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The Elim Evangel

FOURSQUARE ON THE WORD OF GOD

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, 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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No. 3

Concerning Spiritual Gifts

By E. J. G. TITTERINGTON, M.A.

IN writing this little article, it is not our purpose to present an exhaustive treatise upon the spiritual "gifts," but rather to attempt to supply a scriptural answer to the question, "What is the use of them—and especially, of the gift of tongues?" For while it is possible to ask this question in an unreasonable spirit, that would criticise the very gifts of God Himself, yet the question is not in itself unreasonable, seeing that Scripture itself supplies the answer. It is, moreover, our duty to know what this answer is—even as Paul says in I. Cor. xii. 1, "Concerning spiritual gifts, brethren, I would not have you ignorant." When the question is put in all sincerity, and with a real desire to know the truth, it is not to be brushed aside as frivolous, or hastily dismissed as unworthy of a serious answer.

Furthermore, we desire to take the Word of God as our only guide; and though it is hardly possible to exclude altogether considerations based on personal experience, we would not desire that either we ourselves or our readers should attach undue importance to them. We desire also to take the Scripture as it stands, without attempting to force the meaning of any passage, or reading into it more than is actually written, or in any way to strain the interpretation beyond the natural sense of the words used, as they would be generally understood. If in any point we have seemed to transgress this rule, we would urge the reader to follow without hesitation what appears to him, under the guidance of the Holy Spirit, to be the voice of Scripture.

For a similar reason we have not thought it worth while to answer the various ingenious arguments put forth to prove that the "gifts" have been recalled from the Church, or to prove that their nature was something different from that we have generally assumed it to be. We think it can be taken as an axiom that the true sense of Scripture is that which would be accepted by the ordinary reader; and that anything which requires an ingenious argument to establish it is on that very ground to be rejected; seeing that the Scriptures were written for the plain man, and that if they required learning and ingenuity for their understanding, it would not be true that "the wayfaring men, though fools, shall not err

therein." And we do not think that the "wayfaring men" are likely to entertain any doubt as to the answer of Scripture to these questions.

"CONCERNING spiritual gifts, brethren, I would not have you ignorant," says the Apostle Paul. But in these days his warning seems to have gone largely unheeded. There can be many kinds of ignorance concerning the gifts. We can be ignorant as to their place in the Church. We can be ignorant as to what they are. We can be ignorant as to their proper use. It may be well to consider these in detail.

1. The Place of the Gifts in the Church.

IN the verse above quoted (I. Cor. xii. 1), the original contains no word for "gifts"; but such a word is easily supplied from other verses in the same chapter (e.g., 4, 9, 28, 30, 31). There the word "charisma" is employed. It means a "free favour," and is closely connected with the word translated "grace." The Norwegian Bible renders it by a word meaning "grace-gift." We shall not be far wrong if we render it "love token."

If we study other passages in Scripture where this word occurs, we shall find that it has a double signification. It is used

- (1) of *one* gift which is the heritage of every believer alike: as in Romans v. 15, 16; vi. 23.
- (2) of a *special* gift bestowed on an individual by the Holy Spirit, "dividing to every man severally as He will" (I. Cor. xii. 11). The word is used in this sense in many passages, including Rom. xii. 6; I. Cor. i. 7, vii. 7; I. Tim. iv. 14; II. Tim. i. 6; I. Peter iv. 10.

An interesting parallel is suggested by the two parables of the "Pounds" and the "Talents." In the one case an *equal* gift was given to each servant; in the other an *unequal*. The "gift" referred to in Rom. v. 16, 18; vi. 23 is our common salvation. But in the other passages quoted this cannot be the case; and we are led to ask, "What gifts are spoken of in the New Testament as distributed to individuals, apart from such as are the heritage of all?"



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The only such gifts ever specified are those mentioned in I. Cor. xii.—xiv.; and a comparison of the passages already alluded to will prove that all these gifts are of the same nature, and that they were far more widespread in the early Church than some are willing to believe. They were by no means the exclusive possession of the Corinthians. The passage in Rom. xii. is so closely parallel to I. Cor. xii. that it is impossible to doubt that the "gifts" spoken of in the former passage are of precisely the same kind as those in the latter. I. Peter iv. 10 re-echoes almost the exact words of I. Cor. vii. 7, and the gifts referred to are doubtless of the same kind also. Neither is it possible to discover what special "gift" Timothy could have possessed, if not a gift similar to these; for no other individual gifts are ever mentioned.

THE two passages in Rom. xii. and I. Cor. xii. speak of the gifts as resident in the members of the Church, which is the Body of Christ, and as being for the benefit of the whole body. The argument is developed in such a way as to imply that a church without gifts is like a body without members—dead, and fit only for the graveyard. The gifts are necessary for the existence of the church, and for its healthy activity; they are the outward expression of its life. No member possesses a "gift"—a function if one prefers so to regard it—merely for its own service, but for the service of the whole body of which it forms a part. There is need of a healthy co-operation between the members. None must exalt itself above the rest, and none must strive to exercise the functions of another (see I. Cor. xii. 13-27).

The gifts must, then, be regarded in a twofold aspect; first with regard to the whole body, and then with regard to the member in whom each particular gift resides.

It seems to be a clear inference from Scripture that each community of believers should possess all the gifts in active operation amongst its members, though it is not necessary that any member should possess more than one of the gifts.

The Scriptures do, however, indicate plainly that, in a church modelled after the Divine pattern, every member will have some special gift, in addition to the salvation which is common to all. This appears very clearly in I. Cor. vii. 7; "Every man hath his proper gift of God, one after this manner, and another after that." A more literal rendering would be "Each man hath his own gift," as in the R.V. So also in I. Peter iv. 10, which should be translated, "Each man, according as he has received a (not 'the') gift, let him minister the same . . ." It is distinctly implied that each man to whom the apostle is writing has received a special gift for the ministry of the church, though this is somewhat obscured in the authorised translation.

II. The Nature of the Gifts.

THE gifts are *gifts*; that is to say they are bestowed by the Holy Spirit, and placed under the control of the recipient. It is quite incorrect to say, as many may of the gift of tongues, that God speaks through the human organs of speech. The gifts are our own, to exercise according to our own free will, just as we exercise the natural faculties. They are indeed very similar to the natural faculties, but resident in the spirit rather than in the mind. Perhaps they can be regarded as the faculties of the spirit, just in the same way as reason, memory, and speech may be regarded as faculties of the mind. It is at any rate hardly unreasonable to suppose that the spirit should possess faculties of its own, though they may be in abeyance until the spirit is quickened into life; nor yet that the spirit should be able to control the organs of the body precisely as the mind does. And lest this reasoning may appear to some to be mere guess work, may we suggest that this is the true meaning of I. Cor. xii. 1: "Concerning the things of the spirit . . ."

We are therefore as much responsible for the exercise of the spiritual gifts as of the natural faculties. The *will* operates in exactly the same way. The faculty of speech is just as much a gift of God as the gift of tongues; but man is responsible for the use he makes of it, and it is in his power to misuse it. It is precisely the same with the spiritual gift. It is a most important principle to be observed (though one that is often lost sight of), that *God never abrogates man's free will*, wherefore it is written, "the spirits of the prophets are subject to the prophets" (I. Cor. xiv. 32).

ANOTHER common mistake is to suppose that the gifts are of an ecstatic or emotional nature, or exercised in some abnormal way. Their beautiful simplicity and naturalness are so great that no one who did not possess them could possibly understand how simple and natural they are. It might, perhaps, be possible to exercise them in a state of ecstasy, but this is by no means the common experience. They can also be accompanied by an emotional outburst, but this is purely accidental, and no part of the manifestation itself.

While, however, the gifts are resident in the spirit, their purity depends on the maintenance of the true harmony between the spirit and God; and, of course, between the spirit, and the soul and body. It is possible for the soul to gain the ascendancy, either momentarily or otherwise. The mind can then inject into the manifestation—of whatsoever sort it be—something which comes from itself and though the resulting message may, perhaps, contain nothing intrinsically harmful, it will be empty: "sounding brass and tinkling cymbal." At other times definite harm may result, leading to self deception, to cent

serious judgment on others, or the like. It is not necessary to assume in such cases that the gift is due to the evil one, or even that he has obtained control; it arises purely from the uncrucified self life (see Rom. vi. 11, etc.).

