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# The Elim Evangel

FOURSQUARE  
ON THE WORD OF GOD

The Elim Pentecostal Alliance was founded by Pastor George Jeffreys, its Principal Overseer, in the county town of Monaghan in Ireland, in the year 1915. It consists of Elim Revival and Healing Campaigns, Elim Publishing Office, Elim Bible College, Elim Foursquare Gospel Churches, and this, the "Elim Evangel," which is its Official Organ. It stands uncompromisingly for the whole Word of God, and contends for THE FULL 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.

We believe that the Bible is the inspired Word of God that the Godhead eternally exists in three persons—Father, Son and Holy Ghost that man came by the fall and redemption by the shed blood of Christ. We believe in the personal and pre-millennial return of Christ, in the eternal conscious bliss of believers, and the eternal conscious punishment of Christ rejectors. Our great theme is Jesus Christ. We preach Him as Saviour from sin, Healer of the body, Baptiser in the Holy Ghost, and Coming Lord and King. Built solidly on the Word of God and containing four principal parts, we call this the Foursquare Gospel.

Vol. VIII.

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No. 1

## News from our Missionaries

### BELGIAN CONGO

**M**R James Mullan writes, under date October 28th, as follows—

I believe I stated in my letter from Mwanza that I did not expect to return to Busango, but to remain on at Mwanza until I should go to Kisanga. However, as you will have noticed by the address on this letter, this proposal was changed and I returned to Busango with Mr Womersley, to remain there with him until he goes to carry off his bride, Miss Turner, who in conjunction with Miss Toerien is at present in charge of Kisanga Station. Miss Toerien is to be married to Mr Thomas about the same time. These happy events will probably take place next month, and I (D V) will go to take over the station thus vacated.

We returned to Busango via Kisanga and Kisale, staying a few days at each place and enjoying much blessing therefrom. At Kisanga we had a very blessed time at the Sunday morning breaking of bread service. A nice little company of black saints were assembled. We had a glorious time of worship before and whilst the bread and wine were being passed round, prayers and praises arose from the various worshippers, one of whom in particular is worthy of mention. This man with extreme earnestness worships and praises God, and whilst leading in prayer he was so overcome with gratitude to God for saving him that he broke down and sobbed. I enquired about him and was told that this man was once a particularly sinful character, a leader in that immoral, filthy, secret cult, known as Bambudji. This man dressed in the garb peculiar to this society, with face whitened, and feathers in his hair, used to walk past the chapel and jeer and mock at the Christians, however the Spirit of God in answer

to prayer commenced to strive with him, and before long the Christ he once despised was accepted as his personal Saviour, and the Gospel truly proved to be the power of God unto salvation in his life. He is now one of Kisanga's brightest Christians.

At Kisale also God blessed us with a time of glorious spiritual fellowship. We attended the weekly prayer meeting there, and witnessed that God was still pouring out His Spirit on those who sought Him earnestly. How these dear black Christians prayed, and God opened the windows of heaven and poured down mighty blessing. Close to where I was sitting I heard several speaking in tongues and as I listened, I was thrilled with joy as I heard one black sister speaking in tongues and in an ecstasy of worship repeating the words in English: "Oh, Lord God, Oh, Lord God!" Truly our God still confirms His Word with signs following.

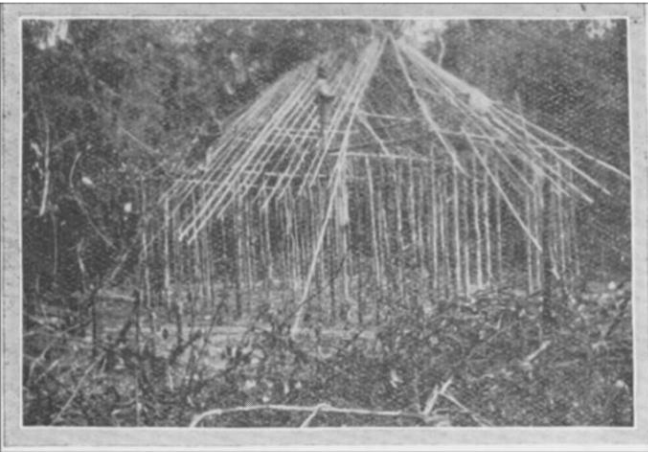
Our return journey from Kisale to Busango was rather uneventful. As usual we were chased and bitten slightly by tsetse flies, on one part of the way where there is a belt of these blood-sucking, disease-carrying parasites, and, as usual, our carriers ran along singing their monotonous chants which they generally compose as they go—they usually sing about the white man and his strange doings.

On arrival at Busango we were soon busy again with "the daily round and common task" of mission station life. My brother missionary, Mr. Womersley preaches the Gospel every morning to the various natives about the house, while I endeavour to follow his words with my rather meagre knowledge of Kiluba. I do praise God that He is enabling me to get a grip of the language, although I am not learning as quickly as I should like. I am longing for the time to come when I too shall be able to proclaim

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the Glad Tidings During Mr Womersley's absence on one stage of the journey here, I attempted to conduct a meeting with the assistance of one of our native evangelists. Although I'm afraid my attempt at Kiluba was rather a poor mix-up, yet I felt that God blessed the effort, and I rejoiced that I had at least made a beginning.

On our way to one of the neighbouring villages here one Sunday afternoon, I saw for the first time a native spiritistic *séance*. The medium, with his face smeared white and adorned with various feathers and strange garments, sat under a bamboo shelter, chanting in a monotone to the accompaniment of



House at Busango in course of erection. Mr James Mullan, who is seen on the roof, described the construction of this house in the Christmas *Evangel*.

various small drums. A native who was standing near us carefully explained that this was "their way of believing and of approaching God." We learned that the words the medium was chanting meant "I am God, come and enquire of me." etc. When he would be enquired of, he would become spirit-possessed and the evil spirit would speak through him, just like the spiritists in our own lands.

Since our return to Busango I have had two narrow escapes from snakes, one snake, a very large one, I almost trod on as it lay on the edge of the narrow path. The other ran quite close to, if not actually over my arm while I was lifting a stick off the ground; this one, a small one, I followed and managed to kill with a few blows. I think it was too eager to escape to think of biting me. I praise God also for His protection from dangers seen and unseen!

## AMONG THE MEXICANS

**W**E quote the following from a letter dated November 9th, from Mr and Mrs George Thomas—

The work here is steady plodding, as we are working against great odds. Right where we are, there

are Seventh Day Adventists, and their missionaries do a lot of visiting and distributing of Adventist literature. They make it a point too, to treat the sick, free of charge, thus working their way into the homes of the people, and endeavouring to win their confidence and induce them to attend their meetings.

Besides the Adventists, we have the Mormons, who have just started working here, and if anything, these are more dangerous than the former, as they state in their literature that they believe in Salvation, Water Baptism, the gift of the Holy Spirit, the gifts of the Spirit, including tongues, laying on of hands for the healing of the sick, and so on.

In many of the Mexican homes that we have visited, we have been given well bound books, pertaining to the Mormon religion, and have been asked what we think of it. This gives us an excellent opportunity to explain the real way of salvation, and to shew wherein their errors lie.

The Mormon missionaries give away these books on their religion, free of charge, but we have not yet been to a house where they have given away a New Testament or a Bible, free of charge. All these different religions or sects make it very confusing for the poor Mexican, whose knowledge of the Bible is very limited indeed. Also it puts a strong argument into the mouths of the Roman Catholics, who can point to us and say "See, you say you are Protestants, and believe in the Bible, but you cannot agree among yourselves, while we are the one true Church in all parts of the world, and have always been the true Church since the days of the Apostles."

We are encouraged when we realise that the Lord will meet those who are really hungry for Him, and are thankful for the signs that He is working.

Last Sunday evening, five or six drunken men came into our service, and sat right through the meeting. They did not disturb nor interrupt in any way, but sang at the top of their voices, which sometimes were not very melodious. At the end of the address, I asked those who wished to accept Christ to signify by raising their hands. One man boldly raised his hand, and when invited came out to the front, and knelt down while we explained to him the way of salvation. Afterwards he called upon the Lord, and we believe a work has been done, which we pray will be fruitful. A woman in that same meeting came out and knelt down and called upon the Lord for salvation.

While this was going on inside, there were a number of Mexicans outside, looking in through the screened doors and windows, some trying to taunt their companions who were in the meeting. When a Mexican gets converted, it means he has to stand the scoffs and sneers of the old companions, and for this reason we are sure many keep away. We are glad to see these signs of a move, and feel sure that the Lord is about to work.

# Good News According to Matthew

By JAMES SALTER (*Congo Evangelistic Mission*).

