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# The Elim Evangel

FOURSQUARE ON THE WORD OF GOD

*The Elim Pentecostal Alliance was founded by Pastor George Jeffreys, its Principal Overseer, in the country town of Monaghan in Ireland, in the year 1915. It consists of Elim Revival and Healing Campaigns, Elim Publishing Office, Elim Bible College, Elim Foursquare Gospel Churches, and this, the "Elim Evangel," which is its Official Organ. It stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against all modern thought, higher criticism and new theology. It condemns extravagance and fanaticism in every shape and form. It promulgates the Old Time Gospel in Old Time Power.*

Vol. VIII.

NOVEMBER 15, 1927

No. 22

## The Need of Revival

By CHARLES G. FINNEY.

WHEN A REVIVAL OF RELIGION IS NEEDED

**W**HEN there is a want of brotherly love and Christian confidence among professors of religion, then a revival is needed. Then there is a loud call for God to revive His work. When Christians have sunk into a low and backslidden state, they neither have, nor ought to have, nor is there reason to have, the same love and confidence toward each other, as when they are all alive and active, and living holy lives.

When there are disensions and jealousies, and evil speakings among professors of religion, then there is great need of a revival. These things shew that Christians have got far from God, and it is time to

When there is a *spirit of controversy* in the church or in the land, a revival is needful. The spirit of religion is not the spirit of controversy. There can be no prosperity in religion where the spirit of controversy prevails.

When the wicked triumph over the church, and revile them, it is time to seek for a revival of religion.

When sinners are careless and stupid, and sinking into hell unconcerned, it is time the church should bestir themselves. It is as much the duty of the church to awake, as it is of the fireman to awake when a fire breaks out in the night in a great city. The church ought to put out the fires of hell which are laying hold of the wicked. Sleep! Should the

## The Wimbledon Campaign

REVIVAL SCENES ARE BEING WITNESSED AT WIMBLEDON, WHERE PRINCIPAL GEORGE JEFFREYS IS CONDUCTING HIS CAMPAIGN. OVER 300 SOULS HAVE BEEN CONVERTED TO DATE, AND MIRACULOUS HEALINGS ARE BEING WITNESSED. THE WIMBLEDON THEATRE HAS BEEN TAKEN AS THE BATHS HALL IS TOO SMALL TO ACCOMMODATE THE MULTITUDES FLOCKING TO HEAR THE FOURSQUARE GOSPEL. FULL REPORT IN NEXT ISSUE. READERS, PLEASE PRAY FOR THE HAMMERSMITH CAMPAIGN.

think earnestly of a revival. Religion cannot prosper with such things in the church, and nothing can put an end to them like a revival.

When there is a worldly spirit in the church, it is manifest that the church is sunk down into a low and backslidden state. When you see Christians conform to the world in dress, equipage, parties, seeking worldly amusements, reading novels, and other books such as the world read, it shews that they are far from God, and that there is a great need of a revival of religion.

When the church finds its members falling into gross and scandalous sins, then it is time for the church to awake and cry to God for a revival of religion. When such things are taking place, as give the enemies of religion an occasion to reproach, it is time for the church to ask of God "What will become of Thy great Name?"

fireman sleep and let the whole city burn down; what would be thought of such firemen? And yet their guilt would not compare with the guilt of Christians who sleep while sinners around them are sinking stupidly into the fires of hell.

THE IMPORTANCE OF A REVIVAL OF RELIGION IN SUCH CIRCUMSTANCES.

**A** REVIVAL of religion is the only possible thing that can wipe away the reproach which covers the church, and restore religion to the place it ought to have in the estimation of the public. Without a revival, this reproach will cover the church more and more, until it is overwhelmed with universal contempt. You may do anything else you please, and you can change the aspects of society in some respects, but you will do no real good; you only make it worse without a revival or of religion. You

may go and build a splendid new house of worship, and line your seats with damask, put up a costly pulpit, and get a magnificent organ, and everything of that kind, to make a show and dash, and in that way you may procure a sort of respect for religion among the wicked, but it does no good in reality. It rather does hurt. It misleads them as to the real nature of religion; and so far from converting them, it carries them farther away from salvation. Look wherever they have surrounded the altar of Christianity with splendour, and you will find that the impression produced is contrary to the true nature of religion. There must be a waking up of energy on the part of Christians, and an outpouring of God's Spirit, or the world will laugh at the church.

Nothing else will restore Christian love and confidence among church members. Nothing but a revival of religion can restore it, and nothing else ought to restore it. There is no other way to wake up that love of Christians for one another, which is

sometimes felt, when they have such love as they cannot express. You cannot have such love without confidence; and you cannot restore confidence without such evidence of piety as is seen in a revival. If a minister finds that he has lost in any degree the confidence of his people, he ought to labour for a revival as the only means of regaining their confidence. I do not mean that this should be his motive in labouring for a revival, to regain the confidence of his people, but that a revival, through his instrumentality, and ordinarily nothing else, will restore to him the confidence of the praying part of his people. So if an elder or private member of the church finds his brethren cold towards him, there is but one way to remedy it. It is being revived himself, and pouring from his eyes and from his life the splendour of the image of Christ. The spirit will catch and spread in the church, and confidence will be renewed, and brotherly love prevail again.

## The Regions Beyond

### BELGIAN CONGO

#### From Kisanga to Kikondja

By J. E. Mullan (*Elim Missionary*)

Kikondja Mission, Kaballa, Katanga, Belgian Congo

**A**S you will see by the above address, I have now been transferred to a different field of service. You may have heard that Mr Gittings, who was formerly stationed at Kasonga Mule, has recently been married to Miss Maier, our American sister from Kabonda Dyanda, and the happy couple have come to take over Kisanga—my home for the past ten months. This arrangement is very satisfactory for several reasons, amongst them being that it is thought better to have more than one missionary on one station, and also the arrival of Mr and Mrs Gittings at Kisanga threw me free to come here to assist Mr. Hodgson in the work at Kikondja. This station is evangelising an area roughly three times as large as that supervised from the Kisanga centre.

You will have seen by Mr Hodgson's recent letter in the *Elim Evangel*, that as most of the native villages under our supervision here lie along the edge of Lakes Kisale and Bupemba, and also up and down the Lualaba and other rivers, we must of necessity do most of our evangelising by motor-boat, as many of these places would be otherwise inaccessible. The motor-boat with which he has been labouring up to the present is very small, and the accommodation rather cramped because the little engine is not powerful enough to drive a larger boat. I had my first adventure in the motor-boat last week, when Mr Hodgson and I set out in it to visit some of the out-stations up the river. We made a splendid start,

and went cracking along merrily until we ran into some weeds, which soon so entangled the propeller that our little engine decided to go on "strike." Eventually after a lot of trouble we managed to make our way out of the weeds again, and after a time we got into the Lualaba river, where our engine, after a few desultory coughs, decided for another rest. This was somewhere about 11 a.m., when as we drifted down stream, Mr. Hodgson began to overhaul the engine to find out what was wrong. After he had righted the trouble, and attempted to start up again, he discovered that the petrol was finished, and there we were miles from anywhere—slowly drifting down.

We had no oars nor paddles with us, so we tried to propel her onward with a piece of board, but as we didn't seem to be making much headway and succeeded only in blistering our hands, we decided to cast round for a more efficacious means of propulsion, and decided eventually in favour of our enamel dinner plates. These were much better, so at last, paddling furiously with our soup-plates, we made our way into the village of Kadia just as darkness was setting in. We were able to procure some more petrol from a trader there and thus proceeded on our journey again. I rejoiced greatly to see the great numbers who have been led to trust in Jesus since the Kikondja station was established some three years ago. The Christians display deep religious fervour, and judging by their bright, smiling faces, are evidently extremely happy in their salvation. We had some splendid meetings, and one night at an open-air meeting there were hundreds around the ring listening to the grand old Gospel.



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In conclusion, I should like to make some reference to my old station, Kisanga. I was very happy in the Lord's work there, and it is with joy and praise to God that I recall to memory those days, which were so crowded with blessing; and it was not without a feeling of sadness that I said goodbye to those splendid native Christian lads, who had helped me to preach the Gospel around the out-stations, and who had prayed with me when I was down with fever. However I felt glad that such a God-owned pair of missionaries as Mr. and Mrs. Gittings had come to take over the work, and I am sure the prayers of God's people will be ascending for them also as they labour for the Master at Kisanga.

