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The Elim Evangel

FOURSQUARE ON THE WORD OF GOD

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

Vol. VIII.

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No. 4

The Baptism of the Holy Spirit

What?

When?

Where?

By REV. DR. B. C. MILLER (Continued from last issue)

THE BAPTISM OF THE HOLY SPIRIT MAY BECOME THE
COMMON POSSESSION OF EVERY CHILD OF GOD.

PRICKED in their hearts, the Jews listening to that wonderful sermon by Peter on the day of Pentecost said, "What shall we do?" and Peter answered, "Repent ye and be baptised every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Torrey, in his little tract on the Holy Spirit, comments upon this scripture as follows: "Now the promise of this verse, the context proves, is not the promise of our salvation, but the promise of the gift of the Holy Ghost. Peter said to those right before him 'it is for you.' Then he looked over their heads to their immediate descendants 'and for your children,' then he looked down the ages and added, 'And to all them that are afar off, even as many as the Lord our God shall call.' This takes us all in. The baptism of the Holy Ghost is for every saved man."

If you will take that word "promise," used by Peter in this passage under discussion, and follow it throughout the Scriptures where it is used in passages of similar content, you will find that Peter here was referring to the "promise" of the baptism of the Holy Spirit. "And behold I send the promise of My Father upon you, but tarry ye in the city until ye be clothed with power from on high" (Luke xxiv. 49). Jesus in His farewell instructions to the little church said, "wait for the promise of the Father, which," said He "ye heard of Me. Ye shall be baptised in the Holy Spirit not many days hence" (Acts i. 4, 5). "This Jesus which God raised up whereof we are all witnesses; being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, He hath shed forth this, which ye now see and hear" (Acts ii. 32, 33). "Ye were sealed with that Holy Spirit of promise" (Eph. i. 13). It is evident, then, that the direct reference of Peter here is to the baptism of the Holy Spirit which they had just received and which is for all believers in Christ Jesus.

HOW SHALL THIS BAPTISM BE RECEIVED?

JESUS to His disciples just before His ascension said "Tarry ye in the city until ye be clothed with power from on high. But some object. 'That was the disciples, to whom He was speaking.'" It may be admitted that that part of it which refers to the place of tarrying was to the Apostles; but that the command was for all believers of all ages, it seems to me that it is quibbling to deny. It is an evident fact however to anyone familiar with the modern church that it has not been clothed upon by the "promise of the Father." Not by its many efforts of service or activity in His kingdom (and surely, like Martha, it has been busy about many things) has it obtained this blessing. This is confessedly true. *There is one thing certain, that is that the church has discovered no other way than that which Jesus commanded of His first Apostles, for enduement of power. Is it not time to try God's way? We have tried our own way and failed. Why quibble over the manner of receiving it? It is an experience we must obtain if we are ever to be effectual witnesses for Him. But to tarry is not enough. We must pray "Definite prayer" for a "definite blessing" (Luke xi. 13). "If ye then being evil know how to give good gifts unto your children how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"* Torrey, in commenting upon this statement of our Lord, says: "I know the subtle and specious arguments that men have brought forward to shew that it is not right to pray for the Holy Spirit, but against all these I place the statement of Jesus Christ, 'How much more shall your Heavenly Father give the Holy Spirit to them that ask Him?' But not only do we have these words of Christ, we have the experience of I know not how many men. I shall never forget one night in the church in Chicago, when as we waited upon God, about two o'clock in the morning, ministers from different parts of Chicago knelt down and cried to God for the baptism of the Holy Spirit. God in His mercy heard their prayer. . . . Whatever people may argue, I know this, that when men meet God face to face, alone, with a definite cry for a definite blessing, having met the conditions, and believ-



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ing the testimony of God's Word about it, while they pray the Holy Ghost comes upon them."

THE EVIDENCE

HERE, perhaps, I shall differ from some of my brethren who believe in this blessed experience; but it seems to me that the Scriptures are quite as clear upon this point as upon that of the baptism itself. It is quite evident that all the disciples, not the Apostles alone, spoke in tongues on the day of Pentecost. There is no question that this same phenomena was evidenced at the baptism of Cornelius (Acts x. 44-46). Not only did these new disciples speak in tongues; but the record expressly states that *tongues* were the evidence to the Jewish disciples that the Gentiles had received the Holy Spirit. "They were amazed," it is written, "because that on the Gentiles also was poured out the gift of the Holy Spirit. For (that is the reason they knew) they heard them speak with tongues."

When Philip went over to the Samaritans and preached Christ unto them, many believed and were baptised. After this conforming to the command of our Lord on the part of the Samaritans, Peter and John came down and laid their hands upon them, after prayer, and they received the Holy Spirit; and Simon, when he saw that by laying on of hands by the Apostles, the Samaritans received the Holy Spirit, offered money to Peter for the gift that on whomsoever he might lay his hands they might receive the Holy Spirit also. Now what was the evidence that attracted Simon? How did he know that the Samaritans had received the Holy Spirit? What did he see or hear? What particular demonstration did he witness? There was, evidently, something that marked in a very striking way the outpouring of the Spirit on those Samaritans. What was it? Peter had declared of the household of Cornelius in giving an account of their experience to the church at Jerusalem that "the Holy Spirit fell on them as on us at the beginning," that is, as at Pentecost (Acts xi 15, 16), and that he had witnessed in this outpouring of the Spirit, the baptism of the Spirit as Jesus had promised.

NOW, if speaking in tongues was the evidence of the baptism of the Holy Spirit to the Apostles at Caesarea, are we not warranted in concluding that tongues were the evidence at Samaria also, else how did the Apostles know that these Samaritans had received the Holy Spirit? Is it not a logical inference that they did speak in tongues? The Homiletic Commentary, in its comments upon the action of Simon says "it was most likely through hearing the baptised speak in tongues." Hackett on Acts: "Among these (endowments conferred upon them) may have been the gift of tongues." so I say again, that the logical conclusion is that the Samaritans *did speak*

in tongues. In Acts ix 17, we have recorded the statement of the evident baptism in the Holy Spirit of Paul himself. Someone in writing of this experience of the Apostle as recorded here, says "no tongues." But how did he know there were no tongues. The Holy Spirit does not say there were no tongues. A man must be omniscient, indeed, to discern this fact (?) where the Scriptures themselves are silent. A natural inference here as in Acts viii 17, is that there were tongues because the Apostle himself positively states in his letter to the Corinthian church that he did speak in tongues "more than they they all" (I. Cor. xiv. 18)

Now, it is clear from all these Scriptures, that there was some immediate evidence by which those present could determine whether the baptism of the Spirit was given. It is also evident that they did not wait long enough for the fruit of the Spirit to manifest itself before being assured of the fact. They did not wait for weeks or years to determine they knew then. How?

WHO IS TO SAY THAT THE SAME EVIDENCE DOES NOT STILL FOLLOW THE BAPTISM?

TO argue that Jesus in His promise to the disciples that those who believed should speak in new tongues was referring to the new language of the child of God upon his adoption into the household of faith, is wholly gratuitous and unwarranted by the context. Jesus is here speaking of extraordinary phenomena that should follow "them that believe." Miracles—casting out demons, taking up of serpents, drinking deadly poison without hurt, healing the sick. Without question, in referring to signs "that shall follow them that believe," he is promising extraordinary phenomena as evidence of their discipleship. Surely no one can honestly claim that the conversion of the newly redeemed child of God is to be classified under head of miraculous phenomena!

Now turn to Acts xix 6, "And when the Apostle laid hands upon them, the Holy Spirit came upon them and they spake with tongues and prophesied." Here tongues are one of the evidences, at least, of the baptism of the Holy Spirit having been received by these Ephesian believers. But some object and say, "At least, tongues were not always the evidence of the Baptism; this is clear from the statement of Paul in I Cor. xii 30. His question here, 'Do all speak with tongues?' is equivalent to the statement that not all speak in tongues."

But if you will study carefully this chapter, you will see that Paul is here speaking of *gifts* of the Spirit. All believers do have faith, but not all believers have the *gift* of faith. All have knowledge, but not all have the *gift* of knowledge. So with tongues. If the reader will carefully note the instances where the baptism of the Holy Spirit was received by the early disciples, he will find in every case



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where tongues are mentioned as the evidence, that it is clear that *all* who received the baptism *did* speak in tongues. On the day of Pentecost, in the household of Cornelius, at Ephesus, and the writer believes at Samaria also, it is evident that the same phenomenon was manifest in all. The writer personally knows many people who received the baptism of the Holy Spirit, and who at the time did speak in tongues "as the Spirit gave them utterance," clearly and unmistakably, and yet who have never spoken in tongues since.

