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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 this, 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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Revival at Portsmouth

By FRANCIS COLES.

TO those who have been privileged to attend the Revival and Healing Campaign meetings conducted by Pastor George Jeffreys, extending over four weeks, and ending Sunday, October 2nd, they can truly be described as spiritual red-letter days. It would by no means be presumption to say the Acts of the Holy Ghost are continuing in glorious operation according to the "sure word of prophecy," and that there is "great joy in that city"—Hallelujah!

The huge tent was first used on the spacious Southsea Common, reminding one of the Tabernacle of Witness of old, with its surrounding cloudy pillar by day and its fiery pillar by night. The reverent enthusiasm of the congregation from the very first service was unmistakable. They knew themselves to be in the presence of God, and those attending, who could not claim to have the assurance of salvation, were caused to feel by the songs of praise, and loving exhortations extended, they could by grace, through faith, be assuredly accepted in beloved Saviour of men.

WE could only weep for joy at the continual increase of the family of the redeemed, as the Missioner "drew in the net" from the "right side of the ship," after profound spiritual addresses. His soundly reasoned scriptural explanations were a delight to all, and given in "great plainness of speech." None can mistake his special gift to balance scripture with scripture, in emphasising there is no contradiction in the precious Word of God; and what is infinitely more, he believes the whole of the "grand old Book." "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" (Psalm cvii.).

If these are not days of His condescending grace in confirming His own immutable Word "as at the beginning," then, we may well question the alphabet. Oh that the Church would get on her knees in consecration and belief, when we should more abundantly see the lame man leap on his feet!

By the ordering of God, the big tent becoming flooded, we marched towards a greater flood of spiritual blessing purposed by Him in the great

Guildhall, which was consequently taken to accommodate the large numbers flocking to "see and hear" this "new thing."

APOSTOLIC power, to early pattern, was of a truth being manifested, prejudices melted, denominational walls broken down, while the love of Christ was being shed abroad in His children's hearts. Truly, divine love hath a keener vision than any faculty, for "the saint begets more upon his knees than the philosopher on his tip-toes."

All praise was ascribed to Him—man becoming effaced, as He was lifted up in spirit and in truth.

The holy spontaneity of the fervent "Hallelujahs" and "Amens" echoed through the large halls and corridors, vibrating as they did in hearts aglow with His love. He was "in the midst" hallowing the proceedings by the fragrance of His name, through the sacred honour accorded to His precious shed blood. Joy unspeakable and full of glory, was the temper of the hour, and many a heart that was too full for words, breathed a fervent hosanna in accepting Him as the newly found Saviour and Lord.

Pastor George Jeffreys particularly emphasises first things first, viz.: the salvation of the individual soul before the healing of the body, or the prosperity of any community. Sickness, being a product of the fall, is by grace, provided for in the Atonement: hence, according to James v. 14, hundreds called for his ministry of anointing, with prayer, and as a result, marvellous cases of Divine healing were recorded.

The packed Coliseum meetings were also memorable for their spiritual fervour; and Portsmouth, the greatest Naval Port in the world, has cause to rejoice, that about nine hundred souls have passed out of darkness into light in this blessed visitation of Almighty God, in answer to the prayers and ministry of His sent servants, and the prayers of His faithful and grateful children.

God loves with a great love the man whose heart is bursting with a passion for the impossible.—*Gen. William Booth.*

The Close of the Portsmouth Campaign

By PRINCIPAL PERCY G. PARKER (*Christian Workers' Bible Correspondence School*)

I TRAVELLED down from London to Portsmouth in company with Principal George Jeffreys, in order to be present at the last services of his month's mission in that famous seaport. As we motored along, showers of rain drenched the car, but the natural showers were negligible in face of the spiritual showers which awaited us at our destination. The scenes that occurred are almost indescribable. Signs and wonders are, without a shadow of doubt, taking place in our land to-day. Miracles just as wonderful as when our Lord walked the earth are being seen in our midst. Neither should we be surprised—for it is the same Lord that touches and the same Lord that heals.

Critics criticise—the wildest and the unkindest things are said. But we are not angry, *we are sorry*. We are not the losers, *they are the losers*. The pulpit and the pew that stand afar off may criticise, but the needy hungry crowds that come near—they do not. They know—they see—they feel.

The Sunday afternoon gathering in the GUILDHALL was packed with a mixed multitude. Many knew that God was in our midst. Others doubted, others denied. But when the testimonies commenced, all were moved to silence, then to tears, applause, laughter, hallelujahs—all combined.

HUNDREDS testified to healing. Two at least had been wheeled to the meetings a few days before. One for fifteen years and the other for twenty years had been carried about—helpless, but lo! they walked before us—healed. The useless leg of the one had faded to a skeleton. Not only was she instantly healed, but her flesh returned as fresh and full as the other. A little girl of about three years of age had been healed of paralysis of both arms. She held them up before us. When Principal Jeffreys kissed her, we felt we would all like to do the same. Another had been blind in her right eye for many years. Now she sees! Growths, dislocations, deafness, rupture, even sugar diabetes, have all disappeared before the touch of the Master-Healer.

No wonder the singing was filled with joy and power. No wonder the people waved their hymnsheets. No wonder hundreds more sought healing. But the missionary made it clear that only those who knew Christ as Saviour had a right to experience Christ as Healer. No doubt exceptional cases do take place when the unsaved are healed, but in such cases God has a special purpose—sometimes a hidden one. More than fifty saw that their first need was the salvation of the soul, and when the invitation was given, responded to the call to take Christ as Saviour.

THE afternoon meeting came to an end, but the evening meeting soon commenced. This gathering was held in the Coliseum Theatre, holding about two thousand people. The place was packed—stage as well. It was the last night of a miracle-campaign. The people felt it—the missionary felt it. The message was for all—“Earnestly contend for the Faith.” As the writer listened to the message, he marvelled that Christian people could hold aloof from such a work as this. The sermon was a mighty one from God, preached in the power of the Holy Spirit. Oh that EVERY CHRISTIAN EDITOR in the land might have been present—prejudice would surely have fled away. Some editors might have been hurt by things said, the blush would at times have risen to the cheek, their previous thoughts would have been severely challenged, but methinks at the close all would have been saying, “Thank God! Thank God! for such a man, such a message, such a movement.” And into each respective paper would have crept a new attitude toward such a work. Not an attitude of doubt or criticism, but one of grateful support.

WE are living in days of the Acts of the Holy Ghost—thank God for it! Our eyes are seeing what hundreds of thousands of the redeemed have been groaning for. We are in the midst of a **SOLID REVIVAL**. At this last meeting, no less than 130 people signified their acceptance of Christ. Someone said it was like the Welsh Revival. I did not see that Revival, but I cannot doubt the similarity. And the Revival Movement is spreading and growing. This Elim Movement will grow and grow and grow. We know not where it will end. Let God's people keep humble, let God's people keep from fleshy excitement, let God's people watch unto prayer, yea, and fasting. Let God's people seek a greater and greater outpouring of the Holy Spirit, and it will be given. This work will not cease, for it is God's work. God is in it—let His people get into it too. Let Denominational labels be forgotten. Let us join together in this mighty effort. If you do not join the work, it will not stop, for it is of God, but you—you will miss the blessing. Pray for the continuation work at Portsmouth—pray for the continuation work in every part of the land. Amen!

TESTING THE PREACHER

No man ought to preach, without having the salvation of souls in view. “Was anybody converted?” said Wesley to an aspirant. “No.” “Was anybody mad?” “No,” replied the candidate. “Then you won't do for a preacher,” was Wesley's decision.

The Miracle of Rosyth

Bath Chair Cancer Case Healed at Principal George Jeffreys Campaign



MRS H LEWIS,
Before her healing



MRS H LEWIS,
After her healing

With heartfelt thanks to the

I WAS an invalid for years, having to be wheeled about in a bath-chair I was suffering with cancer, which was getting worse every day. My husband was preparing to take me to the Edinburgh Infirmary, when I heard of the Campaign conducted by Pastor George Jeffreys I was taken to the meetings—how wonderful it all was! When the Pastor prayed for me, it seemed that the prayer went through me, and then I felt as if something was dragging at my waist I can only compare the feeling to someone drawing a cork out of a very stubborn bottle I was completely healed all pain was gone I slept well that night,—and next morning I jumped out of bed. My friends call me the Rosyth miracle. I have been examined by a doctor, who has declared there is no trace of the trouble Lord.—(Mrs.) H Lewis (Rosyth).

