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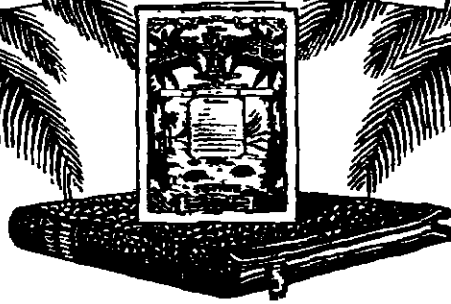
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Saviour

Jesus Christ

Healer

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

Vol. X., No. 1.

JANUARY, 1929

Twopence

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AND THEY CAME TO ELIM, WHERE WERE TWELVE WELLS OF WATER, AND THRESCORE AND TEN PALM TREES. — Ex. xx 27.

Baptiser

*The Official Organ of the Elim
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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 thus, the "Elim Evangel," which is its Official Organ. It stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against all modern thought, higher criticism and new theology. It condemns extravagance and fanaticism in every shape and form. It promulgates the Old Time Gospel in Old Time Power.

Vol. X.

JANUARY, 1929

No. 1

Unbounded Enthusiasm *at the* Bradford Revival

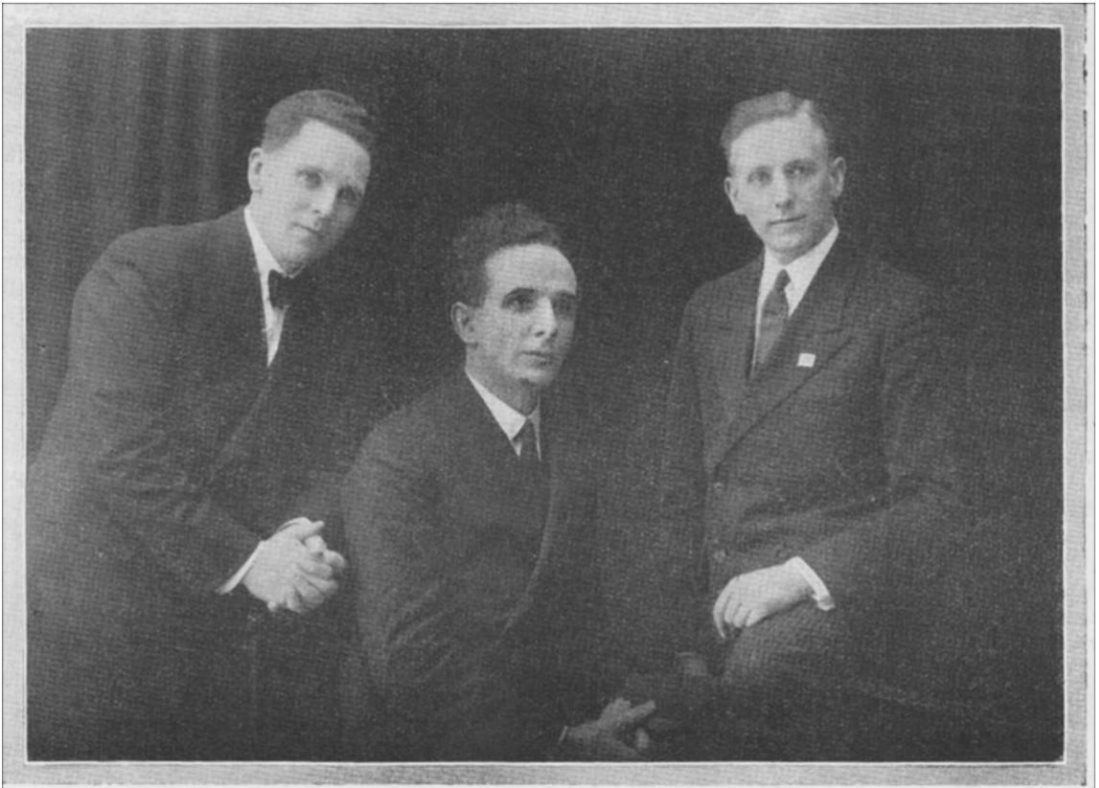
Miracles of Healing—Hundreds of Conversions

NEVER shall we forget the revival and healing campaign conducted by Principal George Jeffreys in the large Horton Lane Congregational Church at Bradford. Crowds came from all parts of the great industrial city, hungry after God, seeking Him to meet their need. Thank God He did, and from the first meeting, Jesus the Saviour stepped into many lives. Meeting after meeting they came in until 1,400 professed salvation—as many as 100 in one day—whole families receiving the born-again experience.

"Thank God I'm saved" came from lips in all parts of the building. "We have prayed for father

for years, thank God he has been saved and our family circle is now complete"—"It's heaven upon earth now since we were saved" said another. "I have no desire for worldly shows, I love the meetings; old things have passed away, the new things are the best" said a one-time society butterfly. "We have a revival service in our home now, three of the family have been born again in these meetings," said a praying little mother.

THE procession of the sick moved the congregations to tears. Daily they came—one continual stream—suffering—some given up by doctors who put forth



A RECENT PHOTOGRAPH OF THE REVIVAL PARTY

Evangelist J. McWhirter.

Principal George Jeffreys

Evangelist R. E. Darragh.



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every effort to bring them deliverance (God bless them in their good work)

They came to Jesus, the Healer, and as they were prayed for and anointed according to His word by the Principal, He proved Himself to be the same Jesus as He was in the days of His flesh. Blind eyes were opened—deaf ears were unstopped—those crippled with rheumatism had their joints unlocked—varicose veins instantly disappeared—growths were removed—skin disease of years standing was healed, the flesh becoming white and clean—suffering ones were set free from pain—a helpless arm was raised—a 70-year-old sister received such a touch of healing she said she felt like 17—another who had suffered with asthma for 20 years was delivered—a man declared he was the most thankful man in Bradford for he was healed of bladder trouble. While the Lord was healing the people were praising, and they had a right to praise the Lord for this great visitation of His presence and power.

CHRISTIANS from all the churches and missions came to the services and enjoyed the Word of God, sitting for nearly an hour night after night, drinking in its truths, and hungering for more. Bradford

Christians are certainly a Bible-loving people. Ministers of several denominations have expressed their appreciation of the campaign, not only personally to Mr. Jeffreys and his workers, but publicly also. The local daily newspapers too have been just and fair in all their investigations of the healings and reports of the meetings.

THE outcome of the campaign is hundreds of men and women standing fearlessly for the Foursquare Gospel—the faith which was once for all delivered unto the saints. Over and over again during the campaign they had filled the building with their song —

Oh, how I love Him!
How I adore Him!
My Breath, my Sunshine,
My All in All.
The great Creator
Became my Saviour,
And all God's fulness
Dwelleth in Him

Now they are going to give a proof of their love, by following Him every step of the way—for has He not said: "If ye love Me, keep My commandments" And the revival still goes on.

The Life of Prayer, Talk No. 7.

Humility and Expectancy in Prayer

By PRINCIPAL PERCY G. PARKER (of the Christian Workers' Bible Correspondence School)

IT is further necessary to

Pray With Humility.

It is said that Augustine was asked, "What is the first thing in religion?" He replied, "Humility." And what is the second thing? Again he replied, "Humility." And what is the third thing? Yet again he answered, "Humility."

It is significant that E. M. Bounds, that beautiful author of the books, *Power through Prayer*, and *Purpose in Prayer*, has given us another book on the same subject and the first chapter is entitled *Humility in Prayer*.

An important petition was once presented to the House of Lords. It commenced, "We beseech you." That petition was rejected because it missed out an important word in its address. It should have been, "We humbly beseech you."

We need ever to avoid confusing humility with servility, and meekness with weakness. There is nothing mean or cringing about true humility. Humility simply means taking a true position in the sight of God. A true position in the sight of God is always a very, very low one—although the love and grace of God saves it from being a cringing one.

YOU will remember that pointed illustration our Lord gave concerning the Publican and the Pharisee. It is

found in Luke xviii. 10-14. The Pharisee was rich and righteous in his own eyes. He was conceited over his riches and his righteousness. He thought that big money made a big man. He went proudly into God's presence. He prayed *I . . . I . . . I . . . I . . . I*. But his prayer did not reach heaven. Our Lord said of him, "He prayed with himself." He did not pray to God, he simply prayed *with himself*.

