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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, Elm 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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## Is Divine Healing *for Us* Now? or, Have Supernatural Signs Ceased During this Church Age?

By DR ARTHUR T. PIERSON.

**D**ISEASE is one of the consequences of sin, one of those "works of the devil" which Christ came to destroy (Job ii 7, Luke xii. 16; I. John iii 8).

2 Disease is often a judicial infliction in consequence of sin, and the promise of immunity from it is attached to obedience, while its removal is conditional upon repentance and reformation (Exodus xv. 25, 26, Deut. vii 15; xxviii. 27-35; Psalm xci 5-8, cv. 37; Isaiah xxxiii 24; II. Chron. vi. 28-30).

3. The healing power is never ascribed to medical agencies, but always primarily to God. Remedies may conduce to the result, but are inadequate without His blessing. Asa is disapproved as one whose primary reliance was on the physicians and not on

tence occurs "That it might be fulfilled which was spoken by Esaias the prophet, Himself took our infirmities and bare our sicknesses" The previous verse which contains an epitome of Christ's healing works, thus connects them with this prediction. If the quotation has no reference to bodily infirmities and sickness, what is the pertinence or connection? Matthew evidently considered these miracles of bodily healing as a fulfilment of that prophecy, and that He who "bare our sins" somehow "bare our sicknesses."

6 Miracles of healing were among signs which should follow those that believe as part of the witness of the gospel's power and part of the glory of its triumph (Mark xvi 15, John xiv 12)

## Principal George Jeffreys at Portsmouth

GLORIOUS REVIVAL! SUCH IS THE NEWS THAT COMES FROM PORTSMOUTH JUST AS WE GO TO PRESS HUNDREDS ARE BEING SAVED AND MARVELLOUS HEALINGS WITNESSED. ENTHUSIASM IS UNBOUNDED AS THE PREACHED WORD IS DECLARED AND CONFIRMED BY SIGNS, AS IN BIBLE DAYS. READERS, PRAY ON!

God (II Chron xvi. 12, 13; Exodus xv 26; Psalm ciii 3; II Chron. xxxvi. 16 (margin); Jer. xxx. 17, Deut. xxxii. 39).

4. The power to forgive sins and the power to heal diseases are so associated that one is used to confirm and establish the other (Psalm ciii 2, 3; Mark ii. 5-10).

5 Miracles of healing were, next to divine teaching, the most conspicuous feature of our Lord's earthly life, associated with His atoning work. Isaiah liii. 4, 5 is quoted in Matt viii 17. The mere quotation is not specially significant, but the circumstances are. Ambrose calls Matthew, "Scriptura Miraculosa," from the comprehensive array of healing there presented. In the midst of the account of these miracles, no reference being made to the typical character of disease or the spiritual application of Christ's atoning work, this significant sen-

7. Divine healing continued to be wrought through the apostolic age. There is no hint that it was the purpose of our Lord that these displays of the Divine energy should cease; nay, as the New Testament canon nears completion, James enjoins prayer for the sick as a means of divine healing (John xiv 12, Mark x 51, 52, vi 13, Acts ii. 43; iii 6, 7; iv. 30; v 15, ix 40; xiv 8-10, xix 12; James v. 14)

8. It cannot be proved that divine healing has ever wholly ceased. It seems to have declined in proportion to the decline of evangelical faith, evangelical activity, power in prayer, and the increase of worldliness. But healing in answer to prayer has to some degree been found in every age. Especially is it affirmed that "signs" similar to those of primitive days have been wrought by missionaries and their converts where the gospel has been brought into contact with a people rude, unimpressible, ig-

norant; and where conditions similar to those which prevailed when it was first preached seemed to justify the expectation that God would give 'boldness' to His servants in preaching by "stretching forth His hand to heal." Indeed these statements were not generally doubted or disputed by believers until the zeal to overthrow the "faith cure" delusion led to some rash attempt to prove that all supernatural signs long since answered their purpose and entirely ceased. And so all such modern signs classed with miracles have been treated as impossible on whatever testimony supported. Do believers understand that such a position is almost identical with that of the Scotch deist, Hume, whose name is linked with Gibbon, Bolingbroke, Rousseau and Voltaire, as deadly foes to our faith?

This is not a matter to be demonstrated by argument nor demolished by ridicule. It is a question firstly of Scripture, and secondly of trustworthy evidence, and on such grounds and no other let the issue be tried. The Scripture certainly suggests and favours the healing of the body in answer to prayer, and as no hint is there found that such signs would cease, the burden of proof is with the opponent, not the advocate of such healing. From the Word of God alone no one would gather that such supernatural signs any more than promises to prayer were confined to the apostles or apostolic age. Since the Scriptures promise bodily healing and set no limit of time, the whole matter resolves itself into a question of fact and so of testimony.

Who are the witnesses? Christlieb, a master mind of Germany, writes in his "Modern Infidelity" (pp. 332) "In the history of modern missions we find many wonderful occurrences which unmistakably remind us of the apostolic age. In both periods there are similar hindrances to be overcome in the heathen world, and similar palpable confirmations of the word are needed to convince the dull sense of men." He

instances Hans Egede, the pioneer missionary in Greenland, who, finding that his hearers, like many in the time of Christ, "had a perception only for bodily relief, sought of God the gift of healing that he might so prove to them the power of the Redeemer whom he preached. With many sighs, tears and prayers, he seeks a special anointing, and then ventures in the name of Christ to lay his hands upon the sick, and scores of them are made whole. Similar facts are witnessed in the lives of Moravian missionaries, Spangenburg and Zeisberger, recorded in the Rhenish Mission in South Africa in 1858, in the memoir of Kleinschmidt, and of Nommensen in Sumatra.

Luther wrestled in prayer at the bedside of the dying Melancthon, and with victorious faith took him by the hand saying, "Philip, be of good cheer thou shalt not die, and from that hour Melancthon revived.

Bengel, author of the *Gnomon*, left on record the case of a girl in Leonberg, near Stuttgart, immediately healed by the prayer of faith, whose case was examined and publicly certified as genuine.

Spurgeon is high authority among evangelical believers. Overwhelmed by the testimony to the working of supernatural power in the Christian institutions founded and conducted by Franke, Falke, Stilling, Gossner, Muller, Fleidner, Harms, Wichert, Dorothea Trudell, etc. he designates these believers as the "modern workers of miracles."

In man two natures are combined. He is at the same time spirit and matter, heaven and earth, soul and body. For this reason, on one side he is a son of God, and on the other he is doomed to destruction because of the fall, sin in his soul and sickness in his body bear witness to the right which death has over him. It is the two-fold nature which has been redeemed by divine grace. "Who forgiveth all thine iniquities, who healeth all thy diseases" (Psalm ciii 3).

## The Glory of the Unity

By HENRY PROCTOR, F.R.S.L.

**W**HAT is the glory that Christ has given us? It is the glory of being ONE with Him. He is one with the Father. "Yea, I have given them the glory that Thou gavest Me—that they may be one, even as We are ONE, I in them, and Thou in ME.—that they may be made perfectly one" (John xvii 21-23). He has called us to His own glory and excellence, by making us partakers of the Divine Nature (II Peter i 3, 4). This glory is brought to us by the revelation of the wisdom of God, hidden in a mystery and ordained before the ages unto our glory (I Cor. ii 6-8).

The glory is a present possession, for "We all mirror the glory of the Lord with face unveiled, and

so we are being transformed into the same likeness as Himself, passing from one glory to another" (II Cor. iii. 18). The very gospel of the Mystery now being proclaimed is called "The Gospel of the glory of the blessed God" (I Tim i 11) and the Gospel of the glory of Christ, the Image of God, seen in the face of Jesus Christ.

Our blessed Lord Jesus Himself is the glory of the Father; but Christ in the saints is the *pleroma* or fulness of the glory—"the fulness of the glory of this Mystery is CHRIST IN YOU—the Church which is His Body is the fulness of Him who fills the universe entirely" (Eph. i. 23). But the present glory is nothing compared to that which "is to be revealed



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and bestowed upon us" (Rom. viii. 18, 20th Century) For He means to shew the wealth that lies in His glory; in His kindness toward us in Christ Jesus, more especially, "in the ages to come"; upon those vessels of mercy whom He made ready beforehand to receive His glory.