Another New Tabernacle at Bournemouth

opened by Principal George Jeffreys

WE print below a press report of the opening services in connection with the new Tabernacle at Bournemouth The report is taken from the *Bournemouth Daily Echo* of Thursday, September 29th —

A NEW CHURCH. No Whist Drives or Concert Parties.

There were large attendances yesterday afternoon and evening at the opening of the new Tabernacle of the Foursquare Gospel in Victoria Park Road, Moordown, Bournemouth. Pastor E. Blackman, who will minister at the tabernacle, presided, and the opening ceremony was performed by Principal Jeffreys, who afterwards conducted a service of divine healing.

Principal Jeffreys will be remembered for the healing mission he conducted last year in a marquee at Moordown. This new building is the outcome of the campaign and is the second of its kind in the town. The first was opened at Southbourne.

There were about 1,500 people waiting outside the building when Principal Jeffreys arrived for the afternoon proceedings. They sang hymns while they waited, and continued to sing while they waved their hands to the Principal and he waved back to them from his motor-car.

The ceremony began with the singing in the open air of the hymns, "All had the power of Jesu's Name." Then Principal Jeffreys turned the key in the lock and declared the building open and the people entered.

Among those supporting Principal Jeffreys on the platform for the first service in the tabernacle were Lady Knollys, Evangelists Darragh and McWhurter, and Pastors Trevor, Tullet and Morgan.

Pastor Blackman said he had looked forward to that day for over thirteen years, since he had first conducted a little mission in Cranmer Road. He expressed sincere thanks and appreciation to all who had helped to raise the church, and added, "It is the house of God. There will not be any whist drives or concerts held here."

Principal Jeffreys explained the use of the term "Foursquare," which was used in the Old Testament—"the altar

of the burnt offering was built foursquare." The building was again packed for the evening service.

PRINCIPAL JEFFREYS AND HIS POWER.

Principal Jeffreys is a wonderful evangelist. He has a full, round voice that is never used for raving, and large dark eyes that beget confidence. When he speaks others must listen, and when he appeals he does not appeal in vain. "Pray," he says, or "sing," and his followers do it. His hold on them is sure, they hang on his every word, and, believing implicitly, obey.

It is the quiet, convincing tone in which he speaks that gives Principal Jeffreys much of his evangelical influence. Men sometimes speak of a powerful preacher as one who talks loudly and storms and gesticulates. There is nothing of that about this man. He never shouts, yet there is fervour and force in the very smoothness of his voice. Sometimes, to give emphasis, he bites off his words at the end. Sometimes he leans slightly forward, urging gently, but passionately, persistently, "If you want to be saved, why not be saved now?" He is not shouting at you, but talking to you, persuasively, as a dear friend.

A RARE SMILE.

Very rarely he smiles, and the fleeting gleam that passes over his face seems to leave his dark eyes more serious, more intensely earnest than before.

And even more rare than his smile is the swift, dramatic gesture of the outstretched arm and pointing forefinger. He used it once yesterday, and with it came the assurance, soft but vividly startling, "And you shall be saved."

His evangelical power is such that faith springs to meet it. Souls athirst for the solace of religion find their need fulfilled. Many Bournemouth people will remember that last year Principal Jeffreys conducted a healing mission in a marquee at Moordown. Yesterday he asked those who had been healed during that mission to stand, and between forty and fifty people stood up. "Praise the name of the Lord," he said, more to himself than to the congregation.

And those are the words that seem to be always on the lips of this quiet man who can lift others to such gates of exultation.



THE ELIM EVANGEL

Studies in Hebrews

By PASTOR D J DAVIES.

" Being so much better "—Hebrews i. 4.

" God having provided some better thing for us "—Hebrews xi 40.

IN modern days the question is being asked as to whether we have in Christianity the final religion. Then again pragmatists inquire: " Can we still follow Jesus? " It seems to be quite clear what our Lord's attitude would be toward such people.

The same spirit was manifest in His days. there were people who sought for reality and finality, and it is characteristic of Christ that He ever treated such with considerate kindness and courtesy.

When our Lord observed disciples disturbed by His teaching and discouraged by His demands as they transferred their allegiance elsewhere, He asked His intimates: " Will ye also go away? " (John vi 66) It seems quite obvious that Christ has no objection to people getting better elsewhere, if they can.

But it is the firm conviction of a real disciple that there is no one superior to Christ, nor anything better than Christianity. Peter voiced the sincere expression of all true Christians. " Lord, to whom shall we go? Thou hast the words of eternal life " (John vi 67)

WHATEVER goodness there may have been in other religions, there was much evil contained therein. Judaism was surely the highest and best of all the ancient world religions since it was divine in origin, spiritual in its purpose, and ethical in its effect. This writer wrote chiefly for people who loved Judaism, and it is his aim to prove that Judaism was incomplete and insufficient. All that was best and final in Judaism, has been incorporated in Christianity.

Since Christ, the world has had several messiahs, and many gospels, but the world in all its sin and sorrow has no better friend than the Calvary Christ.

Christ did not preach what is sometimes called " Social Gospel," but, as Dr Stanley Jones says. " He greatly felt the pressing necessity of the physical needs of the people around Him, but He did not merely speak on their behalf—He fed five thousand people with five loaves and two fishes "

And to this may be added that the Master enjoined the multitudes. " Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life " (John vi 27) Christian Science seeks to cure the ills of mind and body by ignoring the claims of conscience. Dr Grey said of this cult that there is nothing Christian about it, neither is it science.

CHRISt cured and still cures the moral maladies of mankind, and after having said, " Son, thy sins are forgiven thee," He commands, " Take up thy bed and walk " (Mark ii. 9-11) " His touch has still its ancient power." After having witnessed some cases of Divine healing a certain journalist had for his headlines —" Is Jesus Christ the same yesterday, to-day and forever?—The critics say, ' No ', but the cripples healed say, ' Yes! ' " The latest Messiah comes from India, and it is most interesting to read what a distinguished American missionary said of him —" I had a long interview with him, and found him of average intelligence, of a rather lovable disposition, of mediocre spiritual intuition, and heard him swear in good round English! and came away feeling that if he is all we as a race have to look to in order to get us out of the muddle we are in, then God pity us! "

Thus it is that the message of the Epistle to the Hebrews is most timely and applicable for to-day.

It claims the completeness of Christianity and the absolute sufficiency of Christianity's Christ.

I THE PERMANENT VALUES OF CHRISTIANITY

CHRISt asserted the supremacy of the spiritual at all times. One of the central statements of Christianity, and most certainly one of the most startling statements of Christ was " Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you " (Matt vi 33)

Now the science of the 19th Century was most materialistic in its outlook: the reign of law and the theory of evolution demolished the idea of the supernatural breaking in upon human history. But Christ taught the superiority of the spiritual. God could, and did answer prayer. Even nature itself co-operated with Christ when there was some great spiritual purpose to be accomplished. Nature may be reluctant to serve sinful man, but she is submissive and obedient to the sinless Christ. The disciples marvelled that the winds and waves obeyed Him, and wondered that the untamed foal of an ass should carry Him into Jerusalem.

IT is a commonplace saying now that the spiritual view of the universe is in the Ascendency. Biologists are convinced that materialism cannot explain the origin or the nature of life. Physicists have reduced matter to its lowest possible entity, and they say that it has to be expressed in terms of energy, which seems to be spiritual in its nature.



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Psychologists have searched and analysed the human brain, but what mind is has not been proved. Representative thinkers like Lodge, Beryson, and James, are among those who hold the spiritual view of the universe.

Christianity's teaching, then, of the supremacy of the spiritual, is of permanent value. Christianity contends that this is a moral universe.

Job voiced the moral problem as to how a man could be just with God (Job ix 2; xxv. 4). The Patriarch proved also the problem of pain and suffering. Judaism at its best could declare "Blessed is the man unto whom the Lord imputeth not iniquity . . . Blessed is he whose transgression is forgiven, whose sin is covered" (Psalm xxxii 1, 2). Can sin and suffering to be reconciled with a moral universe?

