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# The Elim Evangel

FOURSQUARE ON THE WORD OF GOD

*The Elim Pentecostal Alliance was founded by Pastor George Jeffreys, its Principal Overseer, in the country town of Monaghan in Ireland, in the year 1915. It consists of Elim Revival and Healing Campaigns, Elim Publishing Office, Elim Bible College, Elim Foursquare Gospel Churches, and thus, the "Elim Evangel," which is its Official Organ. 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 extravagance and fanaticism in every shape and form. It promulgates the Old Time Gospel in Old Time Power.*

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## Victories in Foreign Fields

Good News from our Missionaries

### Kisanga, Belgian Congo

By James E. Mullan.

IT is now just on a year since we left England's shores for the "Dark Continent," and during that year we have had ample opportunity to realise how dark Africa's darkness really is. On setting out for this country my thoughts often dwelt upon the numerous wild animals that I had heard inhabited the Congo forests, and preyed on human beings. But since living here this past year, I have found that there is something infinitely more to be feared, and that something is Satan who goes about like a raging lion seeking whom he may devour. What a terrible hold Satan seems to have on these people! One realises as one labours amongst them, seeking to lead them to Christ, the Light of the World—and moreover when some do decide for Christ—what a struggle it is for them to keep clear of the many snares and pitfalls the devil has made for them to fall into. Yet what a joy it is, to watch the gradual growth of these Christians, as they begin to realise that the arm of flesh will always fail them, and thus ceasing their struggling and self-effort, they begin to rely more and more on the power of the risen Christ.

While there have been many discouragements during this past year, on the other hand they have been far out-balanced by the many encouragements in the way of open results, and this more so recently.

I have just returned from another journey round the Kisanga outstations, and my heart has rejoiced as I have seen how the Lord is blessing the labours of the native evangelists on every hand. I shall give you one extract from my diary in support of this statement. Under date April 21st, I have written "I leave Kisanga this morning with camp equipment for my journey round villages and outstations. All my carriers are Christians, and some of them baptised with the Holy Ghost. We arrive at M— where I stop to hold a meeting. There is quite a big congregation, and all listen well. One lad decides for Christ. We arrive safely at K— in the early afternoon. After a chat with the Chief, he follows me to the tent with presents of a fowl and some meat for the boys. I question a number of believers for baptism, after which we go down to the water and I

baptise ten of them. We have a blessed baptismal service witnessed by a great company of unbelievers. There is a holy solemnity during the service and I feel very conscious of God's presence. On our return from the river I call a Gospel meeting. The little chapel is crowded out and a number standing outside. What a contrast to our last visit here, when we could only get one or two others besides our carriers to the meeting. I could only exclaim with joy 'See what God hath wrought!' At the close of the meeting two came forward to surrender to Jesus.

I might add to the above, that it is only a few months ago since we had to withdraw our two evangelists from this village as all the people decided in favour of the Roman Catholics. Since then and after earnest prayer, I sent in another evangelist, and God has truly blessed his labours, far beyond all my expectations. At the beginning, in spite of persecution, this evangelist fearlessly proclaimed the Gospel message, and with untiring efforts continued to visit and preach also in all the surrounding villages, travelling even to some a great distance away from his centre. To-day, due to his efforts under God's blessing, there are over thirty believers.

On this particular journey I found that travelling was very, very difficult. One part of the journey I had to travel for miles on a path that was not much more than an elephant track. It was also swamped with water reaching to my knees. On that particular night I heard elephants trumpeting outside the little village where we camped. The villagers beat drums and made all kinds of wierd noises to try and frighten them away.

I write you these details, because I know that there are many at home who seem to think that the missionary's life out here is a bed of roses, and also because I feel there are many, not knowing the difficulties we have to labour under, would talk of coming out here without counting the cost to the full. I have found that those who are out here do not complain about their difficulties, trials and troubles, but take them cheerfully as part of the day's work for God.

We have all much to praise God for, in the way He cares for us and protects us. I often think of how at home we used to fear catching a cold from

# THE ELIM EVANGEL

a wetting, and yet out here oftentimes, we have perhaps to wade through rivers, reaching sometimes above the waist, and then after that mount on our bicycles again and cycle for miles, our clothes in the meantime drying on us as we go along and yet in spite of all this, it is very seldom we are laid up as a direct result. I personally can thank God that I am enjoying the best of health and strength, besides numerous other blessings from His bountiful hands

## The Mexican Border

By Mr and Mrs Thomas

**L**AST week witnessed the closing of the first year of our Bible School for Mexican and Spanish speaking students. This is quite a new venture in the Mexican work, which makes us think of our own school days at the Elm Bible College when we were only a few students, but as we realise how wonderfully the latter has grown and the numbers of students that receive instruction there every year, we are encouraged to take faith and not despise the day of small things.

On the last day of school, we all—teachers and students—met together for prayer and to wish each other God-speed as we parted for the summer vacation. It was a precious time and the presence of the Lord was felt in a special way; we were all drawn closer one to the other, and as the Lord spoke to us through the gifts of the Spirit we were made to realise our responsibility to those who have not yet heard the Gospel.

Some of the students have returned to their distant homes—some having to go hundreds of miles from here—where they will work during the summer and earn enough, if possible, to take them through their second year of school, which commences at the beginning of October.

We are trusting and praying that we shall have a larger number of students in our school for the second year, as this is by far the quickest way of sending the Gospel into Mexico and other Latin American countries.

There are a number of young Mexicans who want to come to the school, but are unable to on account of certain hindrances such as having to support the home or not having enough money to carry them through school without working, etc.

The following incident, as told us by one of our workers, happened quite recently at one of our Mexican assemblies. An elderly Mexican sister, a member of the assembly, was much impressed to distribute tracts in the homes of the Mexicans in her locality. She set out with tracts in hand and went from house to house, inviting the people to the meetings and giving out the silent messengers. In one of the houses she saw a man all crippled with rheuma-

tism, and thought she ought to tell him that Jesus could heal him, but this man was a Japanese and could not understand her language, neither could she understand his language.

Nothing daunted she began to make signs and motions with her hands, indicating that the God above could see him and was able to heal him.

With this the power of the Holy Spirit came upon her, and she began to speak in another language. She was speaking in Japanese, and telling the poor cripple that God could heal him. By this time some younger members of the family came in and heard her speak and asked her where she had learned to speak Japanese, as she spoke their language perfectly.



*A Mexican family outside their home*

The man was so impressed that he went to the Mexican Church, but could not understand a word that was said. While there he was prayed for and anointed in the Name of the Lord and was wonderfully and completely healed. Another sister then gave a message in tongues, this also proved to be Japanese and was a command to the man just healed to repent of his sin and accept Jesus Christ as his Saviour. The man got down on his knees and gladly took Jesus and was really saved. He is now rejoicing in his salvation and healing, and is preparing to go to his own country as a missionary with the Full Gospel and a personal experience in his own life.

God's work in the world is not done by being so much as by suffering.

## God's Will

By MRS. C. NUZUM.

*"Rejoice evermore. Pray without ceasing. In everything give thanks; for this is the will of God in Christ Jesus concerning you"—1 Thess. v. 16-18*

**H**OW often we wait upon God to know His will concerning us, and fear to move until we hear from Him, lest we should fail to do His perfect will; and yet, here is His will clearly declared "*This is the will of God.*" Beloved, do we fully obey this revealed will?

"Rejoice evermore." We rejoice when all goes well, when God works and blesses, and His kingdom is being established and built up in us and around us, but do we rejoice when the days are dark, when we have no spirit of prayer or praise, when we see no answer to our prayers, no results from our labours for Him; when the desires of our hearts seem to be frustrated, and that for which we have believed and waited, delays its coming? Do we rejoice when the things which we have received from God and rejoiced in, seem to fall away, and those for whom we have prayed seem to get farther away from God, when our most cherished desires are still unfulfilled, do we then rejoice?

"Evermore" is a word so broad that it takes in ALL time, and if we do God's will we must rejoice when things *seem* to go wrong as well as when they go right. God does not say we are to *feel* joyful, and it is marvellous how seldom God refers to our feelings. It is the purpose of the heart and will, put into action, that God always asks of us, and we are to obey Him in the rejoicing at all times, no matter what are our feelings or the circumstances. As we do this God works a change within us and gives the garment of praise for the spirit of heaviness; He gives beauty for ashes and His joy fills the heart.

**W**HY should we rejoice when we feel like weeping, and our hearts are almost broken from disappointment?

Firstly, because God wills it. It is enough for God's loyal child to know that God wills a thing, even if he can never see the reason for it. God's commands are always for the purpose of bringing us greater good and will never fail to do this if fully obeyed.

