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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, Elim Foursquare Gospel Churches, and this, 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.

Vol. VIII.

NOVEMBER 1, 1927

No. 21.

All Things are Yours

"For all things are yours; whether Paul, or Apoll os, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours; and ye are Christ's; and Christ is God's."—
I. Corinthians iii 21-23

WE are ambassadors for Christ. And since we are appointed to this office, all things that pertain to godliness are obtainable for this godly work.

"All things are yours." The wealth, the knowledge, the grace that was in Paul, Apoll os or Cephas, are equally available to those to whom the epistle was written and to the children of God everywhere. All things that pertain to godliness—the graces, the gifts, right living and right walking, all are yours, and ye are Christ's and Christ is God's.

Paul declares, "And ye are complete in Him" (Col. ii. 10). Man is ever learning the subtraction sum from the enemy. "You are not this and you are not that." The Holy Ghost wants to teach us addition and multiplication, and He tells us all things are ours, that we can do all things through Christ, that all things that pertain to life and godliness are our portion, that through His grace we have victory over all the power of the enemy.

Cleansing from all sin is provided, and all-prevailing power through the all-victorious blood. These are part of the all-things that are yours.

Christ was living in poverty and yet possessed all things, for He possessed God and God possessed Him. And He is the link of man to God and God to man. The man Christ Jesus is the God-ordained channel, and God-discovered way through which God could speak to man, could get related to man, and could be restored to man. Salvation is of God. Man is the recipient of redemption, of salvation. False religions make man his own saviour; and man, by his own merit, tries to get into favour with God. That discounts grace, sets aside grace, kills grace. The grace of God is seen in Jesus Christ, that though He was rich yet for our sakes He became poor, that we through His poverty might become rich. Christ became bankrupt as it were in order that the bankrupt man could have the riches of God.

As long as man has a banking account of his own, it will be his own, but it won't buy an inch of Heaven. All the riches of all the rich men that have lived in all the ages will not buy even a small portion of grace. If it could be bought, it would not

be grace. Accept your bankrupt position. Then you can have the riches of heaven.

Man by wisdom knew not God—never will, never can. True wisdom from God shews man his foolish position, his undone state, that he is an alien from God, and that he is a child of wrath. Human wisdom never points the finger of condemnation at him who possesses it.

Divine wisdom teaches us to flee from the wrath to come, to flee to Another for salvation, to flee from ourselves to Him who is the true City of Refuge. The world by wisdom knew not God—and never will. Controversy, argument and searching will never find out God, salvation, or the Author of salvation.

But the simple child of God believes the God-inspired statement, "all things are yours." Oh, the wealth underlying that simple statement! All things are yours! Victory over fallen nature. Victory over self-life. Victory over disinclination for the things of God. Victory over foes, known and unknown, seen and unseen. And you can extend the list. Life is yours, and you can multiply and extend the description of all that that means. Life now, life eternal, abundant life, victorious life. Health is yours. Elaborate on that and think on that. Wisdom is yours. Knowledge is yours. Faith is yours. And Christ is yours, with all that He was, and is, and shall be.

The eternal God is thy refuge, thy stronghold, thy reservoir. He is more to thee than all the banks. Earthly things cannot be compared with the wealth of God. He is God, the eternal Jehovah. The universe and all the planets it contains are but the expression of His Word. Great is our God—past finding out. The Lord Jesus came to reveal the Father. He said, "I ascend to My Father, and your Father, to My God and your God." He was partaker of the divine nature. He says that all things are yours, and therefore you are partakers. He is partaker of the same. He is partaker of the Father's love. You are partaker of the same. It doth not yet appear what we shall be, but when He shall appear, the God-man, we shall be like unto Him, and God shall be all in all. Amen.

A Golden Opportunity

to Study the Bible at Home

By PRINCIPAL GEORGE JEFFREYS

ANOTHER great step forward in Elim! This time to bring within reach of all who cannot come to our resident Bible College, a systematic study of the whole Bible. In the quietude of home, after business hours are over, a student can, by joining the Elim Bible Correspondence School, begin with Genesis and continue a course of studies which will eventually bring him to the last verse in Revelation. Like a great panorama, the dealings of God with mankind in the course of time, will open up before the view of the student.

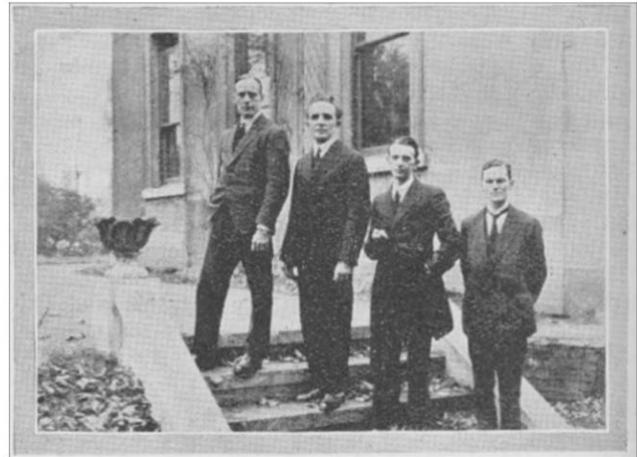
In the very first verse he scans the beautiful and perfect Creation of God, and hears the sons of God shout for joy. Then the scene is changed, and the earth without form and void, a state resulting from some catastrophe, is thrown upon the screen. Immediately the creative Word of God is uttered, chaos becomes order, and there emerges the beautiful Garden of Eden. The man created after the image of God, accompanied by the woman who is the mother of all living, steps into the picture. The temptation, the fall, the beginning of sin, the great separation, and the long trail of the serpent commence. While the blush of shame colours the cheeks of the first sinning pair, a Saviour and Redeemer is proclaimed, and in quick succession types and shadows of a coming Christ are flashed upon the ever moving scenery.

Time passes on with its various dispensations of Providence. The onward march of humanity is followed through a world of sin and suffering, until the birth, death, resurrection and ascension of Christ are reached, and the type becomes antitype, the shadow a substance, and the Old Testament pictures a reality. The glorious dispensation of the Holy Ghost commences, the Church is formed and promises are fulfilled, while the latter days pass on and the New Testament is studied. The Second Advent of Christ takes place and the true Church is raptured. The short day of trouble on earth ends, the transcendent reign of Christ begins, and at last

the student reaches the new heaven and the new earth that appear.

Needless to say, as the student looks into the Biblical panorama and meditates upon its glowing themes, he will experience the burning heart like a disciple of old.

The Elim Bible College Correspondence School, with its Alliterated Bible Course, its many Summarised Charts, and its Fundamental and Doctrinal Studies, is considered to be one of the best that has



PRINCIPAL PERCY G. PARKER

of the Christian Workers' Bible Correspondence School, who is now at headquarters, is seen standing outside the Lecture Hall of the Elim Bible College (2nd from right).

ever been put at the service of those who are anxious to know the Word of God. The perfect inspiration and complete authority of the Bible, as given originally by God to men, is absolutely accepted. The so-called Higher Criticism is altogether repudiated.

Join the School at once, and become a student of this most entrancing, instructive and complete Bible Correspondence College.

Elim Bible College Correspondence School

PRELIMINARY

WE desire every student to feel that on joining the School he or she enters into a prayerful and devotional atmosphere. Each student is earnestly requested to remember in repeated prayer all others that are connected with this Bible service.

While conscious of much help from God in preparing these studies, we do not claim that they are perfect. Experience proves that others who have been aware of great Divine assistance in the preparation of their works of ministry, have yet set forth views which, further study has proved, require modifying or correcting. The only fully inspired



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Book is the Bible. The probability is that God does not give perfect inspiration to any other writing in order that the pre-eminence of the Scriptures may always be safe-guarded. At most these studies are only "helps" to the study of the Word of God.

THE STUDIES

THE series of Studies consists of Bible Handbooks containing a number of studies, with extra studies inset.

The Bible Handbooks are prepared by Principal Percy G. Parker of the Christian Workers' Bible Correspondence School, and the insets by others.

The Handbooks and insets are sent out monthly by post.

Questions are given at the end of most of the studies. These are optional, but we advise all students to answer them. Prayerful and personal attention is given to the correcting of all answers.

THE MONTHLY HANDBOOK.

EACH handbook consists of:—

(1) *An Alliterative Bible Book Study.* There is one of these studies for every book in the Bible. Each study gives an outline chart on the particular book, and by the use of alliteration is designed to aid the memory.

