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# The Elim Evangel

FOUR SQUARE ON THE WORD OF GOD

*"And they came to Elim, where were twelve wells of water, and threescore and ten palm trees." Ex. xv. 27.*

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## Jesus in the Midst

By PASTOR A. G. WARD.

*"The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy, He will rest in His love, He will joy over thee with singing"—Zeph. iii. 17.*

**T**HERE is no doubt that the Lord is in the midst of His people, but whether the Lord who is in our midst is thy God or not I do not know. Is He? You say He is. Don't be too quick to answer because it is just possible that you may be mistaken. You say, "Do you think we are heathen? We are not idolaters." Who is an idolater? The person who allows anything or anybody to take the place in their life that Jesus Christ claims, is an idolater, whether he lives in this country or in the heart of Africa. And if you are refusing to acknowledge God's claims and to bow to His ownership, if you are allowing something or some person to have the place in your heart or life that God claims, you are an idolater, and the Lord is not your God.

There are plenty of idolaters in this country. A man in my church said to me the other day when we were discussing the reality of the grace of God, "For years before I was converted, I idolised my pipe

I worked in a place where I was not allowed to smoke, but when it came to about an hour before closing time I would think, Oh, my, just one more hour and I can have my pipe again!" He said, "When I sat at the table, I had my pipe right alongside of my plate, and as soon as I got through eating, I put my pipe in my mouth." That pipe was his god.

Then many a man has gold for his god. He may not think he has. Many a man lets an automobile take the place that Jesus ought to have in his life. Many a woman allows just a few trivial things to take the place that the Lord ought to have. I wonder if anything or anybody has the place in your heart that Jesus claims.

*"The Lord thy God in the midst of thee"* There is no doubt that the Lord is in the midst of His people, as a collective body, but this means vastly more than that—if your faith can take it in; because the Lord who is in the midst of His people as a collective body, is willing to be in the midst of each individual. Paul tells us that, the mystery hid for ages, has now been revealed. "Christ within you, the hope of glory." You need not ask me to explain

this, because it is one of the many things that I cannot explain, but it is not a mystery which cannot be realised; it can be revealed to you so that you will realise it and appreciate the truth of it although you may not be able to explain it to others.

**T**HE Lord is willing to be in the midst of our affectional nature so that no one will have the place in our affectional nature that Jesus claims. I want my dear wife to always understand that she cannot have the place in my life that Jesus had before I

knew her, which He claimed and which He had a right to claim before I learned to know her. And I like to keep in mind that I can never hope to be anything more than husband number two with my wife because Jesus Christ is Husband Number One, and I say that reverently. He will be in the midst of your affectional nature, so that you will always know that no one has the place in your heart that Jesus claims, but Jesus Himself.

Then I am sure that He who is in the midst of His people as a collective body and who is willing to be in the midst of our affectional nature as individuals, is also willing to be in the midst of our brain centre—and that to me means a very great deal. I suppose

*Do you know that to travel from the earth to yonder sun at the rate of sixty miles per hour it would take 200 years.*

*Do you know that God stretched out the north over the empty place, and hanged the earth upon nothing? And do you know that the God who made more than one hundred million other worlds besides this, and many of them billions of times larger than this one, and made them all out of nothing, is in our midst to-day, and is willing to dwell in the midst of our affectional nature, of our brain centre, of our blood centre, of our nerve centre, and there He will display His power?*



# THE ELIM EVANGEL



that you have discovered the need of having your mind cleansed just as you discovered the need of having your heart cleansed, and it is possible that you have also discovered that provision has been made for the cleansing of the mind as well as for the cleansing of the heart. If we will submit our mental faculties to the cleansing which God has provided for us, our mental powers will become doubly productive and we will be amazed at the fertility of thought and the clearness of mental perception that will follow the cleansing.

And He not only is willing to be in the midst of our affectional nature and in the midst of our brain centre, He is also willing to dwell in the midst of our blood centre. This to me is a glorious truth. A great many blood purifiers are advertised these days, and it is because so many people have blood diseases. Well, I want to introduce you to the greatest of all blood purifiers, and I introduce you to Jesus Christ, the Son of God. I tell you that no matter what blood ailments you may be troubled with, if you will let Jesus dwell in the midst of your blood centre. He will do as was prophesied: "I will cleanse the blood that I have not cleansed for the Lord dwelleth in Zion" (Joel iii 21).

**THEN** He is willing to be in the midst of these nerve centres of ours, so that it is really not necessary to be so run down in our nervous system as a lot of folk think it is. Now I think I am an authority on nerves, for I sometimes feel that I have about three or four thousand more nerves than most folks, and if it were not for the fact of Jesus dwelling in the midst of my nerve centre, some of the Pentecostal people would greatly disturb me. Of course I say the "Pentecostal" folk because I am associated all the time with the Pentecostal people, and from childhood I have wanted things to go. Before the Lord took me in hand if things did not go, I'd make them go. I wouldn't suffer any lull or quiet, I had something going all the time. Well of course that was the other extreme, but a lot of the Pentecostal folk just sit down and fold their arms and the first thing you know they are in a deep sleep. And may I say once more that if the Lord didn't dwell in the midst of my nerve centre, these folk would disturb me, because I see the hour is so late, the clouds are gathering from every quarter, the storm is about to break, the wrath of an offended God and an enraged devil will soon be poured out without mixture on this Christ-rejecting world. It is no time to be sitting with folded arms singing lullabies and dreaming of the millennium. The hour has struck for throwing off the lethargy, for arousing ourselves and giving ourselves unreservedly to the greatest aggressive move that has ever been undertaken for God Almighty since the Apostolic days. It is not the hour for singing to folk or looking

around to see where we can find a soft spot, it is the time to let heaven rejoice because of our fidelity and to create such a consternation in hell as has not been felt there since the Holy Spirit first fell upon the waiting disciples in the upper room. But even in the midst of this spiritual declension and lethargy of which we are so painfully conscious, I am glad that the Lord helps me to keep composed—and I marvel at it sometimes.

**NOW** the Lord wants to be much more real to us than we have allowed Him to become. That is the point. "The Lord in the midst of thee is mighty." Well, how mighty? Now you have me. I don't know. I'm sure I don't. I think of the might of my Lord as displayed in creation. Still it does not discover to me just how mighty He is. This is a very wonderful and a very beautiful world in which we live, but do you know it is said that the sun is over a million times larger than our earth and gives light not only to our little earth but also to two hundred other planets of which majestic Jupiter with its four moons is over one thousand times larger than our earth? Do you know it would take 500,000 of our suns to make one Arcturus? That means that there is one other planet that is 650 billion times larger than our earth! Do you know that it is said with the naked eye one can count about six thousand stars in the whole sky in both hemispheres, and for every star your eye can see the telescope reveals 17,000 more? Do you know it is said that there are more than one hundred million of these blazing worlds studding the spaces of immensity? Do you know that in that faint cluster in Hercules there are probably 14,000 distinct suns? Do you know that to travel from the earth to yonder sun at the rate of 60 miles per hour it would take 200 years? Through faith we understand that all of these were framed by the Word of God so that the things which are seen were not made of things which do appear? Do you know that He stretched out the north over the empty place, and hanged the earth upon nothing? And do you know that the God who made more than one hundred million other worlds besides this, and many of them billions of times larger than this one, and made them all out of nothing, is in our midst to-day, and is willing to dwell in the midst of our affectional nature, of our brain centre, of our blood centre, of our nerve centre, and there He will display His power?

I think I might speak of my Lord as revealed in history. You will remember the time when the children of Israel, after fleeing from Egyptian bondage, found themselves by the shores of the Red Sea. It looked like a hard situation. It looked as though they might better have remained in Egypt. What was left for them but to either drown or be destroyed by the pursuing Egyptians? But my Bible tells me that on that occasion the mighty God



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came down, and without the slightest difficulty piled up the waters of the Red Sea on either side so that it was possible for the children of Israel to cross over on dry ground, "which the Egyptians assaying to do, were drowned" Oh, this is my God!