ONE of the greatest thinkers of antiquity declared that God surely must be able to forgive sin, but He could not see how.

Christianity replies to the philosopher that God is just and the Justifier of all who enter into a right relationship with the Redeemer (Rom iii. 26)

Christ has taken the sin of the world upon Himself, and suffered, the just for the unjust, that He might bring us to God (I. Peter iii 18)

The sacrifices of Judaism could atone for the sins of a year, the blood of bulls and of goats could cover the transgression of a brief period. But of the sacrifices, of Judaism this writer declares "For the law having a shadow of the good things to come, . . . can never with those sacrifices which are offered year by year continually, make the comers thereunto perfect, for then would they not have ceased to be offered?" (Heb x. 1-4).

THE choicest souls under the old economy expressed a profound dissatisfaction with the sin-offerings of the old covenant. "Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me, in burnt offerings and sacrifices for sin hast Thou no pleasure" (Heb x 5-9). But the sacrifice for sin offered by Christ is consistent with a moral universe, and is satisfactory to the highest moral sense of the choicest characters ever since.

"By one offering He hath perfected for ever them that are sanctified" (Heb x 10). The Apostle Paul is surely representative of the highest spiritual perception and also of the keenest moral sensibility. He knew the finest philosophies and all the things of value in Ethnic religions; he appreciated to the full all that was best in Judaism. Romans vii is surely the record of the Apostle's realisation of its inadequacies. But after coming to Christ, he could face the holiness of God and the moral government of the universe, and confidently say "There is therefore now no condemnation to them who are in Christ Jesus" (Rom viii. 1). "Therefore being justified

by faith we have peace with God through our Lord Jesus Christ" (Rom. v. 1).

R. L. Stevenson once declared his belief "in the ultimate decency of things". This is significant in view of the fact that he was a life-long sufferer. It was his inimitable way of affirming his belief in a moral universe. The great Apostle of the Gentiles surely experienced almost unprecedented and unparalleled vicissitudes, yet he declares. "We know that all things work together for good to them that love God" (Rom viii 28). This is the Christian view of a moral universe, that amidst all the problems and perplexities, God in Christ is working out a great spiritual purpose.

The worth of human personality has been re-valued since the Incarnation. Man has received a new estimate of his possibilities since Christ received publicans and sinners and transformed them into saints and apostles.

The worth of a human soul has to be judged in the light of the fact that Calvary is God's estimate that lost souls are of infinite value, and He paid an infinite price to redeem them.

II THE PARAMOUNT VIRTUES OF CHRISTIANITY

FEW people deny that there was virtue before Christ came. The Greeks made virtue commendable and a most desirable acquisition, but Christ changed the content of the world's conception of virtue. Courage, fortitude, and wisdom, were the highest virtues known before Christ.

Athens and Sinai represented the highest moral summits before the Mount of Beatitudes and Golgotha were revealed.

The philosopher said. "Blessed are the wise, for they shall attain to the highest knowledge"; but Christ said "Blessed are the pure in heart, for they shall see God."

Mr Worldly Wiseman held "Blessed are the mighty, for they shall possess all things", but Christ said "Blessed are the meek, for they shall inherit the earth."

The philanthropist took it for granted "Blessed are the powerful, for they shall be considered the benefactors of the race"; but Christ said "Blessed are the peacemakers, for they shall be called the children of God."

The politicians respect the assertive, for they attain to the sway of the nations; but Christ taught. "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

MEEKNESS, not might, has the Christian emphasis. Self-sacrifice, not self-assertiveness is the sign of the Christ-like Spirit. Compassion, not constraint, is characteristic of the Christian method.



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Christianity's greatest symbols are significant, for they are just pictorial figures of the essence of our faith. It was not the sword nor the sceptre that was chosen by Christ to represent the symbol of His sovereignty, but a wooden Cross "If I be lifted up . . . I will draw all men" (John xi. 32).

It was not the majesty and strength of the lion that best represented the Spirit of Christ, but the meekness and spotlessness of the lamb.

When disciples disputed as to whom belonged the pre-eminence, He took not a potentate nor a philosopher as an example, but a little child "At the same time came the disciples unto Jesus, saying 'Who is the greatest in the kingdom of heaven?' And Jesus called a little child unto Him, and set him in the midst of them . . . and said 'Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven.'" (Matt xviii 1-4).

J. S. Mill wrote that a man's life could not be better lived than so as to win the approval of Jesus. Renan reckoned that Christ was the divinest symbol of our race. Neither of these great thinkers was a professed Christian, but they testified to the paramount virtues of Christianity.

Professor Cohen in his book on Church History writes of the difference between Mohammedanism and Christianity thus—"Above all, Mohammedanism as compared with Christianity, failed to supply the world with an ideal life. Not the inferiority, immeasurable though it be, of Koran to Bible as a moral and religious directory, has been fatal to Mohammedan spiritual attainment and elevation; but the fact that neither in Mohammed himself, nor in any of his followers, could Islam exhibit to men a perfect pattern. Christianity presents to mankind, not only a holy Book of Divine origin, free from such blemishes as disfigure the Koran, but a living, incarnate Word of God, whose perfect life becomes, through the operation of the Divine Spirit amid recurrent Christian degeneracy, an enduring principle of regeneration."

Thus Christianity has in the Sermon on the Mount, and elsewhere in the New Testament, the highest spiritual, ethical, and moral teaching. That moral and spiritual ideal has been exemplified in the life of Christ. Furthermore, it is the Pattern to which the Spirit of God conforms all true Christians.

III. THE PRE-EMINENT VICTORIES OF CHRISTIANITY

THAT Christ was a Victor, and not a victim, was not easy to see on the first Good Friday.

That death could be destroyed by the death of the Divine Son of God, was an impossible paradox before the resurrection of the Redeemer. But the writer to the Hebrews declares this to be one of the pre-eminent victories of Christianity—"That through

death He might destroy Him that had the power of death" (Heb. ii. 14).

It is pre-eminently Christian to assert that sovereignty can only be realised through suffering. It was Christ who paved the pathway from Gethsemane to Golgotha, and thence to Glory.

"He that ascended is the same also that descended first." The way back to heaven for Him was *via* Hades (Eph iv 9). This writer also said "Who instead of the joy that was set before Him, endured the Cross, despising the shame, and is sat down at the right hand of God" (Heb xii 2). "No cross, no crown" is the cry of the Christian conqueror. "If we suffer with Him, we shall reign with Him," is the pronouncement of the Apostle Paul (II Tim ii. 12).

THE representative attitudes of attempting to gain the ascendancy has some very vivid illustrations in the New Testament. The Apostle Peter courageously endeavoured to protect his Lord in Gethsemane by the use of a sword. When it is considered that an armed force of formidable foes outnumbering the disciples confronted Christ, it was exceedingly brave of Peter to attempt to shield the Saviour (John xviii 3-11).

But Christ commended not the spirit nor the action of the Apostle; He rather discouraged an attitude which sought to prevail by mere power.

There is another picture in the Book of Acts. When Stephen was stoned, his face shone like that of an angel, and he died like his Lord, praying for the transgressors (Acts vii 60).

Christ's conquests are all love conquests. The Christ of Calvary subdues the spirit, and men elect to become His bondslaves, and are constrained to say "O Love that will not let me go." The victory of Christ is the victory of virtue over vice, grace and goodness over darkness and death.

IT has been said that the early Christians out-thought, and outlived the philosophies and religions contemporary with them. It is still true that Christianity has not been out-thought, nor out-lived, furthermore, Christianity has out-taught and out-suffered every other religion.

Christian values are still the highest currency. Christian virtues are the highest possible moral conceptions.

The Christ method of conquest is symbolised supremely by a slain Lamb upon the Throne of the universe, encircled by myriads of people redeemed, ascribing their salvation to Him who loved them, and who gave Himself for them.

"We may well suppose" is not a sufficient substitute for "Thus saith the Lord"—*Wm Jennings Bryan*.

The Power of Love

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

IT is impossible to over-estimate the power of love. It has been defined as the greatest motive power in the universe. There is no stronger sentence in the whole world than the dictum

"GOD IS LOVE."