(2) *A Topical Study.* These studies deal with the main topics of the Bible. With each study there is an alliterative outline chart, with selected references. In addition, there is an introduction; also notes, and suitable illustrations. These studies are adapted for Home Bible Readings, Bible Classes, and Sunday School teaching, etc. There are Topical Studies on the following subjects:—

1 The Love of God	23 The Work of the Holy Spirit
2 " Holiness of God	24 " Filling with the Holy Spirit
3 " Will of God	25 " Angels
4 " Wisdom of God	26 " Fallen Angels
5 " Justice of God	27 " Devil No 1
6 " Beauty of God	28 " Devil No 2
7 " All-Presence of God	29 " Demons
8 " All-Knowledge of God	30 " Condition of Man
9 " All-Power of God	31 " Destiny of Saved Man—Heaven
10 " Unchangeableness of	32 " Destiny of Unsaved Man—Hell
11 " Trinity [God	33 " Atonement.
12 " Deity of Christ	34 Election
13 " Humanity of Christ	35 Death
14 " Incarnation	36 The Resurrections.
15 " Death of Christ	37 " Important Judgments
16 " Resurrection of Christ	38 " Church No 1
17 " Second Coming of Christ 1st Stage	39 " Church No 2
18 " Second Coming of Christ 2nd Stage	40 Lord's Supper
19 Christ the Prophet	41 Baptism
20 Christ the Priest	42 The Inspiration of the Bible No 1
21 Christ the King	
22 The Personality of the Holy Spirit	

43 The Inspiration of the Bible No 2

44 The Inspiration of the Bible. No 3

45 " Antichrist.

(3) *An Alliterative Study on the Life of Christ.* This study covers the main facts in our Lord's life, gives an outline chart on each study, and by the use of alliteration is designed to aid the memory.

(4) *A Summarised Chart.* Each of these consists of a large alliterative and acrostical chart, with explanatory notes on the reverse side. There are about thirty charts in all, and they deal with such subjects as Methods of Bible Study, the Second Coming of Christ, the Four Gospels, the Tabernacle, the Canon of the Scriptures, the Miracles, the Parables, Successful Christian Living, etc.

(5) *An Elm Talk.* These talks are specially for the heart.

(6) *Words that every preacher should know.* This is self-explanatory. A prayerful endeavour has been made to group together the simplest and most effective words, so that the preacher and teacher may be able to express himself or herself with fluency and accuracy.

(7) *Studies in Revelation.* Studies on the book of Revelation are included in later Handbooks.

(8) *Miscellaneous Studies.* These Studies on various subjects, prepared by ministers of the Elim Alliance, are inset. The first studies in this series are on the book of Romans by Pastor P. N. Corry.

THE COST OF THE STUDIES

ONE handbook is sent each month to each student. The cost of these books (without the insets) is 6d. each. An extra charge of 2/- per year only, is made for postage and other expenses.

Students may take the Handbooks (paragraphs 1-7 above) with or without the Miscellaneous Study insets (paragraph 8).

Without the insets, the inclusive fee for the course is 8/- per year.

With the insets, the inclusive fee for the course is 10/- per year.

Students are at liberty to pay yearly or half-yearly. Where specially requested, payment will be accepted quarterly.

Studies may be commenced and discontinued at any time.

If desired, a sample Handbook will be sent on receipt of 8d stamps.

Intending students should write without delay for Application Form to the Secretary, Elim Bible College Correspondence School, Elm Woodlands, Clarence Road, Clapham Park, London, S.W.4 (Enclose one-halfpenny stamped, addressed envelope).

The Work of the Holy Ghost

IT is an inexplicable omission over the whole range of works on prophecy, that there is an almost total unawareness of the colossal work which may be expected to be done by the Holy Ghost in these times. Throughout the prophets, no prediction of the Spirit's action is more precise, more positive, more lucid, more comprehensive than Joel's forecast of a double Pentecost—the Christian dispensation clasped at both ends, like a jewel, in a bracelet of miracle.

It seems probable that most people who are enjoying the Latter Rain, and who are even busy exhorting others to come within its downpour, do not fully realise the scope they may expect the present Latter Rain manifestations to cover. A consideration of them from the Scriptures, unaffected by any experiences that may come to mind, is attempted in this article.

ALL FLESH.

The first great fact that God Himself emphasises is the universality of the effusion. "And it shall come to pass afterward that I will pour out My Spirit"—not distil—but pour forth in great abundance (Calvin), not in dribblets, but in floods; not on isolated prophets, but on multitudes of assemblies: as Paul says, "the Holy Ghost which He poured out upon us abundantly" (Titus iii. 6)—"upon ALL FLESH" (Joel ii. 28)—that is, all without distinction, rather than all without exception. Since "flesh" in the Scriptures is the opposite, not of race to race, but of mankind to God and to the spirit-world, what is foretold is a world-wide effusion. It comes upon all races, Jew and Gentile, both sexes, sons and daughters; all ages, young and old; all classes, bond and free: God exhausts Himself (I had almost said) by giving first His Son, and then His Spirit, to the whole human race.

A FUTURE DOWNPOUR

Now we know, on the authority of the Spirit Himself, that at Pentecost, and in the miracle-gifted assemblies of the apostolic church, this vast prophecy found an initial fulfilment—"this," says Peter, "is that" (Acts ii. 16): and so it is applied both by Peter (here) and Paul (Rom. x. 13) to the "last days" in the sense (Heb. i. 2) of the Gospel Age. But the context of Joel, as well as Peter's own quotation, makes it certain that both ends of the Christian age receive the effusion. "It is not the first coming of Christ," says Dean Alford, "which interpretation would run counter to the whole tenor of the apostle's application of the prophecy—but clearly, His second coming" For

(1) Joel's immediately succeeding verse (iii. 1)

fastens down the date to the Second Advent—"For behold, IN THOSE DAYS, and in that time"—the epoch of the effusion—"when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations and will bring them down into the valley of Jehoshaphat" So also

(2) Peter most remarkably changes Joel's "afterward" into "in the last days"; that is, the Spirit expounds (Alford) what He means by "afterward" In this way the inference that the downpour is after the locusts of Joel ii. 1-10 and Rev. ix. 13-21 is avoided and instead of stopping the quotation at the judgments as our Lord did (Luke iv. 19), when a vast epoch intervened, he links the downpour in closest association with the final judgments. The first Messianic effusion of the Spirit at Pentecost was the beginning of this fulfillment, and we, wonderful thought, are now in the last one. And

(3) Joel, in this very chapter, clamps together both ends of the Gospel Age as the REQUIRING of maturing showers, both for seedtime and harvest. "He giveth you the former rain in just measure, and He causeth to come down for you the rain, the former and the latter rain in the first month" (Joel ii. 23). As Professor J. J. Given says: "This abundant rain is more closely particularised as the early or October rain, which, falling at the seedtime in autumn, promoted the germination and growth of the seed just sown; and as the latter or March rain, occurring a short time before harvest, matured the crops."

MIRACLE.

Now one feature of the effusion—namely, miraculous inspiration—marks it off sharply from all other secret and age-long activities of the Spirit. "Your sons and your daughters shall prophesy"—the word means, not simply to predict future events, but to announce the revelations of God (Lange); they had just heard the "tongues" that proved the Spirit's incoming—"Your young men shall see visions, your old men shall dream dreams", and "also"—as an unprecedented thing, for there is no instance throughout the Old Testament of the Spirit ever falling on a slave—"upon My servants and on my handmaidens I will pour out in those days of My Spirit"—a repeated prediction, that the tremendous fact may soak into our minds

Jehovah Himself has given this triple definition of miraculous seizure: "If there be a PROPHET among you, I, the Lord will make Myself known unto him in a vision; I will speak with him in a dream" (Num. xii. 6). This is closely related to and is in agreement with other prophecies of restored miracle—immediate inspiration, without forethought (Mark viii.