But the publican was full of the sense of his own unworthiness. He took a lowly position. He prayed with a bowed head and a bowed heart. "God be merciful to me a sinner" was his humble cry. And God heard him. The prayer of the man who was up in his own estimation went down, and the prayer of the man who was down went up.

II. Chronicles vii. 14 says

If My people, which are called by My Name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land.

Psalms ix. 12:—

When He maketh inquisition for blood, He remembereth them: *He forgetteth not the cry of the humble*

Psalms ix. 17:—

Lord, *Thou hast heard the desire of the humble*. Thou wilt prepare their heart, Thou wilt cause thine ear to hear



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James iv 6 —

But He giveth more grace Wherefore He saith, God resisteth the proud, but *giveth grace unto the humble*

I Peter v 5 —

Likewise, ye younger, submit yourselves unto the elder Yea, all of you be subject one to another, and *be clothed with humility* for God resisteth the proud, and giveth grace to the humble

THERE is nothing in us, apart from grace, which can commend us to God. We do not deserve to be answered because we are rich, educated, well-dressed, clever, religious, moral. In ourselves we deserve nothing but disgrace and eternal death. We are children of a fallen race. If we got our deserts it would be banishment from the presence of God for ever. It is only through grace—the heaping upon us of the unmerited mercy of God—that we have any standing in God's sight. Now God sees in us that which He loves. He sees in us the new nature of Christ. He sees in us the blessed Holy Spirit. He sees the beauty of Christ shining out from us, and the power of the Spirit pouring out through us. He sees in us the Son-nature and He hears from our lips the Son-name, and so He loves to hear us. But all that we have—the Son-nature and the Spirit's power—is the result of boundless grace. We did not merit such blessings, but the lavish heart of God gave them to us

PERHAPS nothing is more calculated to humble us than to remember that we are not allowed to pray in our own name. *It is always in Christ's Name that we must pray.* My name in itself does not make the slightest impression upon God. My name cannot cash one cheque at the Bank of Heaven. Paul was the prince of missionaries, but Paul never prayed in his own name. Moses was the meekest man in all the earth, but his name did not avail with God.

Job, Noah, and Daniel are mentioned twice in Ezekiel as specially holy men, but their names did not avail before God

If you study closely the prayers of the Old Testament you will find that they were prayers for God's Name sake.

Look at Psalms xxiii. 3; xxv. 11; xxxi. 3, cxliii. 11 :

He restoreth my soul He leadeth Me in the paths of righteousness *for His Name's sake*

For Thy Name's sake, O Lord, pardon mine iniquity for it is great

For Thou art my rock and my fortress, therefore for Thy Name's sake lead me, and guide me

Quicken me, O Lord, for Thy Name's sake for Thy righteousness' sake bring my soul out of trouble

The Psalmist did not pray in his own name. In the Old Testament prayer was offered for God's Name sake. In the New Testament prayer was offered for Christ's Name sake. When we remember this it strips us of all pride, and we are quite ready to be called "humble suppliants."

Pray Expectantly.

WHEN you pray look out for the answer. Many pray and five minutes afterwards forget for what they have been asking. If a thing is worth asking for then it is worth waiting for. Elijah was a great prophet—and a great pray-er—and a *great watcher*. When he had prayed the God-given prayer he waited and watched for the God-given answer.

Once he prayed for rain. Then he sent his servant on to high ground to look over the sea for the rain-cloud. The first time the servant went there was no cloud. And the second time it was the same. Was Elijah discouraged? Oh, no! He sent his servant yet again, and again. On the seventh occasion the answer came.

Habakkuk also was a great prophet. He had great perplexities. He was a great questioner. But when he asked a question he expected an answer. If the answer tarried he still waited for it. Said he.—

I will stand upon my watch, and set me upon the tower, and will watch to see what He will say to me (Hab. ii 1)

Hebrews x 22 says, *Draw near—in full assurance of faith*. Note the "in full assurance of faith." While Hebrews xi. 6 is very clear.—

But without faith it is impossible to please Him, for He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him

A POOR widow had four children. The eldest was eight years old. It was winter. They were hungry. The food supply was exhausted. The faithful widow gathered her children together and they knelt down and asked God to meet their need. At the close the eldest boy said, "Mother, doesn't the Bible say that God sent ravens to feed a hungry man? Don't you think that God can send some ravens to us? I am going to open the door or they can't get in."

A few minutes later the village magistrate, all dressed in black (looking very much like a human raven) passed by and saw the open door. He looked in and said, "My good friend, how does it happen your door is standing open on such a cold winter's night?" "Oh," she replied, "my little boy opened it to let the ravens in," and then she told the story.

The magistrate laughed and said, "Your boy is right. The raven has come—he's a pretty big one too—come with me and you shall soon have food."

I wonder if we open our doors when we pray for ravens. Or, to change from a figure of speech, when we pray do we show by our behaviour that we expect an answer?

The Biblical truth is not, Blessed is he that expecteth nothing, but blessed is he that expecteth *much*. In Carey's words, we are to "attempt great things for God, and *expect great things from God.*"

Praise God! When we ask according to His will, our expectation will not be cut off.

Two Bradford Miracles

Healings at Principal George Jeffreys' Campaign

VARICOSE VEINS

I FELL it my duty to write you a testimony to the Divine healing I have received from your laying on of hands through the healing power of our Lord Jesus Christ. I have suffered for 17 years with varicose veins. Seven years ago I lost the use of my legs and became helpless. I was advised by a leading specialist to undergo an operation, which I did, and had 56 stitches taken out of my legs. The use came back again to a certain extent, but some days I have hardly been able to walk about, the pain has been so severe. I became a bundle of nerves.

I heard of the Revival and Healing Campaign through a sister who went to the same church. I went to the Olympic Hall, and when the sick went out to be prayed for, I went too. When Principal George Jeffreys put his hand upon my head, I was healed. All pain was gone, and I have never had any since, and I have never felt better in my life.



Mrs. Alice Weaver

What has the Lord healed me for? Because He has a work for me to do, and I am doing it, for I cannot keep it to myself—I have to tell others about it. The Lord has done great things for me.—(Mrs.) Alice Weaver (Shipley)

CEREBRAL HÆMORRHAGE AND INTERNAL TROUBLE

I WAS taken ill with cerebral hæmorrhage and nervous debility nearly twelve months ago. During that time I have suffered the most awful pain, which was caused by two lumps in the bowels. I saw Mr. and Mrs. Johnson, who were wonderfully healed at the campaign. I was in great pain at the time, they begged me to come and be prayed for.

I came next day and when Principal George Jeffreys put his hand upon me I felt the two lumps move and disappear. The pain had gone—the dear Lord had healed me. I went home and ate a better meal than I had done for a year.

My family could all see the change in me. I will spread it all over Bradford. You can use my testimony wherever you like.—A. Webster (Bradford)



Mr. A. Webster



As we love God, just as much and no more shall His love to us be our unspeakable delight; for unless we love any one we care nothing for his love to ourselves. Just as we love Him shall duty be a pleasure, worship an exquisite enjoyment, and self-denial sweeter than any self-indulgence could be. Just as we love Him shall earth become like heaven; this waste, howling wilderness shall be lovelier to our vision than Eden was—it shall be a Holy of Holies, filled on all sides with the tokens of our Father's majestic presence.—*John Dickie.*

A Picture of God's Love

IT is very sad to think what a stranger God is in His own world. He comes to His own people but many of them do not receive Him with joy. They want God, but they do not really know Him. One of the best pictures of God's love that I ever knew came to me in a simple story. It was about a minister who lived in a town in New England. He had a son about fourteen years old who was going to school.

One afternoon the boy's teacher called at the home and asked to see the father. She said to him, "Is your boy sick?" "No, why?" "He was not at school to-day." The father was surprised and said, "Is that so?" Then the teacher said, "Nor yesterday." The father was more surprised. Again the teacher said, "And he was not there the day before that." The father could hardly believe it, and said "Well!" "I supposed he was sick," said the teacher, and then she left.

The father sat still, thinking. By and by he heard a click at the gate and he knew that his boy was coming, so he went to open the door. As the boy saw the look on his father's face he knew that his father knew about those three days. All the father said was, "Come into the room with me, Phil." And Phil went, but he felt very much ashamed.