This glory has not yet been manifested, but "when Christ who is our Life (*Zōē*) shall be manifested, then shall we also be manifested with Him in glory" (Col. iii 4). For "we know that if He shall be manifested, we shall be like Him, for we shall see Him as He is" (1. John iii 1). If we suffer with Him, we shall also be glorified together with Him, and the momentary lightness of our affliction is not worthy to be compared to the glory which shall be revealed to usward, when "He shall come to be glorified in His saints and marvelled at in all those who believe"

"We share His sufferings in order to share His glory" (Rom viii 17) But the sufferings are nothing when compared with the glory which will eventually be shared with the whole creation, for the earnest expectation of the creation waiteth for the revealing of the sons of God—that it may be delivered from the bondage of corruption, into the liberty of THE GLORY of the children of God" (v. 21). Thus the whole Creation waits for our "manifestation in glory", the revelation of the sons of God, through the redemption of our bodies, when this corruptible shall put on incorruption, and this mortal shall be clothed with immortality.

We need "a spirit of wisdom and revelation in the full knowledge of God; the eyes of our heart may be enlightened "that we may know what is the riches of the GLORY of His inheritance in the saints and what the transcendent greatness of the power which He is able to exercise in dealing with us who believe in Him—even the same mighty power which was exerted upon the Christ when He raised Christ from the dead, and us with Him, to His own right hand above ALL RULE, authority, and power, and dominion, not only in this age, but in that which is to come For through our union with Christ Jesus, "God raised us with Him and caused us to sit with Him on high, in order that, by His goodness to us in Christ Jesus, He might display in the ages to come the boundless wealth of His loving-kindness"

The most comforting thought is that we have this glory hidden in us now—a glory which is eternal—which shall never pass away. The glory on the face of Moses was transient; impossible of continuance "But we with unveiled face, reflecting as bright mirrors the glory of the Lord, are being transformed, transfigured, into His likeness, from one degree of glory to a higher degree of glory, as it is given by the Lord, the Spirit." Ours is not an outward glory like that of Moses, but hidden, and shining upon the face of the inward man, so that our "whole body is full of light, having no part dark"

## Items of Interest

Mr and Mrs. W. F. P. Burton sail for the Belgian Congo on Friday, October 7th.

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Pastor and Mrs Charles Kingston arrived from Canada by SS *Alaunia* on September 5th They were the speakers at the weekly meeting in the Memorial Hall, Farringdon Street, on Friday, September 16th

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On Wednesday, September 7th, Pastor Fergus E. H Trevor of the Elim Evangelistic Band was united in marriage to Miss Doris Blackman The service was conducted by Pastor E Blackman, the bride's father, at the new Tabernacle in Victoria Park Road, Bournemouth

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Pastor R. Mercer conducted the wedding service on September 13th of Mr. John Ritchie and Miss E. A Crofts of the Elim Evangelistic Band. The event took place in the Elim Assembly Hall, Lisburn

□ □ □

On Sunday, September 18th, Mr W. F. P. Burton replied to Sir Arthur Keith's address on the origin of man. The reply was made in the Albert Hall, Leeds, where the much-discussed address was originally given. The meeting was held in connection with the Foursquare Gospel Church at Leeds, and the seating capacity of the large hall was taxed to its utmost. The regular Sunday evening services in this hall continue to be well attended, and week by week souls are saved and bodies healed

## ? Questions and Answers ?

*Are the books published by the International Bible Students' Association in accordance with the Scriptures?*

No. We should be careful to distinguish the title "International Bible Students' Association" (I B S.A.), from that of the "International Bible Reading Association" (I B R A), for many are misled by the similarity of title. The International Bible Students' Association stands for Russellism, of which Judge Rutherford is now the chief exponent. These publications are *not* reliable, but are very seductive, because while they embody a great deal of Scripture truth put in an attractive way, they go astray on the most vital truths The Baptism in the Holy Ghost is nullified, because the Holy Spirit is merely an influence They are not looking for the coming rapture, because Christ had already come The "second death" means "extinction of being." "During the millennium the spirit will be resurrected and given a second chance or trial for everlasting life." All their teaching is based on these and like propositions.



# THE ELIM EVANGEL

## Elim Crusaders and the Foursquare Gospel Testimony

By PRINCIPAL GEORGE JEFFREYS

**T**HE body of fine young men and women known as the "Elim Crusaders," has become a wonder and a marvel to many in our land. It reveals in its ugliness the lie made by the enemies of truth, that young people are not attracted by the Gospel of Jesus Christ to-day. It also confirms the truth that the young of our land can be captivated and satisfied by our Lord.

Who, present at the gigantic Royal Albert Hall meetings on Easter Monday, can ever forget the sight of that great choir which consisted of twelve hundred Crusaders between the ages of 14 and 35? Who present can ever get away from the thundering sound of the name of Jesus, which came as a response to my spontaneous question: "Who is it that satisfies?" Who present can ever wipe out the fact that before them on that day, every member of that great choir of young Crusaders testified by uplifted hand to the reality of regeneration?

The Elim Crusaders fully demonstrate the fact that the Gospel of our Lord and Saviour Jesus Christ is embraced by the young as well as the old.

The Elim Crusader Movement, without any pre-concerted plan, has become a tower of strength, and every day it increases, insomuch that it calls for closer co-operation and more efficient organisation to meet the needs of this ever-expanding organism.

With this in view, the coming into existence of an Elim Crusader Council, the publication of its own definite magazine, and the appointment of a Secretary-General to keep in touch with all, will be welcomed by every Crusader.

I appeal to every reader of the *Evangel* for prayerful and practical sympathy in our endeavour to capture and keep the young of our land for Christ and the Foursquare Gospel.

Full particulars are printed in this issue of the *Elim Evangel*, and any further information may be obtained from the appointed Secretary-General, Pastor E. C. W. Boulton, 21, May Street, Hull.

**T**HERE is also another great need pressing in upon us. All over the country there are Foursquare Gospel saints who are members of various churches which stand for the Word of God. These churches, shepherded by godly ministers, are fundamental to the core, and stand against the destroyers of the Word. These Foursquare Gospel saints desire co-operation and fellowship with us in a tangible form.

To meet this need, we are forming a Foursquare Gospel Testimony, which all Foursquare Gospel saints can join. The Foursquare Gospel Testimony will also meet the need of our own Elim Alliance members who are not eligible for the Elim Crusaders. Our Crusaders, by virtue of their being so, will be constituted part of the Testimony. Thus we link up in one great Foursquare Gospel Testimony all who will agree to stand for the Bible from cover to cover.

We shall stand firm against every onslaught by Formalism, Modernism, Higher Criticism, and meet unitedly by prayer and practice every attack made by the enemies of the Word of God. We shall pray together for the continuation of the glorious Foursquare Gospel revivals that are stirring our towns and cities. We shall encourage every saint to observe all the commandments found in the Word, irrespective of denominational tradition.

Isolated saints in remote parts of the country, who are not privileged with fellowship gatherings, can also join the Testimony and feel that they belong to one great Foursquare Gospel family.

I again appeal to every reader of the *Evangel* for prayerful and practical sympathy with us in our endeavour to rally spiritual forces everywhere against the enemies of our Lord, His Cross, and His Word. Let us encourage one another and forsake not the assembling of ourselves together as we see the day of our Lord's return approach.

Particulars of membership in the Foursquare Gospel Testimony are printed opposite, and further information can be obtained from the Secretary, Elim Park Crescent, Clapham, London, S W 4.

## The Elim Crusader Movement

**I**T is now nearly three years since the Elim Crusader Movement came into existence, having been launched at the Clapham Tabernacle towards the close of 1924. Some of its friends were none too sanguine as to its success, others even predicting that it would soon run its course and be lost in the larger and stronger stream of established assembly life. Whilst perhaps its inauguration was attended with a good deal of enthusiasm and youthful zeal, yet there was nothing to indicate that its

growth would be so rapid or its influence so wide.

A survey of the past thirty-four months work more than justifies the creation of this separate section of the Elim Alliance operations, and provides us with great cause for gratitude to God, who has so graciously set His seal upon its manifold ministries. The results realised have certainly proved an ample reward to those who sponsored the effort in its earliest days, and who have steadfastly stood by it in times when the tide of interest was at its lowest ebb.



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But now after the past three years of advancement and achievement, it has been found necessary to reorganise the whole Movement, this is absolutely essential if the potentialities which the Crusader work possesses and the ideals which it holds are to be realised. This conclusion has not been reached without much prayerful and careful thought on the part of its leaders. The reconstruction of the Movement, it is hoped, will serve to enlarge the scope of its activities, as well as increasing its efficiency as a spiritual and evangelical force. Moreover, it is anticipated that the contemplated alterations and additions to the administration of the Movement will tend to promote a closer co-operation amongst its numerous centres, which are now scattered throughout the country, at the same time offering further facilities for fellowship in service.

