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THE ELIM — EVANGEL

A
MONTHLY RECORD
of
SPIRITUAL LIFE AND WORK

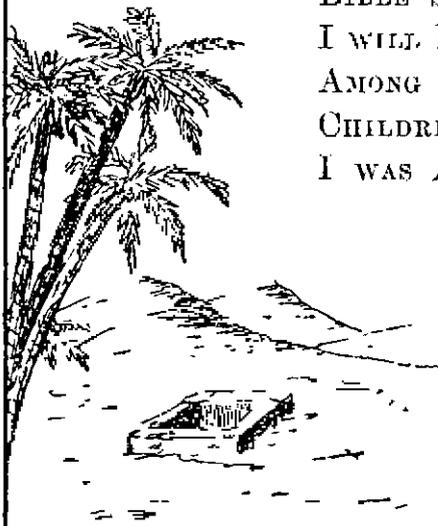
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March, 1922.

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The Elm Evangel.

Vol. 3.

March, 1922.

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Editors

{ E WOODROFFE HARE, B A
ERNEST J PHILLIPS.

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or \$6 00 per doz. Pentecostal Assemblies may obtain the EVANGEL
in monthly parcels at 2s per dozen post free.

Subscriptions to be sent to the Evangel Secretaries, 53, Delhi Street, Belfast
Allcommunications for the Editors to be addressed to 4, Central Avenue,
Bangor, Co Down

Any article in this paper may be reprinted provided that a footnote be added
" From The Elm Evangel, Belfast, Ireland "

Published on the First of each month by the Elm Pentecostal Alliance,
3, University Avenue Belfast, Ireland

Editorial.

" The Transcendent Greatness of His Power "
Eph I , 19 (Weymouth)

As we are about to send forth our little monthly messenger again we find our hearts lifted to God that the words at the head of this page may take a firm grip of many a heart. We are living in days when hope is beginning to spring up in numbers of souls that a mighty, sweeping cyclone of God's power is about to visit the world. God's people are stirred as they have not been for decades, and we have every confidence that a speedy answer will be sent to the constant stream of prayer that is daily ascending. But sometimes we sit and wonder why it is that we are not constantly witnessing revival, for without doubt that should be the *normal* state of the Christian and of the Church, and the answer seems to be borne in upon us that it is because we have such a small idea of God. Oh for a vision of the greatness of God that will cause us to *expect the miraculous*. Thank God that this transcendently great power of His is not hidden away out of our reach, existing in Him in a realm unapproachable by His children. No, His Word tells us that it is "*toward us who believe,*" while Weymouth says, "*in us believers,*" but, anyway, there lies the secret. Faith is the wire that connects me with God's surpassing power.

How wonderfully simple it all is, and yet its very simplicity stumbles us. This same chapter reminds us of the most victorious miracle ever wrought in this sinful world—the Resurrection of Jesus Christ. Glorious triumph of the mighty power of God! Could we but ever view God in the light of this stupendous wonder and link our needs to Him by faith, we should constantly see Him working. Dear reader, lift up your eyes once again,

and see the exceeding greatness of God's power for *you*, even in your sore trial, and simply trust your case to such a God. There is only one thing can hinder true faith, and that is sin, for if our hearts condemn us not then have we confidence towards God!

The greatest men right down the centuries have been the men with the greatest God—whether it be Abraham's "El-Shaddai," or Moses' "Great I Am," or Paul's God "who is able to do exceeding abundantly above all we ask or think." May each of us in these stirring days get a new vision of our wonder-working God.

Present day Miracles.

The following letter was written for the Danish Pentecostal Paper, "Kirkelcolken," by two missionaries who were eye-witnesses of the miraculous working of God in the McPherson Campaign at Ohio.—ED

As so many friends wished us to write about Mrs. McPherson's meetings, we are going to try and respond to the desire. The Lord had gone before to Canton, Ohio, where the Revival Meetings were held, arranging everything for us, so that we could take part in these meetings in Canton, which place we had to pass through on our way to Australia. Praise the Lord Who gave us our hearts' desire, and let us see how well He had prepared all for us. When we arrived at the station, we asked the first man we met where the Revival meetings were held. He told us what tram to take, "but," said he, "I don't care, and have no interest in them. I long for the Messiah to come soon and set up His Kingdom." He was a Jew. We told him that we, too, wait for the coming of Jesus, and love His appearing. He was very interested when he heard that, and we had a long talk with him about Isaiah 49. Everywhere were posters telling about the meetings, and all around us we heard what wonderful healings were taking place. Deaf hear, blind see, lame walk. It was almost impossible to get a room where we could stay, but the Lord helped us. Praise Him!

What multitudes of sick and suffering ones came, both on foot and in motor cars, wanting to touch the Man from Galilee! And He wanted to touch their weak limbs with His Divine strength. But the question was how could we get into the meeting? Although we were there several hours before the time, the throng outside was so great—people standing packed far down the street—but we got in between, praying for patience.

We heard them telling how hundreds of people could not get into the meeting. We stood there praying that we might not have come in vain, but might see His wonderful undertaking. Preachers, who had come from far, got tickets for the platform, but would we get such a ticket? The Lord knew what He would do, and got hold of a worker and brought us in contact with him, and he got us a platform ticket. Praise the Lord! What a hall! It was so large, and was filled to its utmost capacity. One knew that Jesus of Nazareth was at work here, to save, to heal, and to fill with the Holy Spirit. Now all who wanted to be prayed for were asked to come on to the platform. They flocked down from the galleries, and from all over the hall. Mrs. McPherson said that these meetings were held that souls should be saved, that sick ones be made whole, and that backsliders might return to Jesus. After hundreds of New Testaments

had been given away to those who wanted them, Mrs. McPherson began to pray for the sick, who came up to the platform one by one, while thousands of hearts were lifted up in prayer to the Healer Divine. It is impossible to describe all that we saw—but the Master's own words will suffice—"The blind see, the lame walk, the lepers are cleansed, the deaf hear—and to the poor the Gospel is preached." People who had the most awful cancers were in a moment healed. Swellings disappeared, stiff limbs could bend, blind eyes could see, deaf ears could hear, dumb lips could say—"Praise Jesus!" shrivelled up legs got power, and grew several inches in a few moments.

