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# The Elim Evangel

FOURSQUARE ON THE WORD OF GOD

"And they came to Elim, where were twelve wells of water,  
and threescore and ten palm trees." Ex. xv. 27.

Vol. VIII.

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No. 3

## "Through"

By PASTOR E C W. BOULTON.

"He . . . brought me through."—Ezek. xlvi 4

**T**HROUGH! What a familiar term this is, and how many homely, everyday applications it may have. A dozen times an hour does the busy business man get 'through' on the telephone to the distant person with whom he wishes to communicate. Frequently when making a 'trunk call' have we been informed by the operator at the exchange that we were 'through'. Then again when travelling to some distant part of the country, we are usually careful to choose a 'through' train, this being the most convenient and expeditious. And so in various forms we continually meet this term 'through'.

But not only in the secular walks of life does this word frequently occur, it occupies a prominent place in the vocabulary of Christian discipleship. 'Through'! How gloriously this term gleams with spiritual suggestion! It awakens a thousand sacred reminiscences, recalling experiences which abound with proofs of God's power to deliver from danger and difficulty.

Has He not brought us 'through' our periods of pressure, pain and poverty? 'Through' those times of terrible temptation. 'Through' the moments of misunderstanding and malignment. 'Through' those perilous phases of our Christian life when faith was wont to forsake us and we trembled on the brink of some dread calamity. 'Through' the days of desertion when our friends forsook us and fled, and we were left alone to face the foe. 'Through' the crisis of crucifixion when our religious reputation was nailed to the cross of a cruel and merciless criticism; when the flesh urged us to escape from the painful position, but the will of God held us fast and faithful. 'Through' the dark shadows of our Gethsemane to Olivet's sunlit summit. 'Through' our times of acute mental stress and strain, when the body was weak and worn, and our physical powers were at their lowest ebb, and the demands upon our dwindling resources were constantly increasing. 'Through' when the physicians offered us no hope of recovery, and we lingered on the verge of the grave, the subject of sympathy of all who passed by. 'Through' the hour of humiliation when our good was evil spoken of and

our testimony was repudiated, whilst our experience was regarded with the greatest suspicion. 'Through' when our business was rapidly falling to pieces and we were but a short distance from bankruptcy. 'Through' when the stress of crushing circumstances saw our diminishing store of temporal supplies bringing us nearer and nearer to the place of penury. 'Through' the times of tearful sowing to the season of rich reaping. 'Through' the burning desert sands to the cooling shelter of Elim. 'Through' the waters of Marah to Horeb's gushing rock. 'Through' the fog of fear, when we walked in uncertainty and could not "see one step ahead."

It is well to observe that God always has HIS way 'through.' And it is just here where a word of warning is relevant. In our anxiety even to reach some God-given goal we may easily make a way through of our own. The enemy is always ready to suggest some short cut to the objective. We must beware lest we put the shoulder of self-will against the things that bar our way, and in so doing hinder God's greater manifestation of Himself on our behalf.

Then further think of how wonderfully God has led us 'through' the shallows to the depths of spiritual life. 'Through' the superficial stage to the heights of reality. From lukewarmness 'through' to a life that throbbed with holy passion and power. 'Through' self to Himself. 'Through' mourning to melody. 'Through' storm to stillness. 'Through' want to wealth. 'Through' night to noonday. 'Through' the "far country" of our own folly and failure back to the feasting and fulness of the warm home-circle where the Father crowned our home-coming with many a princely love-gift. 'Through' the challenging throng of our dark "reasonings" to the clearer atmosphere of His precious, priceless revelation. 'Through' the fire and the flood into the "large place" of abundant outpouring. 'Through' the wilderness of wandering into the land that flowed with milk and honey. 'Through' the tangled maze of "what men think and say" into the joyous assurance of full salvation. 'Through' the billows of baffling and bewildering denominational interpretations of truth to Christ the Living Embodiment of all truth.

(continued on page 35).

## A Missionary's Life in the Congo

The following letter from Mr. James E. Mullan (of the Elim Evangelistic Band) will give our readers an insight into the life of a missionary in the Belgian Congo—Ed

**A** FEW days after I wrote my last letter to you on October 28th, I received a letter from Mr. Salter asking me to come with all haste to take over the work at Kisanga, as Miss Toerien had gone to be married to Mr. Thomas, and Miss Turner was now at Mwanza. I was sorry in a way to leave Busango, for there I had enjoyed happy fellowship with Brother Womersley, as we had laboured and prayed together for the extension of Christ's Kingdom in that place. We had had many discouragements which brought us nearer the Lord in prayer. The Lord was also greatly encouraging us about the time of my leaving by blessing the work to the salvation of souls,—one of those who believed was the son of Chief Busango.

However, I determined to get to Kisanga as quickly as possible, and decided to attempt to reach Kisale in one day. With this object in view I arose that morning at 2 o'clock and while it was still almost pitch dark at 2-30 a.m. I was doing my best to cycle along the narrow path to the Lovoi River. I rode on into the darkness on this part of the journey, just trusting the Lord to guide, and to keep me also from the danger of wild animals, etc., and of course, He did. I reached the Lovoi by daybreak. I was wet through with the dew from the long grass, but on I went, and after various falls and other exciting incidents I arrived at a village about half-way at mid-day. Here I had a rest and something to eat, and in a short time was on the road again—making for Kisale.

This last part of my journey seems more like a bad nightmare to me than anything else. I need not go into details. Suffice it to say, I narrowly missed an encounter with elephants, I was worried and bitten by the horrible tse-tse flies, and with the sun beating mercilessly down upon the back of my neck as I pushed my bicycle up some miles of sandy path over a hill, I was on the verge of getting sun-stroke. Eventually I staggered into the mission house at Kisale—exhausted. I had done in one day a journey

which usually takes six or seven days, when travelling with carriers. I shall never attempt such a feat again. I do thank God for His protection and care on that journey.

It is only one day's journey by cycle from Kisale to Kisanga, and I was soon at my new sphere of labour, to find Mr. Salter already there, working almost like a slave to get things ready for my coming. God bless Mr. Salter (as well as the other dear friends) for the way he has helped me both in coming out here and since my arrival.

Very soon calls from the other stations occasioned that Mr. Salter should be on the move again, and thus I was left alone to carry on, nevertheless the Lord is with me.



MR. JAMES E. MULLAN  
in front of his tent in the Busingo forest

**I** THINK I can best give you some insight into the nature of my work and the people I work amongst by describing one of my usual Saturday afternoon visits to the village to invite the people along to the Sunday meetings. A short walk from the mission brings us to the first group of huts. These are the houses of a number of Christians, so we pass on to the next huts, where some women are pounding corn, and under the shade of a tree an old woman is lying on a mat. I greet them, and move over to

the old woman to see what is the matter. "I am ill," she says, "and these are the charms," pointing to a collection of the strangest looking things on the mat beside her. In a bowl she has placed part of the intestines of a bird or small animal, beside which there are various horns of small antelope, these horns, I understand are filled with things such as human hair, human nails, clotted blood, intestines of animals, etc. She has some more of these horns strung round her neck, besides various other "charms." I try to tell her of Jesus and His power to save and heal, but she shakes her head sadly without replying. So inviting them all out to the meetings I pass on to the next group of huts.

Here I am greeted by young and old, and all the children crowd round me while I talk to the old

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people, who are more concerned about their bodily ailments than about the needs of their souls. "Have you some medicine for me?" ask several suffering from various complaints. "Yes," I say, "Would you like me to pray to God to heal you?" They look doubtfully at me, and at last they give a very half-hearted consent. That over, they heave a sigh of relief and say. "Now Bwana, what about some medicine to rub on this sore place?" (rather different, this, from a healing meeting at home). Many of them are suffering from the most loathsome diseases and display terrible sores.

**MOVING** on, I come to a man lying on a bed of leaves and sticks, over the top of a smoking fire in a pit. He is suffering from asthma, and is "smoking out" the trouble in his chest. Close to him sits an old lady, rather half-witted, who persists in showing me her hand which is being slowly eaten away by leprosy. Not that I didn't want to see it, but the poor soul is afraid I won't see it properly, so she comes very close to place the hand right before my eyes. I assure her I have seen, and try to tell her and the others, as well as my broken Kiluba

will allow, of Jesus and His love. I pray for her healing, and the people present, as one and all of the others up to now have done, promise to come to the meetings.

