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The Elim Evangel

FOURSQUARE ON THE WORD OF GOD

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

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No. 14

By PRINCIPAL
PERCY G. PARKER.

The Life of Prayer

Talk No. 1
What Is Prayer?
(continued)

Prayer is Love Speaking For God to Hear.

MAY I remind you very definitely of this, that we can never really pray until we really love? It is love which unlocks the tongue. If you would know how to pray you must have a college course—at Calvary. The perfect Prayerer was a perfect Lover. Jesus perfectly prayed because He perfectly loved. Until the love of God revealed in Calvary's Cross melts the heart and captures the life prayer will be lifeless because loveless.

During my first pastorate a young wife and her husband attended the services. She was quickly and brightly converted, but he, despite many prayers on his behalf, resisted the Holy Spirit and remained in darkness and distress. For many months he attended the evening service on Sunday, but would never stay to the after prayer meeting. His wife invariably stayed. One night, however, I had the joy of leading him to Christ. I shall never forget the emotion of the "Praise God" which burst from his lips when the light came. From that moment he stayed to every prayer meeting we had. A few weeks after the new life commenced there was a prayer meeting of especial power after the evening service. As I shook hands with him at the door he gripped mine in a tight grasp, and with a light in his eyes, and yet a yearning intensity on his face, said, "Why can't we have an all-night prayer meeting, as the Methodists used to have?" Only a few months before he would not stay to a prayer meeting, now he wanted one all night long! What was the secret of the change? This,—he had learned to love, and love is the very life of prayer. When we love more we shall pray more.

Prayer is Grateful Love, Thanking.

AFTER the Lord Jesus had sent out the seventy to the country villages and they returned with wonderful news of God's blessing upon them, Jesus prayed, "I thank Thee, O Father." And as He stood at the graveside of Lazarus, knowing that His Father had heard His prayer for the snatching of that young life from Hades, Christ said, "Father, I thank Thee." There is an imperative need for the restoration of grateful thanks to an ever gracious Father. So easily we get without giving; we are so busily counting our blessings that sometimes we forget the Blessor. Two words in Phil. iv. 6, should be written

in red, "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." So many of us get so little because we forget to be grateful for that which we receive.

Prayer is Needy Love, Asking.

IT is love resting back contentedly on the unbreakable bank of God, "My God shall supply all your need according to His riches in glory by Christ Jesus." Then when we need we ask and the need, although perhaps not in the way we expected, is supplied.

Prayer is Active Love, Seeking.

SOME years ago a famous evangelist was announced to conduct an open-air service in some spacious grounds in Scotland. Large crowds assembled. The appointed time came, but the evangelist had not arrived. Some one went to the farm where he was staying, to make enquiries. The servant went to the evangelist's room, but came back a few minutes later saying that he could not disturb the preacher as some one was in the room with him, some one whom he was striving to persuade to come to the meeting. "He keeps on saying," said the servant, "'Unless you come with me, I cannot go to the meeting.' Time after time he is saying it." The message was conveyed back to the meeting. "Oh, it's all right," said the farmer at whose farm the evangelist was staying and who was already on the meeting ground, "We shall have God with us today for the one whom the preacher will not come without is God Himself." That was "active love seeking," a strong, sturdy, popular man down on his knees, conscious of his unutterable weakness, agonisingly seeking the power and presence of God in the salvation of the lost. Needless to say he was not disappointed.

There is sad deficiency in this form of prayer today. We need to rediscover the value of one human soul. Only one chapter is given in the Bible descriptive of the creation of the world, no less than about sixteen chapters are given to the events grouped around the death of Christ, whereby humanity is re-created. That death of Christ has saved many souls, but this is undoubtedly true—that had only one life been prodigal—yea, only my life, your life, so great



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a value does our God set upon us that He still would have given His Son to die in order that you or I might be redeemed.

When we value one life as much as the Lord Jesus did, then we shall be stirred up into such prayer for the lost as will put our own present feeble interest and effort to hopeless shame. Prayer is the secret of all revival. Prolonged prayer is the secret of powerful revival. Will you permit a personal experience? I would not use it if I did not believe that experience is given to us in order thereby to counsel and constrain others. During my first pastorate of four and a half years about four hundred professed conversion, and over a hundred were added to the membership of the church. Scarcely a week passed by without the profession of conversion on the part of some, and we felt that something was lacking if each month a number did not join the church. Compared to some churches our success was small, compared to the great needs around us it was almost negligible. Yet people said our church was a successful one. Let us grant a measure of success and then ask the secret. Was it eloquent preaching? No. Was it pastoral visitation? No. Was it skilful organisation? No. Was it gigantic effort? No. What was it. There is only one reply—*prayer*.

For four years, beside our ordinary meetings, we had a nightly prayer meeting for revival. The arranged time was 8.45 to 9.15 p.m.; oftentimes we went on to a much later hour. Even on Christmas eve and Christmas night the prayers were continued. On Saturday evening we had our regular weekly prayer meeting. On Sundays there was united prayer before Sunday School, united prayer before the gospel service at night, and a closing prayer meeting of practically an hour's duration at the close of the day. During the four years an average of fifteen to twenty attended our daily prayer meetings. We loved the unsaved, we recognised their tremendous need, we remembered the priceless price paid for them, and we could do no other than pray. Oh, how the teacher needs to truly value the souls of his scholars, the parents of their children, the minister of his congregation, and the Church of the world. When that is done prayer, agonising prayer, will be indeed the Christian's vital breath. Finally,

Prayer is Tired Love, Resting.

WHEN Jesus was tired—wounded—broken-hearted, He just quietly—restfully—other-selfedly said, "Father, into Thy hands I commend My spirit." He simply rested back into the arms of the Eternal. Do you know anything of such prayer? Do you know what it is to be so tired mentally and spiritually that all you can do is, with some tender phrase of trust upon your lips, to lie back and sleep in the watchful care of God? Mothers know what it means, Sunday School teachers know, pastors know, evan-

gelists know, world-winners for Jesus Christ know. —do you know? Many of us know so little about such prayer because we do so little for Christ. Ours is the life of slippers ease. Beloved, if we do more, if we move through the world in the spirit of our Lord, if our life is one continual dying to self and living for others, we shall know. There is no sweeter form of prayer than when, too tired to frame sentences, too tired to think, we rest back on the un-failing Arms. Under such circumstances even sleep itself may be eloquent prayer in the estimation of God.

In one of his winsome "quiet talks," S. D. Gordon reminds us of a sweet incident in the life of an old German Christian—Professor Bengel of Denkin-dorf. The professor was the wonder of his college students. How he combined in such a marvellous degree spirituality and scholarship was a perpetual puzzle to them. But one day the secret was discovered. While he was out lecturing at night a student secreted himself in the professor's room behind the heavy curtains in the window recess, intending to stay there until the loved teacher returned in order that this aged Christian's habits might be observed. Late at night the professor returned—the student watched with breathless interest. The old man entered the room, took off his heavy boots and drew on his slippers, sat down at his study table, and opened a large old-fashioned German Bible—or better a Bible printed in German—and began to read. For a long time he read, half an hour—three-quarters of an hour—an hour, and yet still he read on. At last, in the early hours of the morning, the Bible was reverently closed. Then leaning his head down on his hands the tired man of God said in the simplest, most familiar, yet reverent way possible, "Well, Lord Jesus, we're on the same old terms, good night"—and then he slept. Tired love resting.

MAY I ask you the question in closing, Do you know what prayer is? Do you know what "love speaking for God to hear" is? Oh, I want you to know. Prayer is priceless to me. I could not live without it. I should go about hungry, thirsty, sick at heart if prayer were denied me—so would many, many others. At least I want prayer to be to you what it is to me—my prayer is that it may be far more. How may our prayer be intensified—how may our prayer life become full and overflowing? Need I say that a true prayer life is not possible to an unredeemed life? There must be first of all the acceptance of Christ as the sinner's Saviour, as *your Saviour*, and then there must be perfect submission to the Holy Spirit and as you obey implicitly He will increasingly take of the things of Jesus and reveal them unto you. He will make the story of the Cross live before your thought, He will clothe God in infinite love, and then *as you love you will pray*.

