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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.

Vol. VIII.

MAY 2, 1927

No. 9

Over 2,000 Converted in Two Weeks

At Pastor George Jeffreys' Revival Campaign at Leeds

By PASTOR T. H. JEWITT.

THE greatest feat of modern Evangelism was the overwhelming success of a fourteen days' mission conducted by Pastor George Jeffreys and party when two thousand two hundred and ninety professed conversion and hundreds were healed of all kinds of diseases.

Why such a glorious triumph of the gospel over sin and sickness in a few days? Not because it was an easy field of labour. It had been too often described by local Christian workers as being "a hard place." The lament of those most interested was "the time is too short to do anything," and for opposition, there was much from the class that most opposed our Lord in the days of His flesh. The why and the wherefore of this phenomenal victory is that God answered prayer. The prayers of local saints that had been expressed in groans and tears for many a year, and the prayers of thousands of God's people throughout the land.

Pastor George Jeffreys preached the Word of God with great power, every address had a message for saint and sinner. Thousands praise God for his able and faithful ministry of the Foursquare Gospel.

The following press reports will suffice to shew the interest the campaign created—

INVALID GIRL'S CURE WHILE ATTENDING MEETING. Declares She was Free of Pain after being Anointed at Leeds by Evangelist Pastor.

Thousands of people have been flocking to the Revival services at present being conducted in Leeds by Pastor George Jeffreys, the Evangelist, and a number of invalids already claim to have derived great comfort and physical benefit from the meetings—a feature of which is the healing prayer offered up by the Pastor for those of his congregation who come forward for assistance.

At one recent meeting held in the Coliseum, it is estimated that between two and three thousand persons were present, a large number having to be turned away after the service commenced.

Pastor Jeffreys came to the city from Glasgow where, after a nine weeks' mission, he succeeded in making 1,500 conversions. His reputation went before him, and the first of his meetings was packed. It was marked by scenes of deep emotion, and after Pastor Jeffreys had read a lesson from the Bible, and led in the hearty singing of a number of well-known hymns, the ceremony of the anointing of the sick with oil, and the uttering of prayers on their behalf was gone through.

Perhaps the most amazing cure yet claimed in Leeds is that of Miss Gertrude Sigworth, of Grasmere Street, Armley, who was an invalid for about ten years and who attended the first meeting of the campaign.

In an interview with a "Thomson's Weekly News" representative, Miss Sigworth told of her experience.

"I have suffered from an internal complaint for over ten years," she said, "and I began to feel that I should never be well again. Two years ago, I underwent an operation for appendicitis, for that was thought to be my trouble at the time. The operation, however, was not successful, and the surgeons found that they could do nothing for me. Ever since then, I have suffered a great deal of pain, and sometimes I have not been able to get a wink of sleep at nights. For a long time I have only been able to go to my work at irregular intervals.

SUDDEN DISAPPEARANCE OF PAIN

"Just before Pastor Jeffreys' visit I had been off ill for seven weeks, and when I saw that he was to visit Leeds, I determined to try to go to one of his meetings. Although suffering great pain, I managed to get up and attend his first meeting. All through the early part of the service I felt the pain constantly on my side, but there was something in the atmosphere of the meeting that affected me deeply.

"Immediately the Pastor's hand touched my head, I felt a most peculiar sensation. It seemed that a flow of hot blood went from my head right through my body to my feet, and at the same time I realised that the pain which had been with me constantly for years had gone. I was amazed and delighted, and my only fear was that the cure might not be permanent. But that is almost a week ago, and since then I have not suffered in the slightest degree."

A man, who was present at one of the meetings, told our representative that the atmosphere of the meeting during the healing service was tense and highly emotional, and that he was deeply moved by the preaching of Pastor Jeffreys who, he said, was a most able orator and one who had a logical and forcible argument to back up his statements—*Thomson's Weekly News*, April 9th, 1927.

PASTOR GEORGE JEFFREYS IN LEEDS.

MANY SUFFERERS SEEK HELP

Scenes of religious fervour continue to mark Pastor George Jeffreys' evangelistic and healing campaign in Leeds.

At one of his gatherings in Salem Hall during the weekend he said that Divine healing was claiming the attention of Christians all over the world. Some confused it with Faith-healing, but there was a great difference between the two. "Other cults and creeds may believe in Faith-healing but we believe in Divine healing, because we know that Jesus Christ heals to-day as He did in the days of old."

Pastor Jeffreys makes it clear that before sufferers can be healed they must approach the Almighty in the right attitude. "Salvation of the soul first of all healing afterwards," is one of his mottoes. Not all who come to be anointed are



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healed, he says, any more than all the people preached to are saved

Scenes similar to those at Salem Hall during the week-end took place last night at the Coliseum, which was filled by a gathering of between 2,000 and 3,000 people—*Yorkshire Post*, April 4th, 1927

"BLIND MADE TO SEE."

DRAMATIC SCENES AT A MISSION

Apparent Cures.

The afternoon meeting of Pastor Jeffreys' Revival and Healing Campaign, held in Salem Hall, resulted in several apparently extraordinary cures

During the laying-on of hands a middle-aged woman who was kneeling stood up and cried "I can see, I can read" Then in a low impassioned voice, trembling with awe, she

The Pastor, his pale ascetic face transfigured with joy, asked him if he could jump In reply the man leapt into the air It was said he had been unable to move his arms for sixteen years

CHILD HEALED

Another "miracle" was the healing of a little boy of about seven years of age, who suffered from infantile paralysis

Early in the meeting, I was told, he dragged his legs down the aisle and returned walking sturdily and straight

Hymns were sung with fervour, and the scene throughout was punctuated by deep-throated hallelujahs from different parts of the hall At the close of the meeting those who had benefited shook hands with each other and the officials in a passion of gratitude

One unshaven old man in the clothes of a tramp walked out murmuring, "Aye, but it's the real thing," and a fashion-



Back section of the Leeds Coliseum, showing the two galleries. Over 3,000 people listened attentively to the Foursquare Gospel at Pastor George Jeffreys' Revival Campaign. Hundreds were turned away. In two weeks over 2,000 professed conversion, and remarkable cases of healing took place (Inset: Pastor George Jeffreys)

read aloud the words of the printed text hung above her head. Afterwards she told the Pastor that she had been almost totally blind for years, that she could not distinguish objects owing to a ball of fire in front of her eyes, but the moment his hands touched her the ball of fire was taken away

TENSE EXCITEMENT

As the healing went on the congregation grew tense with excitement. On the platform was an aged man with a long white beard, four schoolboys, and a number of women listening with rapt attention

Slowly the Pastor moved, anointing their foreheads with oil from a silver chalice and praying in their ears, while below, surrounding the rostrum, scores of people knelt or stood supported by crutches

Suddenly a man gave an exultant shout and lifted both arms above his head.

ably dressed girl replied in a far-away voice, "Yes, the real thing"—*Leeds Mercury*, April 6th, 1927

FAITH HEALING SCENES IN LEEDS.

A SERVICE AT SALEM

Things Happen

Here are a few of the things that happen. There was a sudden stir on the platform, and I saw the extraordinary sight of a tall, stout, elderly man, standing with his two arms stretched high above his head and then jumping into the air

Jump again, brother, said the pastor, and again and again he jumped, while we were told that for 16 years he had suffered agony from sciatica and had been suddenly relieved of all pain

Followed a girl for eleven years deaf and now in a moment hearing all that was said to her in the lowest of voices, an



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elderly woman suddenly taking off her glasses and delightedly exclaiming, "I can see better without them," while her son tells the Pastor that she has been almost blind for more years than he can tell

A little boy runs from the platform to the back of the church and back again "Are you alright, sonny?" asks the Pastor "Well, do it again" and he does it again, while the congregation shout "Hallelujah."

"There is a brother," the Pastor says, pointing to a lad walking strangely but briskly down the church, "who tells me he has had stiff knees and ankles How long since you were able to kneel, eh? Ten years? Well, kneel now" And he knelt—*Yorkshire Evening Post*, April 7th, 1927

MORE MIRACLES IN LEEDS.

"CURED" OF CURVATURE OF THE SPINE.

"Pins and Needles."

The case of Mrs. E. A. Fry, a Leeds woman, who has apparently been cured of curvature of the spine at the healing mission conducted by Pastor George Jeffreys, is probably the most remarkable instance of the "miraculous" reported during the mission's visit to the city.