A woman was carried in who was sick unto death, and had been bed-ridden for years. We saw her raised up in a moment in the Name of Jesus. A young man who had been blind was healed, and in his happiness he cried—"I can see, I can see, I can see the whole assembly, I have been so long in the dark." He jumped down and embraced his wife. They were both saved after a couple of days. The whole assembly now began to sing—"Pass me not, O gentle Saviour." A man who for five years was unable to walk one step without crutches, was touched by the Lord, threw his crutches away, and ran round and round praising the Lord. He ran up and down the platform, in between the people, clapping his hands, crying—"Honour and Praise be to Jesus." One lady who had been deaf seven years, and had been told by a very clever doctor that she would never hear again, was healed in a moment. Now Mrs. McPherson said—"We do not despise doctors, but we teach that Jesus will heal all those whom the doctors cannot help." The large assembly now began to sing:—

"The Great Physician He is here,
The meek and lowly Jesus"

"Yes, Jesus is here," said Mrs. McPherson, the same tender, Jesus who walked by the Sea of Galilee. He is here, though unseen." And verily he was in our midst. Mrs. McPherson prayed now for a woman who had been deaf fifteen years. She went a few steps away from her while she said something, to which the deaf one answered—"You say Praise Jesus, Jesus shall have all the honour."

An old woman, who for fourteen years had not walked without crutches, came weeping, but Mrs. McPherson said to her—"Weep not, Jesus will also help you." and the Great Physician laid his hands on her and healed her. She was so happy, and in her joy she embraced Mrs. McPherson, and kissed her. The Lord did not only heal her, but made the leg that was shorter *grow several inches in a moment*. And the shoe she had on when she came was now too small, and hindered her walk. What a mighty Saviour we have! A woman who had been deaf and dumb from her fourth year was entirely healed, only she could not speak in English, but had to learn like a little child to say after Mrs. McPherson—"Praise Jesus."

Friends, have you ever seen several thousand people weep at the same time—tears running down their faces? We saw here such a sight in this mighty assembly, and with one heart praising Jesus, and giving Him all the Glory. When we left the meeting and got into the street, it was black with people, who stood there for hours in the pelting rain, waiting to get into the next meeting. Mrs. McPherson is, indeed, a chosen vessel of the Lord, a woman who has laid herself on the Altar, and has been used by Him. She is strong in the Lord, filled with His Holy Spirit and power, she has faith like a little child, and cannot be moved from her trust in God. She believes firmly that the darkness of doubt and unbelief must give way to the Gospel, which is the power of God unto Salvation (Rom. 1, 16). What the suffering creation yearns for is that Jesus be lifted up and glorified by the Holy Spirit.

On our way from China we passed through a Province as large

as Denmark, but not one witness there for Jesus. We had before been asked to send them a teacher, but we had none to send.

Accept our most loving greetings with Isaiah xxix, 17-19.

Yours in Jesus' Name,

JOHN AND MARTHA FULLERTON

“Empowered.”

By PASTOR E. C. BOULTON

“*Be getting empowered in the Lord*”

—Eph. 6, 10 (Rotherham).

“*Drink deeply of God's Spirit*”

—Eph. 5, 18 (Weymouth)

“God fills the soul that it may pour

The fullness on another heart

Not that the filled with good may store

The good God giveth to impart”

“*Be getting empowered*” “*Drink deeply of God's Spirit*” This speaks to us of a continuous anointing. Just as the light in the Holy Place required regular renewal, so provision has been made for a free and full supply of the Spirit to every believer in this wonderful New Covenant Dispensation, in order that he may always be illuminated and shining for his Lord. Every ministry we render for the Lord demands this divine anointing, to make it fruitful and effectual. What a need there is to walk in the Spirit, war in the Spirit, and witness in the Spirit in these days, when there is such a lamentable lack of a truly spiritual ministry. “*Be filled with the Spirit*” indicates what is designed to be the normal condition of the believer. This is vital if he is to faithfully discharge his responsibilities and fulfil his functions as a member of the Body of Christ, both Godward and manward. The effects of a Spirit-filled church was demonstrated on the Day of Pentecost, and can only be repeated in those who are similarly filled.

In the anointing lies the secret of all spiritual strength—shorn of this we speedily lose the bloom and freshness which characterises the service of those who live and labour under the power of this constant inflow.

In view of all this, how essential that we should carefully guard against the invasion of anything likely to interrupt the river of God's life streaming into our soul. Loss of contact involves loss of power, and therefore must be avoided at all costs. No affection, interest, or occupation which would lead us “out of touch” must be permitted. The “spiritual glow” must be maintained! Otherwise sooner or later stagnation sets in, which frequently causes grievous backsliding.

“*Be getting empowered*” This suggests continuous action;

the step which first led us into fellowship with the Lord must be followed by many successive steps of submission and surrender. That initial outpouring, accompanied as it may have been with some remarkable and blessed manifestation of divine power, should be followed by many subsequent effusions of the Spirit. It is an inward spring intended to rise up continually, flooding the whole life with beauty and blessing. "Shall be in you," said Jesus, "a spring of LIVING WATER." Hallelujah!

Let us beloved keep ourselves constantly in that conquering attitude which will make it possible for God to make known the exceeding greatness of His power in our life and service.

"Drink deeply" of the Spirit of God, "dwell deeply" in the will of God, "dig deeply" into the Word of God, and your life shall be all that He has planned that it should be.

"Lord, let me feel Thy power,
All service then is sweet,
Thy way will always be the best
I'o quickened, loving feet
Lord, let me feel Thy power,
Possess me, let me be
A channel only in Thy hand,
Kept to be used by Thee."