Secondly, a part of the curse was sorrow and sadness. "Christ hath redeemed us from the curse," and desires His children to be entirely free from it. Satan brought sorrow to Eve, and daily he tries to put sadness and depression on us. If we permit him to do this, we allow him to put us under a part of the curse from which Christ hath redeemed us. Paul says that the kingdom of God is "Righteousness, and peace and joy in the Holy Ghost" (Rom. xiv. 17). God wants us to abide in His kingdom, and,

as we put on the livery of His kingdom, which is the garment of praise, God will put the joy of the kingdom into our hearts. All was joy before the curse came, and all will be joy after it is manifestly removed, and God wants us now by faith to enter into that time of joy.

Thirdly, we need to be strong to meet our many trials and enemies, and the Word says, "The joy of the Lord is your strength." We are told to put on the new man, and as we put on the things which belong to the new man, God puts them within us. Our hearts may be aching, even breaking, but as we put on joy by the act of rejoicing, God never fails to put it within. A woman came from the funeral of her husband to her desolate home. Her heart was breaking, but she began to walk the floor and rejoice in the Lord, and praise Him for the joy that was hers, though she felt only sorrow. As she did this, God put into her heart the joy she had put on, and she never afterwards had sorrow in her bereavement. Jesus willed that our joy should be full, so let us put on the fulness of joy, that God may work it into us, and that we may be strong for His service.

**T**HIS rejoicing makes us useful. God puts a well of joy in the hearts of His children, and it needs to flow out in rejoicing so that the sinner will know it is there. Sometimes I have failed to interest persons in the things of God until I told them of the joy God had given me. The world is seeking joy, but needs to know that it is found in God. A lady just saved, said to some professing Christians, "If you had told me that God would give me such joy, I would have sought Him long ago." Infidels have said to me, "I can put aside your teachings, but I cannot put aside the joy and contentment of your life. Others have more earthly good things than you and yet you have greater joy than they have. It must be from God."

The Word of God says, "Thou meetest him that rejoiceth." How precious, how glorious, to meet at times with God, but how much better to rejoice always and to keep the presence of God with us every moment. God tells us that He inhabits (or dwells continually in) the praises of His people. One says, "How can I rejoice when all goes wrong?" Ah, the rejoicing is to be in Christ; not in things, surroundings, or self. When Satan seeks to depress us, and stop our rejoicing by pointing to trying things and people, if we will begin to look at the beauty of our beloved Saviour, and the work He has done for us, and remember that *He is all*, and that all He has done

has been placed to our credit, how soon will we be compelled to rejoice in the riches of our inheritance. Since neither He nor His work changes, there need be no change in our rejoicing.

"Pray without ceasing." God has glorious things in store for those who love Him, and God has bidden us love Him with all our heart, soul, mind and strength. The nature of love is to commune with the loved one, nothing else will satisfy love, and prayer is communion with God. A deep love will only be satisfied with uninterrupted communion. God says He will circumcise our hearts to love Him, and when we are filled with this love, prayer will be our vital breath, without which we cannot exist, and we shall "pray without ceasing."

"In everything give thanks." You say that you thank God for many answered prayers, healing, etc. True, but do you thank Him for disappointments, losses, crosses, sufferings, privations, hopes, blasted, life emptied, attacks of the enemy, props swept away, etc.?

"Everything" takes in all of these and all else that can come to a child of God, and God says that

Gathered Gold from  
the Treasury of Truth.

## Morning Meditations

By Pastor  
E. C. W. BOULTON

**Tuesday, August 16th.** "Father, the hour is come"—John xvii 1

The moment of supreme sacrifice had now come in the life of the Lord. It was the last heart talk with His Father before He went out to face the cruel Cross. The hour of His humiliation, and yet the hour when he was to be honoured by the greatest, grandest triumph that earth has ever witnessed. This was to prove both the crisis and climax of the work of redemption. The Lamb was about to be slain—the Sin-Offering was now to be offered, and all the long train of typical sacrifices were thus to be ended for ever. Blessed hour so weighted with saving, healing virtue for me!

**Wednesday, August 17th.** "He shall glorify Me"—John xvi 14

And so the mission of the Holy Ghost is to make Jesus known, to take of those things of Christ, with which He is so familiar, and unfold them to the believer. How faithful to that ministry is the Divine Spirit! How eloquently and earnestly He pleads the cause of Christ! How persistently and persuasively He appeals to the heart of man! How jealously and joyously He guards the glory of the Man of Calvary! With what undeviating devotion the Holy Spirit pursues the work of proclaiming the virtues of the victorious Nazarene! All Spirit-filled ministry focuses in Christ.

**Thursday, August 18th.** "Your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ"—I Thessalonians v 23

What precious possibilities such a programme contains! In the midst of moral mortification to be preserved blameless! To be kept pure though surrounded by pollution. To dwell in infected environment and yet to remain immune from inoculation. To move in a world of wickedness and still to retain that righteous relation to all things. This is the continuous miracle which God is accomplishing in those who have yielded themselves unto Him. It is preservation by possession—sanctification by indwelling. A life garrisoned by God.

it is His will that we should thank Him for all. Why? Because God intends that all these trials shall bring us great blessings. They are the instruments, it may be, of the enemy, that God will use to conform us to the exact image of His Son, if we receive them with thanksgiving. But if we repine and mourn, God cannot use them to perfect us, and we thus hinder Him from doing what we have asked Him to do—that is, to make us like Jesus. Everyone of these things, if overcome, lifts us Godward.

**THIS** is the will of God. We may finish God's will for us along other lines, but we must continue His will in this until we meet Him. He has made His will for us along this line perfectly clear. God sometimes has a different will for different ones of His children, but He shews us that this is His will for everyone that belongs to Christ. In some things people hinder us from doing God's will. They even hinder Jesus by their unbelief. But this is a matter between our souls and God, and none can hinder us. Who of us will set our hearts to do God's will fully along these lines, and say, as did our blessed Lord "I delight to do Thy will, O God?"

**Friday, August 19th.** "I will even make a way in the wilderness"—Isaiah xlii 19

What a number of things God has said about the wilderness. It was in the wilderness that God said He would speak comfortably unto Israel. The wilderness was the scene of so many of those wonders which Jehovah wrought for His people of old. Again it was in the wilderness that God promised that "waters should break out." And here He pledges Himself to "make a way" in the wilderness. How beautiful it is to watch the wisdom of God making a way for the feet of His saints through the most intricate and almost impossible places. Through the maze of thy present circumstances the Lord will "make a way."

**Saturday, August 20th.** "Let my Beloved come into His garden, and eat His pleasant fruits"—Song of Solomon vi 16

Then my life may become as a garden in which flourish the fruits and flowers of fadeless beauty. An eternal spiritual fragrance may issue from my inner life, such as shall satisfy the very heart of God himself. My spiritual experience may be rich in splendid fruitage to which my Lord alone has access, the centre of my being becoming like "a garden enclosed, specially kept for His enjoyment, a sacred enclosure in which He delights to linger, and from which He gathers the choicest clusters of grapes of communion. O Master Divine, tarry tarry within the bower of my heart!"

**Sunday, August 21st.** "I am thy Shield"—Genesis vi 1

This means that God comes between me and my difficulties, my doubts, my depression and my despair. What a glorious protection from the burning rays of temptation, which but for the shadow of the Almighty would stream down in relentless power upon my poor unsheltered soul. But He becomes the precious covering that overspreads me in the hour of battle. What power may penetrate such a sure defence? What dart can reach me when hidden in Him? The "terror by night" shall not cause me to fear, neither shall "the destruction that wasteth at noonday" make me afraid.

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**Monday, August 22nd.** "Our God is a consuming fire."—Hebrews xii 29

How pure must that life be which would live in God Nought but the gold of holy desire and pure motive may stand the searching test of that Divine fire Blessed process of burning that destroys the dross of selfishness—that melts, my innate hardness and prepares me for the mould of the Divine will—that burns my bonds and admits me into a fuller and larger freedom in the Holy Ghost O God when Thou comest to me in Form of Ire, forbid that I should shrink from Thee! Let not mine eyes be blinded to all that Thou bringest of blessing to this poor life of mine!

**Tuesday, August 23rd** "With His stripes we are healed"—Isaiah liii 5

What attitude shall I take to this glorious affirmation of the Divine Word? If I listen to the voice of feelings, I shall stumble at the Word and miss all its wondrous intent If I regard those contradictory symptoms of sickness, I shall stagger at the promise through unbelief O Lord grant unto Thy child the grace and the faith to unhesitatingly and unflinchingly avow his confidence in Thy changeless assurance! Let me know Thee as Jehovah my Physician! Let me see that Thy stripes not only wipe out sin-stains, but also destroy disease! Open my eyes that I may see Thy Gospel in all its precious present tense applications!

