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# The Elim Evangel

FOURSQUARE ON THE WORD OF GOD

The Elim Pentecostal Alliance was founded by Pastor George Jeffreys, its Principal Overseer, in the country town of Monaghan in Ireland, in the year 1915. It consists of Elim Revival and Healing Campaigns, Elim Publishing Office, Elim Bible College, Elm Foursquare Gospel Churches, and thus, the "Elim Evangel," which is its Official Organ. It stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against all modern thought, higher criticism and new theology. It condemns extravagance and fanaticism in every shape and form. It promulgates the Old Time Gospel in Old Time Power.

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No. 17

## Scriptural Basis for Divine Healing

By P. C. NELSON.

THE whole world is waking up and inquiring about the Bible teaching on this great subject of Divine Healing. All mankind is interested, and the future of the church is largely tied up with our attitude toward this doctrine. Throughout the whole world, here and there, are found those who believe that the healing ministry of Jesus was not intended to cease, and whenever men and women of God have faith to pray for the sick according to the directions in the Bible, cures like those described in the Bible occur. It is apparent that the interest in this subject is intense, and that thinking men and women everywhere are earnestly considering the matter. In this article only a brief declaration of the principles can be given:—

confession, and faith in Him (John iii. 16; Acts ii. 38, I. John i. 7—ii. 2, Gal. iii. 10-13)

(4) We believe that sin opened the door for sickness and all of the ills to which human flesh is subject, and that sickness would vanish if all sinning could be eliminated. "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments and keep all His statutes, I will put none of these diseases upon thee which I brought upon the Egyptians. for I am the Lord that healeth thee" (Exodus xv. 26, Romans v. 12-21)

(5) We do not believe that personal sickness is always due to personal sin, for in this world the innocent frequently suffer for the guilty, but the indi-

## The Hastings Revival

OUR READERS WILL REJOICE TO KNOW THAT THE REVIVAL FIRES ARE SPREADING AT HASTINGS WHERE PRINCIPAL GEORGE JEFFREYS IS HOLDING FORTH—CROWDS FLOCK TO THE BIG TENT DAILY—SOULS ARE COMING IN AT EVERY MEETING—OVER 350 HAVE ALREADY BEEN CONVERTED—REMARKABLE CASES OF HEALING ARE TAKING PLACE—THE LARGEST HALL IN THE DISTRICT IS NOW BOOKED—PRAY ON AND BELIEVE!

(1) Divine healing is not mental or psychic therapy or suggestion. These depend on the power of man. Divine healing is a manifestation of the power of God in the life of man (Exodus xv. 26; Psalm ciii. 3; Luke v. 17).

(2) We do not deny the reality of matter or of disease and pain, the personality of God, the Holy Trinity, or the sacrifice of Calvary and the efficacy of the shed blood of Christ. On the contrary, we assert with all emphasis the atonement made by Jesus Christ, at the cost of His own life, for the sins of the race, and we rest our hope of salvation on this sacrifice, and this alone (John i. 29; Eph. i. 7; Heb. ix. 22).

(3) We believe that Jesus on the cross atoned for all the sins of the human race, and redeemed us from all the consequences of human sin, and that we may have forgiveness and deliverance from sin and its consequences, or condition of repentance,

vidual suffers for the sins of the race (John ix. 13, Romans v. 12-14)

(6) We believe that very many cases of sickness and deformity could be traced directly to somebody's sin (Exodus xx. 5).

(7) We believe that Jesus suffered on the cross for all consequences of the sins of the race, as Matthew says (chap. viii. 16, 17) "He cast out the spirits with His word and healed all that were sick; that it might be fulfilled which was spoken by Esauas the prophet, saying HIMSELF TOOK OUR INFIRMITIES AND BARE OUR SICKNESSES" Every Hebrew scholar knows that this is a very correct rendering of Isaiah liii. 4. This point is vital in the scriptural doctrine of divine healing. Since Jesus suffered in His body for our sicknesses as well as for our sins, we get both forgiveness and healing at Calvary.

(8) We believe that Jesus the Messiah fulfilled prophecy by His miracles of healing also through His



apostles, and others whom He sent out, both before and after His death, that He intended that this ministry should continue in the church throughout the gospel age, and that it should be, and is being revived in our times (Isaiah xxxv. 5, 6; lxi. 1, 2; with Luke iv. 18-21, Matt. ii 4, 5, x 1, 8, Luke x 9-19, Acts vi 8; viii 7; Mark xvi 17-20, Acts iii. 19-21)

(9) We believe that Jesus is as willing to heal men now as He ever was, and that He can heal

when all human skill and remedies have failed (James v. 15, 16, Heb xiii 8)

(10) We believe that we should follow minutely the instruction in the Bible about laying hands on the sick, pray over them *in faith*, and *anoint* them with oil *in the name of the Lord*, encouraging them to confess their sins and faults to Christ, and seek His forgiveness, as well as His healing grace (Mark xvi 18, James v. 14, 15)

## How to Get Answers to Prayer

By HARRIETTE S. BAINBRIDGE.

**A**LL the miracles of the Lord Jesus were wrought in obedience to the laws of the spiritual realm. The most elementary knowledge of physical science convinces the student that God invariably works in nature according to fixed principles; and it teaches him that whoever co-operate intelligently with these laws is sure to be rewarded by seeing a manifestation of their power.

The Lord our God is Law-Maker and Ruler in all realms. Consequently, we may expect to know beforehand some of the events which must needs come to pass both in our own lives, and in other spheres, if only we diligently study to understand and co-operate with the laws which God has written in our spiritual, mental and physical being. For in this manner we may learn how to pray effectually, i.e., how to set in motion those unseen spiritual forces which are waiting to serve and obey us, as soon as we have learned to understand and obey the laws of their manifestation.

It is not soulish emotion, but spiritual knowledge of God and Christ which ensures endurance and commands victory. This true knowledge demands earnest seeking, but it richly repays the student's quest, for it gives him a new power in prayer, and it greatly enlarges the sphere of his usefulness.

Mere emotional praying usually wears people out, while it accomplishes little or nothing in their lives. Prayer in the spirit, which is called in the Bible, "the prayer of faith," is both simple, easy and effectual; because it is based upon and inspired by knowledge of the will of God. For this reason it always works mightily, as electricity works, and as dynamite works.

If only perplexed and suffering Christians who have been praying so hard and so long to receive Divine light, and guidance, and healing, were more clearly instructed on this line of truth, and if they would take time to apprehend the teaching, we might reasonably expect to hear a great advance reported in the number of cases of answered prayer. And, doubtless, the happy recipients of these good gifts would better understand how to retain the blessings which God had granted unto them (see Matt. xiii 3, Mark iv. 20)

People who have acquired the helpful habit of feeding upon the Word of God are constantly realising how imperatively necessary the Word of God is to the constant supply of the spirit of prayer, the substance of their faith, and also to their continued usefulness in the service of the Lord Jesus Christ.

## ? Questions and Answers ?

Please explain how the following two verses can be reconciled —

"If a man say, I love God and HATETH his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John iv. 20), and

"If any man come to Me, and HATE NOT his father, and mother and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple" (Luke xiv 26).

Luke xiv. 26 is explained by Matt. x 37-39. — "He that loveth father or mother more than Me is not worthy of Me." We are not literally to hate our parents or relatives, for that would be contrary

to the fifth commandment, but to love them less than we love Christ. 1. John iv 20 uses "brother" in a different sense from Luke xiv, 26, where it means brother according to the flesh, but John is speaking of our brothers in the spiritual sense.

Would it be right for a believer in the Lord Jesus Christ to go to a Christian Science meeting?

It is not advisable for Christians to attend the meetings of "Christian Scientists." They produce "all kinds of deceptive miracles, signs and marvels, as well as wicked attempts to delude," but "never received and loved the truth to their own salvation" (II Thess. ii 10, lit)

# The Jew in Relation to the Coming of the Lord

By PASTOR CHARLES J E KINGSTON (*Elim Evangelistic Band*)

**T**HE Jew cannot be assimilated by the nations amongst whom he is dispersed. Like Jonah in the whale's belly, he is incapable of digestion, more than this, he is a source of severe stomach trouble as long as he remains. The only alternative is to cast him upon the shores of his native land, then will the poor whale have peace.

In this respect he differs from other nationalities. For instance, there come to the shores of Canada, English, Scotch, Irish, German, Swedish, Russian and other peoples; in a generation they have become Canadian in ideals, language, hopes and interest. In two or three generations, all of their original nationality is lost, and they become native-born sons. The Jew, however, always remains a Jew.

**NEITHER** can he be exterminated, although this has been tried not once, nor twice. They are more numerous now than they ever were, in spite of persecution after persecution. They are a virile race. In A D 70, a Roman army of 100,000 men overthrew Jerusalem, famine reigned, mothers killed and ate their children. Those who fled out of the city were crucified outside its walls, and "Titus, measuring out to the Jews the measure they had meted out to Jesus, gave them crosses enough. A spectator of the scenes amid which Judah's sun set in blood tells us that wood was wanting for crosses and crosses for bodies. Josephus says over one million perished and 97,000 were captured. Only 65 years later Hadrian finally dispersed the Jews, and half a million were slain.