Feasting and Feeding.

An address given by Mr. W. F. P. Burton at the Belfast Convention, December 27, 1921.

I would like to have a little talk with Christians with regard to enjoying the Word of God for themselves and giving out the Word of God to others. I will put my little talk into two headings—first of all, FEASTING, i.e., enjoying the Word for ourselves and secondly, FEEDING, i.e., feeding others. In I Corinthians, ix, 7, we read "Who feedeth a flock and eateth not of the milk of the flock?" and so by feeding I mean imparting to others. And in Ezekiel, speaking of the false pastors in Chapter xxxiv, we read "Woe be to the shepherds of Israel that do feed themselves—should not the shepherds feed the flocks?" You see the two thoughts—enjoying for ourselves, and giving out to others.

I find that there is a great deal of difference of opinion with regard to the Word of God—how we should take it up and how we should enjoy it. I know there are many people who say "I have got a message from God this morning", and if you were to inquire how they got it, they would say that they shut their eyes and opened the Book, and put their finger on somewhere, and so "that is the message for me to-day." There are sincere souls who desire to get something from God, and who go about it in that way, and some will utterly dispense with the Word and go to the Promise-box, and they will enjoy a promise. I was struck with that little verse, one day, in the fourth chapter of Luke. After the Lord Jesus had received the Holy Ghost in the 16th verse, "He came to Nazareth where He had been brought up, and, as His custom was, He went into the synagogue on the Sabbath day and stood up for to read." It had been His custom, then, evidently before He was baptised with the Holy Ghost,

to go into the synagogue on the Sabbath day. Of course they had not got Bibles of their own, they had to go to the place where the Propnets were kept, and Jesus had been accustomed to go there it was His habit to go and read. "And there was delivered unto Him the Book of the Prophet Esaias. And when He had opened the Book, He found the place where it was written: The Spirit of the Lord is upon me . . ." He did not say "Now I am going to shut My eyes and open the Book, and put My finger upon the page." No, He opened the Book and found the place, it was not a haphazard business with Him. Now, in order to discuss for a few moments the necessity of feasting on the Word of God for ourselves, I would urge that we should do with the Word of God as we would do with anything else. If you want to look up something in Mrs. Beeton's book, you want to know how to make a particular kind of pudding, you don't shut your eyes and open the book and put your finger down on a page if you did you would probably find something about making pickles or folding serviettes—no, you find the place. Now, there are two references in bold type in Scripture with regard to this matter. One is John, v, 39, where it says, "Search the Scriptures" and the other is II Timothy, ii, 15, where it says, "Study to show thyself approved unto God." We need to search, we need to study, and we need to become at home in this precious Word, it is a living Word, and we can never get to the bottom of it, there is always something new and fresh and sweet. The old leaves fall off the tree but it will yield fresh leaves next year, and so with the Scriptures, the familiar Scriptures that we can quote by heart, when we go back to them there is something entirely new and fresh which stirs up the heart and broadens the sympathies, because it is a living Word. The Lord expects us to study and search the Scriptures, and I would say, especially to young Christians, start right away and find out what the various Apostles taught and what the subjects of the various Prophets were, and make yourselves acquainted with them. Go through the various Books and make yourself at home with them, and then, if you are not quite sure where to find a Scripture, think to yourself "Where does that Scripture come in? What is its context?" And as we search and study and make the Word of God our own, God blesses it to us.

There is a verse in Scripture where it says "No Scripture is of any private interpretation"; "private" means "alone, standing isolated." That is to say, no Scripture has any isolated interpretation apart from other passages where it occurs, apart from the context, apart from the whole thought which is contained in God's Word. We are not to take any isolated Scripture and dwell on it apart from the context, or we might make a great mistake. The Scripture says "Give to everyone that asketh of thee", and for a long time I thought that I should give to everyone that came along, and some tramps in P— soon found that out, and, really, I had scarcely a stitch on my back, and it was with the greatest difficulty that I could pay my rent. Then, one day, I found the passage that "If a man will not work neither shall he eat," and that put a new complexion on the thing, and the next day when two or three of these fellows came along, I said this to them "You go to work." We need to know the Scriptures with their context in order to test the matter and find out what the whole Word of God says on the subject. I find that some people confine their reading to certain Books, and only enjoy these. Some run riot on prophecy and can talk of nothing else. I know one man who is keen on the Anglo-Israel theory, and he can find the Anglo-Israel theory in any Chapter from Genesis to Revelation. One dear brother was keen on "tongues," and he could find "tongues" in any part of the Word of God; whenever he stood up to speak he was sure to bring in the "tongues." He was speaking one day on "Gideon." Now, thought I, he can't bring in the "tongues" but when he came to the three hundred who lapped, he said, "Here we have the first 'tongues' movement"! If we rightly divide the

Word of Truth, we shall put everything into its proper place, and not overbalance one part to the neglect of another. I find that there are some people who are so filled with talk of the Love of God that they have no time to speak of the Judgment of God and the Wrath of God. They are not rightly dividing the Word of Truth—they are not rightly balancing it. If we are to feast on the Word, we must feast on the whole Word of God. I was in a meeting where a man testified that he and his wife were converted for nineteen years. I was giving a little Bible-reading, and when I suggested that we should turn to Zechariah, this man turned to the other side of Psalms and then turned to the New Testament. And I thought I would wait until this brother found Zechariah, and he hurried and hurried and at last he had to turn up the index at the beginning before he could find Zechariah—and he had been converted for nineteen years.