LET US BE CAREFUL OF OUR TERMINOLOGY

WE should be careful to distinguish between the "fillings" and "anointings," and the "baptism," of the Holy Spirit. One writer cites a number of instances as evidence that tongues do not necessarily accompany the baptism of the Holy Spirit, in most of which he confuses "filling" with the Spirit and "regeneration" by the Spirit and "rejoicing" in the Spirit and "full" of the Spirit and "signified" by the Spirit and "prophesying," (Paul expressly puts prophesying *over against* tongues in I. Cor. xiv.), with the "baptism" of the Spirit. Here is a confusion of terms that makes a confusion of thought and of conclusion inevitable.

The Bible does *not* teach, nor do any of the exponents of the doctrine of the baptism of the Holy Spirit, with whom the writer is familiar, claim that it teaches, that every time one is filled with the Spirit, or is full of the Spirit, or prophesies in the Spirit, he will speak in tongues, but that tongues are, and were to the Apostles, an *immediate* sign of the baptism of the Spirit; and that there are some who have received the gift of tongues and who, under the anointing of the Spirit, do often so speak now as they did in the early church.

Stephen, Philip and Barnabas have been cited as evidence of disciples, who, filled with the Spirit, did not speak in tongues. However, Bible students, I believe, will not disagree with me when I say that it is highly probable that Stephen and Philip, if not Barnabas, also, were members of the little band who tarried in the Upper Room. If they were, then the objection is without point, for it is certain that all who tarried did speak in tongues.

ANOTHER objection often brought against the speaking in tongues is, "Did not Paul say he would rather speak five words with his understanding than ten thousand in tongues?" Yes, unless they be interpreted; but did he not say also in the verse next before the one just quoted, (I. Cor. xiv. 18), that he thanked God that he spoke in tongues *more than they all*? And in the same chapter in the 5th verse, "Now, I would have you all speak in tongues?" Notice, he says in the church he would rather speak

five words with his understanding that he might instruct others also. The American missionary speaking to the Chinese would better speak five words in Chinese than ten thousand in English that he might instruct them. However that would not forbid him speaking in English on occasions. He is thankful for the English tongue, but it is useless in trying to instruct a body of Chinese who know no language but their own. The preacher who would address his congregation in tongues, if he were unable to interpret, (and I have never heard of one who attempted it, except it might have been the reason for Paul's admonition and instruction to the Corinthians upon this matter) would be justified in saying that he was "mad."

SHALL TONGUES CEASE?

I RECENTLY heard a minister quote the words of the Apostle in I. Cor. xiii. 8. "Whether there be tongues, they shall cease" in defence of the contention that tongues had ceased, and were no longer to be expected in the church of this age. But a little further reading of the chapter will shew that the Apostle was not speaking of this present world. When shall tongues cease? When that which is perfect comes—when we shall see face to face—when we shall know fully even as we are fully known (I. Cor. xiii. 10-12), and when shall that be? *Not* while we are in the flesh, at least.

A CRITICISM ANSWERED.

TO the criticism that the phenomena of the baptism of the Spirit and tongues are due to the influence of hypnotic suggestion, the answer is, First, the same criticism may with equal validity be brought against the experience of the early disciples. If the latter phenomena are due to hypnotic influence, so were the former. Both must stand or fall together here.

Second, the one who makes this criticism is ignorant of the laws of hypnotism, the phenomena of this movement, or of both. Anyone familiar with the laws of hypnotism and the experiences of those seeking the baptism in the Holy Spirit can but be impressed with the utter *unsimilarity* of the methods employed, as well as the results obtained. The hypnotist who is familiar with the tarrying meeting to-day is as conscious of this fact as was Simon of old.

A PLEA.

BRETHREN beloved of the ministry, there are thousands of men and women in all walks of life who are claiming to have received the baptism of the Holy Spirit and who do speak in tongues, and their number is daily growing larger. You will find them among most cultured people of your audience and of the ministry. They have received a definite and precious experience after that they believed; and that



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experience, like the experience of Charles G. Finney, and many other great leaders of the past, is not to be discounted or ridiculed or argued away. In the church of which I am pastor, which is typical in this regard of every church from which I have heard where this movement has gone, those who have accepted the experience of the baptism embrace many of the most spiritual and cultured members of the congregation. The tide is rising every day. People are hungry and they *will be fed*. The common people, as of old, hear it gladly, as do also others. Multitudes are thronging the churches where the message is being preached. We have welcomed ministers and leading members of churches from long distances who have heard and come and seen, and who have gone away after having received of the experience themselves, and are now personally telling it to others. Not *all* these people are fools or liars or hypocrites, neither can they all be mistaken. If this is of God, it will not be talked down, nor ridiculed off the stage. And if I can read my Bible, to any profit and if I have any discernment of the Spirit, *it is of God!* Without exception, where this movement has entered, offerings have increased, worldliness has decreased, the spiritual life of the church has been greatly deepened, and unusual results have been reaped in the salvation of souls. Surely these are the tests of the presence and blessing of the Spirit of God. Shall we put ourselves against any such evidence of the manifest approval of God Himself?

A FINAL WORD.

TH**ERE** are people in the church of which I am pastor who say they have the baptism of the Spirit and who speak in tongues. We have people in this church who say they have the baptism of the Spirit who do not speak in tongues. There is nothing ever said about tarrying for an experience or any sort of manifestation in our midst, but everyone is urged to wait upon the Lord until he be endued with power by the Holy Spirit. Every individual is left to determine for himself whether God has given him the baptism or not. A surrendered life and a waiting before God is all that is required of him who tarryes. I do not remember ever having asked anyone whether he spoke in tongues. In this little article, I have stressed what I believe to be the teaching of the Word of God upon this question, but I am willing to allow each individual to settle the matter for himself. I believe it is between him and God. I have seen perhaps one hundred and fifty in this church who claim to have received the baptism of the Spirit and whom I have heard speak in tongues. Others, a few, have claimed to have received it and have not spoken in tongues. I can only say to every person seeking this experience: "Be sure that you have *all* that God has for you." The time is short, the labour is great, the workers are few. God knows that none of us are as close to Him as we ought to be, and none have succeeded as we might. We all stand in too much need of the patience of our Master, not to be willing to manifest a bit of it toward our brother.—*The Overcomer*

The Master of My Boat

By JOSEPH ADDISON RICHARDS

I owned a little boat a while ago
And sailed a morning sea without a fear
And whither any breeze might fairly blow
I'd steer the little craft afar or near

Mine was the boat,
And mine the air,
And mine the sea,
Not mine, a care

My boat became my place of nightly toil
I sailed at sunset to the fishing ground,
At morn the boat was freighted with the spoil
That my all-conquering work and skill had found

Mine was the boat,
And mine the net,
And mine the skill
And power to get.

One day there passed along the silent shore,
While I my net was casting in the sea,
A man, who spoke as never man before;
I followed Him,—new life began in me.

Mine was the boat,
But His, the voice,
And His the call,
Yet mine, the choice.

Ah, 'twas a fearful night out on the Lake,
And all my skill availed not at the helm,
Till Him asleep I waken, crying, "Take,
Take Thou command, lest waters overwhelm!"

His was the boat,
And His the sea,
And His the peace
O'er all and me.

Once from His boat He taught the curious throng,
Then bade me let down nets out in the sea,
I murmured, but obeyed, nor was it long
Before the catch amazed and humbled me.

His was the boat,
And His the skill,
And His the catch,
And His, my will.

Pastor George Jeffreys at Rochester 56

UNINVITED, unexpected by a living soul here, came Pastor Jeffreys and his party of youthful workers to our Cathedral City. As we heard afterwards, they had two weeks to spare between standing engagements.

The message of the Foursquare Gospel was entirely new. We had never heard that Jesus Christ was confirming His Word with signs and wonders in this age.

As the services proceeded, we not only heard, but saw with our eyes the wonderful works of God. Many of us were attracted to the meetings like those of old whom John so frequently speaks of in his Gospel, viz. those who came because of the miracles which Jesus did.

Admittedly this brought us, but something more wonderful than physical healings held us, that was the Word of God ministered in Holy Ghost power. Did we not feel like those captivated by the teaching of the Christ, viz. that this stranger, called Jeffreys, spake as one having authority, and not as the average preacher?

The secret of the Pastor's forcefulness and power became obvious in the course of an address—he believes the Bible and knows it, and preaches it without "window dressing." Not only were many Christians of experience revived and enlightened, but many who, on their own confession, became for the first time, actual possessors of what they professed.