**I**N 1020 A D Canute banished all Jews from England. In 1096 A D. an attempt was made to murder all European Jews who would not be baptised. Under Richard I, large numbers were murdered, as for instance the tragedy of York Castle, where 500 Jews were trapped. They first slaughtered one another and the last one burned the Castle and perished in the flames. Edward I. drove all Jews to the number of 16,500 out of England, and for 400 years no Jew set foot in England. Terrible as is this record, on the Continent they suffered worse. A D. 1306 saw 100,000 Jews stripped of their possessions and cast out of the land. The awful plague called the "Black Death" was attributed to them, and as a result they were given horrible tortures. In Strasburg, 2,000 Jews were fastened to an immense scaffold and the whole was set on fire. Grilled on revolving spit-hooks before a slow fire, or racked until he was torn limb from limb, in ways too awful to mention, the Jew was tortured until he divulged the hiding place of his supposed wealth. In the Spanish Inquisition they suffered the deadly embrace of the Iron Maiden.

This was a hollow figure of a woman made of iron, its inner surface studded with iron nails. The victim was fastened within, and the door slowly closed until the spikes touched some vital spot, and when it reopened its arms of death, the body dropped into a pit prepared to receive it. Later, all Jews were expelled from Spain. Some fled to Africa, only to be sold as slaves.

**EVEN** in modern times they have been terribly persecuted, chiefly, however, in Russia. It was a periodical occurrence for a pogrom to be announced against the Jew, when many would be slain and the rest exiled. "The entire Jewish population of the Russian western war zone—some million and a half—were evacuated into the interior of Russia, old men and infants, the sick, the dying, the insane, at twelve hours notice. The massacres of the Jews in the Ukraine," said Sir Horace Rumbolt, British Minister at Warsaw, in a report to the Foreign Office, "can find, for thoroughness and extent, no parallel except in the massacres of the Armenians." In July 1923, the Chief Rabbi of Great Britain, Dr. Adler, said "Wholesale slaughter and burials alive, rape and torture, became not merely commonplaces, but the order of the day. There were pogroms that lasted for a week, and in several cases the systematic and diabolical torture and outrage and carnage were continued for a month. In many populous Jewish communities there were no Jewish survivors left to bury the dead, and thousands of Jewish wounded and killed were eaten by dogs and pigs, in others, the synagogues were turned into charnal houses by the pitiless butchery of those who sought refuge in them! In Poland, even as late as this enlightened 20th century, whole train loads of soldiers, stopping at some country town, would amuse themselves by catching the Jews and roughly cutting off their long beards and often flesh too, sending victims home with faces streaming blood.

The Jew can neither be assimilated nor exterminated, and the only reason that can be given is a miraculous one. God has His hand on His chosen people and although for a while they are rejected nationally, yet there is to come the time when God again will put forth His hand to re-gather them from the four winds of heaven. The court preacher was not far astray when he replied to the Emperor's command for a proof of the Bible "The Jews, your Majesty."

**U**NDER the symbol of the Fig-tree which is, in Scripture, a type of the Jewish people, Jesus teaches us a lesson. He first of all curses the fig-tree (Matt. xxi 19). Seeking fruit, He found only leafy pro-



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cession. He came to the Jews with their orthodox, ceremonials and long prayers, but finding no fruit of vital godliness, and being crucified of them, the curse, which they themselves called down, rested upon them; and the fig-tree (the Jewish national hopes) withered and died. A little later, when Jesus wishes to give us signs of His Second Coming, He again takes the symbol of the fig-tree. "Now learn a parable of the fig-tree; when his branch is yet tender and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that He (margin) is near, even at the doors" (Matt xxiv. 32, 33). The Jew thus becomes invested with the character of a sign. As soon as we see the cursed national life of the Jew begin to bud forth again, then look up, for the Coming of the Lord draweth nigh.

It is the purpose of this article to shew how this is even now being accomplished. The Jew is once again coming into his own.

## I. PALESTINE IS NO LONGER IN THE HANDS OF THE GENTILES.

**T**HIS is one of the most important steps towards the Lord's Coming, and it is possible that, in the Divine purposes of God, the Great War was allowed in order to accomplish this very object. True, it is, that almost immediately Jerusalem fell, and the allied armies marched in, the War collapsed on the Eastern front, while shortly afterwards the white flag of truce was also seen on the Western Front.

When General Allenby encamped before the walls of Zion and, fearing to fire upon the Sacred City, made it a matter of prayer with his assembled officers, in answer the gates opened and the envoys came out with terms of surrender. Marching in on foot with head reverently uncovered, Allenby did simply and easily what the flower of chivalry had failed to accomplish in the middle ages. Crusade after Crusade marched against the Saracen to set the Holy Land free, but left instead their bones to bleach upon the sands of the desert, or were sold as slaves into Arab tents. Why? Because God's time had not yet come. When Jerusalem is no longer trodden under foot of the Gentiles, then are the times of the Gentiles fulfilled (Luke xxi 24). So it was a foregone conclusion that they were to fail. When the hour struck, however, when the knell announcing the end of this age was tolled, then the gates of Jerusalem opened without the firing of a shell, and Palestine was free from the foot of the invader. Now, converted into the Jewish state, Palestine is beginning to take on a new aspect.

## II. THE JEW IS ONCE AGAIN SPEAKING THE HEBREW TONGUE

**F**OR nearly twelve centuries it has been dead. After the fall of Jerusalem in A.D. 70, it ceased to be a spoken language. Recently there died Eliezer

ben Yehudah who, by forty years toil through storms of anger and anathema, tried to get Jews to learn Hebrew. He lived to see 96 per cent, of Jews in Palestine declare Hebrew to be their mother tongue.

## III. THE JEW IS MAKING HIS POWER FELT IN FINANCE AND POLITICS

**I**T is a well-known fact that the Jews hold most of the wealth of the world in their hands. Recently an instructive illustration of the power of the Jew was seen in the retraction by Henry Ford of articles of an anti-semitic nature, published by his paper, the *Dearborn Independent*. The retraction was only right, and was the best Henry Ford could do to undo the evil he had done, but why did he so suddenly capitulate after the articles objected to had been in print a considerable time? I suggest it was because of some amount of pressure, possibly of a financial nature, exerted by the Jew behind the scene. As an American paper points out, "If one of the richest men in the world can't get away with an anti-semitic movement in this country, nobody else will have the nerve to try it."

As another American paper remarks "Henry Ford's favourite Bible text now seems to be, "Speak ye comfortably to Jerusalem"

A somewhat parallel case is that of Dreyfus, a Jew who wrongfully was dismissed from his position in the French Army and spent several years in a French Penal Colony on charges of treason. Economic pressure was brought to bear upon France, and the Jewish financiers tied up the money necessary to run the nation until he was given a fair re-trial.

It should be remembered that there are to-day 19 Jews in the House of Lords.

In Germany there are over 400 professors who are Jews; one third of all the students at Berlin University are Jews, and in America there are a million Jews in New York alone.

In science too, they are making their mark. Einstein is a Jew. The soldier who mastered mighty Russia is a Jew—Trotsky, while recently (July 28th) news comes from China that a former London Hebrew named plain Moe Cohen in the East End, is now said to be the Chinese Mussolini and the power behind the throne in Hankow. Cohen as a boy, was taken by his father to China, where he picked up Chinese. Later he went to Vancouver, B.C., and became virtual dictator of Chinese there. During the war he recruited and commanded a Chinese Labour Battalion. Later, he returned to China, where he is now virtually dictator, in Hankow.

In all this we see the growing power of the Jew—the fig-tree is putting forth its leaves indeed!

## IV. THE JEW IS COLONISING HIS COUNTRY

**A**S quickly as possible the land is absorbing the thousands that are continually finding their way to its shores. Recently a Jew returned from Palestine,



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told how they toil and suffer there. Young men, educated clerks, bankers, and professional men have given up comfortable homes and positions in order to drag a meagre pittance from the hardy soil. Said he to one he had known in New York, who had invited him, after a day's toil, to his humble abode where they sat down to thin gruel, "How would a nice steak and onions on New York Broadway taste now?" The man answered "I'd rather have gruel in Palestine than all the dainties on Broadway." The passionate patriotism had gripped him, and he was willing to toil and suffer in order that out of the travail there might be born the new nation.

Just recently (July 27th), a conference of Canadian Jews was held in Montreal and they have pledged themselves to purchase 12,000 acres of the Holy Land. The price is said to be one million dollars (£200,000). So the work goes on apace.

The rain which has been withheld for so long, causing the land to be barren and neglected, has been restored as promised in Joel ii 23, and now it is beginning to blossom like a rose.

Soon after the war, a striking fulfilment of Scripture (Isaiah xvii 10) was seen in the planting of the land with vine slips bought in millions from other countries. Now Palestine is exporting figs, dates, apricots and other fruits.

## V. THE COUNTRY IS BEING IMPROVED.

THE Marquis of Reading, Sir Alfred Mond, Sir Hugo Hirst and Mr. James de Rothschild are joining the board of directors of the Palestine Electric Corporation Limited. This Company purposes harnessing the River Jordan for the electrification of Palestine.

Even now, there are fine motor roads laid down, harbours, hospitals and colleges built, or in course of building, and in many ways Palestine is being modernised, thus preparing for the time when Jerusalem shall be the metropolis of the world and Christ its King.