A "Yorkshire Evening News" reporter visited Mrs Fry at her home 24 Lodge Avenue, Tong Road, to-day, and found an erect, happy woman, fervent in her thanks for the removal of an affliction which might have handicapped her for the rest of her life

Last August, after a visit to Scarborough, she began to suffer from acute rheumatism in the hip which so affected the spine that she was unable to stand upright

For months she had to remain in bed, and it was only within the last few weeks that she was well enough to be carried about in a bath-chair

EXTRAORDINARY SENSATION.

"Someone suggested that I should go down to the mission," she said "I did not like the idea at first because, frankly, I was very sceptical about it I went down on Tuesday afternoon and was so impressed that I decided to see the Pastor

"The next day I went before him with several other people and felt so convinced that I should be cured that I gave my stick to a friend I knew I should not require it again

"When the Pastor placed his hands on me I felt an extraordinary sensation like pins and needles It went right through me, and almost immediately the pains in my back and hips disappeared I found that I could walk and hold myself upright"

"HEALED OF DISEASED HEART"

Mrs Fry's friends are overjoyed at her remarkable recovery, and she is being overwhelmed with congratulations This morning, for the first time since last year, she did her own shopping and managed her household tasks without difficulty —*Yorkshire Evening News*, April 7th, 1927

The campaign, though short, will be remembered by multitudes who have been saved, healed and blessed The Pastor and his party made impressions that remain indelible. They left Leeds with the prayers of thousands upholding them for the still greater triumphs and victories in the Royal Albert Hall, London

Items of Interest

The next issue of the *Elim Evangel* will contain full reports of the Easter Conventions and of the Demonstration in the Royal Albert Hall

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We are glad to report that Southampton is already in the grip of a real Holy Ghost revival. Pastor George Jeffreys will be continuing his campaign until May 12th, and on 15th inst. the Brighton campaign commences

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The summer term of the *Elim Bible College* commences on May 2nd.

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Many have decided to spend their annual holiday this year at our Summer Bible School at Clapham Park, and have already booked their accommodation The dates are August 15th to 27th, and the special lecturer will be Mr. Thomas Myerscough of Preston. For further particulars write to the Superintendent, *Elim Woodlands*, Clarence Road, Clapham Park, London, S.W.4.

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Local Evangel Secretaries are asked in future to return all unsold copies of the *Elim Evangel* to our Publishing Office within three weeks of the date of issue, when their accounts will be credited with the returns.

We have received a number of enquiries with regard to the Royal Albert Hall meetings, as to why visitors were directed to the balcony before the ground floor was quite full The explanation is that many of the stalls (which have a strap across them) are private property, and about one hundred other seats were reserved for travellers by an excursion train which was late in arriving

□ □ □

Pastor and Mrs Charles Kingston have concluded a ten days' revival campaign at San Bernadino, with splendid results The church was packed. At the last service the power of God fell upon the congregation, and as the seekers flocked to the altar, several were struck by the power of God and fell prostrate.

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Commencing Saturday, May 7th, the grounds of *Elim Woodlands* will be open to visitors for the present every Saturday from 3 p.m. until 6 p.m., at which time a meeting for fellowship will be held in the house. Tea will be provided at 4 o'clock. The inclusive charge will be 1/- per person Tickets are obtainable from the Superintendent, or from Pastors or Evangelists in charge of any of our London assemblies



The Love of Christ and its Final Test

"For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery, but I speak concerning Christ and the Church."—Eph. v. 31, 32

THE quotation relates to the building of Eve (Gen ii 24). What is the "great mystery?"

Surely not a man leaving his father and mother and being joined to his wife. There is no mystery in that. The great mystery is that Christ should leave His Father and cleave to His wife, that He and she should become eternally one.

There is great comfort to my soul in the fact stated, that it is the man that cleaves to the woman, and not the woman to the man. It is not my feeble grip of Christ, my weak cleaving to Him, but it is His mighty cleaving in a deathless love to me that gives me assurance and joy, and leads me ever and anon to cry out, "O faithful, eternal Lover"

In order to more fully grasp its meaning and worth, we must go back to the garden scene in Genesis iii. There were Adam and his wife. Into the garden the tempter came. He did not go to the man. Why? I gather from I. Timothy ii. 14, that Adam could not be deceived—figure of the Coming One—but he went to the woman. She believed the lie, obeyed, sinned and died, spiritually.

EVE BY DECEPTION, ADAM BY AFFECTION.

Now comes the great test. What will Adam do? He, with God sees the wife of his adoption, the gift of his God, lying in misery, bondage and death, out of communion and fellowship with God and a yawning gulf separating them for ever

Being only a living soul, unlike the last Adam who was a life-giving spirit, he could not quicken her. Will he cleave to his Father or will he leave his Father and cleave to his wife? "For this cause shall a man leave." So he deliberately, undeceived, yet consumed by his love, left his God that he might cleave to his wife. She fell by deception. He fell by affection. His love for her was so great that he descended to her level and became partaker with her of her sin and death

What a picture we have here of the last Adam who, without the sin, left His Father that He might reach and cleave to His bride, not cleave to her sin and shame and thus become like her, but that He might impart to her His own life, and lift her to His own level and glory.

Our adorable Lord, in His consuming passion, stooped from heights no finite mind can scale, to depths no finite mind can fathom, but

HE "STOOPED TO CONQUER"

Look at this recorded stoop as traced in Phil ii., this leaving and cleaving of the Christ—and remember it was not only a stoop for time, but O match-

less Lover, it was for Eternity! Here we are in the "Holy of the Holies," in the very presence of the Shekinah, and we would seek for grace to tread reverently and softly.

"Who being in the form of God thought it not a thing to be held fast, equality with God, but emptied Himself and took the form of a slave" (Phil ii 6, 7, R V)

The word translated "form" means "actuality." Was He the very form of God? Then He took the very form of a slave. Here we have the first step in the descent of His long, weary and costly search for His Bride. It is tremendous to contemplate. From very God to very slavery—what an emptying! He who was coequal and coeternal with God, of His own voluntary will makes His choice, makes it for Eternity. Will He hold fast His equality with God? If He does He and she are separated for ever. Will His love stand the awful and eternal stoop? His was a love for which, if a man offered all he possessed, it would be utterly contemned. So, for her sake, He empties Himself and takes the lowest possible place, the place of a slave. What means it, O my soul?

It is love out-loving itself; yea, it is

Love that no tongue can teach,
Love that no heart can reach,
No love like His

THE INFINITE STOOP

My Saviour, adored and adorable, hast Thou stooped low enough? Surely Thou hast. No Thou hast not yet fathomed the terrible depths of her fall.

He was "made in the likeness of men." As I trace the humiliating steps of His ignominy, shame, woe and death, I would seek, by God's help, to guard His holy humanity from being misunderstood "Man's likeness." What does it mean? Does it mean just like me? A thousand times "No." The word likeness is used three times in the New Testament.

"Likeness of sinful flesh" (Rom. viii 3),

"Likeness of men" (Phil ii. 7, and, lastly,

"Likeness of His death" (Rom vi 5)

This last quotation gives me the true meaning of "likeness of men." Note, baptism is said by God to be the likeness of His death. Would anyone suggest that it was His death, or even approaching to a sameness of His death? Thus, as baptism cannot by any possible stretch of imagination be made to mean the same thing as His death, no more can His spotless, unstained and untainted humanity be made the same as mine. In Him there was the great mystery of



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Godliness. God manifested in flesh; not God and man, but God-man, Immanuel—"God with us," our great Saviour, but also, and at the same time "our great God" (Titus ii. 13, R.V.). He was the "seed of the woman." Here His humanity and mine part company. Again, He was immaculately conceived, called by God "that holy thing." As He lay in the manger God's testimony of the little Babe is, "He is Christ the Lord" (Luke ii. 11). "He knew no sin" (II. Cor. v. 21) "Did no sin" (I Peter ii. 22). "Had no sin" (I. John iii. 5) As holy on the Cross as He was in His life. As holy in His life as He was in the manger, and as holy in the manger as He was in the Godhead "That holy thing," the incomparable God-man, a humanity which knew no taint of sin, no seed of mortality, taintless and untaintable, sinless and impeccable. The One concerning whom God said, "I have laid hold on One who is mighty." Satan's Conqueror; the Stronger than the strong man; the Prince of Peace, and my Redeemer.

