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A table of contents for *Elim Evangel* can be found here:

[https://biblicalstudies.org.uk/articles\\_elim-evangel-01.php](https://biblicalstudies.org.uk/articles_elim-evangel-01.php)

AUGUST 4th

1939

# Elim Evangelist

Foursquare Revivalist

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

Vol. XX., No. 31

Fridays

Twopence

## This Week's Contents Include :

### THE AUTHORITY OF PAUL'S GOSPEL

—The Second of a Series on Galatians  
By Pastor F. G. Cloke.

### LIFE'S TRUE VOCATION. . . . By

Pastor E. C. W. Boulton.

### MIRROR OF WORLD

EVENTS. . . . By Pastor  
P. N. Corry.

### SEVEN REASONS WHY I KNOW THE BIBLE IS

TRUE. . . . By J. S. Secrist.

### YOUR PROBLEM.

### "I WAS THERE!"

— Personal Pentecostal  
Experience.

### PICTURE NEWS.

**LETCHWORTH'S WELCOME TO PASTOR H. C. PHILLIPS** on his Return from the Transvaal.

### IN THE COTSWOLDS

Photo by  
P. N. CORRY



# The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. J. Phillips)

Official Organ  
of the Elim Foursquare Gospel Alliance.

EXECUTIVE COUNCIL:

Principal George Jeffreys (President)  
Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton, P. N. Corry, S. Gorman, W. G. Hathaway, C. J. E. Kingston, R. Mercer, and J. Smith.

General Headquarters:

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

Vol. XX. August 4th, 1939 No. 31

CONTENTS

The Authority of Paul's Gospel ...	481
Your Problem ...	483
"I Was There!" ...	484
Mirror of World Events ...	485
Picture News ...	486
Family Altar ...	487
Seven Reasons Why I Know the Bible is True ...	488
Editorial ...	490
Life's True Vocation ...	491
Monthly Book Window ...	492
Letchworth's Welcome to Pastor and Mrs. Hubert Phillips ...	493
Music: Beautiful Canam ...	493
Bible Study Helps ...	493
News from the Churches ...	494
Elim Crusader Page ...	495
Our Special "Evangel" Crossword ...	496
All Accountable to God ...	496

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# Coming Events

★ Readers are asked to pray for the special meetings announced on this page.

**GOSPORT, Hants.** Continuation of Divine Healing Campaign by Miss F. M. Munday. Sundays 11, 3 and 6.30. Week-nights 7.30 (except Thurs.). Wednesday afternoons at 3.

**GUERNSEY (Delancey).** July 30, 31 and August 1. Elim Foursquare Gospel Church, Delancey, St. Sampsons. Fifth Anniversary Services. Special speakers include Pastors G. S. Dunk and H. W. Fielding. Items by Vazon and Eldad choirs. Convener: Pastor A. Jackson.

**HOVE.** July 30. Elim Tabernacle, Portland Road. London Crusader Choir, 3 and 6.30.

**KENSINGTON.** Kensington Temple, Kensington Park Road. Pastor R. G. Tweed will be ministering during July. Sundays 11 and 6.30. Wednesdays, 7.45.

**LOWESTOFT.** Now proceeding in Tent on Triangle, St. Peters Street. Revival meetings conducted by Pastor G. Backhouse. Sundays, 3 and 7.45. Week-nights (except Monday and Friday), 7.30. Thursday afternoons, 3.

**RANDALSTOWN, Co. Antrim.** Commencing July 16th. Tent Campaign by Pastors W. J. Martin and D. R. McClean.

**SHEFFIELD.** Commencing July 29. The Tent, Fair Ground (near Victoria Station). Revival and Healing campaign conducted by Pastor J. Woodhead. Sundays at 6.30. Week-nights (except Friday), 7.30. Thursday afternoons, 3.

**SLOUGH.** Commencing July 30. Revival and Healing campaign in the Tent, Windsor Road, corner of Chalvey Road. Sundays, 7.45. Week-nights, 7.30.

**SWANAGE.** Commencing July 16. Big Tent, Victoria Avenue, corner of Northbrook Road (few minutes from sea and station). Revival and Healing Campaign conducted by Pastor Gwilym I. Francis. Sundays, 3, 7.45. Week-nights (except Fridays), 7.30. Thursday afternoons, 3.

**UXBRIDGE.** July 9—30. Masonic Hall, New Windsor Street. Campaign by Evangelists R. B. Chapman and G. K. Matthew. Sundays, 11, 7. Week-nights (except Fridays and Saturdays), 7.30.

AUGUST CONVENTIONS

**BLACKPOOL.** Jubilee Temple, Waterloo Road. Sunday, 11 and 6.30. Monday, 3 and 7.30. Tuesday, Wednesday and Thursday, 7.30. Speakers: Pastors F. G. Cloke, P. J. Le Tissier and Evangelist J. B. Kidd.

**BOURNEMOUTH (Springbourne).** August 6—10. Elim Tabernacle, Victoria Road. Sunday, 11 and 6.30; Monday, 3 and 7; Tuesday to Thursday, 7.30. Special speakers.

**EASTBOURNE.** August 6—13. Elim Tabernacle, Hartfield Road. Speakers: Pastors E. J. Phillips and R. Knox, Worthing Quartet Party, and others. Sundays, 11, 6.30. Week-nights (except Friday), 7.30.

**ENGLEFIELD GREEN.** August 7. Village Hall. Monday, 3, 6.30. Speakers: Pastors W. J. Patterson and J. Dyke. Tea provided.

**GRIMSBY.** August 5—10. Elim Tabernacle, Tonnard Street. Sat. 7.30; Sun. 11, 3 and 6.30; Mon. 11, 3 and 7; Tuesday, Wednesday, and Thursday, 7.30. Speakers: Pastors J. Smith, H. Court, J. C. Cariss and S. Homer. Convener: Pastor J. Tetchner.

**LOWESTOFT.** August 7. Special Rally in tent on Triangle, St. Peters Street. 3 and 7. Speakers: Pastors G. Hillman and F. Cantell. Convener: Pastor G. Backhouse.

**MALVERN.** August 5—7. Elim North Malvern Mission, Cowleigh Road. Speaker: Mr. A. Carter (Grimsby). August Bank Holiday, 11, 3 and 6.30.

**ROMSEY.** August 6—8. Elim Tabernacle, Middlebridge Street. Sunday, 11, 3 and 6.30; Monday, 11, 3 and 7; Tuesday, 7.30. (Monday at 3 and 7 in the Abbey Congregational Church. Tea provided). Speakers: Pastors W. G. Hathaway, L. Morris, and others.

**SHEFFIELD.** August 6. The Tent, Fair Ground (near Victoria Station). Special speakers. 11, 3, 6.45.

**SOUTHEND-ON-SEA.** August 7, 8. Elim Tabernacle, Seaview Road. Monday, 3, 7.30. Tuesday, 7.30. Speakers: Pastors W. N. Brambleby, D. Emmanuel, and Hawley. Tea provided on Monday.

**BOURNEMOUTH (Winton).** August 6—10. Elim Church, Hawthorn Road. Sunday, 11, 6.30. Monday, 3, 7. Tuesday, Wednesday, Thursday, 7.30. Speakers will include Pastors J. Cooper and F. Shadlock. Convener: Pastor A. J. Chuter.

MISSIONARY MEETINGS

BY MR. AND MRS. L. WIGGLESWORTH  
July 16. Sheffield. 20. Barnsley. 23. Lincoln. 24. Scunthorpe. 25. Wrenthorpe. 29-30. Hull. August 1. Grimsby. 3. Huddersfield. (August 5 to 14. Skegness.) 15. Knottingley. 17. Doncaster. 20. Southport. 22. Liverpool.

COME TO THE GREAT

## FOURSQUARE GOSPEL RALLY

at the

**CENTRAL HALL**  
WESTMINSTER, LONDON

Saturday, 9th September

Opening Prayer Meeting at 10 a.m.

Special meetings will be held throughout the day simultaneously in various halls, including Divine Healing Service to be conducted by Principal George Jeffreys, Communion Service, Elim Crusader Rally, Foreign Missionary Meeting, special singing by various choirs, Lectures, etc. to be concluded by

ONE GREAT UNITED MEETING

in the evening, conducted by

**Principal George Jeffreys**

BOOK THE DATE NOW!

Further particulars will be announced later

## Elim Summer Schools, Holiday Homes, & Camps

### HAVE YOU BOOKED?

**COLWYN BAY.** July 28th to September 8. Directly on sea front with extensive views all round the Bay. Bathing from house. Near mountains and valleys of Wales. Splendid centre for excursions and picnics. Mr. T. A. Nosworthy, College School, Colwyn Bay.

**EASTBOURNE.** August 4 to September 5. The same magnificent house as last year, in commanding position on sea front. Extensive grounds with tennis courts. Bathing from house. Miss Barbour, Raven's Croft, South Cliff, Eastbourne.

**HAYLING ISLAND.** August 4 to 29. First two weeks for Crusaders only. On sea front. Sandy beach. Bathing from house. Great holiday centre. Southsea and Isle of Wight within easy reach. Pastor Douglas Gray, Seagar House School, Hayling Island, Hants.

**SKEGNESS.** July 1 to September 2. Sea front; own grounds; glorious shore; bathing from house. Mrs. Saxton Walslaw, Seacroft School, Skegness, Lincs.

**SOUTHSEA.** July 29 to August 26. Charming house in own grounds. Tennis courts. Near sea. Excellent centre for excursions to Isle of Wight and inland places of interest. Miss Baker, Byculla, Queen's Crescent, Southsea, Hants.

**N.B.**—At all the houses there will be Bible Readings and other meetings.

### FOR BOYS AND GIRLS

Ideal holidays for boys and girls under experienced leadership.

**BOYS' CAMP.** August 4—18. At Compton Bay Isle of Wight. Full particulars from the Camp Secretary, 27, Fontaine Road, London, S.W.16. No applications can be received after July 29th.

**SCHOOLGIRLS' HOUSE-PARTY** (aged 10—16). August 19—28. At Hayling Island. For particulars apply Mrs. Snowden, 32, Braxted Park, London, S.W.16.

## Principal GEORGE JEFFREYS

and Revival Party

**WORTHING.** Now proceeding. Big Tent Campaign on site at corner of Chapel Road and Teville Road, close to Central Station. Sundays, 11 and 6.30. Each week-night (except Fri. and Sat.), 7.30. Wed. afternoon, 3.

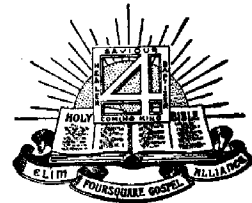
**Special Bank Holiday Convention**  
August 5, 6 and 7. Sat. 7.30. Sun. 11 and 6.30. Mon. 3 and 6.30.



AUGUST 4th, 1939.