Indeed, already are many minds turning in this direction. "I hope," says Viscount Cecil (*New Palestine*, May 4th, 1923) "that Jerusalem will yet become the seat of the League of Nations," while a New York Rabbi recently advocated the removal of the world-court to Jerusalem, and he based his idea on Isaiah ii. and Micah iv.

## VI. A JEWISH ARMY IS NOW IN PROCESS OF BEING FORMED.

"RECENTLY, when the first battalion of the New Jewish Regiment paraded the streets of London, they were given an enthusiastic reception and were permitted to carry, with the Union Jack, the Zionist flag with the Shield of David, bearing the inscription 'If I forget Thee, O Jerusalem, let my right hand forget its cunning,' and the bands played 'The Hope,' now recognised as the Jewish National Anthem." It is said that since the war, a Jewish army, numbering not less than half a million men,

and well equipped with arms, has been secretly organised in Russia. This again shews in a startling manner the budding of the fig-tree.

## VII. LARGE NUMBERS OF JEWS ARE BEING CONVERTED.

THIS is no doubt another clear sign of the nearness of Christ's Coming. For centuries the Jew has hated the very name of Jesus. At its mention, he would spit upon the ground; now a change is seen. Jews are joining with Christians to extol the Man Christ Jesus, and they are beginning to recognise Him as one of their good and great men. This is not sufficient, of course, but it shews the breaking down of the prejudice of centuries. The Jewish Gazette is itself authority for the news that in Hungary 40,000 Jews have been baptised as Christians and that in Ukraina many Christian congregations, composed exclusively of Jews, have been organised. Among those baptised was Hans Herzl, son of the famous founder of the Zionist Movement.

This is no doubt the Lord's doing in order to prepare the Jewish hearts to receive Him when He comes in the clouds of glory, and they look on Him whom they have pierced.

IN conclusion, I would add several interesting notes in regard to the budding of the Jewish fig-tree. Recently repairs to the Mosque of Omar were stopped because the holders (Islamic) could not produce the title deed to the place. This may mean that Jewish money will buy the Mosque, and either convert it into the Temple for the worship of the God of their Fathers, or rebuild upon its ancient site a new Temple.

Recently also, a gentleman was resting near Jerusalem when he heard the sound of running water. Looking all around he failed to find it. Upon enquiring of officials in Jerusalem he learned that they knew of no river in the vicinity. Turning to the Word of God they read (Zech. xiv 12): "And it shall be in that day that living waters shall go out from Jerusalem."

Again, the earthquake in Jerusalem on July 12th is interesting in view of the Scripture which tells of such an earthquake as shall destroy part of the city (Rev. xi. 13). In a recent paper (July 30th), there appeared a picture of the Mount of Olives covered with refugees and survivors of the earthquake. 300 persons were killed and thousands left homeless. Of course, this is to be fulfilled in a more definite way later, during the reign of the Antichrist, but nevertheless the recent earthquake seems to throw a premonitory shadow over the landscape. Can it be that the Lord is soon coming? I think that everyone will agree that these and many other signs indeed presage His near return. Let us then, watch, work, and pray, that when He comes we may not be ashamed to greet Him, but may with glad Hallelujahs be caught up to meet Him in the air (1 Thess. iv. 16, 17).

## Itinerating in the Congo

By CYRIL E. TAYLOR, B A (*Elim Evangelistic Band*).

(*Concluded from last issue*)

**K**ABAMBI is tucked away by the side of the great rushing Luvidyo river. Across the swift stream is a great wide bridge, the water rushing through the trellis in the middle of it. Big forked struts had been stuck into the mud in two directions, and a cross piece bound down in an X-like fashion. I sat down by the river side and watched the gushing torrents. "His voice is as the voice of many waters." The boys enjoyed a bathe and splashing themselves. A creeper had been fastened from one bank to the other, about 40 yards across, and the younger boys were able to hold on whilst the elder ones ran along the bank and climbed out to the middle of the weir bridge, let go, and let the stream carry them back to their younger comrades.

In the village I noticed a big idol shrine and a number of skulls, stuck on to a branch. Here all seemed afraid of us at the meetings: they would listen to us under the shadows of the trees, at a distance. The boys say, "Bwana, there are cannibals here"—and how do they know? One noticed the absence of children in the village. No one believed, and all seemed afraid, so we had a big bonfire lit and sang many hymns. In the morning Amona developed most acute earache, and the lad was just overcome with the pain and crying out most piteously. Whatever were we to do?—we were so anxious to move on. The local Capita had found it convenient to disappear, and so had most of the villagers. Some of our Christian lads gathered around Amona and laid hands upon him, and we anointed him with oil in the Lord's name. Within an hour the piteous cries had ceased and "God had done it." Oh! for faith for greater things than these.

In the morning, going over the weir Amona dropped one of the precious buckets into the river, away it went with the stream. Slowly we got the rest of the loads, over, standing in a long line handing the heavier things from man to man. Those who could not swim were very much afraid of falling in. Amona remained in the centre weir when the bucket had disappeared. I hastened to his side and with another lad Tompikolo we laid hold upon God in prayer. How often have we sung "God hear our cry and send the fire"—here is a test. How often have we sung that chorus with the great Belfast Convention crowds. Now here is the proving of faith in the God of Elijah that made the axe head swim—the God of Daniel is just the same to-day. Tompikolo, filled with the power of the Spirit almost fell into the water. At this moment some of the village men who unknown to us had gathered along the bank,

came along the river and said "Bwana, Bwana, the water is rising and it is not safe to remain any longer on the bridge; much water is coming down with the stream, we are afraid the sticks will break. When the water has passed we will fish up the bucket and we will bring it along to you. Hallelujah! God - able to satisfy every longing soul. A long trail, trough buffalo feeding grounds at last brought us to Nunga, where the rain came down in torrents and the boys had a Shima, and then we went into Kashelele. The rain poured down and we came up to where two elephants had just passed and were still eating in the village gardens—big Jumbo boot marks obliterating the path, huge round holes eighteen inches across, made walking most difficult. My cycle boy was quite frightened and thought of running for his life.



Three believers, all baptised in the Holy Spirit

However they managed to keep together and we got into Kashelele, with sore feet and aching limbs. Some food was soon prepared, as I had met a man with a big fish which he had speared in the mud, and he sold this for a franc and a half. A fireside meeting—but little response from the villagers.

Next day we left for Kilulwe, and my tyre burst just as we entered the village of Niemba. Here we found our two young teachers.

The school needed repairing and many of the people had already gone out to the forest where they make a hunting camp during the hunting season. On the second day we left for Bondo and had two meetings at the chief's village of Kashawlo, where they had just killed an eland antelope, and they sold us a huge piece of the hind quarters for about a shilling. This was under God's rich provision. We



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had two large meetings just as a crowd had come with baskets to buy meat, and we seized the opportunity for a gospel service. As soon as I started, the Roman Catholic priest's boy called off all his children, as he was afraid of our contaminating his flock. We had another big meeting lower down the main street at which great crowds came along. A hasty visit to our old friend Twite Ngoi—a wicked old man—though a wonderful carver of chairs and stools. This old man sometimes demands money of passing evangelists before he will even let them hold a meeting in his village. However he gave us a present of a piece of meat which he cut off with his arrow, and brought me a big lion's tooth. A very active old man for his age, his village is full of beer-drinkers and a murderous crowd of people. We smoked some of the meat which some of the boys enjoyed. They smoked about eighteen pieces to take along with us, but sad to relate, a dog came in the night and carried off most of it from the basket. There is a meeting here of 50 or 60. Mukwali and Samweli have a good testimony for the Lord. The people are coming well to the meetings, and God is blessing.

In the morning a happy crowd of over a dozen youngsters came along with us, singing all the way to Munkolla. There were some treacherous swamps and quicksands in which we would sink up to the hip. The headman cooked the food for the boys with the meat I gave him. One of the women kept one of the pieces of meat and instead put a piece of wood Kifuma, this upset the boys very much and caused great consternation. Also it seems as if she had put some poisonous medicines into the mush and it was most difficult to quieten the excitement. Payment or damages was demanded. I started a meeting and besought the Lord to banish the evil spirit—such a precious anointing of the Lord came and they all came along to the meeting and we had a good time.

In the morning we left for Kyala Mutombo. At Kyala we found the whole village seated in the clear space between the huts, and the chief and his councillors engaged in the judging of a case. A wedding party had come in with the bride who came from a neighbouring village, and there had been a heated argument that had ended in hitting each other with sticks, and the breaking of cooking utensils and gourds containing the oil for the cooking of the feast. Such confusion and voices all speaking together and with the rival parties haranguing each other. At last one of the chief's councillors picks up the thread of evidence and recites the case in a long speech and refers to a similar case that had occurred in the neighbouring village. He says that those who smashed the pots must pay for them. After they have finished we slipped in quickly to take advantage of the assembled crowd for a gospel meeting. Several men had gathered around, and again for a second meeting

we had two days later there, expressed their desire to believe, and asked to have an evangelist to teach them.

We passed Mutombo and found the people drinking pombe (beer made from grain). Here we found some medicine men who came in from the river with their special Ntambwe medicine, they were making charms and medicines for those who would buy them, and were also dancing. We had a meeting in the village in the main street, and again hymn singing with the Christians around the fireside meeting. The power of the devil is terrible here in this village; one man is reported to have killed six people by means of his witchcraft. A child who slept with its mother well the night before, in the morning was found dead bleeding at the nose. Then one of the chief's children was poisoned—such is the darkness without the gospel light.