It seems almost too good to be true that He is in our midst, and is prepared to do for you, my brother, for you, my sister, the thing that you stand most in need of, that you have been waiting for Him to do perhaps for years. He is prepared at this hour if we will give Him a chance, to do exceeding abundantly above all that we ask or think according to the power that worketh in us. And there is nothing but miserable unbelief that will hinder Him from doing it. Oh, God, by Thy eternal Spirit, curse and wither every bit of this blasting and damning unbelief that is hindering Thee from confirming Thy Word with signs following, and proving to the consternation of men and demons that "Thou art a rewarder of them who diligently seek Thee."

Some years ago a bill was thrown into my home advertising furniture. When I picked it up the bill read, "Did you ever stop to consider what unbelief has cost you? Unbelief in the Wngold Furniture Company of Winnipeg?" And I was so impressed with it that I took it to an artist and asked him if he would kindly make a motto for me and put on that motto these words, "Did you ever stop to consider what unbelief has cost you?" He made the motto, and it hangs over my study door, and now whenever I take my Bible to study I can look up and see these words, and when I kneel and spread out before my Father either my own needs or the needs of others who are constantly appealing to me for help, I see these words, "Did you ever stop to consider what unbelief has cost you?" It is about the most costly commodity that most of us are carrying around. If you don't think so, I suggest that you get alone with paper and pencil in hand and write down a list of the things that unbelief has been costing you during the past six months.

**How mighty is my Lord?** I don't know, but I think of His might as displayed in the resurrection of the Son of His love, and it helps me to better understand His power.

It was by the power of God that He was brought forth, and this same God who brought the Son of His love forth by His mighty power, has power to destroy sin, heal disease, cleanse hearts, and give entire and glorious victory over the world, the flesh and the devil.

*The Lord in the midst of thee is mighty.* I think of His marvellous providence and of the wonderful deliverances that He has wrought for His warrior saints down through the past ages, and I begin to appreciate in a deeper sense His might. Hallelujah!

I must not take time to call your attention to these deliverances. All of you no doubt are sufficiently well acquainted with the history of the lives of men and women who have dared to step out from among their fellows and take a bold stand for Jesus Christ, who have suffered persecution and have encountered the demon forces of hell, and at times have been surrounded by the infernal hosts of darkness—and how God has come forth in His power and glory and delivered them. Oh, this has all been so wonderful.

**AND** now this Mighty One who is in the midst of us says He will save, and that is the very thing we want Him to do. The question arises—from what will He save? First of all, from sin. And what is sin? Matthew Arnold says, "Sin is not a monster, but an infirmity," and someone else says, "Sin is inherited temperament." Again sin is said to be "the invincibility of external circumstances, the brutally terrific powers of environment." No, none of these definitions of sin are correct.

"Sin is a voluntary breaking away from the Divine will, a conscious and deliberate violation of the Divine order. Sin results in a certain distortion of the life, a certain twist in our relationship to the Highest, which evidences itself in the disturbing and maiming sense of evil." "Sin is the God-resisting disposition, in virtue of which man, in self-sufficiency and pride, opposes himself to God, and withdraws himself from the Spirit of Divine life and love."

Now the thing called sin is the thing the Lord is willing to take out of our nature—all that is twisted, all that is distorted, all that is contrary to His will. You will never be supremely happy until you consent to that very thing, so you might better consent to it now than wait any longer. When I was a boy, I learned that the first question in the shorter catechism read like this, "What is man's chief end?" And the answer, "Man's chief end is to glorify God and enjoy Him forever." And I say you never can do that until you consent to have sin ruled out of your life. It doesn't make any difference whether it is black sin, white sin, big sin or middle-sized sin. Folks hug sin as though it were worth hugging. And you know that at the best, sin can only blast your prospects for time, and damn your hopes for eternity. Oh that we might all be possessed with the spirit that evidently possessed Catherine Booth, the Mother of the Salvation Army, when she said, "If sin were on one side and hell on the other, I would rather jump into hell than knowingly sin against God."

**WE** have a Saviour who will save from sin. It does not make any difference to what depths you have gone, nor on the other hand how polished your sin is, He will save you from it if you will let Him. He will save from the sin of drunkenness, from the sin of pride, from the sin of adultery, from



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the sin of unbelief, from the sin of foolish talking and jesting. He will save anybody and everybody who will let Him. "He is so anxious to save souls that He will take the devil's castaways." He will save the whole world.

*I will rejoice over thee with joy* I suppose you know the meaning of "rejoice" as it is used in the Scriptures. It means to laugh, to shout or to dance. Some folk think we act foolishly. Why, no! we are just rejoicing. Why? Because we have received a scriptural experience in scriptural measure. Here you find the Lord talking about doing the same thing that He sets us doing. I don't think that is strange. I am sure the Lord would not ask us to do anything He would not do Himself. And so we laugh, and dance, and shout. And there are plenty of folk around that would feel a whole lot better if they would try it once. You know there are a lot of churches, and even some Pentecostal churches, that are dying of propriety these days. We are so perfectly proper. Do you want to make the Lord happy? The God you have grieved, the God that you have insulted, the God whose offers of mercy you have turned down? Would you like to make good for all that and make the Lord happy? The opportunity is afforded you now. You ought to be glad of the chance.

*He will rest in His love.* I like that. He will be silent in His love. Now that word suggests contentment. It suggests satisfaction. There is a possibility of our satisfying the heart of God, so fully satisfying that He will never look elsewhere for a Bride. It hardly seems possible that this means the folk who were deep down in sin, who were dead in trespasses and sin, whose hearts were a cesspool of evil out of which proceeded fouler things than ever flowed through the streets of our city. Thank God! It is possible for just such people to be cleansed and made to rejoice the heart of Jesus. Oughtn't we to jump at the chance?

*He will be silent in His love.* Silent to what? Why, He will never mention any of your sins to you for one thing. He will be silent on that point, for when God forgives He forgets. In this respect He is very much unlike some folk who make a loud profession of religion. God forgets. He will be silent. If you will let God wipe your sins out and take possession of your proud heart and conquer your stubborn will, He will never throw it up to your face. What a God! It is hard to understand why everybody doesn't fall in love with Him.

*He will joy over thee with singing* I have been told that a nightingale sings charmingly sweetly. I have heard in different places at different times some of the redeemed sons of Adam break out in song until they have well nigh carried my spirit out of the body, and I have felt like flinging mortality aside

and going home to glory, because somehow they made me think of heaven and feel the power of the eternal world in my soul. I think it must have been wonderful that early morning when the angels broke out in song, announcing the first advent of our Lord on earth, but I believe that the angels will need be silent and the redeemed sons of Adam hush their singing when the Lord of Glory, Himself, breaks out in song!

**T**HE Bible tells of different things God does. It says there is a time when God weeps. I fear that more than once by my rebellion and pride, and sin, I made God weep. My Bible says there is a time coming when God will laugh. He will laugh at man's calamity and mock when their fear cometh. Most men can stand anything better than to be laughed at. You may curse a man and it won't stir up the devil in him like laughing at him, because when you laugh at a man he somehow begins to realise that you are making fun of him, and few men can bear to be made fun of. But there they will have to bear it.

I think the hour is coming when Almighty God, whose offers of mercy have been rejected, will break out in laughter and mock at the fear that possesses the Christ rejecter. I would give all I possess, which is not a great deal, if I could wipe out of my memory some of the sins of my youth. I tell you now I am sorry I ever made the Lord weep, but I am sure I will never make Him laugh at me. I hope to make Him sing.

*I will rejoice over thee with singing* Will you afford Him pleasure? You say "How may I do that? Tell me at once how to make my Lord sing." I have only one answer to give—*bow*, brother, sister, sincere friend, bow now and acknowledge the Kingship of Jesus; bow now, let your whole inner nature bow to His claims upon you; bow to the ownership of God—for you are His creation, you are His by preservation and you are His by redemption. Acknowledge the claims of Almighty God. Bow for Jesus' sake, for the sake of a sin-cursed world, for your soul's sake. I say to you bow now and acknowledge the claims of your Heavenly Sovereign, bow now when the opportunity is afforded you, bow at this most opportune time you will ever have. Bow to the Kingship of the Christ, bow to the Lordship of your God. Bow and acknowledge the just claims of your heavenly Father—and the Almighty will break out in song!

If God put Adam out of the earthly Eden on account of one sin, do you think He will let us into the paradise above with tens of thousands of our sins upon us?—Moody

## Studies in Hebrews

By PASTOR D. J. DAVIES (continued).

