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# The Elim Evangel

FOURSQUARE ON THE WORD OF GOD

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

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## Calamities

The Five Greatest Yet—Within the Space of Ten Years. What Does It Mean?

By EVANGELIST WM. E. BOOTH-CLIBORN.

**B**ETWEEN 1916 and 1926 the human race has witnessed five different colossal calamities, the greatest each of its kind in all history. These five disasters have befallen the world in fulfilment of the prophecy of Christ, the greatest of all prophets. Christ foretold that these "signs of the end" would be wars, earthquakes, famines and pestilences (Luke xxi. 9-11).

These five scourges have visited the earth in vicious, terrible form within the last ten years, and are as follows in order of advent:

**FIRST**—*The greatest war in the history of the world.* Really many wars, involving at the same time every important nation in a welter of bloodshed and horror, without parallel in the annals of the human family. Science and all inventions were used to one end—the unprincipled destruction of life and property. Inhuman atrocities, massacres, deportations, reprisals, and countless other terrible barbarian practices were resorted to, and with the frightful modern innovations of poison gas, flame throwing, mining, bombing, and airplane and submarine warfare this gigantic holocaust directly and indirectly cost *twenty-five million lives.* Medieval practices were revived, human passions glorified, and a general disregard for the helpless and defenceless, and for the value of life which still prevails. The cost of the war was incalculable. Whole nations were nigh exterminated, millions were made dependent and invalided, and future generations burdened down with decades of unprecedented taxation, and *there has not been a moment's peace since the Armistice.* Indeed, in spite of the League of Nations, no less than forty major and minor wars have raged since 'the war to end war' ceased; in Poland with the Russians, in the Ukraine, in Morocco and Mexico, in Greece and Asia Minor, in Nicaragua and Korea, and continually in China. And the race in armaments continues unabated!

**SECOND**—*The greatest pestilence and plague that has ever decimated the human race both in relentless fury and in extent.* Circling the globe in six months and taking its fearful toll from South Africa to Alaska, from South America to Siberia, without

the least regard for country, tongue, or tribe. Thousands of bodies were buried wholesale, coffins were at a premium in so much that heaps of corpses were cremated. Proper figures have never been printed for the United States of America. India lost six million alone. Everywhere to allay fear the true ravages of the "Spanish" influenza were kept secret from the public, best estimates give *fourteen million* as a reasonable total for the world. And what of the tens of thousands of invalids left in its wake. Pestilence always follows war, and the three woes, *the sword, famine and pestilence,* are quite commonly prophesied in the Old Testament as judgments upon the nations, and many epidemic diseases have been recorded in history, but never has anything been known like the "Spanish" influenza since the Black Plague that ravaged the continent of Europe in 1666. The war was practically universal, so also the "Flu" which came after it and has reoccurred in waves since 1918.

**THIRD**—*The greatest commotion or revolutions ever experienced in the annals of the nations of the world.* A series of revolutions, the consequences of which are as yet little apparent. The fall of the Czar of Russia and the Soviet regime's wading in blood for twenty months cost the lives of hundreds of thousands who were butchered without mercy. *In cruelty and terror, the Bolsheviks far outdid the most bloody days of the French Revolution.* The upheaval of all commerce, laws and customs, the dozen or more civil wars and the general revolts all over Europe have set some peoples back three generations. Russia, directly and indirectly, through the rebellion, has lost four nullions. By *commotion,* the Scripture does not imply merely a change of government with reluctant bloodshed, but the inference is an absolute effort at changing all things belonging to the established order. In Russia, polygamy is practically legalised, and promiscuous free love openly encouraged. In one list attempt to change everything, these loud-mouthed atheists are filling the world with their secret emissaries of universal revolution.



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**FOURTH**—*The greatest famines in recorded time in China and Russia.* Millions pitifully emaciated and perishing in the most appalling helplessness in spite of herculean efforts to save them. If by famine be understood not only the lack but the scarcity of food, a dozen more nations, such as Germany and Austria, have suffered countless deaths from it for thousands of infants wasted away to death whilst the miserable aged and infirm died like flies in the fall.

Terrible famines have been known in India for generations, sometimes the toll in human lives numbering two hundred thousand. Other countries have suffered from famine but never has anything been known like the famines of recent times which have depopulated whole countries.

The Russian people have been living in a continual state of famine ever since the revolution, and God has used this as a means of bringing them to Him.

**FIFTH**—*The greatest earthquake.* Superlative language can hardly describe the stupendous upheaval that visited the Kansu Province of China in December, 1920. This violent earthquake not only completely changed the topographical construction of the country but swept over *one hundred thousand* people into eternity. The whole face of the earth was altered, and the area of destruction was *one hundred by three hundred miles* in extent, which contained ten large cities and scores of villages. Foreign investigators described it as the most appalling catastrophe in history, in which "*the mountains walked*" and tremendous landslides literally swallowed houses, camel trains, villages, and, in great sections, completely obliterated all landmarks. The official native figure including deaths from exposure, was *two thousand lives lost*. This may be the greatest earthquake in history as far as the moving of the earth is concerned, but the recent *Japanese disaster* was greater, if loss of life is considered, and overshadows every calamity of this kind recorded in the world's history. Tokio, the capital of Japan, the world's third city, with a population of five million; and its chief seaport, and the most popular pleasure resort in the kingdom, Yokohama, were suddenly laid waste one sunny afternoon. Hundreds of thousands were crushed, burnt alive, and drowned, respectively, by the crumbling city, the walls of flame, and the tidal waves. *Two million were rendered homeless and destitute.*

### What Does It All Indicate?

**LISTEN** to the words of Christ, "Ye shall hear of wars and commotions . . . And great earthquakes shall be in divers places, and famine, and pestilences, and fearful sights and great signs shall be there from heaven." These signs are sent from heaven. Our modern civilisation is nearing its death. The Gentile nations have not heeded God's message nor

the voice of His servants proclaiming His gospel. The hardened masses are giving themselves over to unbridled dissipation, lust and folly. The worship of riches, the love of money, affluence and wealth, extravagance and luxury and the unceasing pursuit of pleasure has almost paralysed the conscience and has settled the qualms of guilty hearts. Blatant unbelief and broadcasted blasphemy are the common order of the day. Syndicated newspaperdom, the magazines and every form of popular literature are joining in a grand assault on true religion and are heaping upon Christ's true servants unceasing ridicule and revilement, openly mocking the most sacred truths of Scripture. All the larger metropolitan cities are greatly worse than Sodom and Gomorrah. Immorality of all kinds with its constant disease is running rampant and is eating away the very heart of civilised society. All forms of violence and malice are on the increase. God resorts to sterner measures. *He must be heard* since the world is turning a deaf ear to the tender truths of the gospel, God is beginning to shake everything that can be shaken and His voice is speaking through these cataclysms which are following hard one upon another. God's judgments have begun and what must the future contain if these only, the five greatest, are

### "The Beginning of Sorrows."

**NO** doubt we are entering upon a most serious time and the end cannot be very far off. "Great tribulations such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. xxiv. 21). "*Fearful sights*" is one of the most significant expressions of Scripture, and these are all around us, even in the common-places of everyday life. Natural ties and affections are fast disappearing; the institution of the home alarmingly broken up; the hatred of parents; the murder of children by their mothers; the delinquency of youth; the brutal cruelty and selfishness of men; the unutterable vanity and wickedness of women; the universal practice of infanticide (killing of unborn babies), not to say too much of the popular methods of abortion; the lewd feminine fashions; the vulgar advocating of nudity; the never-ceasing agitations of lawlessness caused by crime of all kinds. Divorce's rapid advance, the vicious trend of the dance, the disastrous domination of the hell-inspired picture show interests, these, and a thousand recent developments, are pushing the masses to their final doom. With all these and many more proofs of the wind-up of this day, no wonder God talks through these calamities. For us there is but one thing to do, to flee to God and haste in accepting immediately His love and pardon through Jesus Christ's finished work on the Cross and, becoming reconciled to God, await the soon coming of His Son to take us who are ready home to glory.

## Scenes of Revival

Principal George Jeffreys Campaign in the Music Pavilion at Eastbourne.

**E**ASTBOURNE—where one can all but see the shores of France. On the coast of that fair county of Sussex, of which the poet sang

Where spring its earliest visit pays,  
And summer's lingering bloom delays.

On the pier of this "select watering place" is a most beautiful modern building whose exterior is adorned with a thousand shimmering lights and interior with design and decoration worthy of an Oriental palace. It is called the Music Pavilion.