**Wednesday, August 24th.** "Cannot"—Luke xiv 33

Here we are face to face with one of those great big impossibilities of the Word of God Discipleship without the cross is out of the question How many of these barrier-like conditions meet us in the Christian pathway Except ye abide ye cannot bear fruit 'Ye cannot serve God and mammon' 'He saved others, Himself He cannot save' We cannot walk in the flesh and please God We cannot enjoy Divine power in our experience unless we submit to Divine authority in our lives Without purity of heart we cannot see God Lord enable me to bow to all these words of Thine!

**Thursday, August 25th.** "Jesus . . . lifted up His eyes to heaven"—John xvii 1

This was characteristic of Christ His eyes were always heavenward in their outlook He viewed and valued earthly things from the mountain top of communion He saw the gathering clouds of human hate through the throne in the heavens He sought the interpretation of the mysterious discord of earth from on high And thus His soul retained its equipoise amid all the fierce winds of opposition which surrounded Him at this time O my soul if thou wouldst not be moved, look in the same direction that thy Lord looked! Lift up thine eyes to the heavens! This will enable thee to endure!

**Friday, August 26th.** "Then I shall understand"—I Corinthians xiii 12 (Moffatt)

Patience O my soul That which at present appears so inscrutable, baffling all thy powers of penetration, shall in that day be made plain Then the veil shall be lifted, and in the light of the eternal throne shall be seen the wonderful wisdom of God woven into all the strange and incomprehensible experiences through which thou hast passed And because in that day thou shalt know and understand, thy love shall be made perfect and unchanging, Thou shalt worship in spirit and in truth because thy mind shall be freed from all its limitations No longer shall thy conception of the Divine thought be narrow and poor

**Saturday, August 27th.** "So He fed them according to the integrity of His heart, and guided them by the skilfulness of His hands"—Psalm lxxviii 72

Two things that the Lord did for His people in the time of their pilgrimage He 'fed' them! He 'led' them! And these two things God always undertakes to do for His children

When every other source of sustenance was closed to them, He opened His hand and fed them out of His own bountiful and boundless storehouse of supply And then how wonderfully He directed their feet into the path of His choice, so that they might inherit that which He had prepared for them And thus it is with thee, thy God shall spread a table before thee, and lead thee by His own hand to 'the good thing' which He hath planned for thee

**Sunday, August 28th.** "He sent His word and healed them"—Psalm cvii 20

Then there is healing virtue in 'His' Word! Sometimes I have thought that had He been here to touch me in my weakness, then I should be made strong Or had it been possible for me to have stood in His presence and let that hearing glance of His fall upon my poor disease-stricken body, then all my sickness would have vanished at once But though I may not realise His touch or have His pure eyes upon me to dry up the fountain of my pain, yet still His Word is available, and that wonderful Word may even now reach me in my distress and illuminate the darkness of my sick chamber O healing Word of the living Lord fall thou into the waters of my bitterness and transform them to sweetness by Thine advent!

**Monday, August 29th.** "They that sow in tears shall reap in joy"—Psalm cxxvi 5

The morning may be full of black storm clouds, but the evening shall be radiantly mantled with the sun's crimson rays The horizon at dawn may herald the coming of defeat and disaster, but ere the day has spent itself, we are left victors on the field of battle As we enter the sphere of fierce temptation the thought of failure often causes the tear to start, but anon our tear-laden eyes are bright with the glory of gracious deliverance When the travail of birth is upon us then may be heard the sound of weeping, but when God hath brought forth His 'new thing' in our lives, then our tears are turned to laughter and our tongues to singing

**Tuesday, August 30th.** "Teach me to do the thing that pleaseth Thee"—Psalm cxliii 10 (Prayer Book Version)

Surely this is the language that should be used by the servant to his master, the expression of a principle that should govern the life of the bride in all her relationship with her bridegroom It is fundamental to all friendship and fellowship If this is not the dominating ambition of the Christian life, then it must sooner or later yield the fruit of failure and disappointment Blessed Holy Spirit, teach and train me always to covet to please my Lord! In every moment of crisis help me choose the thing that pleaseth HIM!

**Wednesday, August 31st.** "And they were offended at Him"—Mark vi 3

How easy it is to be offended at Him! When His answer to our prayer is not as we had planned When the new blessing that we had so long craved comes, but not in exactly the form that we had expected When the fresh revelation breaks in upon our preconceived ideas and somewhat upsets all our theological theories We become offended and stumble at the Word Perhaps our grievance is not so much with the message as the particular channel through which God allowed it to be conveyed to us Or maybe that it was the place in which the fuller unfolding was vouchsafed Lord enable thy servant to accept all that Thou dost send in whatever form it comes!

## MINISTERIAL PREPARATION

"How is it your seed comes up so soon?" asked one gardener of another "Because I steep it," was the reply. We must steep all our teaching in tears, when "none but God is nigh," and then growth will both surprise and delight us



# The Great Revival in Brighton

Principal George Jeffreys concludes his Campaign

By THEOPHILUS TREVOR.

**I**N the opening at the general assembly of the United Free Church of Scotland, last year, the Rev. G. H. Morrison, D.D. said, "I recall a remark Sir Walter Scott once made as he stood before a portrait of Robert Burns. He looked at it a moment and then said, 'Yes, the lustre is there, but it is not lighted up.' And it seems to me that what Sir Walter missed in the portrait of our national poet is what we all miss in our national ecclesia. The lustre is there, of method and efficiency, of able preaching and devoted service, yet somehow, if I see things aright, that lustre is not lighted up, and nothing will light it up except—revival."

Happily, it can now be said the revival is here. The magnitude of the Revival that has come down upon Brighton, in the campaign conducted by Principal George Jeffreys and his loyal and efficient colleagues, cannot easily be expressed in words. The annals of this south coast resort, with its huge population, has no account of so great a spiritual awakening as far as one is aware.

In this tidal wave of blessing from on high, it was very refreshing to find that so many of the most devoted Christian leaders in Brighton recognised that this work and its results, was just God's answer to what they had sought for, and fought for in prayer warfare for long years.

The joy on the faces of many of these honoured servants of God, depicted the wonderful times of refreshing they had received from the presence of the Lord in their own souls.

In my humble opinion, it was impossible to listen to the inspired messages given by the Principal, so absolutely sound in doctrine, so true to the teaching of our Lord, and His apostles, without having all pre-conceived ideas, and prejudices completely swept away.

Not only was the Gospel of the Grace of God preached in its purity and entirety, but the Gospel of Healing was placed in its right setting. This side of the Foursquare Gospel, is an effectual answer to Modernism, and those that have denied the latter-day miracles, have seen to their amazement, the lame man leap within the Temple gate,—in the Dome one man who had been screwed up, and incapacitated by rheumatism for years, testified by word and action, how through this ministry he had been loosed, and freed from all traces of the complaint.

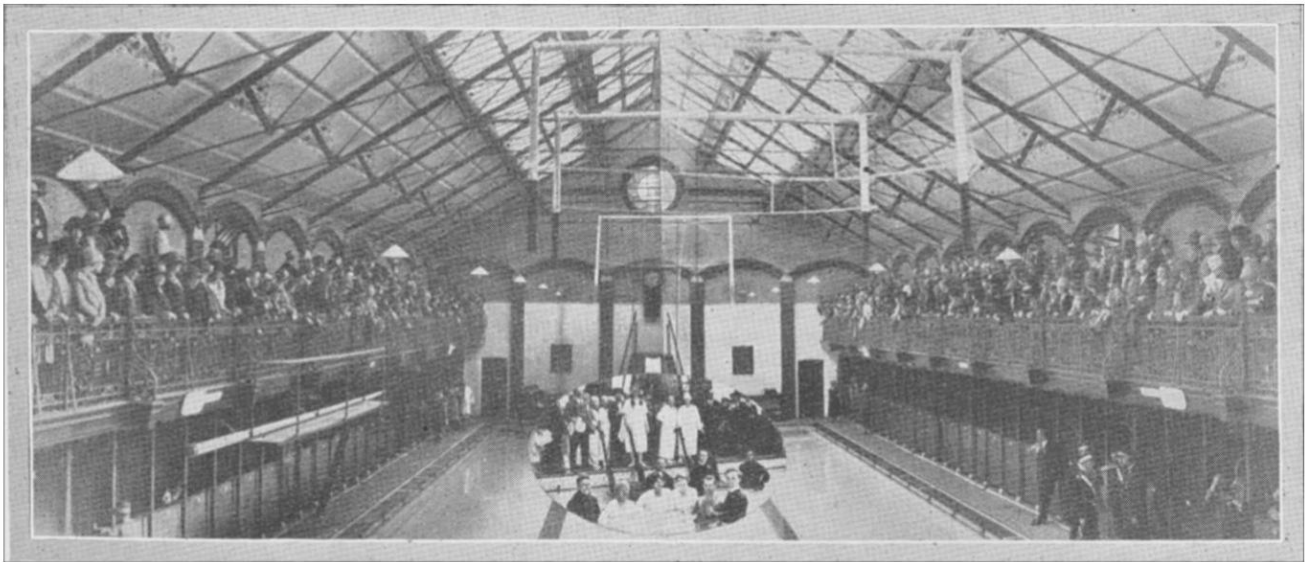
It is a great sight to see the number of men at these meetings, young men and old men, who appear to have been made an embodiment of the joy of the Lord. The problem of getting hold of the young people has been effectually solved, for the Foursquare Gospel has proved the "satisfying portion." The song ever upon their lips—"Jesus, Thou art everything to me, All my lasting joys are found in Thee, Jesus Thou art everything to me" is assuredly their heartfelt experience.