Amongst other aids to this end, Crusaders will learn with gratification that a Crusader Council has been formed, which will be responsible for the general supervision and development of this section of the work. Principal George Jeffreys has kindly consented to act as Chairman of the new Council, at the same time accepting the position of Crusader-in-Chief. All of our young people will rejoice that our Leader is thus shewing his practical interest in the Movement, and revealing that he intends to give it his nearly support and sympathy. The remaining names of those who form the Council will doubtless give every satisfaction to all Crusaders. Pastor E. J. Phillips, and Evangelists R. E. Darragh and J. McWhirter, with Pastor E. C. W. Boulton acting as Secretary-General, complete the list of those who will undertake the general oversight of the Crusader Movement. It is expected that the Crusader programme will include many progressive and aggressive features under the new central management which has thus been created.

Another attractive feature, which we are quite sure will be hailed with pleasure by all Crusaders, is the publication of a new magazine, the pages of which will be entirely devoted to this Movement. It is to be known as *The Elim Foursquare Crusader*, and is to be published bi-monthly at a charge of 3d per copy, or 1/9 per annum, post free, commencing January 1st next.

The conditions of membership in the Elim Crusader Movement are as follows —

- 1 A declaration must be made stating belief in the whole of the Bible as the inspired Word of God
- 2 A personal assurance of salvation must be possessed
- 3 Applicants must subscribe to the Fundamentals of the Foursquare Gospel Churches
- 4 The age limit for members is between 14 and 35
- 5 A pledge must be given to do all that is possible to promote the Foursquare Gospel work
- 6 Where there is a local branch, applicants promise to endeavour to attend as much as possible the local meetings. Where there is no local branch, an annual subscription of 1/6 is payable

A tasteful membership card will be supplied to each member

Full particulars of the revised regulations together with application forms, are being sent to our local Crusader Secretaries, and all Crusaders should see that they obtain and fill in an application form as soon as possible. Young people living where there is no local branch may now join the Crusader Movement and should write for particulars and application form to the Secretary-General, "Beulah," 21, May Street, Hull

## The Foursquare Gospel Testimony

**T**HE Foursquare Gospel Testimony is formed for the purpose of raising a testimony in the British Isles and abroad to the Foursquare Gospel, proclaiming the Lord Jesus Christ as Saviour, Healer, Baptist and Coming King.

Its members consist entirely of those who accept the Bible from cover to cover as the inspired Word of God, who have a personal assurance of salvation, who subscribe to the Fundamentals of the Foursquare Gospel Churches, and who desire to do what is in their power to help to spread the Foursquare Gospel.

The minimum subscription is 1/6 per annum. Its funds are used to help to spread the Foursquare Gospel, and an annual report and balance sheet are issued.

The Foursquare Gospel Testimony links together all who accept the Foursquare Gospel and helps us to resist unitedly every attack on the Word of God, and to stand shoulder to shoulder for the truths we hold so dear. The membership roll enables us to advise saints scattered throughout the land, of special campaigns or efforts in their own district.

We invite the co-operation of all who stand for the Foursquare Gospel. Application forms are obtainable from any of the ministers of the Elim Alliance, or by post from the Secretary, Foursquare Gospel Testimony, Elim, Park Crescent, Clapham, London, S.W.4

Special membership badges drawing attention to the Foursquare Gospel will shortly be issued, and will be obtainable from the Secretary.

Gathered Gold from  
the Treasury of Truth.

# Morning Meditations

By Pastor  
E. C. W. BOULTON

**Sunday, October 16th.** "If"—Luke iv 3

How frequently is this poisoned arrow of evil aimed at us by the Accuser. Not a direct denial of the Deity of Christ, but something far more subtle and consequently more difficult and dangerous to deal with. Thus the enemy flings over many of our deepest and sweetest experiences the shadow of doubt, which if listened to would bring the soul into the bondage of depression. Our only effectual defence against such attack is the Word of God and the experience which it supplies. A theoretical theology cannot withstand the shock of such assault. The art of ambiguity is one in which Satan is skilled.

**Monday, October 17th.** "Thou hast left thy first love"—Revelation ii 4

This is ever the point of departure from the pathway of close communion and union with Christ. Backsliding always begins here. This is the vital leakage which sooner or later causes the vessel of faith to founder. She can weather the rough and raging seas, riding through them triumphantly, but once the chamber of love is rent asunder, in rush the waters of the world, giving a dangerous lust to the life towards earth and earthly things. Let not the devil tamper with the fountain of love for thy Lord! Seek every opportunity of proving thy devotion to Him!

**Tuesday, October 18th.** "For I delivered unto you that which I received"—I Corinthians x. 3

And herein lies the pattern for all truly apostolic ministry. To preach other than that which we have received means that we have misinterpreted our commission. The Divine message must not be adulterated by an infusion of ingenious human ideas, much as they may serve to please the palate of the people to whom we speak. Faithfulness here may cost us the favour of man, but it will undoubtedly secure to us the recognition of God. Blessed Spirit of God, stamp my word with the seal of heavenly inspiration! Thus shall it accomplish that whereunto Thou hast sent it!

**Wednesday, October 19th.** "Praying always with all prayer for me"—Ephesians vi 18, 19

What a responsibility falls upon the church of Christ to continue in prayer for those who are called to minister in holy things. Special attention should be given to this, when we consider that those who preach the Gospel are particular targets of the enemy. To encompass the downfall of those who lead the van is always the objective of Satan. Therefore around the Lord's servants should be built a bulwark of unceasing and believing prayer. Through this prayer barrage it is exceedingly difficult for the enemy to penetrate. Prayer paralyses the power of the devil!

**Thursday, October 20th.** "Now when Solomon had made an end of praying, the fire came down from heaven"—II Chronicles vii 1

Here was prayer that resulted in fire! Prayer that unlocked the heavens and brought forth a fiery response from Jehovah. Oh for more of this prayer that wins its way through all antagonisms—that literally cuts a passage through to the throne and secures a burning answer to its suit. Prayer with a purpose! Supplication that issues in revival! It is not so much the utterance of the lips or the attitude of the body as the state of the soul which weighs when we invoke the Lord.

**Friday, October 21st.** "So Joshua took the whole land"—Joshua xi 23

Here was faith that was equal in its power of appropriation to the Word of God. Less than the 'whole' would not

satisfy this lion-hearted warrior of Jehovah. Alas, how little of the land is occupied by the Lord's people in these days. They are content to possess the borders thereof and leave the remainder in the hands of the enemy. What wealthy tracts of territory stretch invitingly before the Church of Christ and yet she lingers listlessly on the frontier of all its fulness. Oh for faith that compasses and conquers the 'whole land'!

**Saturday, October 22nd.** "He remembered His covenant"—Psalm cvi 45

God is not likely to forget the covenant of grace which He hath made with His people. It is everlasting and unfulfilling. It cannot be broken! When thou art discouraged and tempted to surrender to thy fears, then remember 'His covenant!' When thy heart fails thee and thou dost deem the goal unattainable, consider 'His covenant!' When thy feet tread that lonely valley of loss, and thou canst scarcely see the pathway for the blinding tears that fill thine eyes, forget not 'His covenant!' Thou mayest draw upon His faithfulness at such time, and find how sufficient is 'His covenant!'

**Sunday, October 23rd.** "Carried in the triumph of His triumph"—II Corinthians ii. 14 (C and H)

How much this means to those who deeply realise the continuous conflict of the Cross and yet who also know the victory which that same Cross gives. He hath made a way through the opposing forces of darkness, a path that leads onwards and upwards to the throne. And as we press on in His steps we share in His triumph, and are made 'heirs together with Him' of all the rich spoil of that victory. And, mark you, triumph is not only the goal towards which we reach, but it is also the present and perpetual experience of those who are united to Him.

**Monday, October 24th.** "Forbear thee from meddling with God"—II Chronicles xxxv 21

Blessed Lord, enable me to keep my hands off that which Thou art doing, lest perchance I mar the beauty of the design that Thou art working! One stray strand of my selfish scheming will but clash with all Thy holy plan. Forbid that I should be so foolish in my impatience as to interfere with the gracious movements of Thy Holy Spirit! Such action of mine cannot hasten, 'twill but hinder the fulfilment of Thy purpose. Grant Thy restraining power to withhold my anxious hands from touching the ark! O Master Divine, teach me to stand aside and let Thee bring Thy thought to fruition!