Here Principal George Jeffreys and his party of young evangelists have conducted one of the most remarkable and successful revival and healing campaigns of recent times. In fact the old inhabitants say they have never witnessed such spiritual blessing. As might be expected from a town where the residents are chiefly retired professional and merchant classes, they were not quick to respond. Indifferent to anything outside their own sphere and consistently conservative generally, but in regard to spiritual matters particularly hide-bound with traditions about religion which suggest it is bad form to speak freely and presumptuous blasphemy to question.

Before the campaign concluded, leading gentlemen in the town agreed that "the age of miracles is not yet past"—not because of the healing and conversions that took place but because the meetings took the town by storm and made disciples in every circle of society. As the early days of the mission went past the gradual increase of numbers, blessing and power was noticeable and made a very fascinating study.

Curiosity was giving place to sympathy, incredulity to faith. God was moving, sure, certain, unmistakable; He was moving in power and the most respectable society could not resist!

Mr. Jeffreys had a message—God's message for the people—and delivered it without any professionalism or human pretence, but under the unction of the Holy Spirit. One heard again and again people saying, "I've never heard the Bible so beautifully explained" and "such teaching from the Scriptures we have never heard." Herein lay the secret of this gifted preacher's success, his message was accompanied like the apostles' by signs and wonders. There was more than eloquent preaching about power: it was demonstrated, as one of his evangelists aptly remarked, "God is working right here and now, not in America, but here!" To use a statesman's expression "the goods were delivered," and in public daylight people were invited to check them.

The truth not only endures investigation but advances by it, and this has been taking place at

Eastbourne. Admirers became lovers, believers became witnesses, and the truth of the Foursquare Gospel advanced until the title of a play, viz., "the whole town's talking," became intensely real.

The last week of the campaign was indescribable. Cold, lukewarm, hot, red-hot religious expression has become white hot. The atmosphere is glorious, charged with the glory and power of God through changed hearts and revived spirits. Everybody is radiant with the joy of salvation. They have felt the thrill of new life and they look as though they feel happy to be alive!

From the afternoon as well as the evening services, people were turned away unable to gain admittance. Over a hundred testified to healing and nearly one thousand professed conversion.

At the last meeting with crowds of worshippers outside clamouring for admission, *too late an hour before time*, in grateful thanks and praise to God one recalled the lines:—

There's a wideness in God's mercy  
Like the wideness of the sea.

as the great waves dashed and broke against the girders of the pier.

These blessed, hallowed days have passed, but their results will live on and make their presence felt in thousands of lives and homes.

### IMPRESSIONS OF THE CAMPAIGN


By Professor W. J. Cooke, F.R.P.I., D.Ph.  
(Editor of *Divine Healing and Holiness Record*)

**I**T was the writer's high privilege to attend many of these services, and therefore I write as an eye-witness of all that I say.


From the very first service we all felt that God was with us in mighty power; the Principal explained what is meant by the Foursquare Gospel and laid down the plain truths of the Word of God on the four aspects of the Atonement and the blessings that accrue to us therefrom. Souls were born again and it was very evident that God was with His servant confirming the Word with signs that followed.

Each evening the tide continued to rise both in numbers and blessing at every service; souls were saved and the sick ones came in the afternoons, were anointed, and were healed.

What wonderful scenes—quite impossible to describe them—and every day wonderful cases of healing of almost every disease were witnessed by that large audience of people. The Principal spoke directly under Divine inspiration, every one was carried away with the services and it seemed that



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Heaven came down our souls to greet  
While glory crowned the mercy seat.

Glory be to God! It seemed as though the people could not leave the hall at the close of the services. It is estimated that quite eight hundred souls have sought and found Christ during the campaign and more than we could count sought healing and were anointed.

The campaign has stirred the whole of the town from centre to circumference. This was something Eastbourne had not witnessed for the last thirty or even

forty years; it is the talk of the people everywhere and all classes and denominations came and were wonderfully united and sank their differences—made one in Christ Jesus. It has far exceeded our highest expectations. When it commenced, some said that it would not be worth anything; but God came down amongst us at every service and the gospel was never proclaimed with clearer light and power than it has been by our beloved Principal. He has endeared himself to us by his faithfulness in declaring the Foursquare Gospel.

## Daily Readings and Meditations

*Being the Scripture Union portions with a meditation for each day by Evangelist J. McWhitter.*

**Friday, June 15th.** Jeremiah vii. 1-16.

*"Trust ye not in lying words, saying, The Temple of the Lord . . ." (verse 4).*

The prophet of the Lord was not on an opposition campaign but a campaign for reformation. He was commissioned by God for this mission, this makes his otherwise despicable plan of campaign illustrious. Men to-day with a natural diffidence like Jeremiah are compelled by the urge of the Spirit to preach the Word of God (at the Temple gate) in public halls under the shadow of established churches. Being certain that their's is "the ordination of the pierced hand" they take their stand. How unpalatable is the message to nominal religionists and how appropriate is its application to-day to those who are trusting in the church and its associations for their salvation. God has not left Himself without a witness; if it is not in the "recognised denominations" be sure it is outside where you may have a wonderful experience like one of old—(John ix. 35).

**Saturday, June 16th.** Jeremiah vii. 17-28.

*"They . . . went backward and not forward" (verse 24).*

Mourn for the nation, state, society, or individual of whom it can be said they went backward instead of forward, for the death-rattle is already in their throats. They contain within themselves the seeds of their own dissolution. So gradual is the back-going at first that it is almost imperceptible. Self-sacrifice, self-discipline and the cultivation of the inner life are neglected, then the will drives with loose steering until the soul that was born for the uplands is misguided by a host of evil influences and precipitated to the depths of despair where those that went backward instead of forward lie on the scrap heap of fallen humanity.

**Sunday, June 17th.** Jeremiah x. 1-13.

*"Be not dismayed at the signs of the heavens; for the heathen are dismayed at them!" (verse 2).*

Jesus said that the approaching end of this age would be indicated by signs and wonders in the heavens and on the earth. These are called "phenomena" by scientists, which explanation is not very illuminating. But in a sacred book of history foretold it is asserted "the wise shall know and understand." With this knowledge of God's works and understanding of His purposes there is a mind proof against the fear and uncertainty of the worldling. Instead of being fearful and downcast as the signs and wonders increase we will lift up our heads in happy expectancy of complete redemption.

**Monday, June 18th.** Jeremiah xvii. 5-14.

*"Blessed (lit.: happy) is the man that trusteth in the Lord" (verse 7).*

True religion cannot be disassociated from happiness, for happiness is one of its integral parts. The meaning and fulfilment of innumerable blessings of vital religion is happiness.

How then does modern youth arrive at the idea that being religious implies the sacrifice of happiness? Because its opinion of religion is derived from the class of religionists represented by the Pharisees of whom Jesus said they enter not in (into life) themselves and hinder others entering. This life—the life that Jesus came to give—is a positive spiritual experience, soul-satisfying and joyous; but religion without that life is negative, soulless and passionless. In the Christ you will find life and in that life happiness.

**Tuesday, June 19th.** Jeremiah xvii. 19-27.

*"Hallow the Sabbath to do no work therein" (verse 24).*

Jesus explained the spirit and meaning of these words when He said "the Sabbath was made for man and not man for the Sabbath." The Christian first day of the week, which is equivalent to the Israelitish Sabbath, is essentially a day of rest. The Pharisees had made it a day of irksome observances that created a spirit of bondage instead of worship. "To cease from labour is not rest, and a mind without occupation is not rest." These lines explain how that God's rest day automatically becomes a day of worship. The people of God on being liberated from secular duties find their greatest delight and most profitable recreation in sacred practices of worship and service.

**Wednesday, June 20th.** Jeremiah xviii. 1-11.

*"So he made it again another vessel as seemed good to the potter to make it" (verse 4).*

The imagery here used does not infer instantaneous conversion. If it does its fulfilment is yet future. Rather is the remaking of the vessel like the play of life on the wheels of circumstances with God's hand on the steering wheel. The process then is gradual, painfully slow perhaps. Our will has the regulating of the speed. The character is remoulded to the likeness of the perfect Son of God as quickly as we have the moral courage "to go through the mill." The counterpart of this beautiful symbolism is "work out your own salvation," i.e., putting into practice the spirit and life of the Saviour. As we do this we are "made" in the true sense.