Then last, but not least, the lost were saved in good old-fashioned style about two hundred and fifty public professions being made.

Life has become something fuller, deeper, and grander to hundreds in the district. Praise be to God, whose grace hath brought such a glorious full and free salvation.

—BY ONE WHO WAS GREATLY BLESSED

* * *

The following is from the CHATHAM OBSERVER —

HEALING CAMPAIGN,

Revival Services at Rochester.

LAST FEW DAYS OF PASTOR GEORGE JEFFREYS' VISIT

"Had I gone to scoff, I should have stayed to pray." How many have voiced those words during the revival and healing campaign which is being conducted by Pastor George Jeffreys, of the Elim Pentecostal Alliance, at the New Corn Exchange, Rochester. The campaign, as at present arranged will come to a close on Wednesday next.

A representative of *The Observer*, who has attended a number of the meetings and healing services, was struck by the attitude of a section of the congregations who were attending the meetings for the first time. Perhaps it would be uncharitable to say that curiosity was the driving force of

many, but from the lips of some the writer has heard such remarks as "What sort of a man is this Pastor Jeffreys—is he a doctor or has anyone been healed?" Some enter the Corn Exchange quite boldly, others quite unobtrusively. Some make their way to the front of the hall, others prefer to sit at the back. The singing of the well-known Moody and Sankey hymns usually starts the services. At first the singing is rather stiff, but under the influence of Mr Darragh, a member of Pastor Jeffreys' staff, enthusiasm is shown later, until one and all really sing with vigour the hymns which still breathe the spirit of the old revivalists.

Pastor Jeffreys enters the hall and makes his way to the platform almost unnoticed. The singing stops, prayers are offered, and the people settle down to listen. Pastor Jeffreys rises from his seat, and after a few appropriate words, smilingly given, he puts everyone at their ease. Then a word or two of explanation concerning the campaign—then the address, forcefully but simply delivered, with a wealth of gesture and action which pleases everyone. There is a solemn silence while the speaker leads his hearers step by step along the road, as it were. If the form of service itself does not appeal, one is surely impressed by the wonderful oratory of the speaker.

REMARKABLE CURES EFFECTED

On Wednesday afternoon, at the healing service, many people who looked apparently normal in health "went to the front of the platform where the pastor stood, and told him their tales of woe. Then followed many who were crippled. Each one was anointed with oil in turn, and Pastor Jeffreys prayed for each. Many in the audience were to be seen deep in prayer, and during the hush, the earnest words of the pastor could be heard.

At the conclusion of the service numerous testimonies as to their complete healing were given. *The Observer* representative interviewed some of these. One lady (Mrs Barnes, of Cuxton Road, Strood) told him that she had suffered from heart trouble for over 20 years. On January 12th she attended a healing service, and from that hour she had improved. She felt the power go through her. Several friends readily testified as to the improvement in Mrs Barnes' health, and she seemed to be a new woman.

Sufferers came from far and near to be present at the services. One woman (Mrs S Britton, of Southend) travelled to Rochester the previous week in order to have "a healing." Her husband told our representative on Wednesday that she had suffered from various internal complaints for the long period of 24 years. She had undergone two operations, but apparently got worse. Last Sunday afternoon she attended the service and was anointed. In the early hours of Wednesday morning she states, she felt the power go through her, and now feels a new woman. The meetings, as will be seen from our advertisement columns, are to be held every day, concluding on Wednesday next.



PASTOR GEORGE JEFFREYS

If you are not pleased with the Elim Evangel, write and tell us

If it pleases you, shew it to your friends, and get them to subscribe.

Good News According to Matthew

By JAMES SALTER (*Congo Evangelistic Mission*).

CHAPTER XIII

THE SEVEN PARABLES (*Continued*).

III. THE PARABLE OF THE MUSTARD SEED.

THERE is a great measure of harmony among expositors in the interpretation of the first two parables but we meet with much divergence of opinion relative to the remaining five. The third parable is a kind of a parting of the ways and many and varied are the numerous explanations of the Parable of the Mustard Seed. Let us not forget, however, that truth is many-sided, and many if not all of these expositions have something of truth to offer. Nevertheless we feel that each parable has a special phase of truth to convey, and it is in pursuit of this that we proceed with our study.

"The kingdom of the heavens is like to a grain of mustard seed which a man took, and sowed in his field which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

MANY of the symbols found in this parable are not original. We have met with them in the previous parables: e.g., a man a sower: seed field: birds of the air. This parable gives us a picture of the least of all seeds, not only growing to be the greatest among herbs, but becoming a tree sufficiently large for the birds of the air to roost or nest in. Apparently it is a picture of great growth by inherent vitality, and immediately we are led to think of the smallness of the gospel and the kingdom in their beginnings. We see the seed cradled in a stable, coming to His own who received Him not, living in a world which He made, yet it knew Him not; met with the scornful taunt "Can any good thing come out of Nazareth?" "despised and rejected of men"; swept off the earth as a malefactor, dying on a felon's cross, buried in a borrowed tomb; yet rising to be seen of above 500 brethren at one time.

The growth of the seed is seen in the 500 quickly becoming 5,000, the messengers filling Jerusalem with this doctrine, and being accused of turning the world upside down, and before the close of the Apostolic age the message had spread into all the then known world. Just as the crying baby (Moses) rescued from the waters of the Nile was to be Egypt's destroyer and Israel's deliverer, so the insignificant babe of Bethlehem, and the despised man of Nazareth, has given birth to a religion which has changed time and revolutionised history.

Now all this is very true, but it is not, we feel the message of this parable.

LET us follow the parable in detail. We know the man who sowed the seed is the Son of Man we know the field is the world: and we know that the birds are typical of evil powers. Christ has interpreted these for us in this chapter. Thus far our way is clear. What is the gram of mustard seed? and how in growth does it do the unnatural thing of passing from a herb to a tree? Five times mustard seed is mentioned in the New Testament. Three times in reference to this parable, and twice as "faith as a grain of mustard seed." We feel sure of our ground in taking the mustard seed as a type of one phase of the gospel. *the faith of the gospel*. The mustard seed speaks of smallness, savour and simplicity. The faith of the gospel is condensed to "Believe only"; it is a savour of life unto life, and its simplicity is a stumbling-block to many. Paul gives us this faith of the gospel in its simplicity, smallness and savour in I Cor. xv. 3-5---

"For I delivered unto you first of all that which I also received how that Christ died for our sins according to the scriptures and that He was buried, and that He rose again according to the Scriptures and that He was seen of Cephas, and then of the twelve," etc. To this gospel we read in Acts ii. three thousand yielded in one day.

The mustard element in this gospel is seen in the judgments upon Ananias and Sapphira; in the denunciation of Simon, and in the judgment upon Elymas, etc. (Acts v. 8 and 13). Of the company who had embraced this mustard seed gospel we read "And of the rest durst no man join himself to them" (Acts v. 13).

With this scripture in our mind we return to the mustard tree. Now in the face of all that has been written and said on the subject, we make bold to write that such a thing as a **MUSTARD TREE** is both abnormal and unnatural. Plainly it is a **hybrid**. Nature never crosses. Wherever you see a hybrid, it is proof positive that man has been tampering with nature's course. Here then we have *someone other than God who has been adding*. And right here we locate the parable's point. *Addition not by God, unnatural development, and a monstrosity*. Thus, room has been made for the birds of the air, which the Lord Jesus likens to Satan or the Devil.

FOR over two hundred years the gospel was kept tolerably pure. Much persecution kept its ranks from becoming too crowded, but it kept them solid. The founder of this hybrid gospel and its subsequent organisation was Constantine the so-called first Christian emperor. Professing conversion he was allowed to rule the councils of Christian bishops. His

fairest biographers make him out to be a mixture of pagan and Christian. The church which gladly bled rather than yield to a Diocletian was allured and snared by the profession of a Constantine. Eusebius, to whom Constantine was nothing but a hero, says that in those days hypocrisy was indescribable. One of the bishop's at the emperor's court is recorded as having congratulated "Constantine as constituted by God the ruler over all in the present world, and destined to reign with the Son of God in the world to come."