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11), miracle-gifted overthrowers of demonic miracle (II Tim iii. 9); gigantic judgment-miracles yet to be (Rev. xi. 6); together with a general in-break of a miraculous order

THE OUTPOURING AND THE JUDGMENTS

Both the prophet and the apostle so intertwine and interlock the effusion and the judgments of the time of the Second Coming, as to put beyond all doubt that Pentecost did not exhaust the prediction, and also to reveal to a limit almost incredible, the mercy of God "And I will shew wonders in the heavens"—to challenge thought and rouse fear—"and in the earth"—to sting into action—"blood and fire and pillars of smoke: the sun shall be turned into darkness and the moon into blood before the great and terrible day of the Lord come. and whosoever shall call on the name of the Lord," Joel adds, "shall be saved" Great terrors will mingle with mighty salvations in the earlier phases of the last judgments, judgment and redemption go hand in hand: not until the last section of the fearful catastrophe does judgment abandon hope of salvation. "When thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isaiah xxvi 9) For it is to a world's wreck, shuddering and sinking, and actually taking its final plunge, that God's lifeboat draws its closest and picks up great numbers of sinking humanity In the old world's last

hours, and up to the very brink of hell, "mercy rejoices against judgment" (James ii. 13).

SALVATION

Finally, the glorious results of this climax of salvation in the history of the universe is revealed in Joel's ultimate verse (iii 1) as expounded and expanded by our Lord "Before Him shall be gathered all nations, and He shall separate them"—them (masculine) as individuals, not as nations (neuter)—"as the shepherd separateth the sheep from the goats" (Matt. xxv 32), massed nations, in colossal multitudes, assembled to right and to left. The whole world's population is gathered before the Lord, on His right, some hundreds of millions, if the separated masses are at all balanced and commensurate, saved, for the Judge pronounces them "blest," and subject-nations of millennial rule, and regenerate, because our Lord's rebuke to Nicodemus (John iii 10) implies that there has never been, and never will be, salvation without regeneration. They are judged with a highly peculiar judgment of their own Multitudes, we know, enormous enough to stock the millennial earth at the opening of the Kingdom, will be saved It is a work of the Holy Ghost totally unparalleled for any single generation in the history of the world

Since these things are predicted, let us ask the Lord rain in the time of the latter rain—*Sel.*

Helpless Cripple Healed

at Principal George Jeffreys' Leeds Campaign



Mrs FRY—before her healing

I HAVE been in constant pain for years. Half the time of my illness I was quite helpless, and had to be wheeled about in a bath-chair. I came to the healing meeting conducted by Pastor George Jeffreys at Leeds, and was wonderfully healed. My body was charged as with electricity which passed right through my left side, bringing life to my dead nerves. Instead of being wheeled about in a bath-chair, I can now do my house-work—(Mrs) Elizabeth A. Fry (Leeds)



Mrs FRY—after her healing

Questions and Answers

When Jesus said, "They that are whole need not a Physician, but they that are sick," does He not seem to imply that it would be right for a sick person to attend or need a physician, just the same as a sinner needs a Saviour?

During the present evil age, there has always been a need of physicians for those who have not faith. But those who have the faith which is the free gift of God, bring their ailments to Jesus, the Great Physician "who healeth all our diseases"

Was not Luke a physician?

Luke was a physician before his conversion, but became afterwards the companion and amanuensis of Paul in his travels

What is the meaning of Heb xii 14? Does it not seem to contradict the simple Gospel of the free grace of God, for while the New Testament exhorts believers

to walk worthily and keep themselves unspotted from the world, it also plainly states that salvation is not of works

There are many passages which support Heb xii 14 such as "Every tree that beareth not good fruit is hewn down and cast into the fire"; and "Every branch in Me that beareth not fruit, He taketh it away . . . it is cast forth as a branch and is withered, and cast into the fire to be burned" (John xv. 2, 6). The grace of God is no excuse for living a sinful life

Is one fit to sit round the Lord's Table who has not given up all for the Lord, and who says there is no harm in participating in some of the pleasures of the world?

We are not to judge others, but to "let a man examine himself and so let him eat of that bread and drink of that cup" He that eats and drinks unworthily pays the penalty in sickness.

Gathered Gold from the Treasury of Truth.

Morning Meditations

By Pastor E. C. W. BOULTON

Wednesday, November 16th. "No man can serve two masters"—Matthew vi 24

And yet how many are making the attempt! Divided in their interests and affections, they are sowing the seed of a harvest of deep disappointment. To those who have been gripped by the unspeakable worthiness and loveliness of Christ, the thought of a dual mastership is impossible. To them there is but one service. To share with another the allegiance of the life is to offer affront to Him whose blood has purchased us, and is in itself a repudiation of the Divine ownership

Thursday, November 17th. "Made nigh"—Eph ii 13

This is one of the most precious statements of Scripture. Not through long and painful self-effort, but by one glorious act of abolition, whereby God hath for ever broken down the insuperable barriers that severed the sinner from Him. Not merely into the outer court of relationship, but into the closest and most intimate union with Himself. By His power He hath swept away those moral hindrances to fellowship, and created conditions within the heart that make that 'nearness' actual and experimental in the life of the believer

Friday, November 18th. "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free but Christ is all and in all"—Colossians iii 11

And so in Christ all national and social distinctions are lost. It is not the particular land in which I was born that qualifies me for spiritual blessing. All the rich legacy which is mine has come to me solely through a spiritual birth. It is my relationship to the heavenly and not the earthly that is my chief boast. My national identity is merged in the wider, deeper and more glorious stream of divine sonship to which the Word of God entitles me. Blessed Evangel of emancipation that frees me from the bondage of breed! Thou, O Christ, art 'all and in all!'

Saturday, November 19th. "All scripture is given by inspiration of God"—II Timothy iii 16

Happy the soul that is content to accept this testimony concerning the Book. Such a soul remains unmoved amid

the many modern interpretations of scripture. Vainly do the billows of presumptuous criticism hurl themselves at these souls. They no longer linger in the shallows of speculation, they have launched out into the depths and are 'anchored' in the still waters of assurance. God hath spoken, and to us this is the end of all controversy. The God-breathed Word has become our life, its origin is revealed by the results which it yields in the lives of those who accept its teaching as the only authoritative rule of life

Sunday, November 20th. "The gates of hell shall not prevail against it"—Matthew xvi 18

This is the ultimate triumph of the Church of Christ assured. She is invincible! Built upon the basis of eternal truth, her bulwarks are all of righteousness, and therefore she cannot be moved. Though all the forces of hell thunder at her gates, yet shall Zion remain unshaken and unvanquished. Her enemies have unsuccessfully encompassed her about throughout the centuries, but still her banner proudly waves, telling of the strength of her confidence. Blessed Church of the Living God, thou shalt prove indeed that all thy foes are beneath thy feet!

Monday, November 21st. "Finally, brethren, pray for us, that the word of the Lord may have free course"—II Thessalonians iii 1

Then all my ministry should be pre-aced by prayer. The soil must be saturated with intercession ere the seed of truth is sown therein. Thus to a great extent do I determine the character of the harvest that I shall reap. Or, to change the figure somewhat, as a soldier, under the shelter of a barrage of prayer, I may advance to the conquest of many an enemy stronghold. Between the servant of the Lord and the foe, hangs that wonderful impenetrable curtain of protection, screening from the fury of the forces of darkness

Tuesday, November 22nd. "Looking for that blessed hope"—Titus ii 13

Grant unto Thy servant, O Lord, that his eyes may not be blinded by the transient glory of earthly things! Let that holy anointing be vouchsafed which makes the eternal



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real to the soul! Turn Thou mine eyes towards the sun-rising! Let me catch the foregleams of that radiant advent morn! Cause my eyes to hear the first glad intimations of that rapturous hour when the ransomed of the Lord shall rise to keep tryst with their returning Redeemer! To enter into the eternal banquet chamber, there to sit and sup with the King!

Wednesday, November 23rd. "And a woman having an issue of blood twelve years, came and touched the border of His garment and immediately her issue of blood stanch'd"—Luke viii 43, 44

Blessed Fountain of health and healing Thou art yet with us to stanch life's ugly wounds We may still press through the throng of our doubts and difficulties, and though our case is chronic, yet Thy touch shall make life anew Our song hath long since ceased by reason of the overwhelming sense of hopelessness which has fastened upon us And yet 's thy case more desperate than that of this woman? Yield not to thy fears! Make thy way straight to Jesus! He shall touch thee, and all thy life shall be brought into glorious harmony with God, the Spring and Source of all true life

Thursday, November 24th. "Rich in faith"—James ii 5
Here is wealth that wears not out though it be used ever so freely. This is coin that is current under any circumstances, and may always be honoured at the heavenly bank Here are possessions the value of which never fall neither are subject to commercial emergencies How blessed, in an age of apostacy such as this, to be thus possessed of a living faith When all around men are from the point of view of faith, becoming completely bankrupt Help me, O Lord, to increase in faith! To ever add to my present store of confidence in Thee!