## CHAPTER XIII

### THE SEVEN PARABLES

**F**OES, friends and family had combined to thwart the divine purpose in the life of Jesus.

In this conspiracy we have another proof, if such were needed, of the fact that the adversary will use every and any tool to accomplish his task, and test our locks with every key in his bunch. Mark, in his third chapter, records both the blasphemy of the scribes and the blame of Christ's family, including His mother. He had become a stranger unto His brethren (Jews) and an alien unto His mother's sons (Psalm lxxix 8). The zeal for God's house had eaten Him up and so it became true of this "Prophet of God" that He was without honour in His own country, and among His own relatives and in His own house (Mark vi 4). Read in the light of the closing verses of chapter 12, the first verse of Matt. xiii appears to be a renunciation of His mother's house at Capernaum, where He had previously made His abode (see chapter iv 13).

This 13th chapter of St. Matthew's gospel is unique in many ways. It contains a cluster of parables, undoubtedly spoken at the same time, which are nowhere equalled in the whole Bible. In every age of the Christian church, they have been a battle-ground for controversy, and much theology has been broken on these rocks.

**A**S Paul wrote in seven groups of Christians, and later Christ sent seven epistles to seven churches, so now, for His own purposes, Jesus uses seven parables. Undoubtedly He could have put into one parable what He put into seven, but instead of doing so, He used seven to illustrate seven phases of truth. As many were the forms and fashions in which God spoke of old to our fathers in the prophets, and He employed many messengers to carry the one message, so Christ never condensed all the truth in any one thing, nor entrusted it all to any one person. He alone was and is "The Truth." Thus every parable has its pearl. Like a ring, the major part of the parable serves as a setting for the stone. We must not put the setting in the place of the stone, nor lose the

truth in its trimmings. And specially must we guard against carrying our types too far. Many good men have closed to themselves the door of a profitable and universal ministry through this fault. Every type breaks down at a point. We must realise that a type is such only as it typifies and not takes the place of an antitype. If we place the shadow in the stead of the substance, we find ourselves trying to handle an immaterial thing. It will be like trying to catch a "will-o'-the-wisp," or overtake a mirage.

Spiritually, the parables, like the manna are adaptable to all tastes, and appeal to, as well as meet the need of the child of God in the varying circles of Christian experience.

*This 13th chapter of St. Matthew's gospel is unique in many ways. It contains a cluster of parables, undoubtedly spoken at the same time, which are nowhere equalled in the whole Bible. . . . Like the seven epistles to the seven churches in Rev. ii. and iii., they fall naturally into two divisions of four and three. . . . Every parable has its pearl. Like a ring, the major part of the parable serves as a setting for the stone. We must not put the setting in the place of the stone, nor lose the truth in its trimmings.*

Like the seven epistles to the seven churches in Rev. ii. and iii., they fall naturally into two divisions of four and three. They are called the "Mystery parables" or the "Parables of the Kingdom." They are intended to convey the apparent presentation of the kingdom in this age. Let us, however, not forget that, despite all appearances, the "true subjects of this kingdom are a 'called people,' the children of the living God, whose Father is in heaven; a people dead to sin and risen with Christ, who obey from the heart the law of Christ, their Master in heaven. A saved people who have turned to God from idols to wait for His Son from heaven, a people who have been begotten again unto a living hope by the resurrection of Jesus Christ from the

dead, unto an inheritance reserved for them in the heavens." (Mauro).

### I THE PARABLE OF THE SOWER

**U**NLIKE the other six, the "Parable of the Sower" does not commence with the usual "The Kingdom of the heavens is like." Strictly speaking, it is separate from the others, and in a class by itself. Judging from Christ's own words in Mark iv 13, this parable appears to be both a foundation and a key to the other parables. It is interpreted by the Lord Himself. The seed and the soil are the theme, and the receiving or rejecting of the Word of the kingdom is the point of the parable. This parable has reference primarily to the life and death work of



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the Lord Jesus. He was the corn of wheat which was to fall into the ground and die, and bring forth much fruit (John xii. 24), He was the One who went forth weeping, bearing the seed for scattering, and who shall doubtless come again shouting, bringing His sheaves with Him (Psalm cxxvi 6). Naturally and spiritually, satisfaction comes in seeing seed (Isaiah liii 10, 11).

**SEED** is the most wonderful thing in the world. It is a divine creation and once lost, the species must die out, for it can never be replaced by man. The seed in this case is the Word of God (Luke viii. 11), and the Word is Christ (I John i. 1; i. 14, etc.). There is no other seed of life. It is quite likely that Jesus, casting His eyes on the sloping hillsides, found His metaphor in the work of a visible farmer. This would be a most telling object lesson "Behold the sower." As Christ is both the sacrifice and the sacrificant (Heb ix. 12-14), so He is also the seed and the sower. He declared "The Spirit of Jehovah—hath anointed Me to preach (Luke iv. 18). Mark records Jesus as saying "Let us go into the next towns that I may preach there also: for therefore came I forth" (chap i 38, 39). Matthew tells us that He began to preach in this district, where He was then declaring these parables, in Galilee of the Gentiles (chap. iv. 13-17) The sower was the best of His kind, for "never man spake like this man." And the seed, as is customary, was preserved seed, and the best of its kind. He was "the only begotten of the Father, full of grace and truth" (John i. 14). But good sowing and good seed are wasted on bad soil. Divine sovereignty and human responsibility meet here. Good soil is typified by the honest and good heart of Luke viii 15, and is a necessity for successful cultivation.

"The wayside" is the term chosen for the first kind of ground. It suggests a frequented pathway a thoroughfare: a place for traffic a place trodden hard by the pressure of many feet: an open way for the world, the flesh and the devil, "Hardened through the deceitfulness of sin" (Heb. iii. 13). This is a heart grown callous to God, and no matter how much seed or how carefully sown, it will never penetrate. These people are like the "deaf adder that stoppeth her ear; which will not hearken to the voice of charmers, charming never so wisely" (Psa. lviii. 4, 5). They also remind us of the words of the Holy Spirit "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ," Who is the image of God, should shine unto them (II. Cor. iv 4).

**MAN'S** self-destroying neglect is the adversary's coveted opportunity. The birds of the air are as busy as the sower, and they are more numerous. There is no delay, for Mark tells us that "Satan

cometh immediately" and Matthew, "He catcheth away the seed." Thus in the unploughed, inaccessible wayside, we have a picture of human hardness and blindness, and demoniacal alertness, combining to damn a soul.

"Stony places" is used by Christ to designate the second kind of soil. The idea is not that of a field full of small or large stones, but rather of a huge rock superficially covered by earth. In verses 20-21 the two expressions "anon" and "by and by," are the same word in the original. They are elsewhere invariably translated by "immediately." Thus the whole idea conveyed by these stony ground hearers is that of emotion and sentiment. They are quickly glad and as quickly offended quickly receive and as quickly reject. The Lord sums up the situation by saying "He hath not root in himself." This man's religion could not stand the sun (v 6). Had there been real root, the sun which slew, would only have succored; but instead of counting it all joy when these tribulations and persecutions came along, Luke tells us "in time of temptation these people fall away" (chap viii. 13). Sentiment rather than the Spirit of God, or possibly persuasion, rather than the power of God, had wrought on this life: but "that which is born of the flesh is flesh" (John iii. 6).