Phil's father did not get angry nor scold, but he just talked very quietly with his boy. He said, "Phil, your teacher was here this afternoon. She tells me that you were not at school to-day, nor yesterday nor the day before that. And, of course, we thought you were. You let us think you were, and now you do not know how badly I feel. I have always trusted you and was proud of you because I could. And now you have been living a lie for three whole days. I can't tell you how badly I feel."

This was hard for Phil, just to hear his father talk like that, and to know that he had made his father feel so bad. He could have taken a hard whipping much easier. Then his father said, "Phil, we'll get down and pray." That was even harder for Phil. He felt as though he wanted to get away, for he knew he had done wrong. The father prayed and what he said made Phil know that his father did feel very badly. They got up from their knees and the eyes of both were wet.

The father said, "Phil, it is always true that where there is sin there is suffering. These two always go together. When there is suffering there is sin somewhere. And where there is a sin there will be suffering. You can't get the two things apart. Now, Phil, you have done wrong and I am the head of this home as God is at the head of all things in the world. So we will do this: You go up to the attic and I'll make a bed for you there. We will bring your

meals up to you at the regular times and you will stay there as long as you have been living a lie—three days and three nights." Phil did not say a word. They went upstairs and the bed was made for the boy and the father left him alone to think.

Supper time came and the father and mother sat down to eat, but neither one could eat, because they were thinking about Phil up in the attic. Then they left the table and went into the sitting-room to spend the evening. The father picked up a paper to read and the mother tried to sew. His eyes were not very good and he wore glasses, but somehow this evening he could not see to read. He wiped the tears from them and found that he was holding the paper upside down. The mother tried to sew but the thread broke, and she could not get the needle threaded again. They were both troubled. By and by the clock struck nine and then after a while it struck ten. They had always gone to bed at ten before. The mother said, "Aren't you going to bed?" "No, I guess I will wait a bit," said the father. At last about twelve o'clock they went to bed but neither one could go to sleep.

Finally they heard the clock strike two, but still they had not slept. The father said, "Mother, I can't stand this any longer. I am going upstairs with Phil." So he took his pillow and went softly out of the room, and up the attic stairs, and opened the door very softly, so as not to wake Phil if he should be asleep. He went on tip-toe across the floor to the corner by the window where his boy lay. Phil was wide awake, with something glistening in his eyes and there was something on his cheek like tear-stains. The father got down in the bed with the boy and their tears got mixed on each other's cheeks. Then they slept. The next night when bedtime came the father said, "Good-night, mother; I am going up to sleep with Phil." And the third night he did the same thing. He slept in the place of punishment with his dear boy.

To-day that boy, who is now a man, is telling the story of Jesus in the heart of China. I think that father was the best picture of God's love that I ever saw. God is not to blame for the sin that is in the world. And because there is sin, there is suffering. Suffering is the sign that says, "There is sin here." But God wanted to help people and He gave Jesus who came down to this world and was crucified and buried and was in the grave three days and three nights, so that He might take the suffering of our sins and we would not have to bear them. Jesus puts His life alongside of ours, and when we see the difference we want a life like His; we see the bad and do not want it, but it makes us long for the things that are pure. Our lives are at their best only when they are what Jesus wants them to be.—Sel

Why I was Baptised by Immersion

By J. T. WARWICK

BECAUSE I am certain it has the Divine authority. There is no such authority given for sprinkling an infant or adult. Those who have been sprinkled with water cannot say they have thus been truly baptised in accordance with God's Word and after our Lord and Master's example. God's Word is very plain respecting water baptism. I had been sprinkled as an infant, but only looked upon it as a dedication service with the needless adjunct of water, for as an infant I could not possibly know anything as to what the figure or symbol meant at the time.

For many years I was convinced that the churches were wrong in adopting infant sprinkling in place of water baptism by immersion, but as this was not essential to salvation, I did not seek baptism in the Divine order. I was a member of the Evangelical Church of England, and engaged in Sunday School work, and I hoped at some time to be baptised as an adult. I raised the question respecting adult baptism with my vicar, who was what we call "a very Churchy man," one who regarded the other denominations as merely religious bodies, and his church "the Church." I knew my man, so did not say there was a prospective candidate behind my query, and his answer was that no one could be baptised twice in the Church of England, quoting at the same time "One Lord, one faith, one baptism." This to me was a very weak argument as it will appear to anyone who knows what is embodied in these words.

THE Church of England is divided on the question of baptism. Infant sprinkling has become almost invariably the rule and adult baptism by immersion a very rare thing. What authority has any denomination to alter an ordinance which our Lord so explicitly laid down, by precept and example, in His own Word?

The Greek word "baptize" is sufficient in itself to show how the ordinance had to be carried out; it means to dip, or immerse. It is only when men depart from the infallible Word of God and its teaching that error creeps in, and what was intended to be, here, a simple ordinance (whereby the sinner, after his conversion may confess His Lord and Master openly, thus acknowledging virtually and symbolically—being baptized into His death and raised again in Him to walk in newness of life—the overcoming life, the resurrection life) has in some churches become an ecclesiastical dogma that will not stand the test of the written Word.

"It is written," said Jesus to the tempter; so we can point to the Word and speak with Divine authority. Listen to Him as He went down into Jordan when John forbade Him: "Suffer it to be so now; for thus it becometh us to fulfil all righteousness," ("thus," we may take it literally, "in this manner.") He alone could do this, the Holy One of God, without sin.

HE went down into Jordan and identified Himself with us sinners—the vilest of the vile. Praise His Name! We are called to follow Him through the waters of baptism following in His steps Whom God has given to be unto us both a sacrifice for sin and also an ensample of godly life, and that we should, "follow the blessed steps of His most holy life" (as taught in the Church Collect)

"He hath made Him to be sin for us, Who knew no sin, that we might be made the righteousness of God in Him (2 Cor. v. 21). What condescension! He was "made a curse for us; for it is written, Cursed is everyone that hangeth on a tree" (Gal. iii. 13). Yes! it was for us He suffered and bled and died—He had a baptism to be baptised with, after Jordan, in Gethsemane and on Calvary. In Jordan He had the Holy Spirit descending like a dove and lighting upon Him, and the loving Father's Voice: "This is My beloved Son in Whom I am well pleased" (Matt. iii. 16, 17).

But contrast Gethsemane with its agony, and Calvary and its ignominious death and the hiding of the Father's face. This was no *sprinkling* of suffering. His was, truly a baptism of suffering.

SOME teach baptismal regeneration; they tell us when a child is sprinkled it is made "a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven," but they have never been able to give us chapter and verse in God's Word to prove their statement. This teaching has deceived thousands of earnest seekers after truth.

Is it not strange, how men will set up their own pet theories in direct opposition to the revealed Word of God. There need be no controversy here. The whole ordinance was demonstrated before the eyes of the witnesses of Christ's baptism. We know we have the Divine sanction for baptism by immersion in water. No one could honestly doubt it, after reading the Gospel narrative. Did the priests and elders and all the people who heard the Master when He raised the question of John's baptism—"The baptism of John, whence was it from heaven, or of men?"—have any doubt that it was from heaven? I think not, they were silenced. I wonder what would be the answer if Christ put the same question to these sprinklers today. There are not a few who would gladly give up sprinkling infants if they knew for certain they would not be asked to resign their incumbencies.

The late Dr. Stanley, probably better known as Dean Stanley, said: "There can be no question that the original form of baptism—the very meaning of the word—was complete immersion in the deep baptismal waters, and that for at least four centuries any other



THE ELIM EVANGEL



form was either unknown or regarded as an exceptional, almost a monstrous case."

ONE could go on quoting men like Dr. Barlow, one-time Professor at Oxford and afterwards Bishop of Lincoln, Mosheim, the great Church Historian, Bishop Jeremy Taylor, and many others, who all agree that baptism by immersion is the only water baptism with Biblical authority

The Church of Rome adopted sprinkling in A.D. 1311 by Pope Clement V., but they did not claim Scriptural authority for doing so. What the Pope says becomes the voice of their Church and there must be no questioning.

What a pity that professing Christians who claim to order their lives in accordance with God's Word should fail in an ordinance so simple and adopt that which after all is an old pagan custom, and even try to claim Biblical authority for doing so

JESUS said . . . He that believeth and is baptised shall be saved, and He that believeth not shall be damned ' (Mark xvi. 16).