The most powerful weapon in the Christian's armoury, it can soften the hardest heart. That which nothing else can effect can be accomplished by love. When the love of God is poured out in the heart of man, it has an astonishing effect, astonishing even to himself, for he finds it

EASY TO LOVE HIS ENEMIES,

to bless them that curse him and to do good to them that spitefully use him. This has been proved not once or twice, but history abounds in demonstrations of the fact. We might take out of millions such an example as that of

JAMES NAYLOR,

one of the early Quakers, who was twice pilloried, and whipped through the streets of London, who had his tongue bored through with a hot iron, and was branded on the forehead with the letter "B." Then after public exposure and whipping at Bristol, he was to be imprisoned at the pleasure of Parliament.

After all these sufferings for his Master, about two hours before his death he said.

"There is a spirit, I feel, which delights to do no evil, nor to avenge any wrong, but delights to endure all things, in the hope to enjoy its own in the end: its hope is to outlive all wrath, and contention and to weary out all exaltation and cruelty, or whatever is of a nature contrary to itself. It sees to the end of all temptations. As it bears no evil in itself, so it conceives none in thought to any other. If it be betrayed, it bears it, for its ground and spring is in the mercies and forgiveness of God—its crown is meekness. Its life is everlasting love unfeigned, and takes its Kingdom with entreaty and not with contention, and keeps it by lowliness of mind; in God alone it can rejoice, though none else regard it, or can own its life. It is conceived in sorrow, and brought forth without any to pity it, nor doth it murmur at grief or oppression. It never rejoiceth but through sufferings: for with the world's joy it is murdered. I found it alone, being forsaken. I have fellowship therein with them who have lived in dens and desolate places of the earth, who through death obtained the better resurrection and eternal, holy life."

The aged

WILLIAM DEWSBURY,

also one of George Fox's earliest converts, who underwent imprisonment for nineteen years, said on

his death-bed. "Friends, be faithful and trust in the Lord God, for this I can say, I never since played the coward, but joyfully entered prisons as palaces, telling my enemies to hold me there as long as they could. And in the prison-house I sang praises to my God, and esteemed bolts and locks put upon me as jewels, and in the name of the eternal God I always got the victory."

It is clearly seen that such expressions could proceed from no human source. The natural man does not love his enemies, neither can he understand why anyone should or could. But who could be so cold-blooded as to doubt the death-bed utterances of the grand old English worthies of whom we have been speaking. Such sentiments can only come from a divine source, can only be held indeed by those who are partakers of

THE DIVINE NATURE

And this is intimated in I Corinthians xiii 1, by the use of the word *agapê* which expresses the Divine Nature of God. The sufferings of these men are matters of history—the Divine effect is proved by their death-bed testimony.

Seeing then it is impossible to produce such love in ourselves, the fact of its existence proves that it can be shared by man. For the spontaneous outpouring of love is the most marked of the Divine attributes—the love that gives *all* and asks nothing. Pure love brought the universe into being and pure love maintains it. And wherever man pours out love on all who need it, seeking no return, there is the Divine Nature made manifest, there God is to be seen, for "he that dwelleth in love dwelleth in God and God in him."

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"

November	1st, Tuesday	Habreus ix	15-28
"	2nd, Wednesday	x	1-14
"	3rd, Thursday	x	15-25
"	4th, Friday	x	26-39.
"	5th, Saturday	xi	1-16
"	6th, Sunday	xi	17-29
"	7th, Monday	xi	30-40
"	8th, Tuesday	xi	1-13
"	9th, Wednesday	xi	14-29
"	10th, Thursday	xi	1-14
"	11th, Friday	xiii	15-25
"	12th, Saturday	Psalm lxi	1-8
"	13th, Sunday	lxii	1-12
"	14th, Monday	lxiii	1-11
"	15th, Tuesday	lxv.	1-13.

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD

Editor ... Ernest J. Phillips.

Associate Editor ... Ernest C. W. Boulton.

Contributing Editors:

Henry Proctor, F.R.S.L., A.V.I.

Ernest B. Pinch.

Sister Aimee Semple McPherson.

E. Wern Williams.

And Elim Alliance Ministers.

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The Incarnation of the Son of God

THE incarnation of the Son of God and the truth of His humanity, is a subject of vital importance which should weigh heavily on the heart of every Christian. The grand truth of His incarnation lies at the foundation of Christianity; for this reason Satan has diligently sought from the beginning to lead people astray in reference to it. Most of the errors which are found in the Church to-day disclose the purpose of Satan to undermine the truth as to the person of Christ.

We should not be led by man's opinion, but should closely adhere to the words which the Holy Ghost made use of in unfolding this profound and most sacred mystery.

I believe that in every case, subjection to the authority of the Holy Scripture and divine life in the soul will prove effectual safeguards against all kinds of error.

There will be no room for Satan to thrust in his dark and horrible suggestions while the Word of God dwells within and the blessed Holy Spirit abides in our hearts, for we will so delight ourselves in the Son of God that we will unhesitatingly reject the false christ, and thus escape the entanglement of error and superstition of these days.

In John x. 4, 5 we read that the sheep follow Him, for they know His voice; and a stranger will they not follow, for they know not the voice of strangers. It is not needful to be acquainted with the voice of a stranger in order to turn away from him. All we need to know is the voice of the Good Shepherd which will secure us against the ensnaring influence of every strange sound.

There are a great many people who believe that Christ died a martyr's death merely to establish His doctrine. They even try to put Him on a level with others who gave their lives for what they believed to be right; but the renewed heart joins with Peter in his sermon on the day of Pentecost in Acts ii. 23. We are glad that He is exalted to be a Saviour to all who will put their trust in Him. He is our great High Priest at the right hand of the Majesty in the heavens. One whose sympathy is perfect, whose love is boundless, whose power is omnipotent, whose wisdom is infinite, whose resources are exhaustless and whose riches are unsearchable.

His ear is open to our cry and His hand to our need. Oh! how happy we should be that we have a great High Priest who is passed into the heavens, Jesus the Son of God. Therefore let us hold fast our profession without wavering.

A Physician on Prayer

The value of prayer in quieting the brain has been discovered by many a mental specialist.

Dr. Hyslop, one of the prominent physicians of England, speaking before the British Medical Association, recently said:—

"The best medicine which my practice has discovered is prayer. The exercise of prayer, in those who habitually practice it, must be regarded by us doctors as the most adequate and normal of all the pacifiers of the mind and calmers of the nerves.

"As one whose whole life has been concerned with the sufferings of the mind, I would state, that of all the hygienic measures to counteract disturbed sleep, depression of spirits, and all the miserable sequels of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer.

"It is of the highest importance, merely from a physical point of view, to teach children to hold daily communion with God. Such a habit does more to quiet the spirit and strengthen the soul to overcome mere incidental emotionalism, than any other therapeutic agency known to me."

Who Owns *the* Wool?

Read—Get the Blessing—Pass on—Double the Blessing

IN law and reason, the wool on sheep belongs to the owner of the sheep. If a man owned sheep, and sold them, he could not afterwards enforce a claim for the wool they might grow. The right in the wool follows the right in the sheep. The wool is an appurtenance growing out of the sheep.

God's people are God's sheep. There are His by creation, by preservation, by redemption, by their own consent. There never was a better title to any property. This title holds the sheep and the wool. The sheep cannot hold property because they are property themselves. The wool is theirs only as their skins are theirs and their eyes and feet, by way of accommodation. The supreme title is in God, and this title holds against all comers. Our times are in His hands. Whether one of us lives a day, is wholly with God. How we shall die, as well as when, is with God. While men live, move, and have their being in God, they must allow His right to do what He will with His own.

Not only are the sheep the property of the Creator, but the goats are also. "The earth is the Lord's and the fulness thereof; the world and they that dwell therein." That title takes in everything. Rebellion can never overreach the Divine sovereignty over all man and everything. "The commandment is exceedingly broad" because the Divine authority is as limitless as creation. We have made a poor study of the Bible if these simple truths have not lodged themselves in our hearts. Conversion comes simply as a recognition of the Divine ownership in us. It is an acceptance, on our part, of our proper relation to our Creator and Redeemer.

ONE of the greatest questions in the world to-day is: Who owns the wool? Or, to drop the figure, to whom does the property, the gold, the silver, the cattle and all belong? If that is settled on the right principle, the whole question of Christian living is far advanced towards a glorious settlement. Until it is settled, nothing is settled right. Or, in other words, if we settle our financial relation to God on the right principle, our lives are bound up with God's in such a way that we can never go far wrong.