My Saviour adored, hast Thou not in the humiliating stoop of incarnation reached her yet? Can she not be linked with Thy perfect humanity and thus be lifted to Thy plane? No. She lies deeper still, further removed yet. No union nor oneness possible in incarnation.

And being found in "man's fashion," he was a real Man. Weary, hungry, sad, knowing through His life what poverty meant, suffering by His perfect sympathy; suffering for righteousness' sake, suffering as He came in contact with sin and its concomitant evils, the terrible suffering of anticipation, for He was the only Man born with the express object to die; and, last of all, suffering as a sin-bearer on the Cross. Surely in all points, sin apart, He was tempted like as we are (Heb. iv. 15). Note, "sin apart." He never knew the temptation of sin. He only knew the temptation to sin.

THE DEEPER DESCENT.

Being found in man's fashion did not reach her. He must descend lower still, if He is to get to her level. Therefore, as man, He emptied Himself and became obedient unto death, even death on a Cross. At last He reached her. He has got to where she lay. He has taken her guilt, curse and shame as His own. He carries it to Calvary, and there, instead of her, He pays the terrible price. She dies in Him. She is buried with Him, quickened with Him, raised with Him, and seated in Him at God's right hand. She died with Him to live with Him in glory (Col iii. 4).

As we trace the terrible descent of the Son of God, and knowing all we know, yet we must say:

None of the ransomed ever knew
How deep were those waters crossed,
Or how dark was the night which the Lord passed through
Ere He found His Church which was lost.

Thank God, His love was stronger than death; waters could not quench it; floods could not drown it, Calvary, dark Calvary, could not separate her from it.

But we have not yet seen that love finally tested. Let us still seek for grace to consider Him.

FINAL TEST OF CHRIST'S LOVE.

"Then cometh the end when He shall have delivered up the kingdom to God, . . . and when all things shall be subdued unto Him, then shall the Son also Himself be subject . . . that God may be all in all" (I. Cor. xv. 24-28). Here we have the eternal subjection of the Son. What does it mean? It is the final test of His love.

In order to understand it, let us read together the law of the Hebrew servant as we have it in Exodus xxi. There we find that the term of His service was seven years, perfect and complete service. He can then go free, yea, as free as his master. If he brought a wife in with him she can go out with him, but if his master gave him a wife, he must go out alone. Then comes the test of his love. If he says, "I love my master, my wife, my children, I will not go out free," then he is taken to the doorpost, his ear bored, and he serves for ever.

Our adorable Lord is the great Antitype, "My servant, whom I uphold, Mine Elect, in whom My soul delighted" (Isaiah xlii. 1). These words were applied to Christ when He came up out of the water of baptism in Matthew iii.

The time comes in His service when He has completely fulfilled the Father's will and completely finished His work. When the great purposes of servitude are accomplished, He can go free, back into God's form and God's equality. But His bride, what of her? He cannot take her back into God's form or God's equality. She cannot go free. He came in by Himself, His Master gave her to Him. Now comes the great test of all, the final and eternal test. Listen, O my soul, in breathless suspense, listen. Will His love, the love of Christ, stand the test. He speaks: "For her I became a man, a slave. For her I died a malefactor's death. For her I made atonement, her sins I bore, her life I quickened. I lifted her from the lowest depths of shame and hell itself to the highest heights of my acquired glory. My vast possessions and wealth inherited by Me as man glorified I held and valued for her sake alone, that I may lavish them upon her for ever.

She is life of My life, soul of My soul, joy of My joy, My glory, and My crown. For her I wore the crown of thorns, I endured the fierceness of Thy wrath. Because of her I carry with Me My death scars into everlasting rest, and count them amongst My most precious possessions. No, I love My Master, I love My wife, I will not go free. For her I became a man, a servant, for ever. I have her

in My own image, sinless and perfect, and throughout the eternal ages she shall be by My side."

She and I in that bright glory
One deep joy shall share,
Hers to be for ever with me,
Mine that she is there.

I think you can more sincerely enter into the meaning of the apostle when he cried, "The love of Christ

constraineth us" (II. Cor. v. 14) May it so constrain love, a life for a life, a heart for a heart! Then shall we truly sing:

Oh, Love that will not let me go,
I rest my weary soul in Thee
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be

—*The Pentecostal Evangel*

Movements of our Missionaries

Baptising Converts in the Belgian Congo

THE following is gathered from a letter of Mr. James Mullan's dated February 13th.—

Since last writing to you I have been privileged with a visit from Mr. and Mrs. Taylor and son Eustace. I was delighted to see them, and we had very blessed fellowship together, and oftentimes Mr. Taylor and I spoke of our beloved Elim work and of the various workers we know. We had much reason to praise God together for the wonderful blessings He is bestowing on the work in the Homeland. The Christians here and myself enjoyed much blessing in the various meetings which Mr. and Mrs.

Word home to the hearts of the people, for at the close of the meeting five persons came forward to accept Christ as their Saviour and be prayed with. What a blessed time of prayer we had with them, as we rejoiced with the angels in Heaven over sinners turning to God. But the end is not yet—in the afternoon two young men came all the way from a neighbouring village to enquire the way of salvation and with tears in their eyes they called on God to save them. The following day Mrs. Taylor spoke at our morning meeting with freedom and fluency in the language, the boys all listened eagerly, and her message was accompanied with much blessing. I was very sorry when they took their departure on Tuesday morning, and my little house seemed empty and I felt a bit lonely when they had gone.

On Wednesday last I held my first baptismal service, when I had the joy of baptising a number of candidates, some of whom were saved quite recently. We had a blessed time at the river, and as one young man came up out of the water, the old-time Pentecostal power of the Holy Ghost fell upon him, and he burst forth in praise and prayer to God. There are still a number of candidates awaiting baptism and I expect to have another baptismal service soon.

On Thursday last, at the request of a young Christian lad I cycled out to his village. It was much further out than I thought, but I praise God for His leading to go, for true to the lad's word I found the people eager for the Gospel and at the close of the meeting five young men expressed a desire to believe. On my way back to Kisango, night fell much more quickly than I anticipated, and also a heavy thunderstorm overtook me and I was forced to spend the night in a village about half-way. Fortunately we have a school in this village so I was able to sleep in it—and thus have my first experience of sleeping (or trying to) on the hard ground, instead of my comfortable bed. However I think God had a hand in this, for early next morning I held a meeting and at the close two backsliders and one young man seeking salvation got right with God. One of these backsliders had been forced to drink the concoction of the secret society—the "Bambudia"—thus constitu-



Mr James E Mullan with his cycle

Taylor addressed during their all-too-short stay. Sunday meetings especially were times of great blessing and revival, we had been much in prayer for these meetings, and our God, who answers prayer, did not disappoint us. We had what was to me a record attendance at the morning Gospel meeting, from the outset of the meeting the Lord's presence was manifest, the singing went with a real hearty swing and there was much earnestness in the prayers. Mr. Taylor preached and the people listened with attention. The Spirit of God evidently brought the

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ting him one of the members of this wicked and immoral cult. We thank God for the Gospel that breaks the chains of sin.

Mexico for the Master

WE cull the following from a letter dated March 8th, from Mr. and Mrs. George Thomas —

We are conscious of the Lord's blessing on the work and a desire among the believers to know more of the Word of God. Some of the young men are anxious that we start a Bible class that they may learn more and more of the Word, so we are arranging this.

The majority of the Mexicans are unable to read or write, in consequence their knowledge of the Word is very limited.

For centuries they have lived in complete ignorance of the Bible and were warned of the danger of reading it.

Although we are on the American side of the border the place where we have our church is typical of Mexico itself, and if it were not for the fact that we are in the States it would be easy to imagine ourselves on the other side of the border. The streets are unpaved and void of drains to carry away the water when it rains, thus at this time of the year we encounter large pools of water and lots of mud in which cars and other vehicles get stuck and have to be towed out.

The streets are often lined with eucalyptus, palm and other tropical and semi-tropical trees, while the Mexican homes are small and poor looking, in this part being built chiefly of wood. Near many of the houses one sees on little plots either a cow or a goat chained, these provide milk for the household, while in the garden or somewhere near the house are a number of stones between which the women place the firewood to heat the water which is placed in cans or boilers on the stones, this is how they heat the water for washing purposes.