The Spirit of Wisdom

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

THE Apostle Paul prays for the Ephesian Christians that they may have "a spirit of wisdom and revelation," and there is no doubt that it is the privilege of all the faithful in Christ Jesus everywhere to possess this gift.

It is necessary to understand, however, that this gift is distinct from the gift of the Holy Spirit in regeneration. It makes us, who receive it, sharers in

The Wisdom of God.

From very early times saints have possessed this gift. We read of Bezaleel that he was filled with the Spirit of God in wisdom and understanding and in knowledge and in all manner of workmanship (Ex. xxxi. 3). It is proved by Ex. xxxv. 35, et seq., that the Spirit can impart wisdom "to work all manner of work and skill for engraving, embroidery, and to devise and carry out the work of skilled artisans."

By the same Spirit, wisdom was given to Solomon for administrative purposes, to rule over God's people Israel. It is also given to enable us to reason logically so as to defeat every adversary to the truth. "I will give you

A Mouth and Wisdom

which none of your adversaries shall be able to gain-say or resist." It is the same spirit of wisdom and understanding which rests upon our Lord (Isaiah xi. 2) as the Lamb with seven eyes, which are

The Seven Spirits of God.

The seven deacons were full of the spirit of wisdom (Acts vi. 3) so that the great and learned men, the skilled logicians, were not able to withstand the wisdom and the spirit by which Stephen spake (Acts vi. 10).

This spiritual wisdom and understanding, is the means of filling us with the knowledge of God's will (Col. i. 9) and makes us "fruitful in every good work." It is not "much goods laid up for many years," but can only be maintained by

Abiding in Christ

"in whom are all the treasures of wisdom and knowledge hidden," and we are united to Him as a branch in the vine, that we may be "continually drawing upon these resources. He is thus "made unto us wisdom from God."

But it is not only a spirit of wisdom but of *revelation*—an anointing from the Holy One, by means of which we may know all things: "Things which eye saw not, and ear heard not, and which entered not into the heart of man." Things which God has prepared for them that love Him, He reveals unto us by this

Spirit of Unveiling

and best of all, it unveils the hidden One within. Christ is so manifested that we cannot doubt His presence, and all kinds of doubt flee before His presence, so that we can say:

"I know not what it is to doubt;

My heart is ever gay."

We become "powerfully fortified" (French R.V.) by His Spirit in the inner man, and Christ makes our hearts

The Holy of Holies,

His permanent habitation.

So that this spirit of wisdom and revelation may enter into all our lives, and into every detail of our lives. It can impart to those who need it, administrative ability as it did to Moses and Solomon; ability in all kinds of workmanship as to Bezaleel and Aholiab, and "all the wishearted";

Power to Overcome

all adversaries as to Stephen; abundance of revelation as to Paul and John. For the eyes as well as the ears of the inner man are opened so that we become

Seers as Well as Prophets.

For the spiritual world is all round about us—"the great cloud of witnesses"; "spirits of just men made perfect" (Heb. xii.); the innumerable company of angels who are *sent forth* to minister to the heirs of salvation. We "*are come* unto Mount Zion, to the Church of the Firstborn."

If our eyes were opened we should see "angels hovering round," just as Elisha could see the armies of God at Dothan, and even Gehazi when his inner eyes were opened, while the Syrians could not, although they *felt* the power of their presence when they were smitten with blindness. God is nearer to us than eyes or ears, hands or feet, for while we dwell in *agapè*, the Divine nature (love) we dwell in God and He in us; Father and Son make their home with us; God Himself becomes our dwelling-place.

When the eyes of our heart are enlightened, we awake to actual facts and find that it is no mere figure of speech, but that we are *actually* sitting in heavenly places with Him, and our days henceforth become "days of heaven upon earth."



The oneness of the Body of Christ is much more than a pleasant theory. It is a great reality, an unspeakable privilege, carrying with it solemn responsibilities toward all believers.

The Wardrobe of the Consecrated

Or How to Wear the King's Uniform

A Sermon preached by *EVANGELIST SETH SYKES*

But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another seeing you have put off the old man and his deeds, and have put on the new man. Put on therefore as the elect of God, holy and beloved bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another, and forgiving one another—and above all these put on charity which is the bond of perfectness—and let the peace of God rule in your hearts—let the word of God dwell in you—Colossians iii. 8-16.

CLOTHES separate men and women and also the different departments of life. For instance we know the policeman, the tramway-man, the 'bus-man, the nurse, the sailor, as well as the soldier, and many others by the different clothes they wear, and we also know the believer from the unbeliever by the clothes he wears. In the above verses we have both the uniforms explained, and we are told what we are asked to put off and also what we as children of God are asked to put on. Just as the old civilian garments are no use in the barrack-room of the king's army, the same applies in the army of the King of Kings. Let us enter into the wardrobe of the consecrated and see for ourselves the mode of procedure adopted when a soldier enlists for service in the "King's own." The heavenly Quartermaster is there waiting to welcome and attend to all who come.

What is the first command given? "Put off all these" (Col. iii. 8), anger, wrath, malice, etc. "Must we obey?" you ask. Yes, we must obey if we would have a change of raiment. Just as the garments of the prodigal in Luke xv. were no use in the father's house, the garments of the world are no use in the household of faith. Nothing pleases God so much as obedience to His Word, and no amount of service can make up for wilful shirking the plain words of Scripture (III. John 4). Some seem to think differently, and under the plea that it will "hinder their usefulness" they shuffle past, or allow to go unheeded, some of God's plainest injunctions.

LET us proceed into the wardrobe. What was the command to "put off"?

Anger, for "anger resteth in the bosom of fools" (Eccles. vii. 9).

Wrath, for we are told to "Cease from anger, and forsake wrath" (Psalm xxxvii. 8).

Malice, for malice "sharpeneth the tongue like a serpent, and puts poison under the lips" (Psalm cxl. 3).

Blasphemy, "for a bird of the air shall carry the voice, and that which hath wings shall tell the matter" (Eccles. x. 20).

Filthy communications out of your mouth, for we are told to "Bless them that curse you, and pray

for them that despitefully use you" (Luke vi. 28; James iii. 10; Mark vii. 10; Romans xii. 4).

Lie not, for lying is an abomination to God and the Word declares "The liar shall not escape" (Prov. xix. 5, 9).

The new garments will not fit over the old garments of sin. The old ways and habits of thought, our human reasonings and fleshly judgments must be renounced. Put off the old man *and his deeds* (Col. iii. 9).

Spiritual life can only be helped and encouraged in spiritual garments. We must put off before we can put on. In seeking to obey the Word of God you will find many to hinder you, and your own friends and relations may be the worst of the opposers. The problems of the Christian life are not imaginary, but praise God, the grace to meet them is not imaginary either. Let us proceed into the next department but before doing so let us hear the Master's voice saying unto us:—

"Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your iniquities will I cleanse you" (Ezek. xxxvi. 26; Eph. v. 25, 26; Titus iii. 5; Heb. ix. 14; 1. John i. 7; Psalm xix. 12).

As we enter the room we are captivated with the beautiful surroundings and the exquisite fragrance which permeates the atmosphere—not the old camphor ball of the world but the sweet perfume of the "Rose of Sharon" and the "Lily of the Valley," and from the Master Himself for "His cheeks are as a bed of spices, as sweet flowers: His lips like lilies, dropping sweet smelling myrrh" (Song of Solomon v. 13).

We need never be in doubt or darkness as to what garments we as children of God ought to wear. "Put on therefore as the elect of God, i. e., and beloved." This is the first part of the text and tells us what manner of persons the garments are suitable for. The love of Christ to the Father made Him willing to suffer to bring glory to God; and His sheep, "the elect, holy, and beloved of God" should be ready to follow His example, to tread in His steps (1. Peter ii, 21-25). Impossible to the natural man, but Christ dwelling within the soul, energised by the power of the Holy Spirit of God, gives power to endure all for Christ's sake; with the heart and mind



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fixed on Him "who—though He were a Son, yet learned He obedience by the things which He suffered" (Heb. v. 8), and remembering that He "goeth before" (John x. 4), leading, guiding, and upholding with His arm of strength, giving power to bear the difficulties; to overcome all enemies, until finally they are received by Him into glory.