**Tuesday, October 25th.** "The fellowship of His sufferings"—Philippians iii 10.

Precious, priceless privilege! To live so close to Thee that I become the partner of Thy pain! This is sweeter even than sharing Thy glory. But if I am thus to walk with Thee through Thy Gethsemane of bitterness, then I must submit to all those preparatory processes which shall fit me to be the sharer of Thy sufferings. I must be willing for Thee to create within the capacity to enter into Thy anguish, and drink with Thee the cup of Thy rejection and humiliation. Blessed Lamb of God, I will go with Thee *all the way!* I covet the cross since it makes me Thy close companion!

**Wednesday, October 26th.** "Think it not strange but rejoice."—I Peter iv 12, 13

How much there is in life that is mysterious and even meaningless. Things that transpire without any apparent reason. And it is these 'strange' things that are to become a cause for praise, an incentive to gladness. The 'jery trial' is not to be regarded as an enemy, but as a friendly

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The Guildhall, Portsmouth, where Principal George Jeffreys' Revival and Healing Campaign is being conducted

force to work out the Divine will, and make God's plan possible and perfect. The sudden upheaval in our circumstances is not to be taken as an evidence or even indication that things are going wrong. God is still on the throne! Therefore 'rejoice'.

**Thursday, October 27th** "The yoke shall be destroyed because of the anointing"—Isaiah x 27

Blessed anointing of the Holy Spirit that makes the enemy powerless in my presence! When the mantle of the Spirit fell upon me, then the fetters of fear which for so long had held me, fell off. How much there is in the anointing! Pleasure and power in prayer! Freedom and fruitfulness in preaching! Delight in the will of God! Illumination and inspiration in the Word of God! How weak are all my efforts apart from this holy anointing! How thoroughly equal to all when clothed with this heavenly equipment!

**Friday, October 28th** "They shall walk, and not faint"—Isaiah xl 31

*Walking with God!* Perhaps this looks far more commonplace than flying or running, and yet methinks this makes the largest demand upon real faith. To fly and not faint is a great spiritual achievement. But how much greater to walk and not faint. This may appear at first sight a much slower method of reaching the goal, and yet perhaps in the ultimate sense it is the surer way. To walk with God means continuity and regularity of movement. He must determine both

direction and destination. The pace must also be decided by God.

**Saturday, October 29th.** "Lengthen thy cords, and strengthen thy stakes"—Isaiah liv 2

The call of the Holy Ghost is ever to enlargement and expansion. How self-satisfied and self-centred we may become even in our spiritual life. We so soon lose the longing for 'greater things in God.' We are content to tarry in the experience of to-day, when God is urging us on to some higher and richer place of abode in Himself. O my soul, let thy Lord lead thee whithersoever He will! He waits to enlarge the place of thy spiritual habitation, so that thou mayest dwell in a place of wondrous height and depth. Yield to the pressure of the Spirit!

**Sunday, October 30th.** "He brought me through"—Lzekiel lvii 4

A survey of the years shews us with what wondrous love He hath 'brought us through.' Again and again have we come to the place from which there was no visible means of escape, but each time His hand 'brought us through.' Through the thick conflict, when temptation poured in upon us like a flood, and it seemed as though we must be carried completely off our feet. 'Through' those early and elementary experiences to which we clung so tenaciously, to the place where 'rivers' burst forth in our Christian life. Soon Thou wilt take me 'through' to the throne with Thyself.

**Monday, October 31st.** "But if not"—Daniel iii 18

Then it is not a question of deliverance merely. I do not serve and obey Thee because of what Thou wilt do for me. The cross holds as much charm as the crown for those whose hearts have been conquered by its power. The disposition of all things is in Thy hands, and should Thy wisdom suffer the flames to do their deadly work, then they shall but be Thy servants to bring some glorious purpose to fruition in my life. Though the restraining power of God be withdrawn, yet will we not bow down to any other sceptre than Thine, O Thou Eternal God! Do as Thou wilt since Thou art Love!

## Daily Bread

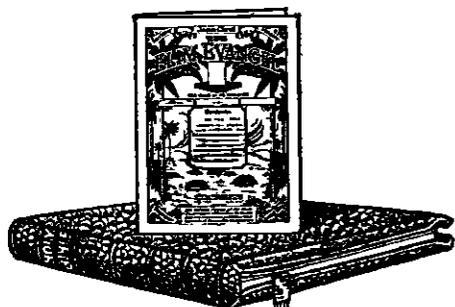
being the "Scripture Union" portions for 1927.

October	16th, Sunday	I Samuel xxviii	1-14
"	17th, Monday	"	xxviii 15-25
"	18th, Tuesday	"	xxx 1-15
"	19th, Wednesday	"	xxx 16-26
"	20th, Thursday	"	xxxi 1-13
"	21st, Friday	Hebrews i	1-14
"	22nd, Saturday	"	ii 1-9
"	23rd, Sunday	"	iii 10-18
"	24th, Monday	"	iii 1-11
"	25th, Tuesday	"	iii 12-19
"	26th, Wednesday	"	iv 1-16
"	27th, Thursday	"	v 1-14
"	28th, Friday	"	vi 10-20
"	29th, Saturday	"	vii 14-28
"	30th, Sunday	"	viii 1-13.
"	31st, Monday	"	ix 1-14.

A dentist once said to one, "You know I can do better work in your mouth than in many because you stand up to the work." He meant she was willing to be hurt and bear 'Doctor,' she replied, "I have every confidence in your workmanship." Let us stand up to the work of our God, knowing that every touch is LOVE. "He died because He loved me so."



# THE ELIM EVANGEL



## FOUR SQUARE ON THE WORD OF GOD.

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## Prayer and Praise

**H**ERE are two little words of six letters each—wonderful little words! When uttered, they seem to have been formed for association with each other—two pearls of peerless value, linked in loving embrace

We are all acquainted with these words, but too often they are used in a meaningless manner, with flippant familiarity. Perhaps, when analysed, we will find that they are of more tremendous meaning and inestimable value than we had dreamed

The word "prayer" has many meanings as used in the Word of God, but its deepest meaning is "life!" Prayer is a life, an attitude; it is the breath of the indwelling Spirit of God in the heart of a believer. It is not limited to any particular posture of the body—standing, sitting, kneeling, walking—it is all the same

Prayer is a spontaneous movement from within the soul, leaping forward and upward as naturally as a wave of electricity follows the wire. It is a habit of life, when practised. For instance—you are walking on the street or riding in a car and your eye rests upon some person and, like a flash of lightning, your soul is moved and a prayer wings its way to the throne of grace. You are reading a paper or a book and some thought impresses you, and prayer rises as naturally as the breath from the rose.

Yes—prayer is a life! A life of fellowship with the risen Christ. Seasons for prayer are desirable. Prayer lists are helpful for every Christian, for they strengthen the prayer habit and produce results. They endear the people whose names are mentioned to us. They enlarge our capacity for sympathy and fellowship. But, alas, so often they are formal and meaningless.

Perfunctory prayer is unfortunate in its effect upon the "pray-er" and the hearer. Beautiful and harmonious phrases may have an appeal to a cultured mind, but, alas, have no association with the Holy Spirit.

No man or woman should ever pray in public whose heart is not right with God, for Heaven's door is shut to such petitions, and they are sacrilege in the sight of God.

Because prayer is a life, then the life must be clean and the price must be paid for the privilege of access to the throne of God. The prayer life must be practised. Just as we seek to keep our bodies in the best shape for service because they are God's temples, so must we, by the daily exercise of our souls, keep them sound and vigorous.

No greater privilege has ever been accorded to mortal man than that gift of God, through faith in Christ, of the right of access to and fellowship with Him. The humblest follower often finds it easier to live the life than do those of exalted position, for humility is one of the indispensable requisites of real prayer.

No long list of rules is necessary, just live the prayer life and appreciate the joy of it, the privilege of it, the need of it. Prayer will do what money, or position, or education, can never do.

And the bosom friend of prayer is *praise!* And when you use that word you set the joy-bells of heaven ringing in your heart. One of the most outstanding illustrations of the fellowship of prayer and praise is found in Acts xvi. 25 when, bound fast in the stocks at midnight, Paul and Silas prayed and sang praises unto God.

The earthquake followed and the doors of the prison were opened! The unity of prayer and praise brought recognition from heaven. Paul and Silas were "living the life" and it was manifest in their attitude. So it can be with every Christian, and so it ought to be. No matter what tests are permitted by the Lord in our lives, if we, too, are "living the life" of prayer and praise, we will have His share from the glory, and His joy will be our strength.

