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The Elim Evangel

FOURSQUARE 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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Studies in Hebrews

By PASTOR D. J. DAVIES.

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"
Hebrews i. 14

"Are not all angels merely spirits in the Divine service commissioned for the benefit of those who are to inherit salvation."—(Moffat).

ANGELIC MINISTRIES.

THE writer of this splendid book indicates that the angels have a very prominent part to play in the helping forward of the great service of salvation.

Most Christians are very conscious of the malignant influence of evil spirits, while for the most part they may not realise that "they that are with us are more than they that be with them" (II. Kings ii. 16).

Angelic ministers are as mysterious as they are merciful. It is to their credit they do not presume (Jude 9), or protrude themselves into prominence (Judges xiii. 16-18).

Much is being written about the ministries of angels, so that there is need of discrimination. There are spiritual ministries and spiritistic ministries, but the Apostle here indicates the motives of such ministries.

They are servants of redemption—they work in conjunction with the blood of Christ, they are, in character and service, holy. Christ called them, "holy angels" (Luke ix. 26; Mark viii. 38, Matt. xxv. 31).

It is clearly seen then that the ministering spirits referred to here are holy angels, who are salvationists, not spiritists.

The manifold and merciful ministries find full illustration in their record of beneficent activity in the Old and New Testaments.

I. THE ANGELIC MINISTRY OF A SYMPATHETIC TOUCH

The ministry of touch represents one of the most difficult and delicate of ministries. Such a ministry demands the keenest insight as well as an infinite tenderness.

The Prophet Elijah, discouraged and despondent, despaired of his life. In his great aloneness, one of the heavenly succourers came and tenderly touched the prostrated prophet. "And as he lay and slept under a juniper tree, behold, then an angel touched him" (I. Kings xix. 5, 6).

The devoted Daniel was distressed by the Divine vision and voice, and he felt that his proper place

was upon the floor. But Daniel has vouchsafed the touch of a sympathetic spirit. "I was in a deep sleep on my face toward the ground but he touched me, and set me upright" (Daniel viii. 18).

Who can tell the times that sorrowing prophets and prostrated saints have been inspired and uplifted by the merciful ministry of a tender touch?

Down in the human heart,
Crushed by the tempter,
Feelings lie buried that grace can restore,
Touched by a loving heart
Wakened by kindness,
Chords that were broken will vibrate once more

II THE ANGELIC MINISTRY OF A VIGILANT INTEREST.

Is it not of special interest to note that Satan recognised and respected the guard of honour that God had appointed to preserve and protect His saints? He is represented as reminding our Lord of the promised protection. "He shall give His angels charge concerning Thee, and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone" (Matt. iv. 6).

Should it not be a source of encouragement and strength to us, to recollect that God has granted a glorious garrison of splendid spirits to certify our safety and well-being.

"The angel of the Lord encampeth around them that fear Him"

In the Old Dispensation we find the presence of the angel of the Covenant ever watchful in the interests of God's chosen people (Daniel xii. 1; Judges ii. 1). What of the New Dispensation? The writer tells us "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels" (Heb. xii. 22).

Was it not an angel that delivered Daniel from the lions, that assisted Lot out of Sodom? Did not the angel warn Joseph to flee into Egypt with the Saviour Child?

It was an angel that liberated Peter and smote Herod, the persecutor of the Church. Did not the



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Seer of Patmos also benefit by the patience, power and protection of his angelic counsellor and guide?

Thy ministering spirits descend
To watch, while Thy saints are asleep,
By day and by night they attend
The heirs of salvation to keep,
Bright seraphs despatched from the throne,
Repair to their stations assigned
And angels elect are sent down,
To guard the elect of mankind.

III THE ANGELIC MINISTRY OF A DIVINE REINFORCEMENT.

There are various experiences peculiar to those servants and saints of God who have to undergo special testings and encounter formidable foes.

It has been vouchsafed to certain people to have a realisation of the tremendous powers that are arrayed against Christ and His people.

To realise only the forces that fight against us would be to drive us to despair. God in His gracious wisdom and loving providence at times permits a revelation and a realisation of the heavenly reinforcements that stand by in case of emergency.

The Apostle Paul, when on his way to Rome, was made to feel the hatred of the powers of darkness. Not satisfied, it seems, that the great saint was deprived of his liberty, and thus incapacitated for service, but he would destroy the Apostle by means of the wind and the waves of the tumultuous sea.

Who can picture the Apostle's sorrow of soul when he realised the fury of the enemy? But when the storm was at its height and the wrath of the oppressor the severest, it is granted him to realise the presence of a Divine reinforcement. In the darkest night and in the most terrific tempest, there is a powerful Presence which protects

"For there stood by me this night, the angel of God . . . saying, fear not, Paul" (Acts xxvii. 24). Surely the most trying time in the history of any saint is that in which he has to feel the loneliness of great experience. Who can measure the encouragement derived from the recognition that someone appreciates? It was not the fragrance of Mary's spikenard that constrained Christ's commendation, but her intense sympathy with Him when His nearest and dearest failed to understand.

The Master took Peter, James and John to Gethsemane, and they saw His agony of soul, but so insensible were they to His sorrow that they slept. Did not our Lord express surprise that one at least was not sympathetic enough to be alert?

The One who had succoured and sustained sorrowing souls, Himself desired in Gethsemane's Garden the sympathy and solace which gracious hearts should give; "but they were asleep."

But thank God when earthly disciples fail, there is a Divine reinforcement near.

"And there appeared an angel unto Him from heaven, strengthening Him" (Lukc xxii. 43).

The Scripture seems to suggest that there are angels of Divine dispositions. Some excel in one characteristic, and some in another. We read in Revelation of "the strong angel" (Rev. v.) The Psalmist speaks of angels who excel in strength (Psalm ciii), but the angel of Gethsemane is the angel who excels in sympathy.

These Heavenly salvationists are strong and sympathetic.

IV. THE ANGELIC MINISTRY OF A COMPASSIONATE COMPANIONSHIP

That angelic ministries are as varied as they are valuable it is the purpose of this study to shew. I have just taken a few representative illustrations of the helpful and holy services of these mighty and merciful beings.

Is it not suggestive to read in the history of Jacob, that when on his way back to the place of covenant, promise and blessing, "the angel of God met him"?

When a backslider determines to return to God, angelic bands are ready to assist him (Gen xxxii. 1).

In a subsequent experience, in which Jacob felt the darkness of night and great loneliness of soul, he had the compassionate companionship of an angelic ministry; it was a night of struggle for Jacob, but the angel blessed him ere they parted (Genesis xxxii. 24-29).

It has been said that the higher we ascend, the more lonely we become. When we live upon a commonplace level, we find congenial companionship. But are there not experiences in which we are conscious of being in a lonely wilderness, seasons when disciples and followers are left behind, and we are out in an experience of "splendid isolation"? Doubtless we shall become conscious of the tempter's presence, the cry of the wild beast will be heard in the dark stillness.

It is quite possible that the great Elijah would have died of grief and a sense of failure, had it not been for a companionship that was compassionate.

Who can tell what such a compassionate companionship meant to our blessed Lord?

"And He was in the wilderness forty days tempted of Satan, and was with the wild beasts, and the angels ministered unto Him" (Mark i. 13).

In conclusion, let it be understood it is not the intention of the writer to direct attention to angelic ministrations, but rather that we should realise the forces that fight for us.

Whenever men would honour holy angels, they are directed to the Divine Majesty (Rev. xxii. 8, 9).

May we realise then that we have on our side, the glorious company of the apostles and goodly fellowship of the prophets, the noble army of martyrs, and an innumerable company of angels.

Heart Wanderings—Their Cause *and* Cure

THROUGHOUT the Scriptures we are taught the infinite frailty and weakness of men; and even the best of men are set forth as having no strength of their own. Abraham said he was "but dust and ashes"; Isaiah said, "We all do fade as a leaf"; Job said, "I abhor myself"; Paul said, "I am less than the least of all saints"; and Jesus said, "Without Me ye can do nothing." All strength must be imparted to the soul from God. There are some few characters in the Bible against whom no blemish is mentioned; but of those characters it is recorded that all their goodness was imparted. They claim nothing of and from themselves. It is possible that in six thousand years there have lived a few persons whose hearts never consciously wandered from God. Doubtless there are many who have had many wanderings, without the humility or the fulness of light to perceive or confess it. And the millions of God's children have been painfully conscious of shortcomings—backslidings of greater or less extent. Living as we are in the state of probation, there is no degree of grace which may not be lost, and this is consistent with the doctrine so clearly taught in many Scriptures, that a saint may feel assured of his ultimate salvation. In the passage of Corinthians which says, "Let him that thinketh he standeth take heed lest he fall," the original tells us, "Let him that assuredly standeth take heed"; that is, let the most advanced believer, who has the fullest assurance of faith, take heed lest he fall.