Friday, November 25th. "This do in remembrance of Me"—I Corinthians xi 25
I am commanded to remember Him continually And yet is there not in my heart that which always constrains me to think of the One who laid down His life for me? The bread and the wine are the visible emblems of that invisible Presence which pervades the feast of love to which we come The breaking of the bread is not the cause of my remembrance—rather it is the effect of a heart that is set upon Him It is because my whole being goes out in joyous and reverential worship that I am found at His table It is not the table that draws me, it is the Lord Himself

Saturday, November 26th. "And as we have borne the image of the earthy, we shall also bear the image of the heavenly"—I Corinthians xv 49
What a blessed destiny for the believer in Christ! Changed into His image sublime! The corruptible exchanged for the incorruptible! The temporal and transient commuted to the eternal, the imperishable! The shadows of eventide turned to the full blaze of noontide glory Our mantle of mortality discarded for the vesture of immortality Our 'light affliction' replaced by the 'eternal weight of glory' For ever clothed in the beauty of His holiness—visibly and consciously robed in His radiant righteousness

Sunday, November 27th. "For we must all appear before the judgment seat of Christ"—II Corinthians v 10
Solemn indeed is the thought that I must stand before that judgment seat and suffer all my works to be examined by the eye of the Lord No faulty ministry shall pass the scrutiny of that searching rest O Master Divine, enable me to live and labour with this thought constantly before me! Let each task be undertaken in the light of that tribunal! Forbid that I should offer to Thee less than the very best of service! Help me to realise that it is rather the motive of my ministry than the amount thereof that will count in that great day

Monday, November 28th. "What communion hath light with darkness?"—II Corinthians vi 14

How foolish is the endeavour to unite the darkness and the light As though the morning and the night could be joined together Are they not opposites? Do they not clash at every opportunity? How can the children of the light walk with those who love the darkness? Blessed Spirit of Truth, Thou hast taught me that my native element 's the light, and consequently I can no longer live in the darkness O my soul, hearken not to those who seek to effect a compromise 'twixt these two irreconcilable forces The light that is within thee hath for ever separated thee from the encircling darkness

Tuesday, November 29th. "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God"—Luke ix 62

Discipleship means determination—vacillation disqualifies me for that high and holy calling If I would reach the goal of a triumphant entrance into the everlasting kingdom, then I must not yield to any influence which would turn me aside It was a look that, in the first place, brought me into fellowship with God, and it is a look that may bring me out of union with Him The power that conquers the eyes has captured the heart If I look back, it indicates the turning of my heart to the wrong direction If I take my eyes off the goal, then my hands will soon be off the plough

Wednesday November 30th. "If any man love the world, the love of the Father is not in him"—I John ii 15

Here are two antagonistic affections, both of which bid for my soul's allegiance, one of which now holds me in its enthralling embrace To which power do I bend in obedience? I cannot be the slave of both, to enlist beneath one banner means that I must become an opponent of the other There can be no neutrality Compromise would be treason If the love of the Father possesses the citadel of my heart, then there cannot possibly be the slightest affinity 'twixt the world and me To all its allurements I am crucified

Daily Bread

being the "Scripture Union" portions for 1927.

Prayer before Reading "Open Thou mine eyes, that I may behold wondrous things out of Thy law"—Psalm cxix 18

November 16th,	Wednesday	Psalm lxxi	1-20
"	17th, Thursday	"	lxxii 1-7
"	18th, Friday	"	lxxiii 1-18
"	19th, Saturday	"	lxxiiii 19-35
"	20th, Sunday	"	lxxv 1-20
"	21st, Monday	"	lxxvi 1-15
"	22nd, Tuesday	"	lxxvii 16-28
"	23rd, Wednesday	"	lxxviii 1-12
"	24th, Thursday	"	lxxix 13-23
"	25th, Friday	II Peter i	1-11
"	26th, Saturday	"	i 12-21
"	27th, Sunday	"	iii 1-10.
"	28th, Monday	"	iii 11-18
"	29th, Tuesday	Jude, verses	1-13
"	30th, Wednesday	"	" 14-25

* The things that are impossible with men are possible with God"—race it out to the end, cast away every shadow of hope on the human side as a positive hindrance to the Divine, heap the difficulties together recklessly, and pile on as many more as you can find, you cannot get beyond that blessed climax of impossibility Let faith swing out to Him He is the God of the impossible

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD

Editor Ernest J Phillips

Associate Editor Ernest C W Boulton

Contributing Editors

Henry Proctor, F R S L, A V I E Wern Williams
Sister Aimee Semple McPherson Ernest B Pinch
And Elim Alliance Ministers

THE ELIM EVANGEL is the Official Organ of the Elim Pentecostal Alliance Founder Principal George Jeffreys

TERMS—5/- for one year (24 issues) post free to any address. American and Canadian subscribers, instead of paying \$1 20 for one year, may send one dollar bill for 10 months (20 issues) or two dollar bills for 20 months (40 issues) post free

ASSEMBLIES or individuals requiring a dozen or more of each issue may obtain same at 2/- per dozen, post free, monthly payments

REMITTANCES should be addressed to the Elim Publishing Office, 16, Clapham Park Road, London, S.W. 4, and cheques made payable to the "Elim Publishing Office"

MANUSCRIPTS—Testimonies, reports and articles submitted for publication should be written on one side of the paper only, and addressed to the Editor, Elim, Park Crescent, Clapham, London, S.W. 4 (Phone Brixton 2227)

Printed and published on the first and fifteenth of each month by the Elim Publishing Office, 16, Clapham Park Road, Clapham, London, S.W. 4 (Phone Brixton 2981)
Telegrams "Elim, Clapham, London"

God's Mysteries

WHO hath known the mind of the Lord? Or who hath been His counsellor? As for God, His ways are past finding out. God's ways are as great and as deep as God Himself. "Who hath directed the Spirit of the Lord, or being His counsellor hath taught Him?" God's ways are infinitely greater than man's understanding.

Who could have thought that Calvary, the death of Christ the Son of God, brought about by wicked men under the control of Satan, could bring salvation to mankind? Who could have planned that man, saved by the death of Christ on Calvary, should be the undoing of Satan's kingdom, and that Satan's ultimate overthrow should be by the One whom he caused to be slain?

God's mysterious providences can all be solved in the light of the mystery of Calvary. The enigma in

any department of life can be solved in the light of the enigma of Calvary.

Who by searching can find the mind of the Lord? We try to solve the problems, the why and wherefore of things taking place in our midst. You can solve them satisfactorily when you solve the mind of God. Who hath known the mind of God? No-one!

Job's three friends thought they knew, and thought they could explain to Job God's mysterious dealings with him. They were utter failures. Job partly understood when he declared, "But now my eye seeth thee, therefore I abhor myself, and repent in dust and ashes." But Job never fully knew in time the mystery of God's dealings with him. Paul realised the mystery of God's dealing when he said, "We see through a glass darkly." We see no better, we only know in part. We try to explain the mystery of God's providences, to fathom the depth of His infinite knowledge, and are as diverse in our interpretation and as far away and as foolish as Job's friends were when they tried to explain the why and wherefore of his losses and his boils. These friends' advice, counsel, and explanations, were grotesque in the sight of God, nay, they were sinful, and the victim of their remarks had to pray for these counsellors. Job had to entreat God for them.

Man is always prone to explain God's dealings from his low standpoint. Man directs the sailing of the ship by the aid of the sun, but he dare not try to sail the sun, for if he did, the sun would scorch him. Guide your affairs in the light of the Sun of righteousness, but do not try to guide the Sun of righteousness.

As for God, His way is perfect! Mary, the mother of Jesus, had no question in her heart when John took her to his home, for he afterwards escorted her to the upper room to tarry, according to the command and the last utterance of the beloved Son of the Father. Had there been rebellion, question or doubt, she never would have obeyed the command. What thou knowest not now, thou shalt know hereafter.

The highest faith is to trust God in the storm as well as in the calm.

I wonder how many Christian people really do give a tithe of their money to the Lord's service. I hope we all do, but I am very certain of this, that the vast number of Christians do not. I am very certain of this, that the deficits, all the appeals, and all the begging that has to go on for the Lord's work, for the Lord's interest, for the influence of the kingdom, would all be done away with for ever if the Church of God as a whole began to get any real vision of even a tenth of their income for the Lord.