# 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. XX. - - - No. 31  
AUGUST 4th - 1939  
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THE EPISTLE TO THE GALATIANS. No. 2.

## The Authority of Paul's Gospel

Chapters i. 11—ii. 21.

(See Chart in the *Elim Evangel* of July 14th.)

By Pastor FREDERICK G. CLOKE (Elim Church, Southport)

**I**N this section Paul vindicates his apostolic authority and declares his independence of the other apostles. It was necessary for him to do so, for his enemies were endeavouring to undermine the Gospel by discrediting the apostle. Paul's creed and credentials must stand or fall together. If his creed was a second-hand reception from others, then his enemies had every right to require him to submit to a higher authority; but if his creed was received first-hand from God, then it was of Divine authority and prestige, and every other must submit to it.

### *I. Authority received from Christ.*

Paul was authorised and equipped to preach this Gospel by direct revelation from Jesus Christ. The statement is amplified by several facts which very pointedly corroborate it. As a proof that he received this revelation from Christ and was not taught it by man, he reminds them of his previous conduct and religious education. He had been a persecutor of the Church, and had been trained and educated in what he now saw to be a corrupt religion. Paul calls it: "the Jews' religion" corrupted by "traditions of my fathers"; and because it was superseded by Christianity it was repudiated by God. His former life had been in opposition to the Gospel which he now preached, and such a change in conduct and creed confirms the declaration that he received his Gospel

#### **BY DIRECT REVELATION**

from the Lord Jesus. Then he asserts his independence of the other apostles. When God, who had set him apart for Himself from his birth and saved him on the Damascus road, had revealed to him the Gospel he was to preach, he did not seek to confirm the revelation by conference with other Gospel preachers and apostles, but he went into Arabia. There, alone with God, Paul would see its relation to the Scriptures, draw correct conclusions, and think it forward to its ultimate consummation. It was true that he had been to Jerusalem to see Peter, but the fortnight which he spent in his company was wholly inadequate for tuition in apostleship, and James was the only other Apostle whom he had seen to that time.

### *II. Authority recognised in conference.*

Paul's second argument in defence of his apostleship was that his authority as an apostle was recognised by the apostles at Jerusalem. When he went to Jerusalem and submitted to them the Gospel which he had preached among the Gentiles, he did not go in answer to a summons. It was not as an inferior reporting to his superiors that he went, but it was by revelation from God. This was a tremendous argument, enough in itself to silence his enemies. In Jerusalem believers were still adhering to Mosaic ceremonial and the rite of circumcision, and now God instructs Paul to carry the message that he preached—the Gospel that

#### **REPUDIATES THE RITES AND CEREMONIES**

of the Law—to Jerusalem. In Acts xv. 2 we read that the Church at Antioch decided to send Paul to Jerusalem with enquiries about the Law, but that was only part of the story behind that visit; Paul knew that God was sending him to show the pure Gospel to those at Jerusalem, because they were still in bondage to the Law.

In Jerusalem the great Gospel principle of salvation apart from the works of the Law and without circumcision, was recognised. Paul had taken with him Titus as a test case. Titus was a believer who had shown by his life, conduct, and devotion to the Gospel that he was thoroughly saved, and yet he had never been circumcised. "Come along," says Paul, "you are a good sample of the kind of Christian that is being produced by my Gospel; come with me as a sample and test." Paul communicated his Gospel first to the leaders in Jerusalem. He was too wise to try first to convince a gathering of perhaps several thousands of believers who were still adhering to the Law; his mission would have been a failure. While Paul was in conference with the leaders, there slipped into the room deceitful Jewish believers to listen, like spies, to Paul's report of freedom from the Law. This they did to obtain information by which they could stir up the believers in opposition to Paul and his Gospel. The leaders, however, had upheld Paul's Gospel in spite

of this cunning opposition, and Titus was not compelled to be circumcised.

Finally, at this conference Paul and his Gospel received

#### FULL AND PUBLIC RECOGNITION

The revelation which Paul had received was so complete, that all the apostles and leaders in Jerusalem had nothing to teach him. Indeed, they recognised that God had given to Paul a ministry and apostleship equal to that given to Peter. He was therefore acknowledged of equal rank and authority with Peter. As they observed Paul's skilful, masterly handling of the Scriptures when he proved the case for his Gospel from the Old Testament, and listened to his shrewd, logical reasoning, they perceived that God had endowed him with the Gospel and bestowed upon him grace for apostleship. Seeing this, the leading apostles, those who were in the front rank, rose to their feet and extended to Paul and Barnabas the right hand of fellowship. See them standing together in the conference room, James the Bishop of Jerusalem, Peter the Apostle to the circumcision, and John the Beloved on one side; and on the other side Paul the Apostle to the uncircumcision and Barnabas his companion. Their hands are linked as the sign and seal of fellowship in apostleship. So Paul went forward with the ecclesiastical blessing of the Church of Jerusalem upon him, the acknowledged apostle to the Gentiles.

#### III. Authority revealed in controversy.

Paul's final argument must have smashed the opposition to pieces. Their contention crumbled to bits. Paul's authority had been revealed and confirmed in controversy with Peter. Now Peter was *the* authority to which the Judaisers would appeal and Paul now declares that in conflict with Peter his apostolic

#### AUTHORITY WAS NEVER QUESTIONED.

The dispute between the two apostles was appropriate to the purpose of Paul, for it concerned the very subject of the Galatian epistle, and was therefore fitted to prove the equal authority of Paul with Peter—inasmuch that one reproves and the other receives the reproof—and to be an introduction to the doctrinal discussion of the epistle. It occurred at Antioch: Peter had been enjoying fellowship with the Gentile believers in that city, and visiting their homes had partaken food with them; but when Jewish visitors came from Jerusalem, Peter gradually withdrew from the Gentiles and once more became a scrupulous Jew observing the traditions of the fathers. Peter was the Apostle to the circumcision, the recognised leader of the Jewish section of the Church, and it may be that he feared to lose prestige with the extreme section and fell through base fear. So great was the impression made that all the other believing Jews at Antioch did likewise and even Barnabas, Paul's fellow-labourer, copied Peter's example.

In the fourteenth verse we read: "But when I saw . . . I said." Paul is left alone to contend for the Gospel, and his opponent is none other than the first Apostle. Paul "saw that they walked not uprightly according to the truth of the Gospel," and at once entered into debate with the ringleader. The argument in the rebuke was simple but pointed. By what argument could Peter compel the Gentiles to live as the

Jews when he himself so recently had abandoned Judaism and had lived with the Gentiles? Peter's conduct was

#### CONDEMNED BY HIS FORMER PRACTICE.

But how was Peter by this act compelling the Gentiles to live as the Jews? It was a moral compulsion; the Gentiles would have been "compelled" by the example of an apostle held in high esteem and by the fact that they would be deprived of communion with the Church unless they too obeyed the scruples of Judaism. Peter's action had split the churches and virtually excommunicated the Gentile believers.

Then Paul continued his resistance by showing that even privileged Jews had abandoned Law-works to be justified by faith in Christ. The fifteenth verse is not irony, as some suppose, for the difference between Jew and Gentile was real, as is shown in the outline. In spite of the fact that as "Jews by nature" they had advantages over the "sinners of the Gentiles" they had sought justification by faith in Jesus Christ, and Law-keeping had been abandoned as a means of justification. The seventeenth verse has been to many the problem verse of the chapter, with no connection with the context, but all is in perfect order here. Paul's use of the first person plural in place of the second person singular, is his gracious way of sparing Peter, and "we" includes Peter, Barnabas, Paul and the rest of the Jews who had followed Peter. Peter's withdrawal from the Gentiles was his confession that he had sinned

#### IN REPUDIATING THE LAW.

His withdrawal was the same as if he had said that he had lived as a "sinner of the Gentiles." If Peter had not reasoned it thus, the other Jews and the Gentiles had. When Peter and his following withdrew from the Gentiles they not only labelled them as "sinners" but having abandoned the Law and associated with them, they labelled themselves as "sinners," they were "also found sinners." Now Paul draws a correct conclusion from their attitude and bids them carry their inference to its logical conclusion:—was not Christ the minister of such sin? If they had sinned in eating with the Gentiles had they not been encouraged to do so by Christ who by example had guided them (Luke xv. 1) and by precept instructed them (Acts x.). Paul recoils from the terrible inference with the usual exclamation: "God forbid." They had not sinned in abandoning the Law and associating with the Gentiles, but they had constituted themselves transgressors in rebuilding those things; in this they were not walking "uprightly according to the truth of the Gospel." If it was right, through faith in Christ, to destroy the rites and ceremonies of the Law, then it was wrong to rebuild them; the Law of faith had been transgressed. Peter "stood condemned" (ii. 11, R.V.).

Peter, through fear, had been hesitating between faith and works, between the Law of Moses and the Law of Christ. He had been guilty of duplicity; one day abandoning Law-works for salvation, and the next day going back to them: one day destroying the rites and ceremonies of the Law, and the next day rebuilding them. Paul has

#### REBUKED HIM WITH ARGUMENT

that is simple and irrefutable, and now he testifies to his personal attitude and experience. First a general

statement that shows a fixed and unalterable decision and purpose, in contrast to the hesitancy and duplicity of Peter and his following: "I through the Law am dead to the Law, that I might live unto God." An irrevocable decision and purpose—dead to the Law for one purpose, that he might live unto God. In the familiar twentieth verse he details the declaration which he had made in the previous verse and it is a perfect synopsis of the Christian life:—

1. Its Qualification—"Crucified with Christ."
2. Its Nature—"Christ liveth in me."
3. Its Method—"By the faith of the Son of God."
4. Its Foundation—"Who . . . gave Himself for me."

Christ was everything to Paul. The Judaisers were exalting Moses and instructing the Galatians to add Moses to Christ. Faith in Christ they said, was not enough—they must also adhere to Moses and receive circumcision. Their creed was Moses and Christ, but

Paul's creed was Christ. Paul might well have been on the mount of transfiguration with Peter and learned the lesson taught up there. Moses and Elijah were there and Peter had said: "Let us make here three tabernacles; one for thee, and one for Moses, and one for Elias," but God intervened and said: "This is My beloved Son . . . hear ye Him." Moses and Elijah were the yesterdays—Christ had come and superseded their systems. Christ is enough.

The Judaisers were making void the grace of God by requiring works of the Law for justification, but not so Paul. Then he concluded his resistance with a great argument: "If justification is by the Law, then Christ died for nought."

(Owing to last week's issue of the "Elim Evangel" being a special Evangelistic Number, this article was held over until this week. Another in this series will appear next week.)

?

## YOUR PROBLEM

A Fortnightly Feature

?

We have received from our readers the following problems, and invite replies thereto. They should be as brief as possible.

**Problem No. 30.**—If those who sleep in Christ are with Him in heaven, why does Paul say that they are perished if there is no resurrection from the dead? (I. Cor. xv. 13-18).