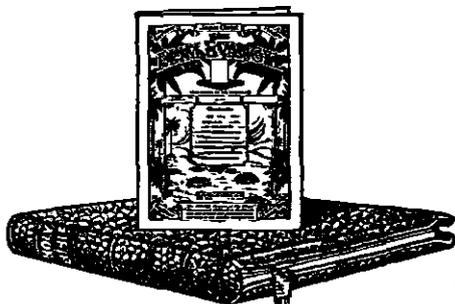
Two days later we left for Kiombey and in the road passed by where a Kimunga (big hyena) had been in hot pursuit of some bush pigs. At Kiombey we found our teacher Mudisha bright, and a new meeting of over forty people. A young boy was under the power of the Spirit.

We had good meetings at Kiombey, and the following day we had a baptismal service by the side of a forest stream. A crowd of young people came along to the meetings and we had a happy time together in the Lord as we baptised some of them. After this we passed on to Kipesy and arranged for the building of the school and for the placing of two teachers. At the meeting at which some of the villagers attended, they said they wished to hear and understand the Word of God properly, and would then believe.

From here we turned homewards to Lubumbu, and found the river had overflowed its banks and was very difficult to cross. There was a deep dip down into the river bed, and I had to balance myself on a submerged tree log, and then wade through water up to the chest for fifty yards. This was a difficult matter for some of the young boys, for the stream was very swift and some of the boys unable to swim. However we got over with the loss of a small canoe. At Lubumbu we found no head man and the people most unwilling to cook any food. In the evening we had a gospel meeting in which three stood up to believe, one had previously believed, a backslider, and desired to return again to God.

In the morning we left for Pila. We had great difficulties in getting over a rushing river and no bridge. The boys stood in the water, held hands and we passed over the loads as best we could. They carried me sky high, and I was very glad to get on to the bank again. A long 3½ hours' trek in burning sun brought us to Pila, and we were glad to see Marko our teacher there, and to have a nice little meeting with his flock. In the morning we climbed the big hill for home, and after such a long absence found all well.

# THE ELIM EVANGEL



## FOUR SQUARE ON THE WORD OF GOD.

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## Victory Over all the Power of the Enemy

**Y**OU are up against an awful enemy, a roaring lion, the accuser of the brethren Jesus said to Peter "Satan hath desired to have you, that he may sift you as wheat." He is the arch-enemy of mankind, especially of believers, and most especially of baptised believers. Every baptised saint is a mark for the fiery darts of the enemy's malignant hatred. Why? Why all this? Because his hatred of Christ was so fearful. He cannot touch Christ, so he tries to touch Christ's followers

His hatred, his venom, his malignity, have no effect upon the Son of God Christ trod upon the serpent's head The seed of the woman has triumphed The lake of fire is burning It was prepared for your enemy The name of the angel who is going to take the chain and bind him is known.

Yes, your enemy is great in his hatred, his spleen against God's people. But it is the hatred of a conquered, a defeated enemy. The cross points heavenward to his seat in heavenly places The earthly cross has been removed, but you can still point the cross toward his seat and remind him of his defeat

Jesus is triumphant in death and in life "The prince of this world cometh, and hath nothing in Me" (John xiv. 30). He was Satan-proof and He can make you Satan-proof

Put on the whole armour of God, the girdle of truth, the breastplate of righteousness, the shield of faith to quench the fiery darts of the enemy, the helmet of salvation, the feet shod, covered with the preparation of the gospel of peace, always praying in the Spirit: and take the sword of the Spirit, the Word of God. Thus you have a complete armour, so that you also can be Satan-proof

"Satan cometh and hath nothing in Me" No, nothing in Christ could Satan find His assaults were useless, futile He had to depart, defeated And he can find nothing in you if you have Christ in you, for he can find nothing in Him Christ filling and controlling, then Christ can withstand all the power of the enemy in you He will answer the door for you.

"Satan cometh and hath nothing in Me" This is the heritage of the children of God The enemy's malignity is nothing abated, though he may not get an entrance into your heart, and he will not if you are hiding in the Rock and the Rock is hiding in you.

## Items of Interest

Pastor and Mrs Charles Kingston, who have been conducting campaigns in the United States of America and Canada for the past fifteen months, are expected back in England this week

□ □ □

Visitors to our Summer Bible School at Clapham are rejoicing in the very profitable Bible Studies which are being given daily by Mr. Thomas Myerscough. The studies are still in progress as we go to press

□ □ □

The next term of the Elim Bible College commences on Saturday, September 17th. Intending students should write at once for application forms to Pastor P. N. Corry, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

□ □ □

Miss Jansen, of the Elim Evangelistic Band, who for some time past has been stationed at Tamworth, sailed on Saturday, August 20th by R.M.S. Orsona for Australia, where she will be engaged in the work of the Lord.

# What Has Become of our Prayers?

Notes of an Address by the late MRS. M. BAXTER

**T**HE Spirit of God seemed to whisper to me a question just now, when I heard one and another pleading with God to heal them: "What has become of those prayers? Has God taken them in hand or has He not?" If we believe He has undertaken, our prayers will cease, and will turn to praise; then those who have been asking God for one thing and another will be perfectly answered and healed.

Now let us drop the thought of ourselves. Where is the prayer at this moment? Is it still burdening

your heart, or has it gone quite away from you, because it is in the hands of Another! You know how it is written in Heb iv 3. "We which have believed do enter into rest." Now, if our brother who asked God to open his eyes believes that God has undertaken to do it, he enters into rest about it; and the question "Shall I see, or shall I not see?" will not trouble him any more—that has become the Lord's business, from the moment it was put into his hands. As we rest in the Lord, the Lord is able to do the things we ask; but as long as we keep a little finger on our prayers, God cannot answer them, because we have not entered into rest. It is when we let our prayers pass away from ourselves to God, out of our sight, away from our feelings, away from our thoughts, away from

our imaginations, that the Lord can answer us, because He sees that we have entered into rest.

You know how the Lord says, in Mark vi 22, 24, "Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, be thou removed, and be cast into the sea, and shall not doubt in his heart," i.e., shall not question, "Will it go, or will it not go? Is it possible? Has anybody ever heard of such a thing as a mountain being cast into the sea? Is it according to natural law? Suppose I ask and it does not happen?"—to one who has got beyond this kind of questioning, who does not "doubt in his heart, but shall believe

that those things that He saith shall come to pass," Jesus says, "he shall have whatsoever he saith. Therefore I say unto you, Whatsoever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

Now, believing that we receive them is entering into rest about them, the transaction is finished, even if we do not feel we have the blessing. Just as when God said to Joshua, "See, I have given into thy hand Jericho," Joshua could treat it as a finished transaction, and could praise God right on from that

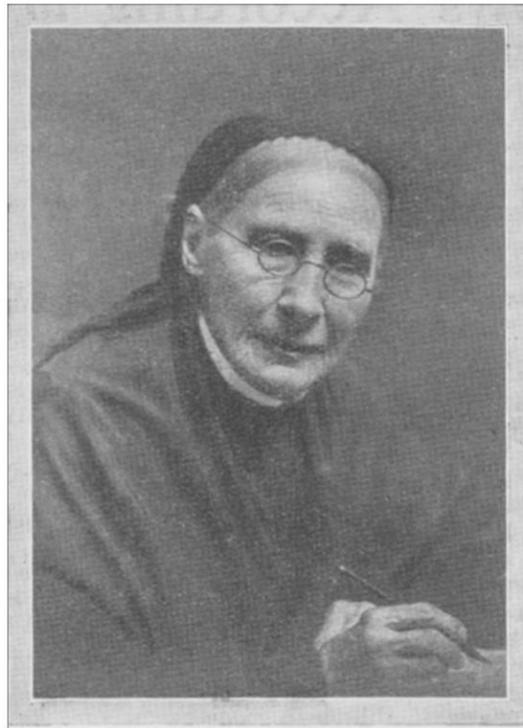
time, so, when we have believed that God has the thing in hand, we find the time has come for praising Him about it, even although there is no outward manifestation, and our reason is that God cannot fail, God cannot break His word. We enter into rest because God means what He says.

You remember the blessed promise given in I John v 14, 15. "This is the confidence that we have in Him, that if we ask anything according to His will, He heareth us, and if we know that He hear us, whatsoever we ask, we know we have the petitions that we desired of Him."

Now, let us stop for a moment and think, Have I that confidence in God—confidence that He did hear that which I put into His hands? Do I believe that the God who upholdeth all things by the word of His power, took the trouble to

listen to one of His little creatures like me? Do I believe that I am so dear to Him, because Jesus died for me, that He did actually listen to my prayer? Do I believe that He really means to put His Almightyness to the work of healing me? What then? "If we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." It is not that we are going to have them some time. We know that we have them now, because God is an eternal NOW.

Beloved, it is just the want of reckoning upon where the prayer is gone to, and that the Lord is faithful, which hinders healing in so many cases,



THE LATE MRS. M. BAXTER

When our hearts enter into rest about it, we cease from all our own works, and it is exactly the same as though we saw the thing happening; so that when it *does* happen, we can glorify God about it, and are not surprised.