Let us try ourselves by these tests, so as to be sure we are "as the elect of God, holy and beloved," and then proceed to put off all the old garments, and put on the new.

THE first garment is a warm woolly garment and is called:—

Bowels of mercies. God welcomes and forgives, because He delights in mercy. How wonderful! Yet many of His creatures speak against Him. Why? Because they are blinded by Satan (II. Cor. iv. 4). God deals with the sinner in mercy so then let us be merciful (Psalm cxlv. 9; Isaiah lxv. 7).

Kindness. Be ye kindly affectioned one to another with brotherly love; in honour preferring one another (Rom. xii. 10). And be ye kind one to another, tender-hearted, forgiving one another even as God for Christ's sake hath forgiven you (Eph. iv. 32; II. Peter i. 5, 6, 7).

This garment is a close fitting garment of finest material. The next garment is one that we cannot do without, yet many endeavour to carry on without it. It is a very plain garment of underwear called

Humbleness of mind, and its virtues are known not only by the wearer but by all that he may come into contact with. Be clothed with humility; for God resisteth the proud, and giveth grace to the humble (I. Peter v. 5; Matt. xviii. 4; Prov. xxii. 4). Humility—an accurate estimate of oneself. The next garment is worn next to and always with this one; in fact they are knitted into one another. It is called

Meekness, and has a most noticeable ornament attached which is in the sight of God of great price, known as the ornament of a meek and quiet spirit (I. Peter iii. 4). The texture of this garment is most remarkable, being made from a beautiful fruit called the fruit of the Spirit (Gal. v. 22; Zeph. ii. 3). This garment is one that must be worn at the School of Instruction, it being essential in teaching and hearing (II Tim. ii. 25; James i. 21; Matt. xi. 29). The next garment is

Longsuffering, a very different garment to that which is often worn on similar occasions to this one called rudeness or harshness. No church grace is more essential for it *suspends judgment* and is of God (Num. xiv. 18). Let me always wear this garment and be, like Jesus, longsuffering—not willing that any should perish but that all should come to repentance (II. Peter iii. 9).

Forbearance, is the next garment and is one of the neatest and nicest of the outfit. Forbearance is a refusal to take action when we have a perfect right to do so (Eph. iv. 2). This garment is seen at its best when it has the next garment attached called

Forgiveness, and is worn on all occasions, more especially when any would have a quarrel against you. "Even as Christ forgave you, so also do ye" (Col. iii. 13, Matt. vi. 14; Luke xvii. 4; Matt. xi. 25; Eph. iv. 32). And above all these things put on

Charity, which is the bond of perfectness. This embraces them all and is the most conspicuous and the costliest of all. It is known by the redeemed as the blue overall of love. The cloak or garment of love is the one that the Master gave to the disciples telling them as they went out doing service for Him, "By this shall all men know that ye are my disciples if ye have love one to another" (John xv. 12-17). After love comes peace. Let the peace of God reign and rule in your hearts. A great many people are trying to make peace. But that has already been done. God has not left it for us to do, all that we have to do is enter into the atmosphere of

Peace, and instead of our trying to make peace, we must cease from all that and sweetly enter into peace (John xvi. 33). If sorrow is our lot, peace is our legacy (John xiv.). Jesus gives peace to reign in the heart. Rowland Hill compares the heart to a temple. When the Holy Spirit enters, heaven enters with Him. God never enters without His attendants. Repentance cleanses the house; faith provides for the house; watchfulness, like the porter, takes care of it; prayer is a lively messenger, learns what is wanted, and then goes for it; faith tells him where to go, and he never goes in vain; joy is the musician of this temple, tuning to the praises of God and the Lamb. The Word of God is the rule book giving us the

King's regulations, the wisdom, the psalms, hymns and spiritual songs, which enable the soldier of Christ to sing with grace in the heart to the Lord (Col. xv. 16).

THIS is the door to happiness. Start now from where you are, turn to the right, and keep straight on, and you'll not find it far. Along the path of willing feet, and over Heartease Hill, across the fields of sweet content, by the stream of glad goodwill. Now take the cloak of charity, the staff of wise employ, a loaf of bread of daily grace, a flask of well filled joy. And in the place of duty done, beside the door of home, we'll find the house of happiness, for happiness does not roam. Soldiers of the King must always keep a sharp look out for new recruits and should always recommend by their dress and deportment, the cause of Christ in which they are engaged.

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New recruits are needed day by day,
Long the call unheeded—why delay?
Christ will have no conscripts,
Girt with anxious fears,
His are true and loyal men-volunteers.—Seth Sykes.

It might encourage others to enlist if the soldier of Christ will tell that company orders have been posted up to the effect that the regiment have instructions to be on the alert for the sudden departure to

the land that is fairer than day. The Captain of our salvation having gone on before, making arrangements, no man knoweth the day nor the hour that He may return to take us to be with Himself which is far better.

May we all be ready when He comes, having the garments on that He would have us wear, and walking in that narrow pathway that leads us home.

Healed at Principal George Jeffreys' Campaign After Seventeen Years of Awful Suffering

I AM so glad to send my testimony to my wonderful healing. When I was 35 years of age I had a bad attack of gastritis which left me so weak that I could not walk about. I could neither eat nor sleep. Doctors' medicine brought me no relief, and I gradually kept getting worse, weaker every day, and thinner until I only weighed six stone. My friends used to tell me I was like a shadow; when I walked I had to be helped; when I did eat I had to take soft food, and even that I could not retain. I was continually having fainting fits. During my illness I was under many doctors and two specialists; they did what they could but everything seemed hopeless.

When I heard of the Revival and Healing Campaign meetings held in the Baths Hall, Caledonian Road, King's Cross, I said to my daughter: "I have faith to believe that if I can only get to these meetings I shall be healed." So they helped me down to the hall. I was prayed for by Principal George Jeffreys, and God's power came upon me. I was instantaneously healed. I walked home with my friends for the first time for 17 years. I felt hungry; I had a good meal; and from that time I have eaten all kinds of food. The night I was healed I had a good night's sleep and my strength has returned. I do praise the Lord for the wonderful way in which He has healed my body for I was a complete wreck. For the last four years I suffered agony; no

one but God and myself knows what I went through, for kidney trouble set in at the last.



MRS. ELEMENT
photographed after her remarkable healing.

Glory to God I am now completely healed by the power of the Great Physician, and I do rejoice and praise Him.—Mrs. Element (Barnsbury).

Foundations

"For other foundation can no man lay, than is laid, which is Jesus Christ" (I. Cor. iii. 11).

By PASTOR T. BURTON CLARKE.

IN these modern days of apostasy, when the foundations of our faith are so fiercely assailed, it is reassuring for us to rest our eyes upon, and anchor our souls to this blessed truth.

Christ is our only foundation, fixed for ever. As Christian believers we are in the building trade, and the apostle explains how we may build a perishable or imperishable edifice upon a foundation that we have had nothing to do with. In spiritual building, the foundation is laid for us, we need have no misgiving

about that. Ours is to rear upon that impregnable rock, a structure that shall stand the fire of Christ's righteous judgment.

Is it not true that a foundation is laid according to the proposed building? A faulty foundation will jeopardise the finest edifice. The Architect has in mind the finished building when he plans its foundations. What striking contrasts are given to us in our Lord's parable of the wise and foolish builders—the shifting sand and the reliable rock. The struc-



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ture in each case apparently the same but in the testing the house alone stood that was reared upon a rock.

Jesus is the only foundation, and all the salient features of a foundation find embodiment in Him. Shall we review a few?

I. Foundations Are Immensely Important.

They must be deep and abiding. The writer was highly amused to see pictured a large house upon wheels transported for several miles. Such a picture calls forth pathos, as well as humour, in its simple suggestiveness. What a target for every gale of wind! What insecurity! This is just a picture of the Higher Critic, his new cart for the Ark of God. The lighthouse on Sable Island cost thousands of pounds to build. Its height was an hundred feet. The highest engineering skill was used to make it permanent, all to no avail, because of its sandy foundation. Sand everywhere! Eventually, just in time, it was taken down. Foundations are important because they fix us. We can build nothing of permanence without them. They are important too because the building takes the character of its foundation. Christ must take that place. If we would display a Christlike character, we must build upon that Rock which is Christ.