**NEARING** the end of our rounds we come to an old man seated on a mat, with an expression of agony on his face, while his young wife presses the mouth of a horn against the back of his neck. This is the natives equivalent to the leach for drawing blood. People will suffer agonies this way here for hours, in the hope of the drawing of blood effecting a cure.

There are many other incidents in connection with the Saturday afternoon visitation I might tell you of—but enough for this time. The above will give you some slight idea of the awful, crying needs of this people for the Gospel of Christ, with its glorious effect worked out in their hearts and lives. The visitation—although it doesn't bring many more to the meetings, for I find the people here are like many in the homeland, they'll promise to come but find some other convenient engagement at the time of the service—at least brings us in touch with the people.

*Will our readers kindly note the following changes in our addresses and Telephone Numbers:—*

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When writing about several matters at one time, *please* write on separate sheets of paper

(continued from page 33)

Oh, how utterly inexhaustible and innumerable are the things which the Lord hath compressed into the limited compass of one life! How wonderfully He has worked! Dear reader, whosoever thou art and whosoever thou art, God is able to bring you 'through' let Him lead thee 'through' to the place of thy heart's desire. Fear not to commit thy cause unto Him. And mark you this, He does not *send* you

through, He *takes* you through. He goes through *with* you. Allow the Holy Spirit to constrain you to sing, 'Jesus, I'll go 'through' with Thee!'

He'll take you *through*, however you're tried,  
His tender care is never denied,  
Believe His word, His promise is true,  
He'll take you *through*, He'll take you *through*

NOTE: This article may be obtained of the author in the form of a tasteful little leaflet at 4½d per doz., 2s 6d per 100. Write, "Beulah," 21, May Street, Hull, Yorks

# The Baptism of the Holy Spirit

What?

When?

Where?

By REV DR. B. C MILLER (Former Pastor of First Baptist Church, Ashland, Oregon)

*'It is the baptism of the Holy Spirit and fire that the church needs to-day, if it is to be purified of its sin and endued with power. Here is the great need, that we shall wait; wait for the promise of the Father until we be endued with power from on high; back to prayer, Pentecost and power Tarry, O church of the living God till ye be endued with power from on high, then go in the strength of the Holy Spirit to do the work which the Master has given you to accomplish'*—Dr. W. W. Bustard in annual sermon preached before the Northern Baptist Convention, Atlantic City.

*"The ordinary church to-day is nothing but an ecclesiastical club' And Jesus Christ would have slim chances for election therein, too! We have lost the sense of sin. We need to have the great BAPTISER come—WE NEED TO GO INTO THE UPPER ROOM WHERE THE FLAMING FIRE OF GOD MOVES AND EQUIPS the apostles for the evangelisation of the world"*—W. B. Hinson, D D., in "A Grain of Wheat"

**I**N recent months, many men of many minds have undertaken expositions of the Scriptural teachings on the baptism of the Holy Spirit. Some of these have been a distinct contribution to the literature upon the subject. Others have been cursory and superficial, or inspired by prejudice, and have served only to becloud and obscure the whole issue. Man has always been inclined to try to make the Scriptures measure down to his experience instead of making his experience measure up to the Scriptures.

The story is told of an old coloured man listening to a minister who was denying the fact of a distinct religious experience in regeneration. "There is no such thing," said the minister, "of such an experience coming to the soul in the process of the new birth." The old coloured man, whose own soul had undergone a rich experience in grace, arose and said "Mr Preacher, de next time you say dey ain't no such thing as religious experience ob de soul when it am bo'n agin, you jus modify dat a little. you say, 'not as you knows of'."

The minister was trying to bring the teachings of the Scripture down to meet his own lack of spiritual experience. It is difficult for man to see over the mountain before he has reached the top of it. This is not a criticism, it is a fact. This, too, makes plain some of the recent literature upon the subject. The reader will agree with me that it is a subject too deep, and shot through with an import too imperative to the life and progress of the individual Christian and the church of the Lord Jesus Christ, to demand other than our most serious attention, and reverential and painstaking study.

Just one other word, what the Christian world wants to-day is not what any man or set of men, not what any church or denomination, teaches upon this subject, but what saith the Word of God. This is and ever must be our *only* rule of faith and practice. What we must know is the truth as it is revealed in God's Word. That alone must be our Guide and the sole arbiter of our faith. Every great spiritual awakening from the days of our Lord to the present has met with violent opposition—usually from within the church—and determined effort at suppression. Sometimes this has resulted in persecutions that have been bitter and cruel witness the long line of martyrs of the Cross. The result has usually been a divided, or reformed, church. But wherever these movements have been back to the Word of God, the new teachings have found their way into the tenets of Protestantism, and to-day are incorporated in the teachings and doctrines of modern Christianity. What ever may be the consequences, you will agree with me that we must be true to the Word of God.

*"What the Christian world wants to-day is not what any man or set of men, not what any church or denomination, teaches upon this subject, but what saith the Word of God. This is and ever must be our only rule of faith and practice. What we must know is the truth as it is revealed in God's Word. That alone must be our Guide and the sole arbiter of our faith. . . . God pity the Church or the individual that refuses the light when it is once revealed."*

*"For God pity the church or the individual that refuses the light when it is once revealed."*

## SOME DEFINITIONS

**A**NY wrong or indiscriminate use of Scriptural terms can but lead to loose thinking and erroneous conclusions in our religious beliefs. Many terms are used in the Word of God in relation to the activities of the Holy Spirit. Not all of these refer, as a recent writer seems to infer, to the baptism, or the first infilling by the Holy Spirit, that comes upon the believer in such experience as is recorded in Acts ii: 2-4.



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A. J. Gordon, in that remarkable work upon the subject, "The Ministry of the Spirit," prefers the term "receive" instead of "baptise." The Holy Spirit, Himself, used many expressions in referring to the phenomenon "baptise," "fill," "receive," "The gift of," "fell on," "came upon." In all these expressions, He is referring to the same phenomena, the baptism of the Spirit. The expressions, "full of the Spirit," and "filled with the Spirit," may, depending upon the context, refer to other experiences than that of "receiving the gift of," or the baptism of the Spirit.

The writer prefers the use of the latter term, the "baptism" of the Holy Spirit in differentiating this experience. It is the equivalent of the term most frequently employed by the Scriptures themselves in referring to the incoming of the Spirit into the life of the believer for the endowment of power and contains a lesser element of ambiguity to the average Christian. This terminology was used by John the Baptist in referring to Jesus as the Baptiser (Matt. iii 11, Luke iii 16, Mark i 8, John i 33), it is in harmony with our Lord's own expression in His reference to the incoming Spirit (Acts i 5), and Peter's declaration that the phenomena, witnessed by himself and the other Jerusalem disciples of the household of Cornelius, when the Holy Spirit fell on them, was the baptism of the Holy Spirit which the Lord Himself had promised (Acts xi 15, 16).

Least some should contend that Peter was speaking of the new birth as having been experienced by Cornelius and his household, when the Holy Spirit fell on them, the Holy Spirit Himself expressly states in verse 17 of this chapter that the Cæsarean household received the Holy Spirit as the Apostles themselves had received it at the beginning, that is, as that of believers. Horatio B. Hackett, D. D., in Commentary on Acts, says of the particular passage in this verse, "they all (Apostles and Gentiles) received the same gift in the same character, viz that of believers."

It is upon the very best of authority, then, that we speak of the Holy Spirit's incoming for the endowment of power into the life of the believer, as the baptism of the Holy Spirit.

## WHAT IS THE BAPTISM OF THE HOLY SPIRIT?

**FIRST**, to employ the process of elimination, the baptism of the Holy Spirit, contrary to some modern teaching, is *not* the new birth. Those who contend that the baptism of the Spirit and the new birth are identical phenomenon, are doing so without warrant of scriptural authority. This contention violates the first principal of Biblical interpretation: it brings the Word of God into antagonism with itself.