Heart wanderings from God are almost imperceptible at first. There are slow degrees of the leakage of grace, almost imperceptible inroads of temptation. The devil insinuates himself in such soft, silent ways, and through unguarded avenues, and in such an assumed celestial raiment, that before the soul is aware, he has wellnigh captured the magazines of her heart. A little spiritual laziness, and little tonings down of self-sacrifice, are like the coming of grey hairs. The Bible speaks of a certain one "who had grey hairs here and there and knew it not."

1. Wanderings from God often begin by looking on forbidden objects. The eye is allowed to rest too long upon an object of temptation. Through the

eye the thoughts take hold upon the object. This kindles exaggerated and unlawful desires. This undermines the will, and the outcome is sin in greater or less degree. Such was the case of Eve, who stood looking on the forbidden fruit, when God told her not even to look upon it. This was the case of David, who was gazing from the top of the palace. This is the art that Satan tried on Jesus, when he spread before His mental vision all the kingdoms of the earth, and all their glory in one dazzling panorama of world-wide sovereignty and splendour; but Jesus instantly turned His mental eye from the beautiful vision, and fixed it on His coming cross. This is the best cure for all fascinating and tempting visions—to get in the mind the precious blood of Jesus. The sight of Christ crucified is the panacea for unholy mental pictures.

God is as impartial in His chastisements as in His love. As He shews His love to the vilest wretch on earth who repents, so He will chastise the highest saint on earth—even as He did Moses, who talked face to face with Him. Presumption is the sin that made the devil, and is one that Satan presents in a thousand varied forms to decoy the child of God.

2. Another cause of heart wanderings is self-management, and attempting to take our affairs into our own hands; trying to help the Lord in His providences of our case in time of trouble and distress. We must be led through many a soul crisis. These crises will come to us in social life, in business, in church relations, in health, in lines of duty. Many of them cannot be avoided. They are in the very nature of things in this world, and when they come, our human spirits are so eager

for the speedy and premature result they accept of an unlawful deliverance; and we are so tempted to think that God has forgotten us, or that He is too slow, that we take affairs into our own hands. This was the case of Rebekah and Jacob, who thought they surely must manufacture a lie and deceive Isaac with the goat-skin, in order to secure the fulfilment of an infallible promise from God, but their self-management brought sad separation and years of sorrow. This was the case with King Saul, who thought that Samuel was so long reaching his appointment that he must play the part of the priest, and offer sacrifice; and from that hour began wandering from God. This was the case with Uzzah, who thought, when the oxen stumbled, he must surely put forth his hand and assist the Lord in caring for the ark. Officiousness has led many a soul into spiritual bondage. It is so easy for even spiritual men to get the impression that they are



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responsible in great revivals for keeping their little fingers on the safety-valves, and curbing divine fire within the limit of their prudence. Spiritual power is lost in the attempt to manipulate spiritual power. The kingdom of God in the soul is often weakened by an attempt to manage the kingdom. Self-management, in some form or other, is the starting point of many a decline in grace.

3. Another cause of the loss of grace is taking undue liberties with innocent things. There are many things which in themselves are natural and innocent, and inseparable from our earthly life; but if undue liberties are indulged in with them, they become stepping-stones to inward, and oftentimes outward, sin. Especially is this true in the social life. We must mingle in society, and there are social affinities, and personal friendships, and mutual attractions of mind, and personal manners, which are a part of the constitution of our nature; but along these lines of personal magnetism and social attractions there needs to be firmest caution, the most rigid determination, against all undue familiarity, and against all excess of friendly feeling. In tens of thousands of cases, an improper caress, a fondling in hand-shaking, an imprudent kiss, has formed the velvet slide to sin, and to many a heart-breaking sorrow. In like manner undue liberties are often taken in wit and sarcasm, a punning and joking which have degenerated from innocent into wounding, or cutting, or snubbing, and sore breeding of the ill-will. Many a lawsuit, many a family quarrel, many a separation of friends, many a living hell, has been the outcome of what commenced in seeming pleasantries. This same truth applies to lines of business, and in various directions. In order to maintain the highest liberty in innocence and pure love and courtesy and friendship, there must be a guard against letting liberty degenerate into license. One inch of license will destroy a mile of liberty.

4. Another cause of backsliding is self-confidence, or leaning on native or acquired strength. The soul which has been highly favoured of God, or is possessed with strong natural traits, will instinctively lean upon itself, until it has been thoroughly mortified. This was the case with Peter, who was so confident of the inherent magnanimity of his character that he vowed, though all the others should forsake Christ, he would never forsake Him. Young converts in their first love make extravagant assurances of heroism and oftentimes, in the first glow of the sanctified state, the human mind will fancy itself quite strong. It takes many a lesson to burn into us the reality of our utter *nothingness*. Self-confidence has so many forms to it. Like the atmosphere, it adapts itself to all zones and seasons of human life. Christians often unconsciously confide in their experience, instead of leaning only on

the Holy Spirit, who makes the experience. The Lord warned the Jews when they should enter the land of Canaan, and should "eat and become full, they were to beware, lest they forget God." A full stomach has a poor memory, they wax fat and kick. This teaches us that even in the Canaan life we are not to depend upon our experience. If we do, we shall lose it. *Soul-whiteness is like a snow-flake—if you lean on it, it dissolves.* Because we have been endowed with grace, or strength, or wisdom, or some success, it is no guarantee that these endowments will continue unless we depend alone on the Source from which they flow.

5. Another cause of spiritual weakness is that of being spoiled by earthly kindness. Just as millions of children go to wreck through false kindness and lack of correction, so thousands of Christians are ruined in their spiritual life by an excess of popularity and earthly kindness. This is more particularly true of ministers than any other class. If they have some talent and success, and good evidence of grace, they will inevitably have many friends. These friends will manifest their love, some wisely, and some unwisely. In many cases, preachers are flattered and praised, and receive presents, and are toasted and feasted, until their grace is gone, and their common sense as well. They are tempted to regard themselves as public ecclesiastic pets, to accept gifts on birthdays, and Christmas days, and wedding days; to have every want anticipated, to be complimented on every sermon, or every prayer, to be invited to parties and state occasions, until they dwindle into soft sentimental poetical duds of the church, not only unfit to lead souls to God, but, like the mincing Agag did to Saul, lead souls down to hell. Many a minister, who was a poor farmer boy or a factory hand when first converted, and who began his Christian life with a heavenly fibre in his soul, has imperceptibly taken the velvet and cognac road into a spiritual desert. Paul and Wesley both declare against softness of life as a cause of soul-ruin.

6. Akin to the foregoing, another cause of backsliding is what is termed good living. There was never an age in which luxurious living was more common than to-day. The common people have furnishings in their houses, and clothing, and richness of food, and conveniences for ease and comfort, which the kings of other ages never had, and this luxurious mode of living is a great hindrance to grace. In many cases it ruins, because the human heart so easily becomes attached to those things which are luxurious and easy. There is a passion for big dinners, soft furniture, elegant clothing, labour-saving arrangements, palace cars, and everything that conduces to sensuous ease and pleasure, which is the ruin of tens of thousands. It is so rare



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in these days to find a heroic Christian who can endure hardness and great simplicity, and who cares nothing for the velvet accommodations of modern life. In the twenty-first chapter of Luke, Jesus warns us against these very things—surfeiting, and drunkenness, and animal pleasures—and intimates that at His Second Coming the professed church will be drowned in luxurious living, which prophecy is being fulfilled

7 Another cause of backsliding is presumption—taking it for granted that the soul stands so well with God that He will make great allowance for it, and that the guardian angel will take extra trouble to extricate the disobedient heart. Satan tells you, you are the Lord's pet; that He thinks more of you than He does of most of His children; that He will make excuses for you, which He does not make for others. This was the temptation that came to Solomon. He had been assured of his high standing with God, and of his unparalleled wisdom and knowledge, and Satan played his tune of temptation on the strings of presumption, until the wisest of men mourned in the dust and cried, "Vanity of Vanities!" This was the temptation which the devil presented to Jesus, when he urged Him to cast Himself down from the pinnacle of the temple—that He was so highly favoured of God that the angels would catch Him ere He struck the pavement. This principle can have innumerable applications. *God is as impartial in His chastisements as in His love.* As He shews His love to the vilest wretch on earth who repents, so He will chastise the highest saint on earth—even as He did Moses, who talked face to face with Him. Presumption is the sin that made the devil, and is one that Satan presents in a thousand varied forms to decoy the child of God.