## Two View-Points

By PASTOR H J McALISTER

HOW differently things appear as we view them from different angles. We view a hill from the valley, and it appears almost insurmountable. We come to a great rock in the pathway—it seems effectually to block the path. We come to a river, swift and deep—we do not dare attempt a crossing. But climb to yonder mountain peak and look at your hill—it seems but a knoll. Look at that rock which debarred you from the continuance of your journey—it seems but insignificant now as a barrier. Look at your swift, deep river—it appears but a silver ribbon glistening in the sun. The tremendous change in appearance is due to a change in view-point.

Now in the spiritual realm, hills confront us—insurmountable hills, rocks form a barrier forbidding advance, and rushing rivers seem to afford no passage over. These are the plain facts as we view them despairingly from the valley, the path of human reasoning, the natural view-point. The situations are impossible. How often we have said so and have been sure that we were up against it. But climb yon mountain peak into the presence of God. Look at your impossible situation from God's view-point—through His eyes. What a change. What a melting of barriers. Get God's thought regarding the difficulties of your life, and exercise the eyesight of faith from that lofty mountain peak. First, your lips will part with an exclamation of surprise, then a shout of gladness will burst forth from your joyous heart. Despair has fled, difficulties are being dispersed, victory, a glorious victory is at hand. The difficulties have not been diminished to the one who still views them from the human plane, but the one who has taken God into consideration and has entered into His plan views the impossibilities, with the "im" omitted. The fierce enemies are shorn of their terrors. The way of escape is made. In wondrous forethought the loving Father made provision for just these situations.

We have wonderful examples of those who assumed the different view-points, in the story of the journey of the children of Israel from Egypt to Canaan. The first great crisis comes at the Red Sea. The plain facts are these: the mountains and the sea bounded them on three sides; and behind them, in the distance, the Egyptians were coming in hot pursuit. A vision immediately flashed into their minds of a terrible slaughter of many and a return of the remnant to slavery in Egypt. The situation was impossible. They were weak and helpless—the Egyptians were strong. The natural thing happened among the multitude: they murmured and complained and reproached Moses. The customary thing happened

with Moses: he found the presence of God and saw the situation from God's view-point. The result was that thrilling and miraculous passage through the Red Sea by the Israelites, and the destruction of the pursuing Egyptians.

Again, they come to a crisis. They have travelled three days with no fresh water. They find a spring, but the water is bitter. A picture of famishing of thirst comes to mind. There can be no remedy. The multitude murmur. Moses climbs into the presence of God and comes back with God's remedy. A tree is cut and cast into the spring and the waters are healed. Again, they come to Kadesh-Barnea, from where they send spies into the Promised Land. The spies return, laden with the good fruit of the land. Their report of the land is thrilling. "Truly, a land flowing with milk and honey." "But," say the majority, "the people of the land are stronger than we (Num. xiii. 31). The cities are walled and very great (Num. xiii. 28). There are giants in the land (Num. xiii. 33). We are not able to go up."

It was an impossible situation. But Caleb and Joshua (two of the spies, who had also seen the conditions) had been thinking in terms of God. They had imbibed the same spirit which was in evidence in the life of Moses. They were looking at this impossible situation from God's view-point. Listen to the declarations of faith, "If the Lord delight in us then He will bring us into this land, and give it us, neither fear ye the people (giants) for they are bread for us. Their defence is departed from them. The Lord is with us." What a different view they had of the situation from that of their friends. Unfortunately, the multitude rejected God's plan, and chose their own way, which resulted in forty years wandering in the wilderness. If they had only had faith! Faith is looking at the things of the present and the future through the eyes of God, finding His plan and believing it. Faith is not necessarily straining for sky-high things—but entering into God's will. How much easier then it becomes to have faith, when we realise that it concerns His will. Faith changes stones of barrier into stepping stones, hills that seemed insurmountable become look-outs from which we may view broad plains of blessing; rivers, once impassable, become streams, which as we plunge through, cool our throbbing temples and fevered frame, and we emerge refreshed to renew the journey and the battle.

God has a solution for every impossible situation. Get God's view-point—go forward!

At the heart of every Divine ideal there is a Divine undertaking.

# Good News According to Matthew

By JAMES SALTER (*Congo Evangelistic Mission*).

## CHAPTER XIV. (*continued*).

**W**HAT a pathetic picture is presented in the 12th verse of this chapter! There appears to have been a kind of mutual antagonism between the disciples of John and those of Jesus, and judging from some of the questions of the former, they appear to have been jealous of Christ's popularity (e.g. John iii. 25, 26). Now in their hour of deepest anguish, they take up John's body, bury it, and go and tell Jesus. They confided in the best confidant and the only succourer under such circumstances. Having suffered, He is able to succour. In all our afflictions he is afflicted and He invites us to a throne of grace to obtain seasonable help (Heb. iv. 16).

When Jesus heard of it, "He departed thence by ship into a desert place apart" (v. 13). Probably a combination of reasons accounted for Christ's crossing the lake at this time. The news of John's death would certainly play a big part in it. The dastardly murder of His forerunner would create ample food for thought. It would afford Him, if such a thing were needful, a further insight into the temper of His enemies. Luke tells us Herod desired to see Jesus at this time (ix. 10). The terrors of a blood-smeared conscience were already his, and he was haunted by the thought that at least one of his victims had arisen from the dead.

**T**HE Lord Jesus knew the foxy nature of this king. The other side of the lake would take Him out of Herod's jurisdiction. Also the arrival of the Apostles and their report "of all things, both what they had done, and what they had taught" (Mark vi. 30) would create some impression upon Him. He needed communion and quiet at such a time, for His mind must have been like a sea of thoughts. The people thronging Him made such a thing impossible. His care, too, for the Apostles, probably played some part in this desire for privacy. And He said, "Come ye yourselves apart into a desert place, and rest awhile," for there were many coming and going and they had no opportunity so much as to eat (Mark vi. 31).

The attachment of the multitudes is seen in the fact that they ran afoot out of all cities and preceded the Lord and His disciples. (This and similar incidents serve to shew what might have been had Jesus preached insurrection instead of peace. He could have had an army any day. He chose to set up His banner.) Possibly a fact mentioned by John in ch. vi. 4—"Now the passover, a feast of the Jews, was nigh"—may account in some measure for the presence of the multitudes, which may have been travelling toward Jerusalem. To Christ, crowds spelt

compassion. Although He had vexing problems to settle, John's disciples as well as His own to consider, His soul thirsting for heavenly communion, yet the great multitude moved Him with compassion and He healed their sick.

**D**URING this time the Apostles had been considering the situation, and finally ventured to make some remarks, the truth and triteness of which were quite evident. "It is evening, the hour already past, a desert place; they have nothing to eat." Jesus, too, had considered the whole situation and resolved on a plan to meet it. He said to Philip "Whence shall we buy loaves of bread, that these may eat?" And thus He said to prove him, for *He Himself knew what He would do* (John vi. 5, 6). The disciples said "Send them away." Jesus said "They need not depart . . . give ye them to eat."

Philip's plan revolves around pence. "Two hundred pennyworth of bread." Money, enough of it, can meet the need. God's plan is not money, nor machinery, but men. God always utilises present provision before resorting to pence. e.g.—Moses' Rod (Exodus iv. 2). A pot of oil (II. Kings iv. 2) etc. "How many loaves have ye? Go and see." And when they knew, they say, "five and two fishes" (Mark vi. 38). Andrew disparagingly says "Five barley loaves and two small fishes, but what are they among so many?" The lad's loaves—not Philip's two hundred pennyworth—are the divine choice. *Bring them to Me*. If we give Christ our little He will give us His much. He had refused to break bread for Himself, and He allowed His disciples to pluck ears of corn to satisfy their hunger, but now He is about to feed hungry multitudes. Israel asked hundreds of years before this "Can God furnish a table in the wilderness? . . . can He give bread also? can He provide flesh for His people?" (Psalm lxxviii. 19, 20). Even though it was desert, God had green grass for the people to recline upon.

In the blessing of the bread, we have a foreshadowing of what took place just about one year later (Matt. xxvi. 26). It was *blessed bread, broken bread and bountiful bread*. This incident is parabolic. In it we see a sufficient Christ: firstly for the Jews. We have five loaves (a full redemption) and twelve baskets (the twelve tribes). In the despised five loaves we have a reminder of Him, who was despised and rejected of men, and esteemed as a root out of a dry ground. Christ did not work a miracle to bring something into being, but in His hands men's smallness became divine sufficiency.