"Among thorns" is the third place where seeds fell. Thorns may be typical of any annoxious growth. Archbishop Trench says "The image of an evil growth strangling a nobler is permanently embodied in our language in the name 'cockle,' given to a well-known weed in our fields, derived from an Anglo-Saxon word meaning 'to choke'." This man's case is different from that of the former two. He has soft soil and plenty of it. The seeds take root and grow too but his trouble is trying to grow two crops on the same ground and at the same time. It represents people who are trying to get the best out of both worlds, but are not enjoying either double-mindedness with its consequent instability. The Lord Jesus interprets these thorns as 'care of this world,' deceitfulness of riches, pleasures of this life and the lust of other things." Summed up we may say it is the conflict of gold or God, commercialism or Christ. The cares of this life may appear in the phantom of poverty; and the pitfalls of the rich are seen in the deceitfulness of riches. Really the man who is burdened with the cares of poverty and the man who is deceived by false promises of wealth are the same man. The one is the other turned inside out. We make the world our god, whether we worship it by saying, 'I am desolate without thee,' or by fancying that we are secure with it. John Wesley says of riches "Deceitful indeed, for they smile and betray; kiss and smite. They put out the eyes and harden the heart, steal away all the life of God, fill the soul with pride and anger and love of the world; make men enemies to the



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cross of Christ; and all the while are eagerly desired and vehemently pursued, even by those who believe there is a God." *Thorns prick.* The words of the Holy Ghost therefore are most apt "They that will be rich . . . have erred from the faith, and pierced themselves through with many sorrows" (I Tim. vi 9, 10) Whatever hinders growth, chokes or restrains fruit-bearing, is a thorn and a curse Prayer is the perfect weed-killer, and brings us into a sunshine which kills everything which has not its roots in God


THE title "good ground" which is applied to the fourth kind of ground is merely applied in the sense of its suitability, and in no way implies natural righteousness or inherent fitness. It represents the "hearing of faith" class of people. These people *hear* the Word of God, *receive* it, *understand* it, and *keep* it. Like the Psalmist, they hide it in their hearts, and like Joshua assure themselves of prosperity and success by meditating therein day and night. Their leaf does not wither and they bring forth fruit. We have three degrees of fruitbearing: "one hundred-fold, sixty-fold, and thirty-fold." A comparison is found in John xv. "Fruit, more fruit, and much fruit." The one hundred-fold stars within us a holy ambition, while in the thirty-fold we find a measure of encouragement. Thus while being ambitious to please God, we will be encouraged and warned by the words of the Lord Jesus: "He that abideth in Me, and I in him, the same bringeth forth much fruit. for apart from Me ye can do nothing" (John xv. 5). This parable reveals the manifest enmity of the devil against the seed. He was responsible for the murder of Abel, who was a type of the Lord Jesus. It was he who incited Pharaoh to destroy Israel's male children, and it was he who was behind the slaying of the innocents in his attempt to destroy the Holy child Jesus. It also shews us the seed of the kingdom, which is the King Himself dying and rising again and begetting a kingdom of priests.

## II THE PARABLE OF THE TARES OF THE FIELD

"*THE tares of the field*" is the title given by the Apostles to the second parable. As the first parable revealed the attitude of the world, the flesh and the devil toward the good; so the second parable gives us God's attitude toward evil in this age. This parable is the most comprehensive as to time, and the most characteristic as to features. It outlines this kingdom age from start to finish; that is from Pentecost to the return of the Lord Jesus to earth. It is the amplified or detailed form of the parable which John the Baptist preached in Matt. iii 12. The kingdom age began with fire (Matt iii 11 and Acts ii. 1-4) and it will end with fire (II. Thess i 7, 8). The Sower is the same person in both parables, but the seed is different. In the first parable the

seed is "The Word of the Kingdom" or "The Word of God," which is Christ in the second parable the seed is the result and crop from the first seed, which are the children of the kingdom. These are sown in the *world*, not the church, and this parable is their history. Yet the tares, as the title implies, are the central theme of the parable. Enmity and ingenuity combine to produce tares. The enemy had failed in his attempt to frustrate the birth of these children of the kingdom, so he now attempts their imitation. Dr. Maclaren said: "The devil is God's ape. His work is a parody of Christ's. Where the good seed is sown, there the evil is scattered thickest. False Christs and false apostles dog the true like shadows. Every truth has its counterfeit. Neither institutions, nor principles, nor movements, nor individuals bear unmingled crops of good. Not merely creaturely imperfection, but hostile adulteration marks them all. The purest metal oxidises, scum gathers on the most limped waters, every ship's bottom gets foul with weeds. The history of every reformation is the same: radiant hopes darkened, progress retarded, a second generation of dwarfs, careless or unfaithful guardians of their heritage."

We pass by the subtlety inferred in the words "*while men slept*, his enemy came and sowed tares," to the significant question, "From whence hath it tares?" The origin of evil. This has been the problem of all ages. Christ's answer is plain and positive: "The enemy that sowed them is the devil." This labels as unscriptural a modern attempt among the assemblies of Spirit-filled saints, to attribute to God the origin of evil. To make God the cause of evil is the fearful overstatement of those who discern not whence evil comes. This is the only place in the Bible where tares are mentioned. Although a replica of wheat, *tares are the only known poisonous grass.* They produce nausea and giddiness. They are a distinct species: not hybrid nor apostate. "With from one to three millions of distinct species in the animal and vegetable world, not a single species has been traced to another" (Bryan). Tares are not degenerate wheat: they are the seed of the enemy. They represent people who in life refused the truth and at death were found with a lie. They lived and died without God, without Christ and without hope. They have embraced a corruptible seed, have been sown tares, died such and as such are harvested for judgment. Maclaren said: "Jesus Christ held the unfashionable 'narrow' opinion that, at bottom a man must either be His friend or His enemy. We are too much inclined to weaken the strong line of demarcation, and to think that most men are neither black nor white, but grey." Jesus said, "The tares are the sons of the wicked one." Yet the divine fiat is, "Let both grow together until harvest." The children of the wicked one and the children of the kingdom live together in this world, eat of the same



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bread, sleep under the same roof, breathe the same air and look upon the same light. God makes His sun to shine upon the just and upon the unjust. This is a *world, not a church business* and the household servants would save themselves and others a lot of trouble by heeding Christ's command: "Let both grow together until harvest."

AS God left the Canaanites in Canaan, so He has left the tares in the world. There can be no tares in the church of Jesus Christ, which is His body. Each member is begotten of God (I Peter 1:3). Augustine says: "The church catholic, despite all appearances to the contrary, is a holy body, for they only are its members who are in true and living fellowship with Christ, therefore partakers of His sanctifying Spirit. All others, however they may have the outward marks of belonging to it, are in it, but not of it: they press upon Christ, as the thronging multitude; they do not touch Him, as did that believing woman to whom alone His virtue went forth (Luke 8:45). And they who are thus in it, but not of it, whether hypocrites lying hid, or open offenders, who from their numbers may not without worse inconvenience be expelled, do not defile the true members, so long as these share not in their spirit, nor communicate with their evil deeds. They are like the unclean animals in the same ark (Gen. 7:2), goats in the same pastures as the sheep (Matt. 25:32), tares growing in the same field as the wheat, chaff on the same barn floor as the grain (Matt. 3:12), vessels to dishonour in the same house as vessels to honour (II Tim. 2:20), endured for a while, but in the end to be separated for ever." Despite these plain words of the Master, we still have the "Sons of Zebedee" with us who would on the least pretext call down fire from heaven on the offenders.

This parable condemns persecution, but it seems not to bear upon discipline at all. In its secondary sense, or by implication, it protects the wicked from any attempt on the part of the church to cast them out of the world by violence; but it does not in any form or measure vindicate a place for the impure within the communion of the church of Christ. Arguments against the exclusion of unworthy members founded on this parable are nothing less than perversions of the Scriptures. Elsewhere Christians may read their duty in regard to any brother who walks disorderly: elsewhere they may learn how to counsel, exhort, rebuke the erring, and if he remain impenitent, how to cast him out of communion by spiritual sentence: but in this parable no judgment is given regarding these matters. Both Papal and Protestant zealots have destroyed good wheat in disobeying Christ's injunction.

"Until harvest" Although the land of Canaan was promised to Abram and his seed in Genesis xv, yet we read in Exodus 1:14 (about 300 years later),

that his seed were as slaves in Egypt, and their lives were made bitter "with hard bondage, in mortar, and in brick, and in all manner of service in the field." This was to allow the Amorites to fill up their cup of iniquity (Genesis xv. 16). So of God's people to-day, it is true, "In the world, ye shall have tribulation", but until harvest our High Priest still prays, "Not that Thou shouldest take them out of the world, but keep them from the evil" (John xvii. 15). The cleavage between the wheat and the tares is rapidly widening. Bundles of tares with labels, religious and irreligious, are rapidly being bound together. "Bind for burning" are the words of Jesus. We may freely admit that the fire is part of the parable, but yet let us not forget that it occurs not only in the parable, but in the *interpretation*; and let us learn that the prose reality of everlasting destruction, which Christ here solemnly announces, is as awful and complete. For a moment He passes beyond the limits of the parable to add that terrible clause about "weeping and gnashing of teeth"—the tokens of rage and despair. So spoke the most loving and truthful lips. Do we believe His warnings as well as His promises?

THE tares can be heaped up, but the wheat is gathered up into His barn. The eastern barn was an elevated structure. The time is hastening fast for the descent from heaven of the Lord Jesus, with the voice of the archangel and the trump of God, and then the wheat shall be garnered home to be for ever with the Lord. Campbell Morgan says that in this parable Christ teaches that the responsibilities of His church in this period are those of sharing His cross, and maintaining His conflict, and He carefully warned His disciples, in words that we need most solemnly to ponder, that the judgment is postponed until He comes. Darnel and wheat must grow together, until He separate them. So our business is not that of uprooting darnel, but of planting wheat. Our business is not to set up thrones of judgment before which we summon men, but to carry on the conflict of resistance of non-resistance, the perpetual march of victory which is the constant march of defeat. It is the way of the Cross that leads to the crowning.