**Problem No. 31.**—Is it essential for a Christian to attend the Lord's Table, and is it a sin of disobedience not to do so? Is there any special blessing to be received at the communion service?

**Problem No. 32.**—What is the meaning of Matthew xi. 12?

**Problem No. 33.**—Why do we sing "I shall know Him by the print of the nails in His hands"? Did Jesus retain His earthly body when He ascended to heaven? I have always understood that our bodies would be changed.

**Problem No. 34.**—What is meant by a "sin unto death" in I. John v. 16?

Replies to the above problems will be printed in due course. We invite our readers to send us further problems so that the usefulness of this feature may be increased.

Following are replies received to Problems 25 and 27:

**PROBLEM No. 26.**—Does I. Corinthians xii. 13, "For by one Spirit are we all baptised into one body"—refer to the baptism of the Holy Ghost?

Reply by Pastor J. Dyke:

The object of the Apostle in the major portion of the chapter, is to insist upon the invisible spiritual unity of the believers, and the two figures used in the entire 13th verse: (1) baptising, that is dipping, and (2) drinking forcibly suggests this.

The first clause: "For in one Spirit were we all baptised into one body" (R.V.) refers, as can be seen, to the immersion of believers into the living and vital unity of Christ's mystical body by the Spirit, which is manifestly distinct from Christ baptising men with the Spirit.

However, it seems that the second part of the verse refers to the Pentecostal experience, the figure of "drinking" speaking of individual reception and inward enjoyment of the Spirit's power.

The early Church realised both this outward and inward unity of the Spirit and because the Baptism was looked upon as a normal experience, the words "all" in both clauses were true.

The first is true to-day, for all believers irrespective of denomination are members of the body, but unfortunately this cannot be said of the second, while so many are actively denying the truth. Thus the "all" of the second half of the verse has the same force as the "all" in second half of I. Corinthians xv. 22, being limited to those with the experience.

Reply by Pastor W. F. P. Burton:

Yes, I. Corinthians xii. 13 refers to the baptism in the Holy Ghost.

There are at least four baptisms spoken of in the New Testament and in each case the subject is baptised "in" something "into" (or unto) something. (1) John's baptism in water unto repentance. (2) Christians, in water into the Name of the Father, and of the Son, and of the Holy Ghost. (3) The fathers, unto Moses in the cloud and in the sea (I. Cor. x. 2). (4) Christians may and ought to be baptised in the Holy Spirit unto the body. Thus the subject was baptised invariably in (en) a medium, into or unto (eis) a state.

It will be well to enquire what this word (eis) means, for this word tells us what the baptism in the Holy Spirit has to do with the body. The most common translation of the word in the Authorised Version is "into" and some would insist on this and attempt to force it into every passage as the one and only meaning. If, however, we notice some of the passages where eis is used we shall see that the word must have more than one distinct meaning, just as some of our English words have two or three distinct meanings (e.g. bed, that on which one sleeps, or a plot of ground for flowers).

In Luke xii. 21 we read: "So is he that layeth up treasure for himself and is not rich toward God." Here "toward" is the word eis, but what foolishness it would show to insist on saying "and is not rich into God." Again in Romans vi. 4, Paul speaking of water baptism says: "Therefore we are buried with Him by baptism into death." If we accept the word "into," then our water baptism was a burial which puts us into a condition of death. But this is the wrong way round. A person is not buried to make him dead, but because he is already dead. Having already died with Christ, one is thereupon buried in a water grave. We are not buried "into" death, but "with a view to" death, and this gives us one meaning of eis when used in connection with baptism. John did not baptise his disciples into repentance. He did not make them repentant by baptising them, but he baptised them in view of a repentance which they already had.

In the same way we are not baptised in the Holy Spirit into

the body. That is to say, we are not made a part or member of the body by our baptism in the Holy Spirit, but because we are already members of the body, and on account of the body's requirements from us, as essential members thereof, we need to be baptised in the Holy Spirit **with a view to the body.**

**PROBLEM No. 27.—Does the Bible teach sinless perfection? If not, what is the meaning of I. John iii. 9—"He cannot sin because he is born of God"?**

*Reply by Mr. H. Scaman:*

"Sinless perfection" is a term chiefly used by those who deny the possibility of any perfection. The term is an unscriptural and ambiguous one. The answer to the question depends on what is meant by the term. This question usually means, "Do you believe it is possible to become so holy that one cannot sin even if one desires to do so?" No, the Bible does not teach this. But if by sinless perfection is meant a salvation that saves men perfectly from all sin, the answer is in the affirmative. The Bible teaches that sort of sinless perfection, and insists that if our Lord Jesus Christ can save a man from any sin, He can save him from all sin. This is the promise: "If we walk in the light . . . the blood of Jesus Christ . . . cleanseth from all sin" (I. John i. 7).

I. John iii. 8 says: "He that committeth sin is of the Devil." Verse 9 says: "Whosoever is born of God, doth not commit (margin: practise) sin." Wesley taught that whosoever is born of God by living faith whereby God is continually breathing spiritual life into his soul, is continually breathing out love and prayer to God, and doth not commit sin, for the Divine seed of loving faith abideth in him, and so long as it doth he cannot sin because he is born of God.

The perfection we may hope to reach is the perfection of love as enjoined in Matthew v. 48. All Christians have love, but all Christians have not perfect love.

Who then is a perfect Christian?

He whose heart is cleansed from all sin, and filled with pure unmixed love, so that he loves God with all his heart and his

neighbour as himself. Three tests of perfect love may be found as follows:

Obedience to the Word (I. John ii. 5).

Love one another (I. John iv. 12).

Freedom from tormenting fear (I. John iv. 17, 18).

It must be remembered that we must always distinguish between purity and maturity. It is possible to be cleansed from all sin and yet not be a mature Christian.

*Reply by Pastor J. Dyke:*

"Sinless perfection" is an unscriptural and impractical doctrine, but Matthew v. 48 and Hebrews xiii. 20, 21 justify the application of the word "perfection" to the Christian life. James speaks of patience having her "perfect work that ye may be perfect and entire, wanting nothing" (James i. 4), showing we may reach perfection in patience and every other virtue.

But the New Testament use of the word is different from the English use, and we need to be on our guard against unwarranted inferences. In Philippians iii. 12, Paul speaks of himself as not being perfect, yet in iii. 15 he places himself among the perfect, the two verses giving two senses of perfection, the former a continuously progressive apprehension of Christ, and the latter a sense of maturity. This Christian maturity is the highest possible perfection compatible with our present condition of life, but those who are thus "full grown in Christ" do not escape the necessity of confession of sin or cleansing, (I. John i. 7); they are not saved from involuntary transgression, from errors resulting from human fallibility, or from shortcomings incident to an earthly condition; neither have they passed beyond the possibility of further expansion or growth. This scriptural perfection is vitally distinct from the fixed state of artificial holiness which belongs to "sinless perfection."

I. John iii. 9: "cannot sin," may better be rendered: "He is not able to continue"—that is, in conscious and deliberate sin; for the abiding and powerful life of God within will resist it.

Problems 28 and 29 are not printed above, as replies to these will appear the week after next.

## "I Was There!"

### Testimonies of Eye-witnesses to the value of the Pentecostal Experience

#### VIII.—FROM THE VALLEY OF SUDDEN DEATH TO THE VALLEY OF BLESSING

By Pastor P. N. Corry.

**W**HEN I first went to India, much against my will I was compelled to live on the North-West Frontier, and for eighteen months those bleak mountains seemed to be my prison rather than my sphere of witness. I kicked so much against this that eventually it led to backsliding of heart and to secular employment as a schoolmaster in Mussoorie.

In 1916, having received a commission in the Indian Army, I was posted back to the Frontier, and spent many months at Miranshah, an inhospitable outpost of the valley now known as the Valley of Sudden Death. From there I proceeded to Mesopotamia and for more than five years served with the Expeditionary Force in Baghdad, Basrah, and many other posts. Eventually after many efforts to return to my regiment in Delhi, I was posted back to India, but within an hour of joining the regiment they received orders to mobilise for service on the North-West Frontier!

Months of active service were spent up the Tanki Zam river in various out-stations, until eventually I was allowed leave in Delhi. There an opening on General Headquarters Staff in Simla was offered and refused simply because having rejoined my regiment

I now desired to stay in service with them. Imagine my disgust on my return to be warned for duty as Staff Captain of the 21st Infantry Brigade stationed further up the line in the heart of Waziristan. It

#### SEEMED UTTERLY IMPOSSIBLE

for me to avoid the North-West Frontier of India and no matter how many times I escaped, the wheel would turn and land me there once again!

Now come back to England. Months before going out to India I had resided with Mrs. Gentles of Edinburgh, and she was one of the most remarkable women of prayer it has ever been my lot to meet. When in my backslidden condition, I had almost forgotten her existence, but when I met her a few years ago she told me what follows. I cannot get her to write the story because she passed to be with the Lord a few months ago.

Mrs. Gentles returned home to England from Egypt about August, 1923, and asked many Pentecostal people what had become of Percy Corry. The only answer was that I was backslidden and was serving in the Indian Army somewhere—no one knew where.

From that day she set herself to pray for my return to God, and told me that in September of that year (she did give me the exact date, but I have forgotten it) the Spirit of God came very mightily upon her and she prayed and fasted three days for me, spending most of the time on her knees before God, weeping and praying in the Spirit. On the last day she knew her prayer was heard, even though she did not know my whereabouts.

Now hear my story. On that last day of Mrs. Gentles' prayer—we compared diaries and dates afterwards—I was sitting with about twenty-five Indian officers and men keeping guard over one of the danger spots in the lines of communication not far away from Kotkai. Our two machine gun mules were tethered head to tail in the valley below our piquet and I was violently cursing them for wasting their strength

#### WALKING ROUND AND ROUND

each other (as they seemed to have been doing all day.) As I was doing so the voice of God said to me: "Be not as the horse or as the mule which have no understanding, whose mouth must be held in with bit and bridle," and then proceeded to rebuke me for swearing at them when I had been doing the same thing myself for years. The voice was so firm and to my ears so loud, that I turned to see who was talking, but

before I moved knew it to be unnecessary. God took me over my life for the past years and said: "You won't be the first to wander round and round in the wilderness. I kept some people at it for forty years until their bones fell in the wilderness; and if you don't get back into My will that is where your bones will rot."

I knew it was true—four times over I had been brought back to those deadly valleys against my will, and the hardness of the Frontier seemed to tighten about me as the Lord was speaking, for only a few days before two of my men had been killed within rifle shot of the rock against which I was leaning. I went cold, with a fear that had up to that moment been unknown; for I knew that there was no escape from God, and that if I did not return from my backsliding, sudden death waited for me in the valley below. There and then I said, "Yes," to God, and though the way was long and the stumblings many, yet within a month of hearing that word from God, I was aboard a steamer on my way home, with my resignation from the Indian Army sanctioned.

