
sorrow and leaden-eyed despair.

Surely any man who observes the world and its sin and sorrow must be filled with leaden-eyed despair,— unless he knows Christ and the message of salvation He gives.

I know of another medical student who worked in those same wards and saw those same sights, and when he thought, he too was full of sorrow and leaden-eyed despair. But back of the sorrow and suffering and sin he saw a Saviour ever standing with outstretched arms, with His nail-pierced hands waiting to receive the sinner who would turn to Him. And in that Saviour he found the solution to all his problems.

And that is my testimony of what Christ means to me when I ponder over the deep troubles of humanity.

When I see a husband broken with grief at the death of his wife, when I see a widow lose her only child, when I see a strong man stricken down in his strength. Yes, and when I see the nations of the world piling up guns and bombs and weapons of destruction to destroy each other in bloody carnage, there is a scripture I turn to which never fails me, and which tells me that life as we see it now is not the real thing, but hope for me and my fellow men and the whole race lies in the future. "I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, . . . and I heard a great voice, . . . Behold the tabernacle of God is with men, . . . and God Himself shall be with them and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away."

## Hants and Dorset Crusader Rally (Continued)

presence of the immutable Christ, to whom the hallelujahs were ringing.

After Pastor W. Brambleby, of Romsey, has voiced words of warm welcome to visiting parties, Mr. D. Craig, in his practical and persuasive style now grips the congregation as he unfolds in a new way the familiar story of the feeding of the five thousand, bringing forth the five barley loaves from the basket of the 103rd Psalm—forgiveness, healing, redemption from destruction, crowning with loving kindness, and the baptism in the Holy Ghost. Everyone feels the need of having these five loaves in his basket to meet the needs of the world to-day.

Pastor W. G. Hathaway, Field Superintendent, is the second speaker. He proclaims an invigorat-

ing and inspiring message on "The Church as the Mystical Body of Christ." In a logical way he led our thoughts step by step, first showing that the Body is composed of many members in and out of all Christian denominations. Having explained that one could only become a member of that Body through the new birth, Pastor Hathaway emphasised the collective and individual privileges and responsibilities in connection with the Church of Jesus Christ. "If you are looking for a perfect Church, you will be disappointed in your search," he said. "The Four-square section of the Church is not perfect, but it is composed of a company of people who love the Lord." With a passionate appeal he urged

that all should live life on the highest level for God. Tense moments of quiet consecration followed.

As this great meeting was brought to a close the congregation, actuated by sincerity, sang "Oh, for a closer walk with God," and Pastor W. E. Smith closed in prayer.

Now came the time for separation from many we had been delighted to see, but while we separated one from another, it was with the consciousness that we were not separating from Him. Distance divides, but Christ unites, and we left that Crusader Rally feeling nearer one to another, and nearer to God.

## WINTON CRUSADER CHOIR (Continued)

down that atmosphere of resentment and opposition which is encountered in such places.

The evening brought us into our own church, where a part of the afternoon's programme was given again. A retiring offering enabled us to help a few local families who would otherwise meet the festive season with sadness.

Facing us is another busy season. Dates are coming upon us rapidly, and we are very glad indeed to report an invitation to take a Sunday service at the Eventide Homes. The dear old folk welcomed us royally at our last visit, but then we were not able to preach the gospel; next time, however, we shall have this privilege.

An "after-church service" is being arranged at the local Y.M.C.A., when it is anticipated that some of Winton's youth will come under the sound of the gospel.

There are one or two local free churches to be visited, and soon Easter will be here, bringing another call to Dorchester to sing of our Saviour's dying love.

**CLASSIFIED ADVERTISEMENTS**

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

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

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

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

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

- \* **Benfleat, Essex.**—Two furnished rooms (with quiet family), self-contained, or part board; easy access to bus for all parts; terms moderate. Mrs. Harvey, Hope Villa, Hatley Gardens. C495
- Glossop, "Beth Rapha."**—An ideal Elim Home for quiet, restful autumn or winter holiday. Every comfort, centrally heated, beautifully situated; Christian help and fellowship. Apply: Pastor T. Tetchner, "Beth Rapha," Spire Hollin, Glossop.
- \* **London.** Elim Bible College. Visitors welcomed, Bible lectures, spiritual fellowship, spacious house and grounds, central heating, and home comforts. Full board 35/- per week, sharing room; 42/- single room. Supper, bed and breakfast 4/6 or 5/6 per day. Apply: Miss Barbour, Elim Woodlands, Clarence Road, Clapham Park, S.W.4.
- \* **London.**—Elim Rest House—Adjoining Elim Woodlands—for those requiring quiet rest and loving care in spiritual surroundings. Apply to Superintendent, 21, Rodenhurst Road, Clapham Park, London, S.W.4. Tel.: Tulse Hill 9804.
- London.**—Superior accommodation, bed and breakfast 4/-, select district, very central; newly-decorated rooms, interior spring mattress beds. A pastor writes: "Beautifully clean, splendid food and service." Robinson, 14, Westbourne Square, Hyde Park, W.2. Phone Abercorn 3547. C501
- \* **London.**—Christian greetings. Mr. and Mrs. Barnwell offer board-residence; home comforts, personal supervision, at 36, Granville Rd., Stroud Green, Finsbury Park, N.4. Well recommended ministers and guests; terms moderate. Phone Mountview 7069. C500
- London.**—Central London Christian Guest House, 25-26, Cartwright Gdns., W.C.1. 5 minutes from Euston, King's Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 4/6. Phone Euston 1193. C489
- Morecambe.**—Will old and new visitors please note that Mrs. Raw has removed to more centrally-situated premises, 1 minute sands and promenade, garage. Please book early to avoid disappointment. New address: 3, Ferncliffe Drive, Cross Cop. C489