—J Russell Howden, B D

The Chief Object *in* Bible Study

By PRINCIPAL PERCY G PARKER.

WHEN I first sat down to prepare this subject, my thought immediately turned to II Timothy iii 16. —

“ All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness ”

Here four objects of Bible study are named; that we may —

- (1) Know doctrine
- (2) Be able to re-prove or prove afresh.
- (3) Be corrected and be able to correct
- (4) Be instructed in righteousness

The total result being that the “ man of God ” is thoroughly furnished unto all good works ” Now that is a great object in Bible study, but it is by no means the chief

Then my mind turned to John xvii 3 —

“ And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent ”

My thought then was that the chief end of Bible study is that we should know God, because true knowledge of God results in everlasting life, This thought was confirmed by John xx. 31.—

“ But these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name ”

JOHN'S whole Gospel was written therefore for an EVIDENTIAL and an EVANGELISTIC purpose. First that we should believe that Jesus is the Christ (evidential) and that believing we might have life through His name (evangelistic) And no doubt we have reached a very elevated height when we say that a great object of Bible study is the knowledge of God And yet—there is still something lacking. Knowledge is not an end in itself. Knowledge is calculated to lead to something greater and grander

Let me illustrate in a simple way Rev Wm Sunday, the American Evangelist, tells the following story.—

“ It was in mid-ocean, and a great ship had struck an ice-berg, and was going down There were not enough life-boats for all the passengers The captain made the passengers draw lots, those drawing a numbered card were to have a place in the life-boats; those who drew a blank card—were to go down with the ship A father drew a card with a number, his wife drew a blank card The husband exchanged with her, kissing his little baby good-bye as he placed her in his wife's arms, saying as he did so. ‘ When she is twelve years old tell her about this day, and tell her that her father died to save her! ’

Eleven years passed by, and on her twelfth birthday the little girl was told the story of her father's death She climbed on a chair that stood below his portrait, and stood looking into his face for some minutes, then she said, as she kissed him, ‘ I love—I love you, because you died to save me ’ ”

NOW why did the father stipulate that his girl should be told of his sacrificial deed? Because he simply wanted her to have knowledge of what he had done? No! No! far more than that—it was that as an *outcome of her knowledge* she should love him with a daughter's fondest love Knowledge was but a stepping stone to love Herein I believe is the chief object in Bible study—that we should *LOVE God* Perhaps I can help to express my thought by an illustration The Bible student is like a tree—root, stem, branches The root is knowledge, then from the root of knowledge grows the stem of love, and from the stem of love grows branches of obedience, service, sacrifice, prayer and worship. Knowledge is a great thing, but love is far greater

How beautifully our Lord Himself illustrated this. He was at Cæsarea in the company of His disciples. He spoke to them and asked them saying, “ Whom do men say that I am? ” They replied in various ways Then Christ said, “ But whom do you say that I am? ” And Simon Peter answered and said, “ Thou art the Christ the Son of the Living God ” That was knowledge—surpassing knowledge—they knew who He was—the very Son of God But was Christ satisfied? No! No! He praised Peter and said, “ Blessed art thou ” But the Lord had not yet finished with His disciple Peter had knowledge, but his Master was after something more So after the resurrection, on the lake shore, a special breakfast was prepared by the hands that have made all breakfasts possible Then after the little group had dined, Jesus said, “ Peter, *lovest thou Me?* ” Not whom do ye say that I am? That question was passed and settled No, Christ was after something more than knowledge—*it was love* “ Lovest thou Me?—Lovest thou Me?—Lovest thou Me? ”

LET us come back to this again for our own hearts' sake *The end of our Bible study is love to Christ*—thousands of rivers of service will be the outcome of love, but love must come first Bible study is not designed to make us clever, popular, acceptable. Bible study is not even primarily designed to make us workers But first and foremost, Bible study is designed to make us lovers—lovers of Christ, lovers of God. I was reading through one of my mother's letters the other day—written to me just before she



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passed into the Home of eternal love. In the letter she had one sentence of golden beauty, a sentence that might well be written on the cover of every Bible —“*God wants us to love Him and to keep on repeating the love.*” Yes, that is it, to love Him and to keep on repeating the love. A Bible student should never lose his first love, but deepen it and broaden it every passing day. If we do not love, we do not really live. The only rational Bible student is the one who studies unto love.

DR. Richard Fuller was one of the foremost speakers of his day in the United States. He was born of an aristocratic family and a graduate of Harvard. He settled as a lawyer in Beaufort. His exceptional abilities excited the warmest eulogies and the liveliest expectations. No distinction was beyond his reach and friends predicted triumphs for him at the bar and in Congress. But suddenly every prospect was from this world's standpoint blighted. A humble minister of the Gospel appeared in Beaufort. The community became greatly interested in the subject of religion. Richard Fuller, to the surprise of all, not only declared himself a convert but stated his purpose to enter the ministry. “Wherefore this waste?” cried the wealthy planters, the traders, and the gold worshippers. “Why should such talents be perverted? Why should they be alienated from the field of earthly ambition?” A protest arose against the fancied sacrifice, and efforts were made to shake his decision. The Hon Wm C Preston, United States Senator, a representative statesman and brilliant speaker, came to Beaufort in the hope of influencing Mr. Fuller to reconsider his decision. But in vain. Mr. Preston called at the converted man's office and warmly said, “Fuller, what does this mean that I hear? Are you crazy? Have you become a fanatic? Giving up your prospects at the bar and in public life to become a preacher—it seems impossible. Let me persuade you to act rationally and give up this singular and morbid purpose.” Mr. Fuller listened quietly and then said, “Preston, I was living a selfish life, eager only to win success, and have a great name among men. Religion never entered my thoughts, and I was negligent of all duty to God. Suddenly my eyes opened, I discovered God's great love. I saw that Jesus had left heaven and come to earth and died to win my love. This act has so impressed me, that as a man of honour I can do nothing else but love Him in return, and put my life at His service. It does not seem to me irrational.” Mr. Preston was a man of tender feelings. The earnest words touched him. The conversation continued for some time, and in leaving Mr. Preston grasped his friend's hand and said with tears in his voice, “Fuller, I thank you are right. You are the rational man, and we are all irrational.”

Bible study led to knowledge—knowledge led to love and Fuller became a rational man. Yes, to

love God is the only rational thing in life, and if our Bible study does not lead to love then we are missing the chief object in Bible study.

MAY I say this in closing. Whether or not our Bible study leads to love will depend upon the One under whom you study. If you really study under the Holy Spirit, love to God will be shed abroad in your heart.

I well remember a Wesleyan local preacher speaking at the Bible Class of the Church where I was formerly Pastor. He said that a young man ran away from home. His father was broken-hearted, and wrote him a letter pleading with him to come home. The prodigal youth could not read well, and so he asked a rough friend to read to him his father's letter. This man read it, but read it in such a coarse, sneering way that the son said, “*I'm not going home*.” No love was created for his father. But the months passed by and this youth got into touch with a Christian man. This Christian friend was asked to read the father's letter once more to the wayward lad. He did so—but he read it with such tenderness and pathos that the scolding tears began to run down that youth's face, and at the close he said, “*I'm going home to father*.” What made the difference? The answer is simple—the influence behind the letter. The gentle, winsome tones of the Christian man transformed the words of that letter into words of winning love.

What makes the difference to our Bible study? What transforms cold, grey print into living words of golden love? There is one reply—the Holy Spirit. If He interprets Scripture, if He permeates the written page with His own glorious love and light, there will be only one result. It will be the outgoing of our heart to the heart of God. It will take away all deadness, all coldness, all formality, all dreary duty, and from our hearts will burst forth a torrent of love to our Heavenly Father. This is the kind of Bible study we need, and this is the chief object in Bible study.

NEXT ARTICLE —*How is the thirst for Bible study created?*

BIBLE SCHOOL LECTURES.

A Series of Bible School Lectures under the auspices of the
Elim Bible College Correspondence School
will be given by

Principal Percy G. Parker as follows —

- Brighton.** Elim Tabernacle, Union Street
Six Mondays—October 31st to December 5th
- Clapham.** Elim Tabernacle, Park Crescent
Six Tuesdays—November 1st to December 6th
- East Ham.** Elim Tabernacle, Central Park Road
Five Thursdays—November 10th to December 8th

A unique opportunity for Bible Students. Meetings
commence at 7.30 p.m. *Everybody welcome.*

Items of Interest

"The Foursquare Gospel Churches of the British Isles" has now been legally incorporated. The fragmentary notices appearing in the daily press have reference to this incorporation which, needless to say, is not as a trading concern, but simply for recognition by the authorities as a religious body. In future it will be known as "The Foursquare Gospel Churches of the British Isles, Incorporated."