Now, dear ones, this is our food, this is how we grow, other food is not for us, this is our food. It is no wonder that there are Christians of years' standing who are not growing in grace, they are not growing mellow in experience and richer in faith because they are not feeding as the Lord intended that you and I should feed. There are people who are crying "Give us something else, let us have something else to eat, we must have books about the Bible, we must have biographies; we must have other things"—and the Bible itself is put to one side. Oh, dear ones, I find in these last dark days, when there is so much on all hands of false doctrines, that we need to know this precious Word of God. The difficulty is that in many cases outsiders come in and are allowed a place in the Church. I am glad it is not so with these Assemblies. We read in Numbers, xi that, when the Children of Israel came out of Egypt they brought with them a "mixed multitude," and it says in the fourth verse that "they fell a lusting, and the Children of Israel also wept again and said, Who shall give us flesh to eat?" The Children of Israel were affected by that mixed multitude which ought not to have been amongst them. They should have been a separate company. God, in His grace, had showered down upon them angels' food. Oh, the precious food which God gives us through His Holy Word. But, instead of enjoying that angels' food, they "fell a lusting." We are not satisfied with what we have got. But, Oh! I do praise God for His precious Word. We don't need history to interpret it, we don't need commentators to interpret it—the Scripture is its own interpreter, and it is so sweet. When we come to a passage that we don't quite understand we put it away in the back of our mind and say "I will find something that will explain it", and in another part of Scripture we suddenly stumble upon a passage, and we say "Why, this explains that passage that I did not understand." And so the Scripture interprets itself. Now, these Children of Israel were not satisfied with this God-given bread, this food provided by the Lord—they wanted something else. And God gave them something else, and it was to their own destruction. We will deal with that just now.

I believe, as we feed upon the Word of God, we need to be very careful that it is the Word of God. Will you turn with me for a moment to II Kings, iv, 38. "And Elisha came again to Gilgal; and there was a dearth in the land, and the sons of the prophets were sitting before him, and he said unto his servant, Set on the great pot and seethe pottage for the sons of the prophets." And the Lord has provided for us a great pot and there are many ingredients—we can feed upon the work which has been accomplished in the past and what is to be accomplished in the future, what God has wrought out for us on earth and what he is working out for us in glory; we can enjoy Him in types and we can enjoy Him in the promises. We can feel that we are built up by this Bread and nourished and strengthened by this great pot, it is a *great* pot. "And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage:

for they knew them not. So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out and said, O, thou man of God, there is death in the pot. And they could not eat thereof. But he said, Then bring meal. And he cast it into the pot and he said, pour out for the people that they may eat. And there was no harm in the pot." I do not know who this one was, but I know he made a great mistake. And a great pot has been prepared by One who is greater than the Prophet Elisha—a glorious pot containing every ingredient which is necessary for our spiritual sustenance and blessing. But here comes a man, and he says, I think I will add something to it, and, no doubt, with the best intentions, he gathers wild gourds and shreds them into the pot. And there are a great many wild gourds about and folk have no more sense than to accept the great pot with all this other stuff shred into it. It is time that we were discriminating as children of God. You know it says that "If any man shall add unto these things, God shall add unto him the plagues that are written in this Book." Everything which is necessary is here. Husbands and wives, if you want to know how to live the Christian life in the home, the Word of God has directions, parents and children, pastors and those under you, it is all here. Servants and masters, you have got your directions, kings and subjects, it is all here. But when other men begin to shred wild gourds into the pot, there is death in the pot. It may seem very harmless but, if one was to tell you of some of the stuff which is getting into the pot and which has been in the pot for many a long day, it would take a considerable time. All this keeping of dates and times and customs! Why, there is death in the pot, and many of these forms and customs have been instituted by man. Did you ever read of Reverend Paul and Reverend Silas, or of Archdeacon Andrew, or where Timothy was told to put his suplice on? Oh, there is death in the pot. Folks are doing it bit by bit, and little by little, and we don't realise how far they are getting away until we compare the real with the false. The other day my wife and I were looking over an old Cathedral, and we were asked to sit down as it was time for the Service. We had been looking at the magnificent building which had cost thousands and thousands of pounds to build which ought to have been spent in bringing living souls into God's temple, instead of being thrown away on useless ornamentations and decorations. Then in came a clergyman in a red gown and another in a white gown—a man with a black gown going in front with a long crook in his hand, and I thought, How far they have got from the simplicity of the worship of God. Oh, there is death in the pot, it is the wild gourd which has been shred into the pot. And what did the Prophet do? He got some meal and cast it into the pot. Now, what is meal in Scripture? It represents something. If you took meal and sowed it in the garden do you think you would get a crop? It has already been ground up, it is a prepared food. God has given us His prepared food here. If there are things you are in doubt about in your Church, get back to the old Book. We do not want any of these wild gourds about, there is danger in the wild gourd, we want the pure, sweet and wholesome food which God had prepared. And there is plenty of it, there is a great pot full, and you won't find any harm in it.

Now, here comes a difficulty. I find on the one hand people who won't study the Scriptures for themselves, they won't search and dig for themselves. And on the other hand, I find people who will think and study and search but who do it *only for themselves*. We saw just now that the people said, "Our soul loatheth this light food, we must have something different." And so God sent quails, and they fairly pitched into them, and what was the result? Turn to Psalm lxxviii and you will see—27th verse—"And God rained flesh also upon them as dust. . . . so they did eat and were well filled. . . . Why, they were feasting and eating and trying to satisfy themselves. They were eating and eating until they could not eat any

more, and the fattest ones were the ones that got slain first. We had some little thrushes once, and we wanted to be very kind to them, and so we would go out and dig in the garden for worms for them. One poor little thrush did not realise that it had a very small capacity for food, and it died with a big lump of bread in its throat, which it could not get down. And there are Christians like that—they can criticise any sermon, they can find fault with the finest address, they can point out and tell you how it should be done, they know all about it, but they are only feeding themselves.