If on the other hand, the spirit rules—as it should—and is in close touch with God, it can receive a real message, and express it, more or less perfectly, by means of the 'gift,' and this is the right use of the gifts.

WE should like to emphasise here the fact that the gifts are bestowed by God of His wondrous grace, and for a very definite purpose. They are not to be regarded as of necessity signs of superior sanctity (though they should be of help to growth in holiness); for they cannot be purchased by merit, inasmuch as they cost no less a price than the precious blood of Christ. The possessor finds in them no just occasion of boasting; but rather on the contrary does their possession bring a sense of humiliation. Their glory is so great that one is filled with a sense of one's own unworthiness. They are indeed his love tokens, and should be so regarded; in themselves, as of comparatively small value, except in so far as they express the love of the Giver; and they should draw one's thoughts rather to Him than to oneself. When

we say that they are of comparatively small value, this is not to belittle them; they are truly royal gifts, and worthy of their Giver. But God forbid that we should ever think more of the seal and token of His love, than of Him who Himself is Love.

III. The Proper Use of the Gifts.

THE right use of the gifts is a use based on the principles already enunciated; and if we recognise clearly our true place and position in the Body of Christ, continually "holding the Head" (Col. ii. 19), we shall be in no danger of misusing whatever gifts are entrusted to us. If we endeavour by God's grace to "keep the unity of the Spirit" we shall be saved from the danger of fanaticism and excess. This is, in part, the meaning of I. Cor. xiii.—a chapter which we do not always remember has reference to the gifts. Chapter xii. describes the gifts and their relation to the Church; Chapter xiv. gives minute directions for their use. Chapter xiii., which comes between them, expounds the principle to which they must always be subject—the principle of *love*, which includes at the same time, communion with God, and fellowship with believers. The exercise of any gift should always be under the guidance of the Holy Spirit, as should also, indeed, be the exercise of any other faculty.

(To be concluded).

Divine Healing Outline

1. God's covenant with His people (Exodus xv. 26, xxiii. 20-25; Deut. vii. 15; Numbers xxi. 8, 9).
2. Obedience versus disobedience (Deut. xxviii. 1-30; Numbers xxi. 4-10; Psalm cvii. 17-21; Heb. x. 28, 29).
3. God's will to heal His children (Matt. viii. 1-17; Mark i. 41; Luke v. 13; Heb. x. 7; John iv. 34).
4. Healing in the Atonement (Psalm cxiii. 3; Matt. viii. 16; Isaiah iv. 5; I. Peter ii. 24).
5. Proof of Christ's divinity as much needed now as at any time (Mark ii. 10; Matt. ix. 28, 29; John iv. 46 to end; John v. 10-19).
6. The children's bread their right (Matt. xv. 22-28; Mark vii. 29, 30).
7. Christ's testimony of Himself (Luke iv. 16-21; vii. 19-23; John vi. 62, 63; xix. 12-24; xv. 7).
8. Peter's testimony of Christ (Acts x. 38, 39).
9. Christ's commission to His church (Matt. ix. 35 to end; x. 1-19; xxviii. 18 to end; Mark xvi. 14 to end).
10. Directions to His church (James v. 13-16).
11. Faith in God (I. John v. 11-16; Mark xi. 12-27; Psalm iv. 5, 6).
12. Believing prayer (I. John iii. 18-23; Mark xi. 24; Matt. xxi. 22; xxviii. 19, 20; Mark ix. 17-30; James i. 6-8; John xi. 22).

13. Faith not sight (Matt. viii. 8-14; Rom. iv. 17-25; Heb. xi.).
14. The earnest of resurrection life (Rom. viii. 11; I. Cor. iii. 16, 17).
15. Rejoice and act your faith (II. Chron. xx. 21, 22).
16. Your faith will be tried (James i. 2-4; I. Peter iv. 12, 13; i. 7).
17. Those who fail to retain healing (Mark iv. 17-26; Luke viii. 13).—*Sel.*

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Is Christ Really Coming?

The Certainty of His Coming (*Continued*)

By P. H. HULBERT.

G. Apostolic Revelation.

THE evidence of Apostolic revelation would of itself fill a fair sized book. We shall only be able to glance briefly at a few of the many references. It will be fitting to turn to the first letter written by the great apostle of the Gentiles, I. Thess. i. 9, 10: "For they themselves show unto us, what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God and to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come."

That the second coming of Christ had a prominent place in the apostle's teaching is evidenced in these two first letters that he wrote, for it is mentioned in either one or other of its two aspects, in every chapter. That it was a living hope with the Thessalonians, is seen by the above verses. They turned to God from idols, to serve the living and true God, and to wait for His Son from heaven. They were actively engaged in service for their coming Lord. It has been objected by some that this can hardly be the true meaning of the verse, because it is nearly 2,000 years since the letter was written to the Thessalonians, and the Lord has not yet come. That may be, but they are still waiting, for they have not yet received their resurrection bodies; their spirits are in the presence of their beloved Lord, but full salvation will not be accomplished, until they receive their glorified bodies; and they will not receive them, until we receive ours. They are waiting in blessed anticipation of that day: they suffer no inconvenience; they are perfectly happy, but not perfectly glorified: they are far better off than we are, but they are still waiting.

Possibly a simple illustration will help us here. The writer in the course of his many travels conducting missions in various parts of the country, frequently finds himself stranded at some out of the way junction, and often at night. He usually travels third class (possibly because there is no fourth) and finding himself with several hours to wait, does what he can to make the best of things. Strolling along the platform, he sees the first class waiting room with a nice bright fire burning, several nice arm chairs, some passengers reading and quite comfortable. Holding only a third class ticket he is debarred these comforts and has to seek the third class waiting room. But how different, hard uninviting seats, an empty grate, in fact the very embodiment of cheerlessness. But he has to wait, and make the best of the conditions. The Thessalonians are very comfortable in the first class waiting place, viz., "Paradise," which

means a large park; whilst we who are in the body, are in the third class place, viz., this world. Both waiting, they in comfort, we are in all our discomforts and trials. And the time? Well 2,000 years are nothing in eternity, for they count not time by years, and even if they did, remember, that 1,000 years with the Lord is as one day, so it's only two days so far as they are concerned. And not only are the Thessalonians waiting, but the whole creation is waiting, and waiting with outstretched neck (that is the simile) and what are they waiting for? The manifestation of the sons of God (Rom. viii. 19). They turned, they served, they waited.

NOW turning to I. Thess. iv., we have a wonderful unfolding of this blessed truth, verse 13, "But I would not have you to be 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." The Thessalonians were being shaken in their faith by the death or falling asleep of some of their number, and they were sorrowing, thinking they would miss something by not living until the Lord came, for they had turned to God and were waiting for His Son from heaven, even Jesus. The apostle seeks to comfort them with the glad fact, that those who had fallen asleep were with the Lord; and he further tells them that God would bring them with Jesus when He came, (how this rings the death knell of that awful error, Soul-sleep). They must be with the Lord Jesus or they could not be brought with Him, and this was linked with their faith in the fact that Christ had died and had risen again (the most stupendous fact in the world's history). "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, or go before 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, wherefore comfort one another with these words."

THERE are several points of the deepest interest and importance to be observed in these wonderful words. Some we will pass over for the moment and deal with under our second heading, namely, "The



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shout, the voice of the archangel, and the trump of God." But notice first the person who is coming, (v. 16). The Lord Himself, not another, nor an angel, not a company of angels, blessed as that would be; it is the Lord Himself. Did He not say in John xiv. 1-3, "If I go away I will come again and receive you unto Myself."

The author remembers a beautiful story which will illustrate this personal coming of the Saviour. "The late Earl Carrick (who took a deep interest in the writer when quite a young convert, and prayed long and earnestly for him) invited the late Henry Moorhouse to Ireland. Henry Moorhouse was a great favourite with his lordship. The story goes, if the writer's memory serves him correctly, that H. Moorhouse arrived at the station, and saw his lordship's carriage waiting. He naturally thought the carriage was to take him to the earl's residence, and asked the coachman if that was so. The coachman answered in the negative; he was there to meet some of his lordship's friends. So Henry Moorhouse was on the point of walking along with his bag in his hand, when he saw a lovely pair of horses attached to a carriage coming along, and an erect figure on the box. As the carriage drew up, the welcome voice of Earl Carrick said, 'jump in Moorhouse.'" He did not send his servants to fetch Mr. Moorhouse, his lordship came himself. Oh, yes, the One who is coming is the Lord Himself.