**A**S of old, God had met Israel's hunger with the manna, He now meets it through the Messiah. The



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first is a type of the second in very many ways. We will only mention one or two. The manna fell on the ground thus its *accessibility* to all is seen. Old and young, rich and poor, could obtain freely a supply. So Christ. It was this that made Him the friend of publicans and sinners, the resort of the magdalenes, and the lepers, and the taunt of the Pharisees. The *adaptability* of the manna is seen in Numbers xi 8. Whether the people *ground it*, or *beat it*; whether they *baked it*, or *made cakes of it*; it always had the taste of fresh oil. So Christ is the supply of every need. a present help in every time of trouble, a succouring High Priest, and those who have tasted, say not only that He is good, but that His mercy endureth for ever. The manna was small, but sweet and sufficient. Its continuance was not conditioned on Israel's conduct. They made a golden calf and danced around it, but their manna fell that day as usual. And even that act was made another occasion to magnify the grace of God; for while Aaron was moulding the calf, and later, the people were dancing around it, God on Sinai was appointing Aaron, Israel's high priest and sacrificant. They tempted God ten times, they lusted and loathed the heavenly food; they sat down to eat and drink and rose up to play, but every day for forty years, the manna fell.

In the shadow of a passover feast, illumined by such statements as "I am that bread of life," and again, "I am the living bread which came down from heaven, if any man eat of this bread, he shall live for ever, and the bread that I will give is My flesh which I will give for the life of the world" (John vi 51, etc.), this miracle of feeding the five thousand men, beside women and children, becomes full of meaning.

THE origin of the miracle was truly divine. the outcome was truly human. There was a spiritual side and a natural side. As Israel of old desired a king to fight their foes, and turned from an invisible, though omnipotent God, to a visible but impotent man, so these people were satisfied to have a king who could feed their bodies. "Then those men, when they had seen the miracle that Jesus did, said "This is of a truth that prophet that should come into the world."

When Jesus therefore perceived that they would come and take Him by force to make Him king, He departed again into a mountain Himself alone (John vi 14, 15). This was His zenith, so far as public favour was concerned. This was the second time He had been tempted to set up a visible kingdom, but He refused. He knew that ahead of Him there was a baptism to be baptised with, and between the Christ and the crown there was a divinely appointed Calvary. When Christ reigns over the earth, it will not be as Satan's vice-regent, nor as the people's president. He will be God's King. The attitude of the people made Christ's position peculiarly difficult. In the

light of Peter's outburst in Matt. xvi. 22, the presence of the disciples might have been an added menace, so He hastened them from this scene of possible insurrection, and constrained them to enter their boat to make the return journey without Him.

AFTER dismissing the people, He returned to the mountain from whence He had come to feed them. And when evening was come, *He was there alone*. Away from friends, away from family, away from foes. God setteth the solitary in families, and God setteth apart for Himself him that is godly. He had become a stranger unto His brethren, and an alien unto His mother's children. He was as a sparrow alone upon the housetop, yet this divine sentinel kept His watch. As yet, however, He could say. "The Father hath not left Me alone" (John viii. 29). As the sojourner in a foreign land seeks eagerly for news from home, and sickens for lack of it, so Christ availed Himself of every opportunity for communion with His Father. Out of the reach of human sympathy, out of the range of human understanding, His path was becoming more rugged, and His passion was pressing Him quickly to Golgotha's gibbet.

Jesus had retired for converse with His Father. To the disciples He was out of sight. Accustomed as they were to the lake, the storm which broke on them was evidently a severe one. Tossed with the waves, the victims of a contrary wind, how they must have longed for the presence of Christ in the boat, even though He were asleep. They could awake Him. They had yet to learn that though He was out of sight, yet He is "Thou God seest me" (Genesis xvi. 13). They were in great distress. Assuming that they entered the boat at sunset, they had only made about three to three and a half miles in about nine hours. This throws light on Mark's statement about the "toiling in rowing". Also the same evangelist conveys the idea that Jesus knew their condition and that from a point of time in the evening until the fourth watch (between three to six in the morning) He had been watching them. For His own purposes He allowed them to toil up to a point. Was He awaiting a spiritual S.O.S., a crying unto the Lord in their trouble?

Then He started toward them "walking on the sea". This is a divine prerogative. "Who alone spreadeth out the heavens and treadeth upon the waves of the sea" (Job ix 8). His appearance added trouble to their toil. When they got, what no doubt they had prayed for, yet like the assembled company in Acts xii., they felt it could not be and declared, "It is a spirit." But immediately He talked with them and saith "Be of good cheer I am, be not afraid." This news was too good to be true and at least one of the party sought to verify it. Peter said "If it be Thou, bid me come unto Thee on the water," and Jesus said "Come." But Peter fixed both eyes on the boisterous waves, lost sight of his



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Saviour, and began to sink. The waves got into his faith, and he wavered and went down. Jesus heard his appeal, "Lord, save me," and brought him out of the sea and back into the boat. Then the wind ceased. They were willing to receive Him into the boat and straightway the boat was at land whither they went. "He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet, so He bringeth them unto their desired haven" (Psalm cxxv. 29, 30)

THIS incident prefigures a time yet future, when the Jews, encircled and almost engulfed by the nations (which the sea typifies), shall welcome the fourth watch\* appearance of the Son of Man coming to their aid. Just at day-break shall the Sun of Righteousness arise. Then shall the storm cease and the Jews find a firm footing on their own land. Then shall they look on Him whom they pierced and ac-

\* The four watches are given in Mark xiii. 35. They are "Even, Midnight, Cock-crowing, Morning"

knowledge "Of a truth Thou art the Son of God" (Matt. xiv. 33)

On drawing to the shore, the people recognised the Lord Jesus and sent out into all that country round about and brought unto Him all that were diseased, and besought Him that they might only touch the fringe of His garment, and as many as touched were made perfectly whole (or entirely saved). Then, is now, the efficacy of the touch is seen. Continual contact with Christ is the sure way to conquer in every conflict.

Again we see a dispensational fitting for this incident. When the Sun of Righteousness arises, it will be "with healing in His wings." Instead of His garments being red with the blood of vengeance, there will flow virtue and healing from Him. He will swallow up death in victory, and the Lord God will wipe away tears from off all faces. And it shall be said in that day, "Lo, this is our God, we have waited for Him and He will save us. This is the Lord, we have waited for Him, we will be glad and rejoice in His salvation" (Isaiah xxv. 8, 9)

## The Love of God

Notes of an Address by H. C. PHILLIPS

SHALL we turn to Paul's prayer in Eph. iii. 14-19. I want us to think first of all about two great powers with which everyone of us has to deal. The first one is the power of Death. It is not a very pleasant subject, but it is a very real one, and it is our great enemy. I know you often find people who paint death in very nice pictures, but death tells us in itself, that it is an enemy of the human race—an enemy of God and man. It is very powerful, because in the end it wins. Death wins every time, but there was only one exception, and that was with the Lord Jesus Christ, who overcame death. With ordinary man, death wins—wins in a real way, because it stops all our activities. However interested we are, death will stop us. It stops everything except the divine life, which came to us through Christ.

So death puts an end to everything, but the Bible tells us of something that is as strong as death, and that is Love. "Love is strong as death" (Song of Solomon viii. 6). We think of God and His wonderful power, when He said, "Let there be light, and there was light." He just spoke and the world came into form, and Love is as strong as God, because God is Love.

Love *must* be strong because it moved God. There are heavy things in this world, and you need great power to lift them; and yet love moved God to send His only Son, and it moved God to send Jesus down to die for us. Love is as strong as God, and as strong as death. This Love lasts, because there was

never a time when God existed and Love did not exist.

HOW many things will pass away—even faith and hope; but God's Love lasts for ever and ever. However far you go back into the past or forward into the future, there is Love. Love is wide as eternity. It is wonderful when we come to think of it, there is nothing to compare with it. God wants us to understand what is the length, depth, and height, and to know the Love of Christ which passeth knowledge. Even though it passeth knowledge, God wants you and me to know it. When once the Love of God gets hold of us, nothing in the world can break it off. There is nothing that can stand up against the Love of God, "for I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the Love of God which is in Christ Jesus our Lord." We might be separated from the things we like and enjoy, but nothing can separate us from the Love of God. It is a marvellous thing to be held in the Hand of God, to be surrounded by His amazing Love. If our earthly friends leave and despise us, we are bound to God by the cords of His Love.