I suppose that if the Lord let us receive healing, or any other blessing, as the result of agonising, striving and praying, we should take a little credit to ourselves. One might think, "I prayed a good deal harder than my brother, and that is why I am healed and he is not." Another might think, "I wearied God day and night, I was constantly in .. perspiration of earnestness, and that is why I obtained my suit; but So-and-so, who took the matter

a little more quietly, did not get hers, because she did not work hard enough for it"

Beloved, if healing came through our own work, we should be our own healers. We do not *earn* healing—it is the gift of God, undeserved by us, but coming to us as a favour which Jesus purchased. It is the fruit, not of our prayers, but of His sufferings. It is never written in the Word of God, "By our prayers we are healed", but it is written "With His stripes we are healed."

Oh, that it may be the history of this afternoon that many believed and entered into rest about their healing! Glory to His Name!—*Reprinted by permission from "Thy Healer"*

## Good News According to Matthew

By JAMES SALTER (*Congo Evangelistic Mission*)

### CHAPTER XIV.

"And thou, child, shalt be called the prophet of the Highest for thou shalt go before the face of the Lord to prepare His ways" (Luke i. 76) "There came a man sent from God, whose name was John" (John i. 6) "Among them that are born of women, there hath not risen a greater than John the Baptist" (Matthew xi. 11)

**A**S previously promised, we purpose in this article to deal at some length with the study of John Baptist; *the man, his message, ministry and mission.*

Apart from any other thing, the scriptures which head our study challenge attention. For about three hundred years, God had been silent. The last word of the last prophet in the Old Testament is "curse." During all that time, this word had rung in the ears of the nation. Their only hope was the "Messenger of the Covenant" (Malachi iii. 1). Heaven's clock was ticking away, and the 69th of the 70 weeks of Daniel ix. 25, was rapidly approaching its close. The breath of God was again hovering over Israel, and at least two people were sensible of it. Zecharias and his wife, of priestly line, were "*righteous before God, walking in all the commandments of the Lord blameless,*" but they had no child. Elizabeth was barren and both were well advanced in years. To do anything at all required a double miracle—but they prayed.

#### THE MAN

**A**ND *John was the product of that prayer.* His birth brought speech to two persons—God and his father. Heaven was active once more in the things of earth, for shortly the "fulness of time" would have arrived, and another miraculous birth was to take place, for "*God was to send forth His son . . . to redeem*" (Gal. iv. 4, 5). Although born of priestly parentage and destined naturally for temple service, John, like Jesus, was driven by the Spirit into the wilderness.

This pre-natally Spirit-filled man, the product of prayer, went seeking God, and found Him in the wilderness. He broke through a three hundred years bound heaven, and disturbed the silence of a three hundred years dumb God. He saw the vision and heard the voice of God; was knighted and named "Messenger of the covenant," and went forth as "the voice of him that crieth in the wilderness, prepare ye the way of Jehovah, make straight in the desert a highway for our God" (Isaiah xl. 3).

He was neither a restored, resurrected, nor reincarnated Elijah, yet he was the Elijah which was to come (Matt. xvii. 12). He had the spirit and power of Elijah (Luke i. 17). The age in which he lived was a corrupt one. This is evident in the warnings of the gospels, the indictments of the epistles, and the writings of Josephus, the contemporary historian. Many pious people, disgusted with the corruptions of the age, had retired to live hermit lives in the wilderness. Disciples had gathered to them and religious groups, such as the Essenes, Zealots, etc., had sprung into being. These men recognised the plague among the people, but it needed a John to stand between the living and the dead. He brought the remedy.

#### HIS MESSAGE

"**T**HE voice said . . . what shall I cry? *All flesh is grass*" (Isaiah xl. 6) and "*all flesh shall see the salvation of God*" (Luke iii. 6). The importance of the message and ministry of John is seen in the fact that all the four evangelists begin their gospels with the record of his preaching and baptism. The gospel of Jesus Christ the Son of God begins with John (Mark i. 1). John preached "repentance toward God" (Matt. iii. 1; Mark i. 4, etc.). He preached "faith in our Lord Jesus Christ" (Acts xix. 4). He proclaimed Jesus as "the Lamb of God" (John i. 29-35). He preached and practised baptism (John i. 33, Matt. iii. 6, etc.). He declared that neither works



# THE ELIM EVANGEL

nor natural birth would avail for the blessings of the kingdom (Matt iii 7-9, comp John i 13). He announced Christ as the Baptist in the Holy Spirit and fire (Matt iii. 11). He proclaimed in parable the rapture of the believers and the judgment of the unbelievers (Matt. iii 12). He referred to Christ (as Christ later referred to Himself—Matt. ix. 15) as the Bridegroom (John iii. 29). He preached “wrath to come” (Matt. iii. 10, etc.). He warned Israel of a possible transference of religious prerogatives (Matt. iii 8-10), etc. Though John has gone and Jesus has ascended, yet Christ’s ministers to-day claim all the above as fundamental to the gospel of the grace of God.

Now although John preached Jesus as the Son of God, as the Christ (Messiah) of God, and as the Lamb of God, at no time nor place did he refer to Christ as King, nor did he ever refer to a throne. He never mentioned politics, earthly kingdom, or Israel’s national deliverance from Rome, etc. If John’s baptism and his preaching had reference to an earthly kingdom (which kingdom was deferred, say from Matt xiii or from the death of Christ, or even after Peter’s appeal in Acts iii. 19), how singular it is that it was being preached by Apollos and received by the Ephesians as late as Acts xviii 19. The people would have ceased to hold John as a prophet, if what he said had not come to pass, or he had made mis-statements as to an earthly kingdom being at hand. Instead of that, after his murder, the testimony of the people was “All things that John spake of this man were true” (John x 41).

## HIS MINISTRY

**T**HEN said Paul “John verily baptised with the baptism of repentance, saying unto the people that they should believe in Him which should come after, that is in Christ” (Acts xix. 4). John’s father prophesied of him “And thou child shalt . . . give knowledge of salvation unto His people in the remission of their sins (Luke i 77). As the man came from God, got his message from God, so his ministry was from God. John’s baptism was a divine appointment (Matt xxi 25). He baptised with a view to the remission of sins. Thus we see sin and salvation had a big place in this man’s message and ministry. He came in the way of righteousness and the Lord Jesus said “It becometh us to fulfil all righteousness” (Matt iii. 15). The justifying effect of this righteousness is seen in Luke vii. 29 “And all the people that heard him and the taxgatherers justified God, being baptised with the baptism of John but the Pharisees and lawyers rejected the counsel of God against themselves being not baptised by him”

John manifested the Messiah to Israel (John i. 31). Significantly God introduced the Messiah to John (not as a king) but as the “One who should baptise in the

Holy Spirit” (John i. 33). That John knew who He was before he baptised Him is quite clear from the fact that John pleaded with Jesus saying “I have need to be baptised of Thee and comest Thou to me?” (Matt iii 13). In John i. 31, John said there was a time when he knew not Jesus as the Messiah, and in v. 26, he said to Israel “whom ye know not” (as Messiah); but later John dispels all doubts by repeating “This is He” (John i. 30, etc.). So that they were without excuse. John made it very plain that Christ was to be firstly a *sacrificial Messiah*: “Behold the Lamb of God”

## JOHN’S MISSION.

**W**ITH the advent of the Lord Jesus begins the decline of the Baptist’s popularity. As Elisha, the double-portion man, eclipsed the prophet of fire, so He to whom God gave not the Spirit by measure was to increase with John’s decreasing. John had declared that he was not worthy to stoop down to unloose the string of Christ’s sandal, he had preached “He is preferred before me, for He was before me.” Now he was to be put in the position of being the victim of his own testimony. He begins to fall into the background immediately after the baptism of Jesus. He was now to experience a gospel he had so faithfully expounded. “He must increase, and I must decrease.”

This decreasing is beautifully pictured by Dr. Warfield “Once more then from Bethany to Macherus—John had traversed the entire land; but in how different a progress from his triumphal march from Engedi and Merom, was his diminished return. Then, surrounded by ever-increasing multitudes of devoted followers, the favourite of the people, and the prophet of the Lord, he mounted at every step higher and higher, until it was given him amid the open glories of heaven and in the visible and audible presence of Jehovah Himself, to present their promised Messiah to his expectant people. Now gradually deserted by all but a very few faithful followers—hemmed in by ever-increasing dangers—the victim at once of increasing indifference on the part of the people and increasing hatred on the part of the rulers—he sinks into lower, and even lower case, until a prisoner in the hands of a conscienceless tyrant, he is almost deserted by his faith, and dazed by misfortune, puzzled by the inscrutable ways of God, but clinging still to his moral convictions, he yields at last his life to a stern sense of duty and the machinations of an angered harlot.

The inner change is almost as striking. For what a contrast there is between the John of Bethany, crying with assured conviction “Behold the lamb of God, which taketh away the sin of the world! . . . I have seen and borne witness that this is the Son of God!” and the John of Macherus (the castle where Herod imprisoned John) asking in doubt and



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fear: "Art thou He that should come, or look we for another?" Surely such a contrast bears witness not only to the deadening blows of sudden calamities, but also of the life-destroying attrition of gradually accumulating and long continuing trials—all of which were, however, nothing more than the fulfilment of his own prophesy: "I must decrease."