Then you will notice the purpose of His coming. Just as He stated in John xiv., "To take us to be with Himself, for ever with the Lord." And notice also "Comfort one another with these words." How like our blessed Lord's words are the words of the apostle Paul. *The Lord Jesus* said, "Let not your heart be troubled." *The apostle*, "Comfort one another with these words." *The Lord Jesus*, "If I go I will come again." *The apostle Paul*, "The Lord Himself shall descend." *The Lord Jesus*, "That where I am ye may be also." *The apostle*, "We shall meet the Lord in the air, and so shall we be for ever with the Lord."

WRITING to the Romans, the apostle says (Rom. viii. 23), "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies." Writing to the Corinthians he says (xv. 51), "Behold I shew you a mystery, we shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed." We reserve our remarks on these verses for the present. Again in I. Cor. iv. 5, he says, "Judge nothing before the time until the Lord come." The day of judgment is still future, we are not to anticipate. This is the day of Grace, so let us be careful, for when the Lord comes, all the hidden things of darkness will be made manifest." Writing to the

beloved Philippians, he says (Phil. iii. 20), "For our conversation (or citizenship) is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself." Again in Col. iii. 3, 4. "For ye are dead, and your life is hid with Christ in God, When Christ, who is our life, shall appear, then shall we also appear with Him in glory." Writing to his son in the faith, the beloved Timothy, he says (I. Tim. vi. 13, 14), "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession, that thou keep this commandment without blot, unrebukeable until the appearing of our Lord Jesus Christ." Writing to Titus, he says (Titus ii. 11-13), "For the grace of God that bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ."

WHOEVER wrote the Epistle to the Hebrews, says in chapter ix., verses 27, 28, "And as it is appointed unto men once to die and after this the judgment, so Christ was once offered to bear the sins of many, and unto them that look for Him, shall He appear the second time, without sin unto salvation." And again in chapter x., verse 37, "For yet a little while, and He that shall come, will come, and will not tarry." I do not think it is right to say, "If the Lord tarry," for the Word of God declares He will not tarry; better to say, "If the Lord will." The Apostle James says (v. 7, 8), "Be patient therefore brethren unto the coming of the Lord; behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain, be ye also patient, stablish your hearts for

The Coming of the Lord Draweth Nigh."

And the beloved John writing his first epistle, chapter iii., says, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God, but it doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him as He is, and every man that hath this hope in him purifieth himself even as He is pure."

AND Peter, have you anything to say on this subject? Yes, for in II. Peter i. 16, he says, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of His majesty, for He received from God, the Father, honour and glory, when there came such a voice from the ex-

cellent glory, This is My beloved Son in whom I am well pleased, and this voice which came from heaven we heard, when we were with Him in the holy mount." "Oh, but Peter," says the higher critic, "you have made a huge mistake, you see, Peter, you are very illiterate, and you would not understand. It was all a hallucination, Peter. You did not hear a voice, you only thought you heard one. You did not see any change, nor yet two men talking with Jesus. You were overwrought, Peter, and whilst you mean good, all this is imagination." "Is it?" says Peter, "I admit I might have been mistaken, but wait a moment" (and methinks the eye of the aged servant of God lights up with a heavenly glory as he says) "We have also a more sure word of prophecy, whereunto ye do well that ye take heed as unto a

light that shineth in a dark place, until the day dawn and the day star arise in your hearts." Splendid finish, Peter, to the Apostolic Revelation, for you are back on that impregnable rock of holy writ, that tried word of Jehovah, of which He has said "Heaven and earth shall pass away, but My Word shall never pass until every jot and tittle is fulfilled.

Is Christ Really Coming?

We have seen under our first head. The certainty of His coming,

- (1) BY HIS OWN DECLARATION.
- (2) BY ANGELIC CONFIRMATION.
- (3) BY APOSTOLIC REVELATION.

The evidence is overwhelming and we have only touched the fringe of it.

(To be continued).

Daily Readings and Meditations

Being the Scripture Union portions with a meditation for each day by Pastor E. C. W. Boulton.

Thursday, February 16th. John ii. 13-25.

"Take these things hence" (verse 16).

How quickly He cleared and cleansed the temple of that which was unholy. And so it is that when He comes in that which defileth must be expelled—the unclean thing cannot linger in His spotless presence. How much there is in modern religious life that would meet with His stern rebuke. And perhaps that is the reason why His presence is unwelcome in these days. An enthroned Christ would mean the overthrow of so much that now forms an established part of nominal Christianity. The purging process would probably commence in the pulpit, and the hand of God would remove that which causes defilement to the sanctuary. When the Lord commences to work in Holy Ghost power, what an upheaval takes place amongst those who call themselves by His name. When the waters from on high come flowing in, how the temple is swept of its impurities, and once more the altar is filled with the burnt offering and the song of the Lord resounds throughout the holy place.

Friday, February 17th. John iii. 1-13.

"Ye must be born again" (verse 7).

This then is the evangel of the New Covenant—a message which, ever since its first utterance, has staggered the mind of man, and baffled the greatest of human intelligences. In a vain attempt to explain its mystery, many ingenious interpretations have been advanced, as to the meaning of the Master's words. To some it conveys nothing more than a change of mind—a moral reformation. And yet this is no extravagant statement which Christ made; it indicates the necessity of the new birth—the reception of a new and heavenly life. It denotes an operation of God which makes man anew. It is not, as some assert, merely a figure of speech which Christ employed in order to teach the necessity of a change of conviction regarding religion. It is a spiritual revolution, transforming the whole being, bringing that which had been out of accord with Jehovah, into glorious fellowship, the fellowship of a common life. *'Partakers of the divine nature.'*

Saturday, February 18th. John iii. 14-24.

"He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (verse 18).

How this passage lays the axe to the root of that popular fallacy, that a man can believe what he likes. God holds all men responsible for their attitude towards His Son. This is the great determining factor in the eternal destiny of each in-

dividual. I may refuse to believe in Him, and by so doing I put myself under condemnation. In the light of such a revelation, how supremely vital it is that I should, if an unbeliever, immediately alter my attitude towards the Christ of God. My condition is materially affected by my conviction—to a large extent I become that which I believe. Present tense faith brings present tense deliverance from the power and penalty of sin. Thus we see that the great separating name in the world to-day is that of Jesus Christ—through that name I am either converted or condemned, justified or judged.

Sunday, February 19th. John iii. 25-36.

"The Father loveth the Son, and hath given all things into His hand" (verse 35).

Then all that comes to me must reach me via the Man of Calvary. The hand that was nailed to the Tree has become the blessed depository of all the wealth of God; from that holy hand there flow rivers of blessing and streams of grace. The Father has been pleased to put into the hand of His Son the bestowal of all those gracious gifts with which the children of God are so richly endowed and endued in these days. Whether it be the gift of eternal life or the gift of the Holy Ghost, it is to Him that I must repair. It delights the heart of the Father thus to honour the Son—that One who was despised and rejected of men, and accounted worthy of death by those whom He came to save. Well might the apostle say, *'shall He not with Him freely give us all things?'* How can the heart that planned and prepared such an Offering as that which was made on Calvary, withhold any good thing from His people?

Monday, February 20th. John iv. 1-14.

"And He must needs go through Samaria" (verse 4).

The same mighty constraint that drew Him to the Cross, also took Him, on this occasion, *'through Samaria.'* Not any selfish consideration turned His feet in this direction, but the longing desire to satisfy the hunger of a lonely, hungry heart—the craving to display His power and grace in the life of one so unworthy and unlikely as this woman of Samaria. *'He must needs go through Samaria.'* These words remind us of that other utterance which came from His noble lips, *'I must be about My Father's business.'* No inconvenience was too great in order that He might accomplish the capture of a single soul. Was it not this great driving passion that led the Christ to cross our path—when our way was enveloped in darkness, and our life was steeped in sin? It was then that He came! When our body was racked with pain, and

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our couch was a place of torture—He 'must needs' come as the Healer divine. Hallelujah!

Tuesday, February 21st. John iv. 15-30.

"God is a Spirit: and they that worship Him must worship Him in spirit and in truth" (verse 24).