II. Foundations are Invisible.

They speak of hard toil. There is nothing ornamental about them. What a picture of Jesus this is, photographed by the Spirit and framed by the prophet Isaiah: "He shall grow up before Him as a tender plant and as a root out of a dry ground, He hath no form nor comeliness, and when we shall see Him, there is no beauty that we should desire Him" (Isaiah liii. 2).

All that the naked eye sees is not necessarily important. How often the best is hidden. How little Jesus is really known. Think of His earthly life, obscure birth, humble parentage. Thirty years hidden away in Nazareth. "Have any of the rulers believed on Him?" said some. His throne was a common gibbet: His quiet departure witnessed but by few. Yet He is the great founder and foundation of our faith.

We should see the foundation in the building. If we really are building upon Him proof will be seen in the structure. A building expert may look at any building and be able to state what foundation is underneath, or what foundation should be there.

III. Foundations are Immutable.

Invariable—unchangeable. Not laid to-day to be withdrawn to-morrow (Heb. xiii. 8). If human they would be fitful, changeful, subject to alteration and adjustment. Foundations should stand the building out. They are laid according to the kind of building to be reared, so in Jesus all the qualities of a good

foundation are found. There may be many alterations in the spiritual building afterwards, but the foundations remain intact. "I change; He changes not." In material buildings the foundation occasionally gives way; this seriously menaces the structure. We need never be afraid as we build upon Jesus. "Therefore thus saith the Lord God, behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation" (Isaiah xxviii. 16).

IV. Foundations are Initial.

To build a spiritual character we must have Jesus the Foundation. He is the only real foundation, and you must take Him before you attempt to build. "We are complete in Him," the apostle says, "We are God's building." Moffat renders it, "We are God's house to be built" (I. Cor. iii. 9). To be built upon the sure foundation, Jesus Christ. How many are anxious to lay their own foundation or at least to mix the unreal with the real, the false with the true! Note Paul's emphasis: "That is laid"—ever present is. Christ must take His place because the building is to take on the character of its foundation. In a mystical way Christ not only lays the foundation which is Himself, but becomes ever after the wise Master-Builder making us an habitation of God to be indwelt by His Spirit. He laid down His life and thus became the foundation, but in the power of His resurrection life, He takes hold of us and welds us to Himself and to each other living stone, rearing a temple of praise to His Father's glory. Our own works will not rear a building that will stand all storms. As we surrender He will stablish us (Rom. xvi. 25).

V. Foundations are Invaluable.

The cost of the foundation may equal the cost of the building or more. To lay Christ as the foundation, meant the agony of Calvary—incalculable cost. Let us not overlook the costliness of our foundation even if we could do nothing to lay it. Human illustrations always fall short in fully describing Divine truth. The Builder to-day lays His foundation and completes the building. There are mysteries connected with our blessed foundation that eternity alone can reveal, but we hear the clarion call:—"Builders wanted, who will build upon Him."

VI. Foundations are Invincible.

They will never be shaken. The strength of any chain is the strength of its weakest link. The strength of any building is the strength of its foundation. Jesus said: "I will build My Church and the gates of hell shall not prevail against it" (Matt. xvi. 18).

Crowns and thrones may perish, kingdoms rise and wane. But the Church of Jesus, constant will remain. Gates of Hell can never, 'gainst that Church prevail, We have Christ's own promise, and that cannot fail.

THE ELIM EVANGEL



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

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

The Foursquare Revivalist.

The first issue of our new weekly appears on 3rd August. Have you ordered your copy?

Items of Interest

Special attention is drawn to the announcement on the cover of this issue of Principal George Jeffreys' revival and healing campaigns during August and September.

The first wedding to be solemnised at Vazon Hall, Guernsey, took place on Thursday, 21st June, when Mr. Sydney H. Le Boutillier and Miss Eva A. Tostevin, both members of the Elim Church, were united in marriage by Evangelist S. A. Pinchbeck.

With this issue of the *Elim Evangel* we are concluding a series of articles by Mr. P. H. Hulbert on the subject "Is Christ Really Coming?" These articles are published in book form, stiff paper covers. The price is 1/- (by post 1/2), from the Elim Publishing Office, 16, Clapham Park Road, London, S.W.4.

There is a small and comfortable bungalow to be let furnished from 28th July to 15th September at Letchworth Garden City, near Elim Hall. Any who would desire to spend their holidays there should communicate in the first place with the Editor.

Pastor and Mrs. H. T. D. Stoneham have recently conducted successful revival campaigns at Martinsburg, Cumberland, and Braddick (near Pittsburg), U.S.A. They expect to hold tent campaigns in several towns in the States during the summer months.

There are still vacancies for a few visitors during the holidays at the home of the Elim Bible College. For full particulars application should be made to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

The Saturday afternoon gatherings at Elim Woodlands have been so much appreciated that it has been decided to continue them during August, with the exception of 4th August, and instead of that day there will be one on Bank Holiday, 6th August. The grounds and house will be open from 3 o'clock. Tea 4—5.30. Meeting 6 o'clock. Tickets can be obtained at any of our London assemblies at 1/- if bought in advance, or at 1/3 at the door.

We wish to remind our readers of the addresses and telephone numbers of our various departments:—
Headquarters and Editorial Offices: Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4 (Brixton 2227).

Elim Bible College: Elim Woodlands (as above) (Brixton 2228).

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The Editors' Page

A Vivid Description.

THIS is how Mrs. McPherson describes the Modernist preacher. "He calls himself a 'Modernist.' He has departed from the 'old-fashioned and unquestioning faith.' He says that he is living in a new day, and must adopt a modern gospel in order to carry on the work of the Kingdom. The 'modern' part of the new religion seems to consist in leaving out the very soul of the 'old-time' religion; the revival spirit with its attendant altar calls, crying out for mercy, passion for souls, spirited testimony, deep stirring of the emotions of the heart for God, testimony as to the surety of the knowledge of a change of heart and real 'born-again experience'! In fact the 'Modernist' has left out *every vital thing* that the old-time preacher believed to be the essential, and ultimate objective of his work!"

Praise God! There is nothing modernistic about the Elim movement, excepting that we have found the old-time religion suits the heart-hunger of these modern times.

Cliff College Evangelists.

It is a great joy to hear of zealous evangelism for Jesus Christ. This is taking place with the Cliff College students under their principal, Rev. S. Chadwick. Here are some striking statements: "We have a gospel that saves. We neither disparage nor criticise other organisations and activities of redemption. We do not dispute the claims of those who preach with a different accent or approach the problem by a different way. We bear witness to the work to which God has called us and to what He has wrought by us, and we boldly claim that it is true of us as of the apostles of whom it is said: "And they went forth, and preached everywhere, the Lord working with them, and confirming the Word with signs following." "We believe in Genesis and we believe in Moses and we believe in the Prophets; but *our gospel is Christ*. We preach Him, not according to the baptism of John, but in the Pentecostal Baptism of the Holy Ghost. It is great! Glorious! Grand! Hallelujah!"

God and the Atom.

It is an amazing thing to trace God's handiwork in the vast. But it is even more amazing to trace His hand in the minute. A striking scientific article has recently appeared in *The Outline*. Here are some of the astounding facts:—In the space of a pin's head there are some twenty billion molecules of air, all so energetically moving that each cannons off another five thousand million times a second. A globule of air about the size of a small marble contains thirty million billion molecules. A drop of

water contains several thousand million million atoms. In a liquid the molecules cling together loosely, they remain together as a body, but they roll over and away from each other. There is cohesion between them, but it is less powerful than a solid. In a solid the molecules cling firmly to each other. In such things as water, bricks, wood, the electrons in the atoms are on the incessant move. If we could see right into the heart of a bit of the hardest steel we should see billions of separate molecules, at some distance from each other, all moving to and fro. Under a powerful microscope these particles are seen to be violently agitated; they are each independently darting hither and thither somewhat like a lot of billiard balls on a billiard table, colliding and bounding about in all directions. Thousands of times a second these encounters occur, and this lively commotion is always going on. Wood, stone, steel, everything is alive with revolving and rebounding molecules, atoms and electrons. Such is the wonder of God's minute creation.