Now let us look at the other side of the matter. *God intends that while we are taking in we should be giving out.* This is a most important truth. I believe that the Lord's intention for every member of His Church is that every member should be giving out. I will show you just now how this is to be done. But, for the moment, let me point out that if a man is taking in all the while and not giving out, there is something lacking in his experience, something unsatisfied in his life. I remember one lady who went from one meeting to another, from one convention to another, and yet there was something unsatisfied in her heart, she could never get it quite satisfied. She had heard all the best speakers and teachers of the day, she could discuss the different points of view of the various speakers, she had got it down to the very last knot, and yet there was a dissatisfaction in her heart. And I believe those who are always trying to take in will be like that. Do you know there are people who reckon themselves spiritual people, and you see them at every convention, generally in the front row with pencil and notebook, and yet they are so busy getting for themselves that they never have time to give out to others. And they wonder why they never get satisfaction. They don't give out as they get in, like the man who sent his little boy home with the little pot of honey, he found the bees had made their nest in a tree, and he put the honey in a little pot and, when the little boy arrived, it was only half full, and he said "Oh, you little beggar, you have been eating my honey." But the little boy said "I was carrying it and it got on my fingers, and I had to lick it off." You can't blame the boy who carries the honey for licking his fingers. I remember a brother who had grown old in trying to get something for himself, he was always asking people to pray for him. He came up to me one day—we were having a convention—and he said "Brother Burton, I want you to pray for me. I want you to ask the Lord to give me a big bumping blessing at this convention." "Brother," I said, "I will tell you what to do, don't ask anyone to pray for you, see what you can do for someone else, look around and see how you can help someone else to get a blessing." That was a busy convention, and I had not much opportunity to talk to this brother, but now and then I could see him helping someone up the hall to get anointed, or advising someone to go into the backroom to be baptised with the Holy Ghost. At the end of the convention I asked him how he had enjoyed it, and he said "It is the best convention I was ever at." "And have you got a big blessing?" I asked him. "Well," he said, "I have not had much time to think of that, I have been so busy helping other people to get blessed." It is the Lord's intention that, as we feast ourselves on the Word of God, we should give it out to others. It is no wonder that some people come to the Bible and find it dry, they have never told other people what they have found in the Word. You find that when people are telling others they are always finding sweet things in the Word of God. Oh, dear ones, we must all realise this, that we must not only enjoy these things ourselves, but we must get *others* to enjoy them. I believe that the Assemblies are not always to blame, I believe sometimes the Pastors are to blame.

Now a little word to pastors from Ephesians, iv. 11. "And he gave some apostles . . . for the perfecting of the saints." Now I know that sometimes the pastors keep the ministry in their own hands instead of perfecting the saints for the work of the ministry. Our

object is to perfect the saints for the work of the ministry. Everyone must do what he can to perfect the saints for the work of the ministry. And he goes on to say in the 14th verse "That we henceforth be no more children (non-speaking ones) . . . but speaking the truth in love may grow up into Him in all things . . ." So the Lord's intention was that there should not be any non-speaking ones, and the pastor must perfect the saints for the work of the ministry so that there shall not be any non-speaking ones. I wonder, is there one here who is a non-speaking one? who has never spoken of the salvation you have found? You do not know the richest joys of the Christian life. "Oh," you say, "I am not gifted in this direction." Now, dear ones, if you have got your sins forgiven, go and tell someone else. If you have got a blessing go and tell other people about it. Don't be like that little thrush, and die with the last sermon stuck in your throat. It says in Psalm cvii "Let the redeemed of the Lord say so." God's intention is, and the object of ministry should be, to produce ministry, shepherds that feed the flock. The Lord Jesus Christ first of all took His disciples "that they might be with Him and that he might send them forth." And he said, "Go ye into all the world and make disciples . . . teaching them to observe all things . . ." Paul wrote to Timothy, "And the things that thou hast heard of me . . . the same commit thou to faithful men, who shall be able to teach others also." And so our object is just to speak to other people in order that they may tell others, and that they will tell yet others. And, dear ones, if this plan had been carried out, as it was intended by the Lord Jesus Christ, the world would have been evangelised long ago.

If there are some here who don't feast themselves upon the Word of God, start and feast to-day. Get the Bible and mark it in Indian ink, and start and feast, and study the Book. Then when you have learned the Word, start and pass it on you will find something for every day, and you will be able to pass it on to others, so that they may be able to teach others also.

THE TOWER OF PRAISE.

Out of the abundance of the heart the mouth speaketh and singeth, and He listens. The choruses of Heaven do not drown the praises of the humblest saint. If it is acceptable for us to praise, how much more acceptable it is to Him to receive the praise. We cannot fully compensate Him for Calvary, but the compensation goes on continually. The everlasting life of the saints is a continual compensation to Him.

The highest form of service is praise. Service *for* Him is not so great as service *to* Him. Praise is service in its highest form. "Praise is comely"—one of the few things He can say is comely. Continue to praise Him. It unlocks the heart of Jesus. He is pleased when we pray, but more so when we praise. The babes and the sucklings praise Jesus; it is easy for them to prattle and to coo. It is natural to them, and it should be natural to us.

The Psalmist said "Why art thou cast down, oh, my soul? I will yet praise Him!" We may have been a failure at praises in the past. Say with the Psalmist "I will yet praise Him," and start to do so now.—SEL.

Items of Interest.

We understand that Mrs. McPherson will be leaving America shortly for a Revival Campaign in Australia. Meanwhile Mr. Smith Wigglesworth is visiting that land.

* * * * *

READERS of the Evangel will rejoice to hear that God is blessing the Revival Services at Grimsby. Many are flocking into the Kingdom and the sick are being healed. As the tide is rising, Pastor Stephen Jeffreys is continuing the mission.

* * * * *

The result is that arrangements have been somewhat changed in connection with the campaign at Clapham Common, and Pastor George Jeffreys' mission is preceding that of his brother. Friends are asked to pray for the meetings both at Grimsby and at Clapham Common, London.