The proof text of those who hold to this view is found in Paul's first letter to Corinthians, "for in one Spirit were we all baptised into one body—and made to drink of one Spirit" (I Cor. xii. 13). This

passage of scripture, they contend, teaches that the sinner, upon repenting and believing, is baptised by the Holy Spirit into the spiritual body of Jesus Christ—the process by which he becomes a Christian. By this construction, this passage of scripture is made to stand out in violation of the plain, unmistakable teachings of the Word of God as to the character of the baptism of the Holy Spirit, both in the record of the experience of the early disciples and the declaration of the apostles themselves. It is not allowable in scriptural exegesis to take a passage or verse of ambiguous content, as is admittedly the passage under discussion, and haug a doctrine of scripture upon it.

That the baptism of the Spirit is a distinct and subsequent phenomenon to the new birth was the teachings and belief of many of the greatest spiritual leaders of the church—Finney, Murray, Miller, Meyer, Moule, A. J. Gordon, Wesley, Moody, Torrey, Chapman and a host of others, whose names are known and honoured among those who have been first in leading the church in a spiritual awakening and the deepening of fellowship with the Master.

To the conscience-stricken Jew on the day of Pentecost, Peter said "Repent, ye, and be baptised every one of you in the name of Jesus Christ unto the remission of your sins and ye shall receive the gift of the Holy Spirit." Here is the unmistakable declaration of Peter that the "gift" of the Holy Spirit, is a subsequent experience to regeneration and baptism in water.

In Luke xi 13, Jesus distinctly states that the Holy Spirit is to be given to those who are already children of God and that it is upon the condition of sonship that we are to *ask* for Him.

Paul writing to the church at Ephesus says: "In whom (Jesus) also *after* that ye believed ye were sealed with that Holy Spirit of promise" (Eph. i. 13). Notice here that the Apostle distinctly states that the sealing of the "Spirit of Promise" (evidently, here speaking of the baptism of the Holy Spirit) followed, and was not at the time of, the new birth. This interpretation is borne out, as will be noticed later, in what actually occurred in the regeneration and the baptism in the Spirit of the first believers of this church.

To the Galatian church he writes (Gal. iv. 6) "And because ye are sons, God sent forth the Spirit of His Son into your hearts, crying, Abba, Father." Here the sending forth of the Spirit "into their hearts" is conditioned upon their hearts, not *when they became* sons, but *because they were* sons—a subsequent act to that of their becoming sons.

**THIS** teaching of the Scripture, that the baptism of the Holy Spirit is *always* subsequent to, and *never* at, the time of regeneration, is borne out in the experience of the apostles themselves. The argument

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is specious and unwarranted that holds that the apostles were not saved until the incoming of the Spirit on the day of Pentecost. Jesus said unto Nicodemus: "Except a man be born again, he cannot see the kingdom of God" (John iii 3). On the cross he said to the thief. "This day shalt thou be with Me in Paradise." The thief then was to see the Kingdom of God. According to Jesus' own statement he must have been born again; but he had not received the baptism of the Holy Spirit, for it was not yet given. Is it then not folly to contend that the dying thief was born again (baptised of the Spirit), but that the Apostles were not? To these same Apostles, Jesus said (John xiii. 10), "Ye are clean," referring to their spiritual condition. "In that day," (John xiv 20) "ye shall know that I am in the Father and ye in me and I in you." Again, "Already ye are clean because of the Word which I have spoken unto you I am the vine, ye are the branches" (John xv. 3-5) In that wonderful prayer recorded in the 17th of John, verse 6, referring to these Apostles, Jesus said to the Father, "Thine they were, and Thou gavest them to Me." Who in the face of these declarations of Jesus Himself can say that the Apostles had *not* been born again before they were baptised in the Holy Spirit on the day of Pentecost? Then "born of the Spirit" and "baptised in the Spirit" are not synonymous terms, as some would have us believe.

In Acts viii. 5-17, you will find an account of the recorded baptism of the Holy Spirit. These Samaritans believed and were baptised in water. Some time after this, we do not know how long, the church of Jerusalem, upon hearing of this revival in Samaria, sent Peter and John down to them, evidently, with the express purpose that these new converts might receive the baptism of the Holy Spirit, for the inspired writer distinctly states, "For as yet He was fallen upon none of them" (vii. 11-16). Here is a direct chal-

lenge of Scriptures to those who contend that the new birth and the baptism of the Holy Spirit are identical phenomena. For as we will note, *the baptism of the Holy Spirit always followed, was never at the time of, and was never identified with, regeneration, in the experience and teaching of the Apostles*

The next record of the baptism of the Spirit you will find in Acts ix. 17. Paul had received his heavenly vision and had made his surrender out there on the Jerusalem-Damascus road, and blinded by the great light that fell upon him, he was led by his companions into the city of Damascus. Then God called Ananias, a devout man, unto Him, and stated that the new convert was a "chosen vessel" of the Lord, and sent him unto the blind and repentant, but now believing, Paul. When Ananias came to him, he said, "Brother Saul." Ananias laid his hands upon Saul and it is to be inferred that he received his baptism in the Spirit at this time. But it was as a child of God and *not* as a penitent sinner that he received it.

**NOW** if you will turn to Acts x. 44 you will read there the record of the spiritual baptism of Cornelius and his household.

As already noted, Peter in his explanation to the church at Jerusalem as to the reason he had baptised these Gentiles and received them into the church, was because they had received the Holy Spirit *after they believed*

The next and last record of the baptism of the Holy Spirit in the early church is given in Acts xix. 1-6. These Ephesians, evidently having been taught by Apollos, confessed to the Apostle Paul their experience. Paul, however, was not long determining that they had been wrongly instructed. "Did ye receive the Holy Spirit when ye believed?" he asked, and they answered, "We do not so much as hear whether the Holy Spirit was given." The incorrect rendering of the King James version has them to say, "We have not so much as heard whether there be any Holy Ghost." Torrey naively suggests that this rendering is left for the Christian of the modern church. Whatever may be the inference from this question and answer, notice the actual sequence in the steps involved, in the record of what occurred. Paul teaches them; they accept his teaching, they believe, they are baptised in water, and after he lays his hands on them the Holy Spirit comes upon them. Again it is *believers* and not *sinner*s who receive this baptism.

**IF** I. Cor. xii 13 "In one Spirit were we all baptised into one body," is to be interpreted, to mean that the baptism of the Holy Spirit is the process of the new birth of which Jesus spoke in John iii 3, we must conclude that Philip baptised unregenerate men

## Daily Bread

being "The Scripture Union" Portions for 1927

Prayer before Reading "Open Thou mine eyes, that I may behold wondrous things out of Thy law"—Psalm cxix 18

February 16th,	Wednesday	St Luke vi	1-16
" 17th,	Thursday	" vi.	17-35
" 18th,	Friday	" vi	36-49
" 19th,	Saturday	" vii	1-17
" 20th,	Sunday	" vii	18-35.
" 21st,	Monday	" vii	36-50
" 22nd,	Tuesday	" viii	1-15
" 23rd,	Wednesday	" viii	16-25
" 24th,	Thursday	" viii	26-39
" 25th,	Friday	" viii	40-56
" 26th,	Saturday	" ix	1-11
" 27th,	Sunday	" ix	12-22
" 28th,	Monday	" ix	23-36.