It is evident that the secret of the success of this campaign is the fact that Christ Jesus, the slain Lamb, has been declared as the vicarious sacrifice for sin, redemption through His blood being the dominant note, with the Holy Spirit in all His offices, gifts and graces being fully preached and honoured and the blessed hope, "the glorious appearing of the great God, our Saviour, Jesus Christ" in His second advent, shewn as the next great event for which to watch and wait.

Over fourteen hundred decisions for Christ, and hundreds of bodies healed by Jehovah-Rophi, the Great Physician, is a proof of the inestimable value of this work.


With inextinguishable blaze a fire has been kindled in Brighton that will go on—the writer is profoundly convinced—until Jesus comes.

Below is a photograph of the Brighton Baths where scenes of religious fervour unequalled in the history of Brighton were witnessed.



**PRINCIPAL GEORGE JEFFREYS OFFICIATING AT THE GREAT BAPTISMAL SERVICE**

Two thousand Brighton inhabitants to-day witnessed a remarkable scene, which was the outcome of a religious campaign conducted in the town by Principal George Jeffreys, in connection with the 'Foursquare Gospel Church of Great Britain.' Three hundred of their fellow townspeople were baptised in the corporation baths, and many of them declared that they had been cured of diseases which had been regarded as incurable, during the campaign. The wife of a Brighton Non-



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Conformist minister, who is said to have been cured of cancer was one of the most eager witnesses of the ceremony, and among those who were baptised was an elderly woman who declared herself cured of paralysis. This woman was temporarily overcome by the shock of her immersion as she climbed up the steps of the bath, but she walked quite steadily in a moment or two

## WOMEN IN WHITE.

Hymns were sung while Pastor Jeffreys stood in the water and immersed men and women—the men in grey jackets and trousers and the women in white robes. Prayer was engaged in during intervals between the hymns. Several of the women were about seventy years of age, and one of these prayed before Principal Jeffreys immersed her. Husbands and wives were baptised together in a number of cases, and one party consisted of a husband and wife, their daughter, and the wife's sister. People of all classes were baptised, and the women included professional dancers and business girls.—*Daily Express*, June 4th

## WHOLE FAMILIES IMMERSSED.

Three hundred people were publicly baptised in the Brighton Corporation Baths yesterday, during an inspired ceremony conducted by Principal George Jeffreys, founder and chief overseer of what is popularly known as the Foursquare Gospel Church of Great Britain. There were about 2,000 people in the galleries of the baths, and they witnessed many striking testimonies of healing. Mrs Coffin, the wife of the Rev. A. Coffin, a local Baptist minister, declared after baptism that she had been completely cured of long-standing cancer. Another woman who was baptised had been confined to a bath chair for thirty years. Yesterday she walked into the bath where Principal Jeffreys was, and was immersed. Men and women, brothers and sisters, husbands and wives, and whole families were baptised, and so impressive was the ceremony that many flung themselves on the ground and prayed. More than 1,400 people have been converted by Principal Jeffreys during his stay at Brighton.—*Birmingham Gazette*, July 4th

## Items of Interest

The Editor of the *Elim Evangel* and Mr H C Phillips (Pastor of the Letchworth assembly) were amongst the speakers last month at the Convention at Oslo (Christiania) and at special services at Stockholm. On their return, they visited the assemblies at Berlin and Amsterdam

Pastor T. B' Barratt (known to readers of the *Elim Evangel* as the author of "In the days of the Latter Rain") has been in charge of the work at Oslo from its commencement. There has been a steady growth, three years ago a splendid hall seating 1,500 people having been taken over, and now this is very often too small to accommodate the congregation. In the towns and villages throughout the length and breadth of Norway, there are assemblies standing for the Foursquare Gospel

The assembly at Stockholm continues to grow under the charge of Pastor Petrus, who, it will be remembered, visited the *Elim Tabernacle*, Clapham, about three years ago. The membership roll is about 2,700, and an ideal site has been secured in the heart of the city on which it is proposed to build shortly a new *Tabernacle*. The work throughout the whole country is in a flourishing condition, and there are now about 400 assemblies. Both Norway and Sweden have a large number of missionaries on the foreign field

On Saturday, July 16th, Mr Ronald Cooper and Miss Hilda Winn were united in marriage by Pastor P' N Corry at the *Elim Tabernacle*, Clapham, where Mr Cooper has been Organist for several years past

Mr Frederick Carson and Miss Mary E McCullough, both members of the Lurgan assembly, were married at *Elim Hall*, Lurgan, by Pastor J Kelly, on July 6th

The direction of the Missionary Home at "Maranatha," 73, Highbury New Park, London, N 5, founded by the late Mrs Margaret Cantel, has been taken over by Mr and Mrs G J Tilling

Reports from various assemblies and missions are held over until our next issue

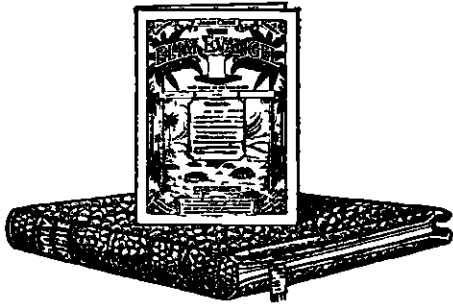
Spend your holidays this month at the *Elim Summer Bible School*. See announcement on Cover ii. and write to-day!

## Good out of Evil

A missionary rushing from one train to another in the great metropolis of New York, left his brief case containing her passport, ticket, money and other valuables, in the taxicab. Realising her loss too late to catch the driver, she rushed excitedly to a uniformed official who inquired of her what was the matter. She told him she had lost her valuable papers and money, and he asked her what taxi company she had used to reach the station. She could not tell him. In her hurry she had paid no attention to the name. "Oh," he said, "then I can do nothing for you. It is useless for you to try to recover your case." He offered to pay her fare to her destination, but she said to him, "I believe in prayer. If you will go and call up a taxi company to see if it is turned in, I will pray that God will guide you whom you shall call." He scoffed at the idea, but as she insisted he went and did as he was asked. Soon he came back exultantly, saying, "I located it the first time I tried." He hired a cab and took her over to the company's office where she was given the missing parcel. As he left her he said, "If I never believed in prayer before, I do now." She felt that the Lord permitted her to lose her brief case that she might witness to this official of a God who answers prayer.



# THE ELIM EVANGEL



## FOUR SQUARE ON THE WORD OF GOD.

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## Rules for Self-Examination

Among the early Methodists there was not a more saintly man than John Fletcher, of Madeley. Of him John Wesley said "So unblamable a man, in every respect, I have not found either in Europe or in America, nor do I expect to find another such this side of eternity" The following rules shew the standard by which he tested his heart day by day. It is not surprising that facing these he walked with God:—

1 Did I awake spiritual, and was I watchful in keeping my mind from wandering this morning when I was rising

2 Have I this day got nearer to God in times of prayer or have I given way to a lazy, idle spirit?

3 Has my faith been weakened by unwatchfulness or quickened by diligence to-day?

4 Have I this day walked by faith and eyed God in all things?

5. Have I denied myself in all unkind words and thoughts? Have I been delighted in seeing others preferred before me?

6. Have I made the most of my precious time so far as I had light, strength, and opportunity?

7. Have I kept the issues of my heart in the means of grace so as to profit by them?

8. What have I done this day for the souls and bodies of the saints?

9. Have I laid out anything to please myself, when I might have saved the money for the cause of God?

10 Have I governed well my tongue this day, remembering that in a multitude of words there wantheth not sin?

11. In how many instances have I denied myself this day?

12 Do my life and conversation adorn the gospel of Jesus Christ?

## The Happy Man

Was born in the city of Regeneration, in the parish of Repentance unto life. He was educated in the school of Obedience. He now lives in the plains of Perseverance, and works at his trade of Diligence, notwithstanding he has a large estate in the county of Christian Contentment. He many times does jobs of self-denial He wears a plain garment of humility, and has a better suit to put on, called the robe of Christ's righteousness. He often walks in the valley of Self-abasement and sometimes climbs the hill of Spiritual-mindedness. He breakfasts every morning on prayer, and sups every evening on the same. He has meat to eat that the world knows not of and his drink is the sincere milk of the Word

Thus, happy he lives and happy he dies - Happy is he who has Gospel submission in his will, due order in his affections, sound peace in his conscience, sanctifying grace in his heart, a Redeemer's yoke on his neck, a crown of glory on his head, and a vain world under his feet. Happy is the life, and glorious is the death of such a man. And the way to obtain such happiness is to pray fervently, believe firmly, wait patiently, live holy, die daily, love Christ, and long for glory.