There is a story told of the Apostle John, how in extreme old age he was carried into the church by his disciples to preach, and was wont day by day to stretch forth his hands and say, "Little children, love one another," until at last his hearers grew weary and asked him if he would not vary his exhortation; but the old man's answer was, "I will, when I see you practice this." It is as much needed in our own day as ever it was in John's, this preaching of love. Rightly viewed all sin is selfishness, all righteousness is love.—E. W. Moore.

# STILLED

By PASTOR E. C. BOULTON

*Be still, and know that I am God*—Psalm xlvii 10

Mourn not because thou art still,  
There is much that only in quietness  
Thou canst learn, and He reveal

**H**OW the flesh shrinks from the stillness! It is unbearable! Because of this, how few know anything of the secrets of this sublime inward stillness of spirit. They are unwilling to pay the price. Alas, it is the human energy which so often hinders and hampers God in the accomplishment of His gracious design. The voice of self-justification, the arm of self-preservation and the eye of self-glorification all combine to thwart the Divine purpose. The walk and the witness is vacillating because the ear and eye are unconquered and uncontrolled. And so to get the soul *stilled*, God has to employ strange methods. Perhaps in the wisdom of God it must be brought to the backside of some desert of defeat, or allowed to go down to the deeps of some dungeon of humiliating despair, there in that school of silence to have the turbulent life of the flesh quelled by the touch of God.

It is only as we are really '*stilled*' that we can learn to move with Him. What *we* can do—our toiling, reasoning, planning—prevents God from working His wonders in our lives. *Stillness* is often the essential condition to miraculous manifestation. *Stillness* is vital to spiritual education. 'Listen and learn' is the royal maxim of those who would excel in the school of the Spirit. God is not in the habit of shouting His secrets on the house-tops. The profoundest revelation may come in the form of a whisper. Noise is most familiar in the nursery.

The need of the soul to oft be still  
If 'twould receive and reflect God's will

Oh, the overwhelming eloquence of silence! No more majestic picture can we have than that of the silent, submissive, suffering Christ in the presence of Pilate. "He is led as a lamb to the slaughter . . . yet He opened not His mouth." And thus we see the conquest of silence, the strength of stillness. Oh, the wonder and the wealth of the '*stilled*' soul! "Calm amid the raging tempest!" Confident in the crisis and the conflict! Unmoved by the threatening surroundings—unruffled by the agitating and annoying influences which surge around. It is in the stillness of an uttermost surrender that we learn to believe all things, hope all things, and endure all things.

Our most powerful prayers are the offerings of our silenced souls. Our deepest devotion is discovered when the heart is cooled and *stilled* by the voice of God, and we enter

The secret treasure-house of God,  
Where God is manifest

The fever of fretfulness, fearfulness and fanaticism is now taken out of the life—the fire of impetuosity is removed and the heart is steadied and stayed because '*stilled*'. This is not the stillness of stagnation which leads to death, but the stillness of assurance that wholly rests on Jehovah. We see an example of this in the case of Christ when the news of the death of Lazarus reached Him—He exhibits no feverish anxiety, instead of this we find the very opposite. "He abode two days still in the same place where He was." Our stillness often provides God with the greater glory—when we act at His bidding the miracle is all the greater. And yet how much *rush* and *push* there is to-day even amongst God's Spirit-filled people. It is most significant that o'er the portal of the pathway that leads to power in God, hangs that arresting word '*TARRY!*' O my soul, ponder the meaning of this word, for it holds a mighty message for thee! Inspire me with a proper sense of the importance of this state of spiritual stillness in God! Impress me with the need to wait upon the Lord! Teach me to rest in Thee, O God! Thus from "my heart's stilled temple" shall ascend unto Thee a sweet-smelling savour, a sacrifice which shall be well-pleasing. Thus shall my soul refuse to be pushed into a false position by the enemy. Here "no sound, no movement," but "love not heard, but felt."

The wilderness, the solitary place,  
No more are sad  
Are lit with radiance of His glorious face  
The wastes are glad

NOTE This article may be obtained of the Author in the form of a tasteful little leaflet at 4½d per doz, 2s 6d per 100. Write "Beulah," 21, May Street, Hull, Yorks

## ELIM BIBLE COLLEGE

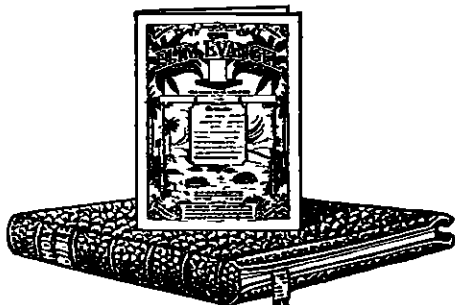
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# THE ELIM EVANGEL



## FOUR SQUARE ON THE WORD OF GOD.

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Mrs Aimee Semple McPherson E Wern Williams  
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## The Call of the New Year

Quit you like men, be strong;  
There's a burden to bear,  
There's a grief to share,  
There's a heart that breaks 'neath a load of care—

But fare ye forth with a song

Quit you like men, be strong,  
There's a battle to fight,  
There's a wrong to right,  
There's a God who blesses the good with might—

So fare ye forth with a song

Quit you like men, be strong,  
There's a work to do,  
There's a world to make new,  
There's a call for men who are brave and true—

Oh! on with a song!

Quit you like men, be strong,  
There's a year of grace,  
There's a God to face,  
There's another heat in the great world-race—  
Speed! speed with a song.

—W.H.H.

## Daily Bread

being "The Scripture Union" Portions for 1927

Prayer before Reading "Open Thou mine eyes that I may behold wondrous things out of Thy law."—Psalm cxix 18

January 16th, Sunday	Joshua ix 16-27
" 17th, Monday	" x 1-15
" 18th, Tuesday	" xiv 1-15
" 19th, Wednesday	" xii 1-9.
" 20th, Thursday	" xxiii 1-16
" 21st, Friday	" xxiv 1-15
" 22nd, Saturday	" xxiv 16-33.
" 23rd, Sunday	I'salm lxxviii 1-16
" 24th, Monday	" lxxviii 17-35
" 25th, Tuesday	" lxxviii 36-54
" 26th, Wednesday	" lxxviii 55-72
" 27th, Thursday	" lxxix 1-13
" 28th, Friday	" lxxx 1-19
" 29th, Saturday	" lxxx 1-16
" 30th, Sunday	" lxxxiv 1-12
" 31st, Monday	" lxxxv 1-13

:: :: 1927 :: ::

"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

—Ph.l, iii 13, 14

# Over 3,000 Listen to Pastor George Jeffreys

at the Great Military Riding School, Carlisle

Impressions of the Revival Campaign by Christian workers in the district

**T**HE last five days of Pastor George Jeffreys' Campaign in the Military Riding School at Carlisle will never be forgotten. In spite of the facts that there was no heating arrangement whatever in the building, and we had proverbially November weather, the crowds of people continued to gather. From far and near they came, bringing their sick folk along to the healing services, while hundreds more were swept into the kingdom of God, making the total number of professions about 1,200.

The last healing service on the Sunday afternoon would have melted the heart of a stoic. Rows upon rows of kneeling figures, suffering from various complaints, and waiting for a healing touch from the Great Physician. Dozens had taken tea with them and remained in the building ready for the evening service. It was estimated that well over 3,000 listened to the dear Pastor's last message. Eternity alone will reveal all the results of this time of God's special visitations.

—EVANGELIST JAMES WELSH.

**S**PEAKING from the point of view of one who knew something of the Revival meetings recently concluded in the City of Carlisle, yet as one not directly connected with it, will you please allow me to place down a few impressions I received during my four days' attendance at the meetings. As to the meetings themselves, there was nothing sensational whatever. Pastor Jeffreys and his splendid band of evangelists impressed me very much their method of conducting the crowded congregations was marvellous. The magnificent attendance was a great triumph in itself specially in these days of apathy and indifference.

The enthusiastic singing was another special feature; it was good to be there; no critical or sceptical spirit could live in that heavenly atmosphere for one moment.

The Pastor's addresses were listened to with deep earnestness, he did not preach the opinions of men or even his own, but loyally held fast to the Word of the Lord. Had Mr. Jeffreys' been an Anglican, we

should have labelled him a first rate gospel preacher, definitely evangelical, doctrinally sound, and holding fast to the thirty-nine articles of our Church's belief.