The mightiest controversy of the age is over "rights in wool." It is, or ought to be, a controversy both in the pulpit and among Christians in the pews of every church in Christendom, till God's right is admitted and acted on. To flinch on this fundamental doctrine is to trifle with the greatest practical question the world confronts. Let God's right to the wool of His own sheep, to say nothing of the hair of the goats—I say let God's right be settled, and we are at the opening of a new era in the world's

history. The triumphant march of God's army is slowed up, waiting for us to settle the wool question. There can be but one adjudication, and that is, that whosoever owns the sheep owns the wool also.

Shear the sheep? Yes, frequently and close. The pastors are the shepherds, and it is their business to feed the sheep, care for them, and shear them. A shepherd who neglects to shear the sheep ought to be turned off. He is an unfaithful servant of the Great Owner. Pastors need to face this question. They must face it for the time is at hand when pastors will be judged according to their works, not by their dignity of their pretences, but their work, and one of the works is to shear the sheep.

BUT the question has two sides. God's side and our side. Is it not hard on the sheep to shear them? Not at all. It is good for them every way. If sheep are not sheared, they become unhealthy. How many of God's saints are surfeited with the things of this world! Their spirituality is smothered by an excess of the things of this life. Many are sick because their lives have no outlet. Their affections are turned after their earthly possessions, and not set on things above. One of the best things a pastor can do for his people is to induce them to give liberally to the cause. He is doing the best thing for his people when he brings them to recognise their obligations to God in their financial affairs.

So important is this matter in the churches and in the lives of the people, that it demands special and extremely earnest treatment. Some of the sheep must be cornered and crowded before they will submit to the process clearly taught in God's Word, but they must be sheared.

THE question takes on another practical turn. Where our treasure is, there will our hearts be also. This is Christ's word fulfilled in every life. If sheep are not sheared, they drop their wool, or the devil picks them. Alas! for the waste of God's money in the service of the world, the flesh and the devil—and this to the hurt of God's people. Sin costs more than religion. Bad habits far more than the most liberal giving to God's cause, if we count money, and what is more than money. Robbery of God is a horrible and undoing sin. Giving to God has a wonderful power to bind the life to Him.

Two sisters, daughters of a wealthy father, were converted and started out side by side in the divine life. The father died and left each a fortune. One became at once a liberal giver. The other withheld more than was meet. The first has been many years successful, useful and happy in her simple life, giving more and more constantly, both of herself and her

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money The other is withered. She spent her money for the world. In grazing on the devil's pasture, the devil robbed her of money, of health, of happiness, of usefulness, and now her life is not much but a lament. Each is reaping as she sowed. As sure as we live, Christian giving is a long step toward right living.

One more thought. Money kept back from God becomes a curse to a family, often ruining them, both for time and eternity. This is the testimony of Scripture and human experience. Giving liberally on this right principle is the best possible education and safeguard for a family, and the right principle is the principle of God's ownership of the sheep and the wool.

NEXT to redemption, the greatest question in the Christian world to-day is the question of rights in wool. If God's sheep were properly sheared, they would abound in health, and countless missionaries could be sent, as torch-bearers, to every benighted region of the globe. The tears of widows and orphans could be dried, the sick cared for, pastors supported, homes illuminated by the Word of God, and the world belted with the light of truth. This wool question is a tremendous issue in the hearts and lives of Christians and churches. If we settled God's right to the wool of His sheep, we settle one of the greatest questions in the world to-day.—J B G

Items of Interest

Our readers will rejoice that plans are now well advanced for a Correspondence School in connection with the Elim Bible College, when students in all parts of the globe will be enrolled. Full particulars will be given in our next issue.

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Pastor T B Barratt of Oslo, Norway, sailed for America on September 30th. His first campaign will be at the Glad Tidings Tabernacle, New York, from October 16th to 30th.

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Pastor E C W. Boulton was the special speaker at the first Anniversary Services in connection with the Elim Sunday School at Ilford on October 2nd and 3rd. A report of the services will appear, with other Sunday School news, in the *Young Folks' Evangel*.

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A large company gathered at the Memorial Hall, Farringdon Street on Friday night, September 30th, for the farewell service of Mr W F P Burton. The hall was crowded, and the soul-stirring address of our brother will long be remembered by those who were present. Mr. and Mrs. Burton sailed on

Friday, October 7th from Southampton by the R M S *Edinburgh Castle*, and the earnest prayers of our readers follow them on their journey and in their labours for the Master in the Belgian Congo.



MR AND MRS W F. P. BURTON

How a Great Man Gave

MATTHEW Baldwin, the founder of the great Baldwin Locomotive Works of Philadelphia, was a man of prayer and claimed that the secret of his success was his trust in God. He became an earnest Christian when he was about 28 years old and from that time until his death he considered that his time and his money belonged to God.

"He became known as one of the most generous men in Philadelphia. While he was still living in a house which rented for £4 a month he was giving away £2,000 a year. Day after day he would appear at the works penniless, having given away every cent, in his pocket, and would send out a clerk to pay bills contracted in supplying the needs of others

who would apply to him.

"He built in whole or in part, five churches. At the time of his financial difficulties he would not think of discontinuing his gifts. Sometimes when he did not have the cash he would give notes instead. 'Nobody hesitates to sign promises to pay in the future in order to get capital for business,' he would say. 'Are we to trust the Lord to take care of our affairs, and not His own?' 'I feel more thankful for the disposition to give largely than for the ability to give largely,' he often said, 'for I know that immense wealth can be acquired a great deal easier than the heart to use it well. My money without a new heart would have been a curse to me!'"

The Second Coming of Christ

A Threefold Testimony—the Saviour, the Angels, and the Apostles

I THE TESTIMONY OF THE SAVIOUR.

IF we have caught even a glimpse of the glory awaiting the Church hereafter, we shall be better prepared to apprehend, in the Spirit, the meaning of the Saviour's promise—"In My Father's house are many mansions (abiding places): if it were not so, I would have told you. I go to prepare a place for you." Here the Redeemer reveals the chief purpose of His departure to the Father's house, namely, to make ready a home for His Bride—"And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also" (John xiv 1-3). Thus would His request to the Father be answered—"That they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me" (John xvii. 24)

"I will come again, and receive you unto Myself." This is the first and only time the Lord spoke to His disciples of coming back from heaven to take them to Himself. The promise to return to earth to reign was not new to them, but that He should come from heaven for the purpose of receiving them up to Himself in the glory, this they had never heard Him even hint at before.

WHAT could the Master mean? He could not mean that He would come to them at their death, for this would involve many returns—a coming as often as one of them died; whereas here He speaks of only one return. Nor could He mean that He would come to them in the Spirit, for that would not, strictly speaking, be a return, inasmuch as He was going away in His body. Moreover, He shortly afterwards went on to speak of His coming in the person of the Holy Spirit to dwell within the hearts and rule the lives of His own.

Surely there can be but one interpretation of these words, viz., that as truly as He, their own personal Saviour and Lord, was going to leave them, so He Himself, their same Lord, would, in His own time, come back for the very purpose of receiving them to Himself and taking them to be with Him in the Father's house.

Moreover, we must not forget that our Lord was not addressing those disciples alone, but through them all who should hereafter believe on Him through their word (John xvii 20). These eleven apostles represented the whole body of true believers in all after ages, down to the time of the Saviour's coming again. And so this promise belongs to the universal Church, and is the root and foundation of her highest hopes.

It is interesting to observe how this precious promise became a fundamental theme of apostolic preaching and of the Church's faith

II THE TESTIMONY OF THE ANGELS

NONE of the evangelists give us any reason to suppose that the Saviour repeated this promise to His disciples. Once only is He said to have afterwards alluded to His return for His Church (John xvi. 22). The next word respecting this event is that spoken to the apostles by the two angels who appeared to them immediately after the Lord had ascended. The account is given in Acts. Says the inspired penman. "While they looked stedfastly toward heaven as He went up, behold, two men (angels in human form) stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts. 10, 11). What remarkable words are these! How full of significance!