Peter said to the anxious souls on the Day of Pentecost when they said, "What shall we do?"—"Repent and be baptised everyone of you in the Name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Peter had preached unto them Jesus and the resurrection and had said, "Whosoever shall call on the Name of the Lord shall be saved." The apostles were told to go and teach and then baptise.

You cannot teach an infant of a few days or weeks to know anything at its sprinkling, nor does it need it. Jesus said, "Suffer little children and forbid them not, to come unto Me, for of such is the kingdom of heaven." Children having not committed actual sin are sheltered under the blood. They are secure through the Atonement. Some would tell you they must be sprinkled. "If Jesus had intended this," said Bishop Jeremy Taylor when speaking on this point, "The conclusion would, with more probability be derived thus . . . Christ blessed infants, and He dismissed them, but baptised them not, therefore infants are not to be baptised."

Sprinkling an infant, even if it is with Jordan water, does not fulfil the condition. We read of no such baptism in the Word of God. We on the other hand, read every time of baptism by immersion; hence the meaning of such words as these: "They went down both into the water, both Philip and the eunuch, and he baptised him" (Acts viii. 38). Again, "John also was baptising in Ænon near to Salim, because there was much water there and they came and were baptised" (John iii. 23).

SOME ministers prefer baptism by affusion (pouring water upon). I heard one say, "There is no child sprinkled in my church" If he had read the Bible,

he would have found he was just as far from fulfilling the conditions as the sprinklers. All who desire to follow in the Master's steps should read all that Scripture has to teach about this ordinance. The one who realises in Christ, a personal Saviour will seek to obey Him, and immersion is the only water baptism. He taught by precept and example; and all subsequent baptisms recorded in the Gospel are in the same order. You can picture each candidate going down into the water—"buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom vi. 4).

The writer was so convinced that this was the way Christ would have His followers go, that he was immersed when Principal George Jeffreys came to Carlisle. It meant taking up the cross, as he had been a member of the Church of England (Evangelical) all his life and in Sunday School work for about thirty years, about twenty-five years as Superintendent. He was asked by his vicar to resign, the reason given was that he had denied the efficacy of his infant baptism.

MY contention is that there is no such efficacy as he would suggest—no virtue—water is only a symbol. To an infant it can have no meaning, but to an adult who understands what Christ has done for Him on Calvary, it is a means of blessing to His soul as He realises all it signifies. I praise God for allowing me to follow the Lord Jesus through the waters of baptism, and thus confess my Lord and Master before all.

What arrogance on the part of a man professing to follow the Lord—to interfere and belittle the earnest desire of one who in all sincerity and in the integrity of his heart was obeying his Lord and Master. Praise God! He enabled me to suffer this for His Name.

"If ye be reproached for the Name of Christ happy are ye, for the spirit of glory and of God resteth upon you on their part He is evil spoken of, but on your part He is glorified" (1 Peter iv. 16).

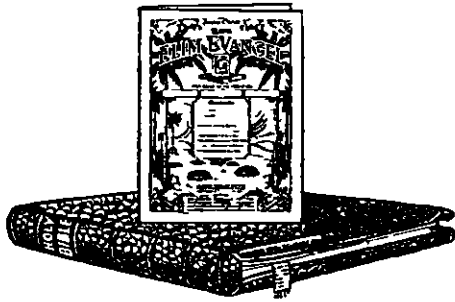
If any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf" (1 Peter iv. 16). When God leads us to choose those things that are in accordance with His Word, He gives the enabling grace to follow on. It is always so. Praise His Name!

On the green hill far away,
Jesus all my debt did pay,
Won for me eternal day—
God's loving Gift to me!
On the Day of Pentecost,
Jesus sent the Holy Ghost,
To aid me to the uttermost,
God's loving Gift to me.—J.T.W.

(Tune 39, Hymnal Companion).



God's power is primarily not at our disposal, but He wants us to be at the disposal of His power.



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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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"

is a weekly paper you cannot afford to be without. Every issue contains reports of revival, news, music, daily meditations, Sunday School lessons, and helpful articles

.. **Fridays—1d.**

Items of Interest

We regret that owing to pressure of work this and the last few issues of the *Elim Evangel* have been published so late in the month. We assure our readers that we are doing our utmost to remedy this, and request, meanwhile, their kind forbearance



The next term of the Elim Bible College commences on Monday, 14th January



On Christmas Day, Mr. E. McCutcheon and Miss E. E. Adams were united in marriage at Elim Hall, Ilford, by Pastor J. J. Morgan. On Boxing Day two Elim Crusaders—Mr. A. Carter and Miss E. Glentworth—were married at Elim Hall, Grimsby. The service was conducted by Pastor J. T. Bradley.



ELIM PUBLISHING OFFICE

Plans have just been completed for the re-organisation of our printing and publishing departments. Ever since its inception, the responsibility of the Elim Publishing Office has been shouldered personally by a few at headquarters. The work has recently grown so rapidly that a more suitable working arrangement has been necessary, and for the sake of convenience two private Companies have been formed—one for printing and publishing, and the other for wholesale and retail supplies of Foursquare literature through book centres and other agencies.

The direction of both these bodies will be in the hands of our Council. Investors will receive a maximum of 6½ per cent interest and any profit above this will go entirely into the work of the Lord.

Under the new arrangements the responsibility for this important section of the Lord's work will be shared by a number of additional brethren, and it will be possible to increase the output of our literature to a considerable extent, in this way helping to tell the world of Jesus Christ as Saviour, Healer, Baptist and Coming King.



What a measure doth the Lord go by: "According to His riches in glory by Christ Jesus." The riches of His grace are large, but what shall we say of the riches of His glory? "His riches of glory by Christ Jesus."—who shall form an estimate of this? According to this immeasurable measure will God fill up the immense abyss of our necessities. He makes the Lord Jesus the channel of His fulness, and then He imparts to us His wealth of love in its highest form—*Spurgeon*.

The Editors' Page

The Year the Lord has Made

I FACE this year in darkness, yet in light,
 Most of the path is hidden from my sight
 I have my thoughts of some things that may be,
 But even these may flee away from me,
 But this one thing I never shall forget,
 That Jesus Christ has never failed me yet,
 And in this year of nineteen twenty nine,
 His steady light will on my pathway shine.
 'Twill not reveal my pathway all complete,
 But just enough each day to safely place my feet,
 I will not therefore fear, come light or shade,
 For all is well—this is the year the Lord has made

Handing Over the Keys.

Have we handed over all the keys of the heart to the Lord Jesus Christ? If not, then Dr. F. B. Meyer's words should constrain us to do so. He writes.—

"If I had a hundred lives to live, Christ should have them all! I have tried to be to Him what Jonathan's armour-bearer was to him. We have been in many a scrap with the power of the Devil, but have always won through. You will never regret giving yourselves to Him—but you must hand over all the keys. Everything worth having in my life dates from that moment when I gave Him the last key and the full right of way. If I had the chance of living again in this world, I would do as I have done—only more so. Let Him save you, and then use you in the great fight, which is going to make the whole universe more as God meant it to become."

Lovers of Pleasure

Complaints are made of lack of money. But there seems no lack for purposes of pleasure. This fact is generally known. But an article recently appearing in *The Evening News* and entitled "Millions for Amusements" gives special emphasis.

Within the last two years £4,000,000 has been spent on cinemas and theatres in the West End of London. Twenty thousand extra seats have been provided in these buildings for pleasure lovers. The article said, 'There used to be a notion that the picture theatre was a sort of flimsy showy structure run up to catch the picture-going fashion before it changed. All that has gone. Picture theatres are now built for posterity. Apart from changes of taste or destruction by fire the picture theatres built during the last two or three years will last for centuries.'

This is another sign that the Lord's coming is near at hand. There is room for pleasure—but no room for Christ in the hearts for which He died. When men are saying peace! peace! pleasure! pleasure!—then sudden destruction.

A Soldier and the Prodigal Son.