**Thursday, June 21st.** Psalm xxxviii. 1-10.

*"Lord, all my desire is before Thee" (verse 9).*

In prayer we need not use vain repetition for the Lord knows what is in man and He weighs his actions, not his words. It has been said sin is first by thought, then by desire, and finally by action. If this rule is true of falling then it will also be true of rising. The main-spring of action being thought, then let us see to it we have right, pure and elevated thought. If desire makes the fires of passion burn then let it be a smokeless flame of holy choice. If action is the seal this trio of joint purposes will make "clean cut" action that walks the world in white.

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**Friday, June 22nd.** Psalm xxxviii. 11-22.

"They . . . are mine adversaries because I follow the thing that good is" (verse 20).

That the natural mind is at enmity against God is a fact that is verified by experience almost immediately a person becomes converted. Jesus warned His disciple of this subtle conflict between the natural mind and the mind of the spirit. Least class prejudice of national feeling would be mistaken for this more vital difference He illustrated it as dividing the closest of human relationships. We must be prepared to go the way of prophets and saints and the way the Son of God Himself went—at cross purposes with the world.

**Saturday, June 23rd.** Psalm xxxix. 1-13.

"While I was musing the fire burned, then spake I with my tongue" (verse 3).

Other prophets as well as David have had this experience—heartburn as a result of trying to quench the Spirit. The secret of all great preaching is a heart on fire for God, all other things in the art are minor details. An English statesman said the other day: "We are looking for a man to follow whose heart has been touched with a live coal from God's altar." Wesley was such a man, Knox and Evan Roberts in their day. Oh, for such men to-day! Jesus felt this fire burn when He left the carpenter's snoop and when He spake multitudes hung on his words, for He taught—explained—as one having authority, and not as ———?

**Sunday, June 24th.** Jeremiah xxiii. 1-8.

"A King shall reign . . . and this is His name whereby He shall be called, The Lord our Righteousness" (verse 5, 6).

Jehovah Tsiddenu is the Saviour's ruling title. It is lamented that so few righteous men are in the government. The order will be changed when Jesus reigns in the earth, then only the righteous will constitute the ruling classes. Those who are subjects of His present kingdom of the spirit, in whose hearts Jesus reigns as sovereign Lord of Righteousness will be assessors and regents of King Jesus in the Millennium. How inspiring to contemplate the ultimate victory of righteousness. The saints can afford to be misunderstood, considered weak and belonging to an insignificant minority—their day is coming.

**Monday, June 25th.** Jeremiah xxiii. 23-32.

"I am against them that prophesy false dreams . . . and cause my people to err by their lies and by their lightness" (verse 32).

Jeremiah was not running down the ministry of his time, but its counterfeit! No modern evangelist runs down the ministry but in his positive message there is a big chapter against a large proportion of present-day ministry—viz., professionalists, commentators on society and politics—so-called scientific intellectualists—fundamentalists who deny their professed beliefs, and formalists, etc. The last word of the text, "lightness (literally, uncertainty) stands for an ever-increasing element in the ministry. There is an uncertain ring about them; their hell is not hot enough to burn and their heaven is not cheerful enough to be inviting. God is not with them, neither are the people!

**Tuesday, June 26th.** Jeremiah xxiv. 1-10.

"I will give them a heart to know Me" (verse 7).

Observe, God did not say I will give them an intellect to know Me. The spiritual revelation point of contact is more deeply seated in the constitution of man than the intellect. A great explorer once said, "Who can by searching find out God?" He is not to be found through scientific research, ascetic mysticism or any other approach, but through Jesus who declared "I am the Way." Through Jesus God is known as Father, and with what intimate knowledge—"our Father." To the weeping woman He said, "I ascend to My Father and to your Father." Whom to know is life eternal!

**Wednesday, June 27th.** Jeremiah xxix. 1-14.

"I will visit you and perform My good word toward you" (verse 10).

God's message to Judah in the first Babylonian captivity was reiterated by Jesus to His disciples in the world-system captivity when He said, "I will come again." Then His good word in performance—applied to life—will change and transfigure it completely. Death will be conquered, sorrow, sin and sickness eliminated forever. Life pure, strong and sweet will be lived in the perfect setting of righteousness. This is the message of hope to those who are tired, weary and discouraged. Blessed hope! The panacea for all life's ills.

**Thursday, June 28th.** Jeremiah xxxi. 10-20.

"My people shall be satisfied with My goodness, saith the Lord" (verse 14).

There is ample proof in the world that wealth does not satisfy. The best society biography bears the testimony "does not satisfy." Great knowledge it is obvious from the reading of a penny newspaper does not satisfy. The possession of the power of ruling, governing, and controlling men and matters does not satisfy; this fact has been verified by the history of all time. Fame, popularity and reputation in themselves do not satisfy. Is there nothing then in all the universe that can say "peace be still" to man's storm-tossed heart and then fill that heart with something lasting that satisfies! Yes, Jesus satisfies! The promise of the Lord fills the bill.

**Friday, June 29th.** Jeremiah xxxi. 27-37.

"Thus saith the Lord, if heaven above can be measured and the foundation of the earth searched out beneath, I will also cast off the seed of Israel" (verse 37).

Here is a challenge to scientific discovery and a promise as great as the improbability of its being met. The restoration of Israel is one of the big events in the dispensational purposes of God. In Palestine in the days of our Lord this truth so filled the whole horizon of the people's outlook that they could not see God's immediate purpose. The triumph of the resurrection being complete the disciples thought that it must then begin, but Jesus in effect said in the sequence of events this does not concern you, your duty is to be empowered for service. The hope was deferred but not destroyed; it may be realised in our time.

**Saturday, June 30th.** Jeremiah xxxiii. 1-16.

"Call upon Me and I will answer thee, and show thee great and mighty things, which thou knowest not" (verse 3).

The prophet is imprisoned but he is still in touch with the Throne. Spiritual wireless was then in operation and the prophet is "listening-in" to heaven when he hears that his prison can become a theological seminary. Call upon me—tune in—there are no "great and mighty" truths revealed to untuned spirits. The heart must be very sensitive to make the sufficiently delicate contact for a spiritual revelation. If you are a prisoner in a factory, office or kitchen and live in the Spirit, God can make it a better university than Oxford or Cambridge.

Some time ago I was taken through a large factory where there were hundreds of looms at work in the spinning of very fine linen thread . . . The manager of the mill said to me, "So delicate is this machinery that if a single thread out of the whole thirty thousand which at this moment are weaving should break, all of these looms would stop instantly." . . . He stepped up to one of the machines and broke a single thread, and instantly every loom stopped, and remained stationary until the thread was rejoined, then they went on automatically. It is through one sin, one disobedience, that I lose the ministry of the Spirit, and not until that thread is rejoined is the ministry of the Spirit continued.—Sel.

## Growth Disappears

Healed at Principal George Jeffreys Campaign

I DO praise God for healing me of a growth in my throat after I had been under four doctors and then a specialist. The specialist said the growth could not be removed except by an operation.

I went to the East Ham Town Hall where Principal George Jeffreys was conducting a revival and healing campaign and when he prayed for me the growth gradually got less and less and then vanished right away. Praise the Lord!

I have the joy of the Lord in my heart and a peace which passes all understanding. Hallelujah!—Mrs. Trollope (East Ham).



## Effectual Prayer

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

FAITH is omnipotent for "all things are possible to him that believeth" (Mark ix. 23). Yet millions of prayers are uttered daily which are a waste of time, and an insult to the Almighty. For very many are the Pharisees, who "for a pretence make long prayers," and receive, on that account, greater condemnation" (Mark xii. 40). Prayers of this kind, have the effect of lowering the spiritual tone of a meeting, and of saddening the hearts of true believers, as well as grieving the Holy Spirit of God.

This is the cause why

### The Prayer Meeting

is deserted in so many churches, while its place is taken by socials, concerts, whist drives, and dances. All such churches are dead. But we are not mystified as to the cause, it is obvious in this case. No, it is not this, but the fact that sometimes the prayers of earnest, sincere souls, seem to remain unanswered. This is a difficulty with many. Let us enquire, therefore, how prayer may be made effectual. Our blessed Lord Himself shows us that every prayer may be answered, for He said, at the grave of Lazarus: "I know that Thou hearest Me *always*" (John xi. 42).

We are given one mighty example of effectual prayer in that of Elijah (James v. 16, 17). What was the secret of that prayer? It is that it was energised or inwrought by the power of the Holy Spirit.