*"But now we see not yet all things put under him (man) But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory to make the Captain of their salvation perfect through suffering For both He that sanctifieth and they who are sanctified are all of one"*—Read Heb 11 5-18

**T**HE pregnant passage before us portrays the creational purpose of God for man; He was destined for sovereign place and power. The legal rights of earth were his by Divine declaration and decree (Gen 1 26). Honour and homage from inferior creatures were to be the symbol and sign of his sway. But alas! through sin man became a slave instead of a sovereign, a victim to earth's vicissitudes instead of being victor of his circumstances and destiny.

This passage predicts also the realisation of God's creational purpose for man's sovereignty by a redemptive process. The writer in this particular part of the passage almost seems to treat the subject of man's fall and decline with a sympathetic consideration.

He has earlier indicated his uncompromising attitude to spiritual and moral decadence (Heb. 11. 1-4), but here he is more concerned with regeneration than degeneratinn. The emphasis is not upon the descent through Adam (that is taken for granted), but of a possible ascent through Christ. That man is a sinner is most obvious, but that he can become a saint through the sacrificial and meditorial ministries of Christ, is the message of the writer just here (vv. 17, 18).

### I. THE RUINOUS RESULTS OF SIN

are indicated, nevertheless. The pre-eminent proof of sin's ascendancy is that man is a vassal instead of a vanquisher, for we read, "but we see not yet all things put under him" (v 8). The being who was to be the crown of God's Creation is a rebel and renegade. The forfeiture of the Kingly character resulted in the calamitous circumstances of suffering, sorrow and death.

The bane and bondage of the fear of death, the mystery of the universe and the mastery of decay, has tended to sear and sour man's spirit, but light and liberty were brought by the Advent of Christ. The certitude of man's ultimate supremacy is assured by the exaltation of the Son of man—"Now we see not yet all things put under him, but we see Jesus crowned with glory and honour

The writer then proceeds to set forth

### II. THE REALITY OF CHRIST'S IDENTIFICATION WITH OUR RACE

in order to qualify Him to rectify sin's ruin. Our Lord Jesus Christ by the incarnation truly entered

our race. Early heretics disputed the reality of Christ's humanity, but this writer in conjunction with the other New Testament writers, insists upon the true humanity of our Lord, and of His very real participation in the circumstances and status of mankind, no less than upon His true Deity. In forceful fashion it is stated "for verily He took not on Him the nature of angels; but He took on Him the seed of Abraham, wherefore it behoved Him to be made like unto His brethren"

Christ then took upon Him our nature, and lived in our natural condition. "He was tempted in all points as we are, yet without sin" (Heb. iv. 15). Sin is not natural to man, it is foreign to human nature. Sin is an alien in this earth. The real reason that human nature is so discordant and contradictory is that it was created to live in holiness and love. The natural life of man, as intended by God, is exemplified by our Lord and those who lived most like Him. It is a life rightly related to God, a life rightly adjusted to the universe; it is characterised by tranquility of spirit, poise of personality, majesty of demeanor, and a serenity of soul.

Thus our Lord in His identification with our race, became so united to us that He is in a unique sense "The Son of Man." "For both He that sanctifieth and they who are sanctified are all of one"

He took the calamities of the race upon Himself, so much so that He is described as the "Man of Sorrows" also.

Christ submitted to the testings which are incidental to this present sphere of moral existence. Just as our Lord lived His life in relationship to the race as the Last Adam, so He undertook to die for the whole world. "He tasted death for every man," a Johannine equivalent can be found in John i. 29 and I John 11. 2

Death now, has lost its significance and its sting, to those who are redeemed. Christ through death has rendered ineffective "him that had the power of death, that is the Devil."

The New Testament portrait of the Conquering Christ is that of this passage. He is crowned with glory and honour. A parallel picture is given in Rev. 1. 18, where the might and majesty of the glorified Lord is described, and He is represented as having the keys of death and hell at His girdle



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Death to the redeemed is the portal of privilege, the gateway of glory. Those who die eternally now, die not because of the sin of the First Adam, but because they reject the proffered life purchased by the Last Adam.

Christ's true identification with us has been well expressed by one writer thus —

Crown Him the Son of God,  
Before the worlds began,  
And ye, who tread where He hath trod,  
Crown Him, the Son of Man—  
Who every grief hath known,  
That wings the human breast,  
And takes and hears them for His own,  
That all in Him may rest

Furthermore we have here

III. THE REALISATION OF A REDEEMED HUMANITY, and the restoration of man's original right to sovereign place and power, by virtue of Christ's redemptive victory.

God's intention for man is indicated in Gen. i. 26. He was created to be gloriously God-like. This earth of ours was intended to be the replica and reflection of Heaven itself. Man was to live the life of God, and earth was to be God's Kingdom extended.

Terrible and tragic is the record of man's mutilation and marring of God's paramount purpose, but throughout the weary wandering and wasteless warping of earth's sons, the tireless activity of God's grace has been pronounced and prominent.

There are two parallel lines that continually meet. "Where sin did abound, grace did much more abound." "Mercy and truth are met together, righteousness and peace have kissed each other," at the Cross

Finally, all God's gracious efforts culminated in one supreme, magnificent, magnanimous undertaking. Eternal love and interest found expression in time at an uplifted Cross.

*Gathered Gold from  
the Treasury of Truth*

## Morning Meditations

By Pastor  
E. C. BOULTON

**Tuesday, February 1st** "I Am"—Exodus iii 14

The God who is everlastingly the same! What He was He is and always will be. His love neither ebbs nor flows, His strength neither waxes nor wanes. He speaks and the eternal past and the eternal future are linked together in the glorious present. In Him we live and move and have our being in eternity. How difficult it is for us time-dwellers who measure time by centuries of years, to grasp the profound thought expressed in this Divine designation. And yet that which is "darkness to our intellect" brings wondrous comfort to our hearts.

**Wednesday, February 2nd** "Salute Urbane, our helper in Christ"—Romans xvi 9

A helper! But men would describe this as one of the minor and meaner ministries. And yet how precious to the sight of the Lord such a ministry may prove. This may speak of that hidden and unknown service which meets with scanty recognition from others, it never enters the arena of publicity,

Where Christ the mighty Maker died  
For man, the creatures sin

By reason of redemptive right, man can now become a son of God. It is expressly stated here that as a result of redemption "Many sons are to be brought to glory." There will come a time in history when Christ will be able to declare "Behold I and the children which God hath given Me"

As to their number, another writer intimates that they cannot be counted—"a multitude that no man can number." As to the universality of their representation, they are "from every kindred, tongue, and people, and nation." Nevertheless there is a unanimity of utterance as their adoration and ascriptions ascend, "Unto Him who hath loved us and loosed us from our sin." In the same vision they describe their vocation since redeemed. "Thou has made us Kings and Priests unto God"

They voice their victory in asserting that they are destined to exercise sway in the very place of earlier disaster and defeat. "And we shall reign on the earth"

What we have theologically set forth in this passage (Heb ii 5-18), we have dramatically portrayed in the seer of Patmos' vision (Rev. v)

The Ascension of Christ to the place of privilege and power is the assurance that ultimately every true saint will share with Christ His sovereign power and sway

In the meantime, during the period of our earthly sojourn, we are encouraged to know that there throbs a heart in glory like our own. It should be a source of great strength to remember that in the person of our exalted Lord Jesus Christ, we have a sympathetic and compassionate Spirit

"For in that He Himself hath suffered being tempted, He is able to succour them that are tempted"

never figures in the limelight of notoriety. Urbane represents those who stand shoulder to shoulder with us under the pressing burden, who come alongside in the tearful times and whisper cheer into our aching hearts. How much these helpers contribute towards the large results which call forth the admiration and applause of the crowd

**Thursday, February 3rd** "The Lord is able to give thee much more than this"—II Chron xxv 9

How tenaciously we cling to our possessions as though God would wrest them from our unwilling hands. Thus we reveal our ignorance of the Divine character. We fail to perceive that it is His purpose to increase and enlarge our inheritance rather than reduce the same. Then again how foolishly at times we treat the fresh blessing vouchsafed as though this were all that God could do, as though the Divine limit had been reached. Remember that the last thing that God did for thee was not the goal but the gateway to greater and more glorious things

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**Friday, February 4th** "Other foundation can no man lay than that is laid, which is Christ Jesus.—I Cor iii 11

What a foundation! Tried and true! God is building for eternity and as the wise Master Builder He puts the most precious material into the foundation. How many false foundations are found to-day. Some superstructure suddenly crumbles and collapses, and upon examination we discover that it is the faulty foundation which is responsible for the downfall. Let us take heed to the basis upon which we build! If we would erect that which will resist all the assaults of Satan then we must take care to build only upon the Divine foundation laid by God.