This tree represents a corrupted gospel, corrupted Christianity, organised religion Babel, patronising God, while trying to get to heaven without His help—Godless and bloodless, Mystery Babylon, Mother of harlots and abominations. The branches typify the now over 1,600 sects all claiming to be Christian, and the whole eagerly watched and preyed upon by diabolical agencies. It represents the distortion of the "sect everywhere spoken against" (Acts xxviii. 22), into the fashionable religion of Emperors; popery, paving the way for the setting up of Satan's seat (birds in branches); the twisting of simple ordinances into soul-saving sacraments, e.g., Baptism and the Lord's Supper, etc. Instead of its messengers wandering in goat skins and being accounted as the filth and offscouring of the earth, they revel in wealth and live in palaces. It is recorded of Christ, that He was born in a manger, because there was "no room in the inn"; also we read that "the Son of Man hath not where to lay His head"; but the one who claims to be His representative on earth to-day has a dwelling of over 11,000 rooms, containing the world's richest and rarest works of art, and many of these rooms would house the population of a decent sized village.

LECKY, the historian, says. "There can be little doubt that for nearly two hundred years after its establishment in Europe, the Christian community exhibited a moral purity which, if it has been equalled, has never been surpassed. In the first two centuries of the Christian church the moral elevation was extremely high. In the century before Constantine a marked depression was already manifest. The two centuries after Constantine are universally represented by the Fathers as a period of general and scandalous vice. He shews that the very period during which catholicism was so supreme was one of the most contemptible in history. The new Byzantine Empire, founded by Constantine the first Christian Emperor, an empire which derived all its ethics from Roman Catholic sources and continued for about 1,100 years, he characterises as the most base and despicable form that civilisation has yet assumed. "It was an age of treachery. its vices were the vices of men who had ceased to be brave without learning to be virtuous. Its history is a long monotonous story of the intrigues of priests, eunuchs, women; of poisonings, of con-

spiracies, of uniform ingratitude, of perpetual fratricide," etc., etc.

This is Constantine's improvement on God's herb. No thoughtful person, with open mind can look at the simple, spiritual religion of the New Testament, so little burdened with ceremonial trappings, so full of buoyant life and aggressive energy, so free, so expansive, and then contemplate the elaborate system of rigid sacerdotalism into which it was afterward transformed, and perceive that in being modified, it was losing much of its early virtues as a regenerative and reforming power in society, without being impressed and saddened with the contrast. Even Renan, speaking of this mustard tree growth, describes it as "*the most profound transformation in history*"

Summing up we may say that this parable is a picture in prophecy of the herb mustard, being tampered with by man, until the hybrid "Christendom" is the result. Out of this comes Popery, Priestcraft, purgatory, penance, systematised sectarianism, and organised religion, which is and ever has been the avowed enemy of God. Claiming to be the bride of Christ, but labelled by God "Babylon, the habitation of demons and the hold of every foul spirit and a cage of every unclean and hateful bird" (Rev. xviii. 2). Let the child of God hear the word of the Lord "Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues" (Rev. xviii. 4)

Spiritual Atmospheres

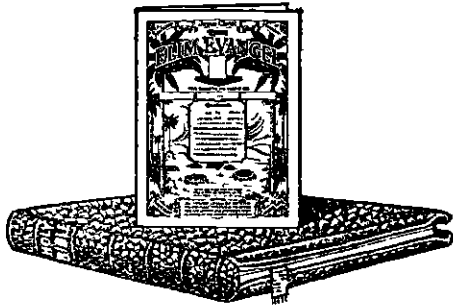
By A. B. SIMPSON.

SPIRITUAL atmospheres are as important for the development of spiritual character and the bearing of spiritual fruit, as the genial spring is essential to the budding and blossoming of the flowers and the growth of vegetation in the orchard, the garden, and the field.

There are some Christians who live at the North Pole, and their frigid zone is not favourable to the growth of the delicate plants of faith, love and joy. Others dwell in the zone of storms and cyclones, and they have not sufficient rest to bring forth fruit to perfection. Others again live so near to the furnace fires and flues that they are always inhaling coal gas, brimstone, and smoke; and they are so conscious of evil and the evil one that they become in a measure obsessed by the fear of evil, and develop what one has happily called "a demon consciousness" rather than a God consciousness.

But there are some who dwell in the summer-land of love, and the sweet atmosphere of the peace of God that passeth all understanding, and for them the desert blossoms as the rose, and the air is sweet with the breath of heaven. "Live in my love," said the Master. Let us find our home in the heart of God and the atmosphere of the heavenlies.

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

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The Cross

TO the Cross of Christ all past ages looked forward Through the blood of His Cross all present blessings are made possible. To the Cross of Christ all eternity will look back. The Cross is the central figure in God's great dispensational plan of the ages In it we find all the basic principles on which all our hopes repose The Eternal purpose of an Eternal Father through an Eternal Son and Eternal Spirit, find the highest expression of infinite love, wisdom and goodness here

All the flocks that were slain on the plains of Bethlehem, the rivers of blood that flowed, the sacrificial offerings, the divers washings and the carnal ordinances, all combined to point forward to that tragic, epoch-making event The universe itself with all of its incidental arrangements was but the stage erected for the carrying out of a drama in which the

Cross was the central act. The blackness and darkness which enshrouded Mount Sinai when God's holy law was given, served as the satin background, while the Pentecostal effusion radiating from one hundred and twenty of heaven's electric globes in the upper room, cast their beaming light upon the glorious act The switch button controlling the sun was turned in heaven by an Eternal Creator's hand,—and darkness covered the earth

The spectators, as they "sat down and watched Him there," were startled by what was supposed to be an earthquake shock. Rocks were rent, graves were opened, saints who slept in the dust were summoned to witness the scene A footman comes with all haste to announce that the veil of the temple which separated the Most Holy Place had been rent in twain from top to bottom And while three worlds look on in awe, there came the announcement that "IT IS FINISHED" The curtain is dropped in preparation for the next act

Three days have elapsed, the Sanhedrin have met in Council, The Priests and Elders have held a consultation The disciples and saints have held a prayer meeting; hell went on a rampage of jubilee, Roman soldiers guard the sealed tomb, while heaven waits in silence

The curtain is lifted again and the Triumphant Emancipator leaped forth from Joseph's tomb with a victorious shout of "ALL HAIL" The attitude of three worlds is immediately changed Consternation and chagrin run riot throughout all the infernal regions Heaven holds a Jubilee The drooping heads of the disciples are lifted in hope

The Cross has now become an eternal fact in the economy of God for man's redemption The gulf has been spanned The gates of heaven opened Death, hell and the grave are now subservient to Calvary's Victor, who is destined to reign, subdue, and put everything under His triumphant, glorious feet

"He made peace through the Blood of His Cross" "We who were far off are made nigh by the Blood of the Cross" There is no separating veil now existing between the child of God and the Most Holy Place We may now enter with boldness Priestly prerogatives are inherent in the saints as a result of the Cross.

TO OUR READERS

In accordance with our policy of providing more space in the Elim Evangel for helpful articles and sermons, we have decided to print the news from the Elim centres, and occasionally the Gospel article, in smaller type, commencing with this issue

A Deformed Prince

An Address by PASTOR R TWEED (*Elim Evangelistic Band*)

(*Read II Samuel iv 4 and ix*)

“**A** DEFORMED Prince” is the subject of my message to-night. In reading these verses, perhaps some of you do not grasp the meaning of the words. There are many narratives in the Old Testament which seem to be uninteresting to the superficial reader of the Word of God. They may not seem interesting to us at first but on taking a second or third glance, light will begin to beam upon the sacred page, and something will cause you to realise that there is a deeper meaning in the passages than at first you thought there was.

In this chapter before us, a person comes on the scene whose name is Mephibosheth. Very little is said about him, but I believe that he is a real type of the sinner in many aspects. There are many things in which he typifies the sinner. He is a type of the sinner in the first place in that his deformity was the result of a fall. In chapter iv, verse 4, we read: “And Jonathan, Saul’s son, had a son that was lame on his feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled; and it came to pass as she made haste to flee, that he fell and became lame.”

HIS deformity was the result of a fall. A dreadful war had taken place among the people of Israel, and, as in other wars, there were some awful calamities—some terrible disasters as the result of the war that had taken place. Saul and Jonathan had been slain. During the time of the war the nurse took this little prince in her arms and she fled to Jezreel, thinking to escape the archers, and destruction from the hand of the enemy. On the way the little boy fell from her arms, and as a result he became a cripple, and remained so throughout the rest of his days.

I believe if we would just allow our minds to wander back to the Garden of Eden, in the second chapter of Genesis, we should see a picture of a prince walking with God in that Garden. His name was Adam, and he enjoyed sweet fellowship and communion with God. Day by day he walked with God until one day he fell; and alas, what do we find? Instead of his being able to walk with God he hides himself from His presence. Why? Because the moment that he sinned he became conscious that something had happened. What really took place when Adam fell?