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and women at Samaria Yet the Word expressly tells us that Philip was led of the Spirit It was some days, we are not told how long, that these Samaritans remained in this unregenerate condition, though the record expressly says they believed and had been baptised of Philip in water, before Peter and John came to them and prayed for them and laid their hands upon them and they were baptised in the Holy Spirit and, according to these brethren, *then and not until then, saved.* Paul, too, followed this precedent at Ephesus, for he baptised the Ephesians in water before he laid his hands upon them, and, according to this interpretation, saved them by the bestowing of the Holy Spirit upon them This is true also of the Apostles themselves who were baptised in water before they were baptised in the Holy Spirit We must accept this then as the custom of the early church It was the unsaved and not the saved, as we have been led to believe, that were baptised, preparatory, evidently, to regeneration. If this conten-

tion is true then there is not a church of Apostolic practice in existence to-day. Our brethren themselves have been teaching one thing and practising another. Why the formula, "I baptise you into the name of the Father and of the Son and the Holy Spirit" if it is the unsaved and not the saved that are being baptised? Such teaching, of course, is absurd, and only goes to shew to what length one is driven when one begins to oppose the clear and unmistakable teachings of the Word of God upon this vitally important subject

We must conclude then that it is not the natural man that is baptised by the Holy Spirit, but the spiritual After the new birth he is a new creature in Christ Jesus Then, and not until then, is he a fit subject for the baptism of the Holy Spirit *It is the new creature that receives this baptism, and not the old nature in order to make it new*

(To be continued)



## Questions and Answers



*When the saints are taken up, will the moralists not have a restraining influence on the world?*

No, but it is then that the Gospel of Revelation xiv 6 will be proclaimed, to "every nation and tribe and tongue and people" This is called "an eternal gospel" This will be the means of salvation to the millions who are to *inhabit the earth* during the Millennium Joel ii 28-32 will then be fulfilled to an extent hitherto unprecedented, for never yet has the Spirit been poured out on "all flesh" as it will be just before the Millennium, so that the people of that age will be all righteous, for "righteousness shall

cover the earth as the waters cover the bed of the sea" (Isaiah xi, 9)

*If you practise Matthew x 8, why do you not also practise verses 9 and 10?*

Because special directions for a particular occasion cannot be made to apply to all time This command was given particularly to the twelve apostles when they were sent to "the lost sheep of the house of Israel" (vv. 5 and 6) The command was revoked in Luke xxii. 35, 36 It was evidently not carried out by Paul, for a literal rendering of Acts xxi 15 is "After those days, we took up our *baggage*, and went up to Jerusalem"

## Items of Interest

As we go to press, much blessing is resting on Pastor George Jeffreys' Revival Campaign at Rochester, and more than 200 have already decided for Christ Arrangements have been made for the campaign to be continued by Pastor and Mrs Stoneham as Pastor Jeffreys leaves for Glasgow

□ □ □

We are pleased to announce that we have arranged for Mr. Thomas Myerscough, of Preston, to conduct a Summer Bible School this year at our Bible College at Clapham As a Bible lecturer, Mr Myerscough is unequalled, and we are expecting a large number of applications from intending visitors We hope to make a fuller announcement next issue

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The attention of our readers is drawn to the advertisement on cover iv of this issue with regard to the taking over of suitable premises in Clapham

Park Road for the Elim Publishing Office This has necessitated changes in our telephone numbers, for which we refer our readers to page 35 We ask the kind forbearance of our friends in any delays during removal to the new premises

□ □ □

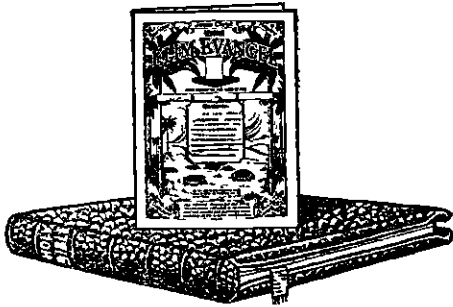
Much blessing rested on the 12 days' campaign conducted by Pastor and Mrs Charles Kingston at Anacortes—their first campaign in U.S.A. On Sunday, January 2nd, they commenced at Seattle, Washington

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Arrangements are now being made for our annual Easter Convention in London, which will again be on a very large scale Visitors are expected from all parts of the British Isles as well as from the Continent A full announcement, with details of cheap travelling facilities, will be made in our next issue.



# THE ELIM EVANGEL



## FOUR SQUARE ON THE WORD OF GOD.

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THE ELIM EVANGEL is the Official Organ of the Elim Pentecostal Alliance Principal Overseer Pastor George Jeffreys

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## Words from the Wounds of Jesus

THOSE of us who know Him and love Him, never tire of meditating upon Him. His words are precious. They are the breath of life to us, and He said they would be. "The words that I speak unto you, they are Spirit and they are life"

In these days, when our hearts are heavy over world and church conditions, when the downward drift is so apparent, when the battle rages with increasing fierceness concerning the Godhead of Jesus Christ; when the forces of the enemy are massed for mortal combat under the banner of the brutal bandit leader who, through all the centuries has centred his attacks upon the person of Christ—the Seed of the woman—the God-predicted Potentate who

is to bruise Satan's head; we are comforted by the God of all comfort with words which fell from His own lips.

The tragedy of the cross was over. The gloom of the nights of unbelief had followed. Gathered in the upper room were the grief-stricken disciples. How they loved Him! How they missed Him! How precious were the incidents which they recalled concerning Him! How they meditated upon His life of love and sacrifice. Their hearts burned with devotion for Him, but—He was gone! He was dead. He was buried in the tomb.

There was no star of hope, no gleam of the dawning of a morning for them. They had witnessed the wonders of His power when He called Lazarus from his sleep of death, but now, He Himself was dead. The Light of the world had gone out, and darkness covered the face of the deep.

Silence reigned—when, suddenly, He was in their midst! "Peace be unto you" were His words. They were terrified. How hard it was for His own to believe His words. Had He not said, "I will not leave you comfortless, I will come to you,"—and here He is!

But unbelief controls them and, because of this one of the saddest, yet sweetest, manifestations in all the history of our Lord occurs. To quiet their fears, to awaken them from their unbelief, to arouse them to the consciousness of the new life, He says, "Behold My hands and My feet that it is I Myself, handle Me, and see"

This is God speaking! This is the resurrected Son of God! This is the Man Christ Jesus! This is the One whose heel was bruised by Satan as He hung upon the cross! This is the One who is King of kings and Lord of lords!

"Handle Me and see" What love unbounded for these poor disciples! What longing unthinkable for their love and fellowship!

He is the same to-day. His love, unchanging and unchangeable, flows out to us. Never doubt it. He is reaching out those pierced hands to every hesitating, halting believer, and saying, "Behold my hands and my feet!" those blood-stained, scarred hands and feet, undying testimony to His love.

Do not hurt His heart by unbelief. Cheer and comfort Him by loving loyalty to His unfailing Word and wonderful works. He lives! He loves! He holds the sceptre! He will come some good, glad day—how soon we know not—and we will see His hands and feet, and rule and reign with Him. Hallelujah!

It has well been said that a real saint would aspire to be 100 per cent. Christian, and would never be satisfied until he got there. This is an aspiration worth having.

# God's Mighty Deliverance

## Collapse of the Charge against Sister McPherson

*In answer to the thousands of prayers which have ascended continually to God, our dear sister, Mrs. McPherson, has been delivered from her persecutors. After suffering the terrible ordeal of kidnapping, her enemies fought her account of what had happened, and succeeded in trumping up a charge against her in the courts. As the result of the preliminary hearing the case was sent for trial last month before the Superior Court. Before the case was heard, however, the Prosecutor withdrew the charges, as the chief witness was found to be absolutely unreliable, and it was evident that Mrs. McPherson's story would be proved to the hilt if the case proceeded further. The devil was defeated, and the gigantic plot failed!*

*The news spread like wildfire through the Elim assemblies. Having suffered with our sister in the months of untold agony and deep affliction through which she has passed, we now rejoice with her in God's mighty deliverance.*

*The following article, written by Sister McPherson while she was passing through the deepest waters, will be of special interest to our readers—ED.*

**N**O wonder we have made enemies! The Lord has said, "If you were of the world, the world would love its own, but because you are not of the world, the world hateth you."

When He Himself was accused of being a blasphemer, a man possessed with demons and even a devil, when they said that He was a wine bibber, a gluttonous man, a friend of harlots and of sinners, when they brought railing accusations and suborned false witnesses against Him, He turned to His disciples and said, "If they have done these things in the green tree, what will they do in the dry?" and added, "If ye live godly, ye shall suffer persecution." "But when men revile you and persecute you and say all manner of evil against you falsely, for My name's sake, rejoice and be exceeding glad, for great is your reward in heaven for so persecuted they the prophets which were before you."