8 Another cause of the loss of grace is looking at our difficulties. It is to be expected that life is full of difficulties, and living in a fallen world implies these. There are difficulties in the spiritual life in the way of seeking pardon or holiness—difficulties of growth in grace, difficulties that spring from our own minds or from heredity—our social surroundings, our temporal affairs, our temperament, our poor and false teaching—difficulties innumerable, that spring like weeds in every field of life; and to get the eye on these difficulties will weaken faith, sap perseverance, distract the mind, cloud the vision, and draw the soul from God. The divine life is pre-eminently the way and life of faith. When Peter looked at the waves of the sea, his mind lost the bright conception of the omnipotence of Jesus, and so he began to sink. When Abraham looked at the difficulties of how he was going to retain his beautiful wife in the presence of the greedy heathen king, he did not know how to manage it; and so was induced to tell a falsehood, just because the difficulties

of the situation, for the time being, shut out the omnipotent care of God. Our Heavenly Father permits His children to be hemmed in many times by the network of difficulties, and the devil uses such circumstances to plead the necessity of committing sin in order to get through. The very things that God permits as a test of our faith, the devil uses as an argument for some disobedience.

9 Not a few souls have lost grace and fallen into spiritual bondage through harshness of spirit. Severe judgment of others is what Faber terms an "undergraduate sin," that is liable to be committed by young zealots or narrow-hearted souls. The denunciation of others has in it a large element of self-righteousness. Denunciation of others has in it a back-handed way of praising ourselves; in the same proportion that we think we knock others down, we fancy we raise ourselves up. It is impossible to speak evil of another without an implied compliment to self. Many times souls claiming great spirituality have denounced sin in such a sinful way as to commit more sin than the very sin they denounce. There is nothing in the whole Christian life more delicately dangerous than the condemnation of others. An old spiritual writer has said that "to rebuke another for sin requires more humility than any other duty." We sometimes hear people speak of "hitting sin," and "hitting it hard," but such kind of work, unless it is saturated with tears and tenderness, will only bruise the soul that does the hitting. It is possible to preach of the damnable nature of sin with such severity of spirit and such an implied tone of self-congratulation that it only makes Satan laugh, and grieves the divine Dove. How many thousands have lost the sweetness of pure love, the calm, close walk with God, by a sharp sword-thrust, and unkind criticism, a harsh judgment, an unloving condemnation! *Self-righteousness is as subtle as the ether. It runs up into the high altitudes and tries to insinuate itself into the highest state of grace.* The devil will tempt you to be severe toward others, under the pretence of being brave and heroic, and not being afraid to denounce sin. He has practised his game so long that he does not care how much you denounce him and all his works. If he can get only one drop of his satanic vinegar into your heart, that will pay him for all the blows that you can give him.

10 I mention, as last among the causes of backsliding, lightness of spirit. This is apparently the opposite of harshness. There are some whose natures are not biased toward severity. These will likely break away from God by a trifling, joking, laughing disposition, and which serves Satan's purpose just the same. This spirit of lightness is very apt to prevail at camp-meetings and large religious gatherings, where Christians of talent and wit meet to-

gether. The habit of making puns on people's names and things, be they ever so seemingly innocent, is always injurious to deep piety. It grieves the Holy Spirit, diverts the mind from divine things, jostles the soul from its internal calmness in God, and weakens it for prayer, and for being the channel of the Holy Ghost. Hundreds of souls have snapped

the cord of communion with God by a joke or a pun, or a loud laugh, or a coarse and boisterous gesture. The worst calamity is that so few Christians get close enough to God to discern these things. Anything that breaks up the collectedness of the mind in God, or interferes with an elevated, quiet refinement of soul, is a starting point for wandering.—*Sel*

Behold He Cometh

Jesus Christ—Saviour, Healer, Baptiser and Coming King

By SETH SYKES (*Scottish Evangelist, Author of 'Running Over,' etc.*).

ARCHBISHOP Sandy, in one of his eloquent addresses in the year 1585, spoke of the Coming of Christ in this fashion.—

“As man's life is short, so is the coming of Christ at hand. Wait for it will surely come, and will not stay. The time is short; this we know; though it be not in us to know the definite point of time, which to the angels of heaven is unrevealed. But Christ hath set down certain tokens of the end, which all are fulfilled, and among others, He saith iniquity shall abound; charity shall wax cold, the gospel shall be preached in all the world. Never more iniquity never less charity: the Gospel never so liberally taught,—

BEHOLD THE END.”

AS the feast of the Passover was a memorial of the deliverance from Egypt, and the redemption by Christ, so the other feasts spoken of in that wonderful 25th chapter of Leviticus, are also shadows or finger-posts of His resurrection from the dead—the descent of the Holy Spirit, and the coming of the Lord Jesus Christ for His own. Israel, as it were, was used of God to make pictures giving us an understanding as to what we should expect according to the Word of God.

In the Passover, as already stated, we get a glimpse of the suffering of the Lord Jesus Christ, the antitypical Lamb (Exodus xii 3, John i. 29): the Lamb without spot or blemish (I. Peter 1-19, Isaiah liii. 7); the Christ, “who is Holy, harmless, undefiled, and separate from sinners”.

O dearest Lamb, didst thou bleed,
To purchase everything we need?
Doth not Thy blood still run to heal
Distressed souls, their plagues to feel?

He, taking the place of pain (Heb. xiii. 12), the place of shame (Heb. xii 2), the place of rejection—CALVARY (John xix. 6), being our Passover, being sacrificed for us (I. Cor. v 7, 8), our Redemption and Regeneration linked together, being the purpose (Eph i 4) of God, even before Adam sinned, brings before us the wonderful promise given in the garden of the “seed of the woman” and the “bruised heel”

THE Passover pointed the way to life—the antitypical Lamb opened the way to life. He brought

life and immortality to light in the Gospel. What a wonderful thought is this. Jehovah's only Son—He who knew no sin—became sin for us that we might be accepted in the beloved, “even sons of God, and joint-heirs with Jesus Christ” (John i. 12, John v. 24).

Jesus Christ not only fulfilled the Passover in His death, but also in every detail as to time, etc., and what had to follow, (Exodus xii 3, John xii 1-12, II Kings xii. 16, Mark xi. 15, Matt. xxvi. 24, Matt. xxvii. 45-50) To the month, day and hour, God's Lamb was slain, our Passover sacrificed for us (I. Cor. v. 7). Heaven above will not only be filled with ransomed worshippers, each of whom will own his own title there to the blood of the Lamb, and own it in grateful song, but the subject of Christ's death is a matter of discourse and praise to the glorified saints and angels above,

Till He comes again, “let us keep the feast, not with old leaven, but with the unleavened bread of sincerity and truth (I. Cor. v. 8, R. V.), resolving in Christ's strength to crucify self, and walk with Him in all the ways of true obedience.

IN the feast of unleavened bread, we have a type of the believer's life on earth from the day of conversion onward (Psalm cxix. 30, Isaiah lvi 4) The blood of Christ is the foundation of all true fellowship with God. The person of Christ—feeding on the lamb slain—the only means whereby such fellowship may be obtained. What is the applause or pay of this world compared with the smiles and approval of the God of Heaven?

In the feast of the firstfruits, we have a type of the resurrection of Christ (Exodus xxiii. 19). “Now is Christ risen from the dead, and become the firstfruits of them that slept” (I. Cor. xv. 20) Then in the feast of weeks (Deut. xvi. 10), we have a type of the Holy Spirit's descent as fulfilled at Pentecost, (Acts ii. 1, R. V.), (Gal. iii 29), and the formation of the saints into one body composed of believing Jews and Gentiles.

In the remaining three feasts, we have three types with a heavenly as well as an earthly fulfilment, i. e., their antitypes and answers will be seen and found in



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events yet to take place in heaven, and on earth. Just now, while Israel is scattered, God is calling out a people for Himself (Acts xv. 15, Rom xi 25), and before long the Lord will fulfil the feast of trumpets, *in His coming for His own* (I. Thess. iv 16, I Cor. x.).

Glad we'll His death commemorate,
Until He comes again,
Bless both the word and sacrament
Take Thy great power and reign

Sin and iniquity abound, Christian charity is lukewarm, the Gospel has been preached in many nations, soon the end (Zeph. iii. 19)

LET us look at this feast of trumpets, so that we might understand the events to take place when He comes In John xiv 3, we have the *promise of His coming* as given by the Lord Himself, as by Paul, the Apostle Surely we are now convinced that He is coming again.