## JOHN'S MISSION NOT A FAILURE.

It is true John was foully murdered, slain for his faithfulness. In the many times which Herod sent for him, he probably had the offer to change his sackcloth for soft clothing, and his prison for a palace. But unfaithfulness was too big a price for John to pay even for such an exchange. If only John had been satisfied with the fact that Herod heard him gladly, and did many things as the outcome of John's preaching, besides shielding him from Herodias! but no compromise availed with this man. He had said. "It is not lawful for thee, Herod, to have her"; the law of Moses, the law of nature, and the law of God, all combine to forbid your crime. From this he could not, would not retract.

John's "*Nunc Dimittis*." "He that hath the bride is the bridegroom, but the friend of the bridegroom, which standeth and heareth Him, rejoiceth greatly

Gathered Gold from  
the Treasury of Truth.

## Morning Meditations

By Pastor  
E. C. W. BOULION.

**Friday, September 16th.** "*Lydia, . . . whose heart the Lord opened*"—Acts xvi 14

And so it is in the hands of the Lord, the key that unfastens the heart's door. He knows how to apply that gentle pressure before which all resistance melts, His hand can touch the hidden spring that holds so tightly the approach to the soul. He does not force an entrance to the life in which He desires to dwell, but with tender patience, waits until the closed door swings open, to admit Him. He wins His way to the centre of the being by Love's resistless art. Hallelujah! And then when the heart is all open, in pours all His gracious wealth of blessing!

**Saturday, September 17th.** "*And every one members one of another*"—Romans xii 5.

Therefore seeing that we are indeed members of the same Body, how much we should cherish one another in the Lord. Such a relationship entails solemn responsibilities. I may not wound another member without indirectly wounding myself. Then again how important that as a member I should endeavour to keep the unity of the Body, seeking always to find and keep my place in the spiritual organism of which Christ Himself is the Great Living Head. I must see to it that no sin in me shall hinder the flow of the Divine life to those other members of the Body. This is the one and only Church membership which God recognises.

**Sunday, September 18th.** "*Greet Mary, who bestowed much labour on us*"—Romans xvi 6.

Among the many refreshing remembrances that came to the Apostle was the ministry of Mary, possibly rendered in some time of pressing need, when friends were few and difficulties many. Blessed indeed are some of the recollections of those who have laboured *with us* and at other times *for us* in the Gospel. Those who have sought to lighten the burden by sharing its weight. Those hands which have poured into the

because of the bridegroom's voice. *this my joy therefore is fulfilled*" (John iii 29). The bringing together of bride and bridegroom was the avowed purpose of the Baptist's mission. This he did. God said of John: "who shall prepare Thy way before Thee" (Christ). God said he should and he did.

That John's mission was not a failure, is declared in the words of the Holy Spirit in Acts xiii. 25. "*John fulfilled his course.*" Thus he did what he came to do, and could say: "I have finished the work Thou gavest me to do." So we may say John fulfilled his course and God filled full his joy.

We feel our study would be incomplete without a little word as to John's place dispensationally. He lived and worked in a transitional period. It was a time of confusion; of dispensational overlapping; of death and life throes, embryonic. John does not belong to the Mosiac dispensation. Jesus said so. He also said he had no place in the prophetic dispensation (Matt. xi. 12, 13; Luke xvi. 16). Yet John was a prophet and greater than a prophet. The Lord Jesus is our authority for saying that "since the time of John, the kingdom of God is preached" (Luke xvi. 16). Undoubtedly, John will have a place in the heavenly kingdom of the Messiah he manifested to Israel, and will recline with Abraham, Isaac and Jacob in the Kingdom of the Heavens.

wounds of our sorrow the oil of comfort. Those who have spared no pains to smooth the rugged way when we well nigh sank discouraged and overwhelmed at the hardness of the path we trod.

**Monday, September 19th.** "*Peter therefore was kept in prison but prayer was made without ceasing of the church unto God for him*"—Acts xii 5.

God turned to good account the apprehension and imprisonment of Peter. It constrained the church to its knees. It generated a new determination and desperation in the prayer-life of the people of God. They suddenly became importunate. They now prayed *without ceasing*. The longer Peter remained in prison, the more persistent they became in prayer. Could prayer effect his release? Would the gates of iron yield to the persuasion and pressure of prayer? Thus would the Lord have His people tackle all their problems—on their knees. And mark you, the intercession was not only desperate, it was *definite*, 'prayer was made without ceasing . . . for him'.

**Tuesday, September 20th.** "*The Spirit of the Lord fell upon me, and said unto me, speak*"—Ezekiel xi 5.

Blessed Spirit of power, mantle me this day that I may go forth to the fray with conquest within! Envelop me in Thyself so that I may be hidden from the strife of tongues! Throw around me the folds of Thy spotless purity so that as I move amongst the foul influences of earth, I may remain uncontaminated thereby! Cover me so completely that when the enemy comes he may find nothing in me! Charge me with Thy courage, that I may not fear to open my lips at Thy command! Put Thy words in my mouth then I shall show forth Thy praise!

**Wednesday, September 21st.** "*Because I go unto My Father*"—John xiv 12.

How much has happened—how much is happening—how much is yet to take place—because Jesus has gone to the



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Father His presence there makes all things possible here Having 'spoiled principalities and powers' He is now sitting at the right hand of the Father on high Our Champion, who accepted the challenge of Satan, and on Calvary's summit demonstrated His power over all the power of the Enemy, is now pouring forth upon His followers the fruits of His travail and triumph That same ministry of mercy still continues, but to-day it is operated from the throne, through those who are linked on to the 'Almighty One.'

**Thursday, September 22nd.** "He careth for you"—I. Peter v 7

'Moment by moment' you are the subject of His tender regard. 'In the mind of Jesus' there is always 'thought for you' When forsaken by friends and crushed by cruel circumstances—still 'He careth for you' When faced by some Red Sea of difficulty and danger, when your feet seem to tread the apparent void, and even in prayer you only hear the echo of your own voice—Jesus still cares The heart of Christ still holds a 'full supply' of love for you Never an hour but what He 'thinks of His own' Underneath your deepest need are the 'everlasting arms'

**Friday, September 23rd.** "If children, then heirs"—Rom viii 17

Not upon the basis of the law that I have fulfilled or the service that I have rendered, or even the ordinances that I have obeyed, does my inheritance depend But upon my sonship hangs my claim to all the Divine possessions I have access to God's wealth because I am accepted in the Beloved. If I can establish my relationship to God, then have I sufficient proof of my heirship It is the new birth which puts me in the line of succession to the 'inheritance incorruptible and undivided, and that fadeth not away'

**Saturday, September 24th.** "Lovest thou Me more than these?"—John xxi 15

Let us not hastily conclude that the Master is wont to dry up the fountain of human love Or that in this direction His demands are exorbitant and unreasonable Nay, this is far from the thought of the text! The stream of natural affection is intensified and purified as the first fruits of the life's love flow out Christward It is only as the human affection is rightly related and subordinated to the Divine that it can retain its sincerity and sweetness But alas, how often the love which centres in the creature seeks to usurp the throne which belongs to Christ alone Blessed Lord, enable me always to love thee more than these!

**Sunday, September 25th.** "In all their afflictions, He was afflicted"—Isaiah xliii 9

What a rich partnership ours suggests! So close and vital was the union 'twixt God and His own that when they suffered, He also suffered, when they passed through the fires of humiliation and tribulation, He was their Companion God shared their reproach and entered into their bitterness He felt the full weight of every blow that fell upon them He not only felt for them, He felt *with* them Blessed thought, Thou art like the Balm of Gilead to my soul! When crushed beneath sorrow's leaden weight, I feel the strengthening grip of the Hand Divine, and I know that He is there Hallelujah!

**Monday, September 26th.** "The Lord reigneth, let the earth rejoice"—Psalm xcvi. 1

True peace is only possible on earth because the Prince of Peace hath prevailed o'er the forces of darkness, and now sits enthroned in the heavens, far above all principality and power. It is the recognition that 'the Lord reigneth' that thrills the soul with triumphant joy making the wilderness a 'place of springs' Because God really reigns there is reason for rejoicing An enthroned Jehovah means the ultimate and eternal overthrow of all that makes for war, all those irritating influences that foster strife shall be broken by the power of that throne And 'His reign shall know no end'

**Tuesday, September 27th.** "I would follow Thee wheresoever Thou goest."—Luke ix 57

Lord enable me this day to walk with Thee in unbroken fellowship Seal my ears to all the calls of earth that would draw me from Thee! Shut my eyes to that which would allure my feet from the pathway of Thy perfect will! Let me not listen to the false reasonings of my foolish heart which would tempt me to choose some easier way! Though Thou leadest me through the fire, yet would I go with Thee! Forbid that I should fail Thee when Thou dost bid me enter the judgment hall of misunderstanding with Thee! Let me not shrink from aught that comes from Thy hand!

**Wednesday, September 28th** "Thou, O Lord, remainest for ever"—Lamentations v 19

When the heavens have been rolled up like a scroll, and the everlasting hills are no longer found in their place, and the glory of earth has vanished as a morning cloud before the rising sun, 'Thou remainest.' When the mightiest empires have succumbed to time's decaying processes, and the proudest of earth's monarchs have passed into oblivion together with the thrones that they occupied, 'Thou remainest' When time has run its course and spent its strength and no longer endures, still 'Thou remainest' When the curtain falls of scriptural revelation we find that God is 'all in all.'