As we walk along we may hear nothing but Spanish being spoken and when we enter the homes we see the meal being prepared, and almost without exception there will be the "Tortillas" (a kind of

pancake) and "Frijoles" (Mexican beans). The father eats tortillas and frijoles, so does the mother, it is the children's staple food and even the babies are fed on them as soon as they are able to eat anything at all.

We feel that in the near future there will be a great turning to God on the part of the Latin American people, because numbers of Bible Students who are training in the Pentecostal Bible Schools



Some Mexican Homes

here feel called to work among these people. Then again we have four Spanish speaking Bible Schools where young Mexican men and women and Spanish speaking students are in training who are going to carry the Gospel to their own people. For centuries the people have been kept in darkness and ignorance by the Church of Rome but at last the day is dawning when the glorious Gospel of our Lord Jesus Christ shall resound from shore to shore and the Bible shall be an open book and those who have sat in darkness shall see a great light.

Lord hasten that day!

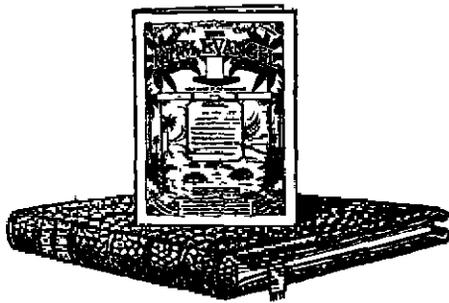
The Elim Alliance is entirely responsible for the support of these missionaries in the regions beyond. Gifts are urgently needed, and will be gratefully acknowledged by the Foreign Missionary Secretary, Elim, Park Crescent, Clapham, London, S W 4

Royal Albert Hall Demonstration

Easter Monday's Great Triumphant Success—Huge Auditorium Packed—See Next Issue

The next issue of the *Elim Evangel* will be a special Royal Albert Hall Demonstration number. We are printing thousands of extra copies, as there will be a very great demand. Order your copies now. Buy a dozen and give them to your friends. Help to spread the Foursquare Gospel!

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FOUR SQUARE ON THE WORD OF GOD.

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The Word on Healing

SURELY He hath borne our griefs and carried our sorrows" (Isaiah liii 4, 5).

"Himself took our infirmities and bare our sicknesses" (Matt. viii. 17)

"Cursed be the man that maketh flesh his arm" (Jeremiah xvii 5)

"The Lord will take away from thee all sickness, and will put none of the evil diseases . . . upon thee, but will lay them on all them that hate thee. (Deut vii 15)

"Asa in the 39th year of his reign was diseased in his feet . . . yet sought not to the Lord but to the physicians. And Asa slept with his fathers" (II. Chron xvi 12, 13).

"I am the Lord that healeth thee" (Ex. xv. 26).

"I will take sickness away from the midst of thee" (Ex. xxiii. 25).

"Jesus went about all Galilee . . . healing all manner of disease among the people" (Matt. iv. 23).

"And when He had called His disciples He gave them power . . . to heal all manner of sickness and disease" (Matt. x. 1),

"He sent them to preach the kingdom of God and to heal the sick" (Luke ix 2)

"There went virtue out of Him and He healed them all" (Luke vi. 19)

"From His body were brought unto the sick, handkerchiefs or aprons and the disease departed from them" (Acts xix. 12).

"As many as touched were made perfectly whole" (Matt. xiv. 36).

"Who forgiveth all thine iniquities, who healeth all thy diseases" (Psalm cxli. 2, 3).

"I have seen thy tears; behold, I will heal thee" (II Kings xx. 5).

"I will restore health unto thee and I will heal thee of thy wounds, saith the Lord" (Jer xxx. 17)

"Heal the sick, cleanse the lepers, raise the dead" (Matt x. 8).

"And great multitudes came unto Him, having with them those that were lame, blind, dumb, maimed and many others . . . and He healed them" (Matt xv. 30)

"Jesus saith unto him, rise, take up thy bed and walk" (John v. 8).

"Is any sick among you? Let him call for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick and the Lord shall raise him up, and if he have committed sins they shall be forgiven him. Pray one for another that ye may be healed" (James v. 14-16).

"Said with a loud voice, Stand upright on thy feet, and he leaped and walked" (Acts xiv. 10)

"Unto you that fear My name shall the Son of righteousness arise with healing in His wings" (Malachi iv. 2).

"Their health shall spring forth speedily" (Isaiah lviii. 8).

"In vain shalt thou use many medicines" (Jer xlvi 11).

"For this cause many are weak and sickly among you and many sleep" (I. Cor. xi 3).

"He sent His Word and healed them" (Psalm cvii. 17).

"And these signs shall follow them that believe. In My name shall they cast out devils, . . . they shall lay hands on the sick and they shall recover" (Mark xvi. 15, 17, 18).

High Lights in the Life of Peter

The Dynamic Power that Transformed Him

By DR. CHAS S. PRICE.

THIS afternoon I want to shew you the various steps, the series of events, in the life of Peter, and then shew you how God will take any broken vessel and develop him; give him strength and grace to climb the mountain peaks of Christian experience such as he has never known before. We read in Matthew iv 18: 'And Jesus, walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea, for they were fishers. And He saith unto them, follow Me, and I will make you fishers of men.' In the calling of Peter, the Lord saw the man He could make of him—He saw in the rough, illiterate bundle of humanity that belonged to the fisherman on the Sea of Galilee, Peter on the Day of Pentecost, a bundle of unlimited possibilities; talents that were asleep; a nature that had to be stirred by the Lord's own loving hand; a disposition that had to be fired by a personal contact with the Lord. He saw in Peter the fisherman, Peter the man filled with the Holy Ghost, Peter the hero of the cross standing foursquare for the Gospel of his Lord, and in later years filled with such dynamic power and glory that he shrank from no opportunity of giving out the Holy Spirit's truth. It was a long way from the first day to the last day; many things had to happen, many lessons had to be learned, there were many setbacks and many heart-breaks, many tears and impulses, but in it all and through it all we can see the providential leading of the Lord and the guiding hand of God, moulding and shaping this disciple.

WE find first of all, Peter the fisherman, a bundle of possibilities, hearing the call of Jesus "Follow Me." You need not have an understanding of philosophic truth in order to appreciate the saving grace of the Lord Jesus Christ. I believe that following Jesus in itself is the greatest experience anyone can have. We may delve into such wonderful sermons as the Sermon of the Mount and get our eyes away from Jesus Himself and forget to follow Him. Then all our knowledge will come to naught and all our efforts

will be in vain. You may have a limited understanding, but if you follow Jesus He will lead you to the goal at last.

Jesus is not merely the Truth Imparter. He is not merely the Way-Shewer and yet if you want to know the truth you can find it in Him, if you want to know the Way you can find it in following Jesus. He does not come as a teacher and put certain rules down on the black-board; He does not put down the Sermon on the Mount and say, "If you will measure up to that you will be a Christian," but He says, "I am the Light of the world, he that followeth Me (not a teaching, not some truth—you will

get all that as you follow Jesus)—he that followeth Me shall not walk in darkness but shall have the Light of life." It is the contact with a personal Christ; it is the union of the human heart with the Divine, following after the Galilean which will bring you the joy and will eventually lead you to that upper room where, like Peter, you will be endowed with power from on high.

YOU remember when Philip was converted he went and found Nathanael. He didn't go around and give out a few handbills, he didn't distribute some literature and say "We are to have a class discussion on this new idea," but he said, "Nathanael, I have found

Jesus." That shews the power of a life that has come in contact with Divine life. For fourteen years I was the empty pastor of an empty church but when I came in contact—not with the teachings of Jesus (I had them for fourteen years but I couldn't understand them because I didn't have Christ) but when I found Christ, I found everything. The Bible became an illuminated Book and the glory of the Lord shone from every verse.

"Follow Me and I will make you fishers of men." I have never known any fisher of men who did not first start to follow Jesus. Peter did a wonderful thing! He didn't try to drag his boat with him, or to carry his heavy fishing nets over the sands of Galilee and over the Judæan hills. He left everything behind. When you come to the altar and begin to

Either this Bible is all true or it is the most colossal collection of lies that has ever been put before an unsuspecting public. Either Jesus Christ was born of the Virgin Mary, and is the Son of God, or we might as well throw our Bibles into the stove and ask God to look down in mercy and furnish us with the truth. The world may disbelieve, and ministers may tear this Word to pieces, but in spite of it all the Word stands and the voice of God is still sounding in human breasts.