This is the prayer of a man of God: "Praying in the Holy Spirit by means of which also, every one who hears it, is built up in his most holy faith" (Jude 20). It is a prayer, energised,

### Indited and Inspired

by the Holy Spirit. Knowing the source from which it springs, that of Divine inspiration, we see that it must be effectual. It *must* be heard and answered. In this case we are clear and definite as to what we are asking, and know *certainly* that it is according to the will of God.

This prayer is infallible and always followed by results. To pray this prayer, we should expect the very words to come from God; to be the result of inspiration. It cannot be maintained apart from much secret waiting upon God, until we know His voice. It is then that He has promised to reward us openly, for our fellow-believers and the world also will see, as they did in Elijah's time, that God is hearing us always. This is true of some of the living saints of God—that believers in all parts of the world glorify God on their behalf, because of the mighty works which God does through them.

But there is yet another kind of worship and prayer-service which we can render to God, in which—"the Spirit supports us in our weakness. We do not even know how to pray as we should; but the Spirit *Himself* pleads for us in sighs that can find *no utterance*."



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Yet He who searches all our hearts knows what the Spirit's meaning is, because the pleadings of the Spirit for Christ's people are in accordance with His will" (Rom. viii. 26, 27, XX. Century New Testament).

This means that the highest kind of prayer possible, is to remember and fully recognise that we are sanctuaries of the Holy Spirit, and in the silence of adoring worship to let Him pray *in us* "with yearnings that can find *no words*"; with sighings "that are beyond words." That is when we "are silent unto God"—lit. : "Dumb to Jehovah" (Heb.) not only with an outward silence, but also

## An Inward Silence,

a silence not only of word, but even of thought, for "He who searches the human heart knows what is in the mind of the Spirit (in you) since the Spirit pleads (making you His prayer-dynamis) for all the saints according to the will of God (Rom. viii. 26).

This prayer of the Spirit within *us* who are "temples of the living God," is to hasten the coming of the Day of God, and of our "full recognition as sons," through the redemption of our bodies; for by this means, the whole creation is to be "delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. viii. 21).

## Psalm Twenty-Three

**B**ENEATH the shadow of this peaceful psalm  
My soul finds rest and ease and soothing charm,

The Lord is mine, He leads me by His hand  
To pastures green, a holy promised land!  
Close by my side the Shepherd stands each day  
And guides my feet along His righteous way,  
No evil robs me of His watchful care,  
In every valley onward He is there.

Still waters, like the eve of summer calm,  
Refresh my heart and mind with healing balm,  
For I am His I know, and He is mine,  
Scaled by His blood, my Shepherd's love Divine!  
Goodness and mercy blend along the way;  
And sunshine fills my soul each passing day.  
No cloud can hide the pathway where He leads,  
Nor dim the love supplying all my needs.

My cup of blessing fills and overflows,  
And every future need my Saviour knows;  
He cheers me through the daytime by His love,  
My feet reproving if inclined to rove.  
He keeps me singing by His grace divine:  
"Saviour, dear Saviour, I know Thou art mine."  
No earthly haze nor mist His face can hide,  
He sees me, knows me, keeps me by His side.

And when these lower scenes have passed away,  
My faith then turned to sight, in endless day,  
Where without veil I see Him face to face,  
And claim Him mine through His redeeming grace,  
My song shall swell the chorus saints will sing  
Hail Him as Lord and everlasting King,  
Then in His presence I shall ever dwell,  
Because my Shepherd has done all things well.—A.P.

## ? Questions and Answers ?

*Will you please explain Matt. xii. 40. If our Lord was crucified on Friday and rose again on Sunday morning it is difficult to see how He could have been in the earth three nights.*

The first day of the Passover Week, no matter on what day it happened to fall, was always a Sabbath (Exodus xii. 16; Lev. xxiii. 7; Num. xxviii. 16-18). We are told in John xix. 14 that Jesus was crucified on the day called "the preparation of the Passover"—the day before the Passover Sabbath. This was the 14th Nisan—Thursday. The 15th Nisan was the first day of the Holy Week which began and ended with a Sabbath. So that He was crucified on Thursday 14th Nisan, and rested in the sepulchre for two Sabbaths—Friday the Passover Sabbath, and Saturday the weekly Sabbath. This is indicated by the Greek, as correctly rendered in Ferrar Fenton's Version: "Sabbaths." Read the following texts:—

"After the *Sabbaths*, towards the dawn of the day following the *Sabbaths*" (Matthew xxviii. 1).

"And at very early dawn, following the *Sabbaths*, they came to the tomb as the sun was rising" (Mark xvi. 2).

"At day break upon the first day following the *Sabbaths*" (Luke xxiv. 1).

"Now on the first day following the *Sabbaths*" (John xx. 1).

This proves that there were two Sabbaths in succession, during which He lay in the tomb—Friday and Saturday, finally rising on our Sunday—"the first day of a new week."



## THE ESSENCE OF LOVE.

God is love, and the essence of love is giving; covetousness is self, and the essence of self is retaining. God is the converse of avarice. God dispenses charity; avarice gathers gold. God lives not to Himself; avarice has no life for another.





## FOUR SQUARE ON THE WORD OF GOD

### The Elim Evangel

Official Organ of Elim Foursquare Gospel Alliance.

Editor ... Ernest J. Phillips.

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

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### Elim Foursquare Gospel Alliance

Founder and Leader: Principal George Jeffreys.

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

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

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

#### Elim Bible College Correspondence School.

For those who cannot attend our Resident School. You must not miss these wonderful studies. The cost is only 10/- per year, or 5/- for six months. Write to-day

## Items of Interest

After having been in charge of the church at Hull since its commencement, Pastor E. C. W. Boulton left last month to take up work at our headquarters in London. In future all correspondence in connection with the Elim Crusader Movement or the Foursquare Gospel Churches of the British Isles should be addressed to Pastor E. C. W. Boulton, Elim, Park Crescent, Clapham, London, S.W.4.

A most helpful series of articles by Principal Percy G. Parker on "The Life of Prayer" commences in our next issue. Do not miss one copy!

Our readers are reminded that the house party at Eastbourne will be continued throughout the summer months. For full particulars write to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

Much blessing continues to rest on our Friday night meetings in the Welsh Tabernacle, King's Cross. Recent speakers have included Pastors B. J. Russell, E. Blackman and P. G. Parker.

Reports of our special Whitsuntide Conventions will appear in the next issue of the *Elim Evangel*.

In the list in our last issue of Foursquare Gospel centres by the sea, we omitted two ideal holiday centres. At Herne Bay services are conducted by Pastor W. Horton in the Y.M.C.A. Hut in Mortimer Street every Sunday and Wednesday. Open air services are also held on the beach. At Guernsey, where Pastor S. Pinchbeck is in charge, services are held in the Vazon Hall on Sundays, Tuesdays, and Thursdays. Visitors are welcomed at both these seaside holiday resorts.

An interesting letter is to hand from Poona. A brother writes as follows: "As the result of attending the Christmas Convention at Belfast in the Elim Tabernacle in Ravenhill Road, I was led to see the necessity of the Baptism of the Spirit. I received it some few weeks after, and I said I would show a Foursquare Gospel Testimony in the Army. The Lord sent me here to Poona, and I have formed a Foursquare Gospel Bible Study Circle which is advancing in spite of a little opposition. Your prayers are coveted for this work, and should anyone desire to write, please do so. We are having a baptismal service shortly. To God be the glory!" This brother's address is Rfm. J. McGuinness, C. Company, 2nd R. U. Rifles, Ghorpuri Barracks, Poona, India.

## The Editors' Page

### The Churches—Whither?

**W**E thank God for the churches which remain true to the Deity of the living Word and the inspiration of the Written Word. But on the other hand one is appalled by the teaching permeating vast sections of church life. An amazing utterance was made by one of the chairmen of the Congregational Union for the coming year. Said he: "I honestly think that in the sphere of religion no more valuable piece of constructive work could be done for the English people than by a new edition, preferably a much sorter edition, of the Bible, on the new lines furnished by the science of historical criticism. All of us know how the old view of the Bible, the old doctrine of verbal inspiration, has played havoc with the faith of the younger generation."

One can only reply to such an astonishing utterance, that if we are to have a new Bible we must have another Christ. For our Christ, the one to whom we owe everything, has made it clear that the old Bible is the Word of God. That there is no need to add to it, and no need to take away from it. The voice of science falters, the conclusions of science vary, but there is no faltering, no shadow of turning in the Word of the Lord. It abideth forever. It is not the use of the Bible which has turned young people from the faith—it is the abuse thereof.