Here is the certainty of the Lord's return—"Jesus shall come." The sentence is like a sudden gleam of sunshine amidst the thick darkness, dispersing every doubt from the soul, and inspiring it with joyful confidence. No matter how contradictory the appearance of things may be, or how long the delay, the certainty of the event remains unshaken, founded as it is upon the infallible and unalterable Word of Jehovah—"Jesus . . . shall come."

"*This Jesus*" There is something peculiarly tender in the expression. It speaks of *identity*—"This Jesus," not another. It tells of *nearness of relationship*. "This . . . Jesus" is not far away, though ascended on high, He is still closely associated with His disciples on the earth, He is always near (Matt. xxviii 20). "This same Jesus"—the emphasis increases as the message is uttered. This reminds us not only of the Saviour's identity, but also of His *absolute unchangeableness*. In Eph. iv. 10 we read: "He that descended (i.e., from heaven) is the same also that ascended (i.e., into heaven). There was no sort of change in His nature or character nor will there be when He comes again. He will, indeed, be greatly altered as to outward circumstances, no longer in humiliation—the despised Nazarene—the Man of Sorrows: but with power and great glory (Matt. xxiv 30); but this will in no way affect His personal character.

"**T**HIS same Jesus . . . shall so come" Here is sameness, not only as to the Saviour's person, but



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also as to the manner of His coming. Three times over is this thought repeated—"so," "in like manner," "as ye have seen Him go." Surely there must be a special meaning in so strong an emphasis being laid upon this fact. Is it not obvious that the purpose was to assure the disciples that the manner of the Lord's return will be exactly after the pattern of His going away?—"As ye have seen Him go" They saw Him go suddenly. Then He "shall come" suddenly—"in a moment . . . in the twinkling of an eye" (I Cor xv 52). They saw Him go in a cloud, and "He shall so come," in the clouds of heaven (Matt xxvi 64). They saw Him go in the body, and He "shall so come," in the body" Surely human language could not more plainly teach that the second advent of our Lord will be as truly a personal and bodily one as was His ascension.

This was the first promise of the Saviour's return, given immediately after His ascension into heaven, and it is remarkable that it was given by angels. As they predicted and afterwards announced His first advent, so they have predicted His second advent.

III. TESTIMONY OF THE APOSTLES.

AFTER this we find that the apostles themselves preached and taught of the Lord's coming to receive His Church. Paul, addressing the Thessalonian Church, wrote in detail of this event. Says he, "I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess iv. 13-17).

Writing to the Philippians the same apostle says, "Our conversation (citizenship) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body (this body of our humiliation, R V.), that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. iii 20, 21). Again, to the Hebrews, Paul writes "Unto them that look for Him (Christ) shall He appear the second time" (ix 28); and, further, "Yet a little while, and He that shall come will come, and will not tarry" (x. 37).

THE Apostle James speaks also of the same glorious event, says he "Be ye also patient; stablish your

hearts; for the coming of the Lord draweth nigh" (v. 8).

John writes with equal plainness on this theme. "We know that, when He shall appear, we shall be like Him; for we shall see Him as He is" (I John iii 2).

The Apostle Jude writes of the Saviour's coming to reign. "Behold, the Lord cometh with ten thousand of His saints, to execute judgment upon all" (verses 14, 15).

In the above passage the fact of the Saviour's coming again for His Church is with unmistakable clearness *authoritatively affirmed* in the power of the Spirit. There are also other passages in which, without entering into minute details, or description, of the appearing, it is yet clearly named or referred to in a way which shews that this great truth was well known and fully accepted by the people of those times. The instances of this kind are very numerous. We may note the following.—In I Cor i. 7, Paul mentions the fact that the believers at Corinth were "waiting for the coming of our Lord Jesus Christ." In chapter xi. 26 he writes, respecting the Lord's Supper, "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come." Here we find our Lord's return closely associated with this most sacred institution, that it is to be observed "till He come"—so that this very ordinance is a kind of continual prophecy and anticipation of the Saviour's return. Similar allusions occur in I Cor. xv. 23—"They that are Christ's at His coming"; Col iii 4—"When Christ who is our life shall appear, then shall ye also appear with Him in glory"; I Timothy vi 13, 14—"I give thee charge . . . that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ"; Titus ii. 13—"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

WE have thus briefly examined the apostolic writings, and we find that each writer bears direct testimony to the truth that our Lord Jesus will come again. Indeed this truth is mentioned or alluded to in every epistle *excepting three*, viz, Philemon which was written by Paul; and second and third Epistles of John; both of which writers teach the truth in their other epistles.

We have thus abundant evidence that the promise of our Saviour's return was clearly taught by the first Christian teachers, that it was fully accepted by the first believers as a fundamental Gospel truth, yea, an object of daily hope which, under the power of the Holy Spirit, exerted a living and purifying influence on their hearts and lives; so that many, doubtless, could testify with John "Every man that hath this hope in Him (set on Him), purifieth himself, even as He is pure" (I. John iii 3)—J A H

Gathered Gold from
the Treasury of Truth.

Morning Meditations

By Pastor
E. C. W. BOULTON.

Tuesday, November 1st. "For He must reign, till He hath put all enemies under His feet"—I Corinthians xv 25

Not a single hostile force but shall bow to His sceptre. As the stubble falls beneath the stroke of the sickle, so shall all His foes yield to His irresistible power. None shall be able to withstand Him. Blessed victory which shall give to this warring world the peace and rest that it so much needs! That shall for ever extinguish the cruel fires of human bitterness, and enthroned righteousness and truth. That shall cause the sword of aggression and ambition to be sheathed, transforming the bloody battlefield of human woe into an Elysium of enjoyment.

Wednesday, November 2nd. "Abel . . . brought of the firstlings of his flock"—Genesis iv 4

In other words the pick of his possessions were placed at the Divine disposal. God was to have the best of his belongings. And not only the best but the first. All other demands, no matter how urgent, were secondary to the claims of Jehovah. And so it should ever be with the people of God, the call of the carnal should never be permitted to prevent the soul giving its utmost to the Lord. It is the firstlings of the flock and the firstfruits of the harvest that should always find their way to the altar of God.

Thursday, November 3rd. "The gift of God is eternal"—Romans v 23

God's gift is nothing less than Himself! And therefore that gift is imperishable. Unaffected by the flight of time, He abides for ever. That gift is also inexhaustible. He gives Himself to us wholly and utterly, and yet our possession is but partial. As far as the question of conscious enjoyment is concerned, it becomes a matter of an ever extending and developing capacity. He pours Himself into the human mould, but only to the extent of its constraining capacity is God able to do this. And thus we can say we are 'filled with God,' but the fulness of to-day shall be far exceeded a year hence.

Friday, November 4th. "Our Father"—II Thess ii 16

What a spring of spiritual suggestion this term reveals. How it sparkles with heavenly radiance. What comfort it contains, what promise it gives. In the first place it signifies *relationship*, and therefore should only be found upon the lips of those who are members of that blood-washed, Spirit-born family of God. Moreover it implies *responsibility*. It brings with it the obligation of obedience. I must bow to the Father's will in all things. What I am, determines what I do. My service springs out of my sonship—my devotion is the expression of my discipleship.

Saturday, November 5th. " whatsoever"—John xvi 23

Here is a promise that includes and anticipates every possible need. No emergency can arise but what is covered by this gracious assurance. Surely this gracious guarantee contains a damning indictment of all unbelief. It renders doubt inexcusable, and exposes the unbelieving Christian to condemnation of the most humiliating character. Help me, O Lord, to take Thy Word as it stands, in all its wonderful fulness! To walk on that word, 'whatsoever,' unto the goal of my heart's most sacred desire! Daily discovering, as each new step is taken, how complete and comprehensive is Thy provision!

Sunday, November 6th. "My soul longeth, yea, even fainteth for the courts of the Lord"—Psalm lxxxiv 2

Blessed day of the Lord which affords me the precious opportunity of entering into the sanctuary, there to behold the beauty of Jehovah, and to offer unto Him the sacrifices of praise. To keep tryst with Thee, O Lord, in Thy tabernacle, to approach the blood sprinkled mercy-seat and there commune with Thee, until the Shekinah glory of Thy presence folds me

in its warm embrace, and through all my being there streams the very life of the Risen Lord Himself. Blessed hunger that holds me in its grip and draws me to the house of worship, making a day in Thy courts better than a thousand elsewhere.