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follow Jesus, leave the world behind; have nothing more to do with the things that dragged you down. If you want to know the trouble with the world to-day you will find it in the fact that our people in the churches do not have the salvation that has taken every desire of the world out of them. A group of ministers came to me one time and said, "Do you have a sermon on card-playing or on theatre-going?" and I replied, "No I have none. I never bother about that part of it for if we get our people through to real salvation we have solved the amusement question, the desire for worldly things will automatically drop off." I do not believe it will do you any good to come to the altar and promise the Lord never to dance, never to attend the theatre or play cards any more. After the revival meeting is over there is what we call a reaction, and those people who are not willing to wholly follow the Lord will begin to slip back.

"FOLLOW Me On the voice of Jesus sounding down through the ages, above the turmoil and strife and din of this sin-cursed world! There is all that you need for body, soul and spirit in Jesus, and if you will follow Him He will lead you the way that He led Peter. Later on we read of Peter walking on the water. As the night came on they were thrown into that semi-darkness that comes on the water. Perhaps the moonlight was streaming down, but anyway at the fourth watch of the night Jesus came to that little band, walking on the sea. Many people to-day say this is just a figure and means that we can walk above our troubles but I believe that He actually walked on the water, that He walked over one wave after another—those boisterous, turbulent waves. When the disciples saw Him they thought they saw a spirit and they were afraid. Have you ever known people who were afraid of the first signs of the supernatural? Have you known people to run when they saw the manifestation of God? It is supernatural when a man is born of the Spirit; it is supernatural when a man is healed by power divine; it is supernatural when a person is baptised in the Holy Spirit. You take the supernatural away and you take out the very foundation on which humanity is built. Peter asked the Lord for permission to go out on the water and I can see him as he climbs out of that boat; he has his eyes on Jesus Christ and pays no attention to the rolling waves for he is still following Jesus. But suddenly he gets his eyes off Jesus and looks at the water, he becomes afraid of the wind and turmoil of the water and he cries, "Save me Jesus, or I perish." When he got into personal contact with the Lord again he was able to walk on the waves. As long as you keep your eyes on Jesus all the waves of trouble and sorrow can never engulf you but the moment you get your eyes away from Him and on your troubles, on the wind

and the storm, that moment you begin to fall. There is no need for backsliding. Keep your eyes on the Lord and you will be singing victory seven days in the week and fifty-two weeks in the year.

THE next in Peter's life was his confession. The Lord did not ask him the moment he stepped out to follow Him, just what he thought of Him. The sinner who first comes to the altar does not have a full conception of the truth as soon as he is saved, all he knows is that he has been cleansed and is following Jesus. So after Peter had been following Jesus for some considerable time the Lord put before him the very important question, "Whom do men say that I am?" and the reply was "Some say You are John the Baptist, some think You are Elias and others think You are one of the other prophets." Supposing Jesus would come to this city and ask that question—I would have to say, "Jesus, some people say You are a great philosopher, many say You are just a great good man who lived in the days of long ago." The Pharisees and Sadducees of that day had come in contact with the teachings of Jesus but they had not learned to know Him and "no man can call Jesus Lord save by the Holy Spirit", no man can understand the truths pertaining to the divinity of Jesus except he has come in personal contact with Him. "Whom do you say that I am?" "Thou art the Christ, the Son of the living God." Thereupon Jesus made a pun of Peter's name and said "Upon this rock will I build My church," but Jesus did not mean upon the man Peter. What He meant was that He would build the church upon his confession. No church under the heavens has any right to use the name Christian, or usurp the name of our Lord that does not believe that Jesus is the Son of the living God. How can we take the Name when we do not believe in His divinity!

I BELIEVE that when the angel came to Mary and said, "Thou shalt call His name Jesus for He shall save His people from their sin," that angel was a divine messenger with a divine message, and when Mary gave forth that wonderful magnificat, "My soul doth rejoice in the Lord for He hath regarded the lowliness of His handmaiden, for great and holy is His Name," I believe that Mary was speaking under the direct inspiration of the Holy Ghost. I believe that messengers came from another country far beyond the reach of sun, moon and stars, a place which we call Heaven, and said to the frightened shepherds, "Fear not, for unto you is born this day a Saviour which is Christ the Lord." Either this Bible is all true or it is the most colossal collection of lies that has ever been put before an unsuspecting public. Either Jesus Christ was born of the Virgin Mary, and is the Son of God, or we might as well throw our Bibles into the stove and ask God to look



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down in mercy and furnish us with the truth. The world may disbelieve, and ministers may tear this Word to pieces and go around, as they do in these days, as angels of light and tell me that the Word of God is not true but in spite of it all the Word stands and the voice of God is still sounding in human breasts. It is God's own inspired Word which I am standing on to-day, believing every one of its promises and accepting at face value every one of its statements. If there is any doubt in your heart to-day you cannot get it out by studying. You can read volumes of books on the subject and find yourself deeper in the morass than before, but if you want to know the truth you can find it in this Book; if you want to see the Light it is to be found here, if you want to know the Way hear Him say, "I am the Way the Truth and the Life." He is the only door to heaven; the only Emancipator of a fallen race.

"FOLLOW Me" We see Him now in the judgment hall. In fulfilment of prophecy He is standing a Prisoner in Pilate's Judgment Hall. Over yonder is Peter warming his hands. Pilate is looking at the mob as they shout, "Crucify Him! Crucify Him!" The priests are going around among the crowd egging them on to "Crucify Jesus and deliver Barabbas." They spit upon Him and rail at Him and at last they lead Him out and place upon His brow a crown of thorns, upon that fainting, bleeding form, a purple robe. Men of old, how could you do it? Don't you know that He never hurt anyone in all His life? He, the Man who healed the sick! He the Man who laid His hands upon the children in blessing! He, the One Who raised from the dead the daughter of Jairus! Ah it is the same to-day! Though you were to raise the dead some people would not believe.

At last they drag Him away down the road. But how about Peter while all this was going on? "Peter, you remember what you said to Jesus? You remember that testimony you gave when you were in the flesh and not in the Spirit, 'Though all men forsake Thee, yet will not I?'" Now he is too busy warming his hands to go and be of any comfort to His Master. "But, Peter, He is all alone. You ought to be willing to die with Him." Then a little maiden came and said, "I know you, you belong to that Man's followers." "No I don't," Peter had his eyes off Jesus again. "But you do know Him. You come from the North country; your speech betrayeth you." Peter got angry, swore and blasphemed, and instantly the cock crew and Peter went outside the wall and wept bitterly. "Ah, Peter, you have bartered away your chance of heaven! He will never forgive you now. You are lost, eternally lost. You had better go outside the wall and weep."

WHAT has happened this morning? The birds are singing just a bit brighter than at other times and the trees are clapping their hands and the sun is shining more radiantly than before. A woman came, one who had been saved from sin, and she is terrified to find the empty tomb. "They have taken away my Lord," she said as a Man in white stepped up to her. She, believing Him to be the gardener, says, "Sir, if they have borne Him hence, tell me where they have laid Him."

He looked at her and said, "Mary." "Jesus! Jesus! Is it You?" "Yes, it is I. Don't touch Me. But go and tell the disciples—they will be happy too. And don't forget Peter. Poor Peter, I love him just the same."

Over the mountains and down the garden comes Peter. He loved the Lord all the time. He and the other disciple went to the sepulchre and there saw the open grave and the long grave clothes, but Jesus was not there. Could it be true? Peter's heart must have been almost broken. But at last he saw Jesus and I believe he just fell at His feet and wept and wept and asked the Lord to forgive him. And as he arose he must have said, "Jesus, I'll never do it again. I love You and I want to tell the Story." "But Peter, don't go yet. I know you believe in Me. But I know you have your old impetuosity back. Don't go to tell the Story yet. You need something that you do not have. You need that which will help you to stand when the mob taunts you; you need something that will help you when the adversary of this world comes upon you. You wait in that Upper Room in Jerusalem and after I am ascended I will send upon you the Holy Spirit. But don't you dare to preach until you are equipped." I have known wonderful preachers who after they rejected the Baptism of the Holy Spirit seemed to have lost all their power.