### God's Ladder of Promises.

A brother describes a beautifully suggestive vision which he had some years ago. He was in a tight corner and seeking a way out. In his vision he saw a door in front of him, and was told that that was not God's door. Then he saw another and another, and in each case was informed it was not God's door. At last he saw a door *over* his head. That, he was told, was God's door. But it was over his head—out of reach! How, he asked, should he pass through. He was wondering greatly, then suddenly a ladder was let down. The way out of his difficulty then seemed clear. But to his dismay he noticed that *the ladder had only one rung*. How could he mount to the door on a one-runged ladder? He was told to step forth in faith. He placed his foot on the one rung—then he was told to take another step. But how could he? There was no other rung. Take it. In faith he took it: at the moment he put his foot down the rung sprang up a step. Wonderful! Another step of faith—and another spring of the rung, until he reached the top. Then he passed through the door into freedom. Every rung was declared to be a *promise* from God. Thus he was sustained in his journey of faith by the

promises of God. How beautifully suggestive this is! How it touches each one of us. God has *His* way for each one of us. Frequently it is not the easiest way. But as we move at His command we are sustained by promise after promise, until we come out into the spacious place of peace and service.

### The Sigh of the Jew.

We rejoice to remember that the day is swiftly coming when Jewish hearts will welcome the Christ of God. At present they are a people without national life. The Kingdom of God has been taken away from them. Through long years of bitterness they have been the victims of horrible suffering. The time will come when sick at heart they will leap to greet their Deliverer. That leap will be all the more eager because of the suffering of this dispensation. We are told that "another epidemic of suicides has broken out among the Jews in Poland during 1927. During the first half of that year there were 140 such suicides in the City of Warsaw alone, and among them were two Rabbis. There has never been another instance in Jewish history in which Rabbis of 30 years' official service have killed themselves, and the Jews all over the world, especially those in Poland, were greatly shocked. It is proposed to organise a Bureau in all the big cities in Poland to help those who have become despondent owing to economic conditions, and thus fight the waves of suicides."

### No Need of a Label.

"Now, if you are a Christian, you need no label. You need not write the word "Christian" on your forehead. Every act will indicate the new life. Every word will throb with a new power, pulsate with a new meaning. You need not fuss about giving an impression that you are a Christian, when you have a Christian heart. Everybody who knows you will see it. If Jesus Christ comes to live in your house, everybody in it, including the maid in the kitchen, will know He is there. If the Divine nature grips you, masters you, changes you, everybody will know. How do we know when it is spring? The primroses have come through, the snowdrops have pushed up their heads, the daffodils have put out their sword-blades, the thrush is singing the song of an angel wrapped up in feathers! The gates of spring open without a creak on their hinges! The light breaks over the cliff-tops of eternity, and kisses the countryside into bloom and colour and splendour, enough to make you think God has broken a rainbow up into a million atoms at your feet! Do I need to take a huge whitewash brush and paint the inscription, 'Spring is here'? And if God kisses you into a new splendour, everyone will know it."—*Gipsy Smith.*

## Elim Evangelists in Far-Off Lands

MR. JAMES E. MULLAN  
in Belgian Congo, Moves Northward

YOU will see by my new address that I am now resident with Mr. F. Johnstone at the Kipushia mission. I believe I told you in my last letter about the proposed changes in the staffing of our stations, and that I was to go north to the Bakelebwe.

We had a most interesting journey here, travelling up to Kaballo by steamer and then across country with carriers. On the steamer we had much joy in



MR. J. E. MULLAN.

availing ourselves of the numerous opportunities for witnessing to our fellow-passengers, most of whom spoke English. We pray that God will cause the seed sown, to grow and bring forth fruit. We were privileged to meet a number of brother missionaries of the Garanganze Mission at one of the stops on the way up and had the pleasure also of travelling with two of them, Mr. and Mrs. Spargo, on the boat to Kaballo. On arrival at Kaballo and while waiting there for our carriers we were most hospitably received and entertained by another of the Garanganze brethren—Mr. Williams. It is a real joy to have fellowship with any of God's people who are out-and-out for Him.

Our carriers, when they arrived were in full force, sixty-three in number. We had anticipated difficulty

in procuring carriers, but we committed the matter to the Lord and He most graciously undertook, sending us just the right number, so that we hadn't a man to spare, neither were we short. As may be surmised, it was also a most difficult matter to procure food for our "army," particularly meat, however the Lord here undertook again, and enabled me to shoot a buffalo. I had a most exciting chase after the herd through a dark forest, and when I finally came upon them in a clearing, the long grass was above my head, so that I could not see them, nor they see me. There they were all around me a few yards away and munching away contently at the grass, all the while grunting their appreciation. All at once they scented me, and for a moment I thought the whole herd was coming straight for me, but they veered round and lined up like soldiers, on a bit of rising ground. They seemed to be under the command of an old bull, who stood in advance with lowered head. A bullet from the rifle brought his head somewhat lower, and the rest of the herd of about twenty made off, leaving their leader dead on the ground with my boys dancing a war-dance of joy around him.

We had some very blessed gospel meetings in the different villages through which we passed, and we had reason to believe that souls were born again as a result of these meetings.

We were nine days on the path between Kaballo and here, covering on an average approximately 20 miles each day. *En route* we touched on three different native tribes worked by our mission—the Baluba, Basonge and Bakelebwe. It was most interesting and instructive to notice the difference in language and customs obtaining amongst these peoples. I was able to make myself understood very well amongst these northern Baluba and also amongst the Basonga, but have considerable difficulty amongst the Bakelebwe; however by God's grace and in answer to the prayers of the saints, I hope soon to have a good grasp of the Bwikelebwe language.

The Bakelebwe are a most likeable people, independent by nature, industrious, and with large, clean and well-laid-out villages. They are much keener business people than the Baluba, as evidenced by the fact that although prices are much the same with both, the small change, such as the ten-centime pieces, etc., which are seldom if ever used down south, are always used amongst the Bakelebwe, and there is always much haggling about the price of things, even over a ten-centime piece.

Although the tribe is not large, I feel that it will be a grand, and glorious work to win them for Christ, and to this end I covet your earnest prayers.

# THE ELIM EVANGEL

MR. and MRS. G. H. THOMAS

Steady Progress on the Mexican Border

**I**N a previous letter I believe mention was made of a Philipino who was won to the Lord through one of our students. A few days ago four other Philipinos were baptised in water, these having been induced by the first one to attend the meetings and after hearing the gospel a few times were saved and expressed the desire to be baptised.

For some time we have felt that we would like to try meetings in another part of the town where the Mexicans congregate in the evenings in the billiard halls and other places of amusement. Through the kindness of a friend we were offered the use of an empty shop for the first weeks, so decided to accept the offer. We all—workers and students—set to work and cleaned the place and put on the walls, inside and out, texts in Spanish and announcements of the meetings. Previous to the services indoors we held open air meetings near the hall and had quite a crowd of listeners. We hoped to induce the crowd to follow us to the meeting place but very few did. Meetings were held every night and a few men would stray in and stay a little while then go out again. Others would come to the doors and look in then walk away as though they were afraid of something.

The first two or three nights we saw no outward results, then one evening two men came to the front seeking salvation; two nights later four others came out and again last Sunday night at least four young men expressed the desire to accept Christ as their Saviour. These meetings are still being carried on by the workers here while we see to our assembly about five miles away. In this latter place too others have decided for Christ. At the close of our Sunday morning service we got in touch with a woman who was present and found she did not know the Lord Jesus as her Saviour, but she said she wanted to; we dealt with her explaining the way of salvation, and she knelt down and called upon the Lord to save her and is now desirous to be baptised in water. The following Wednesday evening when we had our next service others came out for salvation.

An incident happened at one of our prayer meetings recently which is worthy of mention. One of our students was praying and speaking in tongues not knowing of course what she was saying, but another sister in the meeting who is from South America, having being born there, said she heard her say, distinctly, in the tongue of the Indians of the Inca Tribe of South America, "Take hold, take hold, He loves you." This is to us another proof of the genuineness of the gift of tongues, which to many seems to be of no value.

We are glad to know that many at home in the different Elim centres are taking upon themselves to pray for the work among the Mexicans. On the whole it is slow work and appears that we have to

pray more and work harder until the showers fall and these people will be swept into the Kingdom as is being done in England in the Elim campaigns during the past few years.