And so it is not an elaborate ritual that God demands. Not the formal ceremonial into which the heart enters not. I may observe all the feast days in the calendar with scrupulous carefulness, and attend all the ordinances of the church, and yet not offer to God that which will satisfy His heart. The 'labour of my hands' cannot constitute in itself a sufficient sacrifice. I must bring an offering from which ascends the incense of heartfelt devotion. I must become a 'living sacrifice,' a whole burnt-offering. From my inner being must flow a deep stream of adoration. How little there is oftentimes in our worship which is truly of a spiritual character; no great outgoing of the whole heart after God Himself; no ascending offering of warm love. So much that is merely mechanical and perfunctory, from which the Lord must turn in deep displeasure.

Wednesday, February 22nd. John iv. 31-42.

"My meat is to do the will of Him that sent Me, and to finish His work" (verse 34).

In these words of Christ we have revealed the true secret of the greatness and beauty of His life and ministry. No self interest ever swayed His noble breast; from commencement to close there is displayed an undeviating devotion to the will of His Father. His life, His food was always to do the pleasure of God. Nothing was allowed to deflect Him from the upward course. No constraint was sufficiently strong to bend that inflexible purpose. And yet what tremendous temptations beset His path; what alluring inducements were offered in order to draw Him from the God-given goal. Through them all He presses on, 'enduring the cross, despising the shame,' content to bear the reproaches of those who completely misunderstood Him. The 'joy that was set before Him' being the continual inspiration which enabled Him to go through with unflinching courage, until at last He could exclaim, 'it is finished.'

Thursday, February 23rd. John iv. 43-54.

"And the man believed the word that Jesus had spoken unto him" (verse 50).

Ah, this is the way to all miraculous achievement in the Kingdom of God. And mark you, it is the way that is open to all. To living faith 'all things are possible!' And furthermore we see that the Word is sufficient of itself to accomplish the apparently impossible. It is the Word of God that contains that all-adequate dynamic, before which mountains depart and rivers become dry land, so that the redeemed may pass over in safety. It was the only thing to which this man could cling in the hour of his extremity. And so it is with us as believers in Christ, as we accept that living word and act upon it, we shall find that it works wonders in our lives and in our circumstances. At the command of the Word things that have withstood all our power to move will melt like snow before the noonday sun. Hallelujah!

Friday, February 24th. John v. 1-14.

"Waiting for the moving of the water" (verse 3).

What a picture of need! What a scene of powerlessness! The 'moving of the water' might mean so much to them; to plunge into its depths would bring life and health, for which they longed and lingered. Does not this spectacle of sorrow speak to us of the spiritual condition of thousands of nominal Christians in these days? The impotent, the halt, the withered! The spiritual powerlessness which obtains in the church to-day is simply heart-breaking. And what is needed? Is it not the 'moving of the water?' In other words, the coming of the blessed Holy Ghost; the advent of Him who will introduce the church into 'life more abundant.' Whose presence shall transform her weakness into glorious strength and change her bondage into wonderful liberty and

life. Oh for some blessed troubling of the waters! Stirring them into a gracious cleansing, healing activity!

Saturday, February 25th. John v. 15-29.

"And therefore did the Jews persecute Jesus, and sought 'o slay Him'" (verse 16).

How strange that the miracle which Christ had wrought should have this effect upon those who heard of it. Instead of creating faith, it produced the bitterest opposition. Rather than seek to promote such a beneficent ministry, the Jews sought to bring it to a speedy termination. Is it not so to-day amongst many of those who apparel themselves in the very vestments of religion? They clamour for ceremonial, but they would fain crucify the Christ in those who seek to live the life of the lowly Nazarene. They are loud in their advocacy of religious tolerance, but they would silence the voice of those who speak the Word of God in the power of the Holy Spirit—they would gladly suppress the vision from on high, because it reveals the hollowness and emptiness of mere profession. They seek to stifle the desire for revival, and if needs be put to the block all that would tend to promote a return to Apostolic conditions in the church.

Sunday, February 26th. John v. 30-47.

"Ye will not come to Me, that ye might have life" (verse 40).

Here we have an example of the stubbornness of unbelief. The very thing that all men seek, and which so few ever really obtain. And here it was within their reach, and yet they persisted in their refusal to accept Him. Not only had He life, but He was the life. And this leads us to observe that life apart from Christ is impossible. 'In Him was the life.' Life in its reality and entirety cannot be found elsewhere. It hath pleased God that in Him the life should dwell, and only as we receive Him can we hope to enter into life. Outside of Christ a condition of death exists. Said the apostle to the Ephesian Church, 'Ye who were dead.' 'When Christ who is our life shall appear,' etc. He is the great dividing line between life and death.

Monday, February 27th. John vi. 1-14.

"And this He said to prove him" (verse 6).

The words which Christ addressed to Philip might easily be taken as an indication of helplessness; as though the Master was looking to the disciple for strength and guidance in an hour of sudden emergency. But all this was only with a view to revealing what was in the mind of Philip. 'This He said to prove him.' How many times, when the Lord has come to 'prove' us, have we failed Him. Our eyes have been fixed upon the natural resources available, and in the light of what they revealed we have formed our estimate of things. Because the need was so great and the supply was so insufficient, we have lost heart, and deemed the situation impossible. We have allowed fear to gain the ascendancy. O my soul, look off unto Him! Let thine eyes behold Jesus, and then know that all thy need finds its supply in Him!

Tuesday, February 28th. John vi. 15-27.

"And it was now dark, and Jesus was not come to them" (verse 17).

Darkness may oftentimes overtake the disciple of Christ; inky circumstances may envelope him like a pall. And at the same time, there may be a painful consciousness of the absence of Jesus. 'If Jesus had been there' is the thought that fills our heart as we tread the shadowed pathway. It is the discomforting sense of loneliness that adds to the deep darkness which surrounds the soul. It is at such seasons that we must learn to stay ourselves upon God. Be sure of this that ere long thy Lord will appear, and with His appearance shall come some glorious deliverance and manifestation of Divine power, which will forever put to shame thy fearful forebodings. Though thou canst not perceive His form, yet He is at hand to bless. The Master of the turbulent elements, against which at present you are struggling, will come and free thee from their power. Have faith in God.

(Continued on page 47).



FOUR SQUARE ON THE WORD OF GOD

The Elim Evangel

Official Organ of Elim Foursquare Gospel Alliance.

Editor ... Ernest J. Phillips.

Associate Editors: Percy G. Parker and Ernest C. W. Boulton.

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Elim Foursquare Gospel Alliance

Founder: Principal George Jeffreys.

The Elim Foursquare Gospel Alliance of the British Isles consists of the following branches:—

- ELIM FOURSQUARE GOSPEL CHURCHES.
- " FOURSQUARE GOSPEL MINISTERS AND EVANGELISTS.
- " FOURSQUARE REVIVAL AND HEALING CAMPAIGNS.
- " BIBLE COLLEGE (RESIDENT).
- " BIBLE COLLEGE CORRESPONDENCE SCHOOL.
- " PUBLISHING OFFICE.
- " PRINTING WORKS.
- " FOURSQUARE FOREIGN MISSIONARY BRANCH.
- " CRUSADERS (YOUNG PEOPLE).
- " FOURSQUARE GOSPEL TESTIMONY.
- " OFFICIAL ORGANS:—
- (a) ELIM EVANGEL. (b) ELIM FOURSQUARE CRUSADER. (c) YOUNG FOLKS' EVANGEL.

Gifts are urgently needed for the expansion of this work which has been so signally blessed by God. Readers of the *Elim Evangel* are asked to pray about this matter, and co-operate with us as the Lord leads. Gifts for any branch will be gratefully acknowledged by the Secretary, Elim, Park Crescent, Clapham, London, S.W.4.

The Elim Crusader Movement.

Join the thousands of members who stand Foursquare for God. Send stamped, addressed envelope for particulars to the Secretary-General, Beulah, 21, May Street, Hull, Yorks.

Items of Interest

Mr. Hubert Phillips, pastor of the Letchworth assembly, who is going out to South-East Africa as an Elim missionary, sails from Southampton by R.M.S. *Edinburgh Castle* on 10th inst. A farewell service will be held at Elim Tabernacle, Park Crescent, Clapham, on Monday, 6th February.

It has been decided to close down the usual Friday night meeting at the Memorial Hall again this month owing to the campaign at Croydon, a full announcement of which appears on cover ii.

Pastor and Mrs. H. T. D. Stoneham commenced a revival campaign at Martinsburg, West Virginia, U.S.A., on 12th January.

Miss C. Jansen, for several years an Elim Evangelist, who sailed for Australia last August, is now labouring for Christ at Peterborough, about 100 miles from Adelaide.