The Day of Pentecost was fully come. They were all of one accord. They had waited for ten days. They didn't take it just in blind faith. Sometimes I have seen people work along the altar and someone will go along, laying hands on the seeking one and saying, "Receive ye the Holy Ghost," and the people get up with nothing more than they had before, they didn't feel and change. You ask them about it and they say, "I have taken it by faith." Well, if you have an experience that you cannot feel, when you lose it you will never miss it. I believe in staying ten days if necessary, ten weeks or ten months if He doesn't fill you before.

SEE the great crowd gathered. The disciples are on fire for God, there is James praising the Lord and Philip is talking about going down to Samaria to hold a revival. The crowd gathers around in great astonishment, someone says they are crazy. Have you ever been called crazy? I have; I have been intoxi-

cated but not with the wine of this world, for it was the wine of the Kingdom. Peter looks at the crowd as they are scoffing and jeering, he goes to the window and says, "Men and brethren, we are not drunk as you suppose, it is only the third hour of the day. But this is that which was spoken of by the prophet Joel." He didn't hand them any sugar-coated sermon but told them that they were the men who had killed the Saviour. What boldness here! Peter had been endued with power. Peter had been filled with the Holy Spirit.

Peter and John pass the lame man at the Beautiful Gate and the poor fellow cries out as he has done for years, "Money, please." But Peter says, "Silver and gold have I none, but such as I have —," "What have you got, Peter?" Listen, he had the dynamic power of the Holy Ghost in his heart. This was the man who had run away from a little waiting maiden but he is saying now, "Silver and gold have I none but such as I have give I thee," and suddenly the man jumped up and ran into the temple, leaping and praising God. You say, "Yes I know all about that, Dr. Price, but don't you know that the Apostolic days are over and that the power is lifted from the

church? Don't you know that the power died with Peter, and Matthew and Mark and Luke and John? Don't you know that the gift of healing has been taken away? At the end of the Apostolic period this all passed away." Give me chapter and verse, please. I have made this call from coast to coast and no one has ever dared to answer. If you can shew me the chapter and verse proving your statements, I will never preach it again. Do you know what we have done? *We have said that to cover up our evident failure we not reaching up to the standard in the First Century, in the Tenth, in the Eleventh, and, thank God, right in the Twentieth Century, the Word comes to His disciples, "Ye shall be endued with power after that the Holy Ghost has come upon you." There is a place where you can get filled with the Holy Ghost. God give us more men of the type of John Wesley and of the Peter Cartwright, more men like Finney and General Booth. Their ministry was one of power. They took into the darkest places the spirit and power, the dynamic power of Jesus and the Holy Ghost. We can do the same if we will determine to reach up to God's standard for the church and every individual to-day.*

—*Latter Rain Evangel*

*Gathered Gold from
the Treasury of Truth.*

Morning Meditations

By Pastor
E. C. W. BOULTON

Monday, May 16th. "For we are His workmanship"—Ephesians ii 10

And so life itself may become a laboratory in which my Lord works His wonders of grace and love—a loom upon which He weaves His own glorious design—a mint in which He produces the facsimile of Himself. Into the mosaic of everyday experience His Master hand will work the thought of God, until life is luminous with heavenly lustre. He seeks to make my poor barren nature the sphere in which His skill may be displayed to advantage. Out of the rough hewn stone to make a finely chiselled and polished pillar for His temple. O my soul, *"be still and let Him mould thee"*

Tuesday, May 17th. "He took of the stones of that place, and put them for his pillows, and lay down in that place to sleep"—Genesis xxviii 11

I too may take of the stones of hard circumstances and convert them into the downy pillows of gracious promise. It is the disposition of my heart and not the character of my surroundings which determines whether I shall be at rest or not, be my lot ever so granite-like, it may yield the sweetest repose, if within there is true adjustment to God's will. The Master slept amidst the raging storm, and so may I. The restless heart can turn the most embarrassing and distressing situations into good account ofttimes it is on the pillow of painful circumstances that we receive our truest and most abiding revelations.

Wednesday, May 18th. "And their eyes were opened, and they knew Him"—Luke xxiv 31

Alas, how many things there are that serve to spoil our spiritual sight, and deprive us of the vision splendid. It may be a veil of tears that shuts out His radiant glory, or perhaps a cloud of fear has gathered to obscure the heavenly prospect. He may be 'at hand' and yet the sealed eyes render us un-

conscious of the blessed fact. It is the clarified vision that becomes the medium of spiritual enjoyment, the vehicle of Divine illumination. Sometimes He teaches by a touch, and again it is the ear through which He approaches the soul, but here it is the opened eyes through which He manifests Himself. O Lord anoint mine eyes that I may behold Thee continually!

Thursday, May 19th "Take no thought"—Matt vi 31

Am I to regard this in the light of an encouragement to improvidence and imprudence? Surely it must be the height of folly to disregard the demands of to-morrow? And yet it is the soul who observes the Divine injunction to holy carelessness who makes the truest preparation and provision for to-morrow's need. It is the *care-full* heart which enters the arena of to-morrow unequipped and unequal for the fray. That heart which is stayed upon Jehovah knows no dread alarms—it holds no anxious misgivings about the future. It is at rest upon the thought of God which is far better than any human support upon which the soul might lean in the hour of necessity.

Friday, May 20th. "Until He find it"—Luke xv 4

What a picture of that untiring, unflinching, undying love which pursued me until it possessed me. Love that refused to let me go. Love which never lost heart even when I wandered the farthest and sunk the lowest. It was the hand of Divine Love which reached down amongst the tangled undergrowth of sin and extricated me from its hostile meshes. It was Love which, in all my helplessness and hideousness bore me on His shoulders back to the warm shelter of the Father's fold. Only HIS love could stand the strain of the long and weary search—the quest which ended in conquest. And still He seeks me! Blessed thought He will not rest 'until' He hath found me in the fullest sense.

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Saturday, May 21st "Ye have seen how I . . . brought you unto Myself"—Exodus xix. 4

This then is the goal towards which the hand of the Lord is leading. The discipline of the desert must be viewed and valued in the light of the destination to which it leads. The path to the throne may be strewn with many a sharp thorn, and many a dangerous ravine may threaten the unwary feet with disaster. But it is not these that occupy the pilgrim's attention so much as the 'more excellent glory' which awaits him at the close of the journey. The rapture of being brought 'unto Him!' The transport of translation already throws its blessed beams across the pathway, making the wilderness a veritable wonderland.

Sunday, May 22nd "I will be as the dew unto Israel"—Hosea xiv 5

O blessed dew of God, descend upon me this day! Come in all Thy softening influence and saturate my being. Let me be so utterly and wholly at Thy disposal that, spirit, soul and body, may be permeated with Thy glorious power! Come with all Thy gentle stillness and gracious sweetness, until resistance has been completely dissolved and I am lost in Thee! Mantle me O Lord with this holy moisture until all life's hardness disappears, and I am planted in Thy hands! Let the heavens drop down their humid seal upon my waiting soul!

Monday, May 23rd "This poor widow hath cast more in, than all they which have cast into the treasury"—Mark xii. 43

And so my gift is not measured by the amount. Neither does my poverty prevent me making the largest and richest offering. In the currency of earth my gift is counted meagre and miserable—it is scarcely worthy of reception and certainly not deserving of recognition by those who sit at the treasury. But stay! Though my offering is of the basest coin of the realm, yet it represents my all. It reveals my estimate of God and conveys to Him my heart's deepest homage. It is an act of worship as true as any other ministry that I might perform.

Tuesday, May 24th. "This do in remembrance of Me"—Luke xvi. 19

Blessed memorial sacrament that takes my thoughts to Calvary! That bids me again behold the triumph of that tragic scene! Precious privilege thus to commemorate His crucifixion and contemplate His coming again! How this holy family feast serves to remind me of the completeness of His victory for me. And then to look up through the mists of earth to the throne which He now occupies for me. To see Him there as my Great High Priest. With what gladness of heart I take these blessed symbols of my Lord's faithfulness 'unto death!' Gracious guarantees of the consummation of His eternal purpose!

Wednesday, May 25th "But He answered her not a word"—Matt xv 23

And yet perchance silence may prove to be the most eloquent answer which thy Lord can grant to thy request. Deem it not a sign of indifference on the part of the Master that He fails to vouchsafe a vocal response to thy plea. Neither regard it as a token of unwillingness. He hath heard thy cry and out of His own abundant wealth of grace will pour upon thee that which shall make thy life all 'glorious within'. Let not the enemy persuade thee that His silence is an evidence of impotence. Rather He waits to be gracious unto thee. All that thou hast asked shall be thine in due season.