**Saturday, February 5th** "He that believeth shall not make haste"—Isaiah xxviii 16

Haste may indicate unbelief. It is often the plan of the Enemy to push into precipitate action, and thus move us out of God's will. We see a striking example of this in the case of Ishmael in the life of Abram. Many things like Ishmael of old are the outcome of an attempt to bring God's purpose to pass in our own time—these premature actions generally lead to painful consequences. It is the man who has his eye on God that can afford to stand still. He refuses to allow circumstances to goad him to untimely movement—he realises how essential it is to move only with God and in God.

**Sunday, February 6th** "Every one repaired over against his house"—Nehemiah iii 28

Beginning at Jerusalem! Yes, the home perhaps is the best place in which to serve our apprenticeship to the Lord's work. It may be the hardest and most difficult place in which to live for Christ, but there is no sphere where holiness may be displayed to better advantage or devotion so thoroughly tested. It is here that we reveal the quality of our experience. The service of the sanctuary is so often discounted and discredited owing to our failure in the home circle. It is not true that "homes are God's purest shrines, where His love strongest speaketh?"

**Monday, February 7th** "A little leaven leaveneth the whole lump"—I Cor v 6

How quickly and quietly evil spreads! Like a prairie fire it moves with rapid and resistless progress, or like some cancerous growth it eats its deadly way into the life of its victim. How soon an assembly may be permeated with the leaven of lawlessness, rendering it impotent as an aggressive agency for God. The leaven, which at first is so small, soon becomes the dominating influence in the community where it is tolerated. The only safe course is to purge out the leaven—deal with the evil at its source.

**Tuesday, February 8th** "His hands are full of blessing for all who at any time call upon Him"—Rom x 12 (A S Way)

What a picture of Divine munificence! Hands that hold the choicest spiritual treasure with which to enrich the lives of His people. And yet how many poverty stricken saints may be found, whose barren experience reveals their ignorance of that fulness of blessing which those hands of love offer them. Think of the magnitude of the figure! *His Hands*, the Hands that hold the universe in their hollow! So large, so strong, so full for those who believe! The hands that were nailed to the tree are now holding blood-bought blessing for you and me!

**Wednesday, February 9th** "But He whose scrutiny I must undergo is the Lord"—I Cor iv 4 (Weymouth)

What a solemn thought! That all my work shall one day be subjected to the searching scrutiny of those eyes which are as a flame of fire. That all my service must be measured from the standpoint of motivity. No camouflage in that hour can possibly be found to conceal the faults and the flaws of that work which has been done under the impulse of fleshly energy and selfish desire. It is only that service which has been according to the pattern that can meet with the commendation of the Lord.

**Thursday, February 10th.** "Let the music of your hearts go up to the Lord"—Eph v 19 (A S Way)

In this sense every believer is called to the ministry of music. Each heart may resemble a holy harp upon which the hands of the Great Master Musician may play, bringing forth the sweetest strains of heavenly minstrelsy. O my soul, why art thou silent? Hast thou no remembrance of His mercies which shall provoke thee to praise? Why allow earth's discords to hinder the flow of heaven's harmonies? Thou wast made for song therefore let not the enemy choke the channel through which should stream a ceaseless river of praise!

**Friday, February 11th** "This same Jesus"—Acts i 11

Another Jesus could not satisfy us! It must be Him! Not merely someone in His likeness, but the *same Jesus* unchanged by time! A literal, corporeal, visible Christ. The *same Jesus* that we meet by Sychar's well and Gennesaret's waters. The One whose touch brought sight to the blind and life to the dead—whose presence meant joy and sunshine to the sin-saddened and sin-shadowed lives which thronged Him in the days of His flesh. As steel responds to the magnet's attraction, so will our hearts answer His call, when we recognise that it is indeed none other than the *same Jesus*.

**Saturday, February 12th** "The Holy Spirit Who has His home in our hearts"—II Timothy i 14 (A S Way)

"The habitation of God through the Spirit!" Human hearts the Spirit's sanctuary! No longer dwelling in those elaborate temples made by the hands of man, but making love-conquered hearts His abiding place! Tabernacling in blood-cleansed bodies! O the wonder, the glory of such a blessed revelation! So stupendous that it staggers our understanding! We marvel that the Prince of Glory should occupy a manger, but how much more do we marvel at the condescension that makes our hearts the Holy Spirit's abiding place.

**Sunday, February 13th** "Bearing with one another lovingly"—Ephesians iv 2

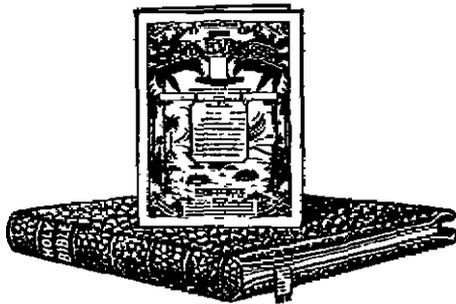
What friction might be avoided if this injunction were respected. Thus an atmosphere would be created in which strife could not thrive. Tenderness would take the place of temper and touchiness. Loving others because loved by Him. Not emphasising each other's idiosyncrasies but casting over them the mantle of magnanimity—plunging them to the healing waters of forbearance. Forgetting our brother's faults and so forging fresh links in the chain of friendship and fellowship.

**Monday, February 14th** "If any man thirst, let him come unto Me, and drink"—John vii 37

How few there are who really thirst after God, yet this is an essential to fulness. The thirst of the soul can never be quenched at any other spring than this—many a mirage mocks the thirsty soul ere it finds in God that which fully satisfies. In *Christ living waters* rise to meet the need of those who wander in the drought of the desert—here the soul may take a deep draught of the "river of His pleasure" and for ever be refreshed thereby. Blessed thirst of soul which drives me to Him who is the Fountain of Life!

**Tuesday, February 15th** "I can do all things through Christ who strengtheneth me"—Phil iv 13

Ah, here is the secret and source of all spiritual strength! Mountains may be moved *through Christ*! What a sweeping utterance, "all things!" Here is faith that ploughs its way through a thousand difficulties—that is prepared to brave a legion of dangers. No challenge daunts such a soul. Mark you that these words are not the thoughtless boast of a novice who has scarce struck a blow for his Master—they come from the lips of the veteran Christian warrior who has weathered many a long campaign, and who now even in the face of death does not flinch.



FOUR SQUARE ON THE WORD OF GOD.

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## Darwin's Last Days

AT a time when the whole world is discussing the question of Evolution and Darwinism, it seems very helitting to give an account of Professor Charles Darwin's last days and his love for the "Grand Old Book." We wonder how many of the disciples of Darwinism know anything about Mr. Darwin's last days? The story of the visit of Lady Hope to Mr. Darwin, written by herself, is not only interesting, but enlightening. In his younger days, Mr. Darwin was a materialistic investigator of science; in his latter days he went back to the Word of God.

Here is the remarkable story of that remarkable Lady Hope of Northfield, England:

"It was on one of those glorious autumn afternoons, that we sometimes enjoy in England when I was asked to go in and sit with the well-known

professor, Charles Darwin. He was almost bed-ridden for some time before he died. I used to feel when I saw him that his fine presence would make a grand picture for our Royal Academy; but never did I think so more strongly than on this particular occasion.

"He was sitting up in bed, wearing a soft embroidered dressing gown of rather a rich purple shade. Propped up by pillows, he was gazing out on a far-stretching scene of woods and cornfields, which glowed in the light of one of those marvellous sunsets which are the beauty of Kent and Surrey. His noble forehead and fine features seemed to be lit up with pleasure as I entered the room.