On 23rd December at Elim Tabernacle, Ballymena, Mr. John Clarke, an elder of the church, was united in marriage to Miss Sarah A. Mark, by Pastor R. Mercer.

Pastor Mercer also officiated on 5th January at Elim Tabernacle, Ravenhill Road, Belfast, at the wedding of Mr. Dysart Wilson, also an elder of the church, and Miss Essie Blakely.

We regret that the report of the New Year Convention at Glasgow is not to hand at the time of going to press.

Those desirous of having a Foursquare Gospel Campaign in any district are invited to send full particulars to the Campaign Secretary, Elim, Park Crescent, Clapham, London, S.W.4.

The Scripture portions which are printed in each issue of the *Elim Evangel* are read at morning prayers every day at the Elim Bible College and in thousands of homes throughout the land. They are published a fortnight in advance so as to be in time for our many readers across the seas. Do you read the daily meditation on the portion? If not, begin to-day, and you will prove with thousands more that these meditations contain real spiritual food and many helpful thoughts on the Word of God.

The Editors' Page

Prevailing Praise.

FREQUENTLY we pray when we should praise. Most of us are always *asking*. There is need for far more *thanking*. "Please" is a great word, but "thank you" is oftentimes a greater expression. God's most fruitful ministers have been great praisers. "Billy Bray, the Cornish miner, won hundreds of souls to the Lord, and his praise-life ever recommended the gospel he preached. He praised the Lord, as he worked in the mines, and he praised the Lord as he walked along the streets; for as he said, 'As I lift up one foot it seems to say *Glory!* and as I lift up the other it seems to say *Amen!*' He said, 'If they were to put me in a barrel I would shout *Glory!* through the bung-hole.' He would encourage others to praise, saying, 'Shout! Shout aloud! I want a gust of praise to go to the ends of the earth.' He determined that if all other tongues were silent, his should sing God's praise; if all other harps were hung upon the willows, his should make the sweetest music; and if all other hearts were dull and cold and hard, his should glow and flame with a great fervour of devotion." One has well said, "Praising the Lord puts the enemy to flight." Let the great Elim family increase its praise, and then we shall increase our power.

Not Enough Room.

How frequently we have been moved by Malachi iii. 10:—

Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to contain it.

Sometimes these words have moved us to prayer, sometimes to action, sometimes to tears. What is the picture? It is a picture of God's storehouses half-empty, because the tithes and offerings that should have been given for the upkeep of the priests and levites was not forthcoming from the people. God's storehouses were half-empty and the people's storehouses were emptier still. The people withheld from God and God withheld from the people. But the promise was that if the people gave to God then God would give to them. Let God's storehouses be filled by the people and God would not only fill the people's storehouses, but there would not be enough room for the stores. They would need to build more storehouses, and more, and then more. Change the figure of speech and think of a tremendous storm of rain. The rain falls in torrents, the brooks are filled, the rivers are filled, the pools are filled, and then the overflow commences. New channels are necessary. The water forces itself along hollows and ditches that

it has never gushed along before. Garden paths, country lanes, ploughed fields are suddenly transformed into places of rushing water. The ordinary channels are not sufficient to contain all; fresh channels are essential. So it is in great revival work, the ordinary channels are not sufficient, probably the ordinary channels are blocked, and so God cuts out fresh channels. Fresh streams are seen in the desert. In Wesley's time one of the additional streams was the class-meeting, sixty years ago one of the additional streams was the Salvation Army, a little later one of the additional streams was the Christian Endeavour Society, and to-day we believe that one of the additional streams is the Elim Foursquare Gospel Alliance, with its further streams of Crusader activity, College training, Bible Correspondence School, and so forth. May God grant that the torrents of blessing shall continue to fall so that every stream of blessing may be full to overflowing and that the overflow may be experienced in directions hitherto unrealised.

Taking or Receiving.

In our relationship with God it is better to receive than to take. God's giving is greater than our taking—it is also safer. There is a smile-provoking story of a little boy who was watching his mother cleaning the currants for the Christmas pudding. He said, "I would like to taste some of those currants to see if they are all right for the pudding." His mother, motherlike, told him to take some. "Oh, no, mother," he replied, "I would rather you gave me some, for your hand is bigger than mine." That little chappie was very wise. He saw that his own handful would be quite small, but his mother's handful would require both his hands tightly held together to hold the supply. To receive from his mother meant a bigger blessing than to take himself. We all need to learn the same lesson. We are so anxious to take—and frequently it would be far better for us to receive, for God's gifts are far in excess of our askings and takings. Well may we cry, "O God, not my feeble takings, but Thy abounding givings!"

Not Restatement, but Re-Emphasis.

Elim readers will be glad to read the following statement by Mrs. Harry Strachan, in the *Latin-American Evangelist*: "All this talk about a restatement of the gospel to make it more palatable to unregenerate ears, is sheer nonsense and folly and unbelief. What is tremendously needed in these days of overflowing wickedness is *not a restatement but a new emphasis* on the doctrines of sin, and of eternal punishment, and of the inevitability of God's law that 'whatsoever a man soweth that shall he also reap.'"

The Power of the Word of God

"So mightily grew the Word of God and prevailed"—Acts xix. 20.

An Address by Pastor Lewi Pethrus, Stockholm, Sweden

THERE is a great danger in these days of the people of God getting away from the ways of God—the old ways that the people of God walked in, in the olden time. When we go about to save souls it is very important that we use the right methods. By the Scriptures we see that the means they used in the early days was the Word of God, and I fully believe that this Word has still its old-time power. It is able to produce to-day what it produced in the early days, two thousand years ago.

What is needed is that we believe this Word and give it the proper place. If we set the Word of God aside in our work for God, then our power is gone, and the means we have for saving souls is also gone. For us as the people of God to go out and save souls without the Word of God would be like sending an army into a country without any weapons. Our weapon against the world and that which is used to convict sinners is the Word of God.

THERE is a good deal about this Bible that we do not understand. If we understood it all we would be as wise as God is, but we are not. But I believe what I do not understand and so do you. Though you might disbelieve the Bible, there are many things outside of the Bible that you believe, even though you do not understand them. There is one thing you believe in, I am sure, and that is that you are living, but there is no science in this world that can explain life. Yet you believe in life, and you experience it every day. I believe the Word of God, and the more I read it, the more I find I understand it.

We read in the eleventh of Hebrews: "Through faith we understand that the worlds were created by the Word of God." The scientists have worked at this matter for thousands of years, to be able to explain how the world has come to pass, but have not been able to understand it; but the Word of God says that we by faith understand the creation. We believe in the living God, and faith in our living God solves all these problems.

This wonderful Word of God shows its power still to-day, but what we need to be saved from is this new

modern teaching, and go back to the old paths, back to the ways of God. The work of God in this world is not man's work; it is God's own work, and is to be carried on by divine means. If we use divine means, we will have divine results.

I WANT to tell you why I believe in this Old Book. There are many scientific evidences that show that this Word is true, but they are not the strongest evidences. I thank God for all that there is in science, but what makes this truth sure to my own soul is that I have experienced it myself. I have proved this

Word and found it true. It is something wonderful to have this real experience of living in this Word of God. In the early church they went forth with the Word, and while they met with much opposition, the Word won the victory, and it is winning the victory to-day. There are some who tell us we cannot expect a great revival these days, that there is too much unbelief, and the world is too modern in its ways and views. The Devil is always alert to hinder revival effort, yet the wonderful thing about this Word of God is that it overcomes all hindrances. There are no hindrances to the people who believe in the Word. The Scriptures show us this. The Red Sea was before Israel, but they believed God and the sea was divided. There were strong walls before Israel as they came to Jericho, but the walls fell when they believed God. The Jordan overflowed its bank at the time Israel was to pass over, but God divided the waters and the

people of God crossed over. And thus it has always been. I praise God that there is no power in hell or in earth that can hinder this Word. If we only tear off all the theological rags that we have tied around the sword, we will see that it cuts to-day.

SOME years ago, there was a preachers' meeting in Sweden, and they were discussing the greatest hindrances we have in the work. One after another stepped forward and told about the hindrances. They continued this for several sessions, and at last they had such a pile of hindrances nobody dared to attack them, but everybody looked weighed down with



PASTOR LEWI PETHRUS
photographed last summer in the
grounds of the Elim Bible College,
London.