His gospel for sinners and saints alike was as clear as crystal, his heart was all afire for God, his desire was not to be known by men in the popular sense, but that men may know Jesus as their Saviour, Lord and King.

He had the joy of seeing hundreds respond to his appeal for full salvation in Christ Jesus. The sick were healed, others broken in body and mind were delivered. Carlisle will remember the Foursquare Gospel Campaign for years to come, and ever praise the Name of the Lord Hallelujah!

—REV. J. E. HURST.

*If the lame, the crippled, the halt and the blind were seen coming for healing to the meetings, what power drew hundreds of young men and maidens? In more than one meeting I saw more than thirty hands raised to notify that they were seeking salvation . . . Who will ever forget the sight of groups of two and three hundred youths, beautiful young men and maidens, after the meeting had closed, singing those uplifting choruses. What is it? Can you explain it?*

**F**IVE weeks ago a silent-messenger in the form of a leaflet was left at every house, announcing that a Revival and Healing Campaign was to be held in the Queen's Hall, Carlisle. Some glanced at it and smiled; others put it into the waste paper basket as if it did not concern them; whilst a few of the readers decided to go and see if anything would happen. The strange thing about it all was that something did happen.

The few attenders speedily turned into multitudes—men and women driven in their bath-chairs to the meetings, fathers bringing their crippled and paralysed sons, and mothers their sick children. When a meeting was announced for three o'clock, a queue could be seen at the doors by two o'clock.

One particular afternoon I saw a woman whom I knew had suffered much, I was surprised to see her, and to know how she managed to get there; but what a light came into her eyes and a note of expectancy into her voice, as she greeted me, saying "O Sister Lillie, I have come to be healed." The door then opened and we filed in, but long before three o'clock the place was filled—what a meeting that was! Pastor Jeffreys' held a small packet in his hand, and it was not so much his words as the manner in which he presented that packet of requests for prayer that had come from hearts torn with suffering and afflic-

# THE ELIM EVANGEL

tion.—it was the tremendous compassion in Pastor Jeffreys, and his great gift of conveying that compassion to others, that caused the vast congregation to become one in a deep sympathy for the sick and afflicted. Whether he prayed or preached or anointed the sick, it was with *certainty*, because the Bible declared it. He believed that as he read those requests the sick ones could be thrilled with a new hope and be healed and so “something happened,” and proofs abound that those who sent their requests and those who came and sought his anointing went away healed.

If the lame, the crippled, the halt and the blind were seen coming for healing to the meetings, what power drew hundreds of young men and maidens? In more than one meeting I saw more than thirty hands raised to notify that they were seeking salvation. One young lady to whom I spoke after the meeting, because I saw she had raised her hand, said “I have been longing for peace in my soul, and now I have got it.” Another case of a young man over six feet, strong and healthy,—he too declared he had found peace and joy.

Then how quickly the Military Riding School became a ‘Cathedral’—not in its exterior but in its atmosphere. Who will ever forget the sight of groups of two and three hundred youths, beautiful young men and maidens, standing around his piano long after the meeting had closed singing those uplifting choruses. What is it? Can you explain it?

Pastor Jeffreys and his helpers have gone, but the blessing of their labours remains in Carlisle.

—SISTER LILLIE DAVIS

THE border city of Carlisle has had, truly, a very manifest visitation from God during the visit of Pastor George Jeffreys, and his faithful Evangelists. Throughout the five weeks of the campaign, the Gospel of our Lord and Saviour Jesus Christ has been preached in all its fulness. These

dear men of God have been used to the salvation of over a thousand precious souls. Praise God! and very many have been healed in body in a miraculous way. Truly, Jesus is “the same yesterday, and today, and forever” to all who will take His Word and trust Him.

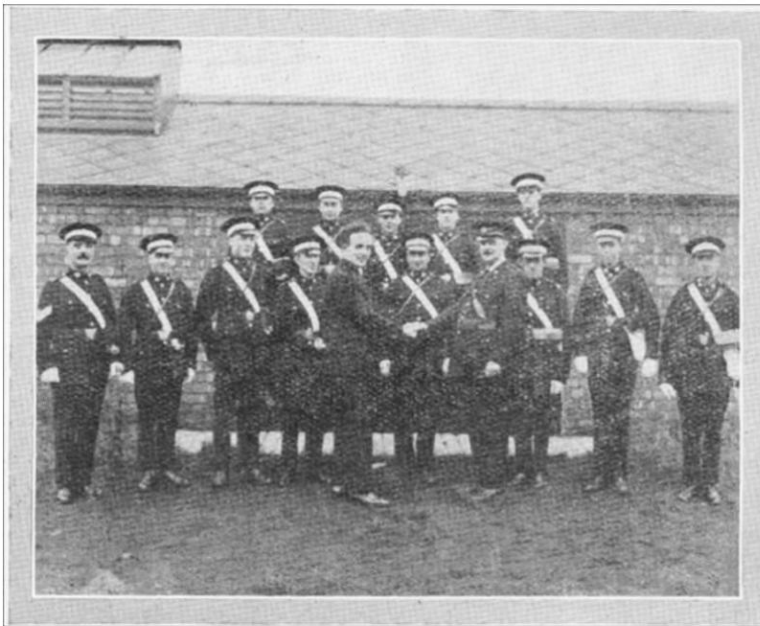
Just as St. Paul of old, writing to the Romans, said, “I shall come, in the fulness of the blessing of the Gospel of Christ,” so these dear servants of God have come to us “with all the fulness of God.” Jesus Christ has been lifted up as Saviour, Healer, Baptiser with the Holy Ghost, and Coming King. Rivers of Living Water have been flowing through this place, multitudes have been refreshed and built

up and filled with the Spirit, and all who come in contact with these meetings are wonderfully helped.


As a student of God’s Word, I have followed very closely all that has been said. May I say I have read my Bible through and through. I am reading the Old Testament through now for the seventeenth time, and the New Testament for the forty-sixth time at our family prayers, and can truly say that the Foursquare Gospel has been faithfully preached, and it has proved to be ‘the power of God unto salvation to everyone that believeth.’ Pastor Jeffreys

has always pointed out that “without the shedding of blood there is no remission.” The most important part was the saving of the soul—and then healing.

Personally, I helped to bring in some people in chairs for healing—they were anointed in the name of the Lord in accordance with James v. and, praise God, they were healed. Some who had not walked for years were walking and praising God. It was a touching sight to see the dear little children being brought for healing. Hearts were melted and deeply moved with compassion as Pastor Jeffreys anointed them with oil in the name of the Lord and asked the people to pray. The dear little ones had the Divine touch of healing through His servants, who were filled to overflowing with love and compassion.



Pastor George Jeffreys thanking the Superintendent, Mr. Lyttleton Stamer, and the men of the Carlisle Division of St. John's Ambulance Association, for rendering such helpful service during the Revival Campaign at Carlisle. Over 3,000 people attended the services.



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As we sang "Let the healing streams abound" the power of God came down upon His children and many realised "His touch has still its ancient power". One dear little child with a paralysed arm from birth was healed and able to use her arm, putting it up and taking hold of the Pastor's hand before the huge congregation. Large numbers of young men and women—the adolescent—have been won for the Master. Praise His Name, our young people know the real thing—they want reality—they want life and life more abundant, and they are getting it.

Crowds were turned away from the meetings. The Military Riding School—the largest hall in the city—was too small. *It was unique*—there must have been somewhere about three thousand people

present at the final rally, when the Pastor gave his final address from Jude's Epistle "Earnestly contend for the faith which was once delivered unto the saints". And we are going to, of course. The enemy of souls was working insidiously—sometimes as a very angel of light—but, praise God, he defeated his own ends, for the people came to see and hear for themselves, and were convinced that Jesus Christ was present, and they remained to praise His Holy Name. How lovingly did the Pastor pray for those who had opposed the campaign, like the Master whom he serves: "Father forgive them, for they know not what they do."

Now the campaign is over, but, thank God, the revival is not—J. T. WARWICK.

*Gathered Gold from  
the Treasury of Truth.*

## Morning Meditations By Pastor E. C. BOULTON

**Sunday, January 16th.** "Be ye doers of the Word, and not hearers only"—James 1:22

Ah, here is the acid test, and here it is that much Christian love and loyalty break down. Discipleship is determined by deeds rather than declarations—by devotion as well as doctrine. Perhaps the most convincing commentary on belief is practice. We only believe that which we practise. Many are ready to listen, but when obedience leads into contrast and conflict with much around us that is labeled Christian, then we fain would seek an easier path. Let us beware of a creed that fails to influence our conduct.

