

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

A table of contents for *Elim Evangel* can be found here:

https://biblicalstudies.org.uk/articles_elim-evangel-01.php

The Elim Evangel

FOURSQUARE ON THE WORD OF GOD

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, 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. IX.

JANUARY 16, 1928

No. 2

Enthusiastic Crowds at the Belfast Convention

The speakers were Pastors W. G. Hill, P. N. Corry, J. McWhirter, and R. E. Darragh.

Principal George Jeffreys convened.

BELFAST, the Jerusalem of the Elim work, was again the scene of another glorious Christmastide Convention. This, the twelfth annual Convocation, was undoubtedly the best in every respect. This is just what we expected, for each succeeding year surpasses the one before. The ever-increasing Elim work in Ulster with its unbounded enthusiasm still maintains its reputation for its solidity and stability. Who present at these great gatherings can ever forget the crowds that pressed into the new spacious Tabernacle in Ravenhill Road? Who present can ever forget the scenes of sanctified enthusiasm that prevailed, and who can forget that sea of faces beaming with the joy of the Lord?

Like every Convention that preceded, it was an all-round one. The gifts of the Spirit were manifested side by side with the fruit of the Spirit, all beautifully and perfectly arranged by the Holy Ghost and in accordance with the Word. Prophecy—exhorting, edifying, comforting—tongues and interpretation in scriptural order and under the control of the Spirit, built up one and all in the most holy faith. The heavenly, spiritual song pealed forth in harmony, and lifted heavenward a people whose vision was filled with a risen Christ and whose hearts overflowed with the Spirit of God. It was no difficult matter to convene such a Convention, yea, it was easy, for everything and everyone seemed to be controlled by the Holy Spirit. The ministers of the Word were mightily clothed for their ministry, and things both new and old were brought forth and the table was well laden every time.

Pastor W. G. Hill, whose gifts had given him much prominence, not only in his own Baptist denomination, but also as a spiritual leader and teacher in the revival movements in the principality of Wales, was heartily welcomed. Elim people fell in love with him, for at the outset he impressed them with the fact that he was a minister of the Book. The saints, as they were taken by successive stages on in the Canaan life, enjoyed a square meal every time. The other Elim ministers, including Pastor P. N. Corry, also broke the bread of life, and the saints all truly gave expression to their testimony in the words of the chorus:—

I'm feasting on heaven's rich dainties,
Supplied by the Lamb that was slain.

It was indeed a busy time as it always is at the Christmas Convention at Belfast. All kinds of services such as we read of in the Acts of the Apostles had to be provided for. The breaking of bread service, the baptismal service, the anointing service, the changes and arrangement of workers in connection with the various Elim Churches and activities. Yet in the midst of it all, everything ran smoothly.

The last meeting at the great Wellington Hall in the heart of the city will ever be remembered. It was a meeting specially called for the purpose of presenting the Foursquare Gospel to the public at large. Every available spot in this big hall was filled to overflowing, and crowds were turned away. The following account of this, the last meeting, appeared in the *Belfast News-Letter* of Friday, 30th December:—

A MAGNETIC MISSIONER.

Enormous Crowds at Belfast Meeting.

FOURSQUARE GOSPEL CAMPAIGN.

There was an electric atmosphere in the Wellington Hall, Belfast, last night, when a rally in connection with the Foursquare Gospel Campaign, conducted by Pastor George Jeffreys, was held, a tense emotional atmosphere which was engendered by the hearty singing of revival hymns, before the meeting commenced, and was intensified by the forceful eloquence of the missioner as he drove home his message in simple well chosen language.

Pastor Jeffreys is a Welshman, possessed of all the fire and enthusiasm which characterise his race, with the gift for graphic word painting and an earnestness of purpose which seem to cast a spell over his hearers. He eschews everything in the nature of sensationalism and avoids theatricals and vulgarity in speech or action; neither does he attack others engaged in the many spheres of Christian activity. He preaches what he describes as "the Foursquare Gospel," and the squares, he explained last night, are (1) Salvation, (2) Healing, (3) The Baptism of the Holy Ghost, and (4) The Second Coming of the Lord Jesus Christ. He is a great believer in miraculous healing, for he states that he was himself miraculously healed by the power of God, and in the course of revival campaigns which he has been conducting throughout the British Isles there have been many instances of miraculous cures. God, he said, was blessing the Foursquare Gospel message and a mighty revival was sweeping over the land. In London and other places there were no halls large enough to accommodate all who sought to attend the meetings.

Last night the Wellington Hall was packed to overflowing long before the meeting commenced, and great numbers of

people were unable to gain admission. A big contingent came all the way from Ballymena, and there were parties from other towns. Community hymn singing was indulged in for some time, and when Mr. Jeffreys took charge of the meeting his very first sentences seemed to carry a magnetic influence.

Only One True Church.

People, he said, often asked him to what Church he belonged, of what persuasion he was, and why did he believe in present-day miracles. His answer was that he belonged to the Church of the First Born referred to in the New Testament, and that every man and woman who was born of the Spirit belonged to that Church. After all, there was only one true Church, and people who belonged to that Church soon lost their denominational label. "The old denominational walls," he declared, "are falling as flat as the walls of Jericho, and people are beginning to realise that God is a

power in the land as they never realised it before." He believed in present-day miracles because the Bible itself was a miracle, and if people claimed to believe the Bible they must believe in miracles. The Christian religion was essentially a religion of miracles; God had not changed.

Having explained what he meant by the Foursquare Gospel, he added that if anyone was not prepared to receive the Foursquare Gospel he was not prepared to receive the Gospel which Jesus preached. He believed in every word of the Bible, and said what was needed to-day by the churches and missions was a mighty baptism of the Holy Ghost. This would solve the problem of the empty pews. If they were not prepared to believe in the Second Advent of Jesus Christ, they must wipe out Bethlehem and the resurrection. As they observed the signs of the times they were reminded of the fact that the Dispensation was coming to a close, and that the coming of the Lord was at hand.

Good News According to Matthew

By JAMES SALTER, F.R.G.S. (*Congo Evangelistic Mission*).

CHAPTER XV. (*Continued*).

TRUTH.

THEN Jesus went thence, and departed into the coasts of Tyre and Sidon." As He had withdrawn from Herod's jurisdiction in ch. xiv., so now He removes as far as possible from Jerusalem, right to the far north. He had become the victim of Herod's suspicion, and the target for the Jewish rulers' anger. He had condemned the deadness and formalism of His own people. Truthfully He could say, "I have spread out My hands all the day unto a rebellious people" (Isaiah lxxv. 2). Now He was to be gladdened by the words and the works of a foreigner; an alien.

The incident forms a bright contrast to that of the Jerusalem deputation. "And behold a woman of Canaan." Yet she knows Jesus as Lord and Christ. "Have mercy upon me, O Lord, thou Son of David; my daughter is grievously vexed with a demon." Bishop Ryle said: "Such a prayer would have shewed great faith had she lived in Bethany or Jerusalem. But when we find that she came from the 'coasts of Tyre and Sidon,' such a prayer may well fill us with surprise. It ought to teach us that it is grace, not place, which makes people believers. We may live in a prophet's family, like Gehazi, the servant of Elisha, and yet continue impenitent, unbelieving and fond of the world. We may dwell in the midst of superstition, and dark idolatry, like the little maid in Naaman's house, and yet be faithful witnesses for God, and His Christ. It is possible to dwell in the coasts of Tyre and Sidon and yet sit down in the kingdom of God."

WHEN Jesus answered her not, the disciples came to Him with the usual "Send her away!" Then Jesus replied in words which seem so unlike Him: "I am not sent, but to the lost sheep of the house of Israel." It may have been that He who knew

what was in man, knew also the kind of woman He had to deal with, and such a statement instead of suppressing her, would only stir her. "Lord help me," she pleads, only to be repulsed by an even harsher statement, true, but apparently so uncalled for. It must have stung this sensitive woman to the heart. "It is not meet to take the children's bread and cast it to the dogs." Fired with a sense of her daughter's need, and determined that she would obtain relief, this woman may be deterred for a moment, but not defeated. She had cried after Him on the road, she had followed Him into the house, and probably out again, and she persisted in her plea. "A dog"—yes she will be a dog, but if He calls her such, He must be consistent, and give her the dog's portion. "Truth, Lord, for even the little dogs eat the crumbs which fall from their master's table."

Are we taking liberties with the Master's words "I am not sent, but unto the lost sheep of the house of Israel," when we say He had found one in this woman. It was in a wrestling match at a place which means "face of God" that a crooked supplanter, named Jacob, was changed into Israel. Shall we not say that this was the woman of Canaan's Peniel, that she had wrestled and had prevailed, and Deity in the person of the Son of God had to marvel and exclaim, "O woman, great is thy faith, be it unto thee even as thou wilt." Truly she was a daughter of Abraham, and as such will be numbered among the Israel of God. Christ's reply to this woman is a contrast to the rebuke to Peter in the previous chapter: "O, thou of little faith."