Years had to pass before I met Mrs. Gentles and heard her side of the story; but ever since I have marvelled at the grace of God who stopped a foul-mouthed backslider in the midst of his cursing, and made him learn his greatest lesson from a stupid mule.

## Mirror of World Events

By Pastor P. N. CORRY

#### Heartbreak on the High Seas.

Thousands of Jews, herded like negro slaves, are coasting in Levantine ships off Palestine, sailing to and fro across the Atlantic, rejected, robbed, and starved. Almost every day the newspapers report shiploads captured, vessels confiscated, and men and women imprisoned. Ninety-seven have been allowed to land in France, the Cuban Government allowed 213, the Belgian Government 273, Holland 194, and the remaining 250 landed at Southampton. But that was only one shipload accounted for. The others are still wandering from port to port and from nation to nation. When Robinson Crusoe sighted land, he at least knew that his wanderings were over, but these poor people no sooner sight land than they are ordered off to seek haven elsewhere. Yet Colonial Governments report great open spaces of virgin land, empty, crying out for human beings to supply the help required to turn deserts into gardens. Why not allow these homeless wanderers to find refuge in the Colonies? Something should be done. Oh that our Colonies would do it and set an example of Christian kindness that would send a throb of gratitude through thousands of hearts!

#### The Remedy for Unrest.

Says the Right Honourable Viscount Sankey, G.B.E., LL.D.: "We are still suffering from the effects of the Great War; a natural reaction after a period of unprecedented excitement, and it is easier to recover from material than from moral bankruptcy." But hope is not yet lost, the race survives and seeks for moral forces to unite it. It is the spiritual things which will save us; a common belief in God, a common desire for freedom, a common resolve to protect the weak and to do justice between man and man are ideals which will prolong our Empire and perpetuate its memory when our triumphs have become an empty name."

#### He Missed the Chance of a Lifetime.

One afternoon Mark Twain, who lost more than one hard-earned fortune by investing it in hare-brained schemes described to him in glittering terms, observed a tall, spare man, with kindly blue eyes and eager face, coming up the path with a strange contraption under his arm. Yes, it was an invention,

and the man explained it to the humorist, who listened politely but said he had been burned too often.

"But I'm not asking you to invest a fortune," exclaimed the man. "You can have as large a share as you want for £125." Mark Twain shook his head; the invention didn't make sense. The tall, stooped figure started away.

"What did you say your name was?" the author called after him.

"Bell," replied the inventor a little sadly, "Alexander Graham Bell."

Christians are asked to invest not in an object of human ingenuity such as the telephone invented by Graham Bell, but in the kingdom of the Lord Jesus Christ. The dividends are promised by the Lord Himself (see Matthew xix. 28, 29 and Mark x. 28-31). How much are you prepared to invest?

#### Look in Your Mirror.

The religion that makes a man look sick certainly won't cure the world.

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## This Month's New Books

- "The Resurrection of the Old Roman Empire." By Dr. Sale-Harrison. 1/6 (by post 1/9).
- "The Modern Girl Decides." By Mary S. Wood. 1/- (by post 1/3).
- "As the Days of Noah." By Rev. C. J. Nash. 1/- (by post 1/2).
- "The Bible and the Body." By Rowland V. Bingham. 1/- (by post 1/3).
- "Cataracts of Revival." By G. J. Morgan. 1/- (by post 1/3).
- "Wonders of Prophecy." By John Urquhart. 2/6 (by post 2/9).
- "Christ and the Man in the Street." By Donald F. Ackland. 1/- (by post 1/2).
- "Life With a Purpose." Edited by T. Wilkinson Riddle, F.R.S.L., D.D. 1/- (by post 1/2).
- "Who Made Man?" By D. Stewart MacColl, M.D., M.S. 2/6 (by post 2/9).
- "Christian Citizenship." By G. W. Bell. 4d. (by post 5d.).
- "The Perils of these Perilous Times." Capt. E. G. Carré. 1/- (by post 1/2).

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



# Picture News

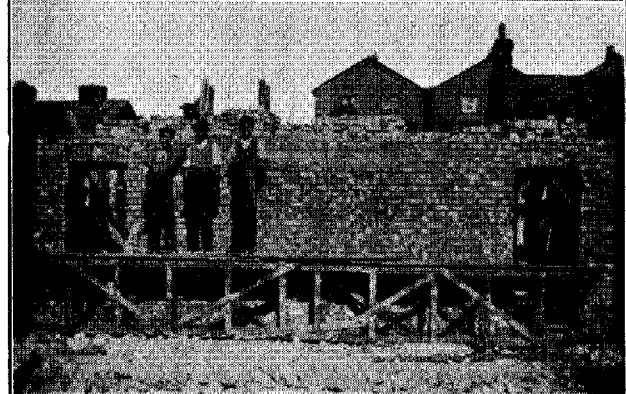
Members of Elim Church, Andover, with Pastor W. R. Cole, building their own Tabernacle.



Some of the members of the Leyton Young Women's Bible Class.



Advertising Mr. J. Payne's Campaign at Wood Green.



Fellowship Tea at Letchworth to welcome from the Transvaal Pastor and Mrs. H. C. Phillips and John (extreme right, nearest camera).

(Photo by Letchworth "Citizen.")



The Scripture Union Daily Portion: Meditations by Pastor H. Burton Haynes

**Sunday, August 6th.** Mark vii. 1-16.

"This people honoureth Me with their lips, but their heart is far from Me" (verse 6).

The Pharisees are representative of a large number of religious people who draw near to God with their lips but withhold from Him their hearts. Beautiful music, well-trained choirs, choice anthems, and eloquent preaching may be employed in the worship of God, but unless the heart behind these things is filled with the Spirit of God, outward forms of worship are not accepted. "They that worship God *must* worship Him in spirit and in truth." The language of the sincere heart is always regarded by the Lord, whereas the language of the lips, though more eloquently expressed, may fall unheeded to the ground.

PRAYER TOPIC:

For world-wide blessing on every agency seeking to extend the kingdom of Christ.

**Monday, August 7th.** Mark vii. 24-37.

"Yes, Lord: yet the dogs under the table eat of the children's crumbs" (verse 28).

The incident of Jesus and the Syro-phenician woman supplies us with an illustration of the humility of faith. The woman was prepared to take the lowest place in order that she might receive a blessing from the Master. The prayer that prevails with God is the prayer that is clothed in the language of humility. "God resisteth the proud, but giveth grace unto the humble." Maybe we have asked God for something and the request has not been granted. A lack of humility in our lives may explain the reason why God has not answered our petition.

PRAYER TOPIC:

That much blessing may be experienced in all our Bank Holiday Conventions.

**Tuesday, August 8th.** Mark viii. 1-13.

"He took . . . He brake . . . He gave" (verse 6).

These three phrases contain the secret of achieving the ideal Christian life. "He took"—the life under no other constraint than that of Divine love must be placed in the nail-pierced hand of the omnipotent Christ! "He brake"—the life so placed in His keeping will undergo various refining processes by which it is shaped according to His perfect will. "He gave"—the life thus yielded will be bestowed in sacrificial service upon a needy world. In the stillness of your room consciously place your life into His loving hands.

PRAYER TOPIC:

For Divine protection to be granted all missionaries serving in war-stricken areas of China.

**Wednesday, August 9th.** Mark viii. 14-26.

"And he looked up, and said, I see men as trees, walking" (verse 24).

The blind man in the narrative, although touched by Christ, was unable to see things clearly. He could distinguish moving objects from stationary things but he could not make out their form and features. A further application of Christ's hands was required before his vision was clarified. Man by nature is spiritually blind, but contact with the heavenly Physician brings sight. At first spiritual things are only dimly perceived. The Word of God seems difficult of understanding. The ways and purposes of God appear perplexing. It is only by repeated applications to the Source of Light that one comes to a fuller comprehension of spiritual realities.

PRAYER TOPIC:

For definite conversions and deepening of spiritual life in our Holiday Homes.

**Thursday, August 10th.** Mark viii. 27-38.

"Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me." (verse 34).

A life need not be great to be beautiful. There may be as much beauty in the smallest flower as in the lofty tree, in the flashing diamond as in the majestic mountain, in the tiny insect as in the mammoth. A beautiful life is one that is utterly unselfish. The unselfish life is only attainable through communion with the self-less Christ. Christian discipleship, which is the outflowing of the Christ-conquered heart, is one of the most beautiful things to be observed on earth. The humblest believer by becoming a disciple of Jesus is morally elevated to a place of true greatness.

PRAYER TOPIC:

Praise for the souls led to Christ in recent campaigns, and for the many miracles and healings accompanying the Word.

**Friday, August 11th.** Mark ix. 1-13.

"And after six days Jesus taketh with Him, Peter, and James, and John, and leadeth them up into an high mountain apart by themselves" (verse 2).

The mount of prayer is the mount of revelation. Upon the summit of the mountain Peter, James, and John saw and heard wondrous things. Bathed in effulgent light stood the Lord of glory. Confronting them, talking with Jesus, Moses and Elijah—visitants from another sphere. Suddenly, they saw descending towards them, a large cloud which completely enveloped them. In this cloud they heard the voice of the

Father extolling the Son. As one climbs the steep of communion one will receive revelations of God's power and glory that will nerve one for the conflict on the plains of life.

PRAYER TOPIC:

That God will richly bless Pastor and Mrs. H. C. Phillips and John, now on furlough from the Transvaal, and strengthen them physically.

**Saturday, August 12th.** Mark ix. 14-32.

"And when He saw him, straightway the spirit tare him" (verse 20).

As soon as Christ appeared on the scene the evil spirit in the child became active throwing the lad into a convulsion. Before deliverance was given to the man's son there was a powerful display of Satanic power. As servants of Christ we are called upon to contend with the unseen forces of darkness, and we must expect Satanic onslaughts, and the closer we live in fellowship with our Master the more frequent these attacks will be. Hence the need to betake ourselves continually to prayer to receive power to overcome the Devil. Prayerless Christians mean impotent Christians. Impotent Christians mean Satanic victories.

PRAYER TOPIC:

For the many relatives and loved ones of our great Elim family who as yet have not surrendered to Christ.

## Helpful Illustrations for Christian Workers

### Pruning

Many times I have gone to my grandmother's vineyard, and was puzzled why those vine-dressers cut off some of the vine branches. To me they seemed all right, but on enquiry the men showed me that they were cutting off the dead branches only. These branches seemed alive, but they were useless. After they had been cut, the end dripped with sap. One of the men said, "See, the vine is weeping for the branches we cut off." It must grieve our heavenly Father when our lives are fruitless and dead.