**Monday, January 17th** "So that you may be able to remain victors on the field"—Ephesians 6:13 (A.S. Way)

Victors! After the fury of the adversary has spent itself and all the billows of a fierce satanic assault have passed over us, then to stand unmoved and unscathed in God. The conflict has only provided another striking proof of our victorious relationship to our Living Lord. Not merely scraping through the struggle, but standing on the scene of battle in all the dignity of complete triumph. "More than conquerors!" An issue that is overwhelmingly in our favour, and that yields a maximum amount of glory to Him under whose banner we fought.

**Tuesday, January 18th.** "Now through a glass darkly, then face to face"—1 Cor. xiii 12

To-day the vision partial and preliminary—to-morrow perfect and permanent. And yet to-day's vision is blessedly progressive, growing fuller and clearer as our spiritual capacity is enlarged. Moreover to-day's vision is preparatory to the wider unveiling of to-morrow. The glory of the future would prove too great for the present—we could not bear it now. The darkened glass is necessary to our present state without it we could have no vision of His glory. And so actually it is to us the friendly medium of revelation. But what sweet sequence those two words contain—"Now then!"

**Wednesday, January 19th.** "Tarry thou the Lord's leisure"—Psalm xxvii. 14 (P.B. Version)

How hard it is to accept the restraint of the Spirit. We are the slaves of that restless human energy which clamours for action. We must be on the move. And yet oftentimes to tarry is to triumph! We forget that the soul may make its most rapid advances whilst resting at His command. To the modern mind progress means push. Whilst the fevered heart would rush into action the fixed heart is content to wait God's time. If needs be, suffer Him to still thee! Perchance thy silence may prove a more eloquent and fruitful ministry than the most

passionate appeal which thy lips could make. The testimony of the sealed lips is sometimes overwhelming.

**Thursday, January 20th.** "But whom say ye that I am?"—Matthew xvi 15

It is what Christ is to us personally that matters. The world may arraign Him at the bar of its false philosophy and pronounce Him a pretender and promoter of that which is impossible and unreasonable. But that counts little with Him. What is our estimate of Him? In the realm of our affections where do we place Him? Is He to us merely a great reformer, a splendid ideal, a noble martyr, or is He the Divine Son of God? It is upon our witness of Him that He builds His Church. Do we possess a big, bold and unwavering testimony concerning Him? Less than this will not satisfy Him and can never satisfy us.

**Friday, January 21st** "If you come bring God's sunlight in your face"—Romans xii 8 (A.S. Way)

The Gospel of gladness must be borne by disciples of the glowing face. The service which is accompanied by the warm witness of a smiling face will never fail to leave its mark. How quickly a frostbound atmosphere may be thawed by the appearance of a radiant countenance through which there shines the sunshine of the indwelling Christ. What inspiration and benediction such beaming faces bring. A sunlit face is requisite to most ministries for God. Let us bear in mind that if we would reflect brightness we must habitually look towards the Heavenly Sun.

**Saturday, January 22nd.** "Nevertheless at Thy word I will let down the net"—Luke v 5

This is the type of obedience that generally produces big results and claims large legacies of blessing. These words represent that kind of faith that conquers failure, faith that returns to its task in the very teeth of defeat. It is the language of victory! Thy command is sufficient authority to expect the unlikely to happen—ample guarantee for the performance of the impossible. Mark you it is not the place or the time that makes the miracle possible—it is the living word which we obey.

**Sunday, January 23rd.** "In the morning ye shall see the glory of the Lord."—Exodus xvi 17

The morning is the time of manifestation! The Divine revelation greets and gladdens the early worshipper. 'Twas in the dim light of the breaking day that Mary met her Risen Lord. Oh, how precious are the firstfruits of our time! The waking moments when the mind is fresh and the thoughts unclaimed by the burdens of the day. The morning vision shall



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transform the whole day As you tarry on your knees He will draw nigh and go with you into all that awaits you out on the field of service

**Monday, January 24th.** "Very costly"—John xii. 1

It is the costly things and these only that fill the temple of our being with heavenly fragrance Again we notice that it is only as the vessel that holds the precious perfume is broken that its costly contents may flow forth in healing, soothing ministry to others The sealed life is in danger of becoming stagnant It is always the service of the broken heart which gives gladness to the heart of the Master That service through which our life's blood flows will never fail to bring forth fruit Love always offers its best, and in so doing is sometimes charged with extravagance Its greatest cross is to withhold the gift that so fully expresses its devotion

**Tuesday, January 25th.** "The church which is in union with God"—I Thess i 1 (A S Way)

Happy beyond words is the Christian community to which such words as these may apply Such a church will be powerful, prosperous and progressive We are not surprised to discover that this church is referred to as an example, or that from this centre the Gospel sounded out to the regions around with clarion clearness As a church she was on fire because she was in fellowship with the great central fire that burnt upon the Divine altar She was powerful because in partnership with Jehovah She was pure because a partaker of the Divine nature O for more of these churches that are in vital union with God!

**Wednesday, January 26th.** "Take My yoke upon you and ye shall find rest"—Matthew xi 29.

Blessed bondage! Sweet thralldom which is only enjoyed by those who give themselves utterly away to Thee! They only reach the place—

"Where all the strifes that madden and that mar  
May never come"

Man seeks liberty, and in it finds the bitterest bondage Like the prodigal, the parental yoke chafes, and he is on the alert to seize the earliest opportunity of escape to what he imagines is a larger life O foolish fellow! Who hath bewitched thee? O my soul, know you not that the Divine fetters afford thee the fullest freedom? The limitations of His will offer thee the largest possible sphere of service

**Thursday, January 27th.** "I will make you fishers of men"—Matthew iv, 19

What a changed calling! The Master lifts that which has been merely a secular pursuit into a spiritual mission—that which has been a profession is now to become a passion—a commercial concern converted into a consecrated crusade for

the capture of men and women Fishers of men—this spells evangelism of the New Testament order If the church loses this holy art, then she misses her mission on earth God has been pleased to make men, not angels, His agents for the conquest of the Christless

**Friday, January 28th.** "No thought of Thine can be hindered"—Job xlii 2 (Margin)

In the ultimate and eternal sense, this is essentially true God's thoughts are being worked out, and moreover worked into the warp and woof of human life Thus our lives may become living expressions of the Divine Wisdom Minute unveilings of the Divine Mind Living words of Jehovah! Lives with a message, a voice from God to the generation in which we live How wonderful is the life that is shaped by the Divine thought, upon which God can write His own will!

**Saturday, January 29th.** "Woe unto them that are at ease in Zion"—Amos vi 1

What a picture of guilty unconcern! Self satisfaction is stamped upon those whom these words describe Surely they are under the influence of a most powerful evil opiate which has rendered them indifferent to the condition of Zion Nothing but spiritual disaster can possibly overtake those who dwell in sinful ease when the interests of Jerusalem, which should be their absorbing concern, are forgotten or ignored Surely the hand of the Lord will rest heavily upon such O for some trumpet voice to arouse the slumberers in Zion!

**Sunday, January 30th** "The apostles gathered themselves together unto Jesus"—Mark vi 30

"Unto Jesus!" Here is the Church's true centre of gravitation This is her rallying point in the day of battle When the foe is clamouring at her gates, then it is "unto Jesus" that she must repair for succour and safety This suggests the greatest of all forces of attraction, namely that of love Thus drawn by a common constraint to a common centre, we shall in so doing come nearer to each other The secret of all real unity amongst God's people is a closer attachment to the Person of the Lord Jesus

**Monday, January 31st.** "He promised me, and Himself hath performed it"—Isaiah xxxviii 15 (Spurrell).

What a triumphant testimony to the faithfulness of Jehovah! And so the days are bringing their ever accumulating evidences of God's generous and gracious provision Along life's common way, like fragrant flowers, we meet these gladdening experiences which tell us of the Father's mindfulness of His children The promise of the past is finding a rich performance in the present of to-day God hath not forgotten! He waits to be all that He has promised to be in our lives He Himself is the wonderful fulfilment of His Word



## Questions and Answers



*Why are not the words of Christ in the Sermon on the Mount in Matt. v.—vi. and Luke vi. the same?*

It is evident that these two records refer to two different sermons They were different as to place In Matt. v 1 we are told that Jesus went up into a mountain, whereas in Luke vi 17 it says that He came down and stood in the plain They were different as to time, for the sermon in Matthew was preached before Matthew was called to be a disciple (see Matt ix. 9), whereas the sermon on the plain, in Luke, was preached after Matthew's call (see Luke vi 15). The sermons were very similar in some respects, but preached on two different occasions

*Is the book of Revelation to be understood?*

Yes Daniel xii. 10 shews that God gives us understanding of prophetic truth, for "none of the wicked shall understand, but the wise shall understand" The whole book is characterised as "a REVELATION of Jesus Christ, which God gave to Him to point out to His servants" (Rev. i 1, Rotherham). The word "Revelation" means "unveiling." In Deut. xxix. 29, we read "The secret things belong unto the Lord our God but those things which are revealed belong unto us and to our children for ever."