AND Jesus departed from thence, and came nigh unto the sea of Galilee" (v. 29). Undoubtedly the Lord Jesus would have much to think about at this time. In His journey to the sea of Galilee He made a big detour, apparently keeping close to border territory all the time. It would appear as though He did this to court retirement. Yet "He could

THE ELIM EVANGEL

not be hid." He had the multitudes with him. But they are not the old crowds. He has lost these. After the feeding of the five thousand, and the night of prayer, Jesus had spoken the words of John vi. 22-71. He sought in vain to turn the minds and hearts of the people from things material to things spiritual; from earthly to heavenly: but the crowds melted and the disciples murmured, saying, "this is a hard saying" (John vii. 60), and many of them forsook Him and walked no more with Him.

From the question of the Lord Jesus "Will ye also go away," there appears to have been a time of wavering even among the Apostles. The root of all their trouble was that Christ would not be a King, and take the crown when they wanted to give it to Him (John vi. 14, 15). This new crowd of people He has had for three days. They have followed Him consequently to the healing of the woman of Canaan's daughter. They are not of Israel, yet they follow Him, and again in spite of the apparent limitations of His commission, His compassion moves His hand, and He heals their lame, blind, dumb, maimed, and many others. Scenes of this kind reveal plainly how much even the best efforts of men leave unmet. "And they glorified the God of Israel." How refreshing all this must have been to the Lord Jesus. Gentiles glorifying the God of Israel, while Israel continue in vain worship. Afar off these Gentiles might be in the estimation of the Jews, but truly nigh in the sight of God. Another illustration that "they are not all Israel, which are of Israel . . . but the children of the promise are counted for the seed" (Rom. ix. 6-8).

THE incident which follows "the feeding of the four thousand men, beside women and children," is also full of significance. This miracle must be recognised as distinctly separate from the feeding of the five thousand. One meets with many attempts

to make these but two versions of the same incident. Jesus does not consult the disciples this time. He has no question for Philip. He has a plan and carries it out. To the disciples' question as to the supply He only asks "How many loaves have ye?" (The supply is not the same as when He fed the five thousand.) "Seven and a few little fishes." In His hands, under His benediction, this becomes a sufficiency for the multitudes, "for they did all eat, and were filled," and they took up of the broken meat that was left seven large baskets full."

IN this miracle we have pictured for us a sufficient Christ for a whole world. Seven is the church number, and four shews God and man in co-operation. In both the feeding of the five thousand and that of the four thousand, Christ is manifested as "that bread of life," but in the latter miracle especially does He openly shew the truth He had been declaring just previously: "And the bread which I will give is My flesh, which I will give for the life of the world" (John vi. 51).

IN closing, we turn for a moment to the words of Christ in v. 24. The context given in most reference Bibles is in Rom. xv. 8: "Now I say that Jesus Christ was a minister of circumcision for the truth of God to confirm the promises made unto the fathers, and that the Gentiles might glorify God for His mercy." We see the latter part of this verse in fulfilment in Matt. xv. 9-12.

This context breaks down for ever the false limitations put upon Matt. xv. 24, and reveals that Christ had the salvation of the world in His mind from the first day of His ministry. Hear the word of God: "And now, saith the Lord that formed me from the womb to be His servant . . . I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation to the end of the earth" (Isaiah xlix. 5, 6).

Another Cancer Healing

Cured at Principal George Jeffreys' Campaign after Suffering for Four Years

AFTER four years of suffering from cancer, I was unable to raise my right arm. Doctors stated that I could not live without an operation, but I refused to undergo one. I went to Principal George Jeffreys' Campaign at Hastings, was prayed for and anointed by him and was completely healed. That night I had my first whole night's sleep without drugs for four years. My pain and fainting attacks left me, and I am now able to use both my arms. All glory be to God!—Mrs. Bishop (Hastings).



Daily Readings and Meditations

Bring the Scripture Union portions with a meditation for each day by Pastor E. C. W. Boulton.

Wednesday, February 1st. II. Samuel xix. 16-30.

"The king is come . . . unto his own house" (verse 30).

Blessed hour when the King enters the tabernacle of my being. Then is the sanctuary of my soul filled with the sweet incense of worship. The human temple resounds with holy song; the whole atmosphere is laden with heavenly gladness. It is the time of jubilee within. The night of dread and despair has given place to the morning of melody and mirth. The King has come and this has changed everything. The advent of the King means the restoration of peace; His presence quells the storm and causes the sword to be sheathed for ever. All bitterness is lost in the joy of His coming. Unholy passion withers when He appears. O my soul, rejoice in the unspeakable pleasure of possessing *'this treasure'* in the *'earthen vessel'*. Thy Lord hath been pleased to honour thee thus, therefore see to it that thou dost display thy appreciation of His love and grace.

Thursday, February 2nd. II. Samuel xix. 31-43.

"Whatsoever thou shalt require of Me, that will I do for thee" (verse 38).

What an unlimited assurance! Here is incomparable grace and unmeasured supply. What an opportunity this gives to faith to rise up and *'possess the promise.'* My soul, here is a door that shall admit thee to all the fulness of God—here is a stream that shall bear thee on its swiftly flowing waters to the vast and shoreless ocean of the Infinite and Eternal. Perhaps the deepest desires and aspirations of thine inner being at times almost stagger thee by their magnitude. Thou dost feel thyself reaching out after that which seems beyond thy farthest reach. Be of good cheer! *'Exceeding abundantly'* beyond all that thou hast dreamed and desired is this glorious, boundless, exhaustless *'whatsoever.'* Sink down into its wondrous wealth of spiritual meaning! Lose thyself in its rapturous depths! Plunge into its fulness! It is all for thee!

Friday, February 3rd. II. Samuel xxii. 1-16.

"In my distress I called upon the Lord" (verse 7).

It is often thus. In the time of prosperity my thoughts were far from God. When my path was sunlit and strewn with roses, then I stayed me on the arm of flesh. In the season of exaltation my eyes wandered from the Lord, and the divine vision grew faint. But when the cold north wind blew across my way, and the tide of temporal success turned against me, then I sought the Lord. From the depths of some humiliating failure or distressing disappointment, there rang out my cry to God. All my self-sufficiency had spent itself, and face to face with threatening disaster, I cried to Him who alone could succour and save. Blessed distress that drives me to Him! Amid the raging conflict many a soul has learnt the true power of prayer, and discovered God in an entirely new way. Art thou perplexed by that which is transpiring all around thee? Call upon Him! He has the key to the mystery. Seek not the explanation elsewhere.

Saturday, February 4th. II. Samuel xxii. 17-32.

"He brought me forth also into a large place; He delivered me, because He delighted in me" (verse 20).

And so after the straightened experience, the *'hammered by'* way, there comes the happy enlargement of spiritual life. When our feet trod the dreary track, and we knew not whither we journeyed, no thought of the joy that awaited us ever cheered those shadowed scenes. And yet God had planned and promised to bring us to a place of wondrous wealth in Himself. Thus the Lord is leading His people, when perhaps they are the least conscious of His leading, into a prepared place. And mark you when we reach the *'promised place'* we shall then find ourselves ready to enter and take possession. We fain would hasten things and push ahead all

too quickly, but His hand will not conduct us thither until we are fully prepared. An untimely entrance would hinder His purpose—to-day finds us too small for the *'large place,'* therefore we must tarry a little longer.

Sunday, February 5th. II. Samuel xxii. 33-51.

"Thou hast girded me with strength to the battle" (verse 40).

In one sense the Christian life is a continuous conflict, in another sense it is a series of engagements. There appear to be periods of peace and then again the battle is resumed, or perhaps the campaign assumes a fresh phase, and it is now no longer the fierce frontal attack, but a more dangerous and subtle flanking movement of the enemy, by which he is seeking gradually to sap the strength of my soul and wear down my spiritual energy. But whatever the particular tactic of the adversary, however prolonged the pressure or however heavy the forces flung into the field against me, *'Thou hast girded me with strength to the battle.'* Hallelujah! It is the insight of error that leads the van of the battalions of darkness and so Thou hast girded me with Thy truth. The war cry of the forces of Satan is one of hatred and bitterness and therefore Thou hast girded me with love and gentleness, against which the enemy cannot prevail.

Monday, February 6th. II. Samuel xxiii. 1-7.

"The Spirit of the Lord spake by me, and His word was in my tongue" (verse 2).

Happy and honoured the man who is thus appointed and anointed to be the mouthpiece of the Master; whose lips are chosen to bear the inspired message of the King. But in order to become a voice for God, we must needs have our eyes unveiled to see the vision of God. It is only those who have seen that are authorised to speak. It is the opened eyes that lend to the unsealed lips. Does this not serve to reveal that the Holy Spirit is willing to make the human the vehicle of the divine? That as we yield to His control the mind of the Lord may become audible. That the consecrated tongue may transmit the truth that in turn may set a crowd of captives at liberty. Blessed Sovereign of my soul, take Thou my lips and loosen them to speak forth Thy praise! Let them move at Thy bidding to herald the glad evangel of Thy power to save and to heal!