"He waved his hand toward the window as he pointed out the scene beyond, while in the other hand he held an open Bible, which he was always studying.

"What are you reading now?" I asked as I was seated by his bedside. "Hebrews!" he answered—"still Hebrews. The Royal Book," I call it. Isn't it grand?" Then, placing his finger on certain passages, he commented on them.

"I made some allusion to the strong opinions expressed by many persons on the history of the Creation, its grandeur, and then their treatment of the earlier chapters of the Book of Genesis.

"He seemed greatly distressed, his fingers twitched nervously, and a look of agony came over his face as he said: 'I was a young man with unformed ideas. I threw out queries, suggestions, wondering all the time over everything, and to my astonishment the ideas took like wildfire. People made a religion of them.'

"Then he paused, and after a few more sentences on 'the holiness of God' and 'the grandeur of this Book,' looking at the Bible which he was holding tenderly all the time, he suddenly said: 'I have a summer house in the garden, which holds about thirty people. It is over there,' pointing through the open window. 'I want you very much to speak there. I know you read the Bible in the villages. To-morrow afternoon I should like the servants on the place, some tenants and a few of the neighbours to gather there. Will you speak to them?'

"What shall I speak about?" I asked.

"Christ Jesus!" he replied in a clear, emphatic voice, adding in a lower tone, 'and His salvation. Is not that the best theme? And then I want you to sing some hymns with them. You lead on your small instrument, do you not?'

"The wonderful look of brightness and animation on his face as he said this, I shall never forget, for he added: 'If you take the meeting at 3 o'clock this window will be open, and you will know that I am joining in with the singing.'

"How I wished that I could have made a picture of the fine old man and his beautiful surroundings on that memorable day!"

# The Conquered Curse

By LILIAN B. YEOMANS, M.D.

**F**ROM the 28th chapter of Deuteronomy, it is evident that disease, all disease, is included in the curse of the broken law. The following eleven diseases are specified as part of the penalty for disobedience to God's holy commands:—

Blindness, botch (perhaps leprosy), consumption, emerods, extreme burning (acute inflammation), fever, inflammation, itch (incurable form), madness, pestilence, scab

The Word further states "Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of, and they shall cleave unto thee. Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude, because thou wouldst not obey the voice of the Lord thy God" (Deut. xxviii 60-62)

It is related that Frederick the Great, of Prussia, once said to his chaplain "Prove to me in one word that the Bible is a divine revelation." The chaplain replied, "The Jew, Your Majesty"

And surely nothing could be more stimulating to faith than a consideration of the unchanging faithfulness of God in fulfilling to His chosen people Israel each and every promise whether of blessing or cursing. In a certain town, in which I resided for some time, there was a synagogue—only one, for it was not a large city. It was located in an obscure district, amidst unattractive surroundings, but was nevertheless a favourite place of pilgrimage for me. Not that I ever entered it, or took part in the worship that was held there, or even became acquainted with the worshippers. No, I only stood and gazed and gazed at the building, noted the date of its erection, given in accordance with Jewish chronology, its name, "House of Jacob"—"O house of Jacob, come ye, and let us walk in the light of the Lord" (Isaiah ii 5), and the strongly marked Hebrew characteristics of the faces of the attendants at the services. Once I caught a glimpse of a man robed in a talith, or praying shawl. And as I looked, God's Word, found in the chapter we are studying to-night, uttered

through human lips thousands of years ago, would chant itself in sad, solemn strains in the very depths of my spirit —

"Because thou wouldest not obey . . . ye shall be plucked from off the land whither thou goest to possess it . . . The Lord shall scatter thee among all people from the one end of the earth even unto the other. And among these nations thou shalt find no case, neither shall thy foot have rest but the Lord shall give thee a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee and thou shalt fear day and night, and shalt have none assurance of thy life"

**A**ND the reason I loved to gaze at the synagogue, and the poor exiles from the Promised Land who worshipped there, was that I learned from their condition, scattered among strangers who despised them, the exactitude with which God fulfils His Word, whether of blessing or doom. He permits us to see with our eyes, and hear with our ears, the literal fulfilment of many portions of this 28th chapter of Deuteronomy, and history records the fulfilment, with the most marvellous accuracy, of many other portions. Take for instance verse 32 "Thy sons and daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long and there shall be no might in thy

*A life of holiness is essential to a life of physical wholeness, and both are ours through faith in the Lamb of God. . . . While I am far from depreciating the efforts that are being made to stamp out sickness by scientific research, I say, on the authority of God's Word, that such efforts can only be attended with a very limited measure of success, for so long as sin exists, it will, when it is finished, bring forth death, and disease is death begun.*

hand" (Deut. xxviii 32)

In Portugal and Spain there were actually laws in force at one time that enabled anybody who was so minded to seize Jewish children and bring them up Catholics, which was esteemed a very meritorious action and one not infrequently performed by believers in Roman Catholicism. In such cases the Jewish parents were without recourse, had "no might" in their hands, as the Bible foretold. Look also at verses 49 and 50 —

"The Lord shall bring a nation against thee from afar . . . as swift as the eagle flieth; a nation whose tongue thou shalt not understand, a nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young"

Apparently the Roman standard which bore the



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eagle is referred to here, no two languages could be more unlike than the Hebrew and Latin, and the typical Roman countenance is cruel and stern. Indeed "Roman-nosed" has been almost synonymous with disagreeable. Note verse 52.

"He shall besiege thee in all thy gates." "He," first Nebuchadnezzar, and later Titus, "and the Lord shall scatter thee among all people, from the one end of the earth even to the other" (v. 64). This has been literally fulfilled.

**A** CONVERTED Hebrew, the Rev. Mr. Schor, recently travelled extensively, shewing the present condition of the Hebrew race by means of exhibits which I carefully examined, finding among them photographs of Jews taken in all parts of the world. Chinese Jews, wearing robes and queues, African Jews, many of whom were almost, if not quite, black in colour, Russian Jews, Polish Jews, English Jews, etc., etc., all partaking more or less of the characteristics peculiar to the countries where they resided.

If you ever have any doubts as to whether God always means *exactly* what He says, read with me verse 68.

"And the Lord shall bring thee into Egypt again with ships. . . and there shall ye be sold unto your enemies for bondmen and bondwomen, and no man shall buy you."

This actually happened after the taking of Jerusalem by Titus, after the Jews had filled the measure of their rebellion against God by crucifying His Son, their Messiah, and our blessed Saviour, for their young men were shipped to the Roman works in Egypt and there sold as slaves, for so despicable were the Jews deemed at this time that Romans were actually ashamed to have them working for them as slaves, which was doubtless one reason for their transportation to Egypt.

I wonder how many of us feel that these instances are sufficiently numerous to convince us that God means just what He says in this 28th chapter of Deuteronomy. How many think so? Well, then we may feel sure that every other promise we find here, whether of blessing or of cursing, will be as exactly fulfilled as the ones which we have examined, so we shall consider more especially the ones relating to sickness and deliverance therefrom.

**T**HE children of Israel whom we have followed in their exodus from Egyptian bondage, Red Sea crossing, and wilderness wanderings, have now entered the Promised Land, where they are immediately confronted with two alternatives, viz. the *blessing*, following obedience to God's commandments, which embraced every part of their beings and possessions,—spirit, soul, body, children (fruit of their bodies), cattle, crops, and possessions,—guaranteeing them immunity from all disease. "Blessed shalt thou be in the

city, and blessed shalt thou be in the field." Blessed everywhere whether they go out or come in, "in all that thou settest thy hand unto the Lord shall command the blessing upon thee. The Lord shall establish thee. . . and all the people of the earth shall be afraid of thee. The Lord shall make thee plenteous in goods. . . in the fruit of thy body. . . and in the fruit of thy cattle, and in the fruit of thy ground. The Lord shall open unto thee his good treasure, . . . the Lord shall make thee the head and not the tail." And the *curse* consequent upon failure to obey, which included every form of sickness and disease which can attack humanity. In other words, disobedience to God's law *puts* men under the curse, which includes every form of disease. God is the Lord who changeth not. A life of holiness is essential to a life of physical wholeness, and both are ours through faith in the Lamb of God, who was made a curse for us, and can be obtained in no other way. While I am far from depreciating the efforts that are being made to stamp out sickness by scientific research, I say, on the authority of God's Word, that such efforts can only be attended with a very limited measure of success, for so long as sin exists, it will, when it is finished, bring forth death, and disease is death begun. The latest statistics shew a greater mortality from cancer than ever before in the history of the human race, in spite of all the work that has been done in millionaire-endowed laboratories.