During the war some British prisoners whiled away

their time by making gramophone records. These records have just come to light. One of them contains a Gordon Highlander's version of the Prodigal Son. Scottish readers will be especially interested in it. We give the closing portion—

"Noo, his eldest son was worrk'in' in the fields, An' as he cam ower tae the hoose he hearrd music and dancin', so he ca'ed one of the sairrvants and asked him, 'Whut dae thae things mean?' And the sairrvant said to him, 'Your brither has come hame and your faither has killed the fatted coo, because he has got him back again safe and soond.'

"Then he was angry and wudna gae in. So his faither cam' oot an' asked him to come in. An' he said tae his faither: 'Thae mony years hae I served ye and hae always din what ye tell'd me t'dae, but ye never g'ied me even a kid, so that I mecht hae a feast with ma freends. But as soon as my brither comes hame who has spent a' his money in wild livin', ye hae the fatted coo killt for him.'

"An' the faither said tae him, 'Dearr chiel', ye're always wi' me, and a' that I hae is yours. But your brither was deid an' is aleeve again. He was lost an' is found.'"

The Pathos of Last Things.

The sadness and tragedy of last things was powerfully shown in two parallel columns in the *Daily Express* of 16th July. One column told of Commodore Sir James Charles—the most famous liner captain in the world. He had been at sea for forty-eight years and was making his last voyage home. It was his 728th Atlantic voyage. On this last voyage he was taken ill at Cherbourg. When he arrived at Southampton he was unconscious—a few hours later he died.

The parallel column told of Professor Malmgren, the Swedish expert who accompanied the disastrous *Italia* Polar expedition. His end was pathetic in the extreme. Thus one of the party described it:—
 "He also begged us to dig him a grave in the ice before we left, and he laid himself down in it for his final rest. He gave us his compass with the request that we should hand it to his mother. Then we left him.

"Twenty-four hours later, when we were still barely 100 yards away, we looked back and saw that he had raised his head. Hoping that induced by hunger he would follow us, we stopped and waited; but his mind was made up.

"We heard him shout: 'Go on, you will be able to save the others at the price of my life.'"

Death is a strange, sorrowful visitant, unless we know Him who purchased our eternal life at the price of His life. But if we know Him, then, praise God, the sadness and sting is taken out of death, and death is but a disrobing room preparatory to putting on the robes of eternity.

Principal George Jeffreys *at* Eastbourne

LAYING OF FOUNDATION STONE

GREAT enthusiasm was displayed by the members of the Eastbourne Foursquare Gospel Church on Thursday, 20th December, on the occasion of the Foundation Stone Laying Ceremony which inspired those present with praise and thankfulness that the promised Tabernacle was commenced. The large congregation that assembled to witness the ceremony gave Principal George Jeffreys and Evangelists J. McWhirter and R. E. Darragh an enthusiastic welcome as they appeared about 3 o'clock. Every-

The Principal gave a short address, particularly laying stress upon the fact that Christ was the Foundation Stone of the real Church, and it was fitting that this stone should be laid with much praise. He then proceeded to lay the stone and then the whole assembly repeated the 12th chapter of Isaiah and the Lord's Prayer, closing this splendid ceremony with singing the chorus "Stand true for the Foursquare Gospel." We are looking forward for the next great event—the opening day of the new Tabernacle.

ANOTHER ELIM TABERNACLE GOING UP.

This time at Eastbourne, on the south coast. It is the sequel to the remarkable revival campaign conducted by Principal George Jeffreys at Eastbourne immediately after his great Royal Albert Hall gatherings early last year. Hundreds were converted and miracles of healing wrought. Our leader laid the foundation stone in an atmosphere of praise.



Photo by

[Eastbourne Chronicle

body was anxious to shake hands with the Principal and his party.

The service was commenced by singing the well-known hymn, "Standing on the Promises." Evangelist McWhirter then led in prayer, after which the Principal addressing the congregation remarked that it was quite natural that everybody should feel full of praise; God had done wonderful things and many present could praise the Lord for saving and healing them through the Foursquare Gospel. Mr. Jeffreys then asked all who were glad that ever the Foursquare Gospel came to Eastbourne to say "Praise the Lord!" and the whole assembly shouted together "Praise the Lord!"

The following is from the *Eastbourne Courier* — **PRINCIPAL JEFFREYS LAYS FOUNDATION STONE.** **The Secret of His Charm.**

Despite the dull weather on Thursday, hundreds of people came along to see Pastor Jeffreys lay the foundation stone of the new Elim Foursquare Tabernacle, which is being built almost opposite Beresford House School.

Continual, persistent rain in the morning had necessitated the laying down of planks on the muddy ground and there was a huge open ditch which at any moment might become someone's grave.

No one seemed to mind, however, and indeed we were lucky that the rain had ceased.

Successful Campaign

Foursquare songs were sung with enthusiasm and Pastor Jeffreys himself gave a short, appropriate address.

After the meeting I had a little chat with his Secretary, Mr. McWhirter, who tells me Pastor Jeffreys has concluded a success-

ful campaign in the North and is shortly to start for Ireland. Meanwhile Pastor Jeffreys was trying to shake hands with everyone, or rather, everyone was trying to shake hands with him. He was returning to London immediately. What is the secret of the charm of Pastor Jeffreys? I think it is that he is a really good man. By goodness I do not mean the "wishy-

washy" kind of goodness, but a sort of heroic sanctity.

Whenever I look at Pastor Jeffreys—and I always consider it a privilege to be able to look at him—I am reminded of that text about the violent taking the kingdom of heaven by force.

In Pastor Jeffreys we have a very great man in our midst, but few of us realise that fact.

Thoughts from the Throne

A Weekly Message by PASTOR E. C. W. BOULTON

Sunday, January 6th.

"I have learned" (Philippians iv 11)

Happy the soul that has been enriched in the school of chastened experience—that has not kicked against the pricks of painful circumstances, but has added lesson to lesson, ever increasing its store of spiritual understanding, mounting higher and higher in the Divine life. The greatest stimulus for present endeavour is to have the eye of the inner life glued to the prize which is offered to those who excel. This will nerve for the greatest possible endurance of hardness and enable the soul to sustain and survive the most severe tests. Experience of the past should supply equipment for the present—the benefit of yesterday's trial is found in to-day's crisis—my sword is sharper for the conflict of the present hour because of the conquest it won awhile ago. Manifold are the methods employed by Jehovah in His education of those who would qualify for a place of power in His kingdom. It is not for me to choose the particular plan to which He shall work in the perfecting of my Christian character. It may be that my power of receptivity is poor, that my capacity for response to His instruction is limited, and therefore the development is but slow. The danger is that under such conditions I may become impatient or discouraged and cease to assimilate the mind of God. Oh that my days may be full of new lessons learnt in the school of the Spirit! That my eyes may continually be open to fresh beauties of truth! That I may learn to walk by faith—to praise the Lord in the dark day—to submit to all His will!

Sunday, January 13th.

"Nevertheless at Thy word I will" (Luke v. 5).

Blessed attitude of heart that keeps me ready for any heaven-given call—that makes me willing to face any frowning fortune that may confront me—that enables me cheerfully to accept any cross that love appoints. Despite all the seeming impossibility of success, and the hundred and one reasons why the situation appears hopeless, yet at Thy word "I will." This is my unalterable answer to Thy command—the only answer that becomes a subject in the presence of His Sovereign. Thy word is sufficient reason for attempting the impossible and tackling the insuperable. Behind Thy word is Thine eternal energy! Instinct with omnipotence it cannot fail! To obey is the only consistent course for those who acknowledge Thy Name. It is faith of this order that clears the way for the miraculous in all Christian ministry—that makes the desert into an arena wherein Jehovah may make bare His mighty arm, and unfold somewhat of the glory of His power. Here we have human effort inspired by Divine revelation, and, when this is the case, God always assumes entire responsibility for the ultimate issues involved. Though my inspired action brings me into direct conflict with precedent and throws down the gauntlet of battle to prevailing opinion, yet none of these things need move me to alarm, since His word is the authority for the position which I take. Let me but lean my whole weight upon that unchanging word and all will be well—after the noise of battle has subsided I shall stand unshaken and unmoved.

Sunday, January 20th.