Tuesday, February 7th. II. Samuel xxiii. 8-23.

"The Lord wrought a great victory that day" (verse 10).

Here and there, as we review the past of our Christian life, can be marked those memorable days when God wrought some startling triumph, putting the enemy to hopeless confusion and utter rout. Days in the calendar of the spiritual experience that stand out in everlasting boldness. Shall we ever forget the day when the sin shackles fell off, and we passed out of prison into the glorious freedom of divine sonship? Who could sound the depths of delight that filled our hearts as we sang the *'new song'* which He had put upon our lips? And what of that day when, at a touch from the Healer-Divine, deep-rooted disease departed, and the weakened, wasted frame was charged with the dynamic of a new life from above? Or again what of that hour when the Comforter came, and the fire fell, and all our being was deluged with the precious latter rain outpouring? Blessed mountain peaks of manifestation, where God shewed Himself strong on our behalf!

Wednesday, February 8th. II. Samuel xxiv. 1-9.

"Number ye the people" (verse 2).

How foolish of David to act thus—as though his strength or his weakness lay in this direction. Had he not proved Jehovah again and again? Had not the Lord delivered David when his followers were few and his enemies many? And yet how prone the flesh is to forget that God is always sufficient.

THE ELIM EVANGEL

How it clings to the visible for victory, and leans upon the broken reed of its own understanding, rather than putting its whole confidence in the Lord alone. Thus we see that our very strength oftentimes leads to our undoing, making us weak in the presence of the foe. David's action indicated his centre of confidence was on earth rather than in heaven; his focus was on the temporal and transitory rather than on the eternal unseen. Oh that we had but eyes to discern that our true strength lies in our utter dependence upon the Lord!

Thursday, February 9th. II. Samuel xxiv. 10-17.

"And David said . . . let us fall now into the hand of th: Lord" (verse 14).

How much wiser and safer it always is to fall into the hand of God rather than into human hands. So infinitely tender and strong, that the weakest need not hesitate to commit themselves to its unfailling power. If we are weighed in the scales of human judgment, then nought but condemnation awaits us. The verdict of the earthly tribunal will be, 'Away with him!' But if we surrender ourselves to Him, then judgment will be tempered with mercy. The woman taken in adultery supplies us with an example of the treatment which the world meets out to those who transgress, but when that same sinful creature put herself and her cause into the hand of Him who is spotlessly pure, nought but grace and love greets her. So will the Lord deal with all those who throw themselves unreservedly into His hands.

Friday, February 10th. II. Samuel xxiv. 18-25.

"Neither will I offer . . . unto the Lord . . . that which doth cost me nothing" (verse 24).

This is indeed the language of love. And love cannot be satisfied with less than the best. It demands the privilege of giving to the utmost of its capacity. It cherishes the right to introduce into its offering the element of sacrifice. The measure of my gift shall be determined by the depth of my devotion; if I love intensely I shall give largely. Then further it is the offering that costs that counts—the gift that is graced and glorified by the accompaniment of a burning heart is always acceptable with the Lord. How can I proffer Him less than life's best? When I remember His gracious gift of Himself to me, should I presume to bring other than a golden offering to His altar? Nay, all that I have and am shall be Thine! Thou shalt be Lord and Master of the entire domain of my life! Not a part but what Thy great love shall conquer and claim! Possess the whole, blessed Bridegroom of my heart!

Saturday, February 11th. John i. 1-14.

"But as many as received Him, to them gave He power to become the sons of God" (verse 12).

What a glorious gift! Not merely the right to a name, but the power to become in character and conduct all that this title implies. A spiritual and moral heritage of unspeakable value, which entitles the holder to partnership in all the vast fulness of wealth which resides in Jesus Christ the Lord. And mark you, this is without distinction to all who receive Him; everything hinges upon our acceptance or rejection of the Christ of God. To-day we may be bankrupt, to-morrow may see us the heirs of God and joint-heirs with Christ. Then the life of divine sonship is essentially a life of power; powerful because lived in union with the overcoming Christ. Poverty and powerlessness never form part of the plan of God for His people. He hath provided and prepared '*riches untold*' for those who are called to bear His name.

Sunday, February 12th. John i. 15-28.

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him" (verse 18).

What a picture of the Incarnation! The Deity unveiling Himself in the Person of the Lord Jesus Christ. No fuller or more glorious expression of the Godhead could be given to this world than that which it received in the life and ministry of the '*only Begotten of the Father*.' All those marvellous attributes of Jehovah were made manifest in the Lord

Jesus. No more perfect translation of the character of God as Love can be found than that which is given to us in the life of the Man of Sorrows. No truer representation of the righteousness of God could be discovered than that which we have in the humanity of Jesus Christ. From whatever angle we contemplate the earthly life of Jesus, we find the outshining of the Father's glory. Both His words and His works are the glorious mediums of manifesting the character of God. How truly and adequately hath Christ '*told out*' the story of God's great grace to perishing mankind.

Monday, February 13th. John i. 29-42.

"Behold the Lamb of God" (verse 36).

This then was the inspired message of the Baptist. For centuries the Jewish mind had dwelt upon the thought of sacrifice as expressed in the sacrificial offerings which were continually being made upon their altars. And now this wilderness witness takes up the same idea and calls their attention to Him who had come as God's all-sufficient Lamb. The One who was prepared to bear the weight of the world's sins, and become the propitiation for all its guilt. Moses had cried, 'Behold the brazen serpent,' and every Israelite whose eye beheld that uplifted emblem of salvation was delivered from the effects of the deadly bite of the serpent. Now comes John the Baptist as the messenger of God with a still more glorious cry, calling the attention of the multitude to Him whose sacrifice of Himself was to terminate the old ritual and introduce a new order of things.

Tuesday, February 14th. John i. 43-51.

"We have found Him" (verse 45).

What a discovery! Canst thou remember that glad hour when some such words as these expressed the fulness of thy joy? A greater, far greater discovery than that which Columbus made when he found the shores of a new continent. And yet hast thou found Him? Are not thy days full of fresh discoveries of His wonder and His worth? Is not thy soul, after years of precious possession, still in quest of Him? Listen to the man who had seen, heard and known Christ for many long years—'*that I may know Him*.' Blessed thought that the whole of thy Christian life may be one glorious disclosure of the beauty of Jesus; that thou mayest never exhaust the fulness thereof, or come to an end of this ever enfolding picture of His loveliness, this ever expanding horizon of Divine glory. When we meet Him in the air, then shall we sing with understanding hearts, '*we have found Him*' Hallelujah!

Wednesday, February 15th. John ii. 1-12.

"There was a marriage . . . and . . . Jesus was there" (verse 1).

Here we see the Master in the midst of festivity, forming a part of this glad marriage circle. What a difference the presence of Jesus makes, especially in the crisis of life. Its moments of supremest happiness are wonderfully enriched and ennobled by His presence. Blessed indeed are those unions that are formed and founded within the charmed compass of His smile. There can be no true and abiding alliance when Jesus is not the Centre thereof. The strength and sweetness of all earthly relationship is entirely dependent upon His presence—without Him it may all prove but a mirage of the desert to mock the thirsting soul—a beautifully formed flower that yields no fragrance—a wonderfully shaped shell that contains no music. O may it be true of all our engagements and relationships that '*Jesus was there*.'



(Continued from page 23).

Makes His Home

in our hearts through the faith, so that we being rooted and foundationed in love (Agapē, or the Divine nature) may be filled unto all the fulness of God (Eph. iii. 18, 19).

Discerning *the* Lord's Body

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

THE symbolism of the Lord's Supper teaches us some of the deepest truths of Christianity. Our Lord Jesus said of the loaf: "This is My body which is broken for you," and of the cup: "This cup is the New Testament in My blood, which is poured out for you, and for the many"; and Paul says (through the Spirit): "The cup of blessing which we bless, is it not

A Participation

in the blood of Christ? The loaf which we break, is it not a participation in the body of Christ?" (I. Cor. x. 16, 17, R.V., Margin). It is thus possible for us to receive Christ into our bodies, which are the temples of the living God and sanctuaries of the Holy Spirit, as we receive food by eating and drinking, and Christ may be as much and as truly united to us thereby as our food is by eating and drinking. For the food we thus assimilate becomes our own flesh and blood. This we know by daily experience; it is a self-evident axiom. And "earthly things are copies of things in the heavens"—the natural world is a working model of the spiritual, so that "the invisible things of Him can be clearly seen; being understood by the things that are made" (Rom. i. 20). So that we can understand the spiritual by means of the natural.