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- Martin-Watson.**—On January 1st, at Elim Tabernacle, Rochester, by Pastor J. Kelly; Robert Henry Martin to Margaret Watson.
- Smith-Gee.**—On January 29th, at Elim Tabernacle, Clapham, by Pastor A. Longley, assisted by Pastor E. C. W. Boulton; Evangelist Leslie Felix Lloyd Smith to Betty Kathleen Gee (Headquarters' Staff).

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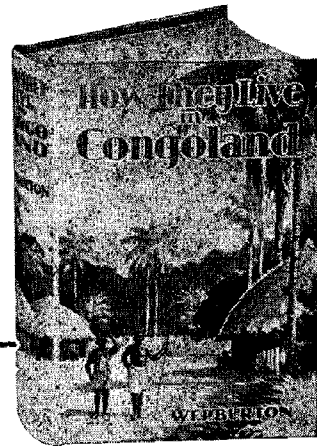
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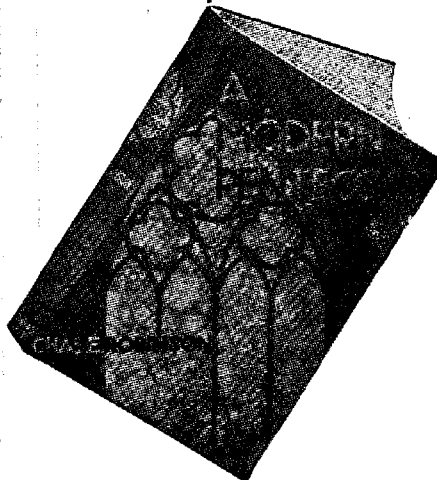
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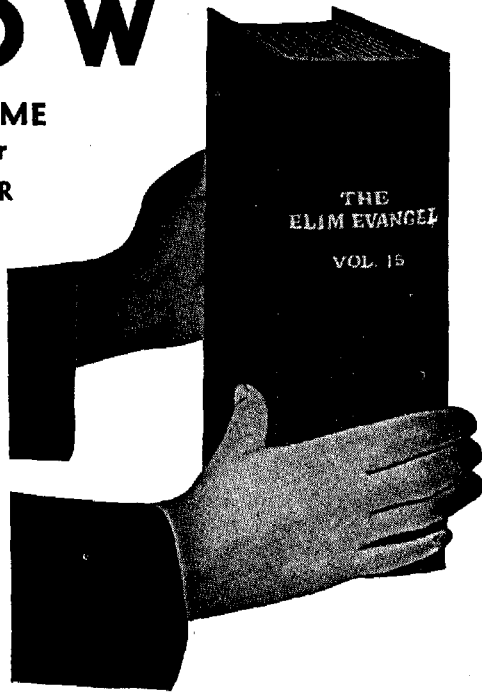


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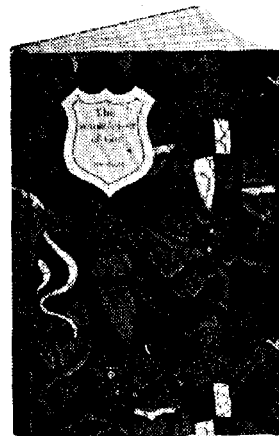
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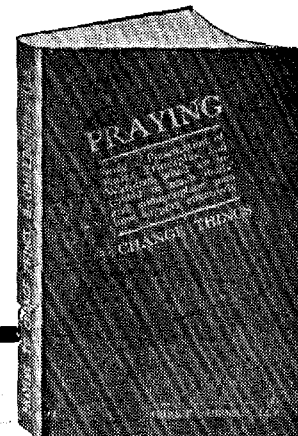
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