His whole life was blighted and his future hope and prospects of joy and gladness in the presence of God vanished, and so he thought the best thing he could do would be to hide himself.

AND it has been so with every man and woman since the fall of Adam, they have been crippled by sin, disease, and death, and marred to such an extent that they are beyond repair as far as human means are concerned. There are some here to-night, and you know that your life is crippled; you know that you cannot repair that which has been broken; you cannot straighten that which is crooked. Your life has been a failure, the past is black; and as far as you can see there is no hope. All the human race has been crippled by sin. “Therefore, as by one man sin entered into the world, and death by sin, so death passed upon all men, for that all have sinned.”

The next place we find Mephibosheth in is where there was no real happiness nor prospect of satisfaction—down in Lo-Debar—a place without pasture, and, beloved friends, that is where we find the human race to-day—all who are outside the Lord Jesus Christ. Try as they may, they cannot find satisfaction in the world. Many of you to-night who are saved, once tried to find satisfaction at the broken cisterns of the world, but as you stooped to drink, the waters fled. You tried many things, but beloved, I

want to tell you, try everything, and in the end you will be dissatisfied. Adam could never have real satisfaction in his fallen condition—not until God provided a remedy for him to have his communion restored, and the crooked made straight.

IT is the same to-day, it is only when the crooked is made straight, and your life is absolutely changed, that you can get satisfaction. There are many in this world to-day running hither and thither in the pursuit of satisfaction. Some try education. Try it if you can, it won’t satisfy the longing desire of your heart, however much you may have of it. Others try travelling, visiting all the great places of the world. But let me tell you scenery can never satisfy you. Look at the Victoria Falls in South Africa and stand there for days gazing at that beautiful scene, there you may be occupied with that glorious sight to such an extent as to be lost to



PASTOR R TWEED



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everything else. Come away from the scene and there still lies in your bosom that feeling of dissatisfaction that even scenery cannot remove. We like to see great sights, and scenery does really interest most of us, but it cannot satisfy the longing desire of the heart. And then there are others who think that drinking whisky will satisfy them, and they drink until their whole life is dissipated, and ultimately they find themselves in the grip of its horrible power, dragged down to shame and destruction and ruin. But even then there is a craving in the heart for something that the world or the public house cannot give. Man, if you have been tampering with that sin, and if you are addicted to drink, there is a Christ that can set you free. If you realise that you are bound by that power and you want to be freed, Christ alone can do it. Miserable and dejected and wishing to die, sin brings men down into the gutter, makes them put a knife into their breast, makes them destroy and take the lives of others—it cannot satisfy. Solomon tried everything under the Heavens and summed it up in a few words—"All is vanity and vexation of spirit."

THERE was a woman who had tried the world, but one day, not thinking that anything extraordinary would take place, she went out with her waterpot. Perhaps she was meditating on the failure of her past life, which had been blighted and ruined by sin. As she made her way to the well for water, she saw a Stranger—the most extraordinary person she had ever seen. There was a calm, serene look upon His face, and as she looked upon Him she felt there was something extraordinary about Him, and I tell you she had assuredly come into contact with an Extraordinary Christ. He began to read her heart and tell her all her past. "Lord, you have been speaking of water, give me this water," and when Jesus had fully dealt with the sin question He did give her the Living Water.

But there must be separation from the world, there must be separation from sin before Christ can give you that real, lasting satisfaction. Thank God, as soon as you throw down the arms of rebellion He will take up the reins of government and will deliver you; He is the Emancipator of all who are willing to lay themselves down at His feet.

Mephibosheth was down in Lo-Debar, unable to do anything for himself—a cripple living on the charity of others, hoping for a better time to come, but no hope for him so far, as he himself was concerned—that is where we find him.

IN the third place he was loved and sought after by David, the King of Israel. Whilst he was meditating upon his hopeless state, and whilst he was contemplating what would happen in the days to come as he grew older, there came a messenger to

him who told him that King David who sat upon the Throne of Israel was enquiring after him. David in his great big heart of love made a covenant with Jonathan, his son, that he would shew kindness and mercy to his seed. Beloved, isn't that like God? God the Father made a covenant with Jesus Christ, His Son, that he would shew mercy to sinners for His sake. Glory to God, even though you are not thinking about Him, He is planning for your good day by day. You go on heedless and careless of the voice of God, but nevertheless He is planning for you. You remember that day when you were almost knocked into eternity by that bus, you remember when you were almost hurled into the darkness of an awful abyss—some mysterious Power saved your life, you gave a sigh of relief and said, "That was a narrow escape!" Yes, it was God's love, otherwise you would have been in hell long ago. Oh, everyone of us might have been in hell but for God's love!

"IS there not yet any of the house of Saul that I may shew the kindness of God unto him?" After the war and all its calamities, David in his big heart of love said, "Is there yet any—" Yes, there was a helpless cripple, he would go for him. "Tell him I want him, bring him to me", and God hath sent us a message of love and light and power. No matter how far down in sin you are, no matter how deformed, how crippled, God says "Bring him to Me". Some people look at the down-and-outs and say, "No good, can't do anything with him, he is too far gone". Let me tell you, there was never a sinner outside of hell that God could not save. The only man God cannot save is he who is not willing to be saved. No matter what kind of lie you have been living; your past may be black, my brother and sister, it is too black for you to remedy it; you cannot take out one of the dark stains. You owe God a debt you can never repay. You can patch up your life, but you can never make it new again. You cannot do anything, and you say, "Oh, I wish I were a better man, a better woman. Mephibosheth could not do anything for himself, but there was one thing he could do, he could give his consent to go to David, and when he went to David, he humbled himself and said, "What is thy servant that thou shouldst look upon such a dead dog as I am?" But David did not talk about the past, he shewed compassion, and God wants to draw confession from your lips; if He can only get you on your knees low enough then He will be able to lift you. The trouble is God cannot get you down, you are too big in your own estimation and you say, "I could never give up that or the other, or my friends would laugh at me." You are not afraid of their ridicule, are you? You are not such a coward that you would turn your back upon God? My man,



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have the courage of your convictions and say, "Yes, I will be saved to-night."

LISTEN, if God gets you on your knees in the enquiry room, all hell will not hinder you from getting saved. If God gets a confession from your heart to-night, all the powers of hell will not bind you. Thank God, the mighty power of the Living, Omnipotent Christ will break the fetters of sin and set you free. I like the words of the poet "He breaks the power of cancelled sin." You can hear the rattle of the chains of the prisoners as they go free. There are prisoners in this meeting, but thank God, many who were bound are now free—set free by the mighty power of God. "Is there yet any?" "Go and fetch him."

Mephibosheth did not sit down and say, "Look at my feet, I could never ride in a chariot—I am too bad, too far gone, don't trouble about me." He did not do that. He went to David and he fell down and poured out his heart, and friends, if you will come to God like that, He will accept you. Jesus said, "All that the Father giveth to Me shall come to Me, and him that cometh unto Me I will in no wise cast out." There is a promise in Heb vii. 25 which reads: "Wherefore He is able also to save them to the uttermost that come unto God by Him"; and when you come, God is able to save you to the uttermost. Every chain of sin will be broken; you have not got to revolutionise your life, all you have to do is to come to Him by faith—just exercise that and say, "Lord, here I am, if you don't save me I will have to go to hell." God says "You will never go to hell as long as I am on the Throne." God will forgive you for Christ's sake. Would you not like to come? I beseech you, "Be ye reconciled to God."

IN the next place we find Mephibosheth, after his confession, is exalted to the place of honour. That is what God does with the sinner. Hallelujah! He makes the home that was a hell a heaven; He turns it into a Bethel. Men who have been notorious drunkards and swearers and who have broken the hearts of their wives and destroyed their furniture under the influence of that awful power—really good men at heart and whom when sober would do anything to help, but who under the evil power would go to the other extreme—have been transformed by the power of the Lord Jesus Christ.

Man, God knows how many hearts you have broken, and whose heart you may yet break if you don't turn; you may come to a suicide's grave, you may die by the suicide's hand and go to a premature grave. Think of the future, and think of what God can do for you. Give Him the chance: He will make such a change that will surprise the neighbourhood;

he will astonish the community. "Something has happened," people will say, "he used to curse and swear, but he is not like that now," and as they listen at the keyhole they will hear the sound of prayer. Well, what has happened to that man? Something has happened! Jesus has come into the man's heart and he has been set free. Yes, thank God, I believe that when salvation reaches a man's heart, it changes everything.