**Thursday, September 29th.** "Go out into the highways and hedges, and compel them to come in that My house may be filled"—Luke xiv 23

And so I am commanded to exercise the ministry of 'constraint' I am to possess the power of compulsion as well as that of compassion. My vision of their condition must make me vehement. The opportunity is so great and the time is so short that it demands desperate effort. The risk that these souls run is so terrible that I must not consider earthly etiquette in my mode of appeal They are perishing and salvation is possible, they are dying and life is available; they are spiritually bankrupt and here is untold wealth I dare not be other than *urgent* in this matter The King's table must be furnished with guests

**Friday, September 30th.** "At home with the Lord"—II Corinthians v 8 (R.V.).

Sin always makes the soul embarrassed in the presence of 'Him who knew no sin' The scribes and the Pharisees 'went out one by one, beginning at the eldest, even unto the last' But whilst sin makes the heart ill at ease in the presence of the Lord, a wholly yielded life is always 'at home' with Jesus No deeper joy than to dwell with Him, can be found by that soul whose 'all' is on the altar There is 'nothing between' to make the soul abashed before the Master The whole life transparent in His sight knows no dread of those eyes that are as 'flames of fire'

## Daily Bread

being the "Scripture Union" portions for 1927.

September	16th, Friday	..	I Samuel x	1-13
"	17th, Saturday	"	x	14-27.
"	18th, Sunday	..	xi.	1-15
"	19th, Monday	"	xii	1-12
"	20th, Tuesday	"	xii	13-25.
"	21st, Wednesday	"	xiii	1-14.
"	22nd, Thursday	"	xiv.	1-16.
"	23rd, Friday	"	xiv	17-32.
"	24th, Saturday	"	xiv.	33-46.
"	25th, Sunday	..	xv	1-15
"	26th, Monday	..	xv.	16-31.
"	27th, Tuesday	..	xvi.	1-13.
"	28th, Wednesday	"	xvi.	14-23.
"	29th, Thursday	..	xvii.	1-16.
"	30th, Friday	..	xvii.	17-31.

## Praise

"At midnight Paul and Silas prayed and sang praises"—Acts xvi 25

THE Bible is the song book. What a study the great songs of Deborah and David, of Moses and Mary! Its message to every one whose heart is right with God is told in terms of triumph—"Be strong, rejoice, be of good cheer, be very courageous, be glad in the Lord, sing," etc. It is the book which sets forth the horrors of sin, suffering, sorrow, defeat, death, eternal ruin. But one has only to note the frequent recurrence of the word "praise," and the kindred words, "sing," "be glad," "rejoice," etc., to see that its prevailing note is that of praise, triumph, victory. All our songs and hymns worth singing are traceable to this spirit of praise in the Word.

Why praise? Because the Bible enjoins it. We think of it as a sort of luxury, something we may observe, or, without any serious consequences, dispense with. What a mistake! The Word of God commands it. A privilege? Assuredly it is. But also a duty. Could we see no other reason, His word is reason enough. But reasons are evident, too. Praise is the law of our new life. To be praiseless is utterly unworthy of a child of God. Christ is the personification of praise. His life is the praise life. His life is ours. The new man, created in Christ, is God's masterpiece. His *poem* (Eph. ii. 10), and His poem set to music—a new song. "Singing and making melody in your heart to the Lord"

Praise is God's sunlight in the heart. It destroys sin-germs. It disinfects the soul. It makes the flowers of grace to spring forth. It ripens the fruit of the Spirit. It is the "oil of gladness" that lubricates life's activities.

There can be no holy life without it. It keeps the heart pure, and therefore the eye clear. Praise is essential to the knowledge of God and His will. It expresses our worship of Him, and our worship is our appreciation of His worth. What a marvellous place is given to man—the connecting link between God and His creation! Hence the very earth waits and groans for the revealing of the sons of God. When they with Christ are glorified, and with Him become earth's rulers, its groan shall cease and the mountains shall break forth into singing and the trees of the field shall clap their hands.

It is through praise that we are able to appropriate and realise our blessings. The Spirit's fulness and overflow await our praises. When they began to sing and to praise, then the glory of the Lord filled the house of the Lord (II Chron. v. 13).

Dr. Hanley Moule and his wife, while standing in the forum at Rome, saw the Italian workmen with their pickaxes removing the debris which had been

there fourteen hundred years. While they were standing watching, one of the workmen, with a terrific blow of the pickaxe, moved a heavy piece of debris, and a little fountain, which had been imprisoned for fourteen hundred years, burst into the sunlight, and began singing andaving as if nothing had happened.

It is well to have special praise seasons. William Law recommended chanting a psalm in one's private devotions in the morning hour. "At midnight Paul and Silas prayed and sang praises,"—a most unlikely time, place, and condition in the prison, but the song was in them. Fettered feet and bleeding back and prison walls combined could not suppress it. Through prayer they reached the song and in singing they touched the throne and the power fell.

"The strength of a life is the strength of its song." When the pressure is heavy, then is the time to sing. Pressure is permitted to strengthen the attitude and spirit of praise. The geranium gives out its fragrance when it is crushed. Any one can sing when the sun shines and all seems to go well. But such singing may be very cheap and scarce merit the name of praise. It takes a man to sing in the dark when the storm and battle are raging and it is such singing that makes the man.

Obedience must underlie our praise, as the granite underlies the woods and meadows of the earth, as the bones build up the man. Without obedience we can have no music, no rhythm in our lives—all is but a clanging cymbal, a brazen din. Obedience—exact, complete obedience—is the very spirit and strength of all praise. "Unfaith in aught" is as one says, "the little rift within the lute."

For His sake let the heart be set with eager longing and resoluteness on this life of praise, and let there be the daily exercise and effort after a fuller thankfulness.

To Samuel Rutherford, the coming of Christ was a purifying hope. Hear his soul's cry for the Bridegroom: "Watch but a little and ere long the skies shall rend and that fair, lovely person, Jesus, will come in the clouds, fraught and loaded with glory. Oh, when shall we meet? Oh, how long is it to the dawning of the marriage day? O sweet Lord Jesus, take wide steps! O my Lord, come over the mountains at one stride! O my Beloved, flee like a roe or a young hart, on the mountains of separation. Oh, that He would fold the heavens together like an old cloak and shovel time and days out of the way and make ready in haste the Lamb's wife for her Husband. Since He looked upon me, my heart is not mine own; He hath run away with it."

# Happy Holidays at Christian Conventions

Record August Conventions—More Baptismal Services—New Foursquare Centres Opened

**Armagh.** A baptismal service was conducted by Pastor Joseph Smith at Shaw's Lake, Markethall, on July 22nd. A number of friends travelled by motor from Armagh.

**Canning Town.** A Sunday School was commenced at Canning Town on July 31st. The work is progressing under the ministry of Mr H. G. Fisher, who has been here for some months.

**Battersea.** Much blessing is resting on the tent mission at Clapham Junction Railway Station, and many souls are being saved.

**Brighton.** A large number have been brought to the Lord during the past month. The Tabernacle is packed for every evening service, and many are turned away. On two occasions, special Elim trains have taken parties to the Hastings campaign.

**Lewes and Peacehaven.** At the opening services in both these towns, souls were saved. Much blessing is now resting on the regular services.

**Herne Bay.** For a long time some of the friends had been desirous of following the Lord through the waters of baptism, and after much prayer a baptismal service was arranged for Wednesday, June 29th, in the St. George's Baths (kindly lent, free of charge, by Mr. Hollness). The weather had been

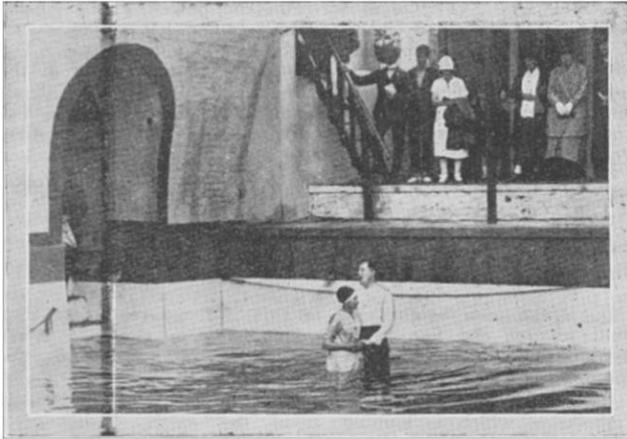
Foursquare Gospel people, who listened with rapt attention to the word spoken by Pastors R. Mercer, D. J. Davies, and F. E. H. Trevor. Pastor Blackman presided, and Miss Doris Blackman conducted the singing. The local Crusaders sang some stirring hymns. Two hundred or more Crusaders were present and it was a great joy to see their faces lit up with the joy of the Lord, as they sang and led in the praises of God. Foursquare Gospel people came in from many districts round about to join with us, and the fellowship both at the Town Hall, and also at the Rechabite Hall on the other days of the Convention were sweet. We would give all the praise to God, for He only is worthy, and would ask for the prayers of all the readers of the *Evangel* on our behalf for the work of this vast district. Pastors Mercer and Davies visited Springbourne and Parkstone, and Pastor Davies also visited Wimborne, and their ministry was much appreciated by all.