**P**ERHAPS no more determined effort has ever been made by leaders among men than that which has been directed against the White plague, tuberculosis. I myself knew personally a most able man who spent eighteen years of his life in research work on this one disease alone. The results of his labours were contained in locked books, the contents of which were written in cipher. But in spite of his labours, and others of the same kind, for of course he was only one of an army of scientific explorers and investigators, tuberculosis still claims its annual quota of victims. And even if it could be completely stamped out, so long as sin still remains, it would inevitably be followed by sickness of some sort or other, for, as has already been said, "sin, when it is finished, bringeth forth death," and disease is death begun.

So to be delivered from disease we must come to the One who settled the sin-and-sickness question for us on the cross of Calvary by being made a curse for us, and looking to the Lamb of God, sing with grateful hearts —

Not under the curse, not under the curse,  
Jesus has set me free,  
For sickness, I've health, for poverty, wealth,  
Since Jesus has ransomed me.

At one time I wondered that God saw fit to *specify* so many diseases in this chapter, as part of the penalty



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for breaking His holy law, when it plainly states that all sickness—"every sickness and every plague, which is not written in the book of this law" is included in the curse, but the Holy Ghost vouchsafed great light to me on this point when dealing with persons afflicted with some of the diseases so specified. Take tuberculosis of the lungs, for instance, commonly called consumption. I thank God that I have personal knowledge of many marvellous healings of this disease, which is so hopeless. I use the word advisedly, for while modern methods have undoubtedly done a great deal towards arresting its course in the earlier stages, there is still practically no prospect of recovery for advanced cases, excepting by faith in the work accomplished for soul and body on Calvary, and I know no better way of dealing with them than giving them the Word of God in the 28th chapter of Deuteronomy, in connection with some New Testament Scriptures, more particularly the 13th verse of the 3rd chapter of Galatians. "Christ hath redeemed us from the curse of the law."

"THERE'S no hope for me doctor; I have consumption; three physicians have pronounced it tuberculosis of the lungs. I have been X-rayed and all the rest. They say it is quite advanced and the utmost I can expect is that my life may be prolonged somewhat, if I am very faithful in following the instructions they have given me and in taking their remedies."

To which my answer is, "Do you believe that the Bible is the Word of God, and absolutely true in every particular?"

"Oh, yes, I know it is."

"Well, then, the Word of God explicitly states that Christ Jesus healed you of consumption, mentioning the name of the very disease from which the doctors tell you you are dying at this moment."

"Oh, where is it?" I have never seen it in the Bible."

And then turning to this 28th chapter of Deuteronomy, I point out that consumption is part of the curse of the broken law, from which curse the 13th verse of the 3rd chapter of Galatians tells us that Christ has redeemed us by being made a curse for us, or in our stead.

"Now repeat with me, 'Christ hath redeemed me from the curse of the law, of which curse consumption is a part, so Christ hath redeemed me from consumption.'" And the seeker obeys, and over and over again, with the Bible open before us at the 22nd verse of the 28th chapter of Deuteronomy, and the 13th verse of the 3rd chapter of Galatians, we say together, "Christ hath redeemed me from consumption." And faith cometh by hearing the Word of God, and the mountain is cast into the sea.

How thankful I am that God, in His mercy and wisdom, saw fit to include consumption, the great

White plague, among the diseases specially mentioned in this category in the 28th chapter of Deuteronomy!

LET me relate in brief the history of a case that was healed by the Word of God in my sister's ministry in our own home in Calgary, Alberta, Canada. I may say that later the sister received the Baptism of the Holy Ghost, and has been a true witness for Jesus on all lines ever since her deliverance some five years ago.

She is a trained nurse, and upon being pronounced tuberculous and made to live in a separate bungalow from the rest of the family, and eat oft marked dishes, became very interested in the things of God—she had been saved some years before—and came to our house in the hope of getting nearer to Jesus in her spiritual life. She had no hope of being cured of the disease from which she was suffering, and wanted to be all ready for the home call.

My sister was alone in the house when she called and after a little conversation, which served to reveal the needs of the seeker, the Bible, in which the sick one implicitly believed, was searched, especially regarding healing, the 28th chapter of Deuteronomy, and other scriptures being brought to her notice, with the result that she saw full salvation for her whole being, including her body, perfectly secured when Jesus was made a curse for her on Calvary, and was immediately healed.

Some time afterwards she was staying at the home of a prominent doctor who had a great esteem for her. He had not known her prior to her healing. One day, just for fun, my sister called him up and asked him if he saw any signs of tuberculosis of the lungs about the nurse he had in his family.

"Certainly not," he replied rather testily, and then he was told the wonderful story.

We are in constant touch with this nurse, hear from her at regular intervals, and know her life ever since her healing. It has been one of continual effort and sacrifice for others, a "poured out life," and there is never a hint or any recurrence of the dread disease from which she suffered when first we met her.

IT is noteworthy that among the diseases enumerated as part of the curse of the broken law, are found some of the most malignant and virulent from which humanity suffers. "Botch," for instance, is said to mean leprosy (we will go more fully into that when we consider Bible diseases), fever, fevers are among the most dreadful scourges, especially in hot countries, and even in our own land some of them, such as typhus, typhoid, scarlet fever, smallpox, and other eruptive fevers, have a high mortality rate, blindness is one of the most awful afflictions from which any one can suffer, being only surpassed by "madness," while the "scab," an incurable form of "itch," evidently refers to some of those awful and intractable



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forms of skin disease with which we sometimes come in contact

How delightful to be able to say, on the authority of God's Word, "Christ has redeemed you from fever, whether it be typhus, typhoid, scarlet fever, or small-pox, I can give you chapter and verse for it." Or "Christ has redeemed you from blindness; for Deuteronomy xxviii. 28 says it is included in the curse of the broken law, and Galatians iii 13 says that Christ redeemed you from the whole curse." "Christ has redeemed you from that hopeless skin disease. The Bible says so."

**I** REMEMBER going out to a rather remote settlement with an evangelistic party comprising several workers, only one of whom was a brother. The sisters were given a little house to live in, but the poor brother was taken to sleep with the game guardian, who had a terrible skin disease from which he was seeking healing.

He told us next day how sorely tempted he had been to refuse to sleep with the man, but how could he allow himself to be afraid of contracting a disease which he was telling the other fellow was part of the curse from which Christ had redeemed him? The devil said:

"If you have to get into bed with him, keep all your clothes on, and you may escape contagion, though even then you will be taking terrible risks"

At first he was going to accept this suggestion, but the Holy Spirit lifted up a standard and said:

"Can't you trust Jesus?"

And with that he said, "Yes; I can and do trust Him" And peeling off his clothes, he jumped into bed and slept as peacefully as an infant on its mother's breast. And the brother with the skin disease was perfectly healed. He always called his trouble "itch," though it wasn't itch at all, but something far more

serious. I suppose it *itched*, it looked as though it would, and that was the reason he gave it the un-poetical name.

**AND** it seemed as though we would never hear the last of his healing. Sometime a little later we were holding meetings in a fine Methodist Church, where the large congregation contained many well-to-do and refined persons.

In opening the service one evening I called for testimonies—of course I meant nice, polite testimonies—when who should jump up but Johnnie Hourie, the game guardian. I didn't even know he was there, as it was far from his home, and he simply convulsed the audience by the following testimony.

"Well, praise the Lord! He healed me of the itch!"

You should have heard them laugh! And you couldn't doubt his testimony. He made it very plain that he had suffered tortures, of which God had completely relieved him, in consequence of which he was bubbling over with gratitude.

And how glorious to be able to tell each and every sick one, no matter what the disease from which they are suffering, that Christ has redeemed them from it, even if it is not specified by name in this wonderful 28th chapter of Deuteronomy, for we are told in the 60th and 61st verses that all diseases, without a single exception, are included in the curse.