IT makes a man honorable; it does many things for him; he can go out in a new suit of clothes. Yes, and religious men can be so changed that they can shout "Hallelujah," and one of the hardest things I know of is to get a man who has been brought up in a normal Christian experience to praise the Lord. The man's life is changed. There is such a change that the man has an "Amen Corner." Listen to what God says: "I am He that blot out your transgressions—I will never remember your past; you will sit at my table and eat bread continually." Don't you begin to plan and scheme, everything will be provided for you. Everything is provided on God's table. God will satisfy you if you will come to-night. The Devil tells you what you will lose; he never tells you what you will gain. Then Mephibosheth came to David, he sat at the table and David provided everything that was necessary for his present and future welfare and said: "Sit there!" He was secure. You say, "I can never keep it." If you yield your will to God there is not a power on earth that will separate you from the love of Christ. Paul said, "I am persuaded that neither life nor death . . ."

THERE was security and safety for Mephibosheth. Then the deformity which befell him as the result of the fall was hidden from view. He may have been a beautiful person in every other respect; he may have had a beautiful appearance, but we are told that he was lame on his feet. Yes, but praise God, his deformity was covered when he had his legs under the table, and God never looks at what you have been, God looks at what He has made you, and is able to make you. God will blot out your past and will not bring it up again. He will look upon you through the blood of Christ and say, "He is Mine; I loved him, I saw him, I wooed him."

Thank God, so long as you put yourself in His hands, I can guarantee that you will sit at His table, and you will want for nothing. There is everything for our spiritual and physical welfare. You will be like a bird, you will rise higher and higher. You say "I wish I had it." Well, come to-night. All you have to do is just to say "O Lord, you know I have tried and failed, but now I will stop my trying and give you a chance." Just fall at His feet and He will give you life and peace. Amen.



Items of Interest

Much blessing is resting upon Pastor George Jeffreys' campaign at Glasgow, and a great revival is expected. Already over one hundred and fifty have professed salvation, and there have been marvellous healings. Great crowds attend the meetings.

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Words fail to describe the blessing that the meetings in the Memorial Hall, Farringdon Street, have been already to the saints of our London assemblies. "Every Friday at 7.30 p.m." say the handbills, but long before that, every seat is occupied, and the people are standing. On January 28th the speakers were Pastors R. Tweed and P. N. Corry, and on February 4th, Pastor Blackman and Miss Kennedy. The meetings are increasing in attendance and in power.

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It will be observed from the announcement in this issue of our Annual Convention that the Royal Albert Hall has again been taken for a great Foursquare Gospel Demonstration on Easter Monday. Services are to be held at 3 and 6.30 p.m., and will be conducted by our beloved leader, Pastor George Jeffreys. The object of these meetings is to bring the testimony of the Foursquare Gospel before the Christian Church in our land.

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The cost of this undertaking is enormous, the charges for the use of the Royal Albert Hall having increased considerably since last year. We have, however, taken this step in faith, and are looking to the Lord to provide the necessary means through His stewards. Gifts towards the heavy expenses will be thankfully acknowledged by the Convention Secretary.

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As will be noticed from the Convention announcement, cheap railway tickets will be issued at a fare and a third to those coming up to London for the Convention. In many cases, where several travel together, tickets can be arranged at a single fare for the double journey, for those coming up for the meetings in the Royal Albert Hall only, and returning the same night. For particulars, write to the Convention Secretary, "Elim," Park Crescent, Clapham, London, S.W. 4.

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Pastor and Mrs. Charles Kingston conducted a most successful Revival Campaign at Seattle, Washington, from January 2nd to 16th. A large number professed salvation, and among them were some remarkable cases of conversion. Others received the baptism of the Holy Spirit. On the last night the hall was crowded as Mrs. Kingston told her life story.

At the close of the meeting the altar was filled by seeking souls. From Seattle, the Evangelists went to Victoria, B.C., before travelling further south.

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The first wedding to be held in the Elm Foursquare Gospel Church at Pontyates took place on December 8th, when Mr. Abraham Jenkins and Miss Agnes Thomas, both members of the assembly, were united in matrimony. Pastor Rees Edwards officiated.

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Further to our announcement in the last *Evangel*, the Summer Bible School at the Elm Bible College has now been definitely arranged for the 3rd and 4th weeks in August. Two studies will be given each day by Mr. Thomas Myerscough, and opportunities will be given for the consideration of scripture difficulties. Next month, we will invite applications from those who wish to come. Do not miss this "feast of fat things!"

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There was a very blessed service at Salem Tabernacle, Coulsdon on Sunday, February 6th, conducted by Pastor E. B. Pinch, when twenty-three believers passed through the waters of baptism. Before immersion, each candidate gave an impressive and convincing testimony to salvation as a personal possession. A fine congregation and an abounding and joyful enthusiasm were marked features of the meeting. At the close, the Pastor asked other believers to signify their desire to follow our Lord. Another large number responded, and a further service is arranged for February 27th.

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

March	1st, Tuesday	.. St. Luke ix 37-48
"	2nd, Wednesday	" ix 49-62
"	3rd, Thursday	" x 1-12
"	4th, Friday	" x 13-24
"	5th, Saturday	" x 25-42
"	6th, Sunday	" xi 1-13
"	7th, Monday	" xi 14-26
"	8th, Tuesday	" xi 29-44
"	9th, Wednesday	" xi 45-54
"	10th, Thursday	" xii 1-15
"	11th, Friday	" xii 16-34
"	12th, Saturday	" xii 35-48
"	13th, Sunday	" xii 49-59
"	14th, Monday	" xiii 1-17
"	15th, Tuesday	" xiii 18-35

Worship

"Praise waiteth for Thee, O God, in Sion: And unto Thee shall the vow be performed" Psalm lxxv 1

AS believer-priests unto God (see Rev. i. 6) we have a three-fold sacrifice to offer. First Our bodies (Rom xii 1) Second. Intercession (II Tim ii 1-8). Third Worship (Heb xiii 15), "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name." Note also I. Peter ii 5-8

In Luke i 8, 9, we have a picture of Zacharias, the priest, performing his priestly office in the temple of the Lord. We read: "According to the custom of the priests' office, his lot was to burn incense when he went into the temple of the Lord" In like manner God expects from us a real incense of true heart worship, ascending continually unto Him through Jesus Christ

By the sacrifice of praise I do not mean the mechanical repetition of "Glory to God," "Praise the Lord," "Hallelujah," which often comes from the lips only, costs nothing, accomplishes nothing, distils no fragrance, and leaves no blessing behind it

In John iv. 23 we read: "The true worshippers shall worship the Father in Spirit and in truth, for the Father seeketh such to worship Him" When God says "sacrifice" He means "sacrifice." A sacrifice is going to cost us something. When we enter God's house, we do not have to come leading a little lamb or young bullock, nevertheless God does expect something from us David said, "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." When Jesus sat at meat in the Pharisee's house, after He had been anointed by the woman, He said to Simon, "Thou gavest me no water, thou gavest Me no kiss, My head with oil thou didst not anoint." We have here a little intimation of what Jesus is expecting from us He desires more than a cold, perfunctory service He desires real love, heart worship In John xvii. He says "I am glorified in them" Is He glorified in your life? What satisfies you? You say, "Oh Jesus satisfies my every longing" Ah, but do you satisfy His every longing? He is the indescribable Christ, only the Holy Spirit can reveal Him I have in mind a little shamrock leaf On the first division of the shamrock I write "Prayer," on the topmost division "Christ," on the third division "Praise" What do I wish to signify? Prayer brings a revelation of Christ by the Holy Spirit, and Christ revealed to the heart causes a spontaneous, ceaseless offering of Praise. Hallelujah! "Thou makest the outgoings of the morning and evening to rejoice." Even the sunrise and sunset praise God!

As Christians we realise that "Prayer" and "Praise" are two mighty weapons which God has put in our hands.

In the 67th Psalm we learn that fruit follows praise "Let all the people praise Thee. Then shall the earth yield her increase; and God, even our own God, shall bless us God shall bless us and all the ends of the earth shall fear Him" What a glorious privilege then is ours in this life of true worship.

We remarked that praise is the most costly sacrifice we can offer to God True worship comes only from a life completely separated and consecrated to God

In Exodus xv. 1 we read the first song of the Bible, the song of Redemption "Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for He hath triumphed gloriously the horse and his rider hath He thrown into the sea" Notice the spiritual significance of the word "Then" It was after they had come out of Egypt, a type of the world

In Psalm xlv. 10, 11, the daughter is exhorted first to hearken, second, to consider; third, to incline her ear; fourth, to forget everything near and dear Result "So shall the King greatly desire thy beauty. For He is thy Lord, and worship thou Him"

Notice the steps by which she enters into the place of worship In John xii 3 we read, "Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair And the house was filled with the odour of the ointment" I want you to notice that this ointment was very costly and that, as it ascended from a loyal, loving heart, the house was filled with the odour of the ointment Just so, dear child of God, there should be a fragrance and perfume coming from your life and mine, filling our individual "temples," and the House of God as we assemble ourselves together to worship Him

In the 30th chapter of Exodus, the "Worship" chapter, we notice three requirements for those offering this beautiful sacrifice of praise First, they must be redeemed Second, they must be cleansed Third, they must be anointed.