### Rainbows of Promise

Frank W. Borcham tells the story of Noka, a little native girl who used to play around the mission station. One afternoon, Mr. Borcham writes, as she was playing near the house with her brother, a storm swept up and the children ran for shelter. When the thundershower had passed, a magnificent rainbow arched the eastern sky. "Is it a new rainbow," Noka asked, "or is it the same rainbow I saw before?" "Oh, it is a new one," I replied; "there's a new rainbow for every storm." "Why, then," Noka exclaimed in delight, "there must be reels and reels of rainbow in the gully over the hill!" She was right. There is a rainbow for every cloud! God has provided a rainbow of promise for every cloud of life.

# Seven Reasons Why I Know

By J. S. SECOR

**T**HE sluggard is wiser in his own conceit than seven men that can render a reason (Proverbs xxvi. 16). I have often observed this truth in those that criticise the Bible without being able to render a real reason for so doing. They ignore its teachings, set them aside. Others often say: "I don't understand it; it is a confused mass of reading, self-contradiction, etc."

Leaving all this in the background, I want to give seven reasons why I know the Bible is true. Mark well, not why I believe it is true, but *know* it is true. I mean to assure you, my dear reader, that our God meant to reveal Himself unto His children in such a way that they may have a full assurance of faith, resting upon the known, that what is not yet fully known may be assured unto them to be absolutely certain, by their faith in God.

## First Reason—Bible Geography is True.

One of the simple facts of the truth of the Bible is that the geography of the Bible to-day is a living witness of all that it states in regards to location, countries, seas, rivers, mountains, islands, deserts, cities, lakes, brooks, etc. The Garden of Eden is approximately located. The great fallen empires and cities are well known where they lie desolate in their ruins. Races have become extinct, languages changed, but the geographical witness attests the full truth of the Bible narrative.

## Second Reason—Bible History is True.

When I was a boy of fourteen years old, while reading the history of the old fallen empires, such as the Babylonian Empire, Persian, Egypt, Jews, and others, I was made to realise that the Bible was the oldest of all histories, because when the historian failed to find his data otherwise, he turned to the Bible as the last word on those ancient nations, with the result that the Bible statement was invariably confirmed by the facts of the history of that people. Where modern history is not at one with what the Bible states concerning the history of nations, countries, cities, kings, and tribes, it is for want of knowledge, and the Bible account is found to stand the test. The Bible account of the history of the human race is not given merely from a human standpoint, but shows both God and man at work in the destiny of races, and the cause of their rise and fall. The Bible history of man is the oldest and is true.

## Third Reason—Archæology.

The science of archæology is to bring together the facts from every ancient source and let them speak to

us. One of the main branches of this science is the spade of the excavator, in débris found amid the ruined cities of the ancient empires. This is the richest source of information to the past history of these extinct empires.

In the great Babylonian, Persian, and Egyptian empires, amid the ruins of the great cities where once lived their kings and great statesmen, amid the marvellous temples, courts, and splendid palaces and tombs, are found their clay tablets which were written while soft and then baked hard in their ovens. On these were preserved accounts of many important events of their national and historical events, the names of kings, and their achievements, and families.

Not one of these wonderful finds but adds weight and confirms the truth of the Bible. As I have looked upon bricks out of Nebuchadnezzar's great wall which he built around Babylon, with his own name stamped upon the sides of the bricks just like modern workmen or manufacturers stamp upon their wares; as I looked upon the wonderful perfection of workmanship displayed in a thousand ways by these prehistoric people, the beautiful art in lamps, vases, decoration, temples, and palaces, their hundreds of thousands of tablets written of their daily life, it all confirmed the Bible account that the half had never yet been told. King Pharaoh of the Exodus, his embalmed body now on exhibition, mutely speaks to us of the proud, haughty monarch who challenged Moses, the man sent of God to deliver the children of Israel. King Tau, of Egypt, exhumed from his splendid tomb-palace, worth untold millions in the rich treasures of art, ivory, silver, and gold, speaks to us volumes concerning the past of ancient Mizraim, the Egypt of the Bible. Every prominent name of the Bible is found among these ancient cuneiform tablets with many parallel facts bearing testimony to the truth of its narrative.

## Fourth Reason—Science.

Science—not "science falsely so-called."

The order of creation in the first chapter of Genesis is the order in which we find the geological strata of the earth's crust, and it holds the nebulous theory that in the beginning this world was a mass of unformed matter—admitted even by evolutionists, in common with Darwin.

All scientists practically hold the nebulous theory of the origin of the world. They agree that man was the last of earth's creatures to arrive upon it, and thus establish the truth of creation as given by the

# Know the Bible is True

J. S. SECRIST

Bible, although they turn it down by accepting evolution as taught by Darwin.

The laws of hygiene and health as given by Moses, still stand in the front ranks of a perfect system, and after all of our boasted civilisation, we still are behind in most of it for health and protection to the human family. Perfect obedience to it always brought perfect results to them, and, "if ye are obedient none of these diseases will be upon you," was true.

It is generally conceded that the Book of Job is the oldest written manuscript extant in the world today. Please open it at Job xxvi. 7: "He stretcheth the north over the empty place, and hangeth the earth upon nothing." Two wonderful scientific truths given in one sentence. The only empty place in the sky where no stars are revealed to the telescope is said to surround the north star. "He hangeth the world upon nothing," is a truth well-known to every school child. Miracles are a suspension of natural laws by its Creator, even as a mechanic would stop his machine to repair it, and so have no place in the realms of science, but of faith. But these, with many other great truths of the Bible shows it in perfect harmony with science and nature, but also it is revelation and soars into the miraculous.

## Fifth Reason—Biography.

It gives the names and histories in part or full of many men whose biographies are a common name and place in history of the nations; and archæology is filled with the names, places, and lives of men and women and their works and deeds, that are a household word gleaned from the Bible.

The biographies of Moses, David, Solomon, Nebuchadnezzar, Belshazzar, Herod, with scores of others named in the Bible, are common to history and wonderfully preserved on the clay tablets found in the ruined cities by the archæologists. Much of their biography and history written in the Bible is fully attested to by ancient and more modern historians. It would be indeed worse than foolish to deny that such a man as the Lord Jesus Christ had never lived; our dates start with Him, time is reckoned from His birth; on the coins, deeds, civil documents, and all legal papers of Christian civilisation is told the time of His birth by the dates upon it. The life, biography, and teaching of Christ has affected and changed the affairs of every nation on the face of the globe, and will continue to do so until He comes back to rule it as He said He would. His teachings, given to a band of Galilean fishermen, soon undermined the

great Roman Empire, and the least of His twelve disciples, called to be an apostle, is better known among countless millions of human beings than the greatest emperor that ever graced the throne of Rome. The lives and biographies of these men are so vividly given in the New Testament and have wrought such wonders upon the world, that their work is stamped upon the minds of millions, and they behold them changed from common fishermen to fishers of men, by a mighty miracle of Divine grace.

## Sixth Reason—Prophecy.

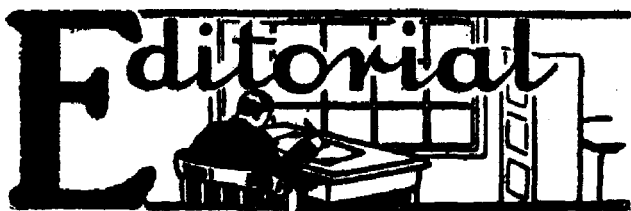
Prophecy is a forecast of things to come. History tells of things that have come to pass. About nine-tenths of the prophecies of the Bible are now a matter of history, having been fulfilled, many of them in the most striking manner. Moody made the statement once, that more than 400 prophecies of Christ found in the Old Testament, made from 1,400 to 4,000 years before the birth of Christ, had been literally fulfilled. This is true. An infidel, noted for his researches, on reading the Bible through said, "It looks as if Christ had committed suicide in order to fulfil the prophecies made in the Old Testament concerning Him." Not so, however, for God knew beforehand just what would take place, and what the results would be, and this is the truth of prophecy.

Never was the awful doom of a people told more graphically, even after it came to pass, than when Moses in Deuteronomy xxviii., described that which would befall Israel for their apostasy from the true God and His words. Their final ruin and utter destruction for rejecting Christ was foretold by Moses in Deuteronomy xxviii. 63-68. When the historian wanted to describe the destruction of the Jews by the Romans under Vespasian and Titus, which occurred A.D. 70, he quoted this vivid prophetic description as it gave, in a most marvellous and exact way as no other language could give. And there it is to-day, and the Jew, the great prophetic sign of the ages, stands to-day as a living witness that it has been fulfilled to the very jot and tittle.

The destinies of all the old empires were clearly foretold by Jeremiah, Isaiah, Daniel, with many other prophets, hundreds of years before fulfilment, and in all my researches I have found it literally true. Jeremiah in his 25th chapter, predicted the fall of all nations existing then, and all of them fell according to his word. Babylon was to be desolate for ever, without any inhabitants, and there it is, never re-

(Continued on page 492)





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.

### "Sister Abigail" with the Lord.

"SISTER ABIGAIL" Luffe was known and loved by a great multitude on earth—and is known and loved in heaven. A few weeks ago she passed peacefully into the presence of her Lord, just ten days before she would have had her eighty-first birthday. Her life of Christian service has been a continual romance and miracle of God's providing grace in response to her loving and unailing faith.

Sister Abigail's many tracts and books, of world-wide circulation, have been channels of blessing to countless numbers. One of these gives miraculous experiences of answered prayer under the title, "Little Is Much If God Is In It."

The late Queen Victoria was brought, by a letter from Mrs. Luffe's father, John Townsend, a humble minister of the Gospel, to full and unquestioning assurance of her salvation. Following is a copy of a letter received from the Queen by John Townsend:

"Your letter of recent date received, and in reply would state that I have carefully and prayerfully read the portions of Scripture referred to. I believe in the finished work of Christ for me, and trust by God's grace to meet you in that Home of which He said, 'I go to prepare a place for you.' (Signed) Victoria Guelph."

And now Sister Abigail, and her father John Townsend, and Queen Victoria, and many others, saved by Mrs. Luffe's faithful testimony, are rejoicing together in the presence of their Lord.

## Prayer Changes Things

Philippians iv. 6

### Prayer is requested for :

A sister suffering from blood pressure and gland trouble.—*L.B.*

The complete healing without an operation, of a sister, and that the Lord will deliver her from a nervous breakdown and sleeplessness.—*M.W.*

One who is threatened with diabetes, that he may be saved and healed.—*R.I.*

A young man suffering from neurasthenia that he may be healed and find Christ.

An old lady that she may be healed of heart trouble and find Christ.

# Fundamental Truths

of the

## Elim Churches

**THE BIBLE.** We believe that the Bible is the inspired Word of God, and that none may add thereto or take away therefrom, except at their peril.

**THE TRINITY.** We believe that the Godhead eternally exists in three persons, Father, Son, and Holy Ghost, and that these three are one God.