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We wish to correct a misprint which occurred in a number of copies of the last *Elim Evangel*. The last line of the first verse of "On the Hilltops" by Pastor T. B. Barratt (page 319) should read "All in Jesus here I find." We suggest that this hymn would bring blessing in many assemblies, sung to the well-known tune, Redemption Songs, No. 409.

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Will subscribers please note that when their copy of the *Elim Evangel* arrives in an orange wrapper, it indicates that their subscription expires with that issue.

Will those who write to Pastor E. C. W. Boulton for particulars of the *Elim Crusader* Movement, kindly remember to enclose stamped, addressed envelope. This does not apply, however, to local Secretaries.

□ □ □

All reports of Crusader meetings should be sent in future to Pastor E. C. W. Boulton, Beulah, 21, May Street, Hull. Reports for publication in the first issue of the *Elim Foursquare Crusader* should be sent in not later than November 21st.

□ □ □

We suggest that when our readers write to their friends who are interested in the Foursquare Gospel, they should enclose in their letters a leaflet giving particulars of the Foursquare Gospel Testimony. A supply of such leaflets will gladly be sent to applicants who state how many they require. Applications should be addressed to the Secretary, Foursquare Gospel Testimony, Elm, Park Crescent, Clapham, London, S W 4.

News from Afar

Elim Missionaries in Other Lands

Trials and Triumphs in the Belgian Congo

By Mr. J. E. Mullan

I HAVE been wondering what would be of interest to write about this time, and have decided to tell you a little concerning one of the native Evangelists of this station. His name is Benjamin Ilunga.

Some few months ago, at a time when I was praying for God to send me teachers, this young man, Benjamin, came to my house one morning, and said that God had completely healed his body, and he was desirous of going out as a teacher again. I asked him where and when he had been teaching before and he replied that he had been out teaching for a short time under Mr. Burton, and had been called in to the training school for a course of training. When there, he fell so seriously ill that his life was despaired of. However, prayer was answered, and to the astonishment of many, particularly the heathen, he was raised up from the very jaws of death. His body still being in a weak condition, he was sent home to his village to recuperate. He remained there for some time in his village teaching and pointing souls to Christ, and when he had quite recovered his bodily strength, he came along to me, as I mentioned before, Mr. Burton having in the meantime gone on furlough.

I felt, somehow, that Benjamin was sent in answer to my prayer, so I decided to send him out as an

Evangelist. He went out first of all to a very tiny village near here, where seemingly the Gospel had only been preached once or twice before. On his re-



Baptismal candidates and other Christians at a baptismal service recently held by Mr. J. E. Mullan at an out-station. The teacher is in the centre with books in his hand.

turn, he reported that five souls had believed and so I cycled out, and found it even as he had said. I had also the joy of pointing two other souls to Christ in this village. Thus, I felt that the Lord had set His seal on Benjamin's ministry.



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I then decided to send him to the most difficult village of the territory, one for which I had prayed much, for here it would seem almost as though the forces of the Lord had suffered a temporary reverse, as a short time before, our two native Evangelists there were told to leave by the Chief, who, by the way, is the Head-Chief over the whole of this territory. According to the two Evangelists, this was done at the instigation of the Roman Catholic priest, who is reported to have given the Chief a large sum of money to allow him to place his Catechist in the village, and to write down the names of the villages as being his people. Thus was the whole village given over to Roman Catholicism, for the people dare not disobey the Chief, of whom they stand in terror.

To this difficult village Benjamin arrived, trusting not in carnal methods or weapons, but in the Spirit's might. God did not fail him, and in a short time he had won the confidence of the people, and was even temporarily favoured by the Chief (who had hopes that I would send him a present). At this period, quite a number of the villagers believed on Christ and turned from idols and wickedness to serve God, so that in the space of two months Benjamin had won over thirty souls for Christ in this and the surrounding villages. I have since had the joy of baptising a number of these believers in water.

As time wore on however, and the Chief saw that I wasn't going to adopt the policy of bribery and corruption, his attitude changed again towards us, and he commenced by making periodical raids on Benjamin's school, and ordering those who had gathered to go and do work for him. Benjamin suffered all this quietly, and continued teaching and praying, so that even with the persecution, the number of believers was increased.

However, a month ago, just the day after a visit of the Roman Catholic priest to the village, the Chief met Benjamin in the path, and in a drunken rage made a brutal attack on the teacher, tearing his clothes, and biting him severely all over his back and head. Not satisfied with that, the Chief then ordered some of his men to throw Benjamin into the river and put him under the water. This they rather reluctantly proceeded to do, the Chief himself pushing the teacher's head under, until one of his soldiers called on him to desist, asking him did he want to kill the "white man's boy." The Chief then ordered this soldier to tie the teacher up, but to his credit he refused, saying that the teacher had done no harm or wrong to deserve such treatment.

Benjamin, after protesting to the Chief, then came and reported the matter to me, so I sent him along to the Government Administrator, who sent him back saying that he would come over shortly to judge the case, and for the teacher not to return to the Chief's village in the meantime. We are still awaiting the

coming of the Administrator, and praying that the Lord's will might be done in the matter.

During the period of waiting, Benjamin has not been idle, but has been away on a preaching tour round outlying villages, and, praise God, a number of souls have professed Christ during his visit. Some of these villages are continually asking for a teacher, but at present I have none to send. We would be grateful for the prayers of God's people, that the Lord would raise up real Spirit-filled evangelists of the Benjamin type, who would go out with the Gospel message to these difficult, distant villages.

Amongst the Mexicans

By Mr. and Mrs. G. H. Thomas

IN a few weeks we will be commencing the second year of our Bible School, when we expect the students of last year—who have been working during the summer earning money to take them through school—to return to finish their training, besides these we expect a number of new students. This means that we have to prepare lessons for two classes or courses, i.e., seniors and juniors.

Two Mexicans—a man and wife—have already arrived, having come some hundreds of miles for the purpose of entering school. They are a consecrated couple and have a keen desire to take the Gospel to their own people. The woman is a pure Indian, and was saved through reading the words on a wall text—"God is Love." She went one night to a Pentecostal meeting and looked round the building for images of the saints, but could not see any, then her eyes caught sight of this text and the words "*Dios es Amor*," which she said seemed to melt her heart and led to her salvation.

They have already had some experience in Christian work, so we are hoping that they will be able to relieve us by helping in the assembly here, and perhaps later on taking charge, thus giving us more time to see to the Bible School.

This is the plan we are endeavouring to put into practice as much as possible in this work, when we have an assembly fairly well established, we put a Mexican in charge as Pastor, thereby setting the missionary free to open up new work elsewhere.

Last week a Mexican worker and I went visiting, and at one house were invited to go inside. After talking about everything in common, such as her children, the flowers around the house, etc., we turned the conversation to religion, and found the woman hungry for the Word of God.

She was so different from the majority of people whom we meet that are not Christians, for instead of opposing us, she listened intently as we explained to her the Word of Life, and soon she was wiping the tears from her eyes and shewed a readiness to believe.

She said that she wanted to know the truth, or which was the true religion, and asked what she had



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to do. The rest of course was easy; we explained to her the way of salvation, and she readily knelt with us and poured out her heart to God and asked Him to save her.

From this house we went to another, but were not so well received. The woman told us she was a Catholic and did not wish to change her religion. We spoke to her of the assurance and joy of salvation, but she replied with an air of utter indifference, saying "Who knows, some day I may change my views, but at present I am satisfied to go on as I am."

This is the spirit we generally find as we go from house to house—an utter indifference to the claims of the Gospel. Oh, for a mighty outpouring of the Spirit of God that will bring upon these people that

deep conviction of sin that will compel them to cry out to Him for salvation.

The brethren at San Diego have just started a tent campaign right in the midst of the Mexican homes. We help here as much as possible, as this is only about five miles from our own assembly. The attendance has been good, and a number have already come out for salvation, chiefly young men.

Usually the men hang around outside the tent, or look on from a distance; then gradually they come nearer and some of them slip in and settle down on the seats at the back of the tent. This is the first week of this special campaign, so we are praying that the coming weeks will see numbers coming to the Lord.