# The Virgin Birth of our Lord Jesus Christ

By PASTOR S. A. JAMIESON.

**T**HE virgin birth of the Lord Jesus Christ is one of the fundamentals of the faith most strongly and severely attacked by unsaved men in the pulpit and out of it. During the last two or three months I have received letters from men who want to argue on the subject of the virgin birth of Jesus

I find some young people, contemplating going to Bible School, are asking if church history is essential. By all means it is. In looking over the pages of church history I find that the Gibeonites were the first company of people that denied the virgin birth of Jesus. I find that Cerinthus, who lived in the days of John the apostle, took a positive stand against the virgin birth of Jesus, and we find that his position was endorsed by Payne, Voltaire and others. There are some very wise men connected with our universities who disbelieve in the virgin birth of Christ. They say they cannot understand it. They may not, but Matthew, Mark and Luke understood. We believe it because God's Word says so.

**I**N the first place, the Word of God says that Jesus Christ was born of a virgin, "Therefore the Lord Himself shall give you a sign. Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Now, according to the Word of God, Jesus Christ had to be the son of a virgin. Anselm says there are four ways that God can make a man. First by natural conception; second, God made a man without the help of man or woman, as He did Adam; third, God made the woman without the help of man, as He did Eve; fourth, He made another Man without the help of man, as He did Jesus Christ. Jesus Christ had to be the son of a virgin in order to be the seed of the woman. Had Joseph been His literal father, Jesus Christ would not have been the seed of the woman but the seed of man. We find that the Messiah was to be the Son of God, not only the son of a virgin, but also the Son of God. "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke i 35). This is a plain statement of fact.

As I study the Word of God I find that Jesus Christ has a fourfold relation to us as revealed in the four gospels. I turn to Isaiah xi 1 and I read, "And there shall come forth a rod out of the STEM OF JESSE, and a Branch shall grow out of his roots." This is the aspect given by Matthew in his gospel,

who shews us that Christ is the kingly Son from the house of David


In Zech iii. 8 we read, "Behold, I will bring forth MY SERVANT the Branch." This is the aspect that we have of our Lord Jesus in Mark's gospel

In Zech vi. 12, we read, "Behold the MAN whose name is the Branch." This is the aspect of Christ that Luke gives us.

In Isaiah iv. 2 He is referred to as the Branch of Jehovah, and the prophet speaks of Him, saying, "In that day shall THE BRANCH OF THE LORD be beautiful and glorious." This is the aspect that John gives us of Jesus Christ.

God so arranged it that Jesus Christ was a Branch, and as a Branch He was grafted into the human family. Following the natural course of nature, the branch that is grafted in bears its own fruit and not the fruit of the root. I was in California and saw men grafting orange stock on to lemon trees and the trees bore the oranges and not the lemons. Jesus Christ became a Branch in order to be grafted into the human tree, and He bore His own fruit and not the fruit of the human family.

**I** FIND in Him the seed of the woman, I find the last Adam. How did Jesus become the seed of the woman? His conception was supernatural and He as a Branch was grafted into the human family. We need to teach the world and the church that Jesus Christ was "the seed of the woman" and all the rest of us are the seed of man. That is the reason that Jesus Christ as the last Adam was enabled to undertake what He did. The Messiah had to be the legal heir of Joseph. We find that Joseph and Mary were of unbroken descent from David and were the legal heirs of David, Joseph from Solomon, and Mary through Nathan. I have carefully gone over the whole range of the genealogy from David down, and I find it is clearly stated. In the 3rd chapter of Luke, Joseph is called the son of Eli. He became the son of Eli because he was engaged to Mary and that brought him into that family. A Jewish rabbi told me that according to Jewish law (Deut xxii. 23, 24), "Betrothal under law involved the legal status of wedlock." When Joseph found out the condition of Mary he was going to cast her aside, but Gabriel had the law on his side when he said, "Fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost." Now we find that Jesus Christ was a descendant of the house of David through Mary and Joseph.



# THE ELIM EVANGEL

*According to the genealogy we find that in Joseph He was a Son of David; in Mary He was a Son of man; and in the Holy Ghost He was a Son of God. In Joseph He is the heir of Israel, in Mary the heir of the world, and in the Holy Ghost the heir of all things* I met four men in Chicago and gave them this simple outline and three of them said, "I understand, I will never again doubt the virgin birth of the Lord Jesus Christ."

**WHY** did Jesus Christ become the seed of the woman? God had said the seed of the woman would bruise the serpent's head. Jesus Christ as the seed of the woman had to pay the debt that the first Adam contracted. He satisfied the divine law as the seed of the woman. He had to do what the first Adam could not accomplish because he fell. In Jesus Christ the seed of the woman, we have the last Adam. The question comes, "What is the supreme reason for the virgin birth?" The body of Jesus Christ was offered to God the Father as a whole burnt offering. It was a Godward offering. He offered Himself as the Lamb of God. In order to be able to do this He had to take upon Himself a human body.

Why was Bethlehem necessary? Because Calvary demanded it. The reason He came to Bethlehem was that He might go to Calvary.

I had a vision of the whole world embraced within four walls, and Mercy, with a company of angels, was walking along the walls. They looked over the walls and saw the world in terrible agony. Some of the angels said to Mercy, "Why don't you step in and bring relief?" Mercy replied, "I cannot, the gate of brass is locked." There came from the opposite direction an individual, a type of divine Justice.

He looked over the scene with a stern countenance. Then an individual asked the question, "What are your conditions for opening the gate?" and the answer came back, "Life for death." Someone stepped from the company and said, "I accept the conditions." A contract was drawn. On the morning of the crucifixion Divine Justice met Mercy and said, "Where is He that is going to fulfil His contract?" Mercy pointed to the cross of Calvary and said, "Yonder He is." The contract was presented to the One who had made it and Jesus Christ said, "I will fulfil that contract at three o'clock this afternoon." The holy fire came and consumed the sacrifice. Jesus Christ, the seed of the woman, fulfilled the contract and the brazen door was opened and Mercy came in and people received Mercy.

**I** AM glad that I can preach to the lost world that we have the last Adam, the seed of the woman, and that we have access to God and can approach the Father through Him. Let us **EMPHASISE THAT** God the Father could not die, God the Holy Ghost could not die, but Jesus Christ took upon Himself the human body that He might be able to die. Let us praise God for the last Adam. First, He is the Son of a virgin according to prophecy; and He had to be that, for if Joseph had been His literal father He would have been the seed of man. His miraculous conception makes Him the seed of the woman. He bore His own fruits and not the fruits of the sinful race. He was descended from the house of David. This holy thing born of Mary was the Son of God, and through Him, "the seed of the woman," we have access to the Father and become members of the family of God.

## Items of Interest

Reports of the Christmas Conventions and of Pastor George Jeffreys' campaign at Ilford will appear in our next issue.

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At the time of going to press, Pastor and Mrs. Charles Kingston are conducting a revival campaign at Vancouver. Much blessing rested on their special services at Edmonton, Alberta, where they stayed a fortnight.

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Mr. J. R. E. Hill, a student who left the Elm Bible College last summer, is now in the United States of America on his way to China.

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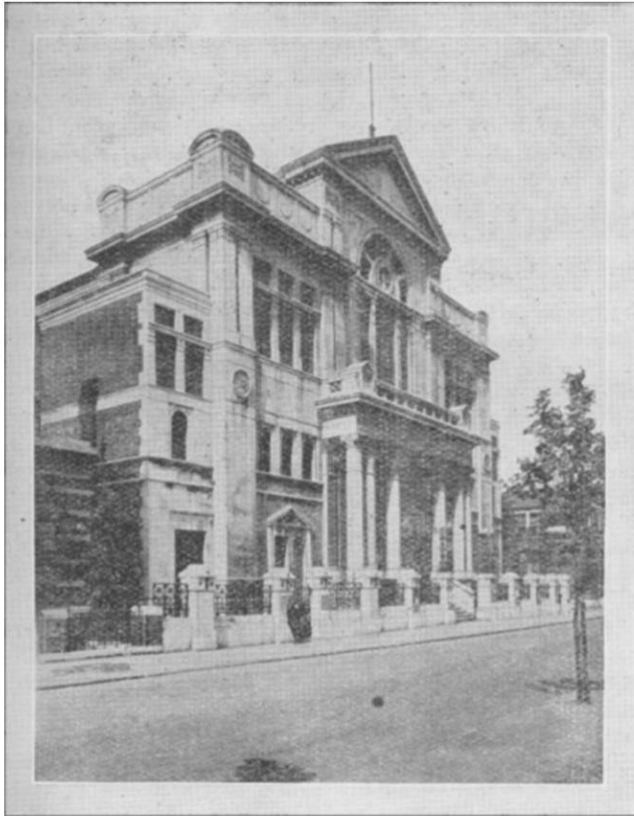
Mr. and Mrs. Gustaf Flood, Swedish missionaries to Bolivia, who were at Liverpool during Pastor George Jeffreys' campaign, write from Trinidad of their interesting voyage. They expected to arrive at Santa Cruz, their destination, last month.