In I Cor. xv 51, 52, we get an idea of the *purpose of His coming*, the raising of the righteous dead with the translation of the righteous living saints, who go back to heaven with Christ to partake of "the marriage supper of the Lamb" (Rev xix 6-9), thus escaping the horrors of the Great Tribulation (Isaiah xxvi 20, 21), which is the earthly fulfilment of this feast, and the day of atonement, when Israel's awakening, repentance, cleansing, and restoration, will take place, while the saints of God stand at the Judgment Seat of Christ receive their rewards, then pass into their places in the Kingdom of their Lord in the perfect enjoyment of rest

The next, the greatest of all events will be the *coming of the Lord as Son of Man with His saints*, to take possession of the earth, abolish the reign of the antichrist, judge the living nations, and destroy rebellious sinners and the kingdom of Satan (Rev xx 1-3), and set up the Millennial reign of Christ on earth with His saints for a thousand years, during which time Israel will be the chief nation of the earth. The earth will be restored to Eden, blessing and splendour, and mankind and the whole creation will enjoy these blessings (Rev. xx. 4-6; Isaiah xxxii 1-4; Zech. xiv. 9, Micah iv 17; Ezek. xxxvi. 30-35, Isaiah lxv. 17-25).

TO the children of God, these glorious hopes brought to us in the feasts of Jehovah should cause us to walk worthily, live soberly, righteously, and godly (II Tim. othy i. 7) Athanasius said, "The will of Jesus Christ is that those who belong to Him should walk exactly in His footsteps, that they should be as He was, full of mercy and love, that they should render to no one evil for evil, but endure for His sake injuries, calamities, and every outrage To them all anger should be unknown" Child of God, keep up the remembrance of your Lord's coming to solemnise the marriage and take you home to Him-

self, and be always in readiness to go forth to meet Him. Ever be providing for the marriage day, all proper furniture, jewels, robes, rings, and ornaments, against the time that Christ will call you to your home in heaven

As an old Divine has said, "Be sure to take home the marriage contract, the precious promises, which Christ has inscribed with His blood Be often looking into it, and viewing your bridegroom's handwrit and engagement. His writing is fair and beautiful. Let not Satan nor unbelief cast blots upon it to deface it, but keep it fair and legible, and draw all your comforts from it. *Your Lord is faithful, and will keep His word*"

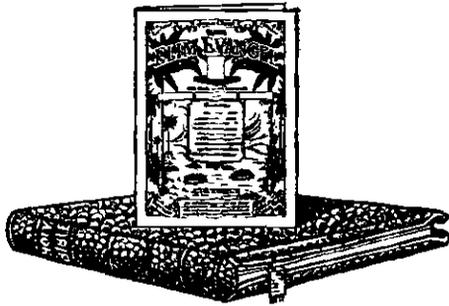
Unsaved one, Jesus Christ invites you to come (Matt. xi 28). Do not tarry, but immediately claim Him as your Lord and Saviour (John v 24) Receive cleansing by His precious blood, and go with us onward, singing praises to Him who loved us and gave Himself for us, to wait and watch for His return

New recruits are needed day by day,
Long the call unheeded why delay?
Christ will have no conscripts girt with shameful fears,
His are true and loyal volunteers

Lost Opportunities

A prominent clergyman in New England tells this experience of his. In the course of his pastoral work he was called to conduct the funeral service of a young woman who had died unexpectedly As he entered the house he met the minister in charge of the Mission Church, where the family attended, and asked him, "Was Mary a Christian?" To his surprise a pained look came into the young man's face as he replied, "Three weeks ago I had a strong impulse to speak to her, but *I did not*; and I do not know." A moment later he met the girl's Sunday School teacher and asked her the same question Quickly tears came, as she said, "Two weeks ago, doctor, a voice seemed to say to me, 'Speak to Mary,' and I knew what it meant and I intended to *but did not*, and I do not know." Deeply moved by these experiences a few minutes later he met the girl's mother, and thinking to give her an opportunity to speak a word that would bring comfort to her own heart, he said quietly, "Mary was a Christian girl?" The tears came quick and hot to the mother's eyes as she sobbed out, "One week ago a voice came to me saying, 'Speak to Mary,' and I thought of it, *but did not* do it at the time and you know how unexpectedly she went away, and I do not know." How pathetic, beyond expression, that the Spirit tried to get the use of the lips of three persons, a pastor, a teacher, aye, a mother! to speak the word that He longed to have spoken to her, *and He could not!* Has He tried to use you *like that?*

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

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The Business of Every Believer

"Do business till I come"

IT is enough that the disciple shall be as his Lord. Our Lord was a business man "My Father worketh hitherto and I work," are His words. What ceaseless energy was manifested by Him "who went about doing good and healing all that were oppressed of the devil" While He lived here He laboured hard. When He left the world He laid the burden of service upon His followers.

In the parable of the pounds, the Lord represents Himself as the nobleman going into a far country. To His servants He commanded, "Occupy (do business) till I come" The supreme business in this world is that which a loving Lord has committed to His servants—the giving of the glorious Gospel to a perishing people.

This work was not left to the church in a general sort of a way, so that no one is specially responsible for it, but in a definite way, so that there is an individual responsibility for it. It is a *personal business*. Every servant had some pounds "To every man his work" "The Spirit divideth to every man severally as He will," but there is an *every man* in that division.

"Every man shall give an account of himself" There are no exceptions.

It is a *practical business*. There has been a good deal of nonsense about this matter of spreading the Gospel and telling out the story of salvation. There has been a tendency to shift the responsibility upon a favoured class, to evade the personal relation under the cover of a prevailing belief that certain qualifications were essential to the work, and the non-possession of them was sufficient excuse for non-service. But *every* believer is an authorised ambassador from the Court of Heaven to do business down here on this mundane sphere. He is empowered and directed to deliver the King's message to the people. He is not responsible for the *message*, but will be held to a strict account for the *delivery* of it. Education, special equipment, environment and a lot of other things play no part in this matter. Education, equipment and environment may largely increase the responsibility, but the obligation is upon each and all to stress the story to the people.

Some of the most successful agents of the Lord are poorly equipped from the world's point of view, but God uses them. The business is simple. Get your message, go and deliver it! So long as a man or woman lives anywhere in the world who has never heard of Christ and the Cross, every believer is obligated to get the news of reconciling grace to such an one.

It is a *paying business*. Does it pay? Yes! a thousand times, yes! Good, reliable dividends!

There is a sense of satisfaction, a real joy in doing the will of God in this business that nothing else gives. It is the incomparable work. It pays now and will bring returns throughout eternity.

The Lord help us to attend to *our* business which is *His* business.

Is there any apprehension in your heart that there may come a day so difficult that Christ will not be present? He will be with us all the days; He will be with us in the waiting days and in the working days, in the perilous days and in the peaceful days, in the glad days and in the sad days, on the birthdays and the deathdays, and, however sad any day will be, the Lord's presence will turn your sorrow into joy, and you will find, as the American philosopher said, "Every day is the best day in the year."

Unparalleled Revival Scenes

Principal George Jeffreys Extends the Brighton Campaign

By F. J. WELLMAN

ONE was constantly being asked, "Have you been to the revival meetings?" and what is your opinion?" and one can only reply, "Go and see," as I did myself. My first impression on entering the meetings was that I was in the midst of a people whose hearts were set on fire with the love of Jesus, whose holy zeal was to glorify God, and soon I realised if I did not enter into the spirit of the meeting I would lose the blessing. Never have I experienced such wonderful power there is in song to bring men and women into that sweet fellowship with God. One is impressed also with the hunger and thirst of the people to know more of what God has to reveal to His people. Never in the history of Brighton have revival meetings been held of such gigantic character, the Dome being packed from floor to balcony, day after day, and the enthusiasm getting stronger daily.

Another outstanding feature of the meetings was the time set apart for healing while the sick and suffering made their way to the platform to be anointed and prayed over. A sweet song of praise swept like a wave over the meeting, lifting men and women into a very close fellowship with God. The Pastor laid greatest emphasis on the all-importance of men and women being converted and the necessity of realising it is God and God alone can heal by pouring His life into the body of the believer, and hundreds do testify to having received healing in their bodies, for which we praise God.

1,300 have testified to being converted during the Dome meetings and the testimony of hundreds of Christians in Brighton is that they have learned to love God and their Bibles, and as a result the cry has gone up to establish a Foursquare Gospel Tabernacle in Brighton, and I can only rejoice and praise God that he has opened up the way whereby a suitable building has been secured as a permanent home for the converts.

I personally, with many of them, thank God from the bottom of my heart, for ever having sent Pastor George Jeffreys to Brighton, for his faithful Gospel ministry, which has been proclaimed in the mighty power of the Spirit, and we are determined to do all in our power to support and carry on this glorious work, until this land of ours is filled with men and women rejoicing in the knowledge of sins forgiven and we are determined, in the words of Martin Luther, "To live as if Christ died yesterday, rose to-day and is coming to-morrow."

Press Reports

PASTOR GEORGE JEFFREYS.

Permanent Centre Opened at Brighton.

As a sequel to the revival and healing campaign which Pastor George Jeffreys has recently conducted in Brighton and Hove, a permanent centre is being established in Brighton. To this end the Glynn Vivian Mission Hall, latterly called the Brighton Central Mission, has been secured. At the last meeting of the campaign in the Dome, there were scenes unequalled in the history of evangelism. Hundreds of people vainly attempted to obtain admission to the hall. Pastor Jeffreys has secured 1,200 converts during his campaign in the two boroughs, and the number of persons claiming cures is over 300.