## THE MEXICAN BORDER Bible School and Assembly Life

By Mr. and Mrs. G. H. Thomas (*Elim Missionaries*)

**W**E should be obliged if you would acknowledge through the *Evangel* a number of letters which we have received from dear friends in England, especially Elim Crusaders. Our desire is to answer each one personally, but at present that is impossible, as every day and all day is taken up with work in the Bible School and assembly.

Last year we erected our building which serves the double purpose of Church and Bible School. Owing to lack of funds, we were unable to complete the work on the inside of the building, such as the plastering, etc., which meant that last winter the students felt the cold rather keenly.

During the past weeks we have been busy remedying this, so that when school re-opened last week, the building was plastered, black-boards fixed all round the walls, cupboards and shelves put in their place, and everything made as convenient as possible.

All the first year students have returned to complete their training, also a number of new students, thus we have a Senior and a Junior class this year. We mentioned in a previous letter that one of the students on her return home from school had won at least seven of her relations to the Lord; she now informs us that three more have been saved, making ten in all that have been brought to a knowledge of salvation through her testimony and effort.

We ask for the prayers of the dear ones in the homeland on behalf of these students, that they may not get discouraged and that their needs will be supplied, as most of them have to seek work in the afternoons and evenings so as to earn enough to take them through school and keep them while they are in school.

Three weeks ago a man and woman who frequently attended our meetings came out and knelt at the altar at the close of one of our services. We went to pray with them, thinking that perhaps they had

fallen into sin and had repented and were seeking restoration. The man with upraised hands was crying bitterly, but would not tell us what the trouble was.

The woman spoke to us saying she wanted us to go to their house the following day, as they had something they wished to tell us. We went the following day to see them, when they made the confession that they had been living together for years as man and wife and had grown up children and grandchildren, but had never been legally married, and that they were deceiving the church and the world, and had come to the conclusion that they must either get married according to the law, or part, as they wanted to serve the Lord faithfully in the future.

We advised them and made arrangements for the marriage, and the following week performed the marriage ceremony, to their abounding joy.

The reason why many of these Mexicans are not legally married is because they could not afford to pay the high marriage fees demanded by the Roman Catholic Church in Mexico, yet in spite of this the majority of those who are not legally married, live faithfully together through life.

A week later I had the joy of baptising this couple and one of their daughters. Since then they and their children have been present at every service, and it is remarkable to see the change in them, they are now happy and enter freely into the spirit of the services.

How we thank God for His Spirit that convicts of sin and leads people in the paths of righteousness!

Yesterday morning (Sunday) we held our morning meeting on a ranch where we had not been before. The house was too small to seat all who had come, so we moved out into the open air and sat on tree trunks and empty boxes under the trees.

## AN AGGRESSIVE WORK IN JAVA

By John and Hank Thiessen

(Former Students of the Elim Bible College)

"For the promise is unto you, and to your children, and to all that are afar off"—Acts ii 39.

**H**OW true is the Word of God, and how surely His promises are fulfilled! Thank God, we can witness that here, in Java—this island in the middle of the Indian Ocean, on the other side of the world—this Pentecostal promise has been fulfilled in those who were far off, but who have come near, that is to say, near to Christ. We have found here on the island of the palms the seventy palms of Elim, with the marvellous promise, "I am the Lord that healeth thee."

Java is very dark, and it seems that Satan has chosen this country more than any other for his dark rulership, but in the darkness of Egypt there was light—by the people of God. The Light, which

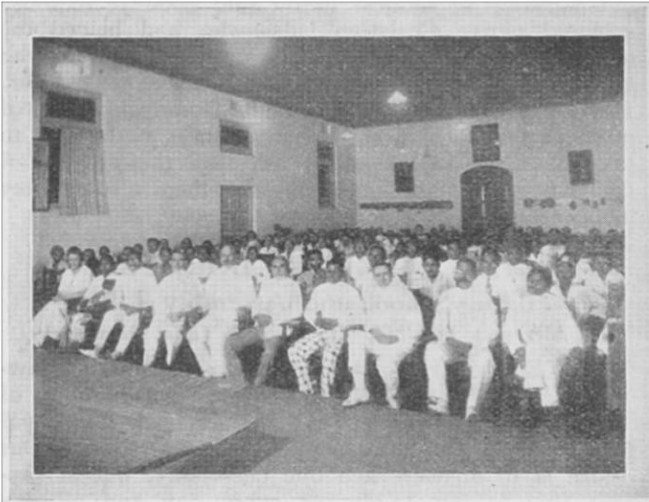
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shineth in the darkness, shineth also on Java, and he that followeth Him shall not walk in darkness. Where sin abounded, grace did much more abound; and though the power of Satan be mighty here, the marvellous power of the grace of our Lord Jesus is therefore much mightier.

It is about one and a half years since we left the Elim Bible College in London for Java, to fight the good fight for our Lord Jesus Christ, and we can truly say He is blessing us abundantly. We are working here with our father and brothers, and about seven or eight native workers—but all one in Christ. In 14 assemblies here His Name gets praise, and He is doing miracles of grace. In the north part of the island of Celebes, hundreds of people come to our meetings, and are believing in a Living Lord and the Foursquare Gospel. Marvellous healings He is doing in the midst of us.

A few days ago, when we were in our assembly in the city called Chiribon, an old sister rose and asked, weeping, if she might give a testimony for the Lord, and she told the following.—“My son was a long time sick, and I went from one doctor to another, until I had no money left. They told me at last that my son had leprosy and nobody could help him. So I had to go outside the city and live with my son on a lonely place, hopeless and helpless . . . till I heard from a Pentecostal sister of a Living Lord, who could heal all our diseases, and immediately I asked if it was not possible to pray for my son. So several brothers and sisters came and asked

the Lord if He would heal him, and oh, how wonderful, what to man was impossible, He did, and so I can give my testimony—“He is perfectly healed.” I could tell you, to the honour of His Name, many, many other cases of His healing power.



The native assembly at Bandoing Java (Mr. Thiessen will be seen in the front row)

We are so glad to know, that though it is a great distance that separates us, the love of our Lord is much greater, and binds us in one body, of which He is the Head. We are praying for England, and believing that you also are fighting with us in prayer.

## Tithing Facts

1 Abraham is the father of all of us who are in the faith (Rom. iv. 16). He gave tithes of all (Gen. xiv. 20). Jesus said, “If ye were Abraham’s children, ye would do the works of Abraham” (John viii. 39).

2 Jehovah God so regarded the tithing system that when Israel failed to pay their tithes He counted them backslidden (Mal. iii. 8, 9). He gave the only remedy for such wickedness, “Bring ye all the tithes into the storehouse” (Mal. iii. 10).

3. It is a farce to think that a man can possess the spirituality of the New Testament and at the same time ignore the teachings of the Old Testament as to the doctrine of tithing (II. Tim. iii. 16).

4. Some attribute the tithing system to Moses (Lev. xxvii. 34). They say that it was fulfilled in Christ (Matt. v. 17), thus exempting themselves from this obligation. The New Testament gives Abraham as the source of this doctrine (Heb. vii. 1-9). It was handed down to Isaac, Jacob, Joseph, and only renewed by Moses. It flows like a stream by the side of all other doctrines of the Bible, from Genesis to Revelation.

5. Is a man who robs God any better than the man who robs a bank? Is a man any better who steals from God than the man who steals from his fellowman? If the God who changes not (Mal. iii. 6) called men who refused to pay Him His tithes and offerings “robbers,” and put them under a curse (Mal. iii. 8, 9) three hundred and ninety-seven years before the birth of Christ, how much less are we robbers to-day who enjoy the white light of this age and refuse to pay Him His tithes and offerings?

6. How about that pastor who refuses to preach and teach the tithing system to his people, because it stirs up some of his members to a boiling point? Is not this the very reason others give for not preaching and teachings holiness? The facts are, that holiness will soon cease to be a virtue unless its possessors will worship God with their substance in a scriptural way.

7. Reader, did you ever hear of any one testifying of how the Lord was blessing him because he was not tithing? I have heard many testify of how the Lord was blessing them because they were. That God places His approval on the tithing system should

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be enough to convince any fair-minded person. An honest man invites the truth regardless of the cost; the other fellow should be compelled to hear it. A testimony meeting on this wise is a good thing for any church.