MR. HUBERT G. PHILLIPS

Begins His Work in South-East Africa

**L**AST Saturday I visited the kraals for the first time. We walked over a mile across the veldt, jumping a few ditches, to a few huts where a native Christian woman was sick. She was able to come out and squat on a mat. Her husband went to call two other women who also sat on mats. The man sat on a big stone and we were given boxes. We sang in Zulu, "There's not a friend like the lowly Jesus."

A fellow-missionary gave a word on John xv.; we then prayed for the woman, and with a "Sala Kahle" left for the native location. This latter consisted of three groups of huts for men workers on the citrus farms—one with Zulus, one with Nyassa boys, and one with Swaziis. We walked through, inviting them to the meeting. Some few laughed, and finally about thirty, including the chief, sat in a circle, and we had a good meeting, then walked back to Nelspruit.



A group of believers outside the mud church building at Nelspruit. Mr. H. C. Phillips is the third from the left.

Last Friday we went down to the new church site, looked at the boundaries and cut down a few bushes. In the afternoon we discussed plans of church, which I drew out.

I have now got the job in hand. Two natives will be working for me this week and I hope six next week. We pay them £2 per month. It is rather a game being alone with the men, as they know about as much English as I do Zulu!

Yesterday we had a good day. We went to Mayfern at 8.30 a.m., and had a very attentive crowd. After the meeting, where they heard I was a new missionary, some got quite excited. Then Sunday school at 11 and afternoon meeting, at which I spoke on Matthew xvi. 17.



# THE ELIM EVANGEL

The climate here is lovely. Of course it is often hotter than English summer, but I have enjoyed every moment of it.

Yesterday a "boy" came from a place 20 miles away as the crow flies, 40 miles by road, saying he was one of sixteen who wanted us to send them a teacher. I don't know what can be done. It is a mine where about 1,000 natives are employed. This is about the fourth or fifth call we have had lately.

## MR. CYRIL E. TAYLOR, B.A.

Labours of Love in the Congo

I TOOK the gospel meeting on Sunday, when about 150 gathered to hear the Word. On Monday afternoon, I left for Kapeze with twelve boys and went along new telegraph route by side of the river, and found it most difficult going, and soft and sandy, and the cycle wheel sank right in. Some half dozen youngsters accompanied me with Warrida, my cycle boy, and they helped me along to Kijuke where there used to be a strong Catholic teacher.

From Kijuke we went on to Alunga Ngoi in pouring rain, and here we had been told to look out for a small bye-path that would lead us to Kapeze. There are twenty huts within easy distance of this new telegraph route. And so at Alunga Ngoi I sent along two boys to enquire as to where the path was. They roughly chased them off, and so I had to go along myself, and entering a hut, was most thankful to find a malonda of wafer with about fifteen pieces of cooked lulundu floating in it. I readily seized a handful of this manih root, and also took some for Davida, and the other youngsters who had remained with the cycle on the main path.

I got a man to come along and show us the bye-path. He agreed to come, and went with us for over a mile, and said that now it was quite a clear road. But in the pitch dark, and without a light, it was not such a simple matter. I had given him one franc (1½d.) as a present for guiding us, and he had returned to his fireside. We managed to keep to the path for a while, and then we came to a maze of gardens, and managed quite to lose ourselves, and so I had to trudge all the way back with a small boy to the house of our guide, and woke him up again, and got him to come along and show us again, as it was getting on for 9.30 p.m. He came along, and escorted us right in to Kapeze, where we arrived at 10.30 p.m., and found Shipila, the teacher accompanying us and the other boys all fast asleep. We soon got a fire going, and dried ourselves a bit, and had a cup of cocoa, and turned in for the night.

Next day visited from house to house around the villages; had good meeting in the evening. Next day set off for Kiombey, and as we were passing

Kibondwe, someone fired off a gun quite close to the path, and then he started calling for help. So I rushed out into the bush and found that he had fired at a bush-buck, and was trying to follow it up, and finish it off, but he lost it. Quite a crowd of the Kiombey believers came out to meet us, and carry us over swamps and streams. Had some nice meetings with Mudithi and the believers at Kiombey. From here we passed on to Kiala, where Andeleo is holding the fort. He is a Luamba lad and has recently married Madya, a believer from Mutombo. We cycled out to Bidjuki, and three young men stood up to believe at the Saturday afternoon meeting that we had there. In the evening we had a time of prayer, and Ngoi fell down under the power, and was most blessedly filled with the Holy Ghost and spoke with other tongues.

Whilst visiting around the village, I came to a hut and saw four women dressed up with dozens of skins and each holding a spear. Their faces were all powdered up in best Luban whitewash. They were dancers of a secret witchcraft society "Kipuze" by name. They go round in a small troupe and stay for a long while, and seek to get others to join their society. They eat toads and other terrible things, and have special dances and special medicines and charms that they will make on being requested.

Next day left for Mutomb and found the chief N'Tope much the same as usual—fond of his little children, but callous and indifferent to the gospel—unmoved by redemption's story. He regards us all part of the white man's business. Some of them think that the white men have come from heaven.

I went out one afternoon with Shipila, and two younger lads to visit the neighbouring village of Kalombo, and here the Roman Catholics have a teacher. The moment that we started having an open-air meeting, up he came and did his best to upset and disturb the meeting. He walked up shouting and waving his arms about, and saying it was his village, and that we of the mission had no right to come and preach there. He came up and tried to make us touch him. However, we continued in the sun for over an hour, and at last the victory came and the people listened so quietly, and some enquired and bought New Testaments, etc., and said they wished to follow the Lord. And so we rejoiced and praised God that though "shouted down" for Christ's sake, He had ultimately caused us to triumph gloriously.

*Those interested in the spreading of the good tidings of salvation to those in far-off lands are advised that their gifts for this purpose will be gratefully acknowledged by the Foreign Missionary Secretary, Elim, Park Crescent, Clapham, London, S.W.4.*

## Can We Believe in the First Chapter of Genesis?

By PRINCIPAL PERCY G. PARKER (continued).

**O**NE of the great objections made to the first chapter of Genesis is that:—

### We Have Light Before the Sun.

Verse three says:—

And God said, Let there be light: and there was light

This occurred on the first day. But it is not until the fourth day that we read:—

And God made two great lights: the greater light to rule the day, and the lesser light to rule the night: He made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

Objection is therefore made that while light was created on the first day, the sun was not made until the fourth day. Thus we have light before the sun. Well, let us ask the question:—

### Could There be Light Before the Sun?

**N**OW, suppose there could not be light before the sun, what does it prove? It proves that *before the sun was created God dwelt in darkness*. Which only has to be stated for the absurdity of such a condition to be immediately manifest. That the Creator of all things should be dependent for His light upon a minute speck of His creation is utterly unreasonable. Certainly God had light before the sun. God is light and has eternally dwelt in light.

Then, consider again: *What about electric light, incandescent light, gas light, glow-worm light?* All these are forms of light—but not sunlight. The truth is that sunlight is only one form of light. There are other forms—probably far more than we are aware of.

But now turn to Exodus xiii. 21:—

And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day, and night.

The Children of Israel were led onward not by sunlight, but by glory-light. Look at Acts xii. 17:—

And behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

Here was angel-light, not sunlight.

Revelation xxii. 5 and 23:—

And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it; and the Lamb is the light thereof.

In the new and eternal Jerusalem there will be no need of sunlight. Lamb-light—the light of the eternal Son of God, will be amply sufficient.

Of course there can be light without the sun. It is only our narrow—very narrow—outlook which makes us think otherwise. There was light without the sun in the Holy of Holies in the Tabernacle of Israel. In the Outer Court, there was *natural light, the light of the sun*: in the Holy Place, there was *artificial light, the light of the candlestick*: in the Holy of Holies there was *glory-light*; the light of God.

**B**UT, there is no special reason for arguing that light is possible without sunlight; for in the case of Genesis it is probable that the light of the first day was from the sun.

Let us read two passages:—

For *from the rising of the sun, even unto the going down of the same My Name shall be great among the Gentiles* (Malachi i. 11).

And very early in the morning, the first day of the week, they came unto the sepulchre *at the rising of the sun* (Mark xvi. 2).