Let us sing with heart and voice, day and night —

I'm not under the curse, I'm not under the curse,  
For Jesus has set me free,  
For sickness I've health, for poverty, wealth,  
Since Jesus has ransomed me

† The above is one of twelve most interesting and edifying chapters in "Healing from Heaven," by Dr. Lillian B. Yeomans, just off the press of the Gospel Publishing House. Obtainable from the Elim Publishing Office, the price is 2s per copy (139 pages), by post 2s 2d

## Items of Interest

Much prayer is requested for the many campaigns announced on page ii of the cover of this issue.

□ □ □

On Sunday, December 12th, another baptismal service was held in the Elim Hall, Plymouth, when eleven candidates were baptised by Pastor P. Le Tissier.

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A baptismal service is to be held at the Elim Tabernacle, Central Park Road, East Ham, on Saturday, January 22nd at 7.30 p.m.

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Pastor and Mrs. Charles Kingston have crossed the border from Canada, and are now conducting their first campaign in the United States of America, at Anacortes, Washington

On Wednesday, December 22nd, two of the local Elim Crusaders, Mr. H. Rounding and Miss Noah Nixon, were united in marriage in the Elim Hall, Mason Street, Hull. The ceremony was conducted by Pastor E. C. Boulton.

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A list of Elim services held every week in London may be obtained by writing to the Secretary, Elim, Park Crescent, Clapham, London, S.W.4, enclosing one halfpenny stamped addressed envelope.

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We have in stock a limited number of volumes of the *Elim Evangel* for last year, bound in strong dark green, cloth boards. They are being sold, as long as they last, at 5s post free

# Pastor George Jeffreys at Ilford

By WALTER H PETERSEN.

**A**BOUT twelve months ago this important part of London-over-the-Border, a town of many churches and sects was shaken to its foundations by a first visit from our beloved Pastor. He proclaimed in no uncertain manner that Jesus Christ was the same to-day as in the days of old; that He was our Saviour and Healer, that He baptised His saints with the Holy Ghost, that He was our soon-coming King. People who had never heard such teaching in their churches, and others who were then without knowledge of our Lord, flocked to hear the wonderful truths as they were revealed. It was a time of great blessing, and great was the harvest of souls.

The saints at Ilford had hitherto worshipped at Barking and at East Ham, but owing to the results of Pastor George Jeffreys' visit, they desired to worship in a Tabernacle in their own town. This was made possible, early last summer, through the good office of a dear child of God, when a new Tabernacle was built and, after a successful tent campaign in the town by Pastor and Mrs. Stoneham, opened to the Glory of God and to carry on the great and glorious campaign of the Foursquare Gospel.

It was fully expected that Pastor George Jeffreys would pay a return visit to Ilford in November last, but the great campaign at Carlisle caused a postponement. The Ilford saints were naturally a little disappointed, but when the reason was explained they shouted "Praise the Lord," and would have content to wait longer still under such circum-

stances. On December 8th, our hopes were realised and our prayers were answered. The meetings were held in the Elim Tabernacle each week-day, but on

the two Sundays the large Empire Kinema was hired.

At the meetings held in the Tabernacle, the Pastor dealt principally with the difficulties of God's people in their study of the Bible, and as he unfolded the innermost mysteries of the Word, our hearts burned within us. Truly we had a feast of good things, and went away after each meeting strengthened and grounded deeper in the great truths for which we stand.

The meetings in the Kinema on the two Sundays were divided into two parts, the afternoon meetings being Divine Healing services, whilst the evening services were devoted to preaching to the unsaved, and the enunciation of the Foursquare Gospel.

The Divine Healing services were remarkable for the many and varied testimonies to Christ the Healer. Large numbers of brothers and sisters—who had been prayed for by Pastor George Jeffreys during the past two years since he commenced his great campaign in the East of London—testified to the healing received from the Master, healings which have stood the test of time, and not the

"flash in the pan" so many people would have us believe. Hallelujah to His wonderful Name!

On Sunday evenings the great Kinema was packed to the doors. Scores were standing against the vestibule. Hundreds were turned away. The whole building on each occasion seemed to be charged with the presence of the Master as the vast congregation lifted their voices and praised His Holy Name in song and shouts of Hallelujah.

As our dear Pastor spoke, not a sound was heard but his voice. Row after row of anxious upturned faces were focussed upon the speaker, and keen ears were listening to the wonderful story, which has



THE EMPIRE KINEMA IN WHICH THE SUNDAY SERVICES WERE HELD

brought so many of us out of darkness into His most marvellous light—the story of our dear Lord's death on Calvary for our sins and His wonderful salvation, free to all

As the Pastor closes his address we feel the mighty throbbing of the Holy Spirit within us, and without delay we hear the Pastor's call to the unsaved to accept Christ as their Saviour—clarion call to spend

Eternity with Him, without money and without price. Numbers of hands go up all over the building, whilst the saints glorify God by their fervent ejaculations of Praise to His Holy Name

Well over 100 souls were added to the Kingdom during the eleven days our beloved Pastor was with us. It was a time of sweet fellowship to the assembly, and a great blessing to our town

## Refreshing Times at the Irish Conventions

Belfast, Ballymena and Lurgan

PLANS were laid and minds were made up as to how the Christmas festive season should be spent. Some chose the dance, the card party, the theatre and the fancy dress ball. In hundreds of Foursquare Gospel homes minds were made up and plans were laid to attend the Elm Conventions, for there was to be one in each of the principal centres—Belfast, Lurgan and Ballymena. Everybody was expecting a wave of blessing that would lift them nearer to the Lord Jesus.

The opening meeting arrived in the new Elm Tabernacle which is situated in one of the most beautiful districts in Belfast, facing the Ormeau Park—one of the beauty spots of this charming city. From the first we realised the presence of the Lord, and we knew He was going to fulfil His promise to us when He said "There shall be showers of blessing." Down came the showers on song, prayer, and the ministry of the Word. The dear Lord graciously sent to us Pastors Gomer Jones and W. F. P. Burton, Pastor and Mrs. H. Stoncham, and our beloved Pastor George Jeffreys, who opened up the Word in such a way that many went from the Con-

ventions edified and built up in the faith which was once delivered to the saints, singing with heart and lip—

How can I help but love Him  
When He loved me so

The missionary meeting was gripping, as our brother, fresh from the field, spoke on the work with its difficulties and its blessing. We were moving among those whose skins were dark, but whose hearts were as white as snow, having been cleansed in the precious blood, and we were thrilled with fresh missionary zeal to see dark Congo moved from centre to circumference.

The baptismal service caused much praise, for among the large numbers of candidates were many from the Free State, where the Lord is working in power.

The Conventions were well attended. The Belfast Tabernacle, Lurgan Town Hall, and the large Protestant Hall, Ballymena, were filled with eager listeners, and as the Word went forth, the signs did follow. Souls were saved, bodies were healed, and saints were filled with the Holy Spirit.

## The Flood and the Ark

The following is quoted from a Lecture by Major S. H. Hambling, M.I.N.A., on the History of Naval Architecture, as reported in "Naval and Military Record" —

"The earliest Biblical reference to a ship was in Genesis, where Noah was commanded to build an ark, which, assuming the cubit to be 18 inches, was 450 feet long, 75 feet broad, and 45 feet in depth, dimensions greater than those of any vessel built until the "Great Eastern" in 1858.

"The proportions of the ark were considered to-day as being the perfection of naval architecture, and were ideal for an economic cargo vessel. It was very remarkable that its proportions were not copied until a Dutch builder built some ships in 1609, called "Noachiam," which, although they were ridiculed by seafaring men, were found to sail faster than other vessels and to hold a third more cargo."