The tragedy of the age is that prayer has come to be a matter of words. Prayer is not words merely, but work, not a substitute for labour, but labour itself. When men pray they are employing spiritual forces as real as the material forces of gravitation and cohesion They liberate energy which works at the deepest roots of human need. We never do finer work than when we finely pray.—Dr. Jowett

# The Life Hidden in the Inner Man

By HENRY PROCTOR, F R S L

**T**HE Bible often speaks of the inward man, as distinguished from the outward, notably in II. Cor. iv. 16. Paul's outward man was decaying, because "every day of his life he was being given over to death for Jesus' sake" (v. 11), "but his inward man was being renewed day by day" because the life of Jesus (the new resurrection life) was being manifested in his body, yea, even in his mortal flesh.

So that though he wore upon the surface the appearance of infirmity, yet *even his mortal body* was quickened (made alive) by the Spirit of Him who raised Christ from the dead. His physical life was actually passing away but a new life was taking its place, for his inward man was being renewed day by day. Thus he could glory, not only in infirmities, necessities, and distresses, but in actual deaths, which he died daily, because the resurrection life was present in him to fill up vacuum, to supply every need for the body, through the power of the resurrection, of which already he had become a partaker. We never hear of any kind of sickness in his case, but unless he had been living already the resurrection life, he could not have survived imprisonments and "excessively cruel floggings, with risk of life many times" Thus he enumerates: "From the Jews, I five times received forty lashes all but one. Three times I have been beaten with Roman rods. Once I was stoned, three times shipwrecked, I have spent twenty-four hours in the sea." Add to this a life of constant danger, hunger and thirst, cold and nakedness, and we can see how absolutely true his words are "It is no longer I that live, but Christ that *lives* in me; and the life which I now live in the body I live through faith" (Gal. ii. 20. Weymouth). He who raised Christ from the dead was giving *life* (*zōē*) to his mortal body (Rom. viii. 11).

All of us, therefore, should be living this resurrection life. Divine life for the body, is as much for those who are in perfect health, as for those who are sick. The seat of it, however, is seen to be in the inward man. The treasure of the Christ-life is hidden *within*. Our *own* physical life, however full and satisfying, should be surrendered to the death of the Cross, to be crucified with Him. "For you died and your life now lies hidden with the Christ in God," but we are "raised to *live* with the Christ" (Col. iii. 1-3). The first essential to the maintenance of this life is love, for "God is love, and he that abideth in love, abideth in God, and God in him" (I. John iv. 16). "In that day ye shall know that I am in my Father and ye in Me and I in you."

We have this treasure of the Christ-life *hid* in the earthen vessel; "hid with Christ in God" *within* me, so that I may be able to draw upon it, every moment for all my needs of body, soul and spirit. In this way, as I bear or carry about in my body the dying of Jesus, His life is "manifested in *my body*," even in "my mortal flesh" (II. Cor. iv. 10, 11).

The question is sometimes asked and the difficulty has become a stumbling-block to many. "Why is it that there are some who are used of God in healing others, and yet these cannot obtain healing for themselves, and why do advanced Christians find it far more difficult to obtain healing than they did at the beginning of the course?" The reason is that God does not require from babes, what he expects from those of riper years. At first it was of the nature of a physical healing, as it must have been in the case of the multitudes who touched Jesus and were made "perfectly whole," even though they were not present on the Day of Pentecost, not having become His disciples. Possibly there are many to-day who have little or no spiritual life, but believe implicitly for physical healing.

But the spiritual man has to learn that his life is no longer his own, and that he must no longer expect mere physical healing, but must surrender his body according to Rom. xii. 1, bearing about in his body the dying of Jesus, so that he may realise that the resurrection life of Jesus is being manifested every day in his body—even in his mortal flesh (II. Cor. iv. 10, 11).

## ? Questions and Answers ?

You say in the "Elim Evangel" that there is no Scripture to shew that the miraculous signs of Mark xvi. have ceased. Does not I Cor. xiii. 8, prove that these things have passed away?

I Cor. xiii. 8, read with verses 9 to 12, shews that the gifts have not passed away, but that they are imperfect, and that they will not be done away until "that which is perfect is come," or when we all reach perfection, i.e., at the coming of Christ, when we see face to face (v. 12).

How was our Lord "of David's line," seeing He was not of Joseph, but of Mary?

Mary herself was of the house and lineage of David, as shewn in Luke iii. 31, where the genealogy of her father Heli is traced from David.

Do not tithes belong to the law?

No. Abraham paid tithes to Melchisedec, 430 years before the law was given (Hebrews vii. 4-6).

# Principal George Jeffreys at Worthing

By THEOPHILUS TREVOR

**T**HE brief visit paid by Principal George Jeffreys to Worthing, was in response to numerous calls, and it gave infinite joy to many hearts, for all his messages rang clear, having no uncertain sound in demonstrating the truth of the Bible, and that "Jesus Christ is the same, yesterday, and to-day, and for ever"

It was an amazing sight to see the Literary Institute packed to overflowing on three warm afternoons in July to hear the Foursquare Gospel, as this movement has been so aptly and scripturally designated

But it must be remembered that wherever Pastor Jeffreys goes, even the largest buildings are often too small to contain the congregations who are determined to hear the unadulterated truth, the old-time Gospel according to the apostolic faith

As a resident in Worthing, I had the advantage of knowing that these gatherings represented people of all classes, learned and illiterate

The man in the street, those of the artisan class were there, some who shine in the literary world, recipients of University honours, and others who had moved amongst the flower of the aristocracy. Many with whom I spoke testified to the help and blessing they had received under this brief but powerful ministry in this town

The supreme importance of salvation and the new birth, again and again emphasised as pre-eminently essential, resulted in many decisions for Christ. There were also many sufferers who found that "the power of God was present to heal them". Some were instantly healed, whilst others needed a dual touch, like the blind man under our Lord's earthly ministry, who at first only "saw men as trees walking" and others more gradually, as the lepers, who after meeting with Jesus were healed, but not until, in the path of obedience, they went on pilgrimage to "show themselves to the priests"

"Great is the mystery of godliness," said the Apostle, for "His ways are past finding out", and it is well to be reminded that God does not work in stereotype, to suit the pre-conceived ideas of men, and the unfriendly criticism of cavaliers.

Hearts were melted and tears were shed at the sight of poor sufferers seeking Divine help and relief from above, but in the wonderful atmosphere of faith in these meetings, it was easy to grasp the truth of the stanza—

The Great Physician still is near  
The sympathizing Jesus

for here in the midst there was the proof that "His touch has still its ancient power."

Below we print an extract from the *Worthing Herald* which will give some idea of the campaign from the standpoint of an outsider —

## THE MAGNETISM OF A REVIVALIST Large Crowds at the Literary Institute

The enthusiasm with which Principal George Jeffreys, founder of the Foursquare Gospel Movement, has been greeted in his religious revival campaigns in different parts of the country, was shown at Worthing on Tuesday, Wednesday, and Thursday afternoons, when the great revivalist addressed crowded meetings at the Literary Institute

From all parts of the town, from the poorer quarters and from the more prosperous districts, men and women of every class, came to hear Principal Jeffreys, whose preaching—and he has shown that it is a practical preaching—is that the day of miracles is still here, and that by the power of divine healing, bodily and spiritual ills may be cured. Hundreds of people were unable to gain admission to the Literary Institute, and on each day crowds assembled at the doors over an hour before the meetings were due to commence. Many of the people were in invalid chairs, some were aged and infirm, leaning on the arms of their friends, others were young and apparently in good health. People might describe Mr. Jeffreys as being possessed of fanaticism, but enthusiasm and fervour are words more applicable

## PEOPLE'S ENTHUSIASM

His ardour was communicated to the gatherings at the very beginning, when in the singing of the hymns, they stood and waved their hymn sheets above their heads

"All those who had a touch of healing in our last meeting, stand up," called Mr. Jeffreys at one gathering. Some forty or fifty people stood up.