Toys or Eternal Souls?

Someone has written concerning man:—

The streets are full of human toys,
Wound up for threescore years;
Their springs are hungers, hopes and joys,
And jealousies and fears.

It is true that some treat themselves as human toys. They turn life into a plaything, and they make the world a playground. But Christ does not look upon men as toys. He looks upon them as eternal souls. He sees them not as in a playground but in a training school. It is a training school for eternity, and the action of the will toward God in the training school of life is to determine the position of the soul in the activities of eternity.

The Minister Churches Need.

Rev. Thos. Waugh writes: "How many churches realise that a minister is no accredited messenger of God unless he has the anointing of the Spirit of God? How many believe that only God can make a minister, and send him to the right sphere of toil? People sometimes tell us what a nice man their minister is, and how much they like both him and his sermons. Then they sadly add, "*but he is not the man for the place.*" When we ask them how and where they got him, they do not say, "from God." Again and again when we have asked church officials enquiring after a minister, if they had *asked the Lord* to send them a man, they have stared at us as if we were mad. Yet no man can do the highest, truest work of a minister unless he be "a man sent from God."

The Anointing of the Sick with Oil

is a Distinct Command of God

By PROFESSOR W. J. COOKE, F.R.P.I., D.Ph.

THE Bible being Divinely inspired contains a perfect and complete guide for the life of every believer. It is rich in instruction, in its promises, its encouragements, its conditions, in faith, and in ordinances of which there are three, namely:—

(i.) Baptism with water as a public confession of our faith in Christ as our personal Saviour.

(ii.) The ordinance of the Lord's Supper—partaking of the elements in devout remembrance of His death until He comes to receive us unto Himself.

(iii.) The anointing of the sick with oil in the Name of the Lord,

There is sufficient truth and light to guide every soul of the human race into the saving grace of God and into heaven if they will follow its teachings and treasure its precepts. On this particular question of anointing with oil there are three distinct passages given in the Word of God.

The first we find in Lev. xiv. 15, 16. The Revised Version reads: "And the priest shall take of the log of oil and pour it into the palm of his own left hand, and the priest shall dip his right finger in the oil that is in his left hand and shall sprinkle of the oil with his finger seven times before the Lord." Verse 17:—"And the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed and upon the thumb of his right hand and upon the great toe of his right foot upon the blood of the guilt offering for the healing of the leper according to the Law as given by Moses."

The second is given in Mark vi. 12, 13. The Revised Version reads:—"And they went out and preached that men should repent, and they cast out many devils and anointed with oil many that were sick and healed them."

The third is given in James v. 14, 15. The Revised Version reads: "Is any among you sick? let him call for the elders of the Church and let them pray over him anointing him with oil, in the Name of the Lord, and the prayer of faith shall save him that is sick, and the Lord shall raise him up, and if he have committed sins it shall be forgiven him."

WHO was James? He was the first president of the first Christian council held in the Church; hence he lays down the generally accepted rule for the sick members of the Church. Please observe that these promises both in the Law of Moses and in the other Scriptures are especially for God's own people. They are only applicable to those who have experienced the new birth, who have been saved from their sins by faith in the shed blood of Christ,

or those who are willing to surrender body, soul, and spirit up to God for forgiveness of their sins and that their bodies may become a temple for the Holy Spirit to dwell in. God never imparts Divine health and strength that we may go on living in sin and lavish our health and strength on our selfish desires.

The people of the world have their physicians and their medicines;—let them use them; we are told that every good and perfect gift is from above, coming down from the Father of lights, with whom can be no variation neither shadow that is cast by turning. Physicians are the good gift for the unsaved, but the *perfect* gift, *i.e.*, Divine healing, is God's plan for His redeemed ones.

The anointing of oil and the prayer of faith is God's special and Divine recipe for His sick children for every believer in Christ. This is one of the most solemn and sacred ordinances of the Christian Church; hence how needful it is that those who take part in it, either as elder or as seeker, should fully understand what they are doing when presenting themselves before the Lord for healing.

LET us ask and answer a few questions on this subject:—

What is the anointing with oil?

(1) It is God's command. (2) It is an outward sign or symbol that God the Holy Spirit is taking possession of the body thus presented to Him for healing. Some will say: "Why can I not be healed without the anointing? You may, but it is always better to obey than to sacrifice: obedience is the first step in righteousness and true holiness. Now let me here plainly state that there is no healing virtue in the oil or the anointing elder. They cannot heal you: they are only the channels through which you obtain the healing. Hence one anointing is sufficient for each sufferer in that particular sickness.

Who are the elders?

They are ministers of the gospel who are men full of faith and of the Holy Ghost, wholly consecrated to God's service. Now let us consider—

What is the prayer of faith?

It is the soul's cry to God for deliverance from any oppression by disease or any trouble or temptation, bringing before God his promises and endeavouring to place oneself in the conditions for the particular promise. Every promise has its accompanying conditions and unless we are prepared to get into those conditions we cannot pray the prayer of faith. This kind of prayer becomes earnest, importunate, until we get the Divine assurance that the prayer is answered.



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swered. It takes no denial; it looks away from circumstances and feelings and it wings its way right up to God's eternal Throne and humbly claims the fulfilment of the promise we seek. If we seek healing, then we take our eyes off the anointing oil, off the minister or elder anointing us, and look to God alone. Jesus is the Healer, the health giver, by the Holy Ghost. The seeker must unite his or her faith with the elder in the prayer, the seeker must come into direct contact with God in his own soul.

FURTHER, the prayer of faith has four important steps. The seeker must (1) believe that God is able to heal his body and deliver him from all disease. (2) He must be quite certain about God's willingness to heal. (3) He must believe that he receives healing while being anointed and while the prayer of faith is being offered. (4) He must believe that God has done the work, has granted the request in response to the offered prayer and praise Him for the blessing received. There are three immutable *shalls* in the promise of healing; God cannot deny His own Word, hence they must be fulfilled if the seeker is fulfilling the conditions on his side. Yes, but someone says, "I do not feel I am healed." Feelings have nothing whatever to do with your healing. After being anointed you may feel worse instead of better. The Holy Spirit in taking possession of your sick and diseased body may find it needful to cause pain and a breaking up of certain conditions which may produce uncomfortable feelings; but that is only a part of the process of the work of healing; it is a greater proof that the Spirit is working. *Let the Spirit have His own way*, and the spiritual blessing you will receive will far outweigh and surpass the bodily blessing of healing.

The Divine health and strength must be used as a witness for God's glory.

ANOTHER question is often asked, namely—*How can I know the Will of God with regard to my healing?*

We have abundant proof of that in Scripture. *Firstly*, it is purchased for us by the death of Christ on the Cross. "Himself took our infirmities and bare our diseases" (R.V.) *Secondly*, when Jesus was here on earth He said, "Lo I come, in the volume of the book as it is written of Me, I delight to do Thy will O God," and again, "I do always those things that are pleasing in Thy sight" and yet again He said, "My meat and drink is to do the will of Him that sent Me."

What did He do? He healed all that came to Him, all that needed healing. Some were instantaneous cases, others were gradual—we are told that they began to amend from that very hour.

Again we read in Acts x. 38, "Jesus of Nazareth, how God anointed Him with the Holy Ghost and with power, who went about doing good and healing all that were oppressed of the Devil, for God was with Him." And again, "Ought not this woman, being a daughter of Abraham, whom Satan hath bound lo these eighteen years, be loosed from this bond? and He laid His hands upon her and she was made straight and glorified God."

There are over three hundred promises and texts of healing in Holy Scriptures.

Why question His Will? Can we doubt? Rather let us examine ourselves and see that we present our selves before God in a fit and proper condition of mind and soul when we come for anointing, i.e., in earnest prayer and full of faith in our Lord and Saviour Jesus Christ, who by the Holy Ghost will accept the body we present to Him as His temple for the Holy Spirit to dwell in. Then our healing will become an accomplished fact and we shall glorify God and be full of praise, for God says: "Whoso offereth praise glorifieth Me."