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them. An old preacher stepped forth and said, "My brethren, there are no hindrances in the kingdom of God. We read in the fourth of Hebrews the Word of God is powerful, sharper than any two-edged sword, and it cuts through." Then he said, "If the writer of the Hebrews had written that now he would have said, 'The Word of God is like twelve-inch guns that cut through everything.'" At the time the twelve-inch guns were the greatest guns they had. And he said, "If the captain comes along with a whole artillery he doesn't say to one of his sergeants, 'Step over there and see if there are any fences along the way that are hindering us,' but he takes his batteries on the hill and mounts his guns and commands 'Fire,' and fences and everything else that are in the way have to go." My friends, that is just what the Word of God is. All we need is to believe it. If we believe it we will see what power there is in it. In the early days when the saints came to new places, they had nothing in outward equipment, but they had the Word of God, the promises of the Lord, and the power of God was with them. It was the Word of God that saved the souls of men.

AN angel said to Cornelius, "Send to Joppa and get Peter, and he will tell you words by which you and your house shall be saved." And he had an angel to send Peter in Joppa with a message, but an angel could not serve Cornelius, a saved sinner must do that. A saved sinner had to go and proclaim the simple gospel, and this saved Cornelius and his house. When Paul came to Ephesus he had great opposition; it was one of Satan's strongholds, but he went against it with the Word of God, and we read that while Paul was in Ephesus the whole of Asia heard the Word of God. The revival spread all over the province, and "mightily grew the Word of God and multiplied." If we give the Word of God place in our meetings, God will save souls and He will save them through and through.

I remember one winter several years ago we had a revival in a country place in Sweden, but when springtime came many of them backslid. I could not really understand the reason for it. I preached the Word of God honestly, I prayed with many sinners, but the Word of God did not really get into the hearts. The following year I was in a still greater revival in a southern province of Sweden, where God saved hundreds of souls, and there were far more lasting results of this revival, the secret of which I believe I understand now. I had myself gotten deeper into the Word, but there was an older preacher in that community who was pastor of that church and I was there to help him. Souls were brought to the cross. I went ahead and prayed to the Lord for them and the pastor came behind with the Word of God and ministered to them from the

Word. When I prayed for the souls, he was always on hand to read to them from the Word and establish them. He wanted them to build their salvation on the Word of God. If men are to be saved, they will be saved on the foundation of the Word of God.

THERE are many experiences that come to me along this line, and I know nothing better to show the real power of the Word of God than personal experiences. One Sunday morning a few years back, a man came to one of our services in Stockholm. He was working at a factory and in the factory they spoke of our meetings; they said we were peculiar people, the sick got healed in their bodies, the Spirit of God fell on them, they spoke in tongues and other spiritual gifts were manifested, men were weeping over their sins, and giving themselves to God, so he said, "I will have to go and listen to those people." He came, and I remember well I was speaking on the promises of God. I admonished everyone to believe on the promises. I said, "If there is a sinner in this meeting and he believes the promises of God, he will be saved just where he sits." He was sitting in the second row, and I observed that the Word was gripping his heart. When the meeting was closed he walked out and met one of his comrades at work. This friend saw he had been crying, and asked him, "How are you?" "I am saved," he answered. His friend knew him well and said, "Are you really saved? When did you get saved?" He said, "I got saved just now." That man was saved at the morning service. He told me afterwards that at the beginning of the service he felt very unhappy, but as the Word of God was going forth he believed it and was saved while sitting in his seat. He lived a real Christian life after that, as long as he lived, and was baptised in the Spirit. He praised the Lord wherever he went in the factory. One day the Lord called him home. As I sat by his bedside for the last time and broke bread with him, he was so happy; he praised God for his salvation, and his wife said to me, "If any man has been a Christian my husband has been one since he began to go to your meetings." Friends, if we believe the Word of God it will change us. If you believe one of God's promises where you are sitting now, it will change your life. The Scripture says, "He that believeth on the Son of God hath eternal life." It doesn't say he shall have it, but he has it right now.

MANY to-day do not believe God can help us in our bodies, but I would not dare believe that God has lost His power. The Word of God says he that believes the promises of God will be healed in body, and it is wonderful to trust the Lord. Not long ago we had a testimony meeting in our church, and there were about fifteen who testified, most of them telling how God had healed them. There was one testimony



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that touched me deeply, given by a young girl about twenty-five years of age. She had been sick five years, with one thing and another until she had a complication of diseases. The last doctor she had gave her up, and said there was no hope for her. It caused her great sorrow; she was so young and facing death, and not saved. They had spent a great deal of money on her, and she said the thought of having to die threw her into despair and deep distress. She didn't sleep at all that night, but cried to God for salvation, and the next night she couldn't sleep for joy, for God had saved her; her heart was full of praise for salvation. Then she began to read the Word of God, and her salvation was so wonderful to her she thought God could do anything at all. It became very clear to her as she read, that God could do wonders, and she began to pray as she lay on her bed, and as she prayed she heard a voice. She looked around the room to see if anyone was there, but there was no one. The voice said very plainly, "If you will keep My commandments and walk in My ways, I will heal you from all your diseases." As she reflected upon the verse she concluded it must be God who was speaking to her. They had hung her clothes away a long time before, but she asked for them. They did not want to oppose her as they felt she would soon be gone; nobody believed she would be healed, so they allowed her to have her way, and brought her clothes, and

she began to dress herself. At first she had a struggle, but when she was half dressed the power of God struck her, started at the top of her head and went through every nerve of her body, and she was completely and instantly healed. She closed her testimony by saying, "That is two and a half years ago, and I have not had any sickness since." Is it not a wonder everybody does not seek this power of God?

YOU who are seeking the baptism of the Holy Spirit have the same way to go. The right way to receive the Holy Spirit is to believe the Word of God; believe what God has said and the Spirit of God will fall upon you. Some years ago, we heard in Sweden about a brother in Chicago, Brother Durham, and we heard the people say about him that when he preached the Word of God and the Spirit would fall he would say, "It is the Word of God!" It was this Word that created the world that brings a revival to-day. Everything is being kept up by His mighty Word, and it is this Word that is working in the Church of God to-day. Through this Word we are born again; through this Word we are healed. This Word that is preached brings down the Spirit of God. Oh there is wonderful power in this glorious Word! If we really believe this Word we will see thousands at the foot of the Cross. Humble yourselves under the Spirit and by the Word, and you will experience that there is old-time power in it.

Revival Campaign in North London

Principal George Jeffreys at King's Cross

OUR readers will rejoice to hear of great blessing in the campaign at King's Cross. Up to the time of going to press, over 400 have professed salvation and miracles of healing have been given. Crowds are attending the services. The following is a press report:—

REMARKABLE SCENES AT CALEDONIAN ROAD BATHS Pastor Jeffreys' Cures.

Remarkable scenes are being witnessed at the Caledonian Road Baths each evening at the meetings of the Elim Four-square Gospel Campaign, conducted by Pastor George Jeffreys.

Thousands come to listen spellbound to the masterly oratory of this young and forceful pastor. Immaculately dressed, he has an imposing appearance, and audiences are gripped with his very simplicity when delivering his addresses.

It was a wonderful calling, the calling of a Christian, he said in one address, and they were not intended to be sons only, but saints. It was a well-known fact that when a man was born anew he had a new name, and had the title of saint.

Continuing, he declared there were three great blessings in one—justification by faith, sanctification by faith, and divine healing. There was a vast difference between faith healing and divine healing. They did not believe in faith healing, but divine healing was the miraculous work of God and they took Him at His word.

Then suddenly, he lifted the Bible above his head and cried, "Do you believe in the Bible?" The whole congregation shouted back "Yes," and there were murmured prayers by people who had come from all over London.

Then came the personal testimonies from people who had been cured of illness by the wonderful power and faith, and one nurse who had suffered terrible agony from a broken breast-bone said she had received every medical attention in vain. It was only the power of faith, she added emphatically, that had saved her.

Another woman, the wife of a well-known physician, was brought in a bath-chair at a recent campaign, but she walked joyfully up and down the hall on Tuesday.

Yet another woman with tears in her eyes, testified to the fact that, after having had six operations for a malignant growth, she was completely cured.

There were hundreds of others—old men and women, young boys and girls, who could declare that they had been cured in the same way.

"Let those who want to be saved in both soul and body come forward," Pastor Jeffreys cried, and many ran to kneel at the front benches.

There was an expectant hush as the Pastor, followed by his helpers, went to each one anointing them with oil and giving them the divine blessing. Many were so overcome that they collapsed.