The Principal pointed out that he taught divine healing as different from faith healing, the former, he said, was taught in the Bible, and was a commission handed to the Apostles before the Ascension.

At the conclusion of each meeting, Mr. Jeffreys called all those who sought for healing to the front of the hall, and large numbers of invalids and infirm people came to the platform, where he laid hands on them and prayed that their ills might be cured. At the final meeting on Thursday, he referred to some of the cures that had been effected during his campaign, and announced that, although he himself would be unable to return at present, meetings would be held in the near future. He hoped to be with them again at a later date.

Regular meetings have now been commenced, and the Lord is richly blessing. All are looking forward to a return visit of Principal Jeffreys, and much prayer is ascending that the revival may continue.

## GOD WANTS US TO TRIUMPH

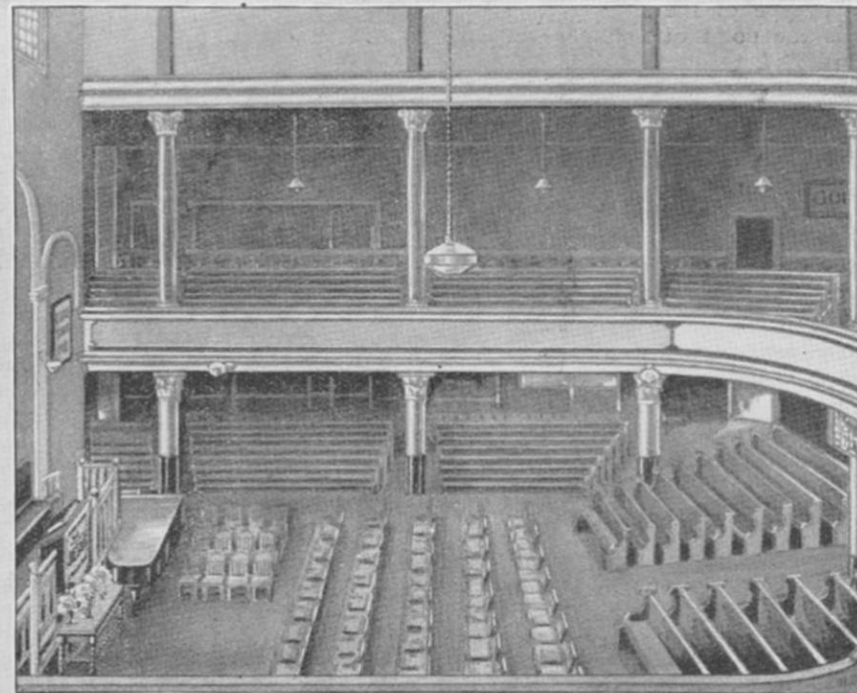
Remember that God permits every test to come in your life, and that He is watching to see what you will do; glorified and pleased if you triumph with all long-suffering, gentleness and love, grieved and ashamed if you lose your victory and give way to passion and temptation. Your heavenly Father is using all these situations in life which come to you to educate you for something higher, and the way in which you meet them is determining your own future position in His glorious kingdom. He wants a race of men and women who can walk in perfect love and triumph under all circumstances.—A. B. Simpson

# THE ELIM EVANGEL

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Here is a picture of the imposing Glyn Vivian Mission, now, as a sequel to Principal George Jeffreys' Revival Campaign, an Elum Foursquare Gospel Tabernacle. This building is the oldest Non-Conformist place of worship in Brighton. It is situated in the heart of the town, only a few minutes from the historic Dome. Many notable preachers have ministered in it in days gone by.

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A SIDE VIEW OF THE BEAUTIFULLY  
DECORATED INTERIOR  
The first meeting in the new hall, yesterday evening, was attended by remarkable scenes of enthusiasm. Union Street was packed with a large crowd, and every seat—indeed every available inch of room—was occupied long before the meeting was due to begin — *Brighton Argus*,  
June 23rd

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# Good News According to Matthew

By JAMES SALTER (*Congo Evangelistic Mission*).

## CHAPTER XIII.

### THE SEVEN PARABLES (*Continued*).

#### VII THE NET

“**A** GAIN, the kingdom of the heavens is like unto a net, that was cast into the sea, and gathered of every kind. Which, when it was full, they drew to the shore and sat down and gathered the good into vessels, but cast the bad away.” This parable has reference, so we are told in *v.* 49, to the time of the end of the age—that is the end of the tribulation period.

The Holy Spirit divides the people on earth during this age into three parties—the Jews, the Gentiles, and the Church of God (I. Cor. x. 32). In the parable of the treasure we see what Christ gets from the Jews. In the parable of the pearl we see what Christ gets in the Church, and now this parable shews us what He gets from the Gentiles, or nations.

We will outline its salient points. We repeat, it is an end of this age parable. A net is a device for snaring or catching unawares. It is used of the devices of the wicked, and of God's way of punishing His enemies. It could not, without doing violence to scripture usage, be made to typify the gospel. The sea, as we have before remarked, is a type of the Gentiles or nations. The separation is the point of the parable. Hitherto we have heard “Let both grow together until harvest.” Now the angels, not men, are commissioned to do the discerning and separating. The good are to be placed in vessels and the bad (lit. rotten) are to be cast out. This is our main outline: now we proceed with the details.

**M**OST expositors, for some reason or other, have dealt very hurriedly with this parable. It is invariably avoided or evaded. We confess it has great difficulties, and it is only after much prayerful consideration, that we have felt free to put our thoughts on paper. At the time of this parable, the church will be in heaven. Probably the judgment seat of Christ will have been set up, and judgment begun at the house of God. On earth the powers of evil will be mightily at work.


Contrary to general opinion, God's Spirit will not have left the earth with the Church. In fact we are plainly told that an outpouring of the Spirit which will eclipse Pentecost is to come not on the Jews only, but on *all* flesh (Joel ii. 28). Again we read, “Ask ye of the Lord rain in the time of the latter rain, so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the

held” (Zech. x. 1, etc.) One result of this outpouring is seen in the company of Rev. vii. 1-8, the sealing of the 144,000. Also in the same chapter we read of a company in heaven which no man could number. These had come out of the tribulation, the great one. But these are both heavenly companies, and our parable has to do entirely with the nations and with earth.

**A**T the time of our parable, we shall have a greatly depopulated earth. The Church will have gone, the two companies mentioned in Revelation vii. will have gone. also tremendous loss of life will have resulted from the judgments of God in the earth. Remembering these things we turn to Joel iii. 2. God's net in the sea, “I will also gather *all* nations.” The shore is the “valley of Jehoshaphat.” At this time the Jew will be in his own land, but only subservient to another power. Palestine and Jerusalem will be the bone of contention among the nations (Zech. xii. 2, 3). According to Daniel xi. we have opposing factions grouped under a king of the north and a king of the south. Again Zechariah tells us, “I will gather all nations against Jerusalem to battle (ch. xiv. 2). Then shall the Lord go forth and fight against those nations (Zech. xiv. 3).”

This will be at the time of Christ's return to earth. The “Word of God” who is the “King of kings, and Lord of lords,” followed by heavenly armies, shall smite the nations with the sword of His mouth (Rev. xix.), and He shall be revealed with His holy angels punishing the disobedient (II Thess. i. 7, 8). Although there will be tremendous slaughter (casting out of rotten fish) yet we read “He shall shepherd the nations with the rod of iron.” Elsewhere we find the names of some of the spared nations, also details of the desolation of others. Joel tells us that there will be “multitudes, multitudes in the valley of decision” (ch. iii. 14). In Rev. xxi. 24, we read of these spared nations as saved nations. These are the good fish who have been put into vessels. These vessels are earthen. (The word is only used here and in Matt. xxv. 4.) These saved nations people the earth in the millennium, and are an earthly people, saved and walking in the light of the glory of God. These are what Christ gets out of the Gentile nations.

**C**LAIMING the promise of guidance into all truth, we have endeavoured faithfully to interpret the seven parables in this chapter. We are conscious, however, that we have omitted some important questions relative to these parables, but hope to deal with a few of them before closing this article.



# THE ELIM EVANGEL

We referred in chapter xii to a break and a change. This has again been forced upon our notice, and so we choose the words of a well-known writer to express the sentiments of many people. Sir Robert Anderson wrote "From chapter xiii, Christ's mission changed its character, and instead of a King come to reign, He described Himself as a sower, sowing seed."