Now, in both these passages we read of the rising of the sun! But the sun does not rise! As far as our solar system is concerned the sun is still. The earth revolves round the sun once a year, and revolves on its own axis every twenty-four hours. Because the earth revolves every twenty-four hours the sun appears to rise and set. But literally the sun does not rise nor set. It only appears to rise and set because of the movements of the earth. It is important to observe that *God speaks from the standpoint of the earth*. Because the sun *appears* to rise, God speaks of it as rising. He does not speak in scientific language, but popular language. To-day a father will tell his child as night approaches that the stars will soon be shining. He knows that scientifically the stars have been shining all the time, and only the darkness of night is necessary to reveal that shining, but to his child he speaks in popular, not scientific language. In popular language we have many days of light without the sun. In London and Glasgow and everywhere at times there are days when the sun is never seen. It is hidden by fog and mist. Speaking from the standpoint of appearance, we have light without the sun.

The order at the re-creation of the earth seems to be this:—

- (a). The earth was without form and void, and darkness was upon the face of the deep. The earth surface was in chaos.
- (b). Heavy watery mists surrounded the earth, that prevented any light from reaching the earth's surface.
- (c). God spoke, and the heavy watery mists were rarified. Then the rays of light from



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the sun penetrated the mists and gave light on the earth, although the mists were still too dense for the sun to be seen from the earth's surface.

- (d). But on the fourth day the mists were so dispersed that the sun became visible from the earth. And from thenceforth the earth had a fixed relationship to the sun.

Now, from the question of light we will pass on to:

## The Question of Water.

WE will tarry only to draw attention to one marvellous fact:—

And God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament, and it was so (Genesis i. 7).

“Firmament” literally means “Expanse.” By an expanse God divided the waters into waters above and waters below. But can it honestly be said that there are waters above the firmament or expanse of the atmosphere? A few moments reflection will prove that there are immense volumes of water above—*oceans of water*.

Take the *Jordan*. It is well known that the Dead Sea into which the Jordan flows has *no outlet*. Yet it has scarcely risen in appreciable height in thousands of years—only recently has it been observed that a slight rise has taken place. At the entrance to the Dead Sea the Jordan is 250 feet wide and ten feet deep. *Thus daily, over six million tons of water enter the Dead Sea*. Why then does the Dead Sea not rise? Because of evaporation. The waters of the Dead Sea are evaporated by the heat, rise in the form of vapour to the clearer atmosphere above, and there condense into watery mist, and thus remain in clouds for a period. Clouds are sometimes thousands of feet in thickness, and tens of thousands of acres in extent, and suspend in their dark folds immense quantities of water. Thus, with only the Dead Sea in view, we see that 6,000,000 tons of water rise above us every day!!

But thousands of rivers are pouring themselves into the sea all over the world. Yet the sea never rises! Why? Because evaporation maintains the level. *So that every day there rises above us a volume of water equal to the volume of water that every day, from thousands of rivers, pours into the sea—an immeasurable volume*. Thus the words of Genesis i. 7, are literally true when they describe the separation of the waters into waters above the firmament and waters below the firmament.

From the question of light, and the question of water, we will again pass on to:—

## The Question of Man.

READ Genesis ii. 7:—

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

But is man formed from the dust of the ground? The answer is yes. Let me give you two quotations. The first from the helpful Bible Commentary of Jamieson, Faussett and Brown:—

The truth of the statement in this passage has been demonstrated by science, which by chemical analysis of the body of man has found that its substance is composed of the very same elements as the soil which forms the crust of the earth, and the limestone which lies embedded therein. The elements are:—carbon, chlorine, phosphorous, fluorine, nitrogen, magnesium, silicium, aluminium, potassium, sodium, calcium, iron, manganese, titanium, oxygen, hydrogen. All these belong to the dust or clay of the ground, and all belong to the body of man.

Dr. Campbell Morgan gives a quotation from the Duke of Argyll which also confirms the same conclusion:—

The three commonest gases—oxygen, hydrogen, and nitrogen—with carbon and sulphur are the foundations of man's body. In slightly different proportions these elements constitute the primordial combination of matter which is the abode of life. In the finished structure there appears besides, lime, potash, a little iron, sodium and phosphorous. These are the constituents of the human body.

IN closing we will notice a few New Testament statements which show that

## The Lord and His Inspired Disciples Believed in the First Chapters of Genesis.

For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression (I. Timothy ii. 13-14).

But I fear, lest by any means as the serpent beguiled Eve, through subtlety; so your minds should be corrupted from the simplicity that is in Christ (II. Cor. xi. 3).

But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together let no man put asunder (Mark x. 6-9).

Thus, finally, all lesser proofs take a secondary place to the great conclusive proof. That proof is simply the attitude of our Lord. He believed in the early chapters of Genesis. He who knew all things, and was before all things, who made all things, who held all things together, and still holds all things together, believed in the trustworthiness of Genesis. And where He stands we stand. He is our Lord. His outlook is our outlook. His thought is our final authority. Thus we are prepared to stand on the historicity of Genesis because Christ Himself is our authority.



NOT AFRAID.

Someone asked an old lady, who was perfectly calm while the village wherein she lived was affected by the shock of an earthquake: “Mother, are you not afraid?” “No,” she answered, “I rejoice to know that I have a God who can shake the world.”

# Fresh Foursquare Victories

Revival Campaigns in Various Parts—Steady Progress at Foursquare Centres

Mr. Wm. Barton is now at Elim Tabernacle, Melbourne Street, Belfast, Messrs. Bradley and Godson at Grimsby, Mr. J. R. Moore at Hull, Mr. W. L. Kemp at Hastings, and Mr. W. L. Taylor at Plymouth.

**Portsmouth.** The hall in Wellington Street is proving too small to accommodate the congregations and souls are being saved continually.

**Meopham, Kent.** Prayer is asked for a tent campaign to be conducted by Pastor B. J. Russell, commencing Sunday, 3rd June.

**Ilford.** On Sunday, 6th May, the gospel service at Elim Tabernacle, Scrafton Road, was conducted by the Elim Crusaders, three of whom gave short addresses, while others sang the gospel. God is richly blessing the Crusader movement at Ilford and there are now nearly 100 Crusaders on the roll.

**Paisley.** A short but blessed mission was recently conducted here by Mr. Walter Uprichard from Ireland. The Word went forth in the power of the Spirit and brought conviction to the sinner and much blessing to the saints. We are glad to report an increase in the meetings at Paisley as a result of this mission.

**Bermondsey.** The Lord's people who worship at Elim Tabernacle, Upper Grange Road, Bermondsey, have been greatly blessed during the six days' mission conducted by Frank Allen, the Welsh boy preacher. All the meetings were well attended, and this little servant of the Lord was a blessing to those who were privileged to hear him. The young people especially were inspired by his ministry. In each meeting a number professed conversion.

**Wattersea.** The work at this centre is still progressing. We praise God for those who have found Jesus Christ as the Way, the Truth, and the Life. Mr. and Mrs. Morgan, who are in charge of the open air work, and their helpers are faithfully proclaiming the gospel of our Lord Jesus Christ and we are sure that the Word thus sown will bring forth fruit. Mr. Cooper is the Superintendent of the Sunday School started last January. We rejoice because it is manifest that God is working in some of these young lives, and in one or two instances we know by testimony and life that the King of Glory has come in to abide. Although we render thanksgiving to the Lord for past blessings, we expect to see greater things yet accomplished in this centre for the glory of His great Name.

**Hull.** Pastor and Mrs. Boulton recently concluded their ministry in Hull, which has covered a period of nearly eleven years. At the farewell meetings many were the heartfelt expressions of gratitude to God for the blessings enjoyed during those years of fruitful and fragrant fellowship in Christian service. Each section of the church, including the Crusaders and Sunday School, showed their practical appreciation of the years of devoted ministry. It was the privilege of Pastor and Mrs. Boulton some years ago to establish the church in Hull, and it has been their joy through the years that have elapsed to watch its steady and uninterrupted development, until today a healthy spiritual work exists possessing its own hall, and is a centre of revival activity in the city. Many prayers and good wishes go with our brother and his wife to their new sphere of service.

**Chard.** Following his campaign last month at East Ham, Pastor B. J. Russell held a baptismal service at Chard, Devon, in a Baptist Church kindly lent for the purpose. About fifteen were baptised. The Chard believers are having good times, the Foursquare Gospel is getting a hearing everywhere, and results in souls hungering for God.

**Sidbury.** Pastor B. J. Russell also visited Sidbury for their regular mid-week meeting, when two souls confessed Christ. Regular services are now held here every Sunday.

**West Camel.** The Lord is pouring out His Spirit at West Camel. At the farm of Mr. and Mrs. Moore people gather for many miles, hungry for the infilling of the Holy Spirit and to hear the Foursquare Gospel. A special Convention is being held on Whit-Monday, the Crusaders are having a special demonstration and open air services in the villages; God has been blessing their testimonies in this way.