"Bind the sacrifice with cords, even to the horns of the altar" (Psalm cxviii 27)

Perhaps the altar aspect of Christian discipleship does not convey the most alluring and attractive vision to the would-be out and out follower of Jesus. The altar thought speaks too loudly of sacrifice, its demands are so heavy, its call is for the utmost. And yet in the life and message of the Master the

altar is central, around it revolves all His teaching, and upon that crimson cross He builds His immovable kingdom. And what are the cords that fasten the sacrifice to the place of death? Are there any bonds sufficiently strong to hold the offering? Yes, the fetters are love-wrought and as such are equal to the heaviest strain. Here is a bondage that works out in richest blessing in the life—that keeps the soul in the place of victory—that destroys all response to the appeal of the flesh. Here is a power that makes me choose that from which, naturally speaking, I faint would flee, enabling me to embrace the cross. It is the life of the altar that God would enable me to live—that life out of which flows one continuous stream of blessing to the parched and pain-stricken souls around—that life which is given up in supreme surrender to the all-mastering passion to be only and utterly all that He wants and wills—to know no other control or constraint than that which the Holy Spirit supplies—to be lost in no lesser absorption than that expressed so powerfully in the Pauline utterance, "I press toward the mark for the prize . . . in Christ Jesus."

Sunday, January 27th.

"I will do better unto you than at your beginnings" (Ezekiel xxxvi 11).

What an encouragement for the future! Great and glorious as the past has been, yet such a promise speaks of a "yet to be" which shall entirely eclipse all that has gone before. The dawn may have had its splendours, but they were only the forerunners of that "exceeding and eternal" glory which they heralded. All God's beginnings are the gracious earnest of magnificent completion—the stream that has had its source in Jehovah shall also find its home in Him. God is always making ready within us for the greater, grander thing—preparing the way for the richer harvest of spiritual fruitage. Do not hastily conclude that God has done His best at birth—that is merely the breaking of the day through the darkness of the night—that is but the faintest hint of the wondrous development which is to follow through the years. The unfolding of salvation's wondrous plan in its personal application shall go on throughout the timeless ages of eternity—the sun can never rise upon that day which sees the revelation of God exhausted or fully compassed by man. Always an "abundant" reserve for the soul that is pledged to press on in the Divine way. The glory of springtime is the eloquent earnest of summer's surpassing glory—the welcome prologue to the season of the unveiled heavens and the flower-decked earth. As in the natural, so in the spiritual realm, God ever leads His people out of the lesser into the greater—from the rudimentary into the advanced both in understanding and experience.



At every stage of our spiritual growth new faith is required. What carried you through that last encounter with the hosts of darkness, is not sufficient for the present battle. But you do not have to seek and groan and plead for the needful supply. Just look up and take. You are in the storehouse; everything you need is within reach. Now is exactly the moment for Him to fill your need. He only asks for a "vacuum"; then He can fill it with His unfailing supply.

The Parable of the Labourers in the Vineyard

“What shall we have therefore?”

By JAMES SALTER, F.R.G.S. (*Congo Evangelistic Mission*).

Matthew xx.

THREE requests serve as the subject headings of this chapter of Matthew. Firstly that of Peter in chapter xix. 27; secondly that of Salome in chapter xx. 20; and thirdly that of the two blind men in chapter xx. 30-33. The opening word of chapter xx.—“For”—unquestionably links it with the closing verses of chapter xix.; and the parable of the labourers in the vineyard, with which chapter xx. begins was undoubtedly provoked by the enquiry of Peter in verse 27 of chapter xix. After the incident of the rich young ruler, Peter had enquired “What shall we have therefore?” In His reply, Christ was explicit, and declared that any who had forsaken all for His Name’s sake would receive a hundred per cent, interest in this life (Mark x 20, Luke xviii. 30). He plainly reveals that “Godliness with contentment is great gain,” and that a righteous life has its profit even down here (see Proverbs xi. 31). He nevertheless makes it clear that it is to the future, to the time of regeneration, that they must look for full recompense. Thus we are introduced to this parable of “work and wages.”

In view of the fact that good men in all ages have found the interpretation of this parable bristle with difficulties, we candidly confess to much trepidation as we enter upon it: yet here as elsewhere we humbly offer our findings, and “let the others judge.”

AS this parable is recorded by Matthew alone of the four evangelists, we are left without the helpful information usually elicited from several independent writers. However we have some salient points with which to begin. We may safely say that the Father is the “householder” (Heb iii 6; Matt xxi. 33). This “householder” is called “lord of the vineyard” in verse 8. Jesus said “My FATHER is the Husbandman” (John xv. 1). In verse 11 of this 20th chapter he is also spoken of as the “Goodman of the house.” For us at least these titles clearly establish His identity. The steward of verse 8 is the Son of Man, the Lord Jesus. “The Father loveth the Son and hath given all things into His hand” (John iii. 35; Matt. xi. 27). Christ is faithful as a Son over God’s house (Heb iii. 6). Jesus is the rewarder (see Rev. ii. 7-28, etc.). He has declared from heaven, “And behold, I come quickly, and My HIRE is with Me, to give every man according as his work shall be” (Rev. xxii. 12).

The vineyard is the kingdom (Matt. xxi. 33-43; I. Cor. iii, etc.), and the labourers as sent by the householder are typical of “the workers together with God” (I. Cor. iii 9; II. Cor vi. 1), of which it is recorded “Pray ye the Lord of the harvest, that He will send forth labourers into His harvest (Matt. ix. 38)

SO much for the positive side. On the negative side we suggest that the “Penny” cannot typify eternal life, for it was worked for, or wages, whereas the Scriptures are emphatic that eternal life is not of works, but it is the free gift of God. Was not the root of the rich young ruler’s failure, his desire to do? and was not this parable spoken to enlighten the disciples on that very point? Also no one received this penny until the work was completed; or the day ended. The Scriptures say that as soon as we believe we enter into, or receive life as an immediate possession (e.g., John v 24, etc.) We do not wait until the evening to see the steward for our life.

To proceed then with our interpretation. Firstly we see in Peter, the propounder of the request which called forth this parable, a man who is representative of Christian believers in all ages. “What shall we have therefore?” Coming as it does then from a saved soul, the question is not relative to regeneration, but to rewards. The twice repeated statement “that many that are first shall be last” also lends weight to this idea. To us the parable does not set out to teach as to who shall attain to the kingdom, but the position in the kingdom merited by service. The pith of the parable is not so much the reward for service, as the householder’s appreciation of disinterested service, and the equity of His dealings, even when the last are placed first and the first last.

FIVE times the householder went out and five times he hired and sent forth labourers. Jesus could say, “Ye have not chosen Me, but I have chosen you.” With those whom he hired early there was a specific agreement there may have been a bargaining. At least there was a definite undertaking on both sides. But with those hired at the third, sixth, ninth, and eleventh hour there was only a promise on the part of the householder that they should receive “whatsoever was just.” We find the counterpart to the statement “householder who went out early to hire labourers into his vineyard” in Jeremiah vii. 25, where we read “Since the day that your fathers came forth out of the land of Egypt unto this day, I have even sent unto you all My servants (tillers) the prophets, daily rising up early and sending them.”

Without desiring to press the matter in any way we would remark that these divisions of time have important corresponding events. At the third hour Christ was crucified also the same hour the Holy Spirit was poured out on the Day of Pentecost. The sixth hour was the time when Peter went up upon the housetop to pray. There he had a vision and was commissioned to take the Gospel to the Gentiles (Acts x.) The ninth



THE ELIM EVANGEL

hour was the hour of prayer (Acts iii. 1), and was probably the hour when Paul had his trance and heard the voice saying, "Depart, for I will send thee far hence unto the nations" (Acts xxii 17-21). Paul speaks of himself as being one of the "last ones" (I Cor xv. 8, 9). Both Paul and John believed it was the "last hour" in their time (Rom xiii. 11, I. John ii. 18). This in no way obviates a present day application. Still we hear, "Son go work in My vineyard," and again, "Go ye into all the world and preach," etc., for the "night cometh when no man can work."

WE take the "penny" as a nominal sum adopted for parabolic purpose, but even so it represented a sum which was sufficient to maintain a home even in time of famine (see Rev. vi 6). Thus it represented an adequate wage for the time. Even in England as late as the 14th century the parliament fixed a penny a day as the wage for a farm worker, and this without the addition of food or drink of any kind. But then eggs sold at 24 for one penny, shoes for fourpence a pair, a fat goose for twopence, a hen or a pig for a penny, eight bushels of wheat for 2/- and a fat ox for 6/8.