Never once from the lips of Christ was a word uttered that He came to reign. The Holy Ghost said "Christ Jesus came into the world to save sinners" (I Timothy 1:15). The Lord Jesus said at the commencement of His ministry, "The Spirit of the Lord is upon Me to preach", or in other words to sow. Three times in two verses He tells us His work is to preach (Luke 4:18, 19). In the 43rd verse of the same chapter He tells us that He "was sent to preach", in Mark 1:38, "Let us go into the next towns, that I may preach there also for therefore came I forth". From the beginning we are taught that the kingdom of the heavens is to come by preaching (sowing), but the kingdom of the Son of Man will come in power.

ANOTHER statement brought to our notice is that the gospel of the parables, especially the last one, is not the same as the gospel of the grace of God. We are informed that it will be a return to the gospel which was preached before Jesus came, and that people will then be saved by works. To this the scriptures reply, "By the works of the law shall no flesh be justified" (Gal 2:16; Rom 3:20, etc). From Abel to David the Holy Ghost says they all were justified by faith (Heb 11). Some have told us it will be the "everlasting gospel" which will be preached during the tribulation. We believe this with all our heart, but we do not believe "everlasting" is confined to the tribulation period.

We believe the gospel of Jesus Christ the Son of God as preached by Paul is that which we find in the gospels (compare Rom 1:1-3 with Mark 1:1, 2), which gospel is termed the gospel of the kingdom in Mark 1:14, 15. This gospel may have time phases, but it is the one and the everlasting gospel. It was preached by John Baptist, by Christ; by the Apostles (Heb 2:4), and carried on by Timothy and others. That it is the gospel of the tribulation is evidenced by the testimony of the company in Rev 7:9-17. They have come out of the great tribulation, but they are in heaven only because they have washed their robes and made them white in the blood of the Lamb.

A FURTHER statement which meets us, and quite a general one, is "The kingdom of the heavens is a mixture of good and bad." Now if our friends would say "apparently," we would whole-heartedly agree. What a thing is like and what it really is, may be as far apart as east from west. The tares,

fowls of the air, leaven, bad fish, etc., are no more parts of the kingdom of the heavens, than the false apostles, the blasphemous Jews of Satan's synagogue, the Balaamites, the Nicolaitanes and the adulterous Jezebelites, etc of Rev 11 and 18, are component parts of the Body of Christ, which is His Church. Every member of this Church (the only one God knows in this age) is a regenerated soul (Acts 2:47). The Lord Jesus said "Truly, truly, I say unto thee, *except a man be born again, he cannot see the kingdom of God* (John 3:3). A host of other scriptures substantiate this.

Just a word as to the mysteries of the kingdom. The Lord Jesus said to His disciples, "It is given unto you to know the mysteries of the kingdom." This was before Paul's time. They belonged to the babes unto whom the Father revealed these things (Matt 13:25). They do not represent a change of policy on Christ's part, nor are they the alternatives some people claim them to be. They belong to the eternal purposes of God (Eph 1). Before there were fishes, God had a sea; before there were birds, God had a firmament; before there were people, God had an Eden; and before there was a sinner, God had a Saviour.

## A God-Given Answer

In the days of the Scotch Covenanters, worshippers of the Lord were forbidden to assemble and worship Him. Those who assembled in violation of the law jeopardised their own lives. One Lord's Day morning a young woman was on her way to a secret place of worship. She saw a company of soldiers approaching, and knowing that she would be asked where she was going, she breathed a prayer for guidance. She dared not, she must not lie. Immediately she was reminded of the words of our Lord, "Take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak."

In almost less time than it takes to tell it, she was face to face with the soldiers who asked "Lady, whither goest thou?" She immediately replied "I am on my way to my Father's house, my Brother died and His will is to be read this morning, and I have a share in the inheritance." The captain said: "I congratulate you, fair lady," and tipping his hat, passed on. The young woman went to her Father's house where the subject of the discourse was the death of Jesus, her Elder Brother, and where "the New Testament in His blood" was read and the saints rejoiced together in the prospect of the inheritance to which they were "joint heirs"—Sel.

The eagle that soars in the upper air does not worry itself as to how it is to cross rivers.



# Waiting on God—The Almighty One

By ANDREW MURRAY

"They that wait on the Lord shall renew their strength; they shall mount up with eagle wings, they shall run and not be weary, they shall walk and not faint"—Isa. 40, 31

**W**ALFING always partakes of the character of our thoughts of the one on whom we wait. Our waiting on God will depend greatly on our faith of what He is. In our text we have the close of a passage in which God reveals Himself as the Everlasting and Almighty One. It is as that revelation enters our soul that the waiting will become the spontaneous expression of what we know Him to be—a God altogether most worthy to be waited upon.

Listen to the words "Why sayest thou, O Jacob, My way is hid from the Lord?" Why speakest thou as if God doth not hear or help?

"Hast thou not known, hast thou not heard, that the Everlasting One, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" So far from it, "He giveth power to the faint, and to them that have no might He increaseth strength. Even the youths"—"the glory of young men is their strength"—"even the youths shall faint, and the young men shall utterly fall" all that is accounted strong with man shall come to nought. "BUT they that wait on the Lord"—on the Everlasting One, Who fainteth not, neither is weary—"shall renew their strength, they shall mount up with wings as eagles; they shall run and"—listen now, they shall be strong with the strength of God, even as He—"shall not be weary, they shall walk and"—even as He—"not faint."

Yes, "They shall mount up with wings as eagles." You know what eagles' wings mean. The eagle is the king of birds, it soars the highest into the heavens. Believers are to live a heavenly life, in the very presence and love and joy of God. They are to live where God lives, they need God's strength to rise there. To them that wait on Him it shall be given.

You know how the eagles' wings are obtained. Only in one way—by the eagle birth. You are born of God. You have the eagles' wings. You may not have known

it you may not have used them, but God can and will teach you to use them.

You know how the eagles are taught the use of their wings. See yonder cliff rising a thousand feet out of the sea. See high up a ledge on the rock, where there is an eagle's nest with its treasure of two young eaglets. See the mother bird come and stir up her nest, and with her beak push the timid birds over the precipice. See how they flutter and fall and sink toward the depth. See (Deut. 32, 11) how she "fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings," and so, as they ride upon her wings, brings them to a place of safety. And so she does once and again, each time casting them out over the precipice, and then again taking and carrying them. "So the Lord alone did lead him." Yes, the instinct of that eagle mother was God's gift, a single ray of love in which the Almighty trains His people to mount as on eagles' wings.

He stirs up your nest. He disappoints your hopes. He brings down your confidence. He makes you fear and tremble, as all your strength fails, and you feel utterly weary and helpless. And all the while He is spreading His strong wings for you to rest your weakness on, and offering His everlasting Creator-strength to work in you. And all He asks is that you should sink down in your weariness and wait upon Him, and allow Him in His Jehovah-strength to carry you as you ride upon the wings of His Omnipotence.

Dear child of God! I pray you, lift up your eyes, and behold your God! Listen to Him who saith that He fainteth not, neither is weary, who promiseth that you, too, shall not faint or be weary, who asketh nought but this one thing, that you wait on Him. And let your answer be, with such a God, so mighty, so faithful, so tender,

"My soul, wait thou only upon God!"

## Divine Healing

As Seen in the Scriptures of Truth—A Bible Study by Pastor P. N. Corry

**U**NCERTAINTY as to the origin and cause of sickness will always lead to uncertainty of treatment and remedy. It is not a bit of good saying that sickness is the will of God, and then making a bee line for the nearest doctor, the first drug store, or the latest quack doctor, to get something that will take me out of that will as quickly or as cheaply as possible. Such conduct shews that you do not believe that your sickness is the will of God, or else it is the manifestation of the spirit of rebellion that desires to get out of

the purpose and plan of God by earthly means rather than by submitting to the Lord! Let us seek to know the cause of sickness and disease in the Scriptures, and when that is clearly grasped we will not be long before we seek the Divine Remedy.

### I. THE CAUSE OF SICKNESS

1 Sm. The fall of man brought sickness upon both the man and the woman. Previous to this every thing was very good. Genesis 1, 31. Upon the woman—"In sorrow thou shalt bring forth children."

# THE ELIM EVANGEL

Genesis iii., 16 Upon the man—"In sorrow shalt thou eat all the days of thy life" "In the sweat of thy face shalt thou eat bread" Genesis iii., 17, 19

2 Satan is personally and directly connected with sickness and affliction See Job ii., 4 to 8; Luke iv., 33 to 41, I Cor., v 5, and Luke xiii., 16 "Ought not this woman whom Satan hath bound these eighteen years be loosed?"