Are you redeemed? Are you experiencing the daily cleansing as you walk in the light? Is your head anointed with fresh oil?

In Lev xvi, we learn that the incense could only be offered in one place, namely, the "Holy of Holies," in the immediate presence of God. "In Thy presence is fulness of joy, and at Thy right hand there are pleasures for evermore." It is impossible to worship God truly anywhere but in His immediate presence. By that I mean there must be nothing to



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break that sweet fellowship and communion between our souls and Him.

In Psalm cxxxvii we read: "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song, and they that wasted us required of us mirth: saying, sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land?" Truly it is not possible to sing the Lord's song in a strange land. Do we begin to see how very costly true worship is?

In Lev xvi. 12, we read that the incense (beaten small) was put in a golden censer upon burning coals of fire taken from off the altar of incense. It was

brought within the veil and offered up by the High Priest in the Holiest of All

In the same manner our lives must be offered up as a living sacrifice unto Him, and, as our heart is kept aglow with the fire of His life, on such a heart the great High Priest is able to put the incense, and offer it up "a sweet savour of Christ unto God"

In Rev. xix. 1-6 we have that wonderful ascription of praise unto the Lord our God. Why are they praising and adoring Him? Because they are in His presence. Just as it is impossible to truly praise God when separated from Him by sin, so it is impossible not to praise Him when we are in His presence

Lord, help us to live so close to Thee that "by Him we may offer the sacrifice of praise to God continually."—B.S.

Gathered Gold from the Treasury of Truth.

Morning Meditations

By Pastor E. C. BOULTON

Tuesday, March 1st "For us, however, God has drawn aside the veil through the teaching of the Spirit"—I Cor ii 10 (Weymouth)

What a veil to vision our own thoughts of eternal things may prove, our limited conception of the Divine becomes a prison from which escape seems well nigh impossible. And thus we live within the narrow confines of our scanty thought and never come forth into the big, broad expanse of the inspired revelation. It is the hand of the Holy Spirit that admits us to the sphere of open vision where God looms large in our spiritual outlook. He it is who grants unto us insight into the mysteries that baffle the wise of this world. Blessed Teacher, help me ever wholly lean on Thee!

Wednesday, March 2nd "Be thoroughly warmhearted, . . . full of joyful hope."—Romans xii 12 (Weymouth)

What attraction warmth yields to those who reside in arctic regions. The benign influence of 'warm-hearted' Christianity is needed to change the cold conditions which too often obtain in religious life to-day. But only the Holy Ghost Himself can light this fire within my heart which will serve to make my life glow with a heavenly heat—it is not the fire *without* but the fire *within* that keeps the life radiant. If I rely upon the warmth which I may gather from external sources then my experience will alternate 'twixt cold and heat—I shall become a barometer believer.

Thursday, March 3rd "May His glorious might nerve you . . . to endure . . . cheerfully whatever comes."—Col ii 11, 12 (Moffatt)

Endued to endure! So possessed by 'His glorious might' that we are made ready for all things. Prepared for all emergencies! And then not merely to endure, but to endure *cheerfully*. Thus the triumph is intensified and the rout of the enemy made all the more complete. To take the 'bitter' thing with a song and a smile; to shoulder the heavy burden with a *glory!* rather than a groan, to face the fiery furnace with a holy optimism. This is the daily miracle that He would fain work in us.

Friday, March 4th "Enoch walked with God"—Genesis v 24

Enoch *walked* with God! This indicates consistency and continuance. Enoch *walked with* God! Which means that Jehovah set the pace and chose the direction. Alas, what a poor show the feet of flesh make in the attempt to walk with the Most High. To move with God requires a regularity

of movement—a firm refusal to be in any way diverted from the heavenly course. Moreover it meant a daily business which required patience and perseverance. Enoch walked with God! What companionship for the journey!

Saturday, March 5th. "I will allure her . . . into the wilderness and speak to her heart"—Hosea ii 14 (Margin)

The wilderness! Yes, even this uncongenial place may become the scene of hallowed memory! Perhaps the wilderness may prove more fruitful to us than we imagine. Out of the womb of the wilderness may come forth that manifestation which shall furnish us with the needed equipment for our life's vocation. It is thy heart that God seeks, and if the silence of the wilderness will afford Him the best opportunity to speak to my heart then shall I not gladly allow myself to be drawn thither? If I, in my blindness, escape the wilderness, then I may miss the message which shall transform all my future ministry.

Sunday, March 6th "You are God's field"—I Cor iii 9 (Weymouth)

In the soil of my soul the Divine Husbandman would sow the seed of truth, looking for a fragrant fruitage in the days to come. In my life He would plant the roots of His own likeness, so that in all things I might grow up into His image. But the sowing must needs be preceded by the period of ploughing, when the hard furrows are broken up and the ground is made ready for the work of generation. Perchance the plough of persecution or pain may be driven through my life ere it can yield the highest harvest. But what matters if God's purpose is realised.

Monday, March 7th "Ye know not what hour your Lord doth come"—Matthew xxiv 42

Then to-day may witness His advent? Ere another sun sets the clarion call of my coming Lord may break upon these listening ears. From the midst of the routine of daily duties I may suddenly be raised to meet Him in the air. In view of this glorious possibility, now circumspectly should I walk, how careful to keep my garments unspotted by worldliness, my soul unsoiled by the suggestion of sin, and my heart entirely disengaged with that which would tend to make me earth-bound.

Tuesday, March 8th "So Abram departed"—Genesis xii 4

Here and there in the course of our Christian life we encounter these new and sometimes drastic departures—these



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sudden and startling transitions—places from which we go forth afresh with God, bidding adieu to that with which through the years we have become familiar and friendly. Much hinged upon this action of Abram's; it was one of those critical moments which remain prominent and precious in the history of a life. Blessed moment when the soul thus steps out at God's command—out into the depths of the unknown, but gladly conscious that He is leading on to the goal of His own perfect will

Wednesday, March 9th. "It came to pass . . . that the brook dried up."—I. Kings xvii. 7.

And so God allows the thing that has for long supplied our needs to disappear. This is not a token of failure but a test of faith. The channel of supply may be changed but the source is the same. The God of the brook remains! The lesson of Cherith is now learnt and we are to pass on to the school of some new experience of faith. The fresh emergency brings another call from God, the closure of one door means the opening of another. Perhaps our faith centred too strongly in the brook, hence its withdrawal. We must see beyond the visible means of sustenance to the God who stands at the back of the brook.

Thursday, March 10th. "So he went and did according unto the word of the Lord."—I. Kings xvii. 5.

These words indicate the secret of the prophet's success; they represent the summary of a wonderful and victorious life. Obedience to Divine commands sets all the machinery of heaven in motion on our behalf. This is the soul's assurance against loss, its guarantee of protection and preservation against all assaults. The consequences, be what they may, must always be a secondary consideration with the soul that obeys God. Because it is the Divine will it can be done, and because it is the Divine command it must be done. He that carries out the mandate of the skies needs no apology for his action.

Friday, March 11th. "Behold, I stand at the door and knock."—Rev. iii. 20.

What a picture of the patience of Jesus! Waiting for the earliest sign of our willingness to open the door. Alas, how strong and stubborn may become the hand of self-will which holds the door. He stands at the entrance to our thought-life waiting for admittance—ready to adorn the chambers of mind with visions of His glory—eager to grace our lives with sweetness and fragrance of His own precious love-life. But then He must be Master of the house if and when He enters—His must be the right of ownership—everything must pass into His hands. These are His terms of possession.

Saturday, March 12th. "In the night His song shall be with me."—Psalm xlii. 8.

Yes, even in the night His song shall not forsake me! When the pall of a great darkness has settled upon me, and no friendly ray of light betokens the coming of the dawn, then His song is still my companion. When the hand of death has dashed my dearest hopes to the ground and I wear the mantle of mourning, there steals forth from my acquiescent soul His song. When fortune frowns and many a sinister shadow hangs o'er my way, His song is the solace of my pilgrim path. It is often that song is the sweetest in the night of our calamity; the music may be in a minor key, but it is wondrously precious to the Lord.