The Psalmist says, "Man goeth forth to his work, and to his labour until the evening" (Psalm civ. 23). God declares "The wages of him that is hired shall not abide with thee all night until the morning" (Lev xix. 13), and again "At his day thou shalt give him his hire, neither shall the sun go down upon it" (Deut xxiv. 14, 15). So, when even was come, the lord of the vineyard saith unto his steward, "Call the labourers, and give them their hire beginning from the last unto the first." No reason is offered, or even inferred, for this order of procedure. In beholding the liberality of the householder toward the eleventh hour labourers, the ones who were hired first forgot the terms of their contract, and naturally expected that they would receive much more. but when their turn came and they too received a penny each, there was a murmur of dissatisfaction against the goodman of the house, saying, "These last have wrought but one hour, and thou hast made them equal unto us which have born the burden and heat of the day." But they were reminded of their bargain by "Friend, I do thee no injustice, didst not thou agree with me for a penny? Take that thine is and go thy way," etc. Thus in his generosity to the first and in his justice to the last, he maintains his righteousness. "Is it not lawful to do what I will with mine own?"

WE learn here that it is possible to spoil good service by a bad spirit. An illustration of this is found in the prodigal's elder brother in Luke xv. Thus we may say that while all the labourers were called, *all were not choice*. This is so in Christian service to-day. But the Scriptures are clear that there is to be a Judgment Seat of Christ, before which all the saved are to appear. They are also emphatic that the deeds done in the body, whether they be good or bad, shall there

be revealed, and that the fire shall try every man's work of what sort it is. Then the labourers in God's husbandry shall receive each his own reward according to his own labour. Some will undoubtedly suffer loss. Then the labourer shall exchange the cross for the crown, cursing for commendation, and punishment for palms. Then shall be revealed the overcomers of all ages, who have kept their first love, held fast to God's Word, His Name, kept His works, watched for His appearing and lived on fire for God. They are in the midst of the Paradise of God, have access to the tree of life, are out of the reach of the second death, have a new name in a white stone, receive authority to rule the nations, clothed in white they are introduced to the Father, become pillars in the temple of God, eat and drink with Christ in His kingdom, for "They that are with Him are called and choice and faithful" (Rev. xvii 14). Let us therefore forego the hireling service, and labour in the Lord, serving God acceptably in newness and fervency of spirit, with goodwill doing service as to the Lord, and not to men, knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. For God is not unrighteous to forget your labour of love.

"FOR many are called, but few are choice," (elect or select). How often God must be disappointed! Yet again we hear Him saying, "Behold—*MINE elect*" (the whole of Isaiah xlii has important bearing here). From verse 17 of chapter 20 onwards, we see Jesus hastening on to Jerusalem. Mark tells us that He was leading the way and that the disciples were both amazed and afraid. He knew what awaited Him, and yet we read a holy joy sustained Him (Heb. xii. 2). And now for the third time to the disciples apart, He declares the things that await Him. He is to be betrayed, condemned, delivered, mocked, scourged, crucified." Six things (the number which represents the "apex of antichristianity,") But God has a seven for every six of the Devil, and thus we read, "And the third day *He shall rise again.*"

These frequent allusions to the Cross disprove the idea that Calvary was an afterthought, an alternative. The great object of Christ's coming to earth was, beyond doubt, to accomplish redemption and thus lay the basis for all subsequent actings of God in grace, whether at present with regard to the Church gathered out of all nations, or by and with regard to the nation of Israel and the entire population of the millennial earth. Christ's death was as we are assured, the ground on which anticipatively God had saved individuals from the beginning.

In this third mention of His impending sufferings, Christ includes the Gentiles. He was to be the victim of the malice of both Jew and Gentile, because He was to be for the salvation of both. Both had a hand in His death, because He was to reconcile both by His Cross (Eph. ii 16).

Illustrations for Christian Workers

Collected from Various Sources

THE DIARY OF A BIBLE.

(From American Sunday School Times)

JANUARY 15th.—Been resting quietly for a week. The first few nights after the first of this year my owner read me regularly, but he has forgotten me, I guess.

February 2nd.—Clean up. I was dusted with other things and put back in my place.

February 8th.—Owner used me for a short time after dinner, looking up a few references. Went to Sunday School.

March 7th.—Clean up. Dusted and in my place again. Have been down in the lower hall since my trip to Sunday School.

April 2nd.—Busy day. Owner led League meeting and had to look up references. He had an awful time finding one, though it was right there in its place all the time.

May 5th.—In grandma's lap all afternoon. She is here on a visit. She let a teardrop fall on Colossians 11 5-7.

May 6th.—In grandma's lap again this afternoon. She spent most of her time on I. Corinthians xiii. and the last four verses of the 15th chapter.

May 7th, 8th, 9th.—In grandma's lap every afternoon now. It's a comfortable spot. Sometimes she reads me and sometimes she talks to me.

May 10th.—Grandma gone. Back in the old place. She kissed me good-bye.

June 3rd.—Had a couple of four-leaf clovers stuck in me to-day.

July 1st.—Packed in a trunk with clothes and other things. Off on a vacation, I guess.

July 7th.—Still in the trunk.

July 10th.—Still in the trunk, though nearly everything else has been taken out.

July 15th.—Home again and in my old place. Quite a journey, though I do not see why I went.

August 1st.—Rather stuffy and hot. Have two magazines, a novel, and an old hat on top of me. Wish they would take them off.

September 5th.—Clean up. Dusted and set right again.

September 10th.—Used by Mary a few moments to-day. She was writing a letter to a friend whose brother had died and she wanted an appropriate verse.

September 30th.—Clean up again.

"Wherewith shall a young man cleanse his way? by taking heed thereto according to thy word" (Psalm cxix. 9).

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm cxix. 105).

A REMARKABLE BAPTISM.

Pastor P. N. Corry, Dean of the Elim Bible College, contributes the following moving incident, of which he has personal knowledge:—

"A little while ago at a baptismal service in the Midlands, the sister who was leading the meeting was sent for to the door. There she found in a passion the husband of a sister who was going to be immersed. He was going to smash every window in the mission. Having quietened him a little, the sister tried to get his consent to his wife's baptism, but he refused and rushing at his wife said 'I'll bash your face in.' The woman answered 'Jesus will not give you power to raise your hand high enough,' and sure enough when he tried to do so it dropped. He went away in a rage, but soon came back and rushed into the mission to the very front seat. The man had not been in a place of worship for 25 years, and the sister leading the meeting preached the gospel as strongly as possible until, after 45 minutes, the man ran out. As soon as he went the wife jumped into the baptistery and said 'Look sharp, bury me before he comes back. He can thrash me, but he cannot undo it.' For two days after this the man never spoke to his wife, but on the following Sunday came and sat at the back of the meeting and was the first to walk into the enquiry room when the appeal was made. When spoken to he said 'Before I ask God to forgive me, I must ask you.' He there and then trusted the Saviour, and since this has requested that he should be immersed in the same baptistery. Glory to His Name, for He is a wonderful Saviour!"

NO LADIES PRESENT, BUT . . . !

"In one of the Virginia campaigns, General Grant and his staff were gathered one evening in a country farmhouse. The officers were about the fire, and Grant, a little removed, was sitting in silence. The officers were telling stories. Presently one of them said, 'I have a very good story to tell,' and then to indicate what was coming, he added, 'I think there are no ladies here.' There was an expectant ripple of laughter, in the midst of which General Grant looked up and quietly remarked, 'No, but there are gentlemen here.' The story was not told. Do we need argument to show us that gentlemen must be of clean heart?" A gentleman purifies an atmosphere, a lady purifies it still more, but a Christian should be the highest type of purification. There are stories which ladies and gentlemen of the world would tolerate, which would be distasteful to the consecrated Christian. There are certain forms of stories which are not in themselves vulgar or wrong, and yet the highest type of Christian consecration would silence them.