8. Are you a tither? If not, why not? Will a man get rich honestly by robbing his employer? Do you ever study the Bible on tithing? If not, why don't you? Do you know that we will be held accountable for wilful ignorance? "Thou shalt not steal" means, thou shalt not steal from any one, even God. Are you a thief? God knows. So do you

## BRING OR BEG. WHICH?

There are two words used throughout the Bible in connection with tithes, offerings, and the house of God. One of these words is *brought*, the other is *bring*.

God has made no provision for the church to appoint a committee to beg its members to give a little *weakly* offering each week to its support. God does not love His children professionally; He loves them practically. "God so loved the world, that He gave His only begotten Son." He gave because He loved. He does not love because He gives. That which prompts us to give is greater than the gift. Hence, if we have His love within us, giving will be a pleasure. Yea, it will be a means of grace.

*Abraham and Melchizedek*—Melchizedek, king of Salem, priest of the Most High God, head of the church in his day, so acknowledged. Abram *paid him* tithes of all (Gen. xiv. 1-20, Heb. vii. 1-3). God called Abram His friend. Abram had proved to God that he was giving because he loved Him.

*The Children of Israel*—Hezekiah, the fearless servant of the Most High, found Israel (the church) backslidden. He proclaimed the whole counsel of God without favour. The result was that all Israel (the church) "*brought* in the offerings and the tithes and dedicated things faithfully" (II. Chron. xxxi. 5-12).

*Nehemiah and Judah*—Nehemiah, the prophet, in making his rounds found that the house of God was forsaken. The preachers and singers who did the work had fled to the fields to work. He got the Church Board together and set them in their places. "Then *brought* all Judah (the church) the tithe of the corn and the new wine and the oil unto the (church) treasures" (Neh. xiii. 12).

*Malachi and the Backslidden Church*.—Malachi, the last prophet before John, brought the message of God to the church of his day with no uncertain sound. If he were to reappear to-day with such a message, I fear he would have a hotter battle than he had in those days. Nevertheless, we need to be aroused just as much as they. This, as with all prophets, was his demand. "*Bring ye all the tithes*

into the storehouse (church treasury), that there may be meat (or means) in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. iii. 10).

*Christ and the Tithing System*—Christ, on meeting the church, found them backslidden along spiritual lines, such as judgment, mercy, and faith, but along the line of tithing. He found that they had not forgotten Malachi's strong message. He upbraided them for their neglect of more weighty matters, but commended them on the tithing system (Matt. xxiii. 23). He found that the Pharisees paid tithes of all (Luke xvii. 10-12). He said that our righteousness must exceed that of the Pharisees (Matt. v. 20). Wherein are we to exceed them in this? They loved God because they gave to Him. We give to God because we love Him. Christ endorsed the idea of *bringing* the gifts in to the treasurer in His church who took care of what was *put in* (John xii. 6). They used the money to carry on their work (Mark vi. 27; John iv. 8).

*Paul and the Churches*—Paul, in giving orders to the churches of which he had oversight, said that they should lay by them in store on the first day of the week, as God had prospered them, that there be no gatherings when he came. Paul was talking to a church, to every member of that church. He said that that church *should lay by in store* (or put their tithes from their prosperity into the church treasury), that there be no gathering when he came. He said that he had so ordered the churches of Galatia to do (I Cor. xvi. 1, 2). The idea throughout the Bible is that God's children are to have enough pure and undefiled religion, and love for God, that they will *bring* of their own free will the tithes and offerings into His house and treasury, that His work may prosper.—N.B.H.

## THE TIGER SKIN

A wealthy man once shewed his friend over his house, filled with oriental treasures, among which was a tiger skin. He remarked, "I would part with this mansion, nay, with all I have, sooner than I would part with that tiger skin."

"I have seen finer," remarked his friend; "you could easily replace it."

The gentleman replied, "Do you see that stain on it?"

"Yes," said his guest; "I thought it a blemish."

The reply was: "My brother and I were tiger-hunting in India. I was attacked; my brother came to my rescue, and saved me at the cost of his life. *That stain is my brother's blood.*"

Around every child of God is wrapt the blood-soaked righteousness of Christ, our all-absorbing and all-exclusive wealth.

## Items of Interest

The attention of our readers is drawn to the fact that the next issue of the *Elim Evangel* will not be published until December 10th. It will be a special Christmas Double Number, and will be the only issue of the *Evangel* during the month of December. For further particulars see page 344.

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The *Elim Foursquare Crusader* is the name of the new Crusaders' magazine edited by Pastor F. C. W. Boulton. It will be published every two months, commencing January 1st next. It is hoped that the January 1st issue will be ready by Christmas. Containing 16 pages and a stiff cover, the price will be 3d per copy. It will be on sale at our Publishing Office and in every *Elim Crusader* meeting. Those desiring to receive it regularly by post should send subscription (1/9 per annum, post free) at once to the *Elim Publishing Office*, 16, Clapham Park Road, London, S.W.4.

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The news of the commencement of the *Elim Bible College Correspondence School* was received with enthusiasm in all our assemblies. Large numbers are enrolling in England, Scotland, Ireland and Wales, and we are expecting applications from across the

seas. Intending students may obtain Application Forms from any *Elim Pastor* or by writing direct (enclosing one-halfpenny stamped addressed envelope) to the Secretary, *Elim Bible College Correspondence School*, *Elim Woodlands*, Clapham Park, London, S.W.4.

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Will London friends kindly note that from December 1st to 24th, our Bible and Tract Depot at 16, Clapham Park Road, Clapham, S.W.4, will be open daily from 9 a.m. to 8 p.m., except Wednesdays, when the hours will be 9 a.m. to 1 p.m.

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On Saturday, October 22nd, Mr. James Harvey and Miss Marjory F. Smith were united in marriage at the *Elim Tabernacle*, Clapham. The service was conducted by Pastor P. N. Corry.

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An announcement of our four Christmas Conventions—in England, Scotland, Ireland and Wales—made on the cover of this *Evangel*. Further particulars will be given in our special Christmas Double Number. Meanwhile, those desiring accommodation in Belfast should write at once to the Convention Secretary, 3, University Avenue, Belfast.

## Evolution

By EVANGELIST J. McWHIRTER.

SIR Arthur Keith's recent broadcast on evolution has revived interest in this subject.

At one time the theory of the evolution of man was expounded by laymen at street corners and in public halls, later in church school-rooms, but now in the inner court by disciples like Bishop Barnes.

This growing popularity of the theme proves nothing in respect to the authenticity of the doctrine. Merchants, though found in the Temple, were not considered saints by Jesus.

By evolution is meant that man has evolved from the anthropoid ape; the ape in turn evolved through many stages from a living primordial cell, which either found its way to this earth from other planets or worlds, or came into existence by spontaneous generation.

This theory is not scientific, because it is not founded on fact. Its foundation is what is called hypothetical, in other words a supposition. The antithesis of this is the time proven doctrine of the Creation of man, established and confirmed by six thousands years of history.

We are asked to believe a theory of evolution which

is unproven, and disbelieve the Biblical statement substantiated by the history of the ages.

The assertion of Holy Writ in respect to the propagation of species challenges contradiction.

Darwin himself said: "There are two or three million of species on earth—sufficient field, one might think, for observation. But it must be said to day, in spite of all the efforts of trained observers, not one change of a species with another is on record."

Here is a more up-to-date statement from the eminent scientist, Sir J. W. Dawson: "No remains of intermediate forms are yet known to science."

A declaration from the British Museum through the late Mr. Etheridge, one of the greatest experts of the Institution: "In all this great museum there is not a particle of evidence of transmutation of species. It is not founded on fact. This museum is full of proofs of the utter falsity of such views."

Christ taught that man was created by God; we have yet no reason to suppose that He was mistaken.

True and ennobling thought, that our ancestors, wonderfully and fearfully made, came from the Creator's hand in the Garden of Eden—not the Zoological Gardens.

## Satan Hindered Us (1. Thess ii. 18)

**P**AUL, the great missionary, believed in the personality of Satan. He realised that he was very active in his opposition to him and his missionary endeavours. This testimony of Paul's concerning Satan and missions is quite startling, and should make us who are at all interested in missions, very thoughtful and abundantly more prayerful.