The Clapham Sunday School Anniversary will be held in the Park Crescent Tabernacle on Sunday, January 9th at 3 and 6.30 p.m., and on the following day at 7.30 p.m. The special speaker will be Pastor E. B. Pinch.

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### IMPORTANT ANNOUNCEMENT

For some time past we have realised the need of a central meeting place for the ever-increasing Elim assemblies in London. At the request of all our Evangelists in the London area, we have decided to hold a service every Friday at 7.30 p.m. in the Memorial Hall, Farringdon Street, E.C. This will provide a rallying ground for all the Elim friends in London and district. We commence on January 14th, when special opening services will be held at 3.30 in the Library Hall and 7.30 in the Great Hall. From January 21st onwards the services will be held in the Library Hall every Friday at 7.30.



## Pastor George Jeffreys at Bermondsey

**T**HE Pastor's visit was a short, but blessed one. More was done in this needy district in three days than could possibly be realised by those who do not know Bermondsey. Hundreds of those who never enter places of worship attended the services, many of whom found Jesus Christ as their Saviour. A great many too of these non-religionists were wonderfully healed by the power of God.

The Town Hall was not half full for the first meeting, but each service saw an ever increasing congregation, until on the last occasion the great hall was filled, ground floor and galleries.

Visitors attended the campaign from different parts—some from as far away as Bournemouth coming for one day.

The Pastor and his devoted workers have gone, but the rich blessing of their ministry remains.

The photograph of the Bermondsey Town Hall is by permission of Edward J Burrow and Co., Ltd.

## Elim Foursquare Gospel Churches

### GENERAL REPORTS

Mr. Lloyd M. Davies is at Banbridge, Co. Down. Miss Coleman is taking Pastor Fletcher's place at Liverpool, while the latter is at Carlisle.

**Forest Hill.** On Sunday, November 28th, the evening service was conducted by about fifty local Crusaders, under the leadership of Mr. S. Pinchbeck, who is in charge of this assembly. They engaged in singing, testifying, and giving short gospel addresses, the result being seven decisions for Christ.

**Markethill.** A remarkable case of healing is reported of a sister who was ordered to hospital to undergo an operation. The night before she was to go, the Lord instantly healed her. Much blessing continues to rest on the meetings in this town.

**Portadown.—Opening of new hall.** The new Elim Hall which has just been erected at Portadown, was opened on Saturday, December 4th, when a Convention was held. There were meetings in the afternoon and evening, which were well attended by the saints from the town and neighbouring districts.

The spirit of the meetings was heavenly, and the messages given by Messrs. Ashcroft (U.S.A.), Benson (Belfast) and Davies (Banbridge) were most helpful and inspiring. A splendid Sunday School has been commenced. Pastor W. Campbell is in charge of the assembly, and we rejoice that God's hand of blessing is upon the efforts put forth for the furtherance of the Foursquare Gospel in this town.

**Megaberry.—Opening of new hall.** As a result of the successful mission held by Mr. E. Gough at Megaberry, Northern Ireland, in the early part of last year, regular services have been held. A hall has recently been erected, beautifully situated on a hill, overlooking the countryside for miles. Opening services were held on Saturday, October 30th, and conducted by Pastor Joseph Smith, who gave an impressive address on separation and holiness, and Mr. Walter Uprichard. The Sunday services were conducted by Pastor F. Farlow, when, for the first time, the saints gathered around the Lord's Table. A Sunday School has also been commenced at Megaberry. Mr. E. Gough is in charge of this assembly.



**Carlisle.** Following on Pastor George Jeffreys' great campaign, the services have been continued by Pastor Gilbert Fletcher of Elm Tabernacle, Liverpool. The enthusiasm is maintained, souls being saved at every meeting; bodies have been healed, and great blessing experienced. On Sunday nights the Queen's Hall is unable to accommodate the great crowds desirous of attending the Gospel Meeting and several local Mission Halls have received overflow congregations. A regular breaking of bread service has been established, and quite a large crowd assemble on the Lord's Day mornings. It is a rare treat to see the great crowd of saved, happy young men and women who attend the services and who have joined the newly formed branch of the Elm Crusaders. Over five hundred people have already given in their names for an excursion to Glasgow, to attend the Campaign meetings to be held there by Pastor George Jeffreys in January.

**Pentypridd.** November 25th was a never-to-be-forgotten night at Elm Church, Pontypridd. The building was crowded with people who had come together to witness eighteen of the saints following the Lord in baptism by immersion. The glory of the Lord rested on the service from the beginning, and each one previous to descending into the water gave a personal testimony before the large congregation of their personal faith in the Lord Jesus as their Saviour. A message was delivered by Pastor W. Roderick, on the importance of obeying the Lord's command in baptism. He was followed by Mr. Douglas, who spoke on the two baptisms mentioned in Acts ii. Very soon another baptismal service will be necessary, for those who did not obey this time, were so moved by the glory of the Lord that rested on the meeting, that they are longing to obey the Lord. God is blessing us as a Church: souls are being saved and the sick healed. Hallelujah!

## I Can't Reach *the* Brake

**G**ORDON was one of the most celebrated stage-drivers on the Pacific Coast. He could handle a coach and six to perfection. So much for his ability as a workman.

But he was no less celebrated for profanity. Indeed, swearing seemed to be a passion with him; and we shall never know in this world how many younger drivers he trained in the same awful sin. One day, another driver being asked as to the cause of so much profanity among the stage-drivers replied very indifferently, "Oh, Gordon does it, and so we all swear professionally."

At last, the sad end of Gordon's earthly career came. Just before he breathed his last, he suddenly began clutching at the bed-clothes, and reached down with his feet as if in search of something to rest them on. His wife asked the dying man the cause of his trouble. "Oh," said he, "I'm going down a terrible grade, and I can't reach the brake."

The day and moment of un deceiving had come at last. While in health and enjoying life, through the mercy of God, he continued his wilful, blasphemous, blinded course of sin and rebellion. But the day of God's long-suffering was now over, and he was called into eternity, a sinner in his sins. Undoubtedly, the pride of his heart, led on by the deception of Satan, had hid from him the gravity of sin against God.

The pathway of the wicked much resembles a toboggan sliding down a hill, the occupant obtaining more exhilaration as the speed and journey continues, only to be awakened to his danger, and brought to his senses, when he sees directly in his route the rock but a few yards ahead that will dash him and his plaything to pieces. Sudden and staggering reward for his foolhardiness!

Kind friend and reader, what we have recited here of Gordon the stage-driver is doubtless the experience, though not audibly declared, of every soul that leaves this world a stranger to the love and saving power of the Lord Jesus Christ. Blinded while in health and prosperity, becoming more and more hardened in sin, they are suddenly called to the brink of eternity, when at last, but too late, too late, the departing soul gazes upon the gloom of eternal darkness, and the snare and deception of sin are all uncovered to the Christless soul.

Dying Gordon sought to reach the brake that would deliver his sinking soul from the pit of the lost, but there was no brake—no brake was to be found. The day of mercy was over. The life of sin and blasphemy had deceived him throughout his earthly career, and at last launched his miserable soul into the dungeon of the lost, to await the judgment of the Great White Throne (Rev. xx. 15).

Many souls have gone to destruction, lured on by the idea of a brake to hold them at the close of life, *dreaming fondly of a deathbed conversion*. Poor Gordon in his misery found none. Reader, may not this warning be needed by you? *You may find none*.

Listen! God has provided a salvation that will meet all your need both for time and eternity. If you will but accept it, your soul can never sink into eternal despair.

Let me entreat you, dear reader, to come to God as a guilty, self-confessed sinner, trusting in Christ to save you.

"Him that cometh unto Me, I will in no wise cast out" (John vi. 37)