A Beautiful Legend

TH**ERE** is a beautiful old Russian legend which says that after the Lord had ascended to heaven, He was met at the gates by the angel Gabriel, who addressed Him, saying:

"O Master, it is so good to have you back again. You have been gone more than thirty years. Lord Jesus Christ, King of Heaven, we welcome You back."

Upon further looking at the Master, he said, "Why, Jesus dear, what is the matter with your hands? They have blood on them and holes all the way through the palms. And Lord, what has happened to your feet? Something seems to have gone all the way through them."

Then the breeze of heaven blew the blonde hair gently from Jesus brow, and the angel exclaimed,

"Oh, what has happened to your noble brow? It looks as if thorns had been pressed upon it! Your white robe is blood-stained! It looks as if it had been pierced!"

A sad, sweet look swept over that wonderfully lovely face as He answered;

"These are the wounds which I received in the house of my friends while I was there to take the gospel—the news of redemption. These are the gifts they gave me to bear through eternity."

One time a minister who was going through an asylum was stopped by a woman who asked, "Mr.



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Minister, what work of man will there be in heaven?"

"None, my dear lady," he said, thinking to answer her as quickly as possible and get away.

"Oh, yes, there will! Can't you tell me?"

"No, I cannot, but will you tell me?"

"Oh, sir," she replied, "it will be the prints of the nails in the hands and feet of the Master, the Lord Jesus Christ. That is the only work of man that will be in heaven!"

And so the Lord said, "Gabriel, these are the wounds I received in the house of My friends."

"But, Lord, they must have loved you down there! We angels fall prostrate at Your feet! Didn't they adore you? Surely they worshipped you!"

Again the Master smiled sadly as He told the story of the crucifixion.

"Then, Lord Jesus, Your going down to earth was a failure, after all?"

At that, the Master's face lighted with ineffable glory.

"Ah! No—it was a glorious, triumphant success!"

"Did you leave someone to carry on the work?" asked the angels.

"Yes, I left people to carry on My work?"

"Lord, did You leave the kings and rulers, college professors and mighty orators to carry it on, and the great bankers to finance it?"

"No Gabriel, I did not leave the rich or mighty, nor what the world calls learned, to carry it on. I left a few fishermen and farmers, some householders and common workers, and some gatherers of the sycamore fruit. They will preach it. They may not have riches or wisdom, they may not have earthly learning, but they have the love of Me in their hearts. I believe they would die for Me as I died for them. No, My going was a success!"

Isn't that a beautiful legend?

Daily Readings and Meditations

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

Wednesday, August 1st. Matthew xiii. 31-43.

"Who hath ears to hear, let him hear" (verse 43).

Living as we do in a period of pressure, when the demands of the day are oftentimes legion in number, it is so easy to surrender those precious, priceless times of waiting before the Lord in the secret place—those seasons when the soul cultivates the art of listening to the "voice within." God is continually speaking but few there are that realise this blessed fact. A thousand thronging sounds seek to command the ear of the heart and engage the attention of the child of God. And yet what can compensate for the sacrifice of that fine-spiritual sense of hearing which admits us to the secrets of the Most High? I may flood my mind with the religious philosophy of the period, and yet miss the dynamic thought of God. I may continually swell my store of intellectual wealth, but still remain emaciated in soul and feeble in ministry. Lord, anoint mine ears that I may catch Thy living Word!

Thursday, August 2nd. Matthew xiii. 44-58.

"And He did not many mighty works there because of their unbelief" (verse 58).

What a splendid opportunity that place missed. The Miracle-Worker was right there in their midst, ready to manifest His wondrous power, prepared to speak the creative word. No influence so effectually veils the face of the heavens as that of unbelief. It is like barren soil upon which the seed is wasted—it lacks the essential receptivity. Unbelief is the biggest barrier to blessing—it is as a tightly closed door that bars the entrance of the Life-Giver, oftentimes enclosing a terrible self-sufficiency and encouraging a treacherous self-will, making the miraculous impossible. What a horrible and hateful prison-house unbelief may become, a place into which no warming rays of heavenly sunlight ever enter, and in which no cheering spiritual lay can be heard. Beware of the enticing entanglements of modern interpretation of truth; they are but unbelief arrayed in silken robes.

Friday, August 3rd. Matthew xiv. 1-12.

"Herod . . . heard of the fame of Jesus" (verse 1).

And so we see that both the fear and the fame of the Christ had entered the royal palace. Here were two totally different monarchs, holding the sceptre of realms that were

worlds apart. The power of the one lay in the sword of the flesh, the power of the other in the sword of the Spirit—the one conquered by law, the other by love. Herod stands as a tragic example of those whose ears are reached, but whose hearts remain unmoved and uncaptured. There is a slight disturbance of the surface of life, but its depths are untouched, for a moment they pause to ascertain the meaning of the new star that has arisen in the firmament and then pursue their old course—unchanged. The seed of truth has not taken deep root, it has fallen on "stony ground," and therefore there is no harvest of blessing.

Saturday, August 4th. Matthew xiv. 13-21.

"And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and healed their sick" (verse 14).

What a large heart of love had the Master! The sight of need always called forth His compassion. Wherever He met human suffering it moved Him, not merely to pity, but to action. For the sake of self-convenience He was never known to exert His miraculous power. He would rather suffer poverty and pain than put forth a hand to save Himself. But for others His saving, healing, comforting energy was always in evidence. It was their need that seemed to link them on to Him, and make them fitting subjects of His gracious bounty and blessing. Then moreover His supply was always greater than the demand. No matter how overwhelmingly insufficient the earthly resources, He was always able to draw upon the reserve of Divine fulness, and thus super-abundantly meet the need. And He is just the same to-day. Hallelujah!

In future the Daily Readings and Meditations will appear under the heading "THE FAMILY ALTAR" in the pages of

"THE FOURSQUARE REVIVALIST"

The issue of 3rd August will contain the Meditations from Sunday, 5th August, following on the above.

Order Your Copy Now!

Is Christ Really Coming?

The Result of His Coming (*Continued*)

By P. H. HULBERT.

IT now remains to say

A Few Words About the Jew,

and to conclude this series of articles with a few outlines regarding the nations. It is not our intention to travel along the line of prophetic teaching regarding the Jew or Gentile at this time. This series is mainly along the line of Church teaching, and we shall only refer to these in conclusion, as the result of His coming, not in detail, but in a few brief outlines. We have already seen some of the results of His coming for His Church. This is the first stage of the Second Advent. The second stage will be back to the earth, and then we shall see the full result of His coming both to the Jew, which will be restoration, and to the Gentile (or world), retribution. But the first stage of Christ's coming has cleared the way for the second stage of that coming.

First of all He has raised the sleeping ones, and changed the living ones. He has removed His own blood-bought ones to the air, where the judgment seat of Christ has been set up, and where all believers will be judged, not as sons, but as servants; not as respecting their eternal life, which is secure—it was God's free gift through Christ—but with respect to their service. There cannot possibly be any suffering such as punishment, because they are all there in their glorified bodies, but some will suffer loss, that is, if the service, which they did for Christ, does not stand the test of the fire. Then after the rewards have been given, and all that is not according to His will, burnt up (and some of us will be glad to see the fire at work for there is so much dross in our service), then we believe the Ephesian Scripture, chapter v., already quoted, will be fulfilled, and Christ, will present His Church to Himself a glorious Church, not having spot or wrinkle or blemish or any such thing, and then conduct her in triumph to the Father's house of many mansions.

BUT whilst all this is taking place in the heavens, serious things are taking place on the earth, some of which we have already seen. The earth left without salt, will soon go to corruption and ripen for judgment, led by the Devil, the Beast and the False Prophet—the great trinity of evil. A very remarkable thing will happen, we believe, concerning thousands of God's ancient people who still believe that their Messiah will come, although great numbers of them have lost all faith in the promise, and have developed infidelity. The godly Jew knows the New Testament; he has heard much of the Christian's Christ, and also of His second coming; and when

this stupendous event has happened he will awake to the fact that the Christian's Jesus must be their long rejected Messiah. The veil over their hearts will be lifted, and they will know from both Old and New Testaments, that it will not be long before their Messiah will come to the earth and sit upon the Throne of David. The Scriptures will live before their eyes and ere long they will be heard proclaiming the Gospel of the Kingdom, "Repent ye, for the kingdom of heaven is at hand."