Just as the food that we eat becomes by assimilation our own flesh and blood, so we are taught by this typical eating of His flesh, and drinking His blood, that we partake of His very life and substance, as symbolised by the bread and wine, for: "He who eats My flesh and drinks My blood (He says) abides in Me," "He who feeds on My flesh and drinks My blood

Remains Within Me

and I remain *within* him. Just as the living Father sent Me, and I live by means of the Father, so he who feeds on Me will also live by Me (lit. "by means of Me") (John vi. 36, 37). No words could betoken a more intimate and indissoluble union, for as our own flesh and blood, which our food becomes, can by no means be separated from our bodies, which are said, also, to be "members of Christ": so in the same way Christ (not the actual bread and wine, but He whom they symbolise) really remains in us and we in Him, and He becomes "our Life" (Col. iii. 4).

This is true of course of every believer, to some extent, whether he is in the habit of taking the Lord's Supper or not, but the spiritual loss caused by this neglect and disobedience will only be made manifest at the Judgment Seat of Christ. The chief reason why they do not value the Breaking of Bread is because they have never been able to "discern the

Lord's body" therein. And for this reason "many are sickly and out of health, and not a few die." But discerning the Lord's body will bring deliverance from disease just as quickly and as certainly as the appropriation of the blood cleanses from all sin. *This law of the redemption of the body is taught in the type of the Passover lamb.* The blood was sprinkled on the lintels and doorposts to save the first-born of Israel from death—a type of salvation from sin, but they were also commanded to eat the flesh of the Passover lamb (a type of "the Lamb slain from the foundation of a world"—(lit.) for physical strength and health, and as a result we are told that (at the Exodus) "there was not *one* feeble person among their tribes."

It was at the Passover that the Lord instituted

The Breaking of Bread

in place of the Passover, and since "Christ our Passover has been sacrificed for us" the body (represented by the loaf) stands for our healing, just as definitely as the blood stands for our salvation from sin; and while failure to discern the Lord's body is said to be the actual cause of sickness; on the other hand many diseases have been healed, even such as epilepsy and paralysis while partaking of the Lord's Supper with full discerning of the Lord's body; and in others while listening to this truth concerning the Lord's body, the truth has made them free. "People die for lack of knowledge" of this truth, and many of God's people are just as much "alienated" from the life of God physically as the unregenerate are spiritually, but if we appropriate the Divine Life for the body, as well as for the soul and spirit, we shall find that we have in us "a flood of life which sweeps all disease away"; a fountain of living water; "a spring of water leaping up into eternal life."

In *miracles of Healing* we find some very striking cases which demonstrate this truth. Pastor Bosworth had been praying that an assistant-pastor might be sent him from the Lord, and brother Birdsall who had been over-working in Eastern Texas in a fearful climate, had broken down in health, and came along suffering from jaundice and weeping exzema, from which he had been praying for deliverance, for weeks without result. The day after his arrival he took the bread and wine; really and consciously appropriating the body and blood of the Lord

For the First Time

in his life. God's dynamite struck him; the resurrection-life poured into him, making him perfectly whole, as proved afterwards by the fact that he gained 20 pounds in weight in the next 30 days, and at the time of writing, had been well ever since.

THE ELIM EVANGEL

Sister Rose McEvoy, also, who had paralysis of the optic nerve for 18 years, to such an extent that she could not tell black from white, or discern her own husband's face three feet away, ate the Lord's Supper discerning, by faith, the Lord's body, and was healed so completely that she has not since needed glasses.

While Pastor Bosworth was speaking at the Lord's Supper in Texas, a woman with

A Paralysed Arm

caught the truth, and was healed, sitting in her seat.

Many are thus healed before they have opportunity to be prayed for. One woman, who had been subject to

Epileptic Fits

nearly all her life, came 100 miles to be prayed for, was instantly healed, and has never had one since, and never had another symptom from that time.

Varicose Veins

as well as other painful diseases have been healed at the Lord's Table. So that we ought to come there to full of hope and expectation that such cases will be of continual occurrence, and God will honour our faith. The spiritual blessing we now experience has been beyond all our asking or thinking, but the ascension of spiritual life is intended for daily use, for as we carry about in our bodies the dying of Jesus, the life of Jesus is to

Come Out

in our mortal flesh (II. Cor. iv. 11, Moffatt).

Of this fact we are continually reminded at the Table of the Lord, "Christ our Passover is sacrificed for us," and just as the bodies of God's people were made whole by eating of the paschal lamb—

The Antitypical Lamb

so our bodies are to be kept in perfect health by spiritually partaking of the Lamb slain before "the foundation of a world." For the augmented spiritual life (zôë) is intended to animate our bodies; to "come out" and "be manifested" in our mortal flesh.

The loss to those who neglect the Table of the Lord, and disobey His loving entreaty to "Do this in remembrance of Me," is irreparable, but if we obey Him in this matter at every opportunity, the effect is permanent; we live in unbroken communion, for He *remains* within us and we *remain* within Him, and as we meditate in His Word day and night, we make the Most High our Habitation, and dwell in the house of the Lord for ever, where no evil can befall us nor plague come nigh our dwelling. Even our daily food "is sanctified by the Word of God and prayer," and we eat and drink and

Do All Things

to the glory of God; giving thanks to God the Father through Christ, who

(Continued on page 21).

Principal George Jeffreys at Hammersmith



PRINCIPAL GEORGE JEFFREYS AT HAMMERSMITH.

The rear section of the Baths Hall, Shepherd's Bush, where Principal George Jeffreys conducted a Revival Campaign last month. There were over 500 converts, and remarkable healings took place.



FOUR SQUARE ON THE WORD OF GOD

The Elim Evangel

Official Organ of Elim Foursquare Gospel Alliance.

Editor ... Ernest J. Phillips.

Associate Editors: Percy G. Parker and Ernest C. W. Boulton.

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.

QUANTITIES.—A dozen or more of each issue may be obtained 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 2227).
Telegrams: "Elim, Clapham, London."

Elim Foursquare Gospel Alliance

Founder: Principal George Jeffreys.

The Elim Foursquare Gospel Alliance of the British Isles consists of the following branches:—

- ELIM FOURSQUARE GOSPEL CHURCHES.
- " FOURSQUARE GOSPEL MINISTERS AND EVANGELISTS.
- " FOURSQUARE REVIVAL AND HEALING CAMPAIGNS.
- " BIBLE COLLEGE (RESIDENT).
- " BIBLE COLLEGE CORRESPONDENCE SCHOOL.
- " PUBLISHING OFFICE.
- " PRINTING WORKS.
- " FOURSQUARE FOREIGN MISSIONARY BRANCH.
- " CRUSADERS (YOUNG PEOPLE).
- " FOURSQUARE GOSPEL TESTIMONY.
- " OFFICIAL ORGANS:—
- (a) ELIM EVANGEL. (b) ELIM FOURSQUARE CRUSADER. (c) YOUNG FOLKS' EVANGEL.

Gifts are urgently needed for the expansion of this work which has been so signally blessed by God. Readers of the *Elim Evangel* are asked to pray about this matter, and co-operate with us as the Lord leads. Gifts for any branch will be gratefully acknowledged by the Secretary, Elim, Park Crescent, Clapham, London, S.W.4.

The Foursquare Gospel Testimony.

Are you among the ever-increasing number who stand Foursquare on the Word of God? Write for particulars to the Secretary.

Items of Interest

Miss Marjorie Phair (now Mrs. Alan McIntosh), daughter of Dr. and Mrs. Phair, who have been friends of the Elim work from its commencement and who now live in California, is shortly sailing with her husband to take up missionary work in Central Africa. They are staying for a short time in this country *en route*.

We would remind our readers that the usual Friday night meetings at the Memorial Hall, Farringdon Street, are cancelled this month owing to the King's Cross campaign. Those who usually attend the Memorial Hall meetings will rally every Friday at 7.30 p.m. at the Baths Hall, Caledonian Road (five minutes from King's Cross Station).

The remaining meetings at the Baths Hall, Lime Grove, Shepherd's Bush this month are as follows:—Thursday, 19th inst.; Sunday, 22nd inst.; Wednesday, 25th inst.; and Sunday, 29th inst. On Sundays the service is at 6.30 p.m., and the other services commence at 7.30 p.m.

As we go to press, glorious news of the New Year Convention at Glasgow comes to hand. The speakers from the Irish Convention were enthusiastically received by the saints. The crowded congregations responded wonderfully to the ministry of the Word. The revival fire is burning in Glasgow. A full report will be given in our next issue.

A correspondent writes:—

"Sister X had for many years been a regular attender at her meeting. Week by week you would find her in her accustomed place, but somehow the services seemed to have no power in them. The hymns were dragged slowly, almost sadly, and the long prayers were full of set phrases and expressions which those who sat listening almost knew by heart.

It was quite a common thing during such a meeting for a deep and regular breathing to be heard, and on glancing towards Sister X's seat to see her with head sunk on her chest, and her feet comfortably on a hassock, sound asleep!