**Yeovil.** The work is growing here. Pastor and Mrs. Russell paid a visit on a recent Tuesday and had a wonderful service. The people are praying for a plot of land, and wish to build a hall. God is moving and His love is constraining His redeemed ones to "contend earnestly for the faith once delivered to the saints." Pray for Devon and Somerset!


**Halling.** As we go to press a campaign is being conducted by Pastor W. A. Nolan at Halling, Kent. Deep conviction rests on the congregations, and up to the present there have been about fifty decisions.

**Leeds.** The first Sunday evening of Pastor and Mrs. George Kingston's campaign was held in the Albert Hall and about 1,100 people attended. At the close of the meeting souls intimated their resolve to accept Jesus as Saviour and Lord. The week-night meetings were held in the Lecture Hall of the Salem Institute with an average attendance of 700-800 people when night after night souls surrendered to the Lordship of Jesus, over 100 souls passing through the enquiry room. Many others received a touch of healing. One woman testified to being healed of rheumatism after suffering for years. Another brother who fell off a tram car was ordered by the doctor to go to the infirmary to have his wrist X-rayed came to the meetings instead and after prayer and anointing went home, returning next evening to testify that the Lord had completely healed him. A young lady after giving herself to the Lord testified that He had healed her eyes, and many others testified to having received deliverance from various diseases.

**Kelghley.** Anniversary services were held from Saturday, 12th May to Tuesday, 15th May. Elim Crusaders from Leeds—about 100 strong—marched on the Saturday from the railway station to the Town Hall Square where a splendid open air service was held. This was followed by a service in the Temperance Hall at which Pastor T. H. Jewitt of Leeds gave a most helpful message. At the services on the following days the speakers were Evangelist Miles and Messrs. A. W. MacCullagh and J. Carriss. These special services have been a means of much blessing and souls have been saved and believers strengthened in the faith.

**Plymouth.** Pastor and Mrs. Charles Kingston have just concluded a three weeks' campaign at Elim Tabernacle in Rendle Street, and what a wonderful time we have had together! God's own people have been helped and brought into a closer walk with Him. Several testified to receiving the Baptism of the Holy Spirit. The addresses given on our Lord's second coming have been a great blessing to the crowds that have gathered each night. During the three weeks 55 to 40 souls have been gloriously converted. One woman came into our meeting drunk, was saved, and is giving evidence of complete deliverance. A spiritualist was saved through something that was said regarding Spiritism being the work of the Devil. Then God has been healing hodies—A sister who has suffered agony with her eyes and has worn glasses for 18 years, has been healed, and her glasses are not needed. Others testified to being healed from tonsillitis, deafness, in-





# THE ELIM EVANGEL

ternal troubles, etc. Praise the Lord! During the last week of the campaign a baptismal service was held: truly this was a wonderful meeting when 21 believers were immersed by Pastor Kingston. On the closing night of the mission the Tabernacle was filled with an eager and expectant crowd. God's presence filled the place. After the Pastor had delivered a most powerful gospel address 12 souls surrendered to Christ. This service was followed by the receiving in of 50 new members. Then we all met around the Lord's table—a time never to be forgotten. We are believing for a mighty outpouring of the Spirit of God during the coming days under the leadership of our new Pastor, Mr. Taylor.

**Southampton.** God has blessed the work at Southampton under the ministry of Pastor F. E. H. Trevor in a singular manner. One has to realise the great handicap under which the work is carried on in order to appreciate how God can overrule. All our Sunday meetings are conducted three miles out of town, and most of the congregation is composed of folk who travel that distance and some considerably further. Praise God the drawing power of Christ and the gospel is just the same to-day! The number of souls saved is remarkable; almost without exception there are several who respond to the appeal at the close of every gospel service. One section of the Crusaders keeps in constant touch with these young converts and in this way helps them to continue in the Lord. Enthusiasm in open air work is at a very high pitch; recently in one open air meeting eight decided for Christ in response to an appeal, the power of God being mightily manifested. Sixty followed the Lord in water baptism at our first baptism service in the Public Swimming Baths and forty were immersed in a local Baptist church in the presence of two of the leading Baptist ministers, still another forty await their opportunity. Everyone is praying and we ask the prayers of every child of God, that the Lord will soon open up the way that we might have a church of our own. At present we are using four different public halls which impedes our progress immensely. Brethren, pray for us!

**East Ham.** One of the greatest revivals of spiritual power that we have witnessed terminated on Sunday evening, 6th May, after a period of three weeks, at Elim Tabernacle, Central Park Road, East Ham, under Pastor B. J. Russe's. From the very outset it was manifest that this revival, although

formulated by man, had upon it the Divine seal of approval and benediction. To use a maxim, "First impressions are lasting impressions,"—the impression received by all on that first Sunday was, that it was to be a time of Holy Ghost outpouring, when the eternal Spirit of God would convict the sinner, restore the backslider, and deepen the work of consecration in the hearts of His people. Regarding the work done during the campaign, the outstanding feature was the marvellous response to the gospel message. Every Sunday evening the church was packed to its utmost capacity while even the pulpit stairs found accommodation for the seatless. Such a scene was a silent testimony to the irresistible power and attraction of the Gospel of Christ. The same eagerness was displayed during the week-night services, when people flocked to hear afresh the story of redeeming love, and as every service souls were saved, and the Kingdom of our God and of His Christ extended in the hearts of all. A very definite and far-reaching work was also done amongst the children by the method of Biblical Object Lessons which the Lord blessed in a wonderful way, many accepting Jesus as their own personal Saviour. Another remarkable feature was the Pastor's story of his experiences as a missionary amongst the Indians in Northern Canada, and the way in which the gospel is finding a response among them. For two consecutive Thursdays, with pathos and humour entwined, he unfolded to his hearers something of their customs, habits and enterprises, but above all, their dire need of a Saviour who can change even those benighted Indians to the perfect image of their Father, God. With a soul on fire for God, it was soon in evidence that the vast congregation had caught the same spirit of enthusiasm for those in that far-off land, and were swaying under the mighty power of God like sheaves before a summer breeze. Much more might be said of the campaign, but in closing, it is worthy of note that the Lord's presence was manifested in the old-time way, believers being baptised in the Holy Ghost, and His healing power exercised in the midst. One man was healed of rupture, and was certified by the doctor to be fit for work. To God be the glory! On the final day, our hearts rejoiced to see sixteen souls surrender to Christ, the major part of these being elderly folk. Surely the Lord has done wonderful things, whereof we are glad, and we are looking to Him for a continuance of flood-tide blessing.

## Webb's Last Breath

**T**HE Channel waters flowed broad and deep, uncleft in their entire breadth by any human arm. Fired with ambition to do what none had done before, and conscious of muscular power, the celebrated swimmer Webb, swam those twenty-five miles, and set foot on the coast of France.

Off in the water, and always unscathed, he seemed to think he bore a charmed life; and looking at the boiling current of Niagara, determined to risk his life for fame—fame that never yet satisfied any yearning, human heart—saying, "It's all luck, and the end, I don't think about that; I'm going to take my chance." For the last time, though he knew it not, he dressed in his familiar swimming garments, and took the fatal leap into the angry, whirling torrents, rising from his dive, as usual, to float and strike out, but the eddy waters had him as a straw in their giant grasp, and hurled him unseen and powerless into the vortex he had so madly braved; lost in sight of thousands standing in safety round him, safe themselves, but with no power to help him.

On the shore of that great river is a rock called "Past Redemption Point." A little cape jutting into

the water, unnoticed by travellers, but beyond it no human being has ever been known to be saved. On one side is life, hope, and salvation; on the other, death, despair, damnation; and only such a little way apart.

In the everflowing stream of life we are daily drawing nearer the point whence no traveller returns; and you know not how soon you may drift, half dreaming, "past redemption point." That whisper in the heart to-day of a text learned by a nother's knee; that wonderful preservation in a moment of intense danger;—that day you stood by an open grave and looked into its unfathomed mysteries;—that illness that drew you so near the Kingdom of God, yet not inside—oh! who shall say when the Voice shall plead with you for the last time. Can you tell which of these circumstances shall be the "Past Redemption Point" of your life?

God says, "My Spirit shall not always strive with man";—and—"If thou knowest, even thou, at least in this thy day, the things that belong to thy peace: but now they are hid from thine eyes."

Why not now, as you read these lines, believe on the Lord Jesus Christ and be saved for time and eternity? (Acts xvi. 31).