* * * * *

The annual Convention at "The Hayes," Swanwick, Derbyshire will, D.V., be held from April 25 to May 2. Among the speakers, expected are Pastors Saxby, Carter, Myerscough, Boulton and Jeays. Mrs. Crisp, and Mrs. Walshaw. Mr. Douglas is the Convener. Full particulars may be obtained from Mrs. Douglas, 16, Woodborough Road, Putney, London, S.W. Rooms should be booked as soon as possible.

* * * * *

Special meetings for the deepening of spiritual life are being arranged for the coming Easter holidays, to be held in the Elim Tabernacle, Belfast. The preacher is to be Pastor F. B. Pinch, of Grimsby. Further particulars will be announced later.

* * * * *

Marks of Faith.

By JAMES SMITH

IN I Thessalonians, 1—9, 10, there are two marks of faith mentioned—the first "*serving the living and true God,*" and the other "*watching for His Son from Heaven*" What can be more important to a believer than works? If you are a child of God, what are you but a channel through which the Living Water may flow? Bought at such a cost, the all important thing is to *serve* the living and true God. How sad it would be for God to dig a channel and for no water to flow through it after all! High as He is, with everything in His hand, God is not too great to look into the little attic where I am to see if I am serving Him. How marvellously the greatness of God comes out in this! Everything concerning the soul exists in the greatness of His Love, settled for eternity. Yet He can come down quietly to a poor creature in the world and say: "I am looking at your works."

Fancy a poor bedridden cripple, obliged to be kept in a dark room, visited by the Living God that He may see how one so feeble is serving Him! How wonderful a God to accept our service! We can hear Him saying: "I know what every child of Mine is about, and I am expecting service because I have given you My Son, and when I say 'Give Me something,' I

an endearing you to that Son, for He must give *you* grace and intelligence that you may have power to give *Me* service " Is it not wondrous grace for the Living God to say to poor things like you and me: " Give " ! Do we say: " What can I give " Ah! He will accept even a cup of cold water, and there are such a number of little things in which the heart can go out in service to the Living God

There were some of whom the Apostle could say " I remember without ceasing your work of faith, labour of love and patience of hope in our Lord Jesus Christ " Those three things had wrought thoroughly in certain individuals before men and in the sight of God Does Christ see this in *you*, as He counts over His sheep individually? Does He look down and see your heart true to Himself in the presence of the Father? Does He see not only the work of faith and labour of love, but the *patience of hope*? Is His coming so real to you that it acts as a steadying influence in your life? If you see the breakers ahead are you able to say " Ah! He is coming, I can endure, for it will not be long."

Does He see love producing such fellowship with Himself that it moves you to work with all the energy of your heart? Is Love an energetic thing, constraining you to service? Does He see it working because the light of God has shined in your heart and you are continually in communion with God? The moment we are " in Christ " we should be laying hold of everything that is connected with Faith, Love and Hope

Bible Study Course.

By DR. W. B. G. PHAIR.

SUGGESTIONS FOR BIBLE STUDY—No. 3.

Scripture Genesis 1, 6-8

The word "firmament" occurs five times in these verses. It is not a current English word, and does not convey to everyone a clear impression. Look in the margin of your Bible and you will find "expanse" given as the equivalent of the Hebrew word. By reading "expanse" instead of "firmament" in this chapter, and elsewhere in the Bible, we shall obtain a better understanding of the record.

Notice that this expanse is called heaven (verse 8). This brings us to the necessity of distinguishing the several uses of the word "heaven" in scripture. That there *are* several is shown by such a phrase as "heaven and the heaven of heavens" (Deut. x, 14, 1 Kings viii, 27, Neh. ix, 6). Thus we find —

1. Heaven—the dwelling-place of God (Deut. xxvi, 15, 1 Kings viii, 30, etc.)
2. Heaven—the region of the stars (Gen. xxii, 17, Isa. xiii, 10, Deut. iv, 19, etc.)
3. Heaven—the region immediately surrounding the earth. So we read of the "fowls of heaven" (Ps. civ, 12, Ezek. xxxi, 6, Dan. ii, 38), "the stoik in the heaven" (Jer. viii, 7), "eagles of heaven" (Lam. iv, 19).

It is in this particular application that we understand the word "heaven" to be used in verse 8 of our scripture.

4. Heaven—the whole universe as distinct from the earth (Gen. xiv, 19, Deut. iii, 24, Gen. i, 1, etc.)

We have, then, in the verses for study, the formation of an "expanse" or clear space separating between the waters covering the earth, and those held in suspension above, or, in other words, we have the preparation of an atmosphere surrounding the earth, and endowed with the marvellous property of storing water in clouds far above us. But this is by no means all. "God called the expanse Heaven." Does not this mean it is filled with beautiful provisions for our physical life—a type of the higher spiritual heavens? The Psalmist tells us that "the heavens declare the glory of God, and the firmament (which we are studying) sheweth His handywork" (Ps. xix, 1). We shall do well to contemplate this "handywork," and count these blessings. Let us name them "one by one."

1. Look first at that already mentioned—the property of taking up moisture, holding it in invisible form, condensing it in reservoirs or clouds, whence it falls as rain from "heaven" on the earth. What would happen if the air lacked this power? All springs, lakes, rivers would disappear. There would be no rain. Plant life would cease, animal life and man would quickly follow. The earth would become a lifeless waste. Truly the moisture-bearing air is the "breath of life" to us. Therefore "let everything that hath breath praise the Lord" (Ps. cl, 6).

2. But look again "God formed an expanse" (verse 7). What a blessing in this clear space! Suppose the moisture condensed in clouds close to the earth—we should be in a perpetual fog. We have a taste of it in London occasionally. Let us praise Him in this expanse of His power (Ps. cl, 1) which contains the blessing of free range for our powers of vision.

3. Then there is the wonderful protection of the air. Acting like a great blanket it protects us from extremes of cold and heat. Except for this, the sun's rays would scorch us by day, but immediately after sunset there would be intense cold. Life as we know it would be impossible. There seems to be a reference to this divine provision in Job xxxviii, 9, where the cloud is likened to a garment. Truly "His tender mercies are over all his works" (Ps. cxlv, 9).