Praise God that we of Angelus Temple and of the Church of the Foursquare Gospel have had the joyous honour of being singled out for the greatest tirade of abuse and religious persecution, which has amounted to hysteria and madness, during the past few months! The persecutors of Stephen, the first Christian martyr, gnashed upon him with their teeth. We of to-day have seen our persecutors gnashing with teeth that fairly drip with the hydrophobia of hate, prejudice and malice. No wonder that we have made enemies—a few jealous ministers on the one side, who wrote a letter to the district attorney upon my return from


the trying ordeal of my kidnapping, which letter virtually meant "Prosecute! prosecute! prosecute!" even as did the high priests in the days of the Master turn to Pilate and say, "Prosecute! To the cross with Him! Crucify! Away!" On the other hand, are the hordes of the underworld, whose bootlegging, dope peddling, dance-hall tactics, etc., we have assailed fearlessly from our pulpit and over our powerful radio.

**N**O wonder that we have made enemies, as did our Lord before us when His Gospel cut to the heart. We are living in a day of religious coldness, modernism, higher criticism, agnosticism and atheism, and religious fervour is at a low ebb. In the midst of all this we have stood, proclaiming the old-time Gospel, the born again experience, sincere repentance and a turning away from sin. We have preached Divine Healing for broken bodies, the miracle working Christ of to-day, and declared that He is the same yesterday, to-day and forever. We have preached the Baptism of the Holy Spirit, with signs following, and the fire and glory of God have rested upon the church. Thousands have been converted and the devil's ranks depleted. Drug addicts have been delivered, in answer to prayer, from their addiction; drunkards have been sobered and made desirable citizens. Broken homes have been united, and the devil, generally, has been put to consternation.

The Angelus Temple, the Church of the Foursquare Gospel, has been the centre of one of the greatest



MRS. AIMÉE SEMPLE MCPHERSON  
photographed last year at the Elim  
Bible College, Clapham, London



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revivals of the old-time religion in the world to-day, and history has but repeated itself in that

*"The cradle of every great religious movement is rocked by the hand of persecution; but persecution makes healthy babies."*

WHEN all the lies and innuendo, the false witness and planted evidence of this diabolic and absurd attack have died away, the foundations and the four cornerstones of this glorious Gospel shall remain more unshaken and immovable than ever before—yes, even stronger, I prophesy, shall it stand. Even as a tree shaken by the winds of winter thrusts down its roots into the ground, so has this church and so has this people thrust down their roots into God and prayer, into loyalty and love, such depth and quietude of spirit, such confidence of soul, as they shall never lose while the ages roll

The Foursquare Gospel is like a ship sailing down the mighty Amazon. Little boys, covered with war-paint, may spring out in their birch-bark canoes from every turn of the way and shoot their painted arrows at her gleaming sides but the arrows shall drop into the waves and the mighty ship ride on, unhampered and unscathed. The Gospel of Jesus Christ, as it is preached in Angelus Temple and as I, the founder and pastor-evangelist have preached it, is bigger and greater than personalities. If the Lord permit it, I may be crushed beneath the wheels of political machinery and the machinations of an irate and jealous clergy—not all of them are, thank God! Some of our finest friends are among the ministers of the Gospel, and the really big men of the country, but I refer to those of the smaller class who have never done anything themselves for God and do not want to see others accomplish it. But whether I live or die, whether they crush me or whether God continues to uphold me in His mighty hands as He has, to the wonderment of the whole world, during the past weeks, the banner which I carry must never touch the ground, the flag must be carried on from hand to hand and thrust into the soil of a higher hill!

MY prosecutors have numbered in their ranks agnostics, people of unprotestant faiths, and of unchristian religions. The newspapers who have really dictated the policies for the prosecution, have practically run things to suit themselves, ever seeking, regardless of truth, what would be the greatest sensation for the moment, and the blackest and deepest headline. When corrections have come, they have taken usually less than an inch on page sixteen, or thereabouts, for the printing of it

The absurd, insulting insinuation that I, pastor of this mighty church—that I, editor of a Christian magazine—mother of a handsome son and a charming daughter—that I, stock of a Christian family who

for generations have preached and taught the Gospel—that I, who myself for eighteen years have steadily built up a work of which any minister or organizer in the world might be justly proud—that I should, with the sweep of my hand, topple the whole thing over in an insane moment and run away with a former employee to some little seaside village and hide behind goggles and shaded windows! That I should ship about the country a trunk or trunks with circus performers' spangled gowns, and then write love letters to men, is too absurd and too patently a plant and ill concealed forgery of ambitious publicity men, to be dignified by serious answer

The story of my kidnapping still stands. Whether it was but a part of this diabolical plan to run this great religious movement, with its thousands of followers, we do not know, nor do we care. We concern ourselves but with the Master's work, and while He lends us strength and grace and while the breath of life is upon our lips and while the love of God is in our hearts and while a drop of blood throbs in our veins, we shall continue, by word, deed and thought, to preach and live the Gospel of Jesus Christ, the Saviour, the Healer, the Great Physician, the Coming King.

WE welcome the trial in the Superior Court which is to come, and desire that it shall take place at the earliest possible moment, assured that naught but complete vindication can result, for truth must triumph and these absurd falsities must fall by their own weight. We shall there be protected by the dignity of a superior court, and the screaming and yelling of denunciations and slanderous insults and the pounding of the tables by an agnostic accuser and prosecutor, will surely not be tolerated, and the dignity of the law will be upheld.

We have endured insult greater, perhaps, than any human being has ever known, and have borne it for a longer time. The blessed Master, whom we love and for whom we would gladly to-day shed every loyal drop of blood in our bodies, was maligned, spat upon, beaten with rods, His beard plucked out. They said to Him, "If Thou be Christ, the Son of God, come down and save Thyself." He suffered insult and heaped abuse

In our ordeal of suffering, we have prayed, "Father, if it be Thy will, let this cup pass," but have quickly added, "Nevertheless, Thy will, not mine, be done."

We believe that the day is coming when it will be increasingly difficult to preach the old-time religion. We believe in the second coming of our Lord and Saviour, Jesus Christ, and that the power of the Antichrist is even now making itself felt in the world. This whole thing is, we believe, a concentrated move on the part of the devil to break down this mighty revival and stop the mouth of the ex-



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ponent of this fearless Gospel which has been preached without favour to rich and poor alike, and which has brought such glorious results as Christ was lifted up.

Multitudes have marvelled and questioned how and why I could sit all day through the trial and come home at night to preach to the thousands. The answer is simply this—I am innocent of these dastardly charges, my conscience is clean and my heart open before my Lord. I have in my heart no hatred or malice toward my persecutors, who like wolves have bayed hungrily at my heels and leaped with snapping jaws for my throat throughout these past months. But, on the other hand, I have an intense Christian love and a deep, heartfelt pity and a desire that they may come to know the Christ I preach and the Gospel of tender love which saith.

“Look unto Me, and be ye saved, all the ends of the earth.”

NEVER can I sufficiently express to my wonderful friends my heart-felt thanks for their loyalty and love through this trying ordeal. In the Master's day, they forsook Him and fled. No wonder the heart of Him broke! My heart, too, would probably be broken under those circumstances. But my people have not forsaken, not a friend has fled. So to-day I can go before the world with head uplifted, with faith unshaken, with step firm and purpose true. I take my Bible in my hand and enter my pulpit, where thousands of hungry hearts and where hun-

dreds of sick bodies await, to preach the grand old Gospel of Jesus Christ, with its message of hope and faith and love, to a dying world. I go to dry the tears from weeping eyes; to strengthen the feeble knees of those who faint by the way, to minister to little children and to comfort the widow in her affliction, to point the dying to the Lamb of God; to lay my hands upon the sick and upon the fevered brow, to pray the Great Physician to heal and make them whole.

My faith in God and my faith in honour and justice and in people, will not let me but believe for a moment that all will come right at the end of the trial for which we are held. But if it should be His blessed will that we should still further be permitted to bear the cross, we would but turn to embrace it and consider ourselves the more happy to be counted worthy, for all our lives we have been taught that “the heavier the cross, the brighter the crown.”