When I am Grieved

By WILLIAM FETLER.

WHEN I am grieved and wounded—
I'll bend under the rod.
I will not speak to others,
I'll mourn to me and God.
And when I meet my neighbours—
I'll wash my face from grief;
They could not understand me,
They would not give relief.

When I am grieved and wounded,
I'll not complain to men—
I'll fast and pray in secret
Till sunshine comes again;
The light from His marred visage,
Bruised, battered in my stead,
Peace for my smarting conscience,
Streams from His thorn-crowned Head

The secret of His presence—
With flesh and blood shut out—
There I can tell my sorrows,
There ceases all my doubt
Decorum is not needed,
Nor mask upon my face,
When as a contrite sinner,
I come to Him for grace.

He does not judge me harshly,
Nor He misunderstands,
When towards me He stretches
In love His pierced hands
And love—that's what I'm craving.
A bit of love sincere—
There's healing for my sorrow,
There's balm for every tear

Good News According to Matthew

By JAMES SALTER (*Congo Evangelistic Mission*).

CHAPTER XV

TRADITION

AS we read through this chapter, two words seemed to stand out pre-eminently. They are the words "Tradition" (vv. 1, 3, 6) and "Truth" (v. 27). We have decided therefore to use them as our subject headings.

In our last article, we quoted John as saying "Now the passover, a feast of the Jews was nigh" (John vi. 4). Chronologically this would be the third passover in the history of Christ's public ministry (see John ii. 13 and v. 1). So far as we know, He was not present at Jerusalem to take part in that feast. A probable reason is found in the words of John vii. 1: "After these things Jesus walked in Galilee, for He would not walk in Jewry, because the

Jews sought to kill Him." There is distinct evidence that at this time, the popularity of the Lord Jesus was causing grave concern. It had very greatly disturbed Herod, who with smiting conscience began to wonder if He were not a resurrected John the Baptist.

No doubt Christ would be sought for at this Passover, as He was at the feast of Tabernacles (John vii. 11). From the scriptures Matthew xv. 1 and Mark vii. 1, as well as from the circumstances, we feel free to affirm that these Pharisees and Scribes (Matt. xv. 1) came to Christ as a deputation from their rulers in Jerusalem. Theirs was an official mission (He had previously had trouble with these Jerusalem Pharisees. In Matt. xii. 24, we read of their saying: "This fellow doth not cast out demons,



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but by Beelzebub the prince of the demons" It was the Jerusalem Jews who threatened to stone Him, John v 18).

They came obviously looking for faults, and of course found them: "Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread." These Pharisees belonged to the company who trusted in themselves that they were righteous and despised others. They had yet to learn that "there is a generation that are pure in their own eyes, and yet is not washed from their filthiness" (Prov. xxx 12).

THIS subject of washings and purifyings had previously caused contention between the disciples of John Baptist and the Jews (John iii 25). The Pharisees failed to see that these baptisms and carnal ordinances had been imposed on them only until the time of rectification (Heb ix 10). This tradition of the elders to which they made reference, was a supposedly divine oral interpretation of the law, which was handed down from Moses successively to each generation. Actually it was a Pharisaic legend, having no place in reality. Josephus says "The Pharisees have delivered to the people a great many traditional observances handed down from their fathers, which are not written in the law of Moses, and for that reason it is that the Sadducees reject them." Lord Beaconsfield, one of the greatest Jews that ever lived, said that the Targum (Jewish Rabbinic commentaries) was Moses' burial ground, meaning that this compilation of Rabbinical expositions had completely killed and buried all the Mosaic economy. They nullified the Word of God through Moses. Jesus said they disbelieved Moses (John v 46, 47), so they had distorted his sayings. They had adapted the attitude of some denominational leaders of our day, that the Word of God is beyond the understanding of the common people, and that an interpreter is a necessity.

One of these men said that the person who read no other book beside the Bible would inevitably go into darkness, and his commentary was published with the express purpose of counteracting this evil. We must remember that many of these so-called "helps," "companions" and "lights" to the Word of God are only sparks from human anvils, and kindle very few fires. Adam Clarke said "Man is ever fond of mending the work of his Maker."

ONE of the Jewish Rabbis said "He that takes meat with unwashed hands is worthy of death." It is said that he perished in prison, preferring to wash his hands to drinking the water set for that purpose. These Pharisees had reduced religion to a question of water rather than worship. Washings or baptisms are made the entrance to their church.

My mail has arrived as I write, and in one of the letters I read: "The priest has been rushing

round all the villages baptising the native children and charging two francs for each child." An illustration of salvation by water!

Although Jesus replied to the question of the Pharisees, He made no attempt to answer it. He met question with question, which appears to have been a favourite method of His. "Why do ye also transgress the commandment of God by your tradition?" This was not in ignorance, for Mark tells us that to do this, they wilfully laid aside, and knowingly rejected the commandment of God (Mark vii 8, 9). Christ labels the representatives of this water religion, "hypocrites." He declares plainly that their lives belie their lips, that acceptable worship is a matter of heart, not hands.

The chapter in Isaiah from which the Lord Jesus quotes, has a dispensational fitting. In it, side by side, we find the slumber of Israel and the awakening of the church. To Israel, the Word of God is seen as a sealed book, and their fear toward God is taught by the precept of men. While the heresy-hunting Pharisees are busy making men offenders for a word, the deaf are hearing the words of the book, the eyes of the blind are seeing through obscurity and darkness, the meek are increasing their joy in the Lord, and the poor among men are rejoicing in the Holy One of Israel (Isaiah xxix 9-21).

IT had become a practice among the Jews to consecrate, or pretend to do so (often by collusion with the priests) what should rightly have been devoted to the support of parents. This could afterward be used in any way the son chose. God had before challenged the fathers of this people "If I be a father, where is mine honour?" (Malachi i 4). To dishonour man is easy after one has dishonoured God. God had commanded honour for parents, upon penalty of punishment, even death, but tradition has a travesty for every truth, and "Corban" has cauterised many consciences. To honour parents is equivalent to making provision for them. To curse has the same idea as "to set light by" in Ezekiel xxxii 7.

God hates robbery for a burnt offering and will not accept as a gift that which is not ours to give, and far less will He accept of that which is given out of a desire to injure those He has commanded us to cherish. "The eye that mocketh at his father and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it" (Prov. xxx 17). "Whosoever curseth his father or his mother, his lamp shall be put out in obscure darkness" (Prov. xx 20).

One of the most ominous signs of our times is not in wars and rumours of wars, neither in pestilence or earthquake, but in the present fulfilment of II Timothy iii 2, 3. "For men shall be disobedient to parents, . . . without natural affec-



THE ELIM EVANGEL

tion" "Christ justified His disciples in their disobedience to the traditions of the elders, and thus the scribes and Pharisees got by their cavelling: we read not of any reply they made; if they were not satisfied, yet they were silenced and could not resist the power wherewith Christ spake" (Clarke)

TRADITION, no matter how religious, is "vain worship" Thus the Lord Jesus condemned the Jewish ritual, before He finally left the temple in Matt xxiv. or the veil of the temple was rent in xxvii 51 Tradition is accountable for the death of the first Christian martyr, Stephen (Acts vii) The Lord Jesus speaks of the martyr Antipas as "My faithful martyr" (Rev ii 13). He was another victim of tradition His name means "against the fathers" It is a glib custom of traditionalists to quote "the fathers" Most theorists make a convenience of them Paul tells us that "he was exceeding zealous of the traditions of the fathers," but it only made him "exceedingly mad" He had been one of these Pharisees, and out of a life full of experience he warned the Colossian believers "Beware lest any man make a prey of you through . . . the tradition of men" (Col ii. 8).

We are not to take our religion on trust from tradition or from any person, no matter how competent he may be We are exhorted to search the scriptures to see if these things are so and to examine the word of men in the light of the Word of God We are to beware of allowing human teaching to subvert divine authority Outside of the Rock of God's Word, we are on sand. The earliest known post-Apostolic writings, the "Didache" or "the teachings of the Apostles," and "the Shepherd of Hermas," although written within a few years of the last of the Apostles, yet are destitute of that breath of God which distinguishes between the Word of God and the words of men, the inspired and the uninspired. Though they come from wise men, though they be the traditions of the elders, or governors of the church; though they come from scribes and Pharisees which sit in Moses' seat, yea though they come from him who claims to be Christ's vice-regent on earth, the Pope, yet without a divine institution, they are only the commandments of men.