The large audience filed out singing, "I love Him better every day."—*Islington Press*, 14th January, 1928.

In What Way is the Bible the Word of God?

By PRINCIPAL PERCY G. PARKER.

WE will seek to deal with this important question under four headings:—

I. In the Bible All the Words Spoken are not the Direct Words of God.

TO see this we do not necessarily have to go outside the first book of the Bible—Genesis. In the first chapter of Genesis you have the words, “God said,” occurring ten times, but now look at the fourth verse of chapter three and you will find the words, “*And the serpent said.*” Then again in chapter four and verse nine you will see the words, “*And he (Cain) said.*” The serpent lied and Cain lied. What they said was untrue. These words were not God’s words. And so throughout the Bible on frequent occasions you will find words not spoken by God, and which cannot literally be said to be God’s words. In the Book of Ecclesiastes you have the story of Solomon in his backsliding days. The book can be divided thus:—

Darkness (chapters i.—vi.) No light.

Dawn (chapters vii.—xii. 12) Rays of light midst remaining darkness.

Daylight (chapter xii. 13, 14) Full light.

IN the divisions “Darkness” and “Dawn” you will find quite a number of expressions that were not true. They were simply the conclusions of a natural man who was deliberately living without God. Turn to the Gospels and you will find Peter lying—three times he denied that he knew Christ. His words were certainly not God’s words. You will read of Pharisees who, referring to Christ, said: “He deceiveth the people.” But that was not true. They even said: “He hath a devil.” But that was not true. Their words were surely not God’s words. In the Bible we have:—

the words of God,
the words of good men,
the words of bad men,
the words of ignorant men,
the words of Satan,
the words of demons,
the words of angels.

We have to decide by the context who is speaking. The surrounding verses will show clearly whether God is speaking or whether another being is speaking. So that it is quite clear that in the Bible all the words spoken were and are not the words of God.

II. In the Bible There is a Small Proportion of God’s Direct Words—Words not Spoken Through any Agent.

TURN to Genesis iii. 8, and you will read that Adam and Eve heard the *voice* of the Lord God.

They heard the *voice*, mark you! Directly they heard God speaking. Then Exodus xix. 19, reads:—“*And when the voice of the trumpet sounded long and waxed louder and louder, Moses spake, and God answered him by a voice.*”

Then again in that long chapter, the seventh of Numbers, and verse 89, we read:—“*And when Moses was gone into the tabernacle of the congregation to speak with God, then he heard the voice of one speaking unto him.*” That voice he heard was God’s voice. Pass over again to the Gospels and there are three striking instances in connection with our Lord:—

- (1). Matt. iii. 17. “*And lo a voice from heaven, saying, This is My beloved Son in whom I am well pleased.*”
- (2). Matt. xvii. 5. “*While He yet spake, behold a bright cloud overshadowed them: and behold, a voice out of the cloud, which said, This is My beloved Son, in whom I am well pleased.*”
- (3). John xii. 28. “*Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.*”

III. In the Bible There is a Select Proportion of God’s Direct Words spoken Through the Agency of His Son.

THE Gospels contain these. Christ has been well described as the Trinity speaking aloud. He has also been truly spoken of as the Final Speech of God. He was able to say in John iii. 34: “*For He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him.*” In His High Priestly prayer Christ was able to declare: “*For I have given unto them the words which Thou gavest Me*” (John xvii. 8). Also in John xiv. 24, He said: “*The word which ye hear is not Mine, but the Father’s which sent Me.*” Christ spoke the Father’s word. He was the Incarnate Word. In Him and through Him the Godhead was most perfectly expressed. To hear Him was to hear God. To hear His voice was to hear God’s voice.

IV. In the Bible There is a Large Proportion of God’s Direct Words Spoken Through the Agency of Holy Men.

BY far the greater part of the Bible is occupied with such words. In the historical, poetical prophetic, epistolical books the bulk of the writings consist of God’s words through inspired men.

A simple illustration will help to clarify our thought:—Bear in your mind the King of England, the Prince of Wales, and the opening of the great Wembley Empire Exhibition. Now the King may speak to his people in three ways:—

THE ELIM EVANGEL

- (1). By direct speech, as he does at the opening of Parliament.
- (2). By his son, as he frequently does, when the Prince of Wales acts as his father's deputy.
- (3). By instruments, as when at the opening of the Empire Exhibition the King's speech was broadcasted, and expressed through thousands of loud speakers throughout the world.

So God has expressed His words in the Bible

- (1). Directly from Himself.
- (2). Directly through His Son.
- (3). Directly through chosen instruments.

NOW we are in a position to summarise. About 999 words out of every 1,000 in the Bible are the words of God either directly from Himself, through His Son, or through chosen instruments. Seeing this is so, in a general way we are justified in saying that the Bible is the Word of God. Although if pressed to a most literal statement we should have to say that the Bible contains about 999 parts of the direct words of God, and about one part of the words of men.

But even that is not a sufficiently accurate statement, for the one thousandth part was also recorded at the inspiration of God. Although God did not utter the words, yet He caused the record of the words to be made and preserved for our benefit. So that we may put the truth in a still more emphatic way:—About nine hundred and ninety nine parts of the Bible give us the direct words of God, while the whole Bible is the work of God. Concisely:—The Bible is the Word and work of God. Let me at this point quote Dr. J. M. Gray, of the Moody Institute. He is discussing the question as to whether the Bible

is the Word of God or *contains* the Word of God. He lucidly says:—

“ If by the former he meant that God spake every word in the Bible, and hence that every word is true, the answer must be *no*; but if it be meant that God caused every word in the Bible, true or false, to be recorded, the answer should be *yes*. There are words of Satan in the Bible, words of false prophets, words of the enemies of Christ, and yet they are God's words, not in the sense that He uttered them, but that He caused them to be recorded, infallibly and inerrantly recorded, for our profit. In this sense the Bible does not merely contain the Word of God; it is the Word of God.”

AS I write I have before me Cobbett's English Grammar. It consists of a series of letters written to his son, James—it is the *Word of Cobbett to his son*. Yet in it he gives statements by Dr. Johnson, with whom he disagrees: also by Dr. Lowth, Dr. Watts, the Duke of Wellington and others, which he severely criticises. All the words in the book are not directly Cobbett's. By far the majority are his, but a minority are words spoken by others—yet the book as a whole is the Word of Cobbett to his son. *Cobbett penned every word*. In this sense the Bible is the Word of God. God wrote by the use of agents, every word, and so the Bible is the *Word of God*.

Word of the everlasting God,
Will of the glorious Son;
Without it how could earth to trod,
Or heaven itself be won!

Lord, grant us all aright to learn,
The wisdom it imparts;
And to its heavenly teaching turn
With simple, childlike hearts!

Epileptic Fits and Fibrous Tumours

Remarkable Healing at the Dome, Brighton

I SUFFERED for 34 years with epileptic fits, also fibrous tumours. I have been in three hospitals and have had several operations. Last time I was sent out incurable, I could scarcely walk about and could not go out alone, nor do any work. I went to the Dome, where Pastor George Jeffreys was conducting his Revival and Healing Campaign. I was prayed for by him. He laid hands upon me and anointed me with oil, and, thank God, I was completely healed. I can now go about my daily duties. Everyone who knows me is puzzled, for they all know what I suffered.—Mrs. Stephens (Portslade).



Illustrations for Christian Workers

Collected from Various Sources

THE WONDER OF CONVERSION.

A DEVONSHIRE man, well-known to the writer, was in his unconverted days wild and wicked. Drinking, swearing, gambling, and many other vices robbed this man of his manliness. But to the amazement of those who knew him he was converted. The lion became a lamb. Drinking, gambling, swearing, and, at last, smoking all went. The House of God, and not the public house became the great centre of attraction.

One day there was a terrific sea, and the waves were dashing over the promenade, creating a wonderful and awful sight. A gentleman said to the writer's father, "It's a wonderful sea, isn't it?" "Yes," said my father, "it is. The sea is His and He made it. To it, He says, so far shalt thou come and no farther. Have you ever thought of that?" "Yes," replied the gentleman, "I have. But I do not need to see the sea to convince me that there is One above who rules it. When I see that man's life (indicating the convert just referred to) and the marvellous change that has taken place, I do not need any other proof of the existence and power of God. Only the power of God could make a change in a man like that."

DANGEROUS WORDS.