**THE CHURCH.** We believe that the Church consists of all persons who have been regenerated by the Holy Ghost and made new creatures in Christ Jesus.

**THE SAVIOUR.** We believe that all have sinned and come short of the glory of God, and that through the death and risen power of Christ all who believe can be saved from the penalty and power of sin.

**THE HEALER.** We believe that our Lord Jesus Christ is the Healer of the body, and that all who will walk in obedience to His will can claim Divine healing for their bodies.

**THE BAPTISER.** We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost, and that this Baptism with signs following is promised to every believer.

**THE COMING KING.** We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church, and afterwards to set up His throne as King.

**THE FRUIT.** We believe that every believer on the Lord Jesus Christ as Saviour should produce the nine-fold fruit of His Spirit:—Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.

**THE GIFTS.** We believe that the Church should claim and manifest the nine Gifts of the Holy Spirit:—Wisdom, knowledge, faith, healing, miracles, prophecy, discernment, tongues, interpretation.

**THE MINISTRY.** We believe that God has given some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

**THE FUTURE STATE.** We believe in the eternal conscious bliss of all true believers in Christ, and also in the eternal conscious punishment of all Christ rejectors.

**THE ORDINANCES.** We believe in the following ordinances:—Partaking of bread and wine in memory of our Lord's death, baptism by immersion for believers, the laying on of hands and the anointing of the sick with oil.

*Gleanings from the Garden of Communion. No. 38.*

## LIFE'S TRUE VOCATION

By Pastor E. C. W. BOULTON

"Called to be saints"—Rom. i. 7.

Saintly lives are woven,  
Oft on looms of pain,  
Hearts that share His anguish,  
Pass thro' loss to gain.

**T**HERE are two surprising things about this question of saintship—one is the material out of which God makes saints, and the other is the strange places in which sometimes they are to be found. In many cases it would almost appear as though God had undertaken an impossible task—one that was even beyond His vast resources. Yet we know so well that nothing is too hard for Him.

We have marvelled at some of the things which God has wrought in this direction in the lives of men and women. We have seen some of the roughest and coarsest material transformed into that which came to reflect and radiate the glory of the Lord. Lives that once were terribly disfigured by the power of sin, marvellously transfigured by the grace of God, and made into living epistles of Christ. The clay, so shapeless and unlovely, in the hands of the Great Potter became a vessel unto honour, beautiful to behold, magnifying the skill of Him who shaped it into loveliness.

"*Called to be saints.*" This is not the privilege of a select company, but the Divine will for the lowliest and least disciple of Christ. We are afraid that this word "*saint*" has come to possess a merely sentimental or historical significance in some quarters: it has lost a good deal of its everyday practical value. When we think of "*saints*" we at once seem to catch the atmosphere of the cloister rather than that of the battlefield. We think of some sequestered retreat, far from the clamorous haunts of men, where we may dwell in sheltered security. But surely we must take a far more bracing view of it than this. The call to saintship involves hardness and demands endurance. We may not win the laurels of victory on "flowery beds of ease." They who follow the Man of the Cross must themselves come into intimate fellowship with that Cross. It is the symbol of true saintliness.

There is something irresistibly challenging in this word "*saint.*" It is provocative of the noblest and best in Christian character. There is that in the true Christian heart which yearns to rise in splendid response to this call "to be saints." Like the invigorating and appetising tang of the air on an early Spring morning, so

this thought stimulates desire and determination to excel in all those manly and womanly virtues which comprise the character of a real Christian. We can no longer be content to reside upon the lowlands of spiritual mediocrity. The heights of Christian experience have found an answer within us, and we must give ourselves up to the conquest of the utmost.

The capacity for saintship is within every newborn believer. The call and the constraint to be saints is a proof of the resident power of response. We shall never become saints by dreams and visions that fail to materialise in actual experience. Saintship means conflict, but conflict in which ultimate triumph is assured.

Through the deep'ning shadows,  
God is leading on;  
Soon the hour of triumph,  
And the victor's song.

We read of "*saints in Cæsar's household.*" A most unlikely place in which to find them. We should hardly expect to find a fellowship of disciples flourishing in such uncongenial environment. Continually faced with the threat of martyrdom, there was the most powerful deterrent to wholehearted Christian discipleship. And yet there they were, these stalwarts of the faith, prepared, if needs be, to seal their testimony with their blood. To them the crown of martyrdom was a prize to be won rather than a stigma to be avoided. Their heart's homage was paid to One who was worthy of all that life could offer. They knew nothing of half-hearted surrender; they gave themselves altogether and for ever. They gave to the uttermost because they loved to the uttermost. Faithful unto death they awaited the reward which their Master had promised and prepared for those who counted all things but loss for His dear name.

Blessed Lord and Master, teach Thou this heart the real secret of saintliness. Make it to understand that the smallest sphere may provide scope for displaying the highest virtues of the Christian life. Teach me that saints are made in the crucible of suffering. Here the flaws that would mar their beauty are removed, and the divine design is inwrought within their lives.

O give this life Thine own impress,  
That marks it as Thine own,  
And let me always live within  
The light of Thy dear Throne.



## Monthly Book Window

**FROM CHAOS TO GLORY.** By Henry Clark. (Marshall, Morgan & Scott, Ltd. 2/6, by post 2/9).

This book is in the nature of a review of the various events in relationship with Christ's Coming, and leads the reader onward beyond the immediate, to the final consummation, the new heaven and new earth.

It deals with prophecy from the Futurist standpoint. We admire the simplicity with which it is written, the devotional appeal, and above all the anthology of scripture portions with which it abounds. It is a book which deserves wide reading.

—J. J. MORGAN.

**THE STORY OF THE CROSS.** By F. A. Perigo. (John Ritchie, Ltd. 2/-, by post 2/4).

We welcome another volume on the Cross. Too much cannot be written on this vital theme. The writer of this book has succeeded in combining simplicity and clarity of thought, bringing home to the heart of the reader the beauty and value of the Cross-work of the Saviour. Christ is revealed in all the splendour of His great redemptive purpose and programme for the world. In the fourteen chapters every incident connected with the Atonement is reviewed, and many valuable truths are gathered from these incidents. We recommend the book to our readers.—E. C. W. BOULTON.

**THE BIBLE AND THE BODY.** By Rowland V. Bingham. (Marshall, Morgan & Scott, Ltd. 1/-, by post 1/3).

Although this book may not meet with the approval of some who stand for Divine Healing, yet I am glad that such a book is published. There are some things in it with which I am not in agreement with the writer, yet it contains truths which everyone interested in the subject of Divine Healing would do well to make themselves acquainted with. Its aim seems to be balance on this vital question.

—JOSEPH SMITH.

**THE COMING GREAT NORTHERN CONFEDERACY, OR THE FUTURE OF RUSSIA AND GERMANY.** By Dr. L. Sale-Harrison. (Pickering & Inglis, Ltd. 1/-, by post 1/2).

In the light of what is happening in Europe, I think that everyone who is not fully acquainted with the facts of how

the word of God is being fulfilled to-day, should endeavour to procure a copy of this book. It contains facts right up to this present year of 1939, and has some very remarkable things to say about the coming Armageddon, and the future of Germany and Russia in relation to the time of the end.

—JOSEPH SMITH.

**THE RESURRECTION OF THE OLD ROMAN EMPIRE.**

By Dr. L. Sale-Harrison. (Pickering & Inglis, Ltd. 1/6, by post 1/9).

This book certainly contains many interesting facts of the happenings in Europe and the world right up to the present year of 1939; and many of these facts certainly prove that we are living in the closing days of this dispensation. But I do not agree with the writer in those things wherein he looks for a future fulfilment of certain facts of prophecy, which I am persuaded have already gone into history. Nevertheless I know that there are some good Bible students who will find meat on those portions of the book which I discard as bones.

—JOSEPH SMITH.

**THE MESSAGE OF KESWICK AND ITS MEANING.**

(Marshall, Morgan & Scott, Ltd. 1/-, by post 1/3).

Most evangelical Christians have heard of the Keswick Convention, and many have attended the gatherings at some time or another. This book describes the commencement of this annual event, and sets forth the progressive nature of the teaching given from year to year. The messages of the Convention are definitely planned to lead the Christian on to a life of fuller service for Christ. It starts with the terrible fact of sin, points out the way of cleansing and renewal, makes urgent demands for surrender of life, and leads on finally to a path of sacrifice and service.

We cannot agree with the doctrine regarding the Baptism in the Holy Ghost, which is considered to be received by faith. The argument supporting this view is extremely weak.

H. W. GREENWAY.

**WATCHMAN CHORUSES.** By G. Quenby. (John Ritchie, Ltd. 1/-, by post 1/2).

Messrs. John Ritchie, Ltd., of Kilmarnock, have recently published a delightful selection of choruses with words and music by G. Quenby. There is a good variety in the collection, with devotional as well as evangelistic choruses, a number of choruses being specially suitable for young people.

One could wish the price were less than a shilling, but production costs are certainly high these days. However, the melodies are captivating and the book should prove a good seller.—W. G. HATHAWAY.

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

## SEVEN REASONS WHY I KNOW THE BIBLE IS TRUE (contd. from p. 489)

built, just as prophesied. So with many other countries and cities. The one-tenth of prophecy yet unfulfilled is now fulfilling, or still yet in the future, and will assuredly come to pass.

### Seventh Reason—It Reveals God to Man.

The Bible reveals creation, time, and eternity to us. It unfolds God to man—the Creator, to the created. Man, the only creature created in the image and likeness of his Creator, herein has God's plan revealed unto him. The mysteries of God, as far as practical, and the welfare and happiness of man, or future fate of the ungodly, are opened up to us.

In its pages, fully read, rightly divided and understood, we find the complete satisfying portion for body, soul and spirit. It holds for us just what satisfies the deepest longing of the human soul, heart and mind.

God as a loving Father to all who will have Him as such; Jesus as a Prophet, Priest, and coming King. A loving Saviour, Redeemer, Burden-bearer, to all who will come unto Him. The Holy Spirit as a Helper, Teacher, Comforter, and Guide, to teach us the Word, implant its sacred, holy truths into our hearts and

minds, and to lead us into all truth. To those who will worship, love, serve, and obey Him, He promises eternal life, in a world without end, without pain, sin, sorrow, or anything that annoys, defiles, or destroys.

Perfect happiness, perfect life, in a perfect clime, with a perfect King in perfect environments, with perfect beings, while the endless ages of an endless eternity shall roll away its endless millenniums.

### Conclusions.

Seven reasons why I know the Bible is true. Yes, multiply it by seventy times seven and you will only begin to tell the sweet story of the redeeming love of our Father in heaven, for His children who dwell on earth. "Come unto Me all ye that labour and are heavy-laden and I will give you rest." The best reason in the world that I now know that the Bible is true, is that I have tasted of the good Word of God, and the powers of the world to come. I am in the enjoyment of its blessings as promised, having obtained rest to my soul in Him who promised it.