God will once more commence dealing with His ancient people, and whilst thousands will return to Palestine in unbelief, thousands more with hearts aflame will proclaim the Kingdom message. They will be able to grasp now the meaning of Daniel's great prophecy of the seventy weeks; they will know that only one week of the seventy still remains to be fulfilled, and the Jew will do in seven years what the Church has failed to do in 2,000 years. He will cover the world with the message. Oh to think of it, that there are millions to-day who have never heard of the Saviour's love, and in this favoured land of ours, there are thousands of Christians who, if willing, would be sent by God, north, south, east and west with the glorious evangel of Jesus Christ. Think of the wealth lying idle which rightly belongs to God, and what could be accomplished if it were used for the furtherance of the gospel! Thank God for His stewards, who, although they cannot go themselves, provide the means for others to carry the message. Thank God for His faithfulness even when human resources fail; He still has His ravens. Christians are hoarding up wealth which we believe will yet be used by Antichrist. May God help any who read these pages to have the matter out before Him and ask what they may do to further the gospel message.

GOD is fitting the Jews to-day linguistically to carry His last message; and because of this, they will be the special object of the Devil's hate. They will be persecuted in a manner hitherto unheard of, and their brethren after the flesh, who have returned to the land of their fathers, will pass through a time of unparalleled suffering, called the time of Jacob's trouble, or the great tribulation. The covenant they have made with the Antichrist will have been broken, the wealth of the Jew will attract, and the temple worship will madden the Antichrist. Wealth we must have to satisfy the demands made upon him by the hordes of democracy, who have placed him as their chosen leader. Worship must be for Satan and himself alone; his image will be in the temple, which



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is an outrage on the Jew (for he has never gone into idolatry since the Babylonish captivity, he had been warned of this).

The Lord Jesus in the 24th of Matthew had foretold it, "When ye see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand). Then let them which be in Judæa flee to the mountains, let him which is on the housetop not come down to take anything out of his house, neither let him that is in the field return back to take his clothes. And woe to them that are with child and to them that give suck in those days, and pray that your flight be not in the winter neither on the sabbath day. For then shall be great tribulation such as was not since the beginning of the world, to this time, no nor ever shall be." This is the beginning of the last half of Daniel's seventieth week.

WHAT takes place is largely depicted in the Book of Revelation, and the Books of Daniel and Zechariah. At the end of the week, the Gentile hosts under the leadership of the Antichrist and the false prophet, are seen for the last time attacking the favoured city. The scene is described in Zechariah xiv. The houses are rifled, and women ravished, a last despairing cry goes up from the lips of God's ancient people. All hope seems gone, nothing but blank despair, complete extermination stares them in the face, when like a bolt from the blue, Christ appears with the armies of heaven following in His train. His eyes are as a flame of fire. The Beast and his armies turn their engines of war against Him, but to no purpose. The scene is most graphically described in Revelation xix. He, the long promised Messiah, has come for the deliverance of His people, His feet rest on the Mount of Olives, and this means restoration for the long scattered people of Israel, and retribution on those who have persecuted them. There is a wealth of detail in the Scriptures concerning these events.

SUFFICIENT has been said to show what the second coming of Christ means to the Church, and also to the Jew, and a few remarks relating to the trend of events amongst the nations after the Church has gone will suffice. It has been well said, "The weakest saint can see further on his knees than the greatest philosopher on his tip toes." To-day the great ones of the earth are nonplussed, men's hearts are failing them because of those things which are coming to pass, statesmen have failed to grapple with the problems with which they have been faced. The politicians have rung the changes on every move on the political board, and will get their desire. They said nearly 2,000 years ago "Away with Him, we will not have this Man to reign over us." That is how they treated God's Man, they put Him on a Cross; but God has placed Him on a throne, and

He is waiting till His enemies shall be made a footstool for His feet.

The man they are clamouring for will come, but not before God is ready. The stage is being cleared, the actors have their parts. Soon the curtain will ring up on the final act, and ring down on the final doom of all Christ's enemies. There will be great jubilation on the part of the worldling after the first shock of Christ's coming is over. No more cant, they will say; no more tracts, no more Bibles, etc., and no one to ask them lovingly about their souls. No, they will be left alone in their sins to follow their lusts to their hearts' content. Things have been upset very badly, but reconstruction is the word, and federation. This will be ably led by the superman; they will not be long recognising that a great personage has appeared in their midst; unemployment will be soon banished, short hours and good wages will be the order of the day. These conditions could have been possible under the Christian dispensation, were it not for man's greed of gain. The labourer is worthy of his hire in every department of life, and God's complaint is that it has been kept back. God's Word is true, "Whatsoever a man sows, that shall he also reap," and the rich have been sowing the wind and will reap the whirlwind (James v.). Their businesses will all go by the board, investments in coal-mines, railways and other large industries, will be things of the past. State control will be the order of the day. The day of the aristocrat will have passed; the democrat will then be "top dog" and he will not forget to show his teeth.

I BELIEVE there will be a season of prosperity, in fact many will think they have Utopia at last; but it will be short-lived. There will be a great federation of nations within the confines of the old Roman Empire, and the superman voted Emperor. "Who is like unto the beast, they will say, who is able to make war with him?" (Rev. xiii.). His seat will be Rome, I believe, (keep your eye on Italy). He will be able to see and control the affairs of the world from there quite easily. Wireless will annihilate space and sight, and then will come the crash. Just when everything is going smoothly a new order will be issued. No one will be able to buy or sell unless they have the mark of the Beast or the number of his name, 666, stamped on their hand or in their forehead. The democrat will awake to the fact that the one he has placed in power is not merely an autocrat but a despot. God's own were sealed by the Holy Spirit; the Devil's own will be sealed by the anti-spirit. This order is issued about the middle of the seventieth week, when the Devil has given him his seat and great authority (Rev. xiii.). Great judgments will be poured out upon the nations in various places, men will seek death but death will flee from them, and yet they will continue in their

rebellion against God; but the end will be near at hand.

The Lord will soon come to claim His kingdom and reign. The seventieth week will roll on to its close, and as we have previously seen, the Beast and his armies will be gathered at Jerusalem. The great Image will in its prophetic significance be fulfilled. It rests on its foundation of clay. Suddenly Christ will appear as the stone cut out of the mountain without hands, and falling upon the feet of the Image will grind it to powder. It becomes like the small dust upon the threshing floor, and as it is written, "the Stone became a great mountain and filled the whole earth," which Scripture presents Christ's millennium kingdom, as depicted in Zechariah xiv., and Revelation xix., under a different figure.

AND now the writer has said all possible in the space allowed, and he trusts that the reading of this series of articles has deepened in the hearts of the readers a longing desire for the coming of Him who has said, "If I go I will come again"; and in the interval of watching and waiting, may we also be found working for the extension of His kingdom and the glory of His Name in the salvation of the lost.

Oh for a passionate passion for souls,
 Oh for a pity that yearns.
 Oh for a love that will love unto death,
 Oh for a fire that burns.
 Oh for a pure prayer power that prevails,
 That will pour itself out for the lost,
 Prevailing prayer in the Conqueror's Name,
 Oh for a Pentecost. (Finis).

Conventions and Campaigns

Progress at Portsmouth, Paisley and Parkstone—Rochester Revival Results—Converts at Carlisle

Carlisle. Reports to hand show that much blessing is being experienced in the services in Elim Tabernacle, West Walls. During the past few days souls have been saved both at the indoor and open air meetings. God is richly blessing the ministry of Miss Buchanan as she speaks in the power of the Holy Ghost.