"Since those days an Elim meeting has been established in the town, and to-day, Sister X is to be seen there, for she has come under the power of the Foursquare Gospel and her soul is rejoicing in light and liberty. No falling asleep now, for her face is radiant as she sings 'Jesus is real to me,' and she has a bright word of testimony for all whom she may meet. Praise God for the Foursquare Gospel!"

The Editors' Page

WE have frequently found blessing in the verse :—

Disappointment—His appointment charge one letter
then I see, (far me.)

That the thwarting of my purpose is God's better choice

But recently we came across the completion of the verse, or, maybe, an addition, and we hasten to share the blessing :—

His appointment must be blessing, though it may come in
disguise,

For the end, from the beginning, open to His vision lies.

A Notable Miracle.

On December 15th the House of Commons rejected the Revised Prayer Book by a majority of 32. The result was altogether unexpected. Previous to the debate it was thought that the Revision would be accepted by a majority of about 100. Had a vote been taken before the debate this would probably have been the case. But during the discussion the atmosphere changed. Even Mr. Lloyd George confessed that he had entered the House not decided as to his ultimate vote. The atmosphere was thrilling. The House of Commons suddenly became interested in the discussion of doctrine and religious principle. Suddenly the principles of the Reformation became vital to them. The danger of Rome filled the vision of many and amidst indescribable scenes of emotion the subtle Revised Prayer Book was rejected. We ask, Why the sudden change? Why were the greatest thinkers of the land swayed from one attitude to another in the course of a few hours. We believe there is only one solution—God heard the prayers of His believing people, who cling to the inspiration and authority of His Book, and in answer to their prayers He changed apparent defeat into glorious victory. The battle is by no means over, but a tremendous encouragement has been given to Bible lovers to *pray through*.

The moving character of the prayer behind the victory is strikingly illustrated by the following extract : "One thousand clergymen at the Church House, Westminster, were asked by the chairman to stand with bowed heads and solemnly declare before God their protest. The assembly rose and stood silently for five minutes, while the venerable Dr. Knox, former Bishop of Manchester, pronounced an impressive benediction. Dr. Knox, who was too ill to address the assembly, supported himself by catching hold of a brass upright, and in affecting tones, calling on God 'to direct Parliament not to send their beloved Church back to the inquisition from which it had been delivered by the Reformers.'"

Salvation and Healing In Wesley's Day.

"All Newgate rang with the cries of those whom the Word of God cut to the heart; two of whom were in a moment filled with joy, to the astonishment of

those that beheld them. Many were offended at the cries of those on whom the power of God came, among whom was a physician, who was much afraid there might be fraud or imposture in the case; but on the following Monday, a person whom he had known for years, was the first while Mr. Wesley was preaching in Newgate, who broke out into strong cries and tears. He could hardly believe his own eyes and ears. He went and stood close to her, and observed every symptom, until great drops of sweat ran down her face, and all her bones shook. He then knew not what to think, being clearly convinced that it was not fraud, nor yet any natural disorder. But when both her *body and soul were healed* in a moment, he acknowledged the finger of God."

These same marvellous signs are being seen to-day. Throughout the centuries, in times of real revival God has proved Himself to be just the same. To-day some who call themselves Wesleyans are afraid of the very features of the early Wesleyan movement. They need not fear, but rather let them pray with us that there may be a tremendous increase in these signs and wonders, for signs and wonders draw the crowds to hear the Gospel of Christ.

Spiritual Ice.

The last days of 1927 were a vivid reminder that cold and ice nearly always hurt and hinder. So great and rapid was the cold that swans were frozen in the ice on the Forth of Clyde Canal. Damage to silk stockings amounted to thousands of pounds. Some drivers and conductors of early tramway cars crawled to their depots, so slippery was the road surface. A fire engine in Surrey, responding to an urgent call, was not able to cross an ice-covered bridge, and three firemen fell and were hurt in walking to the fire. A London coroner reached an inquest an hour late, limping, through a fall; while a doctor arrived at the London sessions, with his head bandaged, for a similar reason. Fifty omnibuses at Cardiff were unable to reach their garages and remained out all night. At another spot in South Norwood fifteen omnibuses were unable to climb a frozen hill, and the service came to a stop.

But if physical ice causes hindrance and harm in the world, how much more spiritual ice causes hindrance and harm in the Church. Christians of the chilled heart are centres of discouragement, division, and debt. Hearts freeze, faces freeze, pockets freeze. That which was intended to be a body of life, becomes a lump of ice, and the Church instead of being a burning and shining light becomes a refrigerator to the whole district. How essential that the Sun of Righteousness shall arise and pour its light and heat upon a benumbed Church until the place of spiritual ice is transformed into a place of spiritual fire!

To What Extent is the Bible Inspired?

By PRINCIPAL PERCY G. PARKER.

DIFFERENT classes will give different answers. (1) The first class say that the Bible is inspired to *no extent*. They will not admit that God had anything to do with its production. To them it is *man planned—man produced*.

(2) The second class say that the Bible is inspired to a *comparable extent*. They will own that the inspiration of the Bible compares to the inspiration of our great poets and writers. They will tell us that the Bible writers were inspired in the same way as Shakespeare, Tenayson, Milton, Browning, and such like.

A little thought will show that such a view is far from satisfactory. The inspiration of poets is, generally speaking, from the beauties of nature; the inspiration of Bible writers is from the *God* of nature and of *redemption*. Poets are stirred up by what they see, Bible writers were stirred by what they received. One writes from nature, the other writes from God. The inspiration of poets is from earth, the inspiration of Scripture writers was from heaven. Poets *err*, the writers of Scripture, we believe, do not.

(3) The third class say that the Bible is inspired to an *indescribable extent*. They will admit that God inspired the writers of Scripture, but they will also admit that the limitations of the writers themselves also appear. God and man were co-workers in the production of Scripture. But they say that it cannot be definitely said what is the result of the inspiration of God and what is the result of the efforts of man. Such a class assert most positively that they believe in the inspiration of Scripture, but the extent of that inspiration they prefer to leave *vague*.

(4) The fourth class say that the Bible is inspired to the *fullest extent*. They believe that the Bible is as much inspired as if God had picked up a pen and had written the Scriptures with His own hand.

CLARENCE Larkin in his remarkable book on "Dispensational Truth" puts it this way:—He asks the question: "Does the inspiration of the Bible extend to every part?" Then he answers his own question as follows:—

Yes. From the dry lists in Chronicles to the very words of God in Exodus, and through Christ. And more, it extends to *every sentence, word, mark, point, jot and tittle* in the original parchments.

The General Assembly of the Presbyterian Church of America made the following declaration in 1893:—

"The Bible as we now have it, in its various Translations and Revisions when freed from all errors and mistakes of Translators, Copyists, and Printers, is the very Word of God, and consequently wholly without error."

Now the present writer belongs to the last class, and is glad to identify himself with Mr. Larkin's declaration and also that of the General Assembly of the Presbyterian Church. But when we make such a claim for the inspiration of Scripture we must be ready to give reasons for the belief which is in us. I will therefore tell you some outstanding reasons, why I believe the Bible to be fully inspired.

THE first reason is found in 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.

Strong, in his Greek Lexicon, says that the word "inspiration" means "Divinely breathed." The passage may therefore be understood thus:—"All Scripture is given by the breath of God." Now of what value is *breath* to us? The important answer is this:—Our breath is vital in the formation of words. Sound is primarily the result of breath. Every word we speak is the outcome of the proper use of breath. Our breath is the root cause of our vocal words. Through my breathing I utter the exact words I wish to utter. Scripture is God-breathed. The breath of God causes to be formed the exact words which He desires to have expressed. Therefore when we say that all Scripture is God-breathed we imply that God has fashioned and expressed every word of Scripture.

My second reason is found in II. Peter i. 21:—

For prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.

The subject under consideration was prophecy—and in this case prediction or foretelling was in the apostle's mind. He was referring to the well known prophecies of the Old Testament, and he said that holy men of God spake these prophecies as they were moved (or borne along) by the Holy Ghost. Just as a ship is borne along by the wind so the prophets were borne along by the Holy Ghost. If they were thus borne along by the Holy Ghost, there is no doubt that they reached their desired haven, that is, expressed the words which the Holy Ghost wished them to express. And if you will examine the whole passage you will see that the Apostle said that the evidence of the prophets' writings was even more convincing than the evidence of the apostle's eyes and ears.

My third reason is found in Matthew v. 18:—

For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.



THE ELIM EVANGEL

Now "jot" refers to the tenth letter in the Hebrew language and is the smallest letter in the alphabet. "Tittle" refers to the smallest mark in the Hebrew alphabet. Thus Christ said not even the smallest letter or the smallest mark in the Hebrew shall pass until all be fulfilled. It is as though He said, "an 'i' or a cross on a 't' shall in no wise pass from the law till all be fulfilled." Now the Old Testament was generally divided into the Law (the books of Moses), the Prophets, and the Writings. Christ thus put His seal on the Law of Moses, and said that it was authoritative and therefore inspired down to the smallest letter and the smallest mark.