Our belief in people and in justice, I repeat, makes it impossible for me to conceive of anything but complete vindication resulting from the Superior Court trial. But if it be within the far reach of possibility to conceive, and the desire of our enemies should be wrought upon us, if I know my own heart, I believe that no matter where I should be, even though within a dungeon cell, the first thing I would seek would be a chink in the wall through which I might speak to some suffering heart the story of Jesus and His love, and pray a broken heart to Christ.

## The Book of Life

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

THE most fitting title for the Bible is “The Book of Life.” It begins and ends with Life. Its first chapter is of life *given*; its last of life *restored*. It begins and ends with Paradise. The Central Figure in the First Paradise is the Tree of Life—and the Great River which waters the garden. In the Final Paradise, this is again seen as a river of the water of life, bright as crystal, coming forth out of the Throne of God and the Lamb, and between her roadway—and river, hence and thence, a tree of life, producing twelve fruits, month by month, severally yielding its fruit, and the leaves of the tree for the healing of the nations.”

Again, the Bible begins with the Torah, or Books of the Law. What the Law promised was life. “This do and thou shalt live.” For behold I set before you this day, life and death. Therefore choose life.” The Torah is followed by the Books of the Neviim or Prophets. Their message is summed up in one word, viz., Life. “Hear and your soul shall live.” So also with all the “Holy Writings” such as the Psalms and Proverbs.

The whole Gospel is summed up in this—that it brings life and immortality to light, and our blessed Lord sums up His whole mission in these words: “I came that they might have *life* and that they might have it more abundantly.” “I am,” He said “the Bread of Life which comes down from Heaven and gives life to the world.” “He that eats of this bread shall never die . . . shall never taste of death.”

This does not mean, of course, that we should continue to live on for ever in a corruptible body of flesh and blood, but in spiritual and incorruptible bodies into which our present fleshly tabernacle may be transmuted. For by living a pure and holy life, the spiritual is formed within the natural body, and when glorified this becomes the celestial body, or “house not made with hands, eternal in the heavens.”

If we open ourselves to the inflow of the Spirit of Life, that ocean in which we live and move and have our being, we can breathe in fresh life with every breath, and have in us a fountain of life which shall sweep disease away, and cause pain and sickness to be things of a dead, forgotten past.

# The Three Future Judgments

By PASTOR GILBERT T. FLETCHER (*Elim Evangelistic Band*).

**M**AY we at the outset draw attention to the special title of our paper—"The Three FUTURE Judgments"—in other words, we would point out that we are not now studying the Judgment of Believers' sins which took place once for all at the Cross of Calvary (neither are we dealing with the Self-judgment of the Believer; if any of our friends desire to study these two judgments we would refer them to the following Scriptures as a guide —

(a) *Judgment of Believers' sins*

Took place at the Cross, once for all in the end of the age, when our Great Substitute bore all our judgment for us, delivering us through His *finished* work from sin, hell, and eternal death. See Heb ix 26, John v. 24, Rom viii. 1 Assurance that we have *life*, and shall not see eternal wrath (1 John v 13).

(b) *Self-Judgment of the Believer*

Before approaching the Table of the Lord, which is a Table of Separation, we should examine ourselves; if any is conscious of sin there should be immediate confession of sin to our Great High Priest and Advocate Christ Jesus, and His blood still avails to cleanse our sins away. See I Cor. ii 27-32, I John i. 9.

(In passing may we just draw attention to verse 32 in the first Scripture we quote—it is evident that there is a distinction made by God between the Judgment of Believers who transgress, and the Judgment (Final) of Unbelievers—God deals with His saints as a Father would with His children, God deals with the world as a Judge would with transgressors. If believers sin, they are chastened until they *repent* We would also make clear the fact, that nowhere in God's Word has the believ-

er been given *licence* to sin, but has been promised *power* over sin through the enabling grace and strength of the *living Christ*, made real to us through the ministration of the *Holy Ghost* (1 John ii 1; Rom vi, Jude 24, etc)

**H**AVING thus cleared the ground, as it were, for the concentration of all our thoughts on the *Three Future Judgments*, we would remark that it is generally taught by ministers and others, that there in *one great final Judgment Day* at the end of the world, when all men from Adam to the end of time, will stand for judgment before the Great White Throne, they say that then the good will be separated from the bad; the saint from the sinner; the sheep from the goats We would submit that this is not the teaching of the Bible Contrary to this generally accepted teaching, God has plainly shewn us in His Word, that there are *three great future Judgments*

These Judgments are —

- 1 The Judgment of the Believers' *service*
- 2 The Judgment of the Living Nations
- 3 The Judgment of the Great White Throne


If distinction be not made between these Judgments, the whole perspective of Divine Truth concerning the Dispensations, is thrown out

The writer believes that these Judgments differ one from the other, in *five respects*. There is a difference regarding —

- (a) The *period* of the Judgment
- (b) The *place* of the Judgment.
- (c) The *purpose* of the Judgment
- (d) The *people* of the Judgment.
- (e) The *issue* of the Judgment

Apply these simple rules to the Three Judgments of our study, and we arrive at the following results —

JUDGMENT No.	PERIOD OF JUDGMENT	PLACE OF JUDGMENT.	PURPOSE OF JUDGMENT	PEOPLE JUDGED.	ISSUE OF JUDGMENT
1	At Coming of Christ for saints.	In the AIR.	To judge <i>service</i> of Believers	None but Christians	Reward or Loss
2	When Christ returns with His saints	In the Valley of Jehoshaphat.	To determine who should go into Millennium	The Gentile Nations of that day	Millennial Glory or Perdition
3	At end of world.	In space.	Judgment of past life on earth	All the unsaved of all ages	The eternal lake of fire



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**SHALL** we now study these Three Future Judgments in the light of the Scriptures of Truth, so that we may see that we are not building on something imaginary, but upon the immutable Word of the living God

The first judgment is the Judgment of the Believers' Service. Here *service*, not *salvation*, is in question. Thank God, those who are resting in the Finished Work of Christ, and have taken Him as their own personal Saviour, are saved in the Lord with an Everlasting Salvation. We cannot *work* for salvation, it is not a debt God owes us, but a gift He bestows upon us—it is by grace through faith in the Lord Jesus Christ. We can however, merit a *reward* for faithful service. Our entrance into the City of Light is solely through the merits of the precious blood of the Lamb once slain for sinners, but our *position* in glory is determined by our fidelity to the Master since we enlisted in His service.

When Jesus comes to the 'air' He will gather all His saints to Himself (The writer does not believe in the partial rapture theory, which he holds is only a theory and not a Divine Revelation), He will then hold a great review day, when He will judge the *works* of His servants, and distribute crowns of gold to those who have been faithful and true, and give them His benediction: there will be some however, who will suffer *loss*—they have been unfaithful to the Master, vainglorious in their ministry, pleasing man instead of pleasing God, thinking more of self than of Christ, and though they will be saved, it will be "so as by fire", they will be the sad witnesses of seeing their works all burned up as dross, and receive no approval from the distributor of rewards. There are six kinds of works one may build upon the foundation (Christ),—wood, hay, stubble which will be easily consumed by fire, or gold, silver, and precious stones which will stand the test of the fire.

A threefold trial for the believer is mentioned in the Scripture, each *by fire*

- Trial of Believers' *faith* (I Peter i. 7)
- Trial of Believers' *character* (I Peter iv. 12)
- Trial of Believers' *service* (I Cor. iii. 13)

**NOW** in connection with this *judgment*, the following Scriptures throw light on the subject —

II. Cor v. 10. *We* (Believers) must all appear before the Judgment Seat of Christ (not the Great White Throne).

Rom xiv. 10 *We* (Believers) shall all stand before the Judgment Seat of Christ

I Cor ii. 12-15 Every man's work shall be manifest, for the *day* shall declare it

Luke xiv. 14 Recompense at the *resurrection* of the just (the resurrection of the unjust will not take place until after the Millennium, and at the end of

the world) I. Cor. iv. 5 The Lord at His Coming will bring to light the hidden things of darkness, and will make manifest the counsel of the hearts; and then shall every man have *praise* of God.