I now have an anchor to my soul, both sure and

steadfast, which enters into the veil, whither Jesus Christ my forerunner has gone to prepare a place for all them that come unto Him, believing and receiving Him as their Lord.

I have found a friend in Jesus,  
He's all the world to me,  
He's the fairest of ten thousand to my soul,  
He's the lily of the valley, in Him alone I see  
All I need to cleanse and make me fully whole.

## Letchworth's Welcome to Pastor and Mrs. Hubert Phillips

(Elim Missionaries from South Africa)

The informal tea-table provides a homely way and creates a delightful atmosphere in which to share one's mutual joys, and so a Welcome Tea was arranged to greet the home-coming of Pastor and Mrs. Hubert Phillips and their son John, here in England on a short furlough from Africa.

A rejoicing company of people sat down for tea at tables which were tastefully arranged and artistically decorated with beautiful flowers of varied hues gathered from the gardens of this delightful Garden City.

After tea Pastor H. Burton-Haynes warmly welcomed Pastor and Mrs. Hubert Phillips and John, and in his address expressed pleasure at having with them on this happy occasion Pastor and Mrs. E. J. Phillips. It was indeed a joy to see Pastor E. J. Phillips looking so wonderfully well, and gratitude was expressed to the Lord for His mercy in sparing the life of His servant.

Pastor Burton-Haynes went on to say: "To our Church this Welcome Tea is a most joyous occasion, for in the goodness of God we are welcoming amongst us two honoured servants of Christ who hold a great place in our hearts. In welcoming our brother and sister we are fulfilling an apostolic injunction, for you may remember that Paul, commending Epaphroditus to the saints at Philippi, wrote: 'Receive him therefore in the Lord with all gladness; and hold such in reputation.'"

He pointed out that in having a Welcome Tea they were not

establishing a precedent, for Mary, Martha, and Lazarus prepared a supper in honour of the Saviour. Around that table Mary performed an act that has become immortal—she anointed the Master's feet with spikenard ointment. Her loving deed refreshed the heart of the Son of God. "As we this evening," said the Pastor, "honour His servants, we refresh the loving heart of the Lord Jesus Christ, for He declared on a certain occasion: 'Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me.'"

The Pastor then called upon representatives of the various branches of the work to express a brief word of welcome to Pastor and Mrs. Hubert Phillips.

These two humble servants of Christ suitably replied and unostentatiously recounted God's dealing with them since leaving the Letchworth Church for the dark continent of sin-bound Africa.

This reception will ever live in our memories, because throughout it all there was a profound sense of the presence of the Master. Tears of thanksgiving betrayed the deep emotion of the gathering. One could feel the unifying power of the love of Christ emanating from loving hearts, binding the hearts of His own in a deeper and more affectionate bond of Christian fellowship. In this soul-moving meeting the alabaster box of ointment was again broken and the house was filled with the fragrance of gratitude and love to our illustrious Lord.—H.B.H.

## Beautiful Canaan

G.B. GEO. BENNARD.

Beauti- ful Ca- naan, Beautiful Ca- naan, Beautiful land of hon-ey,  
Ca- naan land, Ca- naan land,

corn and milk and wine, . . . Fountains are springing, Song birds are  
corn and milk and of wine; Fountains are springing

sing- ing. Beautiful Canaan, beautiful Canaan thou art mine.  
Song birds are singing, thou art mine.

Copyright, 1926, by Sir Geo. Bennard.

## Bible Study Helps

### THE CHRISTIAN'S BODY

1. It is bought (I. Cor. vii. 23; vi. 20).
2. It is purchased with a great price (I. Pet. i. 18, 19).
3. It is not your own (I. Cor. vi. 19).
4. It is the temple of the Holy Spirit (I. Cor. iii. 16, 17; vi. 19).
5. It is to glorify God (I. Cor. vi. 20).
6. It is for the Lord and the Lord is for the body (I. Cor. vi. 13).
7. It is to magnify Christ (Phil. i. 20).
8. It is to manifest the life of Christ (II. Cor. iv. 10).
9. It is to be controlled (I. Cor. ix. 27).
10. It is to be dissolved in death (II. Cor. v. 1; Gen. iii. 19).
11. It is to be changed when Christ comes (I. Cor. xv. 51, 52).
12. It is to be raised from the dead (I. Cor. xv. 42, 43).
13. It is to be a spiritual body (I. Cor. xv. 44).
14. It is to be with Christ for ever (I. Thess. iv. 16-18).
15. It is now to be consecrated to the Lord (Rom. xii. 1, 2).

### ABRAHAM

1. Obeying as a Servant (Gen. xii.).
2. Travelling as a Stranger (Gen. xii., xiii).
3. Fighting as a Soldier (Gen. xiv.).
4. Trusting as a Believer (Gen. xv.-xxiv).
5. Dying as a Saint (Gen. xxv.).





# The Elim Evangel



## NEWS FROM THE CHURCHES

Activity and Progress in Foursquare Centres

### BIRMINGHAM REVIVAL TEAM.

**Rugby** (Pastor W. N. Brambleby). The idea of a campaign for Christians is evidently one that will be blessed of God. The new venture of the Birmingham Revival Team, consisting of Pastors S. Gorman, W. Kelly, D. J. Rudkin, and E. J. Thompson certainly made a good start in the small church chosen. The scheme was to talk to the inside of the Church, rather than to attract outsiders, and deal with holiness of life rather than salvation. An encouragement to faithfulness and expectation of revival certainly was blessed to the members.



Pastor  
W. N. Brambleby.

The ground had been well prepared by that most happily chosen week of prayer, recently held throughout Elim, and in consequence the Team and the Church felt an immediate unity of spirit. The only unfortunate thing was that the series was too brief, as numbers increased greatly.

It is good to report that souls are being saved. The Sunday school's enlargement necessitated two more teachers; God's blessing abounds in increases, and a happy Church rejoices in His precious Word.

### HELPFUL BIBLE STUDIES.

**Eastbourne** (Pastor H. Kitching). Helpful Bible studies by Pastor Kitching have been greatly appreciated during recent weeks. A series of Sunday evening addresses on The Second Advent of Christ, and a course of Thursday evening studies on Bible Characters, have been a source of help and blessing.

Last Sunday's Gospel service was crowned by three souls accepting Christ as Saviour. Open-air meetings are now being held again, and recently the Bible class has shown renewed promise of increasing attendance and interest. We praise God, too, for an increase of scholars in the Sunday School.

### GOD'S HEALING POWER.

**Southport** (Pastor F. G. Cloke). Mercy drops round us are falling at Southport, for God is answering prayer. During the past three weeks four souls have been saved, three by the hearing of the Word, and one (living many miles away), in answer to prayer.

Two weeks ago, a sister of our assembly was taken suddenly ill, suffering from a complete nervous collapse. She was so ill that speech left her, and the use went out of all her limbs. The phy-

sician's verdict was that she would lie in this condition for weeks, possibly months. Pastor Cloke was sent for, and as he anointed her in the Name of the Lord, she began to sing. A few days later this sister was in the service, perfectly healed. Praise ye the Lord!

### PERSONAL WITNESS.

**Forest Hill** (Mr. J. Fraser). This Church is very much alive. The ten o'clock prayer meetings on Sunday mornings prove to be times of rich blessing. The members, along with Mr. Fraser, are making unsparingly all efforts to further the work. Personal witness is also a main feature here, and success follows these efforts.

Recently we have had a special visit from Miss A. Henderson, who took us away in spirit to the work of God in Africa. Our cry is, "Forest Hill for Christ."

### SPECIAL CAMPAIGN.

**Wood Green** (Pastor A. E. Thorne). A three weeks' campaign was recently conducted by Mr. J. Payne, preceded by much intercession on the part of the members. The open air services were times of great witness. The results were not fully known to us, only being recorded by our divine Master, but quite a few registered their desire to go hand-in-hand with Him.

Mr. Payne's ministry was unique, and was addressed to mixed congregations: it brought much rich and lasting blessing.

Since the campaign services our Pastor has brought to a finish the unusual and profitable lectures on Revelation.

### CHURCH ANNIVERSARY.

**Coventry** (Pastor H. Mahood). We are pleased to report that the Coventry assembly is steadily going forward.

Our Church anniversary was recently held, Pastor W. Evans being the special speaker. His message on Steadfastness was very applicable.

Recently a young man decided for Christ after a Crusader meeting. Another man came to the Lord after a Thursday evening Bible study.

The expectation of the people is increasing, and we are beginning to experience the power of the Holy Ghost. We believe and pray that God will give us the old-time Pentecostal power.

### NORTH LONDON CONVENTION.

**Hendon** (Pastor G. L. W. Ladlow). A real Pentecostal meeting is an apt description of the large gathering for the North London Convention held at Hendon. God's presence was very real throughout the service, and the hearty singing enjoyed by all was indeed a testimony that there is joy in serving Jesus Christ.

Mr. J. Payne of Mongolia led the meeting in prayer, then Pastor Thorne of Wood Green read God's precious Word. A powerful message on the text, "Reverence My Sanctuary," taken from Leviticus xxvi., was given by Pastor J. Dyke of Leyton. The second speaker was Pastor W. G. Hathaway, who gave an inspired message on "Being filled with the Holy Spirit." Pastor Packer of Hornsey concluded the meeting in prayer and praise to God for His abundant blessings.

### SEVENTY-YEAR-OLD BAPTISMAL CANDIDATE.

**Springbourne, Bournemouth** (Pastor H. W. Fardell). Sunday, July 2nd, was a day looked forward to with eager anticipation, and it proved to be a red-letter-day, the presence of the Holy Spirit being manifest throughout. We were privileged to have Pastor Payne of Mongolia with us again. In the morning service we experienced a time of real heaven upon earth.



Pastor  
H. W. Fardell.

"The Lord came down  
our souls to greet,  
And glory crowned the  
Mercy-seat."

In the evening the building was practically filled to capacity, and Mr. Payne preached in the power of the Spirit from, "The Six Cities of Refuge," resulting in one dear soul confessing Christ as Saviour. The first meeting was followed by a baptismal service. Eight candidates—after giving a clear testimony of salvation, and receiving a promise from the Word, were immersed by Pastor Fardell. One candidate was a cripple lady of over seventy years of age.

### ANONYMOUS GIFTS

We say "thank you" in His Name to those who have so kindly sent the following anonymous gifts:

Leaflet Campaign: Kensington sister, 5/-; London (Ps. 34), 2/-; Scarborough reader, 5/-; Plymouth (F.C.), 5/-; Lancs. (T.W.), 2/6.

Debt Fund: Bradford (M.E.B.), £1; Wimbledon, 10/-; Lancs. (T.W.), 2/6; Two Southport members, 10/-; Croydon brother, £10.