Paul says that Satan's opposition was very real and very successful. once and again he had succeeded in stopping Paul in his missionary endeavours to reach and help souls. "Satan hindered"—the Greek word means Satan "cut in". Paul tells the Romans he had been much hindered in coming to them (Rom xv. 22), and again the word "cut in" is used. Satan hates missions that are really evangelistic in type and effort. He is prepared to use anything or anybody to cut in and head off any effort directed in that line. Mis-direction of finance is one of his great schemes; he is perfectly willing for Christians to send money for educational and medical work in foreign fields, but when it comes to evangelistic work, that is where he cuts in and hinders with all his might. His business is to fog the issue, to throw out a smoke screen, so that people don't see the one thing needful—direct evangelism. And, beloved, the sad fact is that he is successful. Most of the money and men sent to the fields to-day are being used in purely educational work, and that alone. Enough is being spent that way to have evangelised China, Japan, and Korea twice over. Satan has succeeded, and the job is not done yet, and millions of souls have perished.

**A**NOTHER way he has is to raise people's prejudice and to fill their minds with false ideas about missions, such as, "Enough heathen at home—they will be judged according to light—race distinction—missions a side issue—religion they have is good enough—waste of money"—all kinds of lies, anything to hinder the gifts, prayers and activities of God's people from going toward the missions. It is quite surprising what trivial excuses some have for doing nothing for missions. Directly anybody gets interested and active in missions, it is Satan's business to cool them off, discourage them, hinder them, and stop them anyway, anyhow. If you are among that number, beloved, and have lost interest and have cooled off concerning missions, if you look over things carefully, you will find Satan has succeeded with you, and you will testify, "Satan hindered me."

Almost everything Jesus needs is tied up, when Jesus wanted to go into Jerusalem in a scriptural way, the ass he needed for that time was tied. Jesus had to say, "Loose him, and bring him to Me." False doctrine can get all it needs and more, to publish

its lies, but how is it that it is not so for the true gospel? Satan hindered. The Lord help us, so that the devil does not get any strings on us or ours. Lord help us to loosen things, and let them go for Jesus now.

**A** GIRL with her mother was looking at the picture of Christ before Pilate where Christ's hands are tied. "O mammy," exclaimed the child, "I want to untie His hands. That is foreign missions. The hands that were nailed to the Cross are tied, because Satan succeeded in hindering Christians from doing all they should and could for missions. Much of Jesus' own sufferings while on earth were for that same reason. Why should it be written, 'Every man went unto his own house. Jesus went unto the mount of Olives?' (John vii 53, viii. 1) Simply because Satan succeeded in shutting the hearts of the people, and by that means the homes, that might have received and welcomed Jesus for the night. Why should Jesus have to work a miracle to pay His taxes?—God had told somebody to give Jesus that sum, but Satan hindered. Beloved I am sure this is true, and so are you. God has told many a saint to send help, but it never came: Satan hindered. The ropes that tied were never cut, loosened, and souls, like Jesus, have had to suffer. God never asks us to do the impossible. When Jesus in John xi said, "roll away the stone," that He might work, there were those there that could do it—but note, beloved, unbelief nearly tied up the activities of Jesus.

**W**HEN the women were coming to the tomb of Jesus they were saying, "Who shall roll away the stone?" i.e., so that they could minister to Jesus. When they looked, they saw the stone was rolled away. God had done for them what was impossible to them and, beloved, it stands good to-day. If you will set things moving so that Jesus can speak the Word of resurrection life to heathen souls, and bid them come forth from the graves of sin, Jesus will do it. But remember, Satan hindered these, and almost succeeded too. See to it that he doesn't hinder you from giving Jesus a chance to shew forth His power and glory in these lands. I am certain that as He has told His Church to spread the Gospel to every creature, He is not asking us to do the impossible. He has also planned and provided the men and means, but Satan has hindered us. Beloved will you pray, "Lord is it I?"—F. J. B.

The best of Bible commentaries is meditation, self-application, and then obedience.—*Principal Whyte, D.D.*





# THE ELIM EVANGEL



## FOUR SQUARE ON THE WORD OF GOD

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## Revival Fires

"While I was musing, the fire burned."—Psalm xxxix. 3.

**G**ATHER coals together and you make a fire Scatter coals, and the fire goes out. Centres of musing bring centres of fire. Contemplate prayer for revival, and the fire burns.

Sometimes you see the smoke first and then the fire Smoke is not pleasant, it irritates. But the flame warms. What do you do with smoky fire? You blow on it. The smoke blows away and the flame comes out So it is in the spiritual The smoke is smouldering, and disappointing and unsatisfactory. But let the wind come on it and you get a vehement flame. Don't despise the smoke. Encourage the fire underneath by blowing on it.

Ezekiel saw the marvellous privilege of prophesying unto the wind. The wind obeyed the prophet, for it came at his call. Christ said: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit"

Christ did not say to His disciples, "You are powerless." He saw the great possibilities ahead when the mighty rushing wind was to come upon them But He said, "Pray ye the Lord of the harvest that He will thrust out labourers into the harvest" Ezekiel was a labourer. Pray for the multitude of labouring Ezekiels who shall command the wind. The wind stirs up a smoky fire into a burning furnace. Believe that you will get beyond the smoky stage and you will see and witness and know the vehemence of the Son of God

Fires will cheer the children of God. Jesus knew all about that when He made the fire of coals on the lakeside to warm and cheer and comfort the cold, disappointed fishermen. The resurrected Jesus did that He is the same yesterday, to-day and forever He can make fires to-day to warm and cheer His disciples.

Right down through the ages there have been revival fires. Look for the fire. The fire of God's grace precedes the fire of God's wrath. Is He sufficient to send the same Pentecostal wind to-day? He can, He will.

## The Elm Evangel

SPECIAL CHRISTMAS DOUBLE NUMBER

There will be only one issue of the *Elm Evangel* next month, and it will be published on December 10th. Containing 32 pages and a two-coloured cover, with it will be presented free an Elm Sheet Almanac for 1928 (published at 1d) printed in three colours. The price of this double number will be 4d. (by post 5d), and no extra charge will be payable by subscribers by post It will contain special Christmas articles and many other interesting features, photographs, and reports of various branches of the work. We advise our readers to order extra copies of this special number, and thus help to spread the Foursquare message Orders for such copies should be sent in without delay



# How is the Thirst for Bible Study Created

By PRINCIPAL PERCY G. PARKER.

**I**F you read carefully the 119th Psalm, you will be conscious that the writer of that Psalm panted after the Word of God as a hart panteth after the waterbrooks. Such thirst for the study of Scripture is by no means confined to the Psalmist's day. We are frequently in touch with people who say that Bible study is the supreme delight of their lives. To them, Bible study is not only a spiritual delight, but a mental recreation.

Now some of us may not be aware of such a thirst for the Word of God. We desire it, and yet it is not ours. In this talk together, we will consider five essentials that create such a thirst.

## I. A THIRST FOR BIBLE STUDY IS CREATED BY THE TEACHING OF PARENTS.

**T**IMOTHY'S love for the Bible was largely the outcome of the teaching of his mother, Eunice. The name of Jesus should be first heard from a mother's lips. The beautiful stories of the Bible should be first told to a child out of the beautiful heart of a mother. And if the mother is the child's first Bible teacher, then the father should be the second. The child's mind is like an art gallery. And father and mother should both paint Bible pictures that are hung there. There is a well-known lady in America named Mrs. McPherson. She is a remarkable evangelist. In reading her life story I was particularly struck with this declaration.—

"My earliest recollections are of a praying mother. I can see her now,—a little rosy-cheeked woman, rocking me to and fro, and singing the old Gospel hymns. And just as some children are brought up on nursery tales and fairy stories, I was brought up on Daniel in the Lion's Den, and Noah's Ark, and Christ in the manger. The result was that, when I was five years of age, you could stand me up on a chair, and ask me any question about any story in the Bible,—I had been so drilled in the Word of God. Thank God for a praying mother. She never let me go to school without prayer."

That is the kind of thing which makes us love the Bible. When we are cradled in its stories, and rocked to sleep with its memories. The two greatest Bible teachers in the world to-day are mother and father. It is a sad thing for any boy or girl when mother and father are Bible bankrupts.

## II. A THIRST FOR BIBLE STUDY IS CREATED BY A PERSONAL LOVE FOR THE LORD JESUS.

**I**T is only a step from the Living Word to the Written Word. Love the Living Word, and you'll want to read the Written Word. I'm convinced more and more that one great reason why people

do not love the Bible is because they do not love Jesus. If we have no love for the Person of Christ we shall have no love for the book that frames Him. In my early days a minister made me his special friend. I learned to love him very much. He had written a book—and in the front of the book was his portrait. *I used to sleep with that book under my pillow at night!* Why did I love the book? Because it contained the writings and the photograph of the man I loved. I loved the man and so I loved his book.