Thursday, May 26th. "Praying in the Spirit"—Ephesians vi 18

Then my prayer may be out of the Spirit, it may be nothing more than the elegant emanation of self-will, the energetic effusion of an unsubdued spirit. To prove effectual, prayer

must be offered in perfect harmony with the mind of the Spirit—the pattern prayer should be Spirit-prompted and thus it will prevail. It is only in the school of the Spirit that we may acquire the holy art of supplication and intercession, it is here that our lips may learn to speak the language that will reach the ear of God and move the arm of Jehovah.

Friday, May 27th. "Set your affections on things above, not on things on the earth"—Col iii 2

Blessed habit which the soul may form of dwelling upon things above. And herein lies the secret of a heavenly frame of mind—a mind undisturbed by the agitations of earth. O Lord be Thou the glorious Centre towards which my thoughts continually gravitate! Thy will the mystic magnet which holds my soul in perpetual captivity! Bind Thou my heart so securely to Thyself that it shall never more wander from Thee! Forbid that I should grieve Thee by truant thoughts! Grant unto me a constant affection! May I cleave unto Thee in all my meditations! Thus shall I experience peace continuous and complete!

Saturday, May 28th. "The Name of the Lord is a strong tower"—Proverbs xviii. 10

And so when I am hard beset by the foe I may betake myself to the friendly shelter of His Name. No matter how strong the enemy or how fierce the onslaught, here I may find sufficient refuge. In vain shall the accuser threaten those who seek sanctuary in this blessed stronghold. It is a covert for the oppressed, an asylum for the distressed. And best of all it is always accessible. This hiding place is ever at hand—no matter when or where the attack takes place, the Name of the Lord is available.

Sunday, May 29th. "My Beloved had withdrawn Himself, and was gone"—Song of Solomon v 6

What heartburning and heartsearching we have experienced during those sad seasons when our Beloved has hidden Himself from us. When we discovered our loss we were as those that mourned and refused to be comforted. It was in vain that our friends sought to comfort us in our distress—the light had gone out in our heavens and we walked in darkness. This temporary withdrawal is but to lure our souls after Him, that we may seek Him with deeper desire, until once more His presence is manifest.

Monday, May 30th. "Born of the Spirit"—John iii 8

Then my relationship to God is that of a son. By virtue of birth I can claim the authority of sonship. And because a son I am an heir—heir to the promises and the possessions of Jehovah. Not merely related to Him by creation, but connected by a new creation. And thus I am entitled to bear His Name and privileged to share His nature. The reality of the relationship is revealed by the likeness in character and conversation. The life which was given by the Spirit is also sustained by Him. The birth of the Spirit will always be followed by the life of the Spirit.

Tuesday, May 31st. "Though He slay me, yet will I trust in Him"—Job xiii 15

Here we see the triumph of trust in God, even in the face of possible death it remains unmoved. It recognises the Divine right to the disposition of life itself. Though the will of God means the dissolution of earth's fairest and rarest joys yet faith shall not succumb. It is deathless because it is in God and of God. Though the hand of the Lord consigns the choicest treasure of this life to the tomb, yet from the very threshold of the grave faith shall sing on. It is the expression of a soul that confides utterly in the wisdom and love of God. To such, mistakes on the part of God are inconceivable.

The Tongue

By MRS C. NUZUM.

“**A** WHOLESOME tongue is a tree of life” (Prov. xviii. 21). Wholesome means whole, healthful, well. The tongue of the natural man is wrong—perverted by the fall—unwholesome, God says when you get your tongue changed so that it will speak right things all the time and will never speak wrong things, it will then be a wholesome tongue and will bring you life. God says if you seem to be religious and you fail to bridle your tongue, that your religion is vain, useless, and will not profit you anything. Even if your life in other respects seems to be a godly one, and yet you fail to control your tongue, your religion in God’s sight is vain (James 1. 26).

The wrong use of your tongue has death in it, and will make of no value to you all the other good things you do. A bridle is to make a horse go right, and stop it before it goes too far. To bridle your tongue is to compel it never to say any wrong things, and make it say the things that please God all the time. God tells us to let our words be few. A bridle is to stop your tongue before it says too much, even of good things.

God says, “In the multitude of words there wanteth not sin” (Prov. x. 19). He tells us to study to be quiet. That means before you say anything, study to see if what you are going to say will bring glory to God. God says we are to do everything to glorify Him; that includes talking. How sad to live a good life, in other respects and get no profit from it because we do not control our tongues according to these commands of God. How blessed to obey God so that we shall have a wholesome tongue, and this will be a tree of life in spirit, soul and body.

Many saints have sickness because they did not bridle their tongues as God commanded. God tells us to speak evil of no man; it does not make any difference if the evil we speak is true, God says we are not to speak it. If what we speak about anybody is not really good, in God’s sight it is evil—there is no middle ground. For our tongues to be wholesome, we must not speak anything about anybody that is not positively good. In I. Cor. xiii. 7 we read that love “beareth all things.” And this may be translated, “Love covereth all things with silence.” God says we must not be tale bearers. He does not merely say a bearer of false tales but we are not to bear tales at all. Tale-bearing does not glorify God.

God says we are not to speak idle words, and this means words that would not bring glory to Him nor benefit to some person. God says that a fool is known by the multitude of his words. When we talk a great deal, we are disobeying God by not

making our words few, and by not putting a bridle on our tongue. It is a sad thing to be a fool in God’s eyes. Let us put the bridle on and stop the tongue.

Jesus said, “I have given you an example, that ye should do as I have done unto you” (John xiii. 15). He did not talk back when He was falsely accused and misrepresented. He did not explain, He did not deny, He did not correct, nor straighten out. He did not try to prove that He was not guilty. “He opened not His mouth.” We are to do the same. God tells us not to murmur. If we speak a murmuring word, against even the most trying, hurtful things, our tongues are not wholesome. God says we are not to judge, criticize, condemn nor find fault. If we do any of these things, our tongue is not bridled, and God says our religion is useless. “Death and life are in the power of the tongue.” “If we will examine ourselves honestly by these things that God has commanded, we will see one reason why we have so much sickness, disease and weakness. All of which are death begun, and show an absence of the abundant life Jesus came to bring. The remedy is to put the bridle on our tongue.

God say no MAN can tame the tongue but if we set our wills to obey God in all these things concerning the tongue, God will put His mighty power at the back of our wills and enable us to do it. “I can do all things through Christ who strengthens me.” How sad to spend all our lives trying to serve God, and when we meet Jesus for Him to say to us, “All your attempts to serve God are useless, because you did not govern your tongue according to God’s Word.” Jesus says that in the day of judgment many people will come to Him, believing that they are all right, and will tell Him of the wonderful good works they have done, but He will tell them that they are workers of iniquity, and He will command them to depart. Perhaps in many cases the iniquity that they have done will be that they have failed to obey God in the use of their tongue, because He says the tongue is a “world of iniquity” when used wrongly, and is set on fire of hell and defileth the whole body—makes it unclean and unholy (James iii. 6).

It will then be too late to remedy it, but we can remedy it now if we will watch our tongue and keep a bridle on it all the time. God says to His saints, “Your conversation is in Heaven.”

Being pilgrims, we must walk with God very closely and be more mindful of the concerns of another world than we are the affairs of this one.

? Questions and Answers ?

Please explain I. Cor. xi. 22. When I go to Bible Class and bring my tea, is it wrong for me to eat in the hall?

I. Cor. xi 22 has reference to the Lord's Supper only There is no prohibition against eating and drinking in any building whatsoever

Is it right for an unconverted person to teach in a Sunday School ?