Paisley. Pastor J. Smith writes:—"We praise God for continued blessings upon His work in this part of His vineyard. The Lord has favoured us with a new hall, which we trust will prove a great blessing to the work. Strange as it may seem we tried to get this hall a year ago, but failed. It was taken for a dance hall, but the man who took it told me personally that he lost about £200 on it during the last year, and he was therefore very glad to give it up. The Lord still works for those who wait for Him. We decided to open it with a gospel mission, and the blessing of the Lord was manifest in the meetings right through the two weeks. The closing day being our monthly Convention, this proved to be another occasion when the best wine was kept to the last. We will appreciate the prayers of our many friends in the great Elim family for the work in this district."

Yeovil. The members and friends attending the United Fellowship held at the Foresters' Hall, Yeovil, on Tuesday, 26th June, received a pleasant surprise by a visit from Pastors Brambley and Smith, accompanied by Miss F. M. Munday. Every heart was touched as they listened to Miss Munday give her wonderful testimony of how God had miraculously healed her. She told of how she had been confined to her bed for over 14 years and was given up as incurable by imminent physicians and specialists. She also told of her visit to a revival and healing campaign conducted by Principal George Jeffreys, and how the Lord met her there and healed her. After her impressive testimony several people came forward to be prayed for and anointed according to the Word of God, and have since testified to complete healing. One soul surrendered to the Lord.

Hull. The Elim Crusaders conducted the gospel service at Elim Hall, Mason Street, on Sunday, 17th June. A glorious time was experienced and the Lord indeed was in the midst. Three of the Crusaders delivered short gospel addresses, it was the "old, old story," going forth in Holy Ghost power from young consecrated lives and lips. Many friends from other denominations were present and showed their appreciation by exclaiming, "That's what we need in our churches--young consecrated life." The hall was full, people having to find seating accommodation on the vestry steps. We are proud of our band of young people, and thank God for them.

Leigh-on-Sea. Nearly thirty believers have recently passed through the waters of baptism. Gathered from near and far they

had come to follow in the steps of the pattern Man of Galilee. Wickford, Landon, Rayleigh, and Leigh were represented. Pastor T. B. Clarke led the service and the hall would scarcely accommodate the crowd that had gathered. Mrs. Kingston gave a helpful message urging the candidates and congregation to follow Christ. Each candidate made a clear confession of their faith, and then Pastor G. Kingston officiated in the baptism. After witnessing these happy believers following their Lord so closely three others gave their names, resolving to be obedient in baptism at the next opportunity.



The Baptismal Service on the beach at Southsea. Inset: Pastor C. Kingston baptising one of the candidates.

Parkstone. The fact that "God is still on the Throne" is still being proved in this corner of God's vineyard in that signs continue to follow the preaching of the Word. At Parkstone on the last Wednesday in May fifteen saints were baptised in water. Two weeks later, six souls yielded to Christ under the mighty influence of the Holy Spirit; whilst again on June 24th six more were received into the Kingdom of Christ. The last occasion on which the Crusaders conducted

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the Sunday evening service two more decided for Christ. What a wonderful Saviour! One of the sisters who was saved at one of the above meetings took Jesus as her Healer. She was only able to see but a short distance in front of her, she was prayed for according to James v. 14, and the Lord touched her with His life-giving touch and now she praises the Lord that she is able to see well at quite a great distance. At Poole we have had to change our meeting place to a more convenient hall owing to the demand for more services. The first day's meetings in the new hall were honoured by God in that three souls were saved, and a sister healed of internal trouble. A very hearty welcome awaits all who may be visiting the Bournemouth or Poole districts this summer. The Parkstone church is in Douglas Road and the Poole meetings in the Langland Street Mission Hall.

Paisley Convention. The third of a series of monthly Conventions was held in the new Elim Church, when times of rich blessing and refreshing from the presence of the Lord were experienced. Paisley Foursquare Gospel Church is fortunate in having such a splendid hall, in which to worship God. Quite a good company of people were gathered together from Glasgow and the districts with but one aim, and that to praise the Lord for His love and goodness. There were also present pastors and evangelists from various places and a time of rich feasting on the Word was experienced, Pastor Joseph Smith presiding. Tea was provided in the hall in the interval between the services; following this an open air service was held at the corner of Bank Street and Maine Street and quite an interested crowd gathered to listen to various testimonies of some of the young Crusaders and others. Some of those standing around the open air service came into the meeting afterwards. At both afternoon and evening services the addresses given by the speakers were encouraging and inspiring. At the close of the meeting one young man who was a backslider surrendered himself afresh to the Lord, the testimony of all being that the meetings were rich in spiritual blessing.

Portsmouth. A month's spiritual feast is just an attempt in words to convey an idea of the wonderful work that the Lord has wrought through His servants Pastor and Mrs. Charles Kingston. Prayer before the campaign prepared the soil, and the Lord graciously called about fifty souls into the Kingdom. God's people, too, had a wonderful uplift. The

power of God was manifested in the meetings, baptising a number in the Holy Ghost. A water baptismal service was held on the beach at Southsea, when Pastor Kingston assisted by Mr. Kennedy, baptised 27 believers, before large crowds; this formed a grand testimony which I am sure the Lord will bless. The hall has been filled and overflowing, insomuch that numbers were given temporary seats outside of open doors and windows. May God go with these two dear servants of His who instantly found a warm place in the hearts of the Portsmouth saints.

Rochester. At the Elim Tabernacle in Star Hill, the Lord continues to shower down His blessing. The desire of many Christians to follow the Master in passing through the waters of baptism was gratified recently when two baptismal services were held in two consecutive weeks. Crusaders and members numbering about sixty, after giving a short testimony, were baptised by Pastor W. A. Nolan. The church was well filled on each occasion, among the numbers present were noticed many members from other churches including several local Baptists. At the end of the service many others expressed their desire to be baptised, and a further service will (D.V.) be arranged for the near future. Many new members have recently been received into fellowship, the number, in about two months reaching nearly sixty. When we remember that the church which we now occupy was until recently almost closed for the want of worshippers, and that its rafters now ring with praise to God from full hearts in an almost full church, we give our heavenly Father all the praise and all the glory for His wonder-working power. We praise God that He has manifested His mighty power here in the salvation of souls, the Baptism with the Holy Ghost and the healing of bodies.

Halling. God having opened the door at Halling He continues to make manifest His power there. Encouraging reports are coming in, telling of both saving and healing testimonies. Our members at Halling supported us at Rochester at the baptismal services right well. Some have given in their names to be added to those who desire to be baptised at the next meeting. We have ample evidence of the need of this mission, the meetings being well supported, and God is working there. We are looking for still greater things to be done at Halling in His Name.

What Must I Do to be Saved?

By P. H. HULBERT.

THE above question was asked by an anxious man who had been entrusted with the safe custody of two famous men, Paul and Silas.

These men had been preaching the gospel in the streets of Philippi, and there was a certain damsel who was possessed with a spirit of divination, and she was a source of great income to her masters. She persisted in sounding the praise of Paul and Silas, but the servants of God were not to be deceived by the Devil, so Paul commanded the evil spirit to come out of her in the Name of the Lord Jesus Christ. The girl, bereft of the evil spirit, was no longer a source of gain to those who employed her, and, being angry, they brought Paul and Silas before the magistrates and accused them wrongfully, with the result that the two servants of God were beaten and handed over to the tender mercies of the rough Philippian jailer, who was commanded to keep them safe. He, having received such a charge, took no risks, but, making their feet fast in the stocks, he thrust them into the inner prison. But the darkest dungeon and torn and bleeding backs could not damp the ardour and joy of these men who were rejoicing in the great

salvation of God, so from the Philippian prison ascended to God songs of praise.

Then at midnight there was a great earthquake, and the Philippian jailer was filled with fear that all his prisoners had escaped. His first fear was bodily fear, and he would have committed suicide, but, kneeling at the feet of the servants of the Lord, he cried, "What must I do to be saved?"

A momentous question. No man need ask what he must do to be lost. If you pass through this life and leave it without the great change, you will be lost for all eternity.

All the human race are sunk so deeply in the ruins of our first parents that we can never extricate ourselves, but "the Son of Man is come to seek and to save that which was lost" (Luke xix. 10).

Hence you get the quick reply to the jailer's question, "What must I do to be saved?" "Believe on the Lord Jesus Christ and thou shalt be saved."

The jailer did believe, and was saved.

This is the great promise, that God will honour with the gift of eternal life to every sinner who believes.