When our love embraces Christ, then our love will embrace His Book.

"Jesus said unto Him, Thou shalt love the Lord thy God with *all thy heart*, and with all thy soul, and with all thy mind" (Matt. xxii. 37)

Notice the connection—"Thou shalt love the Lord thy God with all thy *heart*—and with all thy *mind*." If you have a heart fixed upon the Lord, you will have a mind fixed upon His Word.

If anybody came to me and said, "How shall I love the Bible more?" my simple reply would be, learn to love the Lord Jesus more.

## III. A THIRST FOR THE STUDY OF THE BIBLE IS CREATED BY A DESIRE TO TEACH.

**T**O teach the Bible, we must know the Bible. Therefore when we really wish to teach it to others, we shall be impelled to study it for ourselves. My own first great interest in studying the Bible came through preaching in the open air. I discovered that if I were to preach in public, I must study in private. A full heart and an empty head do not make a Bible teacher, or a Christian preacher. "Teach me Lord, that I may teach" is the true order. You cannot simply fill an empty house by love, you must get *furniture*. You cannot simply fill an empty heart by love, you must get the substantial furniture of the Word. A true teacher is always a diligent student. Take a tender illustration. How does a mother feed her child? By milk. Yes, but why is she able to feed her child with milk? Because for months she has been feeding on milk herself. A mother who wishes to feed her own child will take care that diligently for months she feeds her own body. If we want to feed others with the milk of the Word, we shall feed on the milk ourselves.

## IV. A THIRST FOR THE STUDY OF THE BIBLE IS CREATED BY THE CHALLENGE OF FAITH.

**W**HEN men cast doubts upon the Bible, the only way to meet them is by studying for ourselves and seeing whether that which they say is true or not.

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When our faith is challenged, then we must study the foundation of our faith.

Let me give you an illustration from Dr. Campbell Morgan —

“It was my high privilege to be born and trained in a home where the Bible was the supreme Book. From my earliest childhood its stories charmed me, and I grew up firmly believing without question in its divinity. Then came a day of questioning and of doubt, of fear amounting almost to dread in the presence of much that was being written and said concerning the Scriptures. It was out of a deep sense of perplexity that I turned from books about the Bible to the Bible itself. The result in my own experience has been a discovery of unity which to me is the final proof of Divinity.”

It was the fact that his faith was challenged which compelled the study of the Word of God. Personally I see a great danger in so-called Modernism, but on the other hand I see a great advantage from it. Modernism with all its bombastic and noisy declarations, sends the true man back to the Word of God to see whether these things are so. Personally I know my Bible better to-day, because time after time my faith has been challenged. Men say there is no hell, so I have studied my Bible to see what it says about hell. Men say Christ did not rise bodily from the grave, so I have studied my Bible to see what it has to say about the resurrection of the body, and so forth.

Don't be afraid when your faith is challenged. Don't think that God has no purpose in permitting it to be challenged—for one thing it is to send you back to a renewed study of His Word, that you may have a good reason for the hope that is in you.

## V. A THIRST FOR THE STUDY OF THE BIBLE IS CREATED BY THE QUICKENING OF THE HOLY SPIRIT.

ONE of the greatest works of the Holy Spirit is that of quickening. The Holy Spirit not only quickens our mortal bodies, but also quickens our spiritual mind. His quickening turns indifference into eagerness, and contentment into thirst. Spiritual quickening has a close analogy in physical quickening. You will remember how once you were unwell. When you awakened in the morning, you were heavy, parched, lifeless. You felt that the only thing to do would be to lie in bed all day. But as you sat up in bed you had a wash and shave, then a tempting breakfast, and gradually you were conscious of returning strength—you felt brighter, then stronger, then you thought you could get up a little and instead of staying in bed all day, you were up and about at eleven o'clock. What had done it?—a quickening. A natural quickening which caused you to do one hour that which you had no intention of doing a previous hour.

Or you were out for a long walk, in the afternoon. But it was a hot day—you sat down on a seat, and the heights you intended to climb seemed an impossibility. You would just rest where you were and then quietly walk home. But suddenly a cool gentle breeze sprang up. It gently played on your heated face—how soothing it was!—How invigorating! And before long you were climbing the very hill that had seemed an impossibility. What had happened?—a quickening had taken place, and the thing that seemed impossible became possible. Thus the Spirit of God quickens us. Instead of a disinclination to study, He gives an inclination. Instead of lack of desire, He creates a desire. The quickening of the Spirit cannot be over emphasised. The Spirit is given us to lead us into all truth—He is our great Teacher, and when He quickens us, then success is sure, and Bible study will be a surpassing pleasure and of unspeakable profit.

How important then that we should not quench or grieve the Holy Spirit. How important that our lives should be so conformed to the life of Christ, that moment by moment the Spirit of God is pleased with us, and leads us into the unexplorable riches of the book of God.

Let these things be, and our thirst for the Word of God will be intense, and that intense thirst will be satisfied at the copious waterbrooks of Scripture.

NEXT ARTICLE —How is the thirst for Bible study maintained?

## 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

December	1st,	Thursday	Psalm lxxvi	1-12
”	2nd,	Friday	” lxxvii	1-20
”	3rd,	Saturday	Daniel i	1-10.
”	4th,	Sunday	” i.	11-21
”	5th,	Monday	” ii.	1-13.
”	6th,	Tuesday	” ii	14-24
”	7th,	Wednesday	” ii	25-35
”	8th,	Thursday	” ii	36-49
”	9th,	Friday	” iii	1-12
”	10th,	Saturday	” iii	13-21
”	11th,	Sunday	” iii	22-30
”	12th,	Monday	” iv	1-17
”	13th,	Tuesday	” iv	18-27
”	14th,	Wednesday	” iv	28-37
”	15th,	Thursday	” v	1-9

The Bible is a Book man would not have written if he could, and could not have written if he would.

# Spinal Trouble *and* Paralysis Healed



MRS COX

## A Testimony from Southampton

I SUFFERED with severe spinal trouble, causing paralysis. I was attended by doctors the whole time, and also was in hospital, but nothing could be done for me. I was unable to walk, and had to be wheeled about in an invalid carriage. I went to Principal George Jeffreys' Campaign in Southampton, was prayed for and anointed by him; and was healed. I can now walk, and thank God, I am free from pain.—Mrs. Cox (Romsey).

Gathered Gold from  
the Treasury of Truth

## Morning Meditations

By Pastor  
E. C. W. BOULTON.

**Thursday, December 1st.** "Though it tarry, wait for it"  
Habakkuk ii 3

Alas how quickly is our store of patience exhausted. We so soon grow weary of waiting, and too easily give up the vigil that shall end in vision and victory. So precious and glorious is that which God hath in reserve for us, that though it may mean months of tarrying, yet when the promise is fulfilled and our expectation is realised, we shall then apprehend that it has been well worth our while to wait. God is never in a hurry. You may be sure that the blessing will be vouchsafed at the right moment. Perhaps to-day thy heart's desire shall come to fruition.

**Friday, December 2nd** "Lo! the winter is past"—Song of Solomon ii 11

The winter of our sorrow—that long, dark, dreary night of groping after God—this is now exchanged for the genial glow of summer skies, and a life that is all lit up with the golden glory of a cloudless morn. The coldness and barrenness of the past is forgotten in the radiant warmth of a new creation. God hath spoken, and we have emerged from the tomb of travail and tribulation into the temple of sunshine and song. We caught a vision of His glory and everything was transformed as a consequence.

**Saturday, December 3rd** "Turned the world upside down"  
—Acts xvii 6

O for more of this desperate discipleship that carries its possessors through fire and flood, enabling them to overcome

the threatening obstacles that throng their path! This vigorous, valourous Christianity, that throbs with eternal energy, and pulsates with the power of Pentecost! That having achieved the impossible, now reaches forth unto fresh conquests for the cause of Christ! What a striking testimonial to the power of the Gospel! What an eloquent example for the twentieth century church!