Monday, November 7th. "Can God?"—Psalm lxxviii 19

Is anything too hard for the Lord? Where is the realm in which He doth not reign? Where are the forces that He cannot conquer? Who can stand against Him in the day of battle? Are not all things possible with God? Look into the pages of thine own experience, O child of the living God, and thou shalt soon receive an eloquent answer to thy question. Where canst thou find the place where He hath failed thee? Canst thou recall the occasion when thy difficulties have been too much for Him? Can God? Aye! Exceeding abundantly above all that thou canst ask or think!

Tuesday, November 8th. "To-day"—Hebrews iii 13

How many live in the 'to-morrow' of life, and miss the meaning of to-day. God would have thee possess the land of 'to-day' and find it a veritable Canaan of fulness and fruitfulness. Remember that it is 'to-day' that thy Lord expects thee to prove thy faithfulness unto Him, here and now. God would furnish thee with power to accomplish all His perfect will. 'To-day' is the time for testimony, the hour to travail for souls, until they come forth into newness of life. 'To-day' thy Master calls thee to labour in the harvest field, gleaming the golden ears for the great ingathering to come.

Wednesday, November 9th. "I know My sheep, and am known of Mine"—John x 14

This teaches me the precious truth that in the sight of the Good Shepherd, I stand, not simply as part of a mass of believers, but as an individual member of the flock. The Shepherd knows me intimately, personally. He understands me, and is thoroughly acquainted with all my peculiar needs. So well known to Him am I, that He can single me out of the crowd without the slightest difficulty. He feeds me personally, and leads me individually, so that should I ever wander from the fold, my absence is at once realised by the loving Shepherd, and He is soon in quest of the straying sheep.


Thursday, November 10th. "Who shall ascend into the hill of the Lord?"—Psalm xxiv 3

Not all shall be allowed to make this holy ascent. If I would enter into the place of most sacred fellowship, then I must be prepared to forego and forsake the things that would prove unworthy of such a communion. I dare not carry into that rare atmosphere 'aught that defileth'. My heart must bear no unholy ambition, and my hands must be free from every stain of impurity. I must bear in mind that it is 'the pure in heart that shall see God'. If my life is weighted with worldly wealth how can I presume to come into His 'holy hill'? If my affections are tethered to the things of time, I shall find no entrance to that sublime abode.

Friday, November 11th. "I come to thee in the name of the Lord of hosts"—I Samuel xvii 45

Not in the strength of his weapons nor in the wealth of his experience of war, came the youthful champion of Israel on this occasion. His authority was none other than the name of Jehovah of Hosts. Who could stand against one armed with such power? Help me to face all my foes with the same glorious assurance that filled the heart of David! Let me draw nigh to all the harassing difficulties in that Name 'which is above every name!' Then shall the mountains be made a plain, and the 'walled cities' shall become a heap.

Saturday, November 12th. "We see Jesus"—Hebrews ii 9
And this makes all the difference! It changes everything! It lifts life on to a new and altogether higher plane. When



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He becomes the focal point of life's vision, then things assume a divine shape, and the rough places are made smooth and the crooked things are made straight. And then again, what a privilege this reveals! Eyes that have never looked upon the glory of an earthly potentate may behold the majesty of Him whose fulness fills the heavens. And seeing Him is a continual reminder of our redemption, sanctification and justification. Hallelujah!

Sunday, November 13th. "As He is, so are we in this world"—I John iv 17

Which means that the world's attitude to me will be the same as it was towards Him, and that my attitude towards the world must be the same as was His. Friendship with the world amounts to enmity with God. I cannot have partnership with both. I shall either be in communion or conflict with the spirit of the age in which I live. Compromise is treasonable. Obedience to the light must lead me into collision with the darkness. And yet my life must proceed along redemptive lines—it should give forth healing virtue unto those who are wounded in the world.

Monday, November 14th. "It is good for me that I have been afflicted"—Psalm cxix 71

What a strange philosophy of life! Surely affliction is that from which most would shrink! The stroke of sorrow will

but produce a jarring discord in the music of life! It will leave me prostrate or petulant! Ah, what wonders of transformation have been wrought in affliction's threatening hour. In the furnace of suffering the vision glorious has been born. Out of the wilderness of anguish has come that sweet spiritual song of the Lord which has made the whole life rich in power and blessing.

Tuesday, November 15th. "The Lord delivered me from all my fears"—Psalm xxxiv 4

What a paralysing effect fear may have upon a child of God. Many and various are the forms which it may take. Perhaps it may prompt us to precipitate action, so that we move before God. On the other hand it can prevent the believer from moving at God's bidding, making of him a prisoner. And so again and again fear lures the Lord's people into the false position. Happy indeed are those who realise their freedom and are thus able to move unhampered in all the will of God, who refuse the silken shackles that bind the soul to a mediocre experience. Beware of thy fears! They challenge God in thy life!

Have you joined the Foursquare Gospel Testimony?
If not, send in your Application Form to-day!

Self-Examination

Some of Dr. Andrew Murray's Questions About Prayer

1. Can I point to a single definite instance where I know God answered my prayer?
2. Is prayer with me a refuge in an emergency? Or is it a habit or a state?
3. Have I definitely thanked God for blessings received?
4. Have I allowed God time to speak to me, or have I consumed all the time in speaking to Him?
5. Have I obeyed Christ's various directions about private prayer? (See Matthew vi. 6)
6. Have I followed His commands to forgive? (Mark xi 25)
7. Have I obeyed His solemn command to have faith in God when I pray? (Mark xi 22)

8. Have I studied the Bible to know what God is willing to give me in response to prayer? (See I John v. 14).
9. Do I recognise a promise of God as an expression of His will, which I am to appropriate by an act of my will, thus making His will mine?
10. Have I taken pains to become acquainted with God Himself, the Promiser, that I may rely more upon His promises?
11. Do I ask God to teach me by His Holy Spirit what things I should pray for? (See Romans viii. 26, 27).
12. Do I ask for things to gratify self or that God's glory may be promoted? (I Cor. x 31)

Last Words of Eminent Christians

When the Lord Jesus arose from the grave He brought with Him the key to every man's tomb, and His resurrection is the guarantee of everybody else's, for He became the Firstfruits of them that slept. He has conquered death and will ultimately destroy it. It is significant that after the resurrection of Jesus saints are seldom spoken of as dying, but only falling asleep. "You are dying," said a friend to a Christian woman. "Shall I not send for a clergyman to come and pray with you?" "Oh, no, never mind," she said. "I am ready to die at any moment." "But are you not afraid to die?" "No," she said cheerfully. "I am not afraid, for I belong to death's Master. I am a sinner saved by grace, a child of the resurrection."

Here are other dying testimonies from eminent Christians:—

Sir Philip Sidney "I would not change my joy for the empire of the world." Samuel Johnson "Believe a dying man. Nothing but salvation in Christ can comfort you when you come to die." Luther. "Into Thy hands I commend my spirit. Thou hast redeemed me, O Lord God of truth." Neander. "Let us go home. Goodnight." Bunyan: "Take me, for I come to Thee." Wesley. "The best of all is, God is with us." Baxter. "I have peace, I have peace." Rutherford. "Glory shines in Immanuel's land. Oh, for a well-tuned harp!" Toplady. "The sky is clear, there is no cloud. Come, Lord Jesus, come quickly." Catherine Booth. "The waters are rising and so am I." Dwight L. Moody: "The earth recedes, the heavens open."

On the Hilltops

Tune: *Redemption Songs*, No. 409

By PASTOR T. B. BARRATT.



PASTOR T. B. BARRATT,

photographed outside his home at Oslo, Norway. Pastor Barratt is Editor of the *Korsets Seer* ("Victory of the Cross") and Pastor of the largest Foursquare Gospel Church in Norway.

I HAVE reached the sunny hilltops of Zion,
I have left the dreary valley behind!
Now I never fear the roaring old lion,
And in Jesus here I find!

Hallelujahs roll and thunder on from peak to peak,
While the sun shines, while the sun shines!
Oh, what glory! what a vision! It's for all who seek
To the hills of perfect love!

Long I sought this wondrous blessing—but never
Did I gain this glorious summit before,
Now I'm here to be with JESUS forever,
And His majesty adore!