No, one who is not born again cannot understand the Bible, and therefore cannot teach it aright

The natural man receiveth not the things of the Spirit of God for they are foolishness unto him, neither can he know them, because they are spiritually discerned (I Cor ii 14)

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

May 16th, Monday	Psalm cxix 1-5
" 17th, Tuesday	" xciv. 1-11
" 18th, Wednesday	" xciv. 12-23
" 19th, Thursday	" xcvi 1-11
" 20th, Friday	Ephesians i 1-14
" 21st, Saturday	" i 15-23
" 22nd, Sunday	" ii 1-10
" 23rd, Monday	" ii 11-22
" 24th, Tuesday	" iii 1-13
" 25th, Wednesday	" iii 14-21
" 26th, Thursday	" iv. 1-16
" 27th, Friday	" iv 17-32
" 28th, Saturday	" v 1-16
" 29th, Sunday	" v 17-33
" 30th, Monday	" vi 1-12
" 31st, Tuesday	" vi 13-24

Assemblies' Activities

Channel Islands Campaign—Scottish Spoils—Mission in the Midlands—
New Foursquare Tabernacle at Hendon

Hendon. The following report of the stone-laying ceremony at the new tabernacle at Hendon is taken from the "Hendon and Finchley Times," dated April 8th --

The remarkable scenes witnessed at Hendon two years ago when Pastor Jeffreys the faith healing minister, visited the district, were recalled on Saturday, when a band of people gathered together for the stone-laying ceremony of the Elim Tabernacle of the Foursquare Gospel Church in Somerset Road, Hendon

This Foursquare sect has been in existence in Hendon since Pastor Jeffreys' visit, services having been held in various halls The disadvantage of not having a permanent building was recognised, and it was decided to erect a

All the speakers gave brief addresses The healing of people by the Divine Will, they said had been prophesied in the Bible many times

Pastor Smith, at the conclusion, said that he was looking forward to the time when the hall would be completed, and they would be able to magnify God in their own building

Guernsey. A ten days' revival and healing campaign has recently been conducted by Pastor W J Jeffreys, which has resulted in much blessing The preacher faithfully gave forth the Foursquare Gospel in the power of the Holy Ghost, and souls were saved, others receiving the touch of healing from the Master's hand The closing meeting took the form of a baptismal service, when nineteen believers were immersed in water in obedience to the Divine command The Pastor emphasised the importance of believers baptism Each one of the candidates gave a clear testimony to the saving power of Christ Miss V Allen is at present in charge of the church

Ashbourne. The work at Ashbourne has been strengthened and the Lord's people much encouraged by the special mission conducted by Pastor W J Jeffreys Throughout the services a consciousness of the Divine presence prevailed, and the results demonstrated the power of the old Calvary Gospel to meet man's manifold need Both souls and bodies realised the life-giving power of the Cross The saints here are full of faith for a real awakening on Foursquare Gospel lines

Grimsby. The Sunday School here recently celebrated its Anniversary Services, which were very successful It was a great joy to see such a splendid company of children, many of them on the Lord's side, with faces aglow singing their anniversary songs One cannot but realise somewhat of the responsibility that rests upon those who shepherd these young lives The annual report given was most encouraging Fifty-five scholars had been added to the school during the year, making a total of nearly 300 members May God's richest blessing be with the School Superintendent and his co-workers Mr S Pinchbeck, who is in charge of the church at Grimsby, was the speaker at the Anniversary Services

Glasgow. Pastor Fletcher, who is now in charge of the work in this great city, reports that the revival continues, and that people are coming into real blessing in every meeting Not a service passes without souls deciding for Christ In the Divine healing meetings, glowing testimonies are given



Pastor E C W Boulton laying one of the stones

tabernacle in Hendon, The present minister is Pastor Robert Smith, who presided at the ceremony on Saturday The hall, it is hoped, will be finished in the course of a few weeks

Stones were laid by four prominent members of the Foursquare Church Pastor E B Pynch, of Coulsdon, Secretary of the Church, Pastor E Blackman, of Bournemouth, Pastor E C Boulton, of Hull, and Pastor E J Phillips, of Clapham The stones were inscribed, "Jesus the Saviour," "Jesus the Healer," "Jesus the Baptist," and "Jesus the Coming King"

of the wonderful power of the Lord to deliver from sickness of every kind. The Corporation Hall, seating 1,000 is well filled every Sunday evening. The Breaking of Bread services are full of Holy Ghost unction to mingle with that happy company of saints, all on fire for God, is a real spiritual tonic, putting new energy and enthusiasm into the soul. At Paisley also special meetings are being held in the renowned Liberal Club Hall, and God is manifesting His presence and power in this centre. God is using His servant, Pastor Fletcher, in these services. Prayer is requested that the fire may spread throughout the whole of this large district.

Liverpool Eastertide was a really refreshing time here, the victory of that first great Easter was manifest in the midst as the saints assembled to adore Him. On Easter Sunday night the power of the resurrected Christ was felt, and we praise God for three souls who accepted the Lord Jesus in this service. The Crusaders continue to be busy in the Master's service, and have recently conducted two Thursday night services. Much blessing was experienced as the young people ministered to us. Praise the Lord for this eager band of Elim Crusaders who are being led from victory unto victory, and enjoying the blessings which accompany full salvation.

Mary's Three Warnings

A DEEP impression was made upon Mary, by a sermon by a devoted clergyman. She returned home very thoughtful, and made a resolution that she would give up her evil ways and turn to God. But the cares of the world choked the word, that it brought forth no fruit. Soon after this she had a dream at which she was much alarmed. She dreamt that an angel stood by her bed in white apparel, and said in a solemn voice, "*Mary, take care that you are not too late! Mary, take care that you are not too late!*" and then vanished, when she awoke much distressed.

She went the same day to the clergyman who had been the means of arousing her shortly before, and told him what had occurred. He begged her then and there to ask for the pardon of her sins through the precious blood of Jesus. She promised that she would do so, but did not yield then to Jesus. She returned home, and the following week she had another vision. Again the same angel stood by her bed and said in a solemn tone, "*Mary, take care or you WILL BE too late! Mary, take care or you will be too late!*" and then departed.

She awoke in a great fright, and as soon as possible started off to the clergyman, who inquired what had brought her so early to his house. She went weeping into his study and told him that the angel had again appeared in another dream; but this time the words were somewhat altered, for he said, "*Mary, take care or you WILL BE too late!*" repeating it twice. The man of God earnestly urged her not to disregard such solemn warnings, which evidently had come from God, but *at once* to accept Jesus as her Saviour. Mary wept, prayed, and promised that she would not forget it, but that soon she would turn to God; and left.

The clergyman was about to retire to rest after the happy labours of the following Sabbath, when he suddenly heard the tramp of horses galloping up the drive. He went to the door, when a man asked him hurriedly, "Are you Mr —?" "I am," he said. "Then come with me at once," said the man, "for Mary — is dying, and wishes to see you." "Mary — dying!" exclaimed the clergyman in

tones of great surprise; "why I never heard that she was ill. I saw her only a few days ago, and she did not then complain." "Oh, sir, come at once, she is dying! See, I have brought another horse that you may come quickly." The clergyman hastened and went.

On arriving at the house and entering the room where Mary was lying, she exclaimed, "Oh, sir, I am so glad that you are come! I have had another dream, but this time the angel said, '*Mary, YOU ARE too late! Mary, YOU ARE too late!*' What shall I do, sir? *I am too late! I am too late!*"

"Oh, Mary," said the clergyman, "don't say so. Jesus is willing and able to save you even now, for He saved the dying thief, and can save you."

"Oh, sir," said Mary, "the dying thief did not sin against light and knowledge as I have done, he did not wilfully reject Christ as I have done; now for me it is too late; it is too late." All in the room sobbed aloud as the clergyman knelt and wrestled with God in prayer. When he had finished Mary said "It is of no use your praying for me, sir, for *I am too late, I am too late!*" She paused a few moments, and then inquired, "What o'clock is it?" They answered, "twenty minutes to twelve." "At twelve o'clock," she said in a low, sepulchral voice, "*I shall be in hell and damned!*"

An awful feeling pervaded that little company of watchers at the utterance of the terrible words. They prayed again and again, they pointed her to that Saviour who would save to the uttermost of guilt, and the uttermost of life, all who looked to Him, but it was in vain. They watched the clock as its hands drew near to the hour of midnight, and listened breathlessly as it struck one—two—three—four—five—six—seven—eight—nine—ten—eleven—twelve, and as the last stroke sounded in their ears she raised herself in bed, and with a wild shriek cried out, "*O God, I am in hell and damned,*" and instantly fell back and expired.

Oh, my readers, take care that you are not too late. Take care or you will be too late. Accept Jesus now, reject not His loving invitations, postpone not entering on the race to glory till you are for ever too late.