My fourth reason is found in references in the Book of Exodus:—

God spake these words (Exodus xx. 1).

Moses wrote all the words of the Lord (Exodus xxiv. 4). These are the words which the Lord hath commanded (Exodus xxxv. 1).

In these cases God is said to have spoken *the very words*.

My fifth reason is found in Jeremiah i. 9:—

Behold I have put My words in thy mouth.

Here God gave to Jeremiah His words.

My sixth reason is found in I. Cor. ii. 12, 13:—

Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, *not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.*

Note the sentence:—"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." Paul claims that he spoke the very words taught him by the Holy Spirit.

My seventh reason is found in Matthew xxii. 31, 32:—

But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

Christ bases the proof of the resurrection on the fact that the Old Testament says "I am," and not "I was."

My eighth reason is found in Galatians iii. 16:—

Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed which is Christ.

Paul rests a most important argument on the fact that the Old Testament says "seed," not "seeds."

My ninth reason is found in Matthew xxiv. 35:—

My words shall not pass away.

Therefore Christ believed that His very words would be retained. This the Holy Spirit has done in fulfillment of John xiv. 26.

My tenth reason is found in Revelation. Note the following references:—

The words of this prophecy (Rev. i. 3).

These words are true and faithful (Rev. xxi. 5).

If any man shall take away from the words of this book, God shall take away his part out of the book of life (Rev. xxii. 19).

In these three cases God distinctly declares the importance of words, which shows that inspiration extends to the words.

I HAVE now given ten reasons why I believe that the inspiration of the original writings of the writers of the Bible extends to the words and even letters of Scripture. There are quite a number of further arguments which could be used, but the selected ones above are sufficient for the purpose.

I will just close by calling attention to a difficulty. If, says the thoughtful student of the Scriptures, God inspired the words, why is it that we can trace a distinct variety of styles with the Bible writers? For instance, Isaiah has his own style, Matthew his, and so with Peter, John and Paul. Why, if God inspired the words, does not the style appear uniform throughout? The answer seems to be simply this:—that God used the words with which the writers were most familiar themselves. Supposing I had here an English boy and an American boy. Now an English boy calls sweets "sweets," the American boy calls sweets "candy." And supposing I wish to give both of them 6d. each, with which to buy themselves sweets, what do I say? In speaking to the English boy I say, "Go and buy yourself sixpenny worth of sweets," but speaking to the American boy I say, "Go and buy yourself sixpenny worth of candy." I mean the same thing in each case, but I accommodate myself to the word with which each boy is most familiar. If the English boy was afterwards asked to write down what I had said to him, he would write down, "He told me to buy myself six pennyworth of sweets." If the American boy were asked to write down what I had said to him, he would write, "He told me to buy myself six pennyworth of candy." Thus each boy would get his words from me, and yet preserve his distinctive style. This simple illustration will throw light on the special style of each inspired penman.

The Bible!—no human voice can tell
The fulness and the depth of this eternal well.
Its course was not from man, nor earth,
Its stream defies the pricing of its worth.
It had its rise within the heart of God,
From heaven—through men—it flowed to earthly sod,
Where'er its waters pass—with fertilising power,
It brings from barren human soil—each hour,
Such fruitful human trees—that o'er the earth,
United voices praise the river and its worth,
The secret of the Bible in these few words is given:—
It did not come from man on earth—it came from God
in heaven.

Elim Evangelists *in* Foreign Lands

BELGIAN CONGO

By James E Mullan

SINCE our return from our visit round the out-stations we have once more settled down to the usual routine of work associated with mission station life. Perhaps it would be of interest were I to describe what we do here on our "at home" days.

We are awakened usually somewhere about 5.30 a.m. by the noisy chatter of the native women as they pass by on their way to the gardens to bring in the day's supply of firewood. This is the signal to us that it is time to get up, for we know that about six a.m. the work-boys will put in an appearance. After dressing in our working clothes we have a little time of prayer, and thus feeling refreshed spiritually and physically we go out to begin our day's work.

Recently we have been erecting a large workshop in which to build the proposed new motor-launch, so our first job is to send the work-boys out to cut down and bring in building poles, while in the mean-



THE KISANGA VILLAGE POLICEMAN

time Mr Hodgson and I commence operations with the building material previously brought in. We first measure the poles, then saw them to the right length, after which we measure out the ground, and have holes dug for the wall poles. It is now somewhere about eight a.m., so we stop work to have breakfast. Breakfast over, we have our usual morn-

ing meeting with the natives. At this meeting, each of those who possess Bibles and can read, reads a verse of the Scripture portion for the day. The portion is then explained and a short message given from it, and then the meeting closes with prayer. After the meeting Mr Hodgson and I retire to our rooms for our own prayer-time. On commencing again, we work hard till 12 noon (lunch time); by that time we have managed to erect all the wall-poles, and fasten all the wall-plates down on them securely. We feel satisfied with our morning's work, and so enjoy our midday rest between the hours of 12 and 2 p.m., during which time the heat is so great, as to make work practically impossible.

In the afternoon the construction of the workshop goes on apace. I have to leave it at three p.m., however, in order to go and teach school. We have a splendid school here with about 130 pupils on the roll. The ages of the scholars range from about 5 to 65 years. There is only one person of the latter age, though, and he is no less person than the great Chief Kikondja's first councillor, and one of our brightest converts. Originally the husband of about ten wives, he gave them all up but one, when he believed on Jesus. His wife is also a very bright Christian. In spite of the jeers and scoffing of the other councillors and old men of the village, this man is standing fast for Jesus, and witnessing a good confession. Since he has believed he wants to be able to read God's Word for himself, and so comes along to school to learn his A B C.

The subjects taught in our school are reading, writing, arithmetic, singing and French (this latter to comply with the wishes of the Government). I am assisted with the teaching by a very bright Christian young man named Archie, he is the son of our old native evangelist, Shakipuka, who died just last week. Shakipuka, was a most wonderful old man, a great evangelist—a keen soul-winner, he has gone to his reward, having rest from his labours. His son told me that on his death-bed the old man said, "My pathway is very bright before me now, I am going to Him—you who are left, continue with all earnestness to carry the good message to our brothers in darkness." His son is now ably carrying on in his father's footsteps. I find him of great assistance as a teacher in the school.

School finishes about 5.30 p.m., then home again. After our evening meal we usually sit round the camp-fire. Here we are joined sometimes by the various white residents—two elephant hunters, both South Africans, and two traders, one an Englishman, and the other a Greek. We have testified to all these gentlemen at various times of Christ's power to save,

THE ELIM EVANGEL

and although they always seem much affected by the message, we are sorry to say none of them has decided for Christ yet.

About nine p.m. we usually consider that it is about time to retire indoors, when Mr. Hodgson and I have a time of prayer together before turning in for the night. Thus our days pass, as we seek to occupy till He comes, hoping when that day arrives to hear the words: "Well done, good and faithful servant," and to enter into our rest, feeling like old Shakipuka, that we have done our part to win darkest Africa for Christ.

THE MEXICAN BORDER

By Mr. and Mrs. George Thomas

WE are glad to report an increased interest in the meetings at both assemblies. Our street meetings too are the medium by which we get in contact with numbers of unsaved Mexicans. During the past week or two we have made it a point to offer Gospels to those who would care to step out and receive them, and have been surprised at the eagerness shown as one after another came forward and took the Gospels from our hands.

At these open-air meetings we are always on the look-out for those who show an interest, and make it a point to speak to them. A week or so ago I noticed a man stand and listen during the whole of the meeting, and at the close I spoke to him and invited him along to the church. He came and stayed for the service and heard the Gospel message, when he came to the altar where we dealt with him and explained the way of salvation more clearly.

The students of our Bible School have an outlet in the open-air meetings and it does our hearts good to hear them boldly testify to what the Lord has done for them and what He is able to do for others also. Already we see a marked improvement in these young men and women and among them some good workers who will soon be able to go forth with the precious Word to their own people, many of whom have never heard the true Gospel.

Last Sunday morning we went as usual to take the morning service on the ranch, 12 miles or more from here. On reaching the meeting place we met one of the brethren who told us that the lady of the house was very ill. As we neared the house we could hear the groans of the sick person and on entering found her lying on the bed in a semi-conscious condition, her face and forehead wet with perspiration resulting from the intense pain that she was suffering.