3 Disobedience to the voice and command of God brings sickness as one of its results Exodus xv., 26, Deut xxviii., 15-35

Eleven diseases are specified as part of the penalty—Rindness, botch (perhaps this is leprosy), consumption, emperods, extreme burnings (acute inflammation) fever, inflammation, itch, madness, pestilence, scab

See also II Chronicles xxvi., 16-21

4 Idolatry Exodus xxxii., 1-6 and 35, and I Cor x., 6

5 Fornication Numbers xxv., 1 to 9 I Cor x., 8 See also the punishment given in I Cor v., 1-5, and the purpose

6 Murmuring against God Numbers xiv., 2 and 29, and I Cor x., 10

7 Slackness in partaking of the Lord's Supper brings judgment upon those that do so, and thus is seen to be in three degrees—Weakness, Sickness, Death I Cor xi., 27-34

It will be seen from the study of these Scriptures (and the reader is asked to follow and to turn up the references) that sickness is the result of failure or sin, and that God then allows Satan to attack our bodies, but that for every need He hath provided—

## II THE REMEDY

1 Not through the physicians or drugs of Egypt, but through Jehovah Ropheka, "I am the Lord that healeth thee" Exodus xv., 26 Psalm cv., 37 See

also the case of Asa II Chron xvi., 12, 13.

2 Diseases are included under the curse of the Law in Deut xxviii., 15-35, but we may boldly say that "Christ hath redeemed us from the curse of the Law." Galatians iii., 13

3 Seeing that sickness is the result of sin and the Fall, it must be included in the remedy of the cross. The redemption that is in Christ Jesus makes full atonement for the failure and the need of mankind, and we bless God that Isaiah liii., 4 and 5, shew that this is so—"Surely He hath borne our diseases and carried our pains"

Read this with Matthew viii., 1-17, and I Peter ii., 24

4 In the Resurrection of Christ Jesus our Lord, we find assurance of all power, not only to save but also to heal Acts iii., 16, Acts iv., 10-12, and Ephesians i., 19-22 He is, He has been, and He will continue to be—Jesus Christ the same yesterday and to-day and for ever Hebrews xiii., 8

5 The power of the Holy Spirit in the believer is to be a new agent of life He is the great Quickener Romans viii., 11, II Cor iv., 10, 11, III John, 2

6 Through the use of the gifts of healings that are placed in the Church by the Risen Lord, the stream of healing was never intended to stop but to be a constant witness to mankind that He is alive, and that the Gospel is the power of God to salvation I Cor xii., 9, Mark xvi., 17-20

7 The ordinance of anointing with oil in the Name of the Lord is a command to every believer and every office-bearer in the Church, and as such must be obeyed James v., 14, 15

The above is obtainable in leaflet form from the Elim Publishing Office Price 1s per 100 (by post 1s 3d), 8s per 1,000 (by post 9s)

## A Present-Day Miracle

Mr W H Petersen, of 62, Cranbrook Rise, Ilford, writes as follows.

MY little boy, Vernon Petersen, age 11, was knocked down and run over by a motor car on Friday, May 6th in Cranbrook Road, Ilford on his way home from school. The motor car passed over his legs, severing the leaders of the left knee-cap, an injury which might have incapacitated the lad from again walking normally. I was informed that at least six weeks would elapse before he could leave his bed, with the knowledge that perhaps he would be a permanent cripple.

Of course, the lad's mother and myself took our trouble to the Lord. We also asked for the prayers of Pastor George Jeffreys—at the time in Southampton—and others for complete deliverance, believing that our Lord would touch the lad.

On Saturday, May 21st, fifteen days after the accident, when the doctor called, he was amazed, and

said the leg was whole, and there was no need for him to call again. Almost immediately afterwards, Vernon got up, dressed, and walked downstairs, using what was the bad leg first.

What a miracle! What a wonderful Jesus! Glory to His Name!

This is the second time Vernon has been miraculously healed. Two and a half years ago, before we heard of Pastor George Jeffreys and his wonderful band—he was in hospital for stone in the kidney and discharged, not cured. He was prayed for by Pastor Jeffreys and received immediate healing and has never had the slightest pain in that part of his body since.

Praise be to God! For ever I shall serve Him, and spread the glorious news that He saves, heals and baptises, and that He is coming again.

Prayer is the faith that asks. Thanksgiving is the faith that takes.



# Signs of the End

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

**T**HE signs of the end of the present dispensation, are multiplying around us every day. Few of us are aware how literally the very words of Scripture are being fulfilled.

**CHRISTIAN SCIENCE**

for example, is depicted in II. Thess ii. 9: "For at the Coming of the Lord there will be great activity on the part of Satan, in the form of all kinds of deceptive miracles, signs and marvels, as well as of wicked attempts to delude—to the ruin of those who are on the path to destruction, because they have never received and loved the truth to their own salvation. That is why God places them under the influence of a delusion, to cause them to believe a lie; so that sentence may be passed on all those who refuse to believe the truth . . . (II. Thess ii 9-12, XX. Century) For Christian Science declares that "Man is

**INCAPABLE OF SIN.**

Sin, sickness and death are not ideas but illusions. Man cannot sin inasmuch as he derives his essence from God. One sacrifice, however great, is insufficient to pay the debt of sin. No final judgment awaits mortals."

**SPIRITUALISM.**

likewise is depicted in I. Tim. iv. 1-3: "But the Spirit distinctly says that in later times there will be some who will fall away (apostatise) from the Faith and devote their attention to misleading spirits, and to the teachings of demons, who will make use of the hypocrisy of lying teachers" (XX Cen N.T.). Its teachings are "Man never had a fall. Evil does not exist. There is

**NO ATONING VALUE**

in the death of Jesus Christ. Man becomes his own saviour. Christ Himself was nothing more than a medium of high order. He was not divine. The teaching of spirits supersedes and is an advance upon the teachings of Christianity."

**THEOSOPHY**

escapes notice because it is beyond the understanding of most people. Also there is much in its teaching that seems attractive and desirable. But it is more true than ever to-day, that Satan transforms himself into

**AN ANGEL OF LIGHT.**

A Theosophist put the matter bluntly to a Christian, in this way. "Our God," said he, "is your devil." According to the *Secret Doctrine* (pp 70-71) this is all too true, for there the same idea is put in these words: "The devil was called Darkness, whereas in the Bible he is called the Son of God—the bright star of the early morning—Lucifer." "He was transformed by the Church into Lucifer or Satan because he is higher and older than Jehovah, and had to be sacrificed to the new dogma."

This is leading up to the fulfilment of Rev xiii 3, 4 "All the world wondered after the Beast (Antichrist) and

**THEY WORSHIPPED THE DRAGON**

because he gave his authority unto the Beast." There can be no doubt as to the identity of this being, for he is called: "The great Dragon, the primeval Serpent, known as the Devil and Satan, who deceives all the world" (Rev. xiii. 9). This is the being which the *Secret Doctrine* of Theosophy affirms "is higher and older than Jehovah," and therefore more worthy of worship.

Thus the way is being prepared for the coming of Antichrist—"The Man of Sin, the Son of Perdition—the adversary who vaunts himself against every so-called god and object of worship, actually seating himself in the temple of God, with the proclamation that he himself is God" (II. Thess ii 4).

"When these things begin to come to pass, then look up, for your redemption draweth nigh."

"But watch ye, at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of Man" (Luke xxi 36).

## Daily Bread

being the "Scripture Union" portions for 1927

August	Day	Mark	xiii	1-12
16th,	Tuesday	Mark	xiii	13-27
17th,	Wednesday	..	xiii	28-44
18th,	Thursday	..	xiii	1-15
19th,	Friday	..	xiii	14-27
20th,	Saturday	..	xiii	28-37
21st,	Sunday	..	xiv	1-16
22nd,	Monday	..	xiv	17-31
23rd,	Tuesday	..	xiv	32-45
24th,	Wednesday	..	xiv	46-59
25th,	Thursday	..	xiv	60-72
26th,	Friday	..	xv	1-15
27th,	Saturday	..	xv	16-32
28th,	Sunday	..	xv	33-47
29th,	Monday	..	xvi	1-8
30th,	Tuesday	..	xvi	9-20
31st,	Wednesday	..	xvi	9-20

## "Example" or "Substitute"

**A**T the close of a service some time ago, a stranger accosted the late Dr D M Stearns as follows: "I don't like your preaching. I do not care for the cross. I think that instead of preaching the death of Christ on the cross, it would be far better to preach Jesus, the teacher and example." "Would you then be willing to follow Him if I preach Christ the Example?" replied Dr Stearns. "I would," said the stranger, "I will follow in His steps." "Then," said Dr. Stearns, "let us take the first step. *Who did no sin*. Can you take this step?" The stranger looked confused. "No," he said, "I do sin, and I acknowledge it." "Well, then," said Dr Stearns, "your first need of Christ is not as an example, but as a Saviour." And this is every man's need. (See Romans iii 23-26).  
*"All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on Him the iniquity of us all"* (Isaiah liii. 6).