Foreign Missionary Fund: Lancs. (T.W.), 5/-; Plymouth (F.C.), £1; Two Southport members, 10/-; Southampton (M.S.), £1; Grimsby (G.Y.), 15/-; London, E.C.2, 5/-; Southampton (designated), 10/-; South Africa (designated), £5.



# ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

## Crusader Corner No.9

HELLO, FRIENDS!

Here we are again with another list of posers,—I hope you like them.

First of all let us see how many of last week's questions—"The Deaths of Apostles"—you got right. Here are the correct answers (according to tradition).

1. "Deaths of the Apostles:—
  1. Peter; 2. James (the Elder);
  3. Thomas; 4. Bartholomew;
  5. James (the less or younger);
  6. Matthew; 7. John.

THIS WEEK:

### 2. Bible Reactions.

You will find this week's problems a little more difficult, but never mind, just do your best. This is what you have to do:

I have in mind a few famous Bible characters and I want you to find out just who they are. In order to help you I am giving you four clues—each clue will help you to identify the characters. Are you ready?

1. CLUES:—
  - (a) What the postman does.....
  - (b) His initial is always at the end of life .....
  - (c) The first of a remarkable line of people .....
  - (d) His Son holds the record .....
 Character:— ?

2. CLUES:—
  - (a) Central letter of his name is the INITIAL of what he was.....
  - (b) Afraid of his job.....
  - (c) Had water without wells.....
  - (d) A MYSTERY at the end .....
 Character:— ?

3. CLUES:—
  - (a) Had a cold heart but warm hands .....
  - (b) Changed his OCCUPATION from water to fire .....
  - (c) Middle letter of his name represents a meal time .....
  - (d) Pen of a ready writer was his greatest enemy .....
 Character:— ?

God bless you!

O MURPHY.

### Official Recognition

Satisfactory negotiations have just terminated with H.M. Prison Commissioners' Office, resulting in the Elim Foursquare Gospel Alliance being officially recognised by that Government Department. Elim Ministers will henceforth be given every facility for visiting any men and women who may have entered such establishments and duly registered under the name of the said denomination. Further information or advice in these matters will be gladly given by Pastor Douglas Gray, who is responsible for this department at Headquarters.

The London Crusader Choir during recent weeks has visited Maidstone, Holloway, Chelmsford, and Wormwood Scrubs Prisons. Everywhere the choir is warmly welcomed and the services keenly anticipated by the men and women.

### Kensington Temple Crusaders

The Kensington Crusaders recently made an Open Air Service of their Crusader meeting which was conducted in a side street at Notting Hill Gate.

Despite the sudden cold turn of the weather, and the threat of rain, there was a good number present, thirty-six of our members attending.

The meeting was opened with suitable Gospel hymns, followed by prayer and a reading. Then a sharp volley of Gospel shots ensued from various members round the ring. After another hymn three of our members spoke, and a brother gave his testimony.

Thus the message was presented to the householders, some who stood in their doorways, others listening behind the windows. In this way the Gospel was taken to many who never frequent the churches.

The meeting was closed with that great hymn—"When I survey the Wondrous Cross" to the setting of "Deep Harmony," and the Crusaders left with the feeling that the place whereon they had stood was holy ground, for God was indeed there.

### Ipswich Crusaders

This branch has been receiving much blessing of late, and although little has been heard of us, we have nevertheless been pressing on in His steps. The reorganising into the present system of four bands has proved successful.

Our meetings are of various types, each inspiring us to praise the Lord and follow on.

"Did not our heart burn within us?" Such was the experience when the Crusaders took a service at Brandon Baptist Church. There the message was passed on in word and song, and the entire congregation was wonderfully blessed under the ministry of the young people. The enthusiasm which prevails in the services goes to prove that the Lord Jesus can satisfy the youth of to-day.

### Ramble on Monday, August 7th

Crusaders of the Croydon and district branches will be pleased to note a Crusader ramble for August Bank Holiday Monday. Crusaders meet outside Dorking station at 11 a.m., and bring your own lunch. Tea can be obtained en route, followed by united open air service.

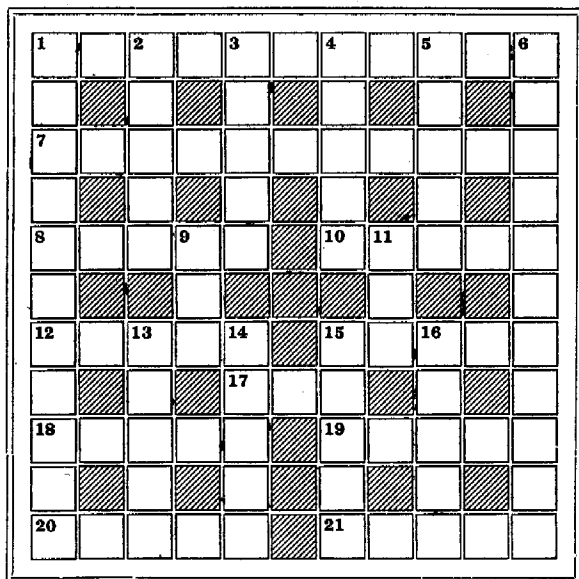


Some Coventry Crusaders on a ramble, with Pastor K. Mahood.

**OUR SPECIAL "EVANGEL" CROSSWORD**

For Increasing Bible Knowledge

No. 39.



- CLUES ACROSS:**
1. Paul wrote two epistles to these.
  7. Waywardness is sometimes described thus.
  8. Peter held this office.
  10. Firstborn of Canaan (Gen. 10).
  12. He that speaketh this showeth righteousness.
  15. Abraham's wife.
  17. To whom Samuel said: "Here am I."
  18. Tree and fruit.
  19. Culpability.
  20. Cast into prison with Paul.
  21. Duties.
- CLUES DOWN:**
1. Disputes.
  2. Manna was of this shape.
  3. Son of Terah (Gen. 11: 26).
  4. Jesus reminded his hearers that these were all numbered.
  5. To improve in health.
  6. These, also, wrote to Artaxerxes (Ezra 4).
  9. The disciples prayed Jesus to do this.
  11. A Jairite, and chief ruler about David (2 Sam. 20).
  13. A father of the Levites (1 Chron. 15: 11).
  14. Parts of the feet.
  15. Restored to many blind persons by our Lord.
  16. Result of an edifice having fallen.

The solution will appear next week.

**SOLUTION TO NO. 38 CROSSWORD**

**Across:** 1. Integrity (Prov. 11: 3). 8. Ropes (Acts 27: 32). 9. Adder (Gen. 49: 17). 10. Uel (Ezra 10: 34). 11. Glede (Deut. 14: 13). 12. Moons (1 Chron. 23: 31). 13. Tasks (Job 6: 6). 15. Mysia (Acts 16: 8). 16. Eli (1 Sam. 2: 11). 17. Eagle (Job 39: 27). 19. Necks (Lam. 5: 5). 21. Red (Matt. 16: 2). 22. Signs (Dan. 6: 27). 23. Sides (Ex. 32: 15).

**Down:** 2. Nephews (Judg. 12: 14). 3. Ensue (1 Pet. 3: 11). 4. Realm (2 Chron. 20: 30). 5. Tedious (Acts 24: 4). 6. Brightness (Dan. 12: 3). 7. Trespasses (Matt. 6: 14). 14. Seers (Isa. 30: 10). 15. Minds (Acts 28: 6). 18. Gog (Rev. 20: 8). 20. Cud (Lev. 11: 4).

**All Accountable to God**

**G**OD has ever sought the good of His creatures, but man has not only got away from God, but has ever sought to put the blame of his departure upon God.

Adam, when he disobeyed by eating the forbidden fruit, said, "the woman whom Thou gavest to be with me, she gave me of the tree, and I did eat."

Cain slew his brother, and then denied what he had done: and when he knew he was found out, he (like Adam) tried to put the blame upon God for the curse he had brought upon himself. He neglected to make use of the sin-offering that laid at his door. Then we read, "And Cain went out from the presence of the Lord, and dwelt in the land of Nod" (Gen. iv.).

This evil culminated in the flood, wherein they all perished except Noah and his family.

Noah and his sons were given a new start and told to replenish the earth. The whole earth was one language and of one speech.

They soon forgot God and they said one to another, "Go to, let us build us a city and a tower, whose top may reach unto heaven: and let us make us a name, lest we be scattered abroad upon the face of the whole earth."

God was not in all their thoughts. They had gone away from God.

Then God confounded their language, and scattered them, that they left off building what was called Babel—meaning confusion.

Such is man whom God had blessed, and given a covenant, a promise, not again to drown mankind, but set a bow in the cloud.

Passing over Abraham and the Israelites in Egypt, and their deliverance and preservation, with all the power, wealth, and glory given to that nation, they forgot God—and Jew and Gentile combined to put to death the Son of God, saying, "Crucify Him! crucify Him!"

This was the crowning sin of mankind.

Then we read, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16). And He has sent His Son to be the Saviour of the world (1. John iv. 14).

Will man respond to such love? Will he listen to those words, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28)?

Paul's inspired Epistle to the Romans tells us that Jews and Gentiles are all under sin. "There is none righteous, no, not one" (Rom. iii.), "For all have sinned, and come short of the glory of God" (verse 23). When they knew God, they glorified Him not as God, neither were they thankful, but became vain in their imaginations, and their foolish heart was darkened . . . changed the glory of the incorruptible God into an image made like unto corruptible man, and to birds and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts. For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law.

All are responsible. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse" (Rom. i. 20). Paul at Athens urged that they "should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us: for in Him we live and move, and have our being" (Acts xvii. 27, 28).

All are responsible to God, and He "commandeth all men everywhere to repent: because He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead."

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**Boyd.**—On July 5th, Agnes Boyd, of Newtownards. Funeral conducted by Rev. W. T. Dennison and Pastor L. D. T. Kelly.

**Sutton.**—On July 12th, Miss Sutton, member of Elim Church, Bradford. Funeral conducted by Pastor H. W. Greenway.

**Travis.**—On July 10th, Mrs. L. Travis, aged 53 years, faithful member of Sheffield Church. Funeral conducted by Pastor A. S. Thorne.

**Townson.**—Miss Mary Townson, aged 64, member of Southend Hall, Bradford. Funeral conducted by Pastor H. W. Greenway.

**IN MEMORIAM**

**Parslay.**—In ever loving memory of Emily Parslay who fell asleep on July 28th, 1936.

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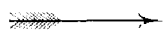
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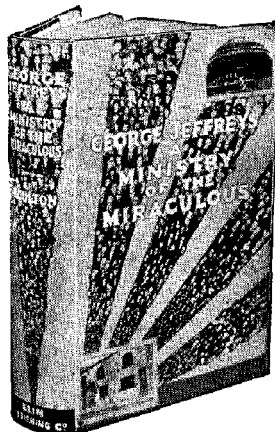
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