We got down to pray knowing the Lord was near to deliver and heal. This woman is a dear saint and knows the Lord as her Healer, having proved Him many times in the past, but on this occasion we had

to keep on praying for nearly an hour before she received deliverance. Our Mexican Christians know how to pray and get hold of God, and after a while we were rewarded; the power of the Holy Spirit came upon the sick woman and she began to speak in tongues, got out of bed, knelt at the bedside, and was soon on her feet praising God and free from pain and sickness. She was present at the service that followed, and later prepared the meal for us,



A BAPTISMAL SERVICE IN THE PACIFIC OCEAN.
Mrs. Thomas is in the centre of the group of candidates and others. In the inset, Mr. Thomas is seen baptising one of the candidates.

rejoicing in her deliverance and telling all who came into the house how the Lord had so wondrously raised her up and healed her.

You will be interested to know that since last writing we have taken over a house near the Bible School to serve as a dormitory for our young men students. This house is completely unfurnished and needs some repairs and cleaning which means extra work to our already overcrowded time. We have been able to secure some beds and bedding, a table, two or three chairs, pots and pans and some crockery, also a gas stove for cooking, and are praying the Lord to send in all the other things that we need.

It will mean much to our school if we can secure this house as a permanent dormitory, as the students will always have a place to come to and will be able to live there much more cheaply than they could elsewhere, also they will be near the school where we can help them in many ways and watch over them.



SPURGEON'S CREED.

"Brother," whispered C. H. Spurgeon a little before his death, to a visiting minister, "my creed has become very short. Only four words! Not long enough for a sermon, but I can die on them. 'Jesus died for me.'" He who can say that, holds the key of all earth's problems.

Illustrations for Christian Workers

Collected from Various Sources

EVOLUTION.

THE following is taken from a sermon by Wm. T. MacArthur, in Chicago. It certainly has its amusing side, but ridicule is frequently the best way to meet the Bibleless theory of Evolution:—

“I remember my little girl coming home from High School and saying, ‘Papa, the teacher told us this morning there never was an Adam nor an Eve, but they were protoplasm, etc.’ I do not know exactly what this is, a lump of jelly, I believe, that produces a tail and becomes a polliwig. The theory is that it got an eye by lying on one side and letting the sun make it. It must have lain twenty years on one side and then twenty more on the other side. I never could understand why it did not lose the first eye it had while it was getting the second, nor how the polliwig became a fish, a fish a monkey, and a monkey a man. These are the unbelievable theories that have got into our schools and churches. I have watched polliwigs in a glass jar and have seen them grow legs, but I never saw one turn to a fish, which they say this particular polliwig did. Then the fish, in some manner, I cannot attempt to explain, jumped out of the water, got legs and became a monkey. It swung by its tail until the tail came off, and then it was a man. That is the theory. I presume this man became a college professor.”

Then later he continues. “A few years ago it was my privilege to meet Professor Aughy, who had been employed by the United States as Geologist, a personal friend of Abraham Lincoln. I said to him: ‘Professor Aughy, what effect has your life-long study of the subject of geology had upon your faith in the Bible?’

“The old man, trembling with age, said to me in most pathetic tones, ‘It has greatly increased my faith in the Divine Record.’”

Showers of Blessing

The Foursquare Gospel Confirmed by Signs Following—Successful Christmas Conventions—
New Hall Opened at Portsmouth

Pastor and Miss Henderson are now at Springbourne, Bournemouth, and Pastor J. J. Morgan is at Ilford. Messrs. Barton and Quest are at Grimsby, Mr. Moore at Wimbledon, and Mr. Knight at Devonport.

Special Missions. Prayer is requested for missions being conducted by Pastor Tweed at Leyton, Mr. Goreham at Salisbury, and Miss Buchanan at East Runton.

Romsey. God continues to bless the efforts of Mr. Goreham here. Quite a number of converts are reported and several have received the Baptism in the Holy Spirit.

THE UNSPEAKABLE WISDOM OF GOD.

The previous writer also tells the following:—
“Last summer it was my privilege to be entertained in the home of the President of the New York Microscopic Society, a branch of the Academy of Arts. He had been elected eight times to the Presidency of that Society and was a man noted for his intellectuality and experience. His great microscope, made in Germany, magnifies 2,500 times. He took great pains with me and showed me many wonderful specimens. Then he asked me if there were any insects in which I was particularly interested. I told him the mosquito, and another I will not mention. He said he had specimens of both, but it was not possible to see a whole mosquito magnified 2,500 times, so he let me see an eye. To my amazement I found that the mosquito had just 500 eyes on each side of his head! No wonder he finds me in the dark.

“‘Now,’ said the Professor, ‘we will look at his proboscis.’ I thought that thing he carried in front of his head was a sort of tube? ‘No,’ he said, ‘it is a kit of tools! There was a lance in there, a pair of hack-saws he used to enlarge the slit; there was a tube used to inject acid from a sack which he carried in the back of his head, which acid was used to keep the blood in solution so that he would not strangle while drinking. Mosquitoes were never intended to drink blood. These tools were given them to enable them to suck the juices from the vegetation in the bogs where they are hatched.’ ‘Then why do they want to suck the blood out of me?’ I asked. ‘Why, that is the evidence that the third chapter of Genesis is true! When man fell, the whole creation fell with him; the devil got possession of man and everything else, mosquitoes included, and that is why they have perverted appetites like all carnivorous creation.’”

We would add, if there had been no fall probably there would have been no bogs, and so probably no mosquitoes.

Guernsey. The work at Guernsey, where Miss V. E. R. Allan has been ministering for the past year or more, has been steadily prospering. It is encouraging to see how the young people are coming in and making real headway. The Lord’s power has been marked in the restoring of backsliders, and four have recently come back to the Lord with wholeheartedness of desire, and under deep conviction. One had been in the “far land” as long as nineteen years, and the others referred to are quite on fire—truly “alive again.” Souls have been saved, saints sealed with the Holy Ghost, and a few bodies liberated from the fetters of disease.

THE ELIM EVANGEL

Liverpool. The Christmas Convention at Liverpool proved to be a time of great spiritual benefit to those who waited upon the Lord, experiencing adequately the faithfulness of our heavenly Father in fulfilling all His promises which are "Yea" and "Amen" to everyone in Christ Jesus. Pastor P. Le Tixerier dealt with the Foursquare Gospel in a very masterly and convincing manner. Our vision of the Lord Jesus was truly enlarged as the Scriptures were opened up to us meeting after meeting, when we saw "Christ in all the Scriptures" set forth in Type, Figure and Shadow. Could we not have said: "Did not our hearts burn within us" as we were revealed to us from Genesis to Revelation.

Bermondsey. The assembly here spent a most enjoyable Christmas. Bright services were held on the morning and evening of Christmas Day. A splendid tea was provided on Boxing day, at which 100 members were present. This was followed by a service led by two brethren from East Ham and each gave an inspiring address. The following day was set apart for the children and about 150 Sunday school scholars sat down to a magnificent tea. Later a Christmas tree, which was loaded with toys, was stripped and every boy and girl received a present. One of the happiest Christmas holidays I can remember was spent with the Lord's people this Christmas at Bermondsey, and we are all extremely grateful to Sister Hattie who is in charge, and was responsible for our having this happy time.

Carlisle. The Carlisle assembly has been much blessed through the visit of Pastor Joseph Smith (Belfast). Our hearts burned within us whilst he opened up the Scriptures to us in mighty convicting power. God's presence was with us, souls have been saved, backsliders reclaimed, and believers have been built up and much blessed. Crowds came to the meetings. The United Methodists kindly let us have their Church for the meetings on the Monday. Loving fellowship was manifested by all. Pastor Court had a busy time too, and rejoiced with us all in the showers of blessing poured out upon the gatherings. How Pastor Smith had won the hearts of the people by the messages he gave was shown by a large number of the assembly, who came to the station to bid him a hearty God-speed, singing choruses, not forgetting "Stand true for the Foursquare Gospel." And we are going to. Praise the Lord.

East Ham. A baptismal service was held in the East Ham Tabernacle in 2nd December, when 30 candidates, members of Ilford assembly and three each from East Ham and Barking, were passed through the waters by Pastor Stoneham. It was indeed a wonderful meeting and one was conscious of the presence of the Master as one by one His redeemed obeyed His blessed command. Prior to the immersion, Mrs. Stoneham gave a very helpful and inspiring address from Ruth 1, verses 10 to 18, showing that if we, the Lord's children, are steadfast, He will in His great love supply all necessary strength to meet all difficulties and disappointments.