Sunday, March 13th. "The voice of my Beloved!"—Song of Solomon ii. 8.

Oh, the inestimable virtue of His voice! The incomparable glory and rapture when He speaks! Who can express the wonder of those moments so pregnant with the whispered

message of the absent Bridegroom! After those periods of silence, when the stillness of the holy place has at last been broken by some blessed love-message from His lips, how our hearts have thrilled in response to the sound of that voice. Be silent, O my soul, lest thou shouldst miss that which thy Lord would speak into thy soul at this time! Give thine ear wholly to Him!

Monday, March 14th. "I must be about My Father's business."—Luke ii. 48.

Here we have the Gospel in the imperative mood. Behind this 'must' of the Master lay the dynamic of a deep devotion to His Father's will. It was the compulsion of a complete consecration—a consecration that refused to respond to the restraining hand of human interest and influence. The lesser swallowed the larger. A note of urgency characterizes this early utterance of our Lord which was maintained throughout the whole of His subsequent ministry. Frequently we find this 'must' occurring. And should not all Christian enterprise possess the mandate of this Divine 'must'?

Tuesday, March 15th. "Art thou a master of Israel, and knowest not these things?"—John iii. 10.

Why here is a strange thing that thou who art an adept at theological exegesis, and hast the Law at thy fingers' end, should fail to grasp the meaning of this heaven-born message. Though thou art skilled in the language of the ancients and canst bring forth many wonderful treasures from the past of thy people, yet how is it that thou standest in bewilderment before this glorious revelation of thy Lord? Ah, doth it not teach thee, O my soul, that the expert scholar may prove a novice when faced with Divine revelation? Much learning may but serve as a veil to the mind in its search for light.

Sweetness

PLEASANTNESS of manner, of look and of speech is the product of the Holy Spirit.

Gentle is He in the heart, life and lip, and never is He complaining, nor murmuring, nor fault-finding. His association is ever and always pleasant, and where He is, peace and praise abound.

The atmosphere of the abiding Comforter is heavy with joy, the fragrance of the Holy Ghost—not made nor manufactured joy, but the joy of the Lord, which is our strength. A sweetness, not a severity of temper, is the kindliness of the soul filled with the Spirit. Beautiful and sunny is the presence of the beloved Paraclete, and He sweetens us and all with whom we come in contact.

Never find fault; never be disagreeable, peevish. Praise instead of blame is the best. Be sweet; say kind, loving gentle, blessed things. Sweet to everybody, everywhere, every way. Let sweetness break out, make everybody comfortable, bright, beautiful, happy. Sweetness is not softness, it is strength.

Lovely yourself, you will make the world, the church, the home lovely, and an insensible influence will go out from you that will sweeten everything. Be sweet in Him. Not made up or fixed up sweetness—that soon sours—but sweet in the Holy Ghost. His sweetness, not yours.—Sel.

Elim Foursquare Gospel Churches

GENERAL REPORTS

Pastor R. Mercer is now ministering at the Elim Tabernacle in Ravenhill Road, Belfast

Mr W. Martin is at Ballymena

Mr. S. Pinchbeck is now at Grimsby. Mr J. Lees has been in charge of the work in this town for more than twelve months past, and God has richly blessed his ministry

Liverpool. Splendid reports continue to come from Liverpool, where Miss Coleman has been stationed for the past two months. On a recent Sunday evening, a little girl, who was completely deaf in one ear owing to an accident, received her hearing. Invaluable service is rendered by the Crusaders in house to house visiting, etc. Mr J. Lees is now in charge at Liverpool

Watford. The short revival campaign conducted by Pastor W. J. Jeffreys in the hall in St Alban's Road, Watford, was the means of much blessing, souls being saved and bodies healed. Prayer is asked for the campaign which is being continued by Miss Coleman

Leigh-on-Sea. On Thursday evening, February 4th, a very large and beautiful baptismal service was held in Elim Hall, Leigh-on-Sea, when twenty-eight candidates, which included some from Rayleigh, Hadleigh and Wickford in addition to those from Leigh-on-Sea, passed through the waters of baptism. Pastor George Kingston baptised the candidates. Miss Henderson, who with her brother has been in charge of the work at Leigh and Hadleigh since Easter last, gave the message from the Word, introducing her subject by a short and impressive word on "Personal Responsibility," and then dealing with the scriptures on water baptism. At the close of the service several in the audience signified their intention of following the Lord's example at the next opportunity, and one young lady joyfully surrendered her life to Jesus. The whole meeting from beginning to end was charged with the power of God, and has left lasting impressions on all present

Banbridge. A Convention was held at Banbridge, Co. Down, where Mr Lloyd Davies is in charge, on Saturday, January 29th. The afternoon service was led by Pastor J. Kelly of Lurgan, and the speakers were Pastor Campbell and Mr Kelly. In the evening, Mr Carey Davies and Pastor Joseph Smith ministered the Word. The meetings were crowded. In spite of snow-bound roads, Lurgan, Portadown, Rathfriland, Moneylane and Annaghanoon were well represented. The liberty and blessing of the Spirit of God were upon the meetings. Special services were announced to be held each night following the Convention, conducted by Messrs Lloyd and Carey Davies

Plymouth. God has been richly blessing the assembly at Plymouth during the past month, and the power of God has been specially manifest in the Gospel Meetings and Bible Readings. Pastor Le Tissier gave a series of studies on the Church, which proved a blessing to all. Where discord and division have been, harmony and unity now reign. The congregations have increased in numbers, souls have been saved, and truly we can say that it is Emmanuel—God with us. Master Frank Allen (the boy preacher) is still with us, indeed his visit has come as a breath from God, fearlessly and faith-

fully preaching the Word. The climax came on Sunday when the hall was filled to its utmost capacity. God blessed the efforts of His servants who were so naturally in harmony with the Spirit of the Gospel. After the meeting a baptismal service followed, when fourteen candidates confessed Christ by baptism, and others raised their hands signifying their intentions to follow the Lord through the waters at the next opportunity.—V R

Leigh-on-Sea Sunday School. The annual distribution of prizes in connection with the Sunday School at Leigh-on-Sea took place on Friday, January 21st. There was a beautiful tea provided in the afternoon for the pupils and teachers, by the assembly and Mr Taylor, the Superintendent. The public meeting took place at 7.30 when a very interesting programme, including recitations and solos, was given by the pupils of the Sunday School. The different items that were rendered so beautifully, shewed that great care had been taken in their training, and in the selection of their pieces, Miss Henderson, who gave a little encouraging message to the meeting, distributed the prizes, while Mr Taylor, the Superintendent, read the report which was both gratifying and encouraging. The spirit of the meeting breathed of life, possibility and promise for the days to come. God grant that these little folded flowers in our Sunday Schools of to-day may carry with them a fragrance and a fullness in the coming years (if Jesus tarry) that shall bless the world, and shall richly compensate those who are so unselfishly devoting themselves in their training during these present days

East Ham. The flame of revival is still spreading at East Ham. The Lord is blessing His work through the ministry of Pastor and Mrs Tweed, and the magnetic power of the Gospel of Jesus Christ is still drawing souls from the quagmire of sin into the glorious freedom which is the blessed experience of the children of God. On Saturday evening, January 22nd, a Baptismal Service was held, when thirty-seven candidates (three from Leicester, and the remainder from Ilford and Barking) passed through the waters. Pastor Court of Ilford conducted, and Evangelist Miss Kennedy gave an appropriate and most helpful address on Water Baptism. The following Sunday we had with us in the evening, Pastor Percy Corry, who delivered a stirring Gospel message, after which a number of souls surrendered to the Master. The applicants for water baptism had been so numerous that it was necessary to hold further services on the following Monday and Tuesday. At the first of these services Pastor Corry again ministered the Word, and we listened to a beautiful exposition of Rom vi, after which twenty-five candidates were immersed from Canning Town and East Ham. This service resulted in seven more brothers and sisters signifying their desire for baptism. Tuesday's service witnessed another glorious time. There were twenty-seven candidates from East Ham and Canning Town. Dr Holzer was present and made a fervent appeal, basing his talk on the love of God the Father, the grace of Jesus Christ the Son, and the power of the Holy Ghost. The whole of the meetings were an inspiration, and combined to bring us all into a closer fellowship with our loving and living Lord. We rejoice for all that has been accomplished through Him, and our faith rises in glorious expectation of still greater manifestations of His presence and power in East Ham assembly.—J M

Book accommodation early for

EASTER CONVENTION

and

FOURSQUARE GOSPEL DEMONSTRATION