LAST NIGHT'S SCENES

His decision to establish a permanent centre is the result of hundreds of appeals, and Pastor Jeffreys intends to continue his stay indefinitely. When eventually he leaves to carry on his work elsewhere, a minister from the Elim College in London will come down to take his place.

The first meeting in the new hall, yesterday evening was attended by remarkable scenes of enthusiasm. Union Street was packed with a large crowd, and every seat—indeed every available inch of room—was occupied long before the meeting was due to begin. The campaign pennants of white silk were conspicuous in many buttonholes, and the scene, as the packed audience, in response to the Pastor's invitation waved their hymn-sheets to the stirring strains of one of the most popular choruses, "Just the same, just the same," was a revelation.

HOW THE WORK BEGAN

The Pastor's vividly impressive address was closely followed, and when he called upon those who had been healed to stand, between 150 and 200 persons rose. In response to his question as to how many were willing to be baptised by immersion in water, over 200 stood up.

Prior to his address, the Pastor gave a brief history of his work, which he said commenced in a tiny mission hall in Ireland in 1914. He detailed its rapid growth until now. "The whole country," he said, "seems to be coming for the Foursquare Gospel"—*Sussex Daily News*, June 25th, 1927.

INDEPENDENT TESTIMONY

to the

BRIGHTON REVIVAL CAMPAIGN.

The following letter appeared in the "Brighton and Hove Herald," Saturday, June 25th.

To the Editor, Brighton and Hove Herald.

Sir,—The remarkable revival and healing mission recently held in Brighton and Hove calls for serious attention from all classes.

In spite of the efforts of the Churches to maintain the Christian faith, a wave of materialism, mainly promoted by Socialism, is deeply affecting the age. Those who see the evils of this decadence welcome help from any religious source.

One day last week I attended one of Pastor George Jeffreys' services at the Dome, and was much struck by his power to hold a large audience spellbound for over an hour—by the force of his eloquence and the impression he gave of deep spiritual insight.

Of his healing prowess I will say nothing, not being in a position to dogmatise. But we know that the Bible gives many such instances. Those who say the power no longer



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exists cannot tell us when a hard and fast line was drawn. An Anglican clergyman has told me of several cures which followed when (as St James directs) he had "anointed the sick in the name of the Lord." But where some would ascribe this to a "miracle"—which is the direct interference of God with the laws of Nature—1 would rather believe that it pertained to a psychic force which some people possess in a remarkable degree.

But, whatever one may think of this, the Pastor shewed strong spiritual perception when he dwelt on the power of the Gospel, for he said that Jesus came on the earth for something infinitely higher than social reform. "The Communists say," he continued, "that it is not the Gospel we need, but better housing and environment." But the speaker's point was that, when the Gospel was received the environment would change. Merely placing a man in a Garden of Eden does not regenerate a man." And here was a lesson for an age when false teachers abound and are aggressive. Our Lord does not reign in heaven to make life easy for us, but He will bless us in our toil, and be with us always.

The Communists say, "Make life easy by robbing other people of their money!" But a true prophet would say to the age, as was said to backsliding Israel, "Break up your fallow ground, and sow not among thorns." H A B—Brighton

Glynn Vivian Hall, Brighton

Captured for the Foursquare Gospel.

By PASTOR G. HAMILTON

WHAT was the occasion of the gathering of over one thousand people in the oldest Non-Conformist place of worship in Brighton on the longest day in 1927? It was the inauguration by Principal George Jeffreys of that beautiful building, formerly known as the Glynn Vivian Hall, for the preaching of the glorious Foursquare Gospel.

The building has a history of some 250 years, for it was erected in 1688—in the reign of William the Third. A tablet with the inscription "1688" is in the wall over one of the doors. The building

was finished shortly after the passing of the Act of Toleration, which gave to Dissenters freedom of Worship. But in 1714 the Schism Bill was passed which threatened their liberty. It will be seen, therefore, that the building was erected in "troubled times" when men had to watch as well as pray. The building itself is most imposing, both externally and internally. The ground plan is rectangular, the corners nearest the street being canted to allow space for gallery staircases. The arrangement of seats is somewhat in the form of an amphitheatre. The gallery is very wide, and is supported by eight handsome circular columns. These in turn support eight Corinthian columns which carry the roof and the dome. There are rooms on the East and West sides of the building, as well as at the rear.

Many eminent men have ministered in the building, which has in turn been used by Presbyterians, Congregationalists, and Undenominationalists. Among them were John Newton, Vaughan Price, Wade Robinson—author of the hymn, "Loved with everlasting love"; R. J. Campbell and J. B. Figgis, Henry Varley, the famous evangelist, preached his last sermon there, as is recorded by a marble tablet on the front of the building.

The purchase of the hall for the proclamation of the Foursquare Gospel was a venture of faith in God, and much prayer was offered that He would set His seal upon the action by giving tokens of His approval at the opening meeting. He graciously granted our petitions, for twenty souls were "born from above," and two hundred and ten people—one a man over 70 years of age—rose from their seats, as an expression of their desire for baptism in the pool which is immediately in front of the rostrum.

The Great Subject of Stewardship

By DR A. T. PIERSON.

OUR Lord's teachings as to money gifts, if obeyed, would forever banish all limitations on church work and all concern about supplies. These teachings are radical and revolutionary. So far are they from practical acceptance that, although perfectly explicit, they seem more like a dead language that has passed out of use than like a living tongue that millions know and speak. Should these sublime and unique teachings be translated into living, the effect not only upon benevolent work, but upon our whole spiritual character, would be incalculable.

I THE PRINCIPLE OF STEWARDSHIP.

The basis of Christ's teaching about money is the fundamental conception of stewardship (Luke xii 42, xvi 1-8). Man is not an owner but a trustee, managing another's goods and estates, God being the one

original and inalienable Owner of all. The two things required of stewards are that they be "faithful and wise," that they study to employ God's gifts with fidelity and sagacity—fidelity so that God's entrustments be not perverted to self-indulgence, sagacity, so that they be converted into the largest gain possible.

II. THE PRINCIPLE OF INVESTMENT

In our Lord's teachings we find this kindred principle of investment: "Thou oughtest to have put My money to the exchangers" (Matt xxv. 27). Money-changing and investing is an old business. The "exchangers," as Luke renders, are the bankers, the ancient Trapezitae, who received money on deposit and paid interest for its use, like modern savings institutions. The argument of our Lord refutes the unfaithful servant on his own plea, which his course shewed to be not an excuse, but a pretext. It was



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true that he dared not risk trading on his own account, why not, without such risk, get a moderate interest for his Master by lending to professional traders. It was not fear but sloth that lay behind his unfaithfulness and unprofitableness.

Thus directly is taught the valuable lesson that timid souls, unfitted for bold and independent service in behalf of the Lord, may link their incapacity to the capacity and sagacity of others who will make their gifts and possessions of use to the Master.

III. THE SUBORDINATION OF MONEY.

Another most important principle is the subordination of money, as emphatically taught and illustrated in the rich young ruler (Matt. xix. 16-26). This narrative, rightly regarded, presents no enigma. With all his attractive traits, this man was a slave. Money was not his servant, but his master, and because God alone is to be supreme, our Lord had no alternative. He must abolish this man's idol. It was not the man's having great possessions that was wrong, but that his possessions had the man. How few rich men keep the mastery and hold money as their servant, in absolute subordination to their own manhood and the masterhood of the Lord!

IV. THE LAW OF RECOMPENSE.

We ascend a step higher and consider our Lord's teaching as to the law of recompense. "Give, and it shall be given unto you" (Luke vi. 38). We are taught that getting is in order to giving, and consequently that giving is the real road to getting. God is an economist. He intrusts larger gifts to those who use the smaller well. Hundreds of devout souls who have chosen voluntary poverty for His sake have been entrusted with immense sums for His work. George Muller, of Bristol, found in a life that nearly rounded out a century, that it was safe to give to God's purposes the last penny at any moment, with the perfect assurance that more would come in before another need should arise. And there was never one failure for seventy years.

V. SUPERIOR BLESSEDNESS.

Kindred to this law of recompense is the law of superior blessedness. It is more blessed to give than to receive" (Acts xx. 35). Paul quotes this as a saying of our Lord. Whatever the blessedness of receiving, that of giving belongs to a higher plane. By a singular decree of God, what I surrender for myself for the sake of others comes back even to me in larger blessing. It is like the moisture which the spring gives out in streams which through evaporation returns in showers to supply the very channels which filled the spring itself.