Christ our Full Redemption

By HENRY PROCTOR, F R.S.L

FROM beginning to end, Christ is all our salvation. He is the Alpha and the Omega, the first and the last (Rev. i. 8, 17). He is the Prince Leader, the Author and Perfecter of our faith. He became a curse for us, yea taking the place of the servant of sin, He became

Sin For Us

that we might become the righteousness of God in Him. Yea, verily, Him who never knew sin, God made to be sin on our behalf, so that we by union with Him might become

The Righteousness of God

(II Cor v 21) No wonder that He had to cry out on the Cross "Eloie, eloie, lama sabachtham" ("My God, My God, why hast Thou forsaken Me?") for all the curse of the law was upon Him. He was not only accursed for your sakes and mine, but like the serpent who was cursed above all creatures, He is said to be *Epikataratos*, or as Ferrer Fenton renders it "Cursed beyond measure" (Gal. iii. 13). For the curse of the law which He bore for us, included every sickness and every plague, even those which are not written in the book of the law (Deut. xxviii. 61); but from all these

Christ Hatn Redeemed Us

by becoming a curse for us. The Gospel therefore cannot be complete without this teaching of the full redemption of our bodies. It is not only the privilege, but the bounden duty of every herald and evangelist to proclaim the redemption of our bodies, as an essential part of our salvation wrought out for us in Christ. Christ in us means that He is made unto us and becomes in us, "Wisdom from God, righteousness, sanctification and redemption" (I Cor. i. 30). Redemption comes last, because it is the consummation—

The Crown of Life

through which the whole creation shall be delivered

from the bondage of corruption into the glorious liberty of the children of God. But even now we should be in the enjoyment of that glorious freedom, for the Son having made us free, we are free indeed. It is only sin and disobedience to His will, that can keep us out of the full enjoyment of our inheritance, for the full development of Christ in the inward man makes the body proof against disease. We are sick because He is not fully born in us. Most of us are like those Galatians to whom Paul wrote "My little children, for whom I travail in birth until Christ be formed in you," and even of himself in this connection he says: "Not as though I had already attained, or were already perfected." "But as far as I now live in the flesh, in faith I live, the faith of God and of Christ" (Gal. iii 21). It was

An Inward Death

that he sought an inward dying day by day. Indeed, we who still live are continually being given over to death, for Jesus' sake, carrying about in our bodies the dying of Jesus, so that the life of Jesus might come out, be exhibited, be manifested in our mortal flesh; in the way he got to know Him, for just in proportion that he laid down his own life,

The Life of Jesus

took its place, less and less of Paul every day, more and more of Christ. So it must be with us. He can only measure within us as we decrease, loving not our own souls, even unto death. So that we thus follow Him in our rejection, without the camp bearing His reproach, counting it as Moses did greater riches than all the treasures of Egypt. Let the mind be in you that was also in Christ Jesus, for if we have

The Mind of Christ,

holding the truth in a spirit of love, we shall grow into complete union with Him, who is our Head—Christ Jesus.

Despatches Denoting Progress and Prosperity

Witnessing at Watford—Blessing at Bridgwater—Dowlais Decisions

Rochester. The Church here continues to make good progress under the ministry of Pastor W A Nolan. Souls are found at the mercy-seat in most of the Gospel services. A short time ago ten people decided for Christ in the Sunday evening meeting. Excellent work is being done amongst the children in the Sunday School, and the Crusader branch here is enjoying no little blessing.

Harringay. A very helpful campaign has recently been conducted by Pastor and Mrs Stoneham in the Allison Hall, Harringay. God graciously manifested His presence in the midst of His people—several souls sought the Saviour.

Bridgwater. The meetings in this West of England town are still throbbing with Divine life and power. A fortnight's special revival services, conducted by Pastor T James, resulted in a number of decisions for Christ, and several cases of healing. Evangelist Kitching is at present in charge of the work here.

Watford. Evangelist H W Fardell had the joy of taking a number of his people to Hendon, where, in the Elim Tabernacle, several followed the Lord through the waters of baptism. It was a most inspiring scene to witness these disciples of Christ obeying the Divine command and to hear their testimonies of His saving and healing virtue.



THE ELIM EVANGEL

Dowlais. Pastor T Lewis of Pencoed has conducted another fruitful campaign at the Elm Tabernacle, Ivor Street. Many were saved and healed during these special services. The last Thursday evening meeting was devoted to the immersion of eighteen believers.

Wimbledon. Pastor and Mrs Charles Kingston have just concluded a short but successful campaign in the newly-acquired hall at Wimbledon, which was recently opened by Pastor E C W Boulton. The Lord's people were greatly encouraged and edified by the ministry of the Word—many of them publicly witnessing to the blessing received.

Reading. The Word of God continues to be the living charnel through which God is pleased to demonstrate His wonderful power in this centre. Week after week the Lord is setting His seal to His own truth.

Forest Hill. Through the faithful and tireless ministry of Miss M B Ewens our Evangelist in charge of this work, real progress and growth can be reported. Every phase of the Gospel's power has been manifested in the life of this church. God is richly blessing the open-air efforts of the saints in this district.

Leeds. Recently forty-eight believers were baptised in water, at a most heart-inspiring service, held in a hall packed with people. Shouts of praise filled the air as one after another gave glowing testimonies of the work Christ had wrought in their lives.

Liverpool. Days of much blessing have been experienced throughout the recent campaign conducted by Pastor and Mrs Stoneham. The old-time Pentecostal power was felt in the meetings and God graciously gave precious souls as a seal to the ministry of His servants.

Bath. Much blessing continues to rest upon the work in Bath under the ministry of Pastor Channon.

Letchworth. This church has enjoyed a most inspiring and instructive series of special services, conducted by Rev and Mrs L T Pearson, which took the form of a Palestine Exhibition. The Bible was made to live before the eyes of those who gathered, and many abiding lessons were learned during these days.

Plymouth. Blessing of a special character is being realised in the work at this church. Crowds are increasing week by week, and service after service witnesses real surrenders to Christ. The people are eager for the Word of God and prayer.

Guernsey. Two weeks of prayer! The saints here have just spent a precious and profitable fortnight in pleading and prevailing in the Name of their risen Lord. The consciousness of the Divine Presence was realised by all.

Croydon. The crowds continue to come to this fire-lit centre of revival, where the meetings literally throb with Holy Ghost life. Every branch of the church speaks of spiritual and numerical growth.

Ilford. Twenty-one souls during the past few weeks have yielded to the Gospel call. This reveals that the spiritual pulse of this church is beating well. Hopes are high for further triumphs in the coming days.

Belfast. The Ravenhill Road Tabernacle has just enjoyed a four weeks' campaign conducted by Mrs Wall. Many souls were won for Christ, many others proved the power of the Lord to heal.

Lisburn. A time of great spiritual refreshing was experienced during the Convention held in December last. The gatherings were marked by a splendid spirit of praise—throughout the hand of God rested upon both speakers and saints.

Who are They?

By P H HULBERT.

WE are here faced with a double question asked in heaven. "Who are they? Whence came they?" (Rev vii 13).

It was a wonderful sight which called forth the double question. It is fully described in the 7th chapter of the last book in the Bible, Revelation.

One of the most striking incidents in the opening chapters of Genesis, the first book in the Bible, is the Lord making coats of animal skins to clothe our first parents, who found out they were naked after they had sinned. This in the early stage of man's history pointed to the fact of substitution, the innocent suffering for the guilty. It pointed to the great doctrine of atonement, and that without the shedding of blood there could be no remission of sin.

Men may think and teach otherwise, but the all-wise Creator has clearly demonstrated by type and shadow, by the various offerings mentioned in the Old Testament, by the mouth of preacher, teacher, prophet, priest, and kings, and by His holy Word, that there could be no approach to God except on the ground of atonement.

What is the answer to the double question with which this short article begins? "Who are they? Whence

came they?" A great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the Throne and before the Lamb, clothed with white robes, and palms in their hands.

This shows the universality of the Gospel message which is embodied in that wonderful verse, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii 16).

There in heaven is the answer to God's love and God's message.

That redeemed multitude, not naked but clothed, and their robes washed white in the blood of the Lamb. God has allowed the fact of substitution to be pleaded in the awful court of His justice. The Lamb of God's providing became the sinners' substitute, and through the shedding of His precious blood the outstanding claim of a sin-hating God has been amply met, and that great multitude whose robes are washed white are there by virtue of their acceptance of the Lord Jesus Christ as their own personal Saviour. Every one of them could say, "He was wounded for my transgressions, He was bruised for my iniquities, the chastisement of my peace was upon Him, and with His stripes I am healed."

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