Rev. xxii. 12 And, behold, I come quickly; and My reward is with Me, to give to every man according as his work shall be (for Believers)

Here then, we are told of the Great Judgment Day for *believers*. Now in order to prove to the satisfaction of all that it is possible for a Believer to *lose his reward* and yet be saved, *so as by fire*, we commend the meditation of the following Scriptures —

I Cor. iii. 15. If any man's *work* shall be burned, he shall suffer loss, but *he himself shall be saved*, yet so as by fire. (Lot is a type of a man who was saved so as by fire—he was brought out of Sodom through the prayers of Abraham and the mercy of God, but he suffered the loss of all his possessions).

II John 8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a *full reward*

Rev. iii. 11 Behold, I come quickly, hold fast that which thou hast, that no man *take thy crown*

Here then, we see it is possible to *lose our reward* through our own deliberate folly and neglect, and this for the believer is sufficiently serious enough to cause heart-searching and fuller consecration to the service of the Christ who went all the way to Calvary to purchase for us this glorious salvation

**SOME** people misunderstand the Scripture in I. Cor. ix. 27, "But I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, *I myself should be a castaway*" This does not mean that Paul was in danger of losing *his salvation*, but that there was a possibility of even Paul, the great apostle to the Gentiles, losing *his reward*—being *disapproved* (which is the meaning of castaway in the verse).

Now there are various *rewards* mentioned for believers in the Scripture, which we may gain through devotion to Christ, and faithful service through the blessed grace and power of the Spirit

There are rewards promised to —

Runners who have reached the goal (I Cor. ix. 24, 25).

Soul winners (may God make us all wise to win others) (Dan. xii. 3, I Thess. ii. 19).

Faithful servants (II Tim. iv. 8)


Those who endure testing (James i. 12)

Those who are faithful under trial (Rev. ii. 10).


True Pastors (I. Peter v. 4)

Faithful Ministers (I. Cor. iii. 8)

Those who endure persecution for Christ's sake and the Gospel's (Matt. v. 10-12).



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Almsgiving in Christ's Name, out of a pure motive (Matt. vi 1).

Deeds of kindness and compassion to fellow-Christians (even a cup of cold water given in the Name of Christ will not lose its reward) (Matt. x. 41, 42; Mark ix. 41)

Christians faithful in the humdrum things of life—social, domestic, business, etc. (Col. iii 24).

LET us then endeavour ever to live and labour in the light of the Bema (Judgment) *seat of Christ* (II. Cor v 10) Let us remember that not quantity of service, but *quality* is what the Lord wants. May we also remember that we are ever to seek to *please God* and not man—whilst always seeking to exercise ourselves to have a conscience void of offence toward God and toward man (Acts xxiv. 16) May we ever prove faithful witnesses of all we have seen

*Gathered Gold from  
the Treasury of Truth.*

## Morning Meditations

By Pastor  
E. C BOULTON

**Wednesday, February 16th** "*Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth*"—III John 2

Then the condition of my soul may have some bearing upon the state of my body A prosperous soul and a healthy body may be more closely related than I imagined Holiness and health may work out in experience as cause and effect In the quest for physical life let us beware lest we overlook that the entrance thereto may lay via a Spirit-filled life The seed of a robust physical life may thrive the best in the soil of a consecrated walk with God Walking in the Spirit I shall not fulfil the lusts of the flesh

**Thursday, February 17th** "*Living stones*"—I Peter ii 5

Hewn out of the quarry of sin are these living stones which are destined to adorn the temple of the Living God. But Oh, what processes of preparation are necessary ere the Lord can fit them into this wonderful building not made with human hands The roughness must be removed The hammer of the Divine Word must be brought to bear upon them And then they must be polished We observe that they are 'living' stones—stones cemented together by the life of Him who is the Chief Corner Stone

**Friday, February 18th** "*A bright cloud overshadowed them, and behold a voice out of the cloud*"—Matthew xvii 5

Yes, it is often thus! It is out of the cloud that the voice comes! We knew not that the cloud was the harbinger of blessing—that out of its threatening blackness should burst the glory of a transfigured Christ, that from its sombre shadow there should emerge a new vision of Jesus our Lord We shrink from the cloud—we fear to be enfolded in its forbidding embrace Ah, wondrous cloud that comes to us so richly laden with heavenly significance If we realised the wonder of the cloud we should clamour less for the sunshine

**Saturday, February 19th** "*Look not around thee*"—Isaiah xii 10 (R V Margin)

How frequently and foolishly we seek encouragement and inspiration from things around us We live in the realm of the material and endeavour to interpret the invisible through the visible We allow the temporal to contradict the eternal, listening to the voice of environment rather than that of revelation We hesitate to accept that which seems to have no confirmation in our circumstances And so we take no big, bold action for God, the land is desirable as a posses-

and heard, and even though we may not have a talent for preaching, there is something we can do to shew our love and gratitude to the Christ who has loved us with an everlasting love, and shed His precious blood to cleanse us from our sin, and redeem us unto God.

There is a need to-day, for faithful *pray-ers*—all have not a ministry of intercession There is a need for faithful *givers*, all have not wealth—some can give to God's work more than others, and should remember that they are but stewards of the Lord's money; there is a need for some to exercise the gift of *giving the right word of encouragement* to disheartened ones—such a gift is unique and a blessed one to have, in fact, we could enumerate many ministries, but would point the reader to Rom xii. 6-21, I Peter iv 10, 11; I. Cor. iv 7, and I Cor xii. (read whole chapter), especially verses 21-27

(To be concluded).

sion but we never occupy it, we are engaged with the dangers and difficulties instead of leaving them to God

**Sunday, February 20th** "*Fully satisfied in all the will of God*"—Col iv. 12 (Greek)

Happy indeed art thou O my soul if this expresses thy state of heart Thou hast scaled the highest spiritual summit and art truly at rest in God Whilst thou dost remain here thou art beyond the darts of the enemy Thou canst enjoy and endure all things that come to thee in the will of God It matters not to thee whether sunshine or shadow encircles thee—whether thou dost tread the pathway of loss or gain—whether thou art forsaken and forgotten Since thou hast made the will of God thy home thou art continually contented

**Monday, February 21st** "*We see Jesus crowned*"—Hebrews ii 9

What a vision! The Crucified is now The Crowned The tangle of thorns is now exchanged for the blood-won Coronet Then this means that He has won His way through all the antagonisms and has reached the throne, that He is now the Priestly King, and as such He now appears in the glory for us Hallelujah! What hope and courage this creates within our hearts in the time of temptation and fierce conflict That crown speaks to us of His acceptance and because we are 'in Him,' of our acceptance also

**Tuesday, February 22nd** "*The Lord, whom ye seek shall suddenly come*"—Malachi iii 1

Blessed message He for whom we long have looked shall suddenly appear The eyes that have scanned the heavens for the first signs that indicate the coming of the Bright and Morning Star shall suddenly be rewarded—the weary vigil shall end for ever O glorious hope that thrills my heart, that keeps me singing whilst I wait and work! The world has derided and poured its scornful contempt upon me when I revealed to them the deep longing of my soul "Where are the signs of His coming?" said they But anon the answer shall come with startling suddenness when the cloving heavens shall reveal Him

**Wednesday, February 23rd** "*They overcame him by the blood of the Lamb*"—Rev xii 11

Yes, this is the only way to victory Satan cannot withstand those who wield this mighty weapon The issue is never uncertain to those who fight beneath this banner It was by bloody means that the Devil sought to destroy the





# THE ELIM EVANGEL



Lord Jesus, but it is that very blood that was shed by those whose hearts were moved by Satan, that brings confusion to the powers of darkness. The blood always avails and brings the soul through to triumph. Press this plea against thy foes and thou shalt see them put to flight!

**Thursday, February 24th** "Make thy petitions deep."—Isaiah vii 11 (Margin)

Art thou in thy prayer life only a paddler, or dost thou delight in "waters to swim in"? Dost thou cling to the shore and never venture out into the depths? Ah then thou hast missed much. See to it that thou dost launch out into the fulness where thou mayest ask great things of God, and expect them to come to pass in thy experience. Enlarge thy requests—bring them up to the measure of His wonderful Word. Remember that it is in the depths that the choicest treasures are found, therefore make thy prayers go deep.