VI. COMPUTATION BY COMPARISON.

We rise a step higher in considering God's laws of computation. How does He reckon gifts? Jesus

teaches it is by comparison. No one narrative is more telling on this theme than that of the poor widow who dropped into the treasury her two mites. The Lord standing near, watched the offerings cast into the treasury. This widow's whole offering counted financially for but a farthing. What could be much more insignificant? But the two mites constituted her whole means of subsistence. The others reserved what they wanted for themselves, and then gave out of their superabundance. The contrast is emphatic, she "out of her deficiency," they "out of their superfluency." Self-indulgent hoarding and spending spreads a banquet; the crumbs fall from the table, to be gathered up and labelled "charity." But when the one possession that dearest, the last trusted resource, is surrendered to God, then comes the vision of the treasure laid up in Heaven.

VII. UNSELFISHNESS IN GIVING.

We ascend still higher to the law of unselfishness in giving. "Do good and lend, hoping for nothing again" (Luke vi. 35). Much giving is not giving at all, but only lending or exchanging. He who gives to another of whom he expects to receive as much again, is trading. He is seeking gain, and is selfish. True giving has another's good solely in view, and hence bestows upon those who cannot and will not repay, who are too destitute to pay back, and too degraded, perhaps, to appreciate what is done for them. That is like God's giving to the evil and unthankful. That is the giving prompted by love.

VIII. SANCTIFIED GIVING.

Our Lord announces also a law of sanctification. "The altar sanctifieth the gift"—association gives dignity to an offering (Matt. xxiii. 19). If the cause to which we contribute is exalted it ennobles and exalts the offering to its own plane. God's altar was associated with His worship. The gift laid upon it acquired a new dignity by so being deposited upon it. Some objects which appeal for gifts we are at liberty to set aside because they are not sacred. We may give or not as we judge best, for they depend on man's enterprises and schemes, which we may not altogether approve. But some causes have Divine sanction, and that hallows them, giving becomes an act of worship when it has to do with the altar.

IX. TRANSMUTATION.

Another law of true giving is that of transmutation. "Make to yourselves friends of the mammon of unrighteousness, that, when ye fail, they may receive you into everlasting habitations."

Mammon here stands as the equivalent of money, practically worshipped. It reminds us of the golden calf that was made out of the earings and jewels of



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the crowd. Now our Lord refers to a second transmutation. The golden calf may in turn be melted down and coined into Bibles, books, tracts, and even souls of men. Thus what was material and temporal becomes immaterial and spiritual and eternal. Here is a man who has a hundred dollars. He may spend it all on a banquet, in which case the next day there is nothing to shew for it. It has secured a temporary gratification of appetite—that is all. On the other hand,

he invests in Bibles at ten cents each, and it buys a thousand copies of the Word of God. These he judiciously sows as seed of the Kingdom, and from that seed springs up a harvest, not of Bibles, but of souls. Out of the unrighteous mammon he has made immortal friends, who, when he fails, receive him into everlasting habitations. May this not be what is meant by the true riches—the treasure laid up in Heaven in imperishable good?—*Pentecostal Evangel*

Gathered Gold from the Treasury of Truth.

Morning Meditations

By Pastor E. C. W. BOULTON

Monday, August 1st. "That which remaineth is glorious"—II Corinthians iii 11

God always has His best things in store for His people. To-morrow's victory shall eclipse that of to-day—the glory to come shall outline that which is. The present manifestation is not final—in the future we shall discover a fuller unveiling of the thought and purpose of God. What we enjoy to-day is but preparatory to that which we shall enter to-morrow. God always has exhaustless reserves of blessing, and only as we are able to bear the revelation is it allowed to be made known to us.

Tuesday, August 2nd. "As many as I tenderly love, I correct and put under discipline"—Revelation iii 19 (Rotherham)

Then because I am under discipline, I am not to consider myself in disgrace, discipline is not a mark of dishonour—it is the insignia of sonship—it denotes discipleship—it betokens that I am in the hand of the Teacher Divine. Without spiritual discipline there can be no development in the life of the believer. It is Divine discipline that means the exercise of all those faculties of the soul upon which the health of the Christian life depends. In periods of spiritual training help me to remember that the great motive behind all the discipline is love.

Wednesday, August 3rd. "But this treasure is lodged in a body of fragile clay, that so the surpassing might which accomplishes the work, should be God's and not my own"—II Corinthians iv 7-10 (Weymouth)

What a mystery and a miracle that such treasure should be lodged in such frail vessels of flesh! And yet this all adds to the glory of Him who is able to make my poor life the depository of such wealth. O the wonder of it all! That this temple of clay should become the tabernacle or treasure so priceless and so enduring! That God should make it possible that within the chalice of my human nature there should be placed this incomparable and ineffable glory. That from the depths of the 'earthen vessel' there should rise the incense of love's sacrifice.

Thursday, August 4th. "And the Lord called Moses to the top of the mount and Moses went up"—Exodus xix 20

How often we too have been called to go up to the summit of some mount there to meet God. But have we always obeyed the call? Because we have disregarded the voice we have missed the vision that awaited us in the mountain's height. Perhaps we were too busy below to pay attention to the Spirit's prompting, pleading voice—the plain held too many strong attractions and attachments, from which we found it difficult to disentangle ourselves. And so we let the opportunity pass. O my soul if the heavenly call comes to thee this day see that thou art not disobedient to its claims!

Friday, August 5th. "He was marvellously helped till he was strong"—II Chronicles xxvi 15.

And so we see that it was 'his' strength that proved his undoing. Whilst Uzziah was weak in himself, he was strong 'in the Lord'. It was Divine power that brought prosperity

to the kingdom at this time. But alas, how often prosperity produces presumption and prepares the way for disaster. Lord let Thy servant ever feel his own weakness and worthlessness! Grant unto him always to realise that self-reliance and self-sufficiency are the precursors of humbling and harrowing defeat! That the true place of safety and strength is to lie low and still in the hand of God.

Saturday, August 6th. "Awake, O north wind, and come thou south, blow upon my garden, that the spices thereof may flow out"—Song of Solomon iv 16

And yet how we shrink from some of the piercing winds of circumstances that blow upon our lives. How carefully we seek the sheltered place in life. Ah, if we but understood we should see that those very influences that seem to threaten the serenity of life are the harbingers of untold blessing. The winds of adversity will make the fragrant spices flow forth from the inner sanctuary of our heart-life. They shall come as the very breath of God, bringing to glorious fruition all that is richest and rarest in the garden of life.

Sunday, August 7th. "And the angel of the Lord spake unto Philip, saying, Arise, and go toward the desert"—Acts viii. 26

What a strange command. Especially at a season such as that when the fire of revival was burning so fiercely, and the presence of the Evangelist was so much needed in Samaria. Ah, herein lay the test! It is often thus that in our moments of sweetest and greatest triumph there comes the trial of our faith. And yet if God calls thee to the desert, there He will meet thee and manifest Himself to thee and through thee. The miracle shall be all the greater because it is wrought in the unlikely place. Thy obedience shall result in the barren place rejoicing and becoming as the garden of the Lord. The waste place shall become the habitation of holiness.

Monday, August 8th. "And He must needs go through Samaria"—John iv. 4

What a revelation of the constraint and compulsion of love. Geographically His movements were guided by that overmastering compassion which in this instance led the Master into contact with that thirsty soul from Samaria. It was not His need but her need that brought Him to the well side on this occasion. It was His thirst for her salvation that led to her cry, 'give me this water, that I thirst not'. And it is always thus! The craving which now fills my heart for Him is only the faint answer to that great desire of His to possess me for Himself. I come to the Fountain because He draws me! O love that will not let me go, I am Thy captive!

Tuesday, August 9th. "Go up higher"—Luke xiv 10

How strange it is that those who court and covet the lowest place are often most fitted for the highest. They seek the welcome shade of the 'hidden place' and yet to them comes the call to promotion and prominence. From their obscurity the hand of God draws them to the front. Thus our very ambition to be great may prove our most serious hindrance to real greatness. Too often we aspire to that position for which we are least qualified, and in our struggle for the first place we



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are prostrated O my soul learn that thy Lord can make way for thee when it is His time to exalt thee! Thou shalt mount up with wings!

Wednesday, August 10th. "Learn of Me"—Matt xi 29
Methinks that there are far more aspirants to the avocation of the teacher than that of the learner. And yet may we separate the two? Are they not twin truths? Once let me cease to learn and I become unfitted for and unworthy of the ministry of instruction. But is not this a school term? Does it not savour of apprenticeship? Does it not reduce me to a novice? Yes, thou art still a scholar and must ever remain such. It is this that makes thee capable of enlightening other souls.