4. Still another work of His hands is shown in the power of air to conduct sound. Without this it would be impossible to produce or hear speech or music. All would be silent as death. We can, therefore, "triumph in the works of His hands" (Ps. xcvi, 4).

5. Another bountiful provision for us is the power given to the air to diffuse or spread light. To this we owe the beauties of dawn and twilight. Without this, black darkness would fall immediately after sunset. How good is He who "makes the outgoings of the morning and evening to rejoice" (Ps. lxxv, 8).

6. But we cannot reckon them all up (Ps. xl, 5). The half has not been told. God has crowned His handywork with beauty. To one accustomed to "look towards heaven" with opened eyes, the varied form and movements of cloud, the glories of sunrise and setting, the transitions of dawn and dusk, the expanse of blue by day and night are a constant source of wonder and praise. "O Lord, how manifold are Thy works, in wisdom hast Thou made them all" (Ps. civ, 24). "And God called the expanse heaven."

"Beth-Elm" Pentecostal Rest Home—Open to any of the Lord's people for long or short periods. For terms and other information write to Miss Neill, "Beth-Elm," University Avenue, Belfast.

"I will Declare what He hath done."

Psalm lxxi, 16

It is a great pleasure to me to tell what Jesus has done for me. It is now thirty years since He saved my soul. Glory to His Holy Name. I suffered all my life from a weak heart, was also very bloodless and had broken-down nerves. I also suffered very much from a bad stomach and many other things. I would faint away frequently. I had been with many doctors, but never got healed. I could see from the Word of God that Satan was the cause of all human suffering, but I did not then see that Jesus had borne away all my sickness on Calvary until five and a half years' ago, when God sent His servants to Ballymena to preach a full gospel for Spirit, Soul and Body.

Before that time I had had a deep longing in my heart for a closer walk with Jesus and, blessed be His Name, He didn't disappoint me. Then the Light of the Glorious Gospel of Jesus Christ dawned into my heart. I made up my mind to take God at His word, and I obeyed James v, 14. Then the Joy of the Lord filled my soul, and I was conscious of a new life and strength within me, and since then I haven't tasted medicine of any description, Hallelujah! I have had no need of any. Praise His Holy Name, He made me every whit whole. Space would not permit me to tell of all the wonderful things that God hath done for me. Oh, how I praise Him! He not only healed my diseases, but He filled me with the Life of the Risen Lord. Hallelujah! He's a wonderful Saviour. Some said it wouldn't last, but Glory to Jesus, it has lasted over five years, and to-day I stand on the "Victory Ground," all through the Atoning Blood of the Lamb of Calvary. Old things have passed away and, behold, all things have become new.

Jesus Christ the same yesterday, to-day, and for ever. Hallelujah to my Saviour, I'm every whit made whole, and His Heavenly Love is burning in my soul—M. McW. (Ballymena)

I thank God for every precious promise in His Word. "The eyes of the Lord are upon the righteous, and His ears are open unto their cry." On the 10th of June, four years ago, I cried unto the Lord to save my soul, and, praise God, he heard that cry. Before I got saved I was under conviction for a long time. The Lord spoke to me many times through illness, but I always put it off, thinking if I was saved I could not keep it. This was the devil, for I have since proved that the Lord is able to save and to keep. "Thou shalt hide them in the secret of Thy presence." Thank the dear Lord for His word. "Thou wilt keep him in perfect peace."

Praise God I have proved Him to be the healer of my body as well as my soul. I suffered for over sixteen years with a weak stomach and was only allowed by the doctors to take light diet and milk. I suffered so much pain, and as the years rolled on I was getting weaker in body, and all this time I was troubled about my soul, and where I would spend eternity. But, praise be to God, He saved my soul, and, ten weeks' after, baptised me in the Holy Ghost, according to Acts ii, 4. Then I saw for myself in God's Word healing for the body. I gave up all the aid of man and was anointed according to James v, 14-15. Soon after I vomited up something about seven or eight inches long, quite hard. From that time my stomach grew stronger and stronger, until I was completely healed, and could partake of any sort of food. I have proved Him as a Saviour who is able to save and to help, and as the great Physician who is able to heal. I ascribe all the honour and praise and glory unto Him. He satisfieth the longing soul, and filleth the hungry soul with goodness.

—M. T. (Ballymoney)

A few years' ago I became very ill with an internal disease. For about sixteen months, off and on, I had great suffering. At the last I was very weak, and did not want to get better—I had suffered so much. I was seen by four doctors, and three of them ordered an operation, but the fourth said he could not guarantee the result. My Mother came up to my room and asked me if I believed that Jesus could heal me. I said that I did, and so she wrote to Mrs. Crisp to ask her to pray that the Lord would heal me and, praise His Name. He completely healed me, and I have never been ill since. I praise God that Jesus took my infirmities and bare my sicknesses (Matt. viii, 17).—E. McK. (Aimagh).

Among the Shadows.

By H. C. PHILLIPS.

A WORLD of brilliant light, with no place for shadows, would be more than mortal man could stand, so God, to beautify this world and to make it suitable for man to live in, has toned down the high lights with shady places and shadows. Look at a beautiful landscape and see what an important part the shadows play.

There is a wonderful land of shadows I am thinking of just now. I will not ask you to guess what land. It is the Old Testament. I love to roam among the shadows. There are lights there, too; pure rays of light shining out of the windows of heaven itself, but when I walk among the shadows I seek a Face. And how often I am rewarded! I see It here and I see It there, in most unlikely chapters. And such a beautiful Face! It is seldom seen as a whole in this part of the Book, but the glimpses we catch are so glorious! Here a little, there a little, sometimes only a suggestion—but so sweet.