**Sunday, December 4th.** "There ariseth a little cloud"—I Kings xviii 44

Sometimes great and far-reaching outpourings of spiritual revival may have but small beginnings. Trace them to their earthly source and we should be surprised at the absence of anything which is suggestive of a vast movement of God. And yet to the anointed eye, the smallest sign that bears the Divine stamp may be indicative of tremendous triumphs for the Kingdom of righteousness and truth. One soul may prove the forerunner of thousands. One small gathering of the Lord's people may be the light which shall ignite a mighty Holy Ghost conflagration which shall set a nation on fire for God.

**Monday, December 5th.** "We preach Christ crucified"—I Corinthians i 23

And herein lies the secret of the success of these pioneer preachers of the Gospel. Not a system of theology that accords with the religious taste of the times, and that may be subject to revision at any time. Not a denominational dogma or a sectarian shibboleth, but the evangel of a crucified Christ,

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whose blood is the only efficacious remedy for mankind's malady. Not Jesus the Great Religious Reformer, the splendid Moral Example the magnificent Martyr whose devotion to the principles which He enunciated, enabled Him to sacrifice Himself to the malice of His enemies. But Jesus, God's slain Lamb and our Sin-Offering

**Tuesday, December 6th.** "Open Thou mine eyes"—Psalm cxix 18

How often the visible acts as a veil to the invisible. We approach spiritual things solely through the medium of the mind, and think thus to fathom the depths of the Divine Word. Alas, we forget that the discernment of spiritual realities requires a spiritual mind. And so we need that anointing of the mind which enables it to grasp the secrets of the Scriptures. That clarification of the soul's vision which renders its powers of perception sharp and true. Blessed Master, cause mine eyes to behold wondrous things in Thy Word!

**Wednesday, December 7th.** "God called to him out of the midst of the bush"—Exodus iii 4

What simple things God may employ when He wishes to arrest our attention. And yet the indwelling presence transforms the ordinary until it sparkles with a splendour that makes it outstandingly attractive. The humblest life may become the Divine channel through which God is pleased to pour the revelation of Himself. Jehovah can make the bush instinct with supernatural life and virtue, until it becomes a throne from which He issues His commands. So fill my life, O Christ, that it may yield a vocal revelation of Thyself!

**Thursday, December 8th.** "He arose and went for his life."—I. Kings xix 3

How fear can unman the strongest warrior, making him as weak as water in the presence of danger. Here we see the man of God, so recently triumphant in his encounter with those who had challenged God, taking refuge in flight. The threats of one woman have so completely unnerved him, that he is seen in full retreat. Gracious Lord, when the enemy rages, forbid that I should be moved by his threats. Help me to stand steadfast as Thy witness, knowing that Thou art 'well able' to deliver Thy servant from the fury of the foe.

**Friday, December 9th.** "Called to be saints"—Rom i 7

Not to pose as saints, or label ourselves as such, but simply to be saints. Saintliness is the believer's vocation. This is intended to be the vital and distinguishing quality, marking him out as the Lord's possession. And further, it is well to bear in mind that it is in the sphere of everyday life that we are 'called to be saints'. Holiness is a term that should fit into all departments of life. It belongs to the school of the practical. Saintliness does not make us ascetic and eccentric—it qualifies us for life's hard places, and equips for this world's battlefield.

**Saturday, December 10th.** "Be ye not the bondslaves of men"—I Corinthians vii 23

In other words, see that no man rob you of that precious blood bought franchise which is yours in Christ. One is your Master, even Christ. To bow before another throne, is treason. How shall those whom Jesus hath set free become again entangled with any yoke of human bondage? Shall not our greatest ambition be to win the Divine approval, and possess the prize which Divine love sets before us? What service under heaven yields such rich returns as that of Christ? Let us beware of sharing our allegiance with another. Make Him Lord of all!

**Sunday, December 11th.** "Thou hast the dew of thy youth."—Psalm cx 3

God has been pleased to endow His children with a freshness which is intended to be eternal. Perennial youth is

Jehovah's plan for those who have become 'partakers of the Divine nature'. All the spiritual faculties of a child of God should become more acute with the flight of the years. It is not God's intention that the early bloom which made our Christian life so beautiful at its beginning, should wear off, or that our spiritual life should lose any of its early vigour. O may it be true concerning us, that we have passed through all the blighting influences of the years and still retain our spiritual freshness and fragrance.

**Monday, December 12th.** "The working of miracles"—I Corinthians xii 10

Then the gospel comprises the miraculous? I am not to be surprised at the presence of the supernatural energy which is manifested when that evangel is proclaimed! In fact, it is the absence of the miraculous that should evoke wonder. The Word of God invites me to expect the miraculous. This is not to be wondered at when we remember that the Great Miracle-Worker Himself is still with us, that the very same power which worked through His ministry is still present in the church in the *dunamis* of the Holy Spirit.

**Tuesday, December 13th.** "I love my master"—Exodus xxi 5

The mastership of love! The dominion of a great devotion! And is this not exactly what the service of Christ offers to those who enter it? It refuses a freedom which would only plunge the soul into painful bondage. It asks no greater privilege than to bear the yoke of the One whose service is sweeter than aught beside on earth. It craves the position of a slave in order that it may the more fully express its love and loyalty to the One whose grace has completely conquered and claimed it for Himself.

**Wednesday, December 14th.** "No room for Him"—Luke ii 7

Alas, how true this is, regarding much religion to-day. Or, should He be invited within, it is but a secondary place that is reserved for Him. The church is so terribly full with other things that He is crowded out. He stands without, eager to come in, and flood the banquet chamber with His glory and grace. But there is no room for Him! His coming would interfere with so many things now in progress. Many of the doubtful delights which disfigure religious fellowship to-day, would stand abashed in His holy presence. And so He must be kept outside, and consequently the church is poor and cold, and nigh unto death.

**Thursday, December 15th.** "Jehovah-Rophi"—Exodus xv 25

And what a comfort to remember that Jehovah of the Old Testament is Jehovah of the New. Hallelujah! He changes not! What He was, He is, and ever will be, unto those who believe. Streams of healing still flow from the throne of God. His hands are still full of health and healing for the afflicted amongst men. Sickness still yields to His all-powerful touch. He is just as able to calm the raging fever as He stilled the turbulent waters of Galilee's lake. "I am the Lord that healeth thee!" Let Him speak this word in thine heart!

## DID NOT WANT HIM BACK.

A Universalist preached at a village to a large congregation, and endeavoured to convince his hearers that there is no punishment after death. At the close he informed the people, if they wished, he would preach there again in four weeks. When Mr. C., a merchant, rose and replied, "Sir, if your doctrine is true, we do not need you; and if it is false, we do not want you." (II Thess i 9)

## A Plea for Simplicity

By FRANCIS COLES.

*"But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the SIMPLICITY that is in Christ"—II. Corinthians xi. 3*

THE A B C of evangelical ministry is to soundly regard *first things first*. Whether in Bible class, personal dealing, sick ministry, or the giving of an address, it is of the utmost consequence to clearly, yet simply, unfold the amazing distinction between Law and Grace.

It would seem that too little emphasis is often paid to this infinitely important 'red-line thread,' that runs through Holy Writ from Genesis to Revelation.

I want to speak particularly to young converts, in order that they may be scripturally sound on foundation truths, in their approach to others for whose souls they are burdened. No subject in the world is less grasped than this and small wonder, since it is only vouchsafed by the Holy Spirit's quickening influence upon the "rightly divided" Word preached, when "faith cometh by hearing." We only hear, in God's sense, what our hearts want to hear, and it is "the goodness of God that leadeth thee to repentance" (Rom. ii. 4), a "godly sorrow that worketh repentance to salvation, not to be repented of" (II. Cor. vii. 10). Hence, at the outset, let us ever remember our entire dependence upon Him for all good, and seek light, *in His light*, for our sure guidance.

IT seems befitting first of all, to shew the reason of God's given Law and the effect it had upon man. Properly speaking, the first test of man's fidelity to God, was in Adam. He failed in this test, and man in Adam is a complete failure to fulfil the purpose for which he was created, viz., to glorify God. All the human race have been born into the Adamic life, and have no spiritual (Divine) life until re-born (I. Cor. xv. 22). It is not sufficiently realised that the whole world lieth in wickedness (I. John v. 19)—Satan its god and sin its dominating principle. The Lord Jesus prayed "not for the world, but for them that Thou hast given Me." He foreknew those who would accept Him as Saviour and Lord, though all are bidden to come unto Him. He did not come to improve this present world, but to testify that its works were evil, and to draw souls out of it to Himself. He spoke of the principles of *another world*, the entrance to which, the inflexible justice of God demanded blood-redemption.