**East Ham.** Speakers Pastors W. G. Hathaway and W. A. Nolan. Convener Pastor R. Tweed.

The ministry of the Word brings joy to the saints; it is the giving of the bread. In Elim it is wholesome bread, prayerfully and carefully prepared by our Pastors, then faithfully presented to the saints for their meditation and edification. We of East Ham are a hungry people, with critical palates and enormous appetites. Yet during the August Convention our souls were satisfied, we were lifted up, we were encouraged, and our hearts warmed within us. Hallelujah! Our own beloved Pastor Tweed presided, while Pastors Hathaway and Nolan presented the word, faithfully and powerfully. We received it joyfully, praising and thanking God for His truths so simply stated. Two days of happiness, fleeting hours of joy, periods of perfect pleasure, for the word generously given, was received with eager gratitude. We heard of "Enoch who walked with God, and was not." The Pastor taught us the steps one by one, so simply and effectually, that we who desire to walk with Him, firmly resolved that by the power of the Holy Spirit we would practise those steps which we know will bring us into sweet, purifying fellowship with Him. We heard also of the four lepers, despairing and dying, who entered the Assyrian Camp to find wealth and food in abundance. How they told their fellow-sufferers they had been saved! They passed on their gospel. With God's help, so will we, for ours is a greater salvation. As in Cana of Galilee, the best was left till the last. For Pastor Nolan's message was of tremendous interest—the message that lifts up the heart of the most despondent of the saints, and gladdens the eye of the loneliest of watchers, even the coming again of Jesus for those who love Him. Oh, Hallelujah! So vivid, so real was it, that the whole vast assembly was hushed into holy expectancy. Blessed be the Name of the Lord! On Tuesday and Wednesday evenings the Convention was continued, with healing and waiting meetings. The final gathering on Thursday evening was a baptismal service, many obeying the word of the Lord, Pastor Tweed baptising the candidates and Pastor Nolan presenting the word.

**Grimsbey.** Speakers Pastor P. N. Corry, Miss N. Kennedy, Miss D. Phillips. Pastor and Mrs. W. F. P. Burton and Pastor and Mrs. George Kingston. Convener Pastor W. Henderson.

The Annual Grimsbey Convention took place this year as usual during the first week in August, when the spacious Elim Hall, which has just recently been very tastefully re-decorated, was filled to its utmost capacity by an audience of people, hungry for the truths of God's precious Word. Great was their appreciation of the messages delivered by the different speakers. Pastor P. Corry's message on "Fishing" will be long remembered by the large Monday night audience. Some of the long-experienced sea-men with glowing faces testifying at the end of the meeting that they had got some



Pastor W. Horton baptising one of the candidates

very rough, but as we prepared for the service, the sun burst forth, and we all felt it was the smile of God upon the obedience of His children. Many friends came over from the Margate Assembly, and Pastor George Every ministered the Word with power from Acts viii. At the close of the address, Pastor W. Horton immersed ten believers upon their confession of faith in the Lord Jesus. It was a wonderful service. Crowds witnessed the scene and many were impressed. A long report appeared in the local press. One sister testified to healing as she went through the water. We praise God for all He is doing in Herne Bay, to Him be all the glory!

## THE AUGUST CONVENTIONS.

**Bournemouth.** Speakers Pastors R. Mercer, D. J. Davies and F. E. H. Trevor. Convener Pastor E. Blackman.

The Bournemouth Convention, which was held from July 31st to August 3rd, proved to be a great blessing to all who gathered together. For the first time in the history of Bournemouth, a great crowd numbering almost 1,000 people gathered in the Town Hall on Bank Holiday, consisting of

# THE ELIM EVANGEL

hints on fishing that night, that they never knew before, and declaring that they would endeavour in future to be better fishermen for God's Kingdom. The Friday night meeting of the Convention was a special one of note. Mr W. F. F. Burton spoke on the work of the Congo Evangelistic Mission in the jungles of Central Africa, and held his audience spell-bound for over an hour. The Grimsby assembly has been shepherded these last months by Pastor and Miss Henderson, under whose care and ministry of the Word, the assembly is steadily growing in numbers and in power. A steady wave of soul-saving has been experienced there all the summer months, and God's two servants who are faithfully holding forth the lamp of God's precious Word are being blessedly encouraged in their labours.

**Hull.** *Speakers Pastor and Mrs George Kingston, and Pastors Joseph Smith and P N Corry Convener Pastor E C W Boulton*

This year's Convention has added another to the already numerous and fragrant memories of the past with which to enrich the future. Six days of inspiring fellowship, when hearts were drawn out after God in deep desire, and lives were launched out into places of length and breadth in the Divine will. The tree of truth yielded much pleasant fruit which was indeed "sweet unto our taste." The teaching given was both searching and stimulating—spiritual and scriptural. Lives were swept by the searchlight of revelation—hidden plague spots were located—souls were re-adjusted to the vision of God—"rivers" of blessing broke out in barren places—saints threw off the fetters of fear and came forth into the place of praise. The dew of Divine approval fell in copious quantities upon each of the gatherings, softening the soil in preparation for the seed which was to be sown during the ministry of the Word which followed. Happy indeed are the people who thus hunger for the things of God, who will thrice daily drink in the inspired truth! Is this not indicative of revival? Such an attitude of heart surely augurs well for the future! One was conscious that the "anointing" of the Holy Spirit was resting upon those who ministered—there was that precious *unction* accompanying each message which made it life-giving—which lifted the veil of the unseen and admitted the listener to the

"inner court" of communion. The message was the living link 'twixt the soul and God—it came as the very hand of the Eternal to touch the worshippers into "newness of life." Step by step we were conducted to a deeper and more desperate service for Christ—a service in which exploits might be attempted and achieved. Whilst the call was always to a closer walk with God, yet at the same time, the need of practical evangelism was emphasised again and again. Spirituality which fails to promote the utility of the Christian church in the sphere of the practical is surely sadly defective in its outcome and objective. And so all that were privileged to attend these Convention services look back upon them with grateful remembrance—the future is more full of promise and possibility because we thus gathered around the Divine Word.

**Plymouth.** *Speakers Pastor and Mrs E B Pinch, Mr W Batiste Convener Pastor P LeTissier*

The Convention to which so many saints looked forward with great expectation is now passed, but, praise be to God, a mighty blessing remains. And now hundreds of hearts are full of deep thanksgiving to the Father, for the feast of good things provided by His hand. The first day arrived, and the Breaking of Bread service proved to be a time of real communion with our beloved Lord. Mr Batiste ministered the word on "If any man be in Christ, he is a new creature" and as we realised that we were hid with Christ in God, our hearts rejoiced. This was but an earnest of a time of refreshing from the presence of the Lord. As the days went on, the blessing increased. The one theme of the whole Convention was Holiness, and preparation for the Coming of the Lord. We were glad to welcome amongst us Pastor and Mrs Pinch, the word as ministered by them will live long in our hearts. As it went forth in the power of the Spirit hearts were searched and saints edified. We know an abiding work has been done in the Lord's own people. The one glorious result of the Convention is that there is in the hearts of all a deeper love for the Word of God. We thank God for bringing these dear servants of His to Plymouth, and pray that they may be to others, such a blessing as they were to us. Unto Him be all the praise!

¶ Sunday School reports appear in the "Young Folks' Evangel."

## Are You Ready?

**I**N an Eastern town some years ago, a young man came riding at breakneck speed, crying "Flee for your lives to the hills, the dam is about to break." Other messengers had preceded him during the day. The people rushed to their doors to hear the cry then smiled at the earnestness. The dam had never yet given way, why should it now? The town had slept peacefully in the valley below the great reservoir for many years why should it now be alarmed? Some went on with their work, intending to move if there were any more signs of danger.

But others heeded the warning and at once sought a place of safety for their families. Soon there was no need of a warning cry, for the deafening roar of the waters before it fairly reached the town, told them all hope of escape was gone—**THE DAM HAD BROKEN.** It swept thousands of people and their homes into darkness and death, the details of this horror begging description.

It is said that without a doubt each inhabitant of that valley could have escaped with their valuables to a place of safety, had they believed the message.

Dear reader, do you not believe that the very events of the present day are a warning cry to you to flee from the wrath to come?

We read that in the last days nation shall rise against nation, kingdom against kingdom, and there shall be famines and pestilences and earthquakes in divers places. We also read (Luke xxi 25, 26) that upon the earth shall be distress of nations, with perplexity, and the waves roaring, men's hearts failing them for fear. Is not this a picture of to-day?

But there is a bright side to this, for we read that then shall we see the Son of Man coming in a cloud. "When these things begin to come to pass lift up your heads, for your redemption draweth nigh."

Jesus is our place of safety, our refuge from the Great Tribulation which is coming upon the earth. Jesus says, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." "Though your sins be as scarlet they shall be as white as snow, though they be red like crimson they shall be as wool."

When Jesus comes He will take those who are ready to a place of safety, even to heaven itself.

When He left His disciples on the Mount of Olives and ascended up to heaven in a cloud, two angels came and said to them, "Ye men of Galilee, why stand ye gazing up into heaven, this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven" (Acts 1 11). So, as these things come to pass which the Bible tells us will transpire before Jesus comes, let us heed the warning given us in Luke xxi:

"**THEREFORE BE YE ALSO READY** for in such an hour as ye think not the Son of Man cometh."

The few in this town who obeyed the warning and fled to the hills, were above the flood, and safe from all danger. But those who did not act at once were forever too late.

Jesus is calling you to-day to flee to Him that you may be cleansed from your sins and be made ready for His coming. He says, "Behold, I come quickly."