BY their traditions, the Jews transgressed the commandment of God (Matt. xv 3), made the Word of God of none effect (Matt xv 6), worshipped God in vain, teaching for doctrines the canons of men (Matt xv. 9) They rejected the commandment of God to keep their own tradition (Mark vii. 9) By their traditions, they were led into a vain manner of life (I. Peter i. 18; iv 3). The saints of God were persecuted because of tradition, and in Col ii 8, the Spirit of God puts tradition of men and vain deceit in the same category

John Lightfoot wrote in 1654 A.D. "These traditions of theirs (the Jews) made them dream that their Messiah would be a pompous temporal prince, arrayed with all earthly royalty and glory and crowned with all terrene victoriousness and triumph And this dream 'under the spirit of slumber' (Isaiah xxix 10, Rom xi. 8) cast them also under the spirit of opposition against the true Messiah when He came Jesus . . . meek . . . poor and lowly, looked so little like the gallant Messiah they dreamed of that they could do no less to Him than what they did—persecute, torment, afflict, crucify Him. For He was not the Messiah they looked for, but a false Christ forsooth, a false prophet, a deceiver of the nation Their traditions also made them dream that they only of all people were beloved of God; that the one hundred and seventy nations of the world were abhorred, hated, and cursed of God and were to be all destroyed by Him" Thank God, redemption frees us from the root of the traditions of the fathers, with its fruits of vain behaviour toward men and vain worship toward God, and makes us holy in behaviour and to worship God in spirit and in truth

REPLYING to the question of the disciples, "Knowest thou that the Pharisees were offended, after they heard this word?" the Lord Jesus carries the battle into the enemy's country John Baptist had said "and now also the axe is laid unto the root of the trees," but Jesus speaks of a complete uprooting It is of little avail that men are by their fellow-men planted in the church if they are not the planting of the Lord, they shall be rooted up Men make office, only God gives gifts

"Let them alone," says Jesus This is the most awful sentence that any soul can hear. To be given up of God means hell begun and gehenna assured God-forsaken, blinded by the god of this world, they fall into an eternal ditch, with its "gulf fixed" (Luke xvi 26) Pilate went to hell washing his hands over innocent blood The saints will be in heaven because they have washed in the blood of the Lamb

YOUR PIECE OF WORK

One of the Rev. Charles H Spurgeon's congregation went into his vestry after hearing a sermon on personal soul-winning work, and asked the preacher's advice on how to set about doing his "bit," and would he be allowed to join the church workers. "What are you?" asked Spurgeon. "I am an engine-driver," was the reply "Is the stoker converted?" "No, I don't think so," said the man "But what has that to do with it?" "Why, my dear fellow, that is your piece of work!" exclaimed Mr. Spurgeon

Foursquare Firing Everywhere Effectual

Many Souls Saved—Believers Baptised in water and in the Holy Spirit

Hendon. An Evangelistic Campaign was commenced by Pastor P Le Tissier at Hendon on Sunday, October 16th

Rochester. This assembly is prospering under the ministry of Pastor W A Nolan, and souls are continually being saved

Bermondsey. Much blessing rests on the regular meetings conducted by Miss H Denison at Bermondsey. On a recent Sunday 12 souls were brought to the Lord

Portsmouth. The revival at Portsmouth continues Miss Kennedy has been in charge of the work since the campaign and the regular services are well attended, numbers of souls being saved

Liverpool. Special addresses were given from October 2nd to 7th by Rev and Mrs L T Pearson, on "The Bible through an Eastern Window" Before a crowded, keen audience, God's Word was opened up night after night, and at the close of most of the meetings poor lost sheep were seen turning to their long seeking Shepherd Saints discovered many new precious promises in the Bible, and the faith of all was stimulated and built up in God's never-dying Book

Barking. The opening services, on Sunday, October 16th, of the new extension to the Elim Hall, Barking, were attended by great blessing It was fitting to the occasion that the special speaker was Pastor R E Darragh, who continued the regular meetings after the revival when the assembly was established His able ministry of song and preaching was reminiscent of days of heaven upon earth in the past But, God be praised, His work is going on from glory to glory, progressing spiritually and numerically The building that was erected to accommodate the converts of the revival nearly three years ago, was too small last Sunday despite the new and large extension

Forest Hill. Miss R Coleman completed on Sunday, October 16th, a successful month's mission in a tent pitched in Shipman Road There have been several instances of remarkable blessing and numbers to their great joy accepted Christ as their Saviour, proving the power of God to be just the same to-day A special feature was the open air gatherings held to herald forth the good news of salvation, and invite people to the services The mission was extended for another week with a course of special Bible studies by Pastor P N Corry and Principal Percy G Parker, whose earnest and helpful addresses were a great blessing to all The saints were truly edified, and it was a great joy to see so many friends from other denominations regularly attending, and taking a keen interest in the meetings We thank God for what He has accomplished

Grimsby. On Thursday, October 8th, a very beautiful baptismal service was held in this assembly, when Pastor W Henderson immersed 12 believers in water During the faithful ministry of the Word the same evening, several new converts in the audience saw for the first time the necessity for following their Lord's example in being immersed in water Eleven of these young believers therefore raised their hands at the close of the meeting to signify that they would be baptised as believers at the next baptismal service

Glasgow. The work is progressing at Glasgow God is fulfilling His Word with signs and wonders Souls are being saved, bodies healed, and many hungry souls are being baptised in the Holy Ghost An open air service—the largest in Glasgow—is held every Saturday night, and much blessing is derived from this service The hall is crowded for the regular services, and the Word is faithfully preached in the power of the Holy Ghost On a recent Sunday night, eight souls surrendered to Christ. We rejoice for all that has been accom-

plished, and our faith rises in glorious expectation of still greater manifestations of His presence and power in Glasgow

Dowlais "Wonderful" and "Glorious" are the words that fall from the lips of believers who were privileged with the ministry of the Word by Pastor W G Hill, who has just held a series of services in our Elim Tabernacle We had prayed that the Lord would bring him in the power of the Spirit, but really we can now testify that the Lord blessed him with a double portion The commencing service revealed that he had a message for the saints, when he clearly portrayed that God would have His people to walk on the highway and to press forward for the mark of our high calling in Christ Jesus On Sunday morning, the Pastor began to reveal to the saints the 35th chapter of Isaiah—a revelation that will never be forgotten—the theme being the key-note of the convention "The way of holiness" Oh! the desire it has created in the saints to be faithful in the Kingship service of their Lord and Saviour Jesus Christ It was good to see the large congregations gathered each evening In addition to the announced services, we held a series of Bible Readings each morning, which were well attended, the Scripture being made so real that one almost felt one was eating the "grand old book" Truths were so brought forth from the Word that the saints were constrained to burst forth in praise and ecstasy In the after-meeting of the final gathering many testified to the glorious blessing received during these special services

Too Late!

A FEW years ago, as I was reposing in my tent in California, about twelve o'clock at night, a man came to the door of an adjoining tent and called out—

"Are there any Christians here, gentlemen?"

"One man sprang from his bed "I love my Saviour," said he

"Come with me, then," said the stranger, "there's a man dying out here, just beyond the walls of Captain —'s fort, he says he wants to talk with a Christian"

They ran out together, although the rain was pouring down in torrents, until they came to where the dying man lay He was stretched on a couch, I was going to say, but I hardly know what to call it, for it was made up of broken benches On these he lay, while a few bedspreads were thrown over him He was dying Let us hear his testimony He said to my Christian friends who gathered around him—

"I have now reached a point at which the whole scene of my life seems to lie visibly before me Every action that I have committed, every sin, every crime that I have perpetrated before God, seems to stare me in the face I can see my way clear back to my youth, and as I look, the scenes of guilt in which I have engaged pass one and another before me in terrible review"

They sang with him, prayed with him, and endeavoured to console him and point him to Jesus, but he said "It's all over now, all over! I have rejected Christ, and there is no salvation for me

He ceased speaking They sang and prayed with him again, and whilst thus engaged he closed his eyes in death His spirit passed into the presence of God, whom he acknowledged to have sinned against and rejected all his life

He that being often rebroved hardeneth his neck, shall suddenly be destroyed, and that without remedy (Prov xxix 1)

Come now, and let us reason together, saith the Lord, though your sins be as scarlet they shall be as white as snow, though they be red like crimson, they shall be as wool (Isaiah i. 18)