We recently read a dream that a certain person claimed to have had. A company of people were dwelling unitedly together—very happy. But suddenly daggers were seen to come out of the mouths of some. The number rapidly increased until daggers were flying about in all directions. Four things were noticeable about these daggers:—(i.) They frequently severely hurt those at whom they were aimed, (ii.) they sometimes hit and hurt those at whom they were not aimed, (iii.) they frequently returned and hit the shooters themselves, (iv.) they broke up the unity of the party. When it is mentioned that those daggers were *words* it should be sufficient to urge us to earnestly seek the Christlike tongue, so that no words of ours shall bring pain and disaster to others, ourselves, or the Church.

LIFTED—BUT BROKEN.

To some the thought of rooks at the sea-side will be strange. But in many places rooks as well as seagulls are found on the sea shore. A gentleman was watching a number of these rooks and was surprised to see them fly down among the rocks on the beach, then fly upwards for a short distance, and once more suddenly swoop on to the beach again. He asked an old sea-captain what they were doing. He replied "they are after shell-fish. They pick up

the shell-fish in their beaks, but the shells are too hard to crack, so that the birds rise in the air, and then drop the shell-fish on to the rocks; consequently the shells are broken, and then the rooks are able to devour the fish within." For a few moments the shell-fish are lifted, and then dashed down again and broken. So it is with those who are proud in heart. For a short time the Devil lifts them—they seem to be rising higher and higher, but suddenly the tragedy appears. Instead of being further lifted they are dashed down and broken upon the rocks of circumstances. Pride goes before a fall, but he that humbleth himself is exalted by God, and God's exaltations are safe.

? Questions and Answers ?

Will you please explain Acts xv. 29?

The first part of the command is to abstain from food offered to idols. It was usual for idol worshippers to eat their sacrifices after they had been offered. Sometimes these were set before Christians, if they were guests with them. In I. Cor. viii. 4-13, Paul gives full instructions on this matter. The next command is not to partake of blood, and therefore not of things strangled, because the blood remains in them: to keep from all defilement of the flesh and all sexual impurity.

Is it wrong for Christians occasionally to resort to medicinal remedies when there is a pressing need?

If we fully trust God and are fully surrendered to Him, we shall have no need of medicines, because He has promised to preserve *body*, soul and spirit in perfect soundness (I. Thess. v. 23, 24). The word "entire" in R.V. means "sound, perfect and complete in all its parts" (Greek, *holokleros*). In all sudden emergencies, such as accidents, we should trust in God's immediate guidance and take step by step with the Spirit (I. John ii. 27).

(Continued from page 39).

Wednesday, February 29th. John vi. 28-40.

"I am the bread of life: he that cometh to Me shall never hunger" (verse 35).

Christ is the end of hunger to every one that believeth. And yet I never really know heart hunger until I come to Him. It is knowledge that increases desire, and intensifies the longing for that which it beholds. The hunger of the believing heart is healthy in its effect. It simply means the development of the spiritual capacity for enjoying divine things. My strength increases as my spiritual appetite grows. I become more keen for that which is of God and less anxious for that which is natural and temporal. Blessed soul craving that continually increases the wealth of my spiritual experience and leads me out into the ever enlarging place of power and fruitfulness! I fain would give myself up altogether to Thy glorious sway!

News from Foursquare Gospel Centres

Successful South Wales Campaigns—Steady Progress Everywhere

Mr. Emlyn Jeffreys is at Tamworth, Mr. S. Pinchbeck at Guernsey, and Miss Allan at Watford. Mr. J. T. Bradley is assisting Pastor E. C. W. Boulton at Hull.

Plymouth. This church has been richly blessed by a visit from Principal Percy G. Parker. Truly our Lord owned every meeting, and tokens of His divine presence and favour were graciously granted in them all. The addresses given were full of rich spiritual thought, both instructive and satisfying. We can praise God for salvation of souls, healing of bodies, and for the edification of believers; proving to the end that "Jesus Christ is the same yesterday, to-day, and forever." The thirst for Bible study has been created, and the encouragement which comes from the immediate past has lit up the future with hope and expectancy.

Verwood. A short campaign has been held at Verwood, and God mightily blessed the ministry of Mr. J. R. Moore. The services held at the Village Hall were well attended, many people coming from surrounding villages. Souls were saved, members much strengthened, and a great deal of the former prejudice broken down. We believe fuller results are even yet to be seen. The little Tabernacle was full on Sunday, both afternoon and evening, the greater number being young men. We are a band of people who have proved that God answers prayer. Verwood is a Dorset village 14 miles from Bournemouth. The work commenced here on 16th October, 1926, after the Bournemouth Revival.

Eastwood. Six months ago a small hall that had formerly been used as a young men's club on week-nights and a mission hall during the week-ends, was taken over by Pastor George Kingston to be run on Foursquare Gospel lines. Since then the work has been gradually built up, and souls are being saved and bodies healed. Miss L. Pettengill is in charge.

Hockley. A new branch has recently been opened here, and meetings are held every week. Souls have been saved, and continued prayer is asked for the work in this village.

Ystradgynlais. A successful Christmas Convention was convened at this church by Pastor T. James. Messages which brought much blessing were given by Mr. E. C. Morgan and Miss Thornley, and souls were saved.

Merthyr. On Sunday, 1st January, a revival campaign was commenced at Merthyr by Pastor W. J. Jeffreys, who was assisted later by Pastors W. Roderick and T. James. From the first, God's blessing rested on the meetings in a special way. The hall has been crowded night after night and many have been turned away. Many souls have been saved, among them a whole family: first the father, and then the wife and children followed. A spiritualist of 20 years' standing has surrendered to Christ. Many cases of healing are reported. The campaign is still in progress as we go to press, and a baptismal service is being arranged for the converts.

Barry. Pastor W. Roderick writes: "A revival and healing campaign was conducted by Pastor W. J. Jeffreys, supported by Pastor T. James, at Barry from 12th to 19th December. I had the privilege of joining them for four days. We witnessed great things during the campaign, and the glory of the Lord rested on the services. Twenty souls were saved, among them a Roman Catholic and a spiritualist. A large number of sick were instantaneously healed. In one case a handkerchief was prayed over and directly it was placed on the sick person the power of God fell on him and he was healed of double pneumonia. Hallelujah! He is the very same Jesus."

Wimbledon. The good hand of God is resting upon Wimbledon and the revival fire is still burning in this new centre, where Mr. J. R. Moore is in charge. The gospel is going forth in old-time power with signs following. People are being brought face to face with the claims of the Lord Jesus and the preaching of the Cross is drawing men and women to Him. A branch of Elim Crusaders has been started and there is a fine band of capable young people who are on fire for God. Keen interest is being taken in the open air meetings that are held every Saturday under the leadership of Mr. Page, and God is richly blessing.

In a Ring of Fire

AN ungodly European was once trying to convince a Christian convert in India that his religion was of no use, and that he never would be any the better for it. "What, after all," said the scoffer, "has your Jesus done for you?"

"He has saved me" said the native, with great animation.

"And what is that?" said the European, with an incredulous smile.

"Step with me to the door," was the reply, "and I will show you." So saying, he took him outside, picked up a quantity of dry leaves (of which there were plenty close at hand), and made a large circle of them. He then sought for a worm; and, having found one, he placed it in the centre of the ring. Forthwith he applied a lighted match to the material that surrounded it, the scoffer looking on with no little astonishment. As the heat of the fire approached the poor worm, it began to writhe and to show symptoms of distress, but could not get out of the smouldering ring. The man darted his hand through the smoke, plucked the worm

out of its dangerous position, and placed it on the green grass, out of reach of all danger.

"There," said he, "that is what the blessed Jesus has done for me. I was exposed to the flames of hell—there was no possibility of escape; I was condemned and ready to perish, and He rescued me by dying for my sins, snatching me as a brand from the burning; and He has given me (a poor dying worm) a place near His heart." We need not say the officer was silenced.

Can you thus speak of yourself as *saved* by the death of Jesus? Are you able to say, like the poor native, "He has saved me"? If not, we entreat you, as a sinner, to come now to Jesus, and He will give you rest. Take shelter in His blood, and you will be delivered from the wrath to come.

"When we were yet without strength, in due time Christ died for the ungodly" (Rom. v. 6). "Thou hast in love to my soul delivered it from the pit of corruption" (Isaiah xxxviii. 17). "Ye were as a fire-brand plucked from the burning" (Amos iv. 11).