God Himself painted all these shadow-pictures. No artist like Him! That is why they are so perfect. And lest we, with our beclouded vision, should fail to see their beauty, He has sent One to unveil our eyes that we may behold the things concerning the Lord Jesus, and to take of the things of Christ and show them to us. When He shows us these things what a revelation—what a vision of glory and rapture!

His disciples said unto Him, "Lo, now Thou speakest plainly, and speakest no similitude, now we are sure" (John xvi, 29, 30, margin). Before we find Him amidst the shadows let us seek Him in the light of the New Testament till we "are sure." Then when we know Him a little we can identify His beautiful shadows or typical likenesses, that others, not knowing Him, will miss.

"This is the will of Him that sent Me, that everyone which seeth the Son, and believeth on Him may have everlasting life" (John vi, 40). Happy the man who has seen the Son! Never afterwards will he be the same. If we but saw Him more we

would be more like Him. If we but saw Him often, we would be often like Him. When we shall see Him always we shall be like Him for ever.

He may be seen in Genesis and right through to Malachi, in types, in similitudes, in prophecies, in pictures, in revelations, in visions, in shadows. In all ways it has pleased the Father to reveal His Son. How blind we are! We read of Isaac, of Joseph, and David, and only think of Isaac, and of Joseph and David. We read of sacrifices, and only think of the victims slain. We read the Psalms, and think merely of our own troubles. God grant that our eyes may be opened to see the Christ of God, not only in Gospel and Epistle, but in the Law, in the Prophets, and in the Psalms. The Old Testament is full of Jesus Christ, may we receive of His fulness too!

Elim Evangelistic Band.

Special Evangelistic meetings were held last month at Banbridge, Co. Down.

The mission at Portadown was exceptionally well attended from commencement to finish, on Sunday nights the hall proving too small. We rejoice to hear of souls being added to the Church, and the saints were much blessed by the ministry of the Word.

As we write these notes the mission at Lisdrumbrook is still being continued. A deep spirit of conviction prevails, many souls have already been saved, and we praise God for signs of further blessing. A mission is just about to be commenced at Lisbanoe, not far from Lisdrumbrook, and two or three miles from Armagh. Prayer is requested for an ingathering of souls.

Miss Henderson, our outgoing missionary, accompanied by her brother is now holding farewell meetings at the following centres — Bangor, Newtownards, Lisburn, Lurgan, Portadown, Armagh, Money-slane, Ballymena and Belfast. At the farewell meeting, in London, Miss Brookes, who is going to the Congo with Miss Henderson, will, D.V., also be present.

WHAT IS YOUR EXPERIENCE?

A piece of iron is dark and cold, imbued with a certain degree of heat, it becomes almost burning without any change in appearance, imbued with a still greater heat, its very appearance changes to that of solid fire, and it sets fire to whatever it touches. A piece of ice is solid and brittle, gently warmed, it flows, further heated, it mounts to the sky. An organ filled with the ordinary pressure of air outside is dumb—the touch of the player can elicit but a clicking of the keys. Throw in, not other air, but an unsteady current of the same air, and sweet but imperfect and uncertain notes immediately respond to the player's touch, increase the current to a full supply, and every pipe swells with music.

Such is the soul without the Holy Ghost, and such are the changes that pass upon it when it receives the Holy Ghost, and when it is filled with the Holy Ghost. In the latter state only is it fully imbued with the Divine nature, bearing in all its manifestations some plain resemblance to its God, conveying to all on whom it acts some impression of Him, mounting heavenwards in all its movements, and harmoniously pouring forth, from all its faculties, the praises of the Lord—SEL.

“What about To-morrow?”

MY DEAR CHILDREN,—

This time just a short story, and may it be helpful to all. A little boy named Bert came home from Sunday school, seated himself by his mother's side, and was quietly thinking over what his teacher had said. As yet Bert was unsaved, but a good, obedient lad, and a real comfort to his mother. His father was dead. Suddenly he looked up and said. “I'd like to be a Christian, mammy, *but I'm afraid of to-morrow*” His mother showed him from God's Word that those who trust Christ are “kept” as well as saved (Rom I, 16) by the power of God (1 Pet. I, 6). Then Bert saw clearly what it meant to be “kept” and trusted himself to Jesus for to-day, *to-morrow*, and all along.

And now, boys and girls, some of you may be in the same difficulty as Bert—*afraid to face to-morrow*. Well, you need have no fear, for Jesus is a daily Saviour and Keeper to *all who trust Him*.

Dear children, raise your eyes to heaven,
The call of God receive,
Say, “Loving Father now in Christ,
I can and do believe”

Lovingly yours,

“GREATHEART”

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I Was Afraid to Open The Door.

“Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.”—Rev. iii, 20.

A woman in Glasgow got into difficulties. Her rent was due, but she had no money for the landlord, and she knew very well that he would turn her out if she did not satisfy his claim. In despair, she knew not what to do. A Christian man heard of her distress, and came to her door with money to help her. He knocked, but although he thought he could hear some one inside, yet the door was not opened. He knocked again, but still there was no response. The third time he knocked, but that door still remained locked and barred against him.

Some time after, he met this woman in the street, and told her how he had gone to her house to pay her rent, but could not get in. “O sir!” she exclaimed, “was that you? Why, I thought it was the landlord, and I was afraid to open the door!”

Dear friend, Christ is knocking at the door of your heart. He has knocked many times already, and now he knocks again by this message. He is your best friend, although, like that woman, perhaps, you think He comes with the stern voice of justice to demand from you the payment of your great sin-debt. If so, you are sadly mistaken. He comes, not to demand, but to give! “The gift of God is eternal life.” He knows you can never pay the great debt you owe to God. He knows that, if that debt is not paid for you, you are forever lost! He loves you, though He hates your sins; and, in order that you might be saved, He laid down His life a sacrifice for the guilty. And now, He comes, bringing the gift of salvation to the door of your heart. Will you receive the gift?—D. L. Moody.