Thursday, August 11th. "Thine eyes shall behold a far-stretching land"—Isaiah xxxiii 17 (R V)

What an exhilarating incentive and invitation this promise offers to the soul! A land of infinite possibility! Reaching out beyond the highest human dreams. Surpassing in splendour anything that the mind could conjure. But if mine eyes perceive this land of unlimited resource and I possess it not, shall not the very vision of it add to my discomfiture and discontent? Surely it is the Divine will that I should enter and enjoy this land of spiritual lengths and breadths! Has He not set it before me in order to stimulate a healthy dissatisfaction?

Friday, August 12th. "Take My yoke"—Matt xi 29

But is not the yoke made for the slave? Does it not remind one of bondage? Is it not an emblem of humiliation? And yet this is exactly what my Lord invites me to accept. And mark you, He does not force it upon me. And in thus offering to me His yoke, He does me the highest honour as well as the greatest service. It spells partnership, companionship in labour. It means that I am to become a worker 'together with Him'. That He and I shall share the common ministry, that His goal shall be mine, that His success shall be mine, that His joy shall also be mine. Blessed yoke that unites me to Him!

Faith Healing and Divine Healing

By E. D. STUART.

THE term Faith Healing comprises the different methods of healing from sickness with or without means. Doctors often advise their patients to believe and make up their minds that they will recover; and then they proceed to treat them. There are many people who purely from the force of their human spirit will not remain sick—they determine to throw it off, and this attitude helps them under the use of means. People often believe that certain means will bring about recovery, and their very confidence helps them to a great degree. We hear of healings through hypnotism and spiritualism, if there be any, we have not come across them, though these two cults have their origin in the same source as Christian Science, which can boast of and prove its thousands of healing to-day. Faith helps to produce the results in these cults, but it is not the faith of God.

No one need deny that there are healings in Christian Science—there's evidence of there being a power in it, but it is not the power of God. In

Saturday, August 13th. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him"—Isaiah lix 19

Are there not times when it seems as though the sluice gates of opposition have been lifted and a veritable deluge of antagonism have beset the soul? When temptation appears to pour in at every approach to the life, and every hour sees an increase in the pressure of the forces of darkness? Darkness seems to gather like night, seeking to settle upon the soul. Believer is this thy experience at this time? Thy Lord shall fulfil all His word to thee. The standard of Jehovah shall be raised, and the foe shall be discomfited. Thou shalt not be moved! God Himself is in the midst of thee! Fear not!

Sunday, August 14th. "I die daily"—I Cor xv 31 (R V)

This means then that I am always dead—that death continually worketh in me. And is it not true that upon the extent of my death to the old depends my apprehension and appropriation of the new? As I accept the position and yield to the principle of death so am I made free from the dominion of all that challenges God in my environment. My attitude of death nullifies every evil suggestion that may approach my thought life. Death is the negative and resurrection is the positive phase of my experience in God. To all that comes from the Lord I am responsive and receptive. Hallelujah!

Monday, August 15th. "The morning cometh"—Isaiah xxi 12

Through the night shadows may be discerned the first streaks of dawn, on the eastern horizon are indications of the awaking day. A 'little while' and the Sun will have made His appearance, and then all those who await His coming shall rejoice with great joy. The night has been long, and some eyes have grown weary with the vigil, but now the end at length is in sight. The very clouds are preparing to fold their forbidding wings in order to make way for the coming King, whose glory shall for ever chase earth's shadows away. The 'morning' of that glad nomenclial day cometh! Let the waiting Bride prepare for flight! Her Lord is about to send forth the summons to the banquet chamber.

Matt. xxiv. 24 we read: "For there shall arise false Christs and false prophets, and shall shew great signs and wonders, insomuch that, if it were possible they shall deceive the very elect." Here we have it prophesied by Christ that these healings would be done by false prophets. "Christian Science" is not Christian at all, neither is it science.

Christ is our Redeemer but the so-called Christian Scientist denies the reality of sin, therefore there is no need for the Redeemer. The followers of Christian Science do not believe in a personal God, nor a personal devil, they believe that sickness and pain are purely imaginary. Novices in Christian Science say they have the same healing as we have, and that they believe in Jesus, yet we know, that if by the power of their mind they rule sin out of existence, then they really have no experience of the need of a Saviour to set them free from it. So the atonement of the Lord Jesus is Divine Healing.

Healing in Christian Science is brought about by the power of the mind, which brings its adherents to such a place of rest regarding their spiritual con-



THE ELIM EVANGEL



dition, believing there is no sin in them, that they are a happy people; and Satan being the author of sickness surely has power to remove his oppression, when by their delusive doctrine, the people are safe in his kingdom, as they most surely are when they rule out the need of salvation through the sacrifice of the Son of God.

WE do not like the name Faith Healing—the term is used chiefly by the unbelieving, by mockers and by people who fear reproach. Truly the healing we receive is by faith in Jesus' Name, but the name we have used so long, Divine Healing, shews at once where the healing comes from—it comes from God through the sacrifice of His Son on Calvary. In James v. 15, we read "the prayer of faith shall save the sick," faith that in the name of Jesus, we ask, and receive the healing Matt. ix 29, reads. "According to your faith be it unto you And their eyes were opened." In this manner Jesus healed the two blind men, because they believed He was able to do it. Matt. xv. 28 "Then Jesus answered and said unto her: O woman, great is thy faith, be it unto thee even as thou wilt. And her daughter was made whole from that very hour." To blind Bartimeus Jesus said (Mark x 52) "Go thy way thy faith hath made thee whole. And immediately he received his sight and followed Jesus in the way." In the case of the ten lepers (Luke xvii 12-19), "It came to pass that as they went, they were cleansed And one of them, when he saw that he was healed, turned back . . . and fell down at His feet, giving Him thanks . . . And He said unto him Arise, go thy way: thy faith hath made thee whole."

To the woman in Mark v. 25-34 Jesus said: "Daughter thy faith hath made thee whole, go in peace and be whole of thy plague" In the case

of the man who was healed at the Beautiful gate of the temple, Peter said in his second sermon recorded in Acts iii from v 12, "And His name, through faith in His name, hath made this man strong whom ye see and know, yea the faith which is by Him hath given him this perfect soundness in the presence of you all."

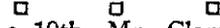
FROM the above Bible evidence we know truly that what we have is healing by faith, but we prefer the name *Divine Healing*, because from the very name there can be no question that it comes from God.

Divine Healing is just Divine life. It is the life of Christ for the physical frame It is the union of our members with the very body of Christ and the inflowing life of Christ in our living members It is as real as His risen, glorified body. It is as reasonable as the fact that He was raised from the dead, and is a living being with a true body and rational soul to-day, seated at His Father's right hand. "We are members of His body, of His flesh, and of His bones," and if we can believe it, we can truly live as Paul said "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life I now live in the flesh, I live, by the faith of the Son of God, who loved me and gave Himself for me"

Our bodies are the temples of the Holy Ghost, and we know and believe that "If the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal body by His Spirit dwelling in you," for "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death"

Items of Interest

A report of the great baptismal service at Brighton conducted by Pastor George Jeffreys will appear in our next issue



On Friday, June 10th, Mr Clarence Manson and Miss Agnes Mahood were united in marriage in the Elim Hall, Banbridge, by Mr L M Davies



Those who have not yet made arrangements for their summer holidays are recommended to read carefully the announcements on cover ii of Pastor George Jeffreys' campaigns at Hastings and Portsmouth, our Summer Conventions, and Summer Bible School at the Elim Bible College at Clapham



All communications in connection with The Four-square Gospel Churches should be addressed to Pastor E. C. W. Boulton, Beulah, 21, May Street, Hull, Yorks.

Daily Bread

being the "Scripture Union" portions for 1927

| August | 1st, Monday | Mark vi | 30-44 |
|--------|-----------------|---------|-------|
| " | 2nd, Tuesday | " vi | 45-56 |
| " | 3rd, Wednesday | " vii | 1-16 |
| " | 4th, Thursday | " vii | 24-37 |
| " | 5th, Friday | " viii | 1-13 |
| " | 6th, Saturday | " viii | 14-26 |
| " | 7th, Sunday | " viii | 27-38 |
| " | 8th, Monday | " ix | 1-13 |
| " | 9th, Tuesday | " ix | 14-32 |
| " | 10th, Wednesday | " ix | 33-50 |
| " | 11th, Thursday | " x | 13-27 |
| " | 12th, Friday | " x | 28-40 |
| " | 13th, Saturday | " x | 41-52 |
| " | 14th, Sunday | " xi | 1-18 |
| " | 15th, Monday | " xi | 19-33 |

At twelve years of age Christ was with the doctors
At thirty-three He was with the thieves on the Cross

A Woman's Answered Prayer

A Foreign Missionary Parable

THERE was once a woman who prayed every night and sometimes she prayed for missions. She did not go into details, for there were so many missions and so many missionaries, and surely the Lord knew where they were even if she didn't, and He knew where the help was needed and what was needed, so it seemed simpler and so much quicker just to pray for missions.