It is wonderful to think about it, but it is more wonderful to have it—to really possess it. Every one of us can have it. If we love the Lord Jesus, we can have it, if we have Jesus Christ in our hearts,



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but if we haven't Jesus Christ, we haven't Love. When Jesus Christ came into our hearts, the fruit began to grow (Gal. v. 23)

**SUPPOSE** I were to ask, what is the fruit of an apple tree, you would say, an apple. But when we go into more detail, we see that an apple is comprised of many parts. We take the colour, size, texture of it, and probably the way it is hanging on the branch. We might try the apple and say that it is not quite ready, and taste it and not be very well pleased with it. But to be complete, an apple must be perfect in every part, and so the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance

God wants us to have the fruit of the spirit in our lives, and complete in every part. If it is deficient in one part, then it is not a perfect fruit, it is warped or stunted. So God wants a complete fruit. He wants to find perfectly firm spiritual fruit in our lives.

Is there joy in our lives? There ought to be if there is not. But it would not do to live on joy. Suppose we spend our all on joy, it would be one-sided fruit. Now it is very nice to have the peace of God, but we still want something else beside that. Longsuffering is not so pleasant as joy—but it is just as essential for a perfect life in God's sight. The fruit of the Spirit is longsuffering. "Restore to me the joy of Thy salvation" was David's prayer. Are we as keen to be longsuffering as well as joyfu? Are we good? That is a fruit of the Spirit—being good. Goodness and faith, meekness and temperance—self control.

Now God wants all of us to be able to control ourselves. You say, "Where the Spirit of God is, there is liberty," so just do as you feel. That is not right. Even in a meeting we must control ourselves. Self-control is the fruit of the Spirit, just as much as joy and love and peace. God wants us to be perfect, and to have a perfectly fruitful life.

**WHEN** Jesus comes in, if we let Him have His way, He will bring forth a perfect Love for God. That is when Love began to grow—when Jesus came in. But there is another way in which Love can come into our hearts—when the Holy Spirit comes in. "And hope maketh not ashamed because the Love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom v. 5)

It is quite true in your life and mine, that when we were saved, we found the Love of God in our hearts. We loved God as soon as we were saved, but when the Holy Spirit came in, we found that we loved Him much more than before. The Love of God floods our hearts, and you know when there is a real flood there is something doing. And if the Love of God is really flooding our hearts there is certainly something doing. That is what God wants to do, to

flood our hearts with His love. After all that is only the beginning of things, for He says "Grow in grace". When this Love has filled our hearts, everything else is swept away. That is what God wants. But if we are not careful, it begins to run away. The devil is sure to try to make our Love wax cold if he can manage it, because he knows that otherwise our lives will be what God wants them to be.

**IN** the last chapters of the Bible we read, "Keep yourselves in the love of God"; so open your hearts every day to the Love of God, and then you will have plenty to give to others. If we get the Love of God every day, we will have plenty to give to others, and it will be bound to shew itself. It is quite a reasonable question to be asked to prove our love, because the proof will settle the question altogether; and after all, we want to shew the proof, whether we are asked for it or not, because love will flow out if it is there, and it will shew itself. It must flow out, and we should be shewing the proof of our Love.

In Romans it says: "Owe no man anything, but to love one another" (ch. xiii. 8). Whether it is in money, or kindness, or anything like that, it is not right to be owing anything. We should not be in debt but at the same time He commands us to Love one another. We are always in debt, everyone of us, we owe love. We do the best we can to keep out of this debt, but we are always in debt.

May God grant that we may be filled with the Love of God, abounding in Love, increasing in Love. Let us be Love specialists. May He direct our hearts in the Love of God until His appearing through Jesus Christ our Lord.

## Thankfulness and Praise

Praise through the darkness! Praise through the mist! Praise through the depression of the enemy! Praise through the disappointments! Praise through the discouragements! Praise through the mishaps and the things that hinder! These obstacles are only to give thee strength, to give thee power by exercise. The Lord would not have weaklings in this day, but strong soldiers of the cross, able to endure hardness.

Praise through until the Lord bring thee into a place of largeness and fruitfulness and abundance, until He bring thee into the place of rejoicing, the place of power, the place of smiles and the place of blessing.

Praise, praise, praise the name of the Lord. Exalt Him and His might, His sufficiency, His power. And He will come forth in thy behalf, for He is unto thee a Friend, a Brother, and the Ishi of thy soul.

Praise the name of the Lord!

## Strength

By MRS C. NUZUM.

**I** FIND many people who lay hold of the Lord and get healing, but who remain weak and seem unable to get strength. All that God has provided is obtained from Him in the same way—by repentance, obedience and faith. “My God shall supply all your need” applies to strength as well as to healing, and He supplies it in the same way and with the same willingness—strength for spirit, soul and body. Jesus bore our infirmities (weakness) as truly as He bore our diseases and for the same purpose—that we might be freed from them. Because He bore them, we do not have to bear them. He does not want us to bear them, and He is delighted when we rise up and refuse to bear them. “Neither give place to the devil” applies to weakness as much as to sin and sickness. Weakness is a part of the curse as truly as pain is, and Christ *hath* redeemed us from the curse—all of it. He is not only the Redeemer to buy us back from the curse, but also the Deliverer to set us free from all the curse, and He longs to “see of the travail of His soul” (the results of His sufferings) and be satisfied, because He sees us have the benefits of it.

**PSALM** xxix. 11 says “The Lord will give strength unto His people.” But some of His people are not strong. I. Corinthians vi. 20 commands us to glorify God in our bodies; a weak body does not glorify God. God created man in His own image, and “in the Lord . . . is strength.” So weakness is a part of the curse that Jesus bore for us. Christ redeemed us from weakness at the same time as He did from sin. Again and again in the Bible we are commanded to “Be strong.” Another text says, “the people that do know their God shall be strong.” Isaiah xxvii. 5 says, “Let him take hold of My strength.” In Acts iii. 15 we read that the Name of Jesus, through faith in that Name, made a man strong who had never been strong before in his life. That man took the strength of God, not natural strength, but God’s strength, and got it by faith. Just as the body has a hand of flesh that lays hold of material things—takes and holds fast to them, even so the spirit has a hand of faith that takes hold of the things that God offers, and holds fast to them. How often God begs us to *take* things!

**H**OW shall we do it? The hand of flesh feels what it takes, but the hand of faith does not depend upon the senses, but solely on the Word of God. Did God give it and say “take it”? If so, faith lays hold of it and knows it has it—not because, like the hand of flesh, it feels what it has taken, but because the God who never mocks, deceives, nor changes, said “Take it.” Faith can say, “I did take it and there-

fore do have it now, even though I cannot see, feel or find it as yet.” Then God says, “Hold fast that thou hast,” by never once doubting that you really have it. Then Joel iii. 10 says, “Let the weak say, I am strong”; not the strong ones say, “I am strong,” but the weak ones. Not, “I shall be strong,” but “I AM strong now.” Not say it after you get strong, but say it while you are weak.

Of course, you are to think it and believe it, but also to *say* it, because Mark xi. 23 says you shall have what you say, if you do not doubt, and Jesus said, “Be it as thou hast believed.” As you thus obey God, you will have the experience of Hebrews xi. 34, “out of weakness were made strong.” This is what Paul meant when he said, “When I am weak, then am I strong”—not his own strength increased, but his hand of faith took hold of God’s strength, and he had, as one translation puts it, “the strength of dynamite.”

**PSALM** xli. 3 says that God will strengthen them even on a bed of languishing. God also declares that according to thy days, thy strength shall be. If today is harder than yesterday, God has pledged me more strength. Yea, sufficient strength for all my need. God says, “My strength (not your human strength) is made perfect in weakness.” In Isaiah xl. 31 we read, “They that wait upon the Lord shall exchange (literal translation) their strength.” That means they will give God their puny strength or their utter weakness and get in return His strength, because the Bible says He gave *Himself* for us. The exchange is as perfect as when you lay your money upon the shop counter and take your purchases—it is when we have exchanged our strength or weakness for His strength, that Phil. iv. 13 is true—“I can do all things through Christ which strengtheneth me.”

God sees our great need of His strength and cries out, “Awake, awake, put on thy strength.” When God has so gloriously provided that we may have His strength and we do not take it, it seems that we must surely be asleep or we would avail ourselves of this marvellous provision. When people are asleep they see things in a dream, and even desire them, but remain inactive. Is not that just what people are doing about this wonderful strength that God offers them so freely? Psalm lxxxiv. 7 says, “They go from strength to strength, shewing that there is no limit to the strength that God will give us. Weakness and weariness flee as you believe you have God’s strength, rest and refreshing.”