Oft my all seemed on the altar, and Jesus
Spoke so sweetly to my languishing heart;
Oft I fought in burning zeal—until Jesus
Took me here with Him apart!

Now my heart is all on fire with His glory,
Songs of joy and worship burst from within!
Oh, that all would hear the dear, dear old story
Of His power to save from sin!

The Bread of Life

"I AM the bread of life" (John vi. 35). "I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever, and the bread that I shall give is My flesh, and I will give it for the life of the world" (John vi. 51)

"It is the Spirit that quickeneth; the flesh profiteth nothing, the words that I speak unto you, they are spirit, and they are life" (John vi. 63)

"In the beginning was the Word, and the Word was with God, and the Word was God" (John i. 1).

Above every name, every thought, Jesus is the Word of God made flesh; the Bible is the Word of God written for our instruction, our spiritual food, our very life. As "there is none other name whereby we may be saved," so also is there none other Word whereby we may become "holy even as He is holy," except the Bible, God's Word to us.

"The words that I speak unto you, they are spirit, they are life." How much more should we "search the Scriptures," the Word of God, that we might be perfected in Him through Jesus.

No individual has ever grown holy from a Bible standpoint who neglected the study of the Bible and read books and religious papers instead. Truly they cannot take the place of God's Word. If we would be filled with Christ's life and His Spirit, we must

study the Bible. Good tracts and papers teach us many things and are used of God, but should not be put in the place of Bible study.

If every Christian followed this little secret, there would be less cries from every quarter of the globe for a deeper work of grace in the heart, and for a better acquaintance with the meek and lowly Jesus. We must study Him through His Word; we form His acquaintance thereby. Some Christians will read religious articles by the hour and seldom touch the Bible, then the cry is "Why is there such a lack of power among Christians?" Is it not because they are looking to some other source for strength apart from the Bible and much prayer?

Jesus said, "Follow Me" and "Come ye after me." "I am the living bread which came down from heaven." Oh, let us fulfil "all righteousness" in this. Jesus, the bread of life, made flesh for us to partake of, not only at the communion table in commemoration, but through the Word by the Spirit.

God gave us the Word for food, our very sustenance without it, and prayer, we are flat, savourless Christians, "salt without savour," useless and fit for nothing. With the Word "eaten" spiritually, digested by thorough "mastication" and "assimilation," we shall indeed become a part for Christ, of Christ, for His Word shall abide in us.



Telling Triumphs of Foursquare Forces

Baptisms—Crusaders' Gospel Service—New Campaigns

October Campaigns. Prayer is asked for a campaign commenced on October 9th at Chadwell Heath by Pastor and Mrs Stoneham, for a campaign at Tamworth to be held by Pastor and Mrs D J Davies from October 16th, and for another commencing the following Sunday (October 23rd) to be conducted by Miss R Coleman at Keighley

Forest Hill. The tent mission conducted by Miss Coleman is still in progress. Souls are being saved, and a report will appear in our next issue

Brighton. Another baptismal service was held last month at Brighton, when 21 believers were baptised by Pastor Lees. This was the fourth baptismal service in this Tabernacle within two months

Liverpool. A baptismal service was held at the Elim Tabernacle, Liverpool, on Tuesday, September 27th, when 34 candidates were baptised by Mr J McVoy, after testifying to salvation as a personal possession

Springbourne, Bournemouth. On Sunday morning, October 3rd, a Thanksgiving Service was held for God's goodness during the past year since the church was opened. At the Gospel Service in the evening, the building was packed, and souls were saved

Pontypridd. Special services were conducted from September 3rd to 9th by Messrs W J Thomas (Pontnerry) and T James (Ystradgynlais). Both brethren were mightily used of the Lord in giving forth the Word of God, and the former was asked to continue for another week. The congregations grew night after night. The spiritual teaching has created a deeper thirst for the Lord in the hearts of those present. Souls were saved, and many sick healed. It was a real feast of fat things

Clapham. This summer the open air workers at Clapham, under the leadership of Mr Sidney Powell, have carried on an intensive campaign, and during some weeks as many as five open air meetings have been held. Such faithful sowing of the seed is bound to be fruitful, for the work has been steadily cared for and faithfully remembered at the crowded prayer meetings every Tuesday evening. God does not always allow both sower and reaper to rejoice together, but the promise is sure that "in due season we shall reap if we faint not," and the Lord has permitted us to see precious fruit from the seed that has been sown. The Sunday meetings have been full of power, and the evening congregations continue to grow in numbers, not only so, but some of the souls saved have been as a direct result of the open air work. One who had consistently interrupted on Clapham Common has now been saved and has testified in the open air to the saving knowledge of the Lord Jesus Christ. Another, who was at one time on the verge of a suicide's grave, has not only been brought to the Lord, but has led his wife to Christ, and has now been able to start his home again. The breaking of bread service is always a time of refreshing and of worship, and quite a number of remarkable healings have taken place at the Thursday afternoon Divine healing meetings. The ministry of the Word by Pastor P N Corry, who is in charge of this assembly, is much appreciated

Leeds Crusaders. On Sunday, September 25th, the Leeds Elim Crusaders conducted the evening Gospel Service at the Albert Hall. The Crusaders (124 in number) assembled on the platform about half-an-hour before the service commenced, and sang bright Gospel hymns whilst the audience assembled. It was indeed an inspiring sight to see all these young men and women whose hearts God has touched, and whose faces

certainly bore abundant testimony to the fact that Christ can satisfy the young people when their lives are fully yielded to Him. The Elim Crusaders' banner occupied a prominent position at the back of the platform. At 6.30 p.m. the meeting was opened by the Crusaders singing "Onward Christian Soldiers." After another hymn, several requests for prayer were read out, and two young men petitioned the Throne of Grace for these needy ones, claiming victory in the Name of our powerful, risen Lord. All the Crusaders then sang very effectively that old hymn "I heard the voice of Jesus say," whilst the evening offering was taken up. Next came an affirmation of the Foursquare Gospel by the Crusaders. Four young men stood up and read together Acts v 30-32, dealing with salvation of the soul, then another brother stood up and added that glorious as it is to see a body healed by the power of God, the salvation of a precious soul is much more glorious. Then came the affirmation that Jesus is Healer as well as Saviour according to Matthew viii 16, 17, which scripture was again read together by four young men. Another young man stood and proclaimed the fact that we also believe Jesus is the Baptiser in the Holy Ghost, as He was in the days of the Apostles, and two young men and two sisters read together the testimony given by John the Baptist to this fact in Matthew iii 11. Then followed four more (two brothers and two sisters) who read from God's Word from Acts i 10, 11, proclaiming the glorious fact of their belief in Jesus as the Coming King. After another hymn, in which the congregation also joined, Mr Truswell, the leader of the Open Air Band, gave the address. His text was taken from John iii 36. He very carefully explained the meaning of every word in this text, shewing how plainly and simply God has declared the way of salvation, so simply in fact that a child can understand. After Mr Truswell had pleaded for decisions for Christ, four of the young Crusaders sang a Quartette, with a very strong appeal. Four decisions were made that night for Jesus Christ—a young man, a boy, and two young women, and we are sure that God's Word as read, sung, and preached that night, will not return unto Him void, but will accomplish the thing whereunto He sent it.

Is It Far to Hell?

STRANGERS, when they visit the coalfields, are often desirous of seeing how the mining operations are carried on, and for this purpose they go down with some of the miners into the coal-pits.

One day a gentleman was going down accompanied by a miner, who was to shew him through the mine, and to explain the working of the different parts of it. This miner was a simple-hearted and earnest Christian, and as they went let down into the darkness, he was shocked at the language of the gentleman, who added an oath, or some blasphemous expression, to almost every sentence he uttered.

Down and down they went, when the gentleman said, "Do you think it is as far to hell as it is to the bottom of this mine?" "I don't know, sir," replied the miner, "how far it is to hell, but, judging from your language, I know that if the rope were to break you'd be there in less than a minute!"

Reader, how would it be with you, if your "rope" were to break?

God sent not His Son into the world to condemn the world, but that the world through Him might be saved (John iii. 17)

The blood of Jesus Christ, His Son, cleanseth us from all sin (1. John i. 7).