Sometimes she prayed for the missionaries, too, that they might use all the money sent to them each year in a wise way.

She also gave to missions. Four or five times a year, the church of which she was a member had a large missionary meeting, and when the offering was taken she never failed to place upon the plate her gift. It really seemed as if she were doing all that she could for missions.

After one of these meetings, when a missionary, home on furlough, had spoken of the encouraging and interesting and even amusing things in his work, the woman spoke wearily to herself.

"But what is there so wonderful in it all? A chance to travel—and how weary I am of staying in the same little place year after year! A good salary—as large as I have to live on, and expenses are so much greater in this country! Plenty of servants, and I can hardly keep one! A warm climate—" and she shivered in her cold room.

Then she prayed, "Lord, make them appreciate their opportunity, and make things easier for me somehow. My days are so full that I know not which way to turn. I'd be glad to change with them any minute!"

THAT night she dreamed that it was her time to die, and the angel who came to her said, "Your prayer has been answered, and it is granted to you to see these places." And at once the woman was in China.

"It is beautiful," she said, and stopped. She was in a home where a child's feet were being bound. "But they would not have it otherwise," she said, to deafen her ears to the child's cry of pain. But as she looked into its face, it was her own baby, and she snatched it away, saying, "It must be different!"

Then suddenly she was in Africa, where men were buying and selling young women, and again she sighed, "It is not right, I wish it need not be." But as her gaze was held by the look of agony in the eyes of one of those dark faces, she saw the face of her own sister, and she cried, "It shall not be thus!"

At once she was in India. Seeing the gaiety of a wedding, she breathed, "Here at least is happiness."

Then she was one of the wedding party, the man was old and evil, his bride a little, little girl. "They will cling to their customs in spite of all," she sighed; "I wish they would not."

And as the little bride turned unhappy eyes toward her, the woman screamed aloud, "My little daughter! It shall not be! It shall not!"

The very air seemed laden with disease and pestilence. She saw the missionaries spending their pitiful little salary to lessen the distress about them.

SHE looked again, and the wife *was not there*, and the missionary worked on alone. Then she cried to the angel, "I can bear no more! Must I go through Eternity remembering these things and unable to prevent them?"

"Would you return to earth and change them?"

"Let me return!" she pleaded. "Heaven at such a price is no heaven. Rest with such memories is no rest." And at once she awoke, and said that it could not be all a dream.

The next night she prayed, "Lord, let me go to help them!" And for many nights she besought thus, but her prayer was not granted.

Then she despaired and said, "Is there an answer to prayer?"

But at last she prayed, "Lord, I know not how to pray. Let me help others to go to them; let me do anything, so it be to help!" and this time her prayer was answered, though she knew it not.

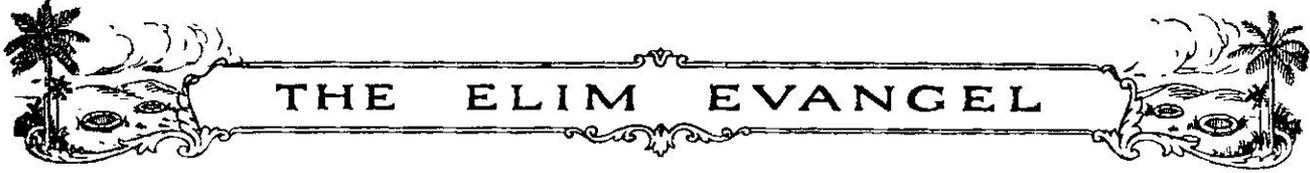
WHEN it came her time to die, she said, "I have done so little. I have tried, but I have accomplished nothing. I wish I could but know that I had helped even a little!"

And this time there came to meet her, not the angel, but friends whom she had never known—the Chinese child ran to meet her on feet that were straight and strong; the African woman with the light of love and freedom in her eyes; the little Hindu bride a bride no longer, but once more a care-free little girl, these and myriads of others met her with the greeting:

"You sent to us the missionaries who brought Christ to us. You gave of your time, your money, your love, to help us. You recognised us as your own sisters, your own children, you loved us into the knowledge of Christ."

And the woman feared that it might be a dream, and she asked, "Is it granted to one, to carry into heaven the remembrance of this love?"

And the answer came, "This is heaven!"—Sel.



Summer Campaigns and Sunday Schools

Tent Campaign—New Ground Opened—More Bournemouth Baptisms—Sunday School Advances

Ripon The Temperance Hall has been taken for a Revival Campaign by Miss R. Coleman, commencing Monday, July 4th. Our readers are asked to pray for the special effort in this town.

Soham The tent campaign here is being conducted by Messrs Channon and Bradley, and continued prayer is requested.

Romsey News of many conversions and healings comes from Romsey, near Southampton where Messrs Trevor and Goreham have been conducting revival services in Latimer Hall. A report will appear later.

Springbourne, Bournemouth. Much blessing is reported from this assembly where Mr J. Morgan is in charge. A recent visit from Mr T. Myerscough of Preston (who is conducting our Summer Bible School at Clapham) was much appreciated and the ministry of the Word brought out some precious truths. On Thursday, June 25rd, thirty-two were baptised in water.

Barking and Bermondsey Women's Meetings. In connection with the meeting held every Wednesday afternoon at 2.45 at Flim Hall, Barking, about 110 sisters and a number of children travelled by char-a-bancs to Brighton on June 24th, where a very happy day was spent together. Those who attend the Bermondsey women's meeting took char-a-bancs to Southend-on-Sea on June 27th, when an equally enjoyable and profitable time was spent.

Plymouth Sunday School. Special services were held on Sunday June 19th, at the Elim Tabernacle in Rendle Street. The singing by the children, conducted by Mrs Crocker, was much appreciated. Pastor Le Tissier preached throughout the day. The Sunday School has grown considerably in the short period since it was started by Miss R. Coleman, and there are now 180 scholars. The children's outing took place on June 22nd, to Shough Bridge. It was a wonderful gathering, numbering over 400 scholars and adults, and God smiled His approval by giving the happy party cloudless sunshine.

Barking Sunday School. The following report is from the "Barking Advertiser" of June 24th—The first anniversary services were held on Sunday and Monday in connection with the Elim Sunday School. The speaker at the Sunday service was Mr Bonner, the superintendent of the Elim Sunday School at the Clapham Tabernacle. Crowds of men had to stand throughout the service on Sunday evening, and many could not be admitted owing to lack of accommodation. The Superintendent of the local Sunday School gave a brief report of the wonderful success of the first year's efforts. There are at present over 250 scholars, and this number is increasing weekly. Since the inauguration of the school they have contributed over £40 for the support of the Elim missionaries in the Congo. The children are taught the Foursquare Gospel—that is, Jesus Christ the Saviour, Healer, Baptiser and Coming King, and are given weekly a copy of the Young Folks' Evangel. Throughout the week-end, special singing, etc., was rendered both by scholars and teachers, which was of a very high order and speaks well of the careful training under Mrs. Tubbs, the teacher leader, Miss N. Kennedy, the pastor in charge, and her assistant, Miss Buchanan, both gave a short address at the conclusion of the Monday evening service, also the Superintendent, Mr. Brown.



One of the Elim Sunday School classes at Pontypridd Church, of which Pastor W. Roderick is in charge.

Letchworth. Following the Convention at Letchworth, the opening services were continued in the form of a fortnight's mission conducted by Pastor F. C. W. Boulton. It was a time of real spiritual uplift and blessing, and souls were drawn to the Lord Jesus Christ.

Why Am I not a Christian?

- 1 Is it because I am afraid of ridicule and of what others may say of me?
"Whosoever shall be ashamed of Me, and of My words, of him shall the Son of Man be ashamed" (Luke ix 26).
- 2 Is it because of the inconsistencies of professing Christians?
"Every man shall give account of himself to God"—Romans xiv 12
- 3 Is it because I am not willing to give up all to Christ?
"What shall it profit a man if he shall gain the whole world and lose his own soul?"—Matt xvi 26
- 4 Is it because I fear I am too great a sinner?
The blood of Jesus Christ, His Son, cleanseth us from all sin"—I John 1 7
- 5 Is it because I am afraid I cannot "hold out"?
"He that hath begun a good work in you will perform it

- until the day of Jesus Christ"—Phil. 1 6
- 6 Is it because I am thinking that I will do as well as I can, and that God ought to be satisfied with that?
"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all"—James 11 10
- 7 Is it because I am postponing the matter, without any definite reason?
"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth"—Prov xxvii 1

People's children are like them, and so are the spiritual children of Christian workers. "The fish shall be according to their kind" is the greatest incentive I have ever had to get all the blessings the Lord has for me, not for my sake, but for the sake of the children, the spiritual children whom God gives.