Portsmouth. Praise be to God for the fires which are still burning brightly with a plenteous supply of oil. Our great aim has been to obtain a hall at Portsmouth to call our own, and again God has answered prayer. Within a few days the hall was redecorated and cleaned by an enthusiastic band of workers ready for the opening on Sunday, 18th December. Pastor P. N. Corry was to take the opening services which were eagerly awaited. It was most appropriate that the opening meeting should be the breaking of bread, and those who were fortunate to attend felt the presence of God as the Word was beautifully ministered. The coldness of the atmosphere was soon overcome by the warmth of the Gospel teaching, and we left the meeting ready to tell everybody about the afternoon service. The afternoon service was well attended, and Pastor Corry spoke on the preparations the Israelites had to make at the Passover. He urged the need for wearing spiritual shoes, which give freedom and easy walking, shoes in which we can go on to greater blessings, rather than the

cramped, high-heeled, denominational shoes. He praised the Lord for the hall, but observed the need for a large and modern Tabernacle, which can be made possible in the near future by prayer and work. To this end we are all going to work and pray much. At a picture house in the evening, the large congregation was held by the wonderful simplicity in which the word was spoken. What a blessing God gives us through the preaching of these present day disciples, especially so when they speak of a full Gospel and the Bible unadulterated. We are looking forward to greater things in the future, and pray that Miss Kennedy, who is in charge of the work here, may be used in the spreading of the Foursquare Gospel in this great seaport town.

Pontypridd. How glad we all were once again, in the midst of earthly poverty, of the privilege of sitting at the divine table that was spread before us by the Holy Ghost through His servants, Messrs. Jones, James, and Bell. The key-note of the Convention was "Come and dine." It was a real feast of fat things; the Word was expounded in a marvellous way by His servants; the saints were greatly edified and brought into closer fellowship with the Lord. Mr. Bell with his harp at the first service set the joybells ringing within us, and by the means of the Word which was delivered in power, made all feel "it is good for us to be here." Souls were saved, and many sick healed instantaneously and testified of their deliverance before the congregation. This Convention was a mighty triumph for the Foursquare Gospel at Pontypridd. Saints gathered from far and near. It was a glorious victory right through.

Brighton. Principal Percy Parker concluded his series of Bible lectures in the Elim Tabernacle here on Monday, 19th December, much to the deep regret of all those who have been privileged to attend these wonderful instructive and inspiring meetings. Principal Parker's Monday visits, which have been so eagerly looked forward to from week to week, and the commencement of the Elim Bible Correspondence School came as an answer to prayer for many here who were desiring the opportunity of a methodical study of the Bible, but who from force of circumstances are unable to attend the College. The "Heart Talks" which were a feature of Principal Parker's addresses are things which live in the memory as beautiful songs to urge and inspire one through the daily routine of life. All young aspirants for the ministry will do well to grasp the opportunity whenever it may arise of hearing this experienced speaker, for not only does he show us a remarkable method of Bible study whereby one gets a bird's eye view, as to speak, of each book of the Divine Library, but so much can be learned from his delivery. We are all looking forward to the happy day when we shall have a return visit from this most appreciated minister of God's Word.

Hundreds of Evangel Readers

are enrolling as students in our Bible Correspondence School. The answering of the questions is optional. Applications are still pouring in daily. Read the announcement on cover ii. and then send in your application.

Ilford. On the last day of 1927 a large congregation met together to close the old year and open the new with God. One sister came out to the front and surrendered to Christ. Then followed an all-night prayer meeting, some 70 or 80 remained to prevail with God in prayer, and quite a large number continued all through the night until after seven in the morning. God's blessing was upon this meeting in a very real and gracious way. The hours quickly slipped past and soon morning light was breaking. What a hallowed time we had! What may we not expect after such prevailing prayer? How the saints testified one to another to the blessedness of thus waiting upon God. What a beautiful commencement for the New Year! Soon we were back at the morning service,

THE ELIM EVANGEL

to worship God in the beauty of holiness and feast upon His precious Word. What could one expect after a whole night of prayer but great blessing, and praise God, it came. Again we met in the evening at the Gospel service. What a glorious time! The tide had surely risen: the church was filled. At the close of this service we gathered around the Lord's Table to remember Him in His dying love; how beautiful to end this first day of 1928 thus. Words would fail to tell the blessedness of this service: it was a veritable heaven on earth. Thus ended this first day of the New Year. A day spent with God—a whole day with God! Soon we shall enter upon a day without end, to be spent with God. Who knows but it may be in 1928? Even so come, Lord Jesus.

Dowlais Convention. A glorious time of fellowship and ministry of the Word was experienced by those assembled together, for the Christmas Convention. At the outset Pastor J. H. Tullett, of Parkstone, gave a glorious message from the book of Psalms. "Lord, who shall ascend Thy holy hill?" A progressive searching into the deeper life of God. This message was added to on Sunday morning by Evangelist W. R. Knight (Aberaman) when he spoke from II. Chron. vii. 1—"And the glory of the Lord filled the house." He demonstrated how this glory had been brought about by a second person and the material from a foreign land, a true picture of our Lord and Saviour Jesus Christ; and we as sinners saved by grace are the material fitly framed together. The messages throughout the Convention were inspiring and although the congregation were lessened as a result of the blizzard and snowstorm, those present were urged to stand for the Foursquare Gospel, counting all but loss that we may win Christ. The services were extended until Wednesday evening, when Pastor J. H. Tullett chose his text from I. Kings xiv. 6. This message was ablaze with the full dynamic power and searchlight of the Holy Spirit. As believers were constrained to face the foursquare fundamentals of the glorious Gospel of Christ, one felt the Master Himself was present. Then Evangelist W. R. Knight in unison with the former message spoke from Genesis xxiv. 58, thus bringing the

Convention to a close with two heart-searching and thrilling messages.

East Ham Convention. At this Convention "the trumpet was blown with no uncertain sound." The calls were clear, strong, true, and soul searching. Pastor Clarke of Bourne, and Pastor Coffin of Brighton—ministered the Word, and these two heralds of the Lord Jesus Christ did not attempt to beguile us with soft sayings, but in the power and demonstration of the Holy Spirit they delivered the Word of God. Each within him must have had hidden a casket of jewels, for as they spake the Tabernacle was filled with precious things. Among them were "Loyalty to the Lord"—"Purity of Purpose"—"Glimpses of Glory"—"Vivid Visions"—"The Breaking of Bridges." (Those that lead back to the things of darkness, and perhaps the most important—the spirit of no compromise with evil, be it apparently ever so sweet). Did we desire to see the glory of the Lord? Then all other attractions must be done with! Did we desire to extend His kingdom? Then our whole life must be a testimony! Did we wish Him to use us effectively in His Vineyard? Then we must be empty vessels that He might fill us! Moses reflected the glory of God, so intense had his communings been. We also can reflect the beauty of Jesus according to our communings and meditations. Herein we become mirrors: mirrors must be clean. The Ephesians were living epistles—so are we. We either slander our Lord or we glorify Him. Be careful how we write—all men read us. The widow who came to Elijah had one full vessel of oil and around her were many empty ones. By the power of God the empty ones were filled from the full one, and when all were filled the oil stopped flowing. Are we empty? Then we are useless! Seek a filling of the Holy Spirit. Wonderful, very wonderful, was the teaching of the Holy Spirit. Introspection became very active as the Spirit made the Word personal. Buried in our hearts, the Word spoken through Pastor Clarke and Pastor Coffin will in 1928 by the grace of God bear fruit to His glory. Souls were saved and bodies were healed during the Convention. Blessed be the Name of the Lord!

"Where Art Thou?"

By P. H. HULBERT.

THIS is the first question asked in the Bible (Gen. iii. 9). It is a question asked by God, and we wonder why He should ask it, because He who knows all, knew that Adam and Eve were hiding amongst the trees.

The question was asked, not for God's information, but to arouse the guilty pair to a sense of their condition: they had *sinned* and were naked.

There seems to be implied in the fact of their nakedness, that they had lost something which in their innocent state covered them. It is thought by many that they were covered with beautiful garments of light, but owing to their sin in disobeying the Lord's command, they lost that beautiful covering and were naked and afraid; so that they lost the innocency and found a conscience. They were conscious of their sin, they were conscious that they were not fit to meet the Lord, they were afraid and hid themselves. But God wished to clothe the guilty parents of our race, hence the question, "Adam, where art thou?"

When men's consciences are awakened so that they see the holiness of God and their own sinfulness, they, like Adam and Eve, seem to be afraid and try to hide themselves. What strange perversity that we should try and hide from our best friend!

So much so that if God does not seek us in our hiding places, we should never be found. May we say, reverently, there seems as if there was a catch, a sob, in the voice of the Lord as He asks that first question, Adam, where art thou?

God had been deprived of fellowship with His creatures through the entrance of sin. He might justly have abandoned them to their just deserts—separation from God for ever—but no. He seeks them out, shows them the hideousness of their folly, and then clothes them with the skins of animals that had been slain. Thus we see at the very commencement of the history of a sinful human race, God shows us that blood has to be shed, and the sinner clothed.

This foreshadowed the great truth revealed by the Saviour in Luke xix. 10, "For the Son of Man is come to seek and to save that which was lost."

Have you heard the voice of God calling you? Where are you at this moment? Are you hiding from your best friend? Are you afraid of God? Or are you sheltered by the precious blood? Just as God called Adam, so the Saviour is calling to all who are astray, "Come unto Me all ye that labour, and are heavy laden and I will give you rest" (Matt. xi. 28).