The cross of Calvary is God's ultimatum to a lost world, and here we see our blessed Redeemer laying down His life, not as a martyr (though He did so die) but as the spotless, sacrificial, substitutionary

Lamb offering—a victim unto His Father, who raised Him again the third day for *our* justification.

SIN, with sickness as its product, is the work of the Devil, but our blessed Lord died to restore to us all that was lost by THE FALL. Man lost the Divine nature by sin—he receives it again when by faith he accepts Christ's death upon the Cross as his substitutionary offering. The Saviour's blood paying the full ransom-price! God is then and there JUST, and the JUSTIFIER of believing sinners. The judgment is to such exhausted, because the rod of His wrath fell on His only beloved Son.

The Law, given to Moses for the people in the Old Testament, expressed the holiness and righteousness of God, and that sin might be exceeding sinful by His commandment (Rom. vii. 13). By the Fall, the very temper of man's being God-ward was destroyed, leaving him with no overcoming power, because of the infirmity of his flesh (*i.e.*, the self-life) to keep the Law. Yet God in His infinite wisdom bears with human frailty and, while never *excusing* sin, but pointing out its 'exceeding sinfulness,' institutes through Moses rigorous sacrifices and offerings in consequence, by these means 'schoolmastering' us (Gal. iii. 24) solemnly to appreciate that which in type they betokened, in the Person of His beloved Son, who alone fulfilled the Law perfectly, and laid down His life "a ransom for all" (I. Timothy ii. 6).

God told Moses "it is the Blood that maketh an atonement for the soul" (Lev. xvii. 11) and the Blood is the Life" (also Deut. xii. 23). This blood-truth concerning blood-redemption begins to be unfolded to man. Not that blood and life are actually the same thing, but the *blood* is the life made visible. Blood poured out, or life drained, was God's proclaimed just and solemn penalty for sin. Thus, blood and life are identified. His death, brings resurrection life (Phil. iii. 10).

AND so we see, the Law brought in a great bill, but nothing (by us) wherewith to discharge it, for

There was no other good enough to pay the price for sin,  
He only, could unlock the Gate of Heaven and let us in

"By the obedience of One," says Paul, "shall many be made righteous" (Rom. v. 19), through the Lamb of God who gave Himself a ransom for all (I. Tim. ii. 6); to wit, "God was IN Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation" (II. Cor. v. 19).



# THE ELIM EVANGEL

**STUPENDOUS** ignorance exists in otherwise well-informed circles as to man's need of an experimental salvation *this side of the grave*, and the rock-bottom fact of all facts, that every man in his first born condition is undone before God. His nature is incurable by man, and all his efforts to save himself can be spelt in one short, decisive sentence, "Having no hope" (Eph. ii.); for he is "not subject to the law of God, neither indeed can be" (Rom. viii. 7).

**GOD** demands from man a righteousness acceptable to Him without this, the Judge will never pass him guiltless or acknowledge his title to heaven. By faith, Christ's righteousness and death are put in place of ours (I Peter ii. 24). A justified man does nothing, pays nothing, and contributes nothing. Justification, being perfect, admits of no degrees or increase—furthermore, it provides the believer with an unimpeachable standing before God. Thus, this righteousness in which a man stands before God and is justified, is not a *work*, but a *gift* (Rom. v. 17). Human co-operation for salvation inclines us to think about **WORKS**, but this is far removed from **GRACE** (meaning unmerited favour).

In justification by grace through faith, the human side never furnishes any power, it only furnishes a channel for the display of God's power. To see this is vital. Telegraph wires are the *channel* for the telegram: the wires themselves furnish nothing, they are but strung along on poles for the current to work through, that is all that human co-operation means.

Multitudes believe *about* Christ, but few believe *on* Him, to "*receive*" Him, "to the saving of the soul" (Heb. x. 39). Nominal Christians (the word means 'not real') follow after formalism and outward observances, religiously alas! going to hell.

**AGAIN**, one of the most misunderstood scriptures, "work out your own salvation" (Phil. ii. 12), does not apply to working *for* salvation. Many omit to notice the very first verse of the Epistle, viz., "to all the saints . . . at Philippi"; "saints," be it noted—they were already saved to them it was told, "work out *your own*"—"your own" implies *possession*! "Work out" what God had already wrought in.

My *person* must be accepted before any of my doings can be so. The *worshipper* must be accepted before his *worship* can be acceptable. This answers those who think by means of labour, penance, good works, ceremonial, etc., to secure acceptance. Their efforts are fruitless. Nay, worse! they invert God's order "*Being justified by faith*" (in contrast to "by works") we have peace with God through our Lord Jesus Christ" (Rom. v. 1).

It is not possible to emphasise these profoundly fundamental truths too much, in view of the spurious

humanitarian, and subtle, sentimental teachings that avoid the humbling necessity of "repentance towards God, and faith toward our Lord Jesus Christ" (Acts xx. 21). It is a savourless betterment creed that is very largely in evidence to-day, and this concealed rationalistic intellectualism and modernism is side-tracking multitudes from the "simplicity that is in Christ." Cradled and taught amidst the delusive glamour of an empty, yet seductive ritual, tens of thousands are being drugged by the laudanum of self-security (to wit, "baptismal regeneration").

**AT** the close of a service some time ago, a stranger accosted a famous preacher as follows. "I don't like your preaching. I do not care for the Cross. I think that instead of preaching the death of Christ on the Cross, it would be far better to preach Jesus, the Teacher, and Example." "Would you then be willing to follow Him if I preach Christ the Example?" replied the preacher. "I would," said the stranger, "I will follow in His steps." "Then," said the preacher, "let us take the first step—'Who did no sin.' Can you take this step?" The stranger looked confused. "No," he said, "I do sin." "Well, then," said the preacher "your first need of Christ is not as an example, *but as a Saviour.*"

And this is *every* man's need (Rom. iii. 23-26)

## None of Self but All of Thee

**TWO** little saplings grew side by side. Through the action of the wind they crossed each other. By and by the bark of each became wounded, and the sap began to mingle, until on some still day they became united. This process went on more and more until they were firmly impacted. Then the stronger sapling began to absorb the life of the weaker. It grew larger and larger, while the other became smaller and smaller, withering and declining till it finally dropped away and disappeared. And now there are two trunks at the bottom, but only one at the top. Death has taken away one, life has triumphed in the other.

Child of God, there was a time when you and Jesus Christ met. The wounds of your penitent heart were knit up with the wounds of His broken heart, and you were united to Christ. Where are you now? Are the two lives running parallel? or has the work been accomplished in you. "He must increase, but I must decrease"? Has the old life been growing less and less and less? Blessed are you if such is the case. Then can you say, "I live, yet not I, but Christ liveth in me, and the life I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." "For me, to live is CHRIST."—*Sel.*

## Identity

By HENRY PROCTOR, F.R.S.L

UNION with Christ would of itself be a great and glorious thing, but the Word of God demonstrates that the position in which His sacrifice has placed us is far higher and better than mere unity. For brass and gold might be welded together into one, so as to present the appearance of unity, but the brass would not thereby become gold. But through His exceeding great and precious promises we become partakers of His own Divine Nature. So that "both He that sanctifies and they that are sanctified are *all of one*" (Heb. ii. 11). And the Christ is "not one member but many; for He is the Head and under Him the entire body, welded together and compacted by every joint with which it is supplied, by the activity of each part enables the body to grow and build up itself in love" (Eph. iv. 15, 16).

We are privileged through the undeserved favour and kindness of God, to be ONE with Him in what He has been MADE as Son of Man, but also in what He essentially IS as Son of God. For in Him dwell eth all the fulness of the *Godhead* bodily, and in Him we are made full—and may be filled unto *all* the fulness of God. For we are *one spirit* with the Lord, our bodies are members of Christ (I Cor. vi. 17). We are in Him and He in us, and are one with Him "*just as*" He is *one* with the Father (John xiv. 20). We have the mind of Christ," and He makes His home in our hearts by faith (Eph. iii. 17). Already we are jointly raised and jointly enthroned with Him in the heavenlies.

But as Son of Man we are to desire the fellowship of His sufferings (Phil. iii. 10), for if we endure we shall also reign with Him (II. Tim. ii. 12), and our responsibility is to remain in Him: to keep in touch with that Head under whom the entire body, supplied with joints and sinews and thus compacted, grows with Divine growth.