**JESUS** said, “I will give you rest”; “Take My yoke . . . and ye shall find rest.” And God says His rest shall be glorious. Why not take His rest



# THE ELIM EVANGEL

the moment we feel the least weariness, instead of bearing it awhile and then taking it? We take deliverance from sickness the moment it attacks us. Let us do the same with weariness. I pray for rest for people just the same as for healing. If they believe for it they get it. I have seen extreme weariness leave people as quickly and as surely (when by faith they took His rest) as pain does and I have often experienced the same myself. We are "risen with Christ" and are therefore to have "newness of life" in Him.

God says He will work in us with the same might & power which He wrought in Christ when He raised Him from the dead, if we only believe for it (Eph. i 19, 20). The Spirit of life put power from heaven in Jesus' body, and will put the same in our bodies, because the same power will do the same

work. Weakness flees away as you believe you have His strength, and act your faith by doing things before impossible to you. I have often left my room feeling too weak to begin my work, but as I believed I had Christ's strength, I have worked hard all day and until ten or eleven at night and retired feeling strong.

But God says, "the fiery trial . . . is to try you." There is no escape from it and it will be fiery—will hurt you. The weakness and weariness may seem greater, overpowering, but as you never waver nor doubt that you have the Lord's strength and rest, the weakness and weariness will go because God has said that everything shall bow (yield submission) at the Name of Jesus. We are made partakers of the divine nature. The Lord is my strength. "I will give thee rest" (Exodus xxxiii 14).

## The Ministry of Healing

By McNICOL C. BOWIE

**T**HE present work of healing being accomplished in the midst of the church through the ministers of the Elm Alliance is a proof that healing is one of the blessings included in the Atonement.

In Isaiah liii 4, where it says: "Surely He hath borne our *griefs* and carried our sorrows," it cannot be maintained that *griefs* do not mean disease and sickness, whether internal or external, either of the mind or body. And even the word *sorrows* in this passage could not be confined to anguish and affliction of the mind, but also includes pain and suffering of the body.

Of course it is understood that this prophecy in Isaiah liii 4, had its first historical fulfilment in the days of our Lord. For in Matt. viii. 16, 17, where it is said: "When the even was come, they brought unto Him many that were possessed with devils and He cast out the spirits with His word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bare our sicknesses," the New Testament word translated *sicknesses* could not

rightly be translated by any other word, unless it were by the term *disease* or *malady* which means the same thing.

It could never have been the intention of Christ that any of the blessings of His Atonement should cease with His personal ministry among the Jews. Rather it was His intention that healing was to be an ordinance in the church as an evidence of His divine power and presence with His ministers. This we see from Acts iv 30 and James v 14, 15.

The healings we are at present witnessing, done as they are in the Name of Jesus, and accompanying the preaching of the gospel, is an evidence that the Holy Spirit is bearing witness to the Word spoken, according to the promise of Christ in John xv. 26, 27.

There is no doubt that this manifestation of the working of the Holy Spirit is the falling of the *latter rain* to help ripen the harvest in these last days of this present dispensation of grace before the Lord's return, just as the first outpouring of the Holy Spirit on Pentecost in the early days of the church was the former rain.

## The Effectiveness of Prayer

**A** YOUNG man had been called to the foreign field. He had not been in the habit of preaching, but he knew one thing, how to prevail with God; and going one day to a friend he said: "I don't see how God can use me on the field. I have no special talent." His friend said: "My brother, God wants men on the field who can pray. There are too many preachers now and too few pray-ers."

He went in his own room in the early dawn a voice was heard weeping and pleading for souls. All

through the day, the shut door and the hush that prevailed made you feel like walking softly, for a soul was wrestling with God.

To his home, hungry souls would flock, drawn by some irresistible power. In the morning hours some would call and say: "I have gone by your home so many times and have longed to come in. Will you tell me how I can be saved?" Or from some distant place another would call saying: "I heard you would tell us here how we might find heart-rest."

Ah, the mystery was unlocked. In the secret cham-

ber lost souls were pleaded for and claimed. The Holy Ghost knew just where they were and sent them along.

Mark this: If all who read these lines would thus lay hold on God, with the holy violence and unconquerable persistence of faith-filled prayer, a good many things would give way, against which we have been beating with our puny human wisdom and

power in vain. *The prayer power has never been tried to its full capacity in any church*. If we want to see mighty wonders of Divine grace and power wrought in the place of weakness, failure and disappointment, let the whole Church answer God's standing challenge: "*Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not*" (Jeremiah xxxiii. 3)

## Revival Results Extended Everywhere

Campaign Blessings Continue—Baptismal Services—Tent Missions in England and Ireland

**Carlisle.** The wave of blessing continues at the Carlisle assembly. Twenty souls have been saved during the last three or four weeks.

**Hastings.** Regular services are now being conducted here by Mr W G Channon. The revival continues and souls are being saved at most of the meetings.

**Brighton.** At Brighton too, the revival sweeps on. Over 100 souls have been saved during the past two months, and there have been three baptismal services. The Elum Tabernacle (late Glyn Vivian Hall) has proved too small for the huge congregations, and a service is now held at the same time on Sunday nights in a theatre.

**Ilford.** Six days' special meetings were conducted by Mr A Fisher at Elum Hall, Ilford, from August 28th to September 2nd. The meetings were well attended, and a number of souls were saved.

**Ballymarlow.** On September 4th Messrs F A Farlow and W J Martin commenced a tent mission at Ballymarlow, being the fourth tent mission held by them in the neighbourhood of Ballymena this summer. As a result of the first three campaigns a Baptismal Service was held on September 1st, and a number of others are to follow. The efforts of the Evangelists have resulted in much good in this district.

**Leeds.** On September 7th another Baptismal Service was held, when 42 candidates passed through the waters. The hall was packed to its utmost capacity, and after a time of chorus singing, Pastor T H Jewitt opened up the Word of

Cod and spoke on the Sign and Seal of two Baptisms—of the New Covenant. Bright testimonies were given by the candidates to salvation and healing, and at the close of the service in response to an appeal, many more hands went up signifying the intention to be obedient disciples and follow the command of their Lord.

**Battersea.** The tent campaign at Clapham Junction came to a close on Thursday, September 15th. Messrs Bale, Burtin and Fisher, who conducted the closing meetings, made the message clear and plain, and many precious souls were won for the Lord. The campaign, which was commenced by Miss Coleman, lasted nearly six weeks, and meetings were held every night. This special effort has been the means of much blessing to the local assembly which meets in Elum Hall, Plough Road. The tent has now been removed to Forest Hill.

**Ashbourne Convention.** This year's annual Convention, to which the saints at Ashbourne had looked forward with great expectation, is now passed, but a mighty blessing remains. The one great theme of the Convention was holiness and preparation for the coming of the Lord. We were glad to welcome amongst us Pastor and Mrs Pinch, whose ministry of the Word of God in the power of the Holy Spirit has done an abiding work and created a deeper love in the hearts of His people for the Word of God, and a greater determination to stand true to the Foursquare Gospel. Friends came from Nottingham and Tamworth to join in the good things provided. We are glad to report that the work at Ashbourne is steadily growing under the care of Pastor R Lewis, and the Lord is working in the midst of His people.

## Prepare to Meet Thy God

**A** YOUTH at one of the large ironworks in Sheffield was some time ago accidentally thrown on a red-hot armour-plate. When he was rolled off by his fellow workmen it was doubtful if he could live, as nearly all one side of him was burned to the bone. His workmates cried out, "Send for the doctor," but the poor suffering lad cried, "Never mind sending for a doctor, is there anyone here who can tell me how to get saved? My soul has been neglected, and I am dying without God. Who can help me?" Although there were three hundred men around him, not one could tell him the way of salvation, and after twenty minutes of untold agony, he died as he had lived.

One who saw this accident and heard the cries of the dying lad said, "I have heard the cries ever since, and wished I could have stooped down and pointed him to Jesus, but my life closed my lips."

What a lesson to those who read this—a lesson to young and old who are not saved. In these fast closing days, some people are getting harder and harder, and trying to set God at defiance.

Reader, whether young or old, if not saved, remember that the day is coming when you will have to give an account of all your deeds to God. Your conscience may be asleep and all the fading pleasures of this world, but the day is coming when it will all end. I was told once that we should enjoy life to the full, and enjoy the pleasures of this world while we are in it. Alas, what is time compared to eternity? The joys of this world are short lived, and Satan is doing his best to plunge your soul into an eternity of woe. There is no time to repent after this life.

One man told me not long ago "I shall wait until I am on my death-bed." How the devil rejoices to hear someone speak like that! You may be taken into eternity without a moment's notice, or like that young lad, die in agony with no time to repent.

Oh, be saved before it is too late, come believing just as you are, and He will save you. It is appointed unto men once to die, but after this the judgment" (Heb. ix. 27).

—I C R