## 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 cix 18

February	1st, Tuesday	St. Luke	1-17
"	2nd, Wednesday	"	1 18-33
"	3rd, Thursday	"	1 46-64
"	4th, Friday	"	1 65-80
"	5th, Saturday	"	11 1-17
"	6th, Sunday	"	11 18-35
"	7th, Monday	"	11 36-52
"	8th, Tuesday	"	111 1-14
"	9th, Wednesday	"	111 15-23
"	10th, Thursday	"	1v 1-15
"	11th, Friday	"	1v 16-32
"	12th, Saturday	"	1v 33-44
"	13th, Sunday	"	v 1-16
"	14th, Monday	"	v 17-26
"	15th, Tuesday	"	v 27-39

# Elim Foursquare Gospel Churches

## GENERAL REPORTS

**Grimsby.** Much blessing is attending the special services conducted by Miss Thornley at Grimsby, and the mission is being continued for another week

**Watford.** Prayer is asked for an Evangelistic Mission to be commenced on Sunday, January 23rd, in the hall (late Y.W.C.A.) in St Alban's Road Watford Services will be held on Sundays at 6 30 p.m and each week-night at 7 30 p.m The services during the past two months have been held in the Jubilee Hall, St. Alban's Road

**Hull.** A very blessed ten days' campaign, conducted by Pastor William Jeffreys, has recently been held at Hull, during which several souls made the great decision, coming out boldly on the Lord's side Others testified of the wonderful way in which God had healed their bodies through the virtue of Calvary's open fountain God gave His servant great liberty in the proclamation of the Full Gospel, and many were the sharp-pointed arrows of truth which winged their way home to the hearts of those who listened In his own original and inimitable way the preacher unfolded the glory of that Gospel which still remains "the power of God unto salvation" to those who believe We wonder how any unconverted person could withstand such urgent appeal or escape such powerful persuasion

**Plymouth** A correspondent writes—"Services which will live long in our memories, were conducted here during December Led by the Lord to visit Plymouth for the healing of his body, a dear child of God came up from Cornwall on the Saturday bringing his son, a school-boy, with him Not knowing where to find the Hall they wandered about the town for several hours, and eventually found our Open Air gathering Permission was asked for the lad to speak, and as the Gospel message went forth in the power of the Holy Ghost, we felt he was indeed a Heaven-sent messenger It was not an easily forgotten sight to see the crowd increasing—marvelling at the childish voice but eagerly drinking in the Words of Life A week's mission followed, and we rejoice that over thirty have accepted Christ as their Saviour The Lord's own people are going forth with a fresh zeal, a new determination to serve Him more faithfully in the fields white unto harvest Praise God for such a Spirit-filled messenger; we pray that he may be used continually to the salvation of many souls"

**Pontypridd Convention.** The Christmas Convention will never be forgotten, it was a real time of refreshing from God, the very glory of the Lord

resting on the services throughout The word was delivered in power by the Lord's servants, Messrs D J Jones, W Bell and Williams The singing of Evangelist W Bell, was greatly blessed of the Lord The testimony of those present was that they had never before enjoyed such a Christmas Also we had the privilege twice of listening to a young man of 16 declaring the Word of God The Lord sealed the Convention in the salvation of souls, the healing of the sick, and the building up of the saints The Foursquare Gospel is beginning to take hold of the people and we are looking forward to great times To Him alone be all the glory forever'



PONTYPRIDD ELIM SUNDAY SCHOOL CLASS  
Teacher Mr R Douglas (seated in centre)

The above group is one of several classes in a flourishing Sunday School at Pontypridd Elim Church under the superintendence of Mr Prince, seated on right of Mr Douglas, Mr Evans secretary, is seated on his left Great work has been done in the above church by the Lord, in the salvation of many souls and the edification of the saints in the faith, through the faithful ministry of Pastor W Roderick and his co-workers

**London Christmas Convention--East Ham.** A correspondent writes—"Pastor R Tweed who was supported by his good wife, must have felt like David, when the companies and armies came to him at Ziklag and Hebron, "For there was joy in Israel" From the commencement of these meetings the praise of God's people was never greater at our Tabernacle Pastor R Tweed convened the gatherings Pastor R Lewis (Ashbourne) with fire and love for God opened in the afternoon with an earnest appeal for souls Pastor E B Pinch (Coulson) has left with us a deeply studied message, long to be remembered. Pastor LeTissier (Plymouth) with no less fervour urged the necessity of power for service Our dear boy preacher, Frank Allen, won to himself the bless-



# THE ELIM EVANGEL

ing and benediction of all, as under the power of the Holy Spirit he enunciated the truths of the Gospel with thrilling zeal and youthful passion. Others assisted, and the whole time was spent in harmony with the Divine"—J.D.J.

**Dowlais Convention.** We have received the following report—"We rejoice at being able to pen a few lines to bear testimony to God's wonderful presence in our midst during our Christmas Convention. From the first service it was clearly revealed to the saints that the dear Lord had sent his messenger, Pastor W. Hull, of Aberkenfig, full of the Spirit into our midst. In the opening meeting the Pastor proved our calling and position in heavenly places in Christ Jesus, which not only caused our hearts to burn, but created such a thirst

that we were longing to see the dawn of Christmas morning, when the Pastor chose his discourse from Matthew and Luke's Gospel respectively, the theme being the wise men and the shepherds. Another message that took two meetings to complete was chosen from Psalm xlv. 1 "My heart is inditing a good matter . . . my tongue is the pen of a ready writer." Really we were mightily blessed throughout the convention, the theme being the inheritance of the saints and the kingdom, and for all the Lord has done for us, we never will cease to praise Him! We were also glad to receive the message of Christian love and greetings from the saints at Belfast Convention, with whom we are members of the same body, which is the Church, and join in one accord with them in looking for the blessed appearing of our Lord and Saviour Jesus Christ.

## What is Grace?

**I** REMEMBER a person once saying that he did not like the word Grace; and that he thought the word love meant the same and was much better. This is a mistake; grace goes a great deal further than love. Man loves that which in some way he thinks worthy of love, and he thinks God is the same as himself, and therefore, says he, "I must turn to God some day and try to be worthy of His love; and then He will love me."

Now the Grace of God is the very opposite of this human thought. I do not know anything like it in the whole world. "What is Grace?" said I, the other day. 'Mercy,' was the reply. Well, it is true the *Love of God* and the *Mercy of God* are both very, very wonderful. "God who is rich in MERCY for His great love wherewith He loved us, even when we were dead in sins"; and both the mercy and love of God are thus in grace, that is in pure unmerited favour. Yet this grace of God goes further, yea, far beyond the reach of all human thought.

Let us suppose a criminal, guilty of such crimes as to make him an object of the deepest abhorrence, standing condemned before the judge. Mercy would be a great thing shewn to such an one; but if it were possible in the heart of a human judge to love such an one, so utterly worthless and undeserving, that would indeed be a wonder, but what would be thought if the judge *so loved* the poor guilty one, as to put himself really in the place of the prisoner, bear the full penalty of all his crimes, and then take him into his own house, make him partner with himself, and say, "As long as I live, all that I have is yours." Oh! tell me where amongst the cold-hearted sons of men, where was ever grace shewn like this? No! No! The glory of this grace belongeth alone to my God. How shall I tell of His wondrous grace!

My reader, you may have heard of it by the hearing of the ear, but has this grace ever reached your heart by the power of the Spirit of God? That God should thus love and pity, and shew mercy to the guilty, yes, the ungodly! the guilty! the lost! as to send His own dear Son in sweetest grace, to take the very place of the lost and the guilty, in purest grace to bear all their sins in His own body on the tree! Look at the cross—God in grace meeting man's utmost need. Ah! Do you in your very heart believe it? Then you may cast yourself before such a God, confessing all your sins, your wretchedness, your misery, spread it all before Him. Do not try to make yourself a bit better than you are before Him. He will pardon the confessing sinner. Jesus died for the purpose that God might be just, not only in pardoning, but in justifying every sinner that believeth.

But that is not all, God in pure grace takes the utterly unworthy sinner, pardoned and justified, into perfect partnership or oneness with Himself in the ever blessed Lord Jesus. In this grace He met the murderer Saul, from that moment, Paul became the partner or joint-heir of Christ. What a change! From that day he could say, "Not I, but Christ liveth in me." Right well did he know that nothing could ever separate him from such love as this. Yes, and God by these few words, can, in the wonders of His grace, meet a murderer, a drunkard, a harlot, or worse than all, a deceived Pharisee. And from this moment, the days of your partnership with Satan may be ended. Oh, God, grant it. May this be thy happy portion—pardoned, justified, for ever one with Christ. This was grace, not only to take the sinner's place, but to give the guilty worm an everlasting place with Himself in resurrection glory. This salvation is wholly of God—Sel.