**Friday, February 25th** "A people for possession"—I Peter ii 9 (Lit)

Purchased for possession! Bought out of the slave market of sin in order to become the habitation of God. This spells ownership and mastership. It means that I am not my own any longer—that to retain possession of my life is tantamount to dishonesty. But am I His possession actually? Has He entered into possession? Or is it only partial possession that He enjoys? Are there some secret reservations which are kept for self? Some chambers of my being from which He is excluded? Has He complete access to all?

**Saturday, February 26th** "Who through faith became resistless in battle"—Hebrews xi 33 (A S Way)

This depicts faith on the aggressive and offensive. She is out to carry the conflict into the enemy's country. She is in a militant mood and prepared to plant her banner in the very heart of her opponent's territory. And is it not faith in God that makes us an irresistible force for truth in the hour of battle? Faith is that faculty of the soul which enables us to sweep triumphantly through all oppositions which we may encounter, driving the foe from the field, and putting us in possession of much spoil.

**Sunday, February 27th** "In every circumstance of life be thankful"—I Thess v 18 (A S Way)

Then murmuring is inexcusable under any circumstances? But surely in the winter of my soul's experience I may cease my song? When the darkness has set in I may then muffle the bells or at least change my anthem to a dirge? Nay, your song must continue "in every circumstance!" Praise is never unseasonable—it belongs to the night as well as the day, to the winter as well as the summer. But some circumstances do not stimulate a thankful spirit! True, but we do not praise God because of the circumstances, but in spite of them. Thus we triumph!

**Monday, February 28th** "God saith"—Genesis i 3

This is the pivot upon which revelation revolves. This is the test by which it stands or falls. And here we have the distinctive claim which Scripture makes. When God thus speaks shall we not listen? Dare we challenge that which bears such a stamp as this? Shall we presume to put our puny mentality at variance with that of the Divine Mind? Or shall we offer insult to the Divine Intelligence by seeking to supplement His Word with any theory of ours? "God said!" To those who believe, this is the end of all argument.

*If you have not accepted Jesus Christ as your Saviour, you are lost now—condemned already! (John iii 18) You do not have to wait until after death to learn what your fate is to be. You are lost by reason of what you are—a Christ-rejector. Hence you are guilty and lost beyond remedy if you do not accept Christ in this life. Be wise, and close with His offer of salvation NOW, ere it is too late (John iii 16)*

## Our Weekly London Rally

### The Services in the Memorial Hall

**A** LONG felt need in our work in London has been a central meeting place for the many Elim assemblies in this great city, where once a week the saints can gather together from various parts. After much prayer and waiting on the Lord, it was decided to hold a service in the Memorial Hall, Farringdon Street, every Friday night.

These special meetings commenced on January 14th, when services were held in the afternoon and evening, and were conducted by Pastor George Jeffreys. The opening address on "the Ministry of Thanksgiving" was given by Pastor E. B. Blackman, who came from Bournemouth and brought with him something of the spirit of revival which still burns brightly in that town. Many who came seeking healing for their bodies went away having met with Jehovah Rophi.

The Great Hall was taken for the evening service and was well filled. The volume of singing was wonderful—and not less was the quiet stillness of

the presence of the Lord. How our hearts pulsed with praise to Him as He spoke to us through the gifts of the Spirit, and through His messengers. Pastor E. C. Boulton gave a remarkable address on "The Burning Bush." He was followed by Pastor E. B. Pinch whose thoughts on "Crossing the Jordan" were a blessing to many. God set His seal in a wonderful way on this day's services.

But the first day's services were evidently only a foretaste of what was to follow. On January 21st, the speakers were Pastors W. J. Jeffreys and P. N. Corry, who were simply channels through whom the Lord Himself ministered the Word. The atmosphere was heavenly.

Elim saints in London are praising God for a weekly Convention. Formerly kindred spirits from scattered assemblies met only two or three times during the year. Now every week they shake each other's hand, and rejoice together in the presence of the Lord, while their voices blend in praise to Him who doeth all things well.



# Elim Foursquare Gospel Churches

## GENERAL REPORTS

Miss Crofts is now at Lisburn.

Miss J Dougherty is assisting in the work at Belfast

Mr. Samuel Gorman, who, with Mr. Walter Kelly, has for some time been helping in the work in the Belfast district, is now at Armagh.

Mr. W. Kelly has joined Pastor J. Kelly at An-naghanoon and Lurgan

**Ystradgynlais.** The annual convention was held during the Christmas holidays. Pastor Thomas James convened, and the speakers included Messrs. W. J. Thomas and D. Jones, and Mrs. Dixon. The meetings commenced in prayer and praise, and soon the power of God descended and filled the place. On Boxing Day visitors from Brynhyfryd, Morrision, Cwmavon and other places thronged the building. It was indeed a time of wonderful refreshing in the presence of the Lord.

**Clapham Sunday School.** The Anniversary Services held on Sunday and Monday, January 9th and 10th, were a blessing to adults and children alike. The singing of the special hymns was splendid, and the ministry of the Word through Pastor E. B. Pinch brought the congregation into living touch with God. An encouraging report of the last year's work was read by the Superintendent, Mr. A. G. Bonner. The prizes had been distributed to the scholars a week previously.

**East Ham Sunday School.** On January 5th, over 400 children sat down to an excellent tea provided through the liberality of the members of the assembly. Their happy faces were an inspiration to all. After tea followed recitations, singing, etc. by the children. Classes were re-arranged at the commencement of this year, and the faithful band of teachers, under Mr. J. Maxwell, the Superintendent, are looking forward to still greater times of blessing during 1927.

**Devonport.** During the Christmas holidays a Convention was held in the Oddfellows' Hall, Ker Street. The services were taken by local speakers, including one from the assembly recently opened at Launceston. Following the Convention, a series of special revival services were conducted by Pastor Richard Lewis (Ashbourne). The services were very blessed and inspiring, and were well attended. The watch-night service will live long in our memories. As a result of the meetings souls have been saved,

saints baptised in the Holy Ghost, and a remarkable number of bodies healed. To God be all the glory!

**Iford.** Great blessing continues on the meetings held by Pastor H. A. Court. On a recent Sunday evening, notwithstanding the prevalence of thick fog, and ice-bound streets, a large congregation assembled. The word of the Lord was faithfully preached, the result being thirteen souls garnered for eternity.

**Barking.** The revival fires are still burning at Barking, and the Foursquare Gospel forces are marching ahead under the leadership of Miss N. Kennedy. Great blessing attends the meetings, and crowds gather at each service. The hall proves inadequate to accommodate the hundreds that attend on Sunday evenings. The Crusaders are still a live force. A monthly missionary meeting is now held, when a special time of prayer and meditation is conducted for our overseas workers, and reports are read from the various missionaries as to the work being done in the name of the Lord amongst the heathen. The Scripture lesson papers arranged weekly by the Crusaders also are a great blessing, and the study of the Word of God is proving a great bulwark against the present day "falling away." Special music and singing is also enjoyed from week to week. We praise God for the continual showers of blessing bestowed upon us here, and pray that 1927 will see mightier results for the glory of our Lord Jesus Christ and the Foursquare Gospel.

**Grimsby.** A mission conducted by Miss L. Thornley of South Wales commenced in the Elm Hall on Sunday, December 26th. Arrangements had been made for a fortnight's mission, but after much blessing the services were continued for another week. Now as we look back over this period we praise God for His presence and power manifested in the midst. Hallelujah! The ministry of the Evangelist was a great blessing, bringing joy and gladness to the saints and causing unsaved to kneel at Calvary's Cross. Night after night our hearts were rejoiced to see such good numbers coming under the sound of the Gospel. Watch-night service will long be remembered by all, the passing of the old year, merging into the new, with the note of praise for God's goodness in the past and joyfully anticipating His continued presence, then the appeal for souls at the midnight hour to which three responded. Yes! it was wonderful to be there, and one is constrained to say, "If here it is so blessed, what will it be up there?" The closing night was again a great time when a crowded congregation listened attentively as Miss Thornley delivered a powerful message. We praise God for such a season of refreshing.