"As therefore we have received the Christ, even Jesus our Lord, let us live and act in vital union with Him, having the roots of our being firmly planted in Him, and continually building up ourselves in Him and always being increasingly confirmed in the faith as we were taught it, abounding in it with thanksgiving" (Col. ii. 7). For we died a joint-death with Him, were jointly-buried, and are now living His resurrection life by means of the same Spirit which raised Him from the dead (Rom. viii. 11). For thus alone can we bear much fruit, and asking whatever we will, find it is done for us (John xv. 4-7). We must feed on Him continually: "For he who feeds on My flesh and drinks My blood *remains* within Me, and I remain *within him*" (John vi. 56). And "we remain in Him, and His words

remain in us, then we can ask whatever we like and we shall have it (John xv. 7, see Moffatt). For if we love God, we shall like nothing that is not in accordance with His will.

We are to present all our faculties to Him, as a living and holy sacrifice acceptable to Him (Rom. xii. 1). Then are we transformed by the renewing of our minds, so that we know at every step in the way, what is that good, acceptable, and perfect will of God. We can "be filled with the knowledge of His will in all wisdom and spiritual understanding, so that we walk worthy of the Lord unto all pleasing." It is only as we recognise our identity with Him, at every step, and in everything, by doing *all things*, whether we eat or drink or whatever we do, in the NAME of the Lord Jesus, that we can really work the works of God as He did. For faithfulness in little details, is the road to doing the greater works, even than He did, for he that is faithful in that which is least, is faithful also in much. In everything we say or do, we can prove that we are His seed, by *manifesting* His life in our bodies, and so *prolonging* "His days upon the earth"; by "walking even as He walked, because as He is, even so are we in this world."

### When the Infidel Prayed

A missionary travelling through the Canadian backwoods lost his way, but presently was rejoiced to see a large congregation of settlers gathered around a fire listening to an able discourse, but to the horror of the missionary he found the orator trying to prove that there was no God, no heaven, no hell and no eternity.

As the man ceased the missionary stood up and said:

"My friends, I am not going to make a long speech to you for I am tired, but I will tell you a little story. A few weeks ago I was walking on the banks of the river not far from here. I heard a cry of distress, and to my horror I saw a canoe drifting down the stream and nearing the rapids. There was a single man in the boat.

"In a short time he would be near the waterfall and be gone. He saw his danger, and I heard him scream 'O God, if I must lose my life have mercy on my soul!' I plunged into the water and reached the canoe. I dragged it to the land and saved him. The man whom I heard when he thought no one was near, praying to God to have mercy on his soul, is the man who has just addressed you, and told you that he believed there is neither God, nor heaven, nor hell, nor eternity."





# THE ELIM EVANGEL

## Crowds Clamouring for Salvation which Satisfies

### Earnest Seekers After the Truth—Many Saved—The Revival Continues

**Special Missions.** Prayer is asked for two special missions which commenced on Sunday, November 6th—at the Odd-fellows' Hall, Kerr Street, Devonport conducted by Mr. J. T. Bradley, and at the Palais de Danse, Silverhill, St Leonards-on-Sea, conducted by Miss Buchanan.

**Watford.** A special mission was commenced by Mr. Emlyn Jeffreys at Watford last month, and God is blessing the efforts of His servant. A number of souls have been saved, while several testify to healing.

**Rochester.** The work is progressing here. Special services have been held by Pastor W. A. Nolan at a picture theatre at Chatham on Sunday evenings, and have been well attended. On the last Sunday in October, 12 souls decided for Christ.

**Barking.** Pastor and Mrs. Charles Kingston are now at Barking, and God is blessing the ministry of His Word. The hall, recently enlarged, is filled. On a recent Sunday evening, a man was partially healed of dumbness.

**Romsey.** The work is progressing steadily, and souls are being saved. Recently the Crusaders conducted one of the services, which was well attended. Mr. J. E. Goreham is in charge of this assembly.

**Springbourne, Bournemouth.** Souls continue to be saved. Last month another baptismal service was held, 41 passing through the waters. In some cases husband and wife and children were baptised—as many as five in one family. Quite a number received an anointing of the Holy Spirit as they left the water.

**East Ham.** A few days' special meetings for the deepening of spiritual life were conducted in the Elm Tabernacle, East Ham, from Sunday, October 30th to Thursday, November 3rd, by Pastor W. G. Hill of South Wales. The ministry of Pastor Hill was much appreciated by the saints, and many were encouraged and led into closer communion with the Lord. Others were baptised in the Holy Spirit, some testified to healing, souls were saved, and we rejoice to say that the meetings right through were a source of real blessing and spiritual uplift. Praise God from whom all blessings flow!

**Chadwell Heath.** The need for meetings at Chadwell Heath, three miles from Ilford, has been felt for some considerable time, and on Sunday, October 9th, a campaign was started there by Pastor and Mrs. Stoneham. The services have been well attended and enthusiastic. Signs and wonders have followed the preaching of the Word, in the salvation of souls and healing of sick bodies. It was apparent from the first that the majority of those attending were hungry for the truth, and as the Word was preached, one could see that it was bearing fruit, and many of God's children have openly accepted

the Foursquare Gospel. A meeting is now held in Ashton Hall every Wednesday evening.

**Saffron Walden.** Much blessing has been experienced as a result of a nine days' mission conducted by Pastor W. J. Jeffreys at Saffron Walden. The assembly here has been holding on to God for revival, and at last prayer has been answered. Despite much opposition the numbers have increased each night, many coming in motors and on cycles from the surrounding villages, until on the closing night the hall was packed to the doors with an enthusiastic audience, who sang the praises of God with revival fervour. We rejoice to say that souls have been saved, saints baptised in the Holy Ghost and the sick healed. Amongst the testimonies given we mention the following: A man who was suffering from heart disease was healed in answer to prayer, and also found on arriving home that he could raise his arm, which had been stiff for nine months through a fall, into any normal position. His wife also was healed of internal trouble and kidney disease. A boy of about thirteen years, in the last stages of consumption, was prayed for and has since testified to healing. Many others testified to blessings received.

**Brighton.** The glorious message of the Gospel is faithfully proclaimed week by week to the salvation of many souls. The enthusiasm for the Foursquare message and blessing is intense. The Tabernacle is crowded. Pastor P. N. Corry recently paid us a visit and won the hearts of all. Principal Parker also came down and gave the first of the six Bible Studies which he is giving in several Elm churches. On Thursday, November 3rd, 13 candidates were baptised in water by Pastor J. Lees. Over 1,000 people were present. To God be the glory, great things He hath done! We are maintaining the meetings every week at Worthing, Lewes and Peacehaven, where there is a real, live interest. A large number of Crusaders accompany the speakers each week.

**Tanworth.** The assembly in this town has much cause to be grateful to the Lord for sending along Pastor and Mrs. D. J. Davies (South Wales), who commenced a mission in the Elm Hall on October 16th. Although arranged for one week only, the ministry of our brother and sister was so appreciated that the services were continued until Sunday, October 30th. Night after night, these dear servants of God delivered soul-stirring messages, confirming the Word by many instances in their own personal experiences. As the Lord's people listened to the marvellous accounts of His dealings with them, our vision of Christ was widened, and we realised more than ever that Elijah's God still lives, and still works miracles on behalf of His people. In the closing testimony meeting, several testified to the spiritual uplift received, whilst others spoke of touches of healing power experienced in their bodies during the fortnight. The Lord be praised for having once again visited His children, and for pouring down upon them showers of blessing!

## “Why Won't You let Us Alone?”

FOUR of us were travelling on a steamer in the West Highlands of Scotland. At the stern of the boat a lady was feeding the sea-gulls, which followed in its wake. One of our number gave her a gospel booklet, and one also to her husband by her side. Presently she threw it overboard, and the gentleman followed her example. We expostulated with them, saying that the booklets spoke of the Lord Jesus, and we pointed out to them what a solemn thing it was so to act. “Oh! I only wanted to see how the gulls would like it,” said the lady.

“But you will have to answer for this act one day,” we replied.

Her husband, with face turned white with rage, and with a look which I shall not soon forget, here broke in, saying, “Why won't you let us alone?”

What a terrible thing if God had taken them at their word, and let them alone!

And, friend, if God were to let you alone, what would be the consequence?

(John iii 14-18, John v 24).