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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.

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Revival Tidal Wave

Principal George Jeffreys' Campaign at Croydon

Revival scenes which have made indelible impressions upon thousands of hearts in the beautiful residential district of Croydon have been unprecedented and unparalleled in its history. The closing weeks of Principal George Jeffreys' Revival Campaign are beyond description. The crowded gatherings, afternoon and evening, the besieging crowds and long waiting queues, testify eloquently to the drawing power of the Revivalist's Foursquare Gospel Message. Visualise if possible the great congregations inside, hanging upon every word falling from the lips of the anointed preacher, whilst thronging crowds outside of the closed doors sing, "Jesus, blessed Jesus, Thou art mine," and you have some faint idea of the scenes at Croydon. Who can ever forget the sanctified emotion and enthusiasm that prevailed as the continual stream of salvation and healing flowed on? The following account is given by Rev. C. H. Coates.—Ed.

THE great Croydon campaign is over; but its mounting tidal wave of revival power and miracle, which has flooded over into six weeks of eager out-reach by all classes of people to a crucified, risen and healing Lord, will continue in the lives and fellowships re-born and quickened by its power. Scenes which recall, in vivid modern settings, the first conquests of the Gospel in Palestine and Asia-Minor, as related in the Acts of the Apostles, have here rejoiced the hearts of believers, brought the careless and rebellious to conviction and new birth in Christ, bestowed renewed life and health upon sufferers, and successfully challenged the closest scrutiny of popular and professional scepticism. The closing meetings in the great Baths Hall were unprecedented in Croydon, whether in numbers, power, or responsive enthusiasm. One gentleman assured me there had been nothing in the town anywhere approaching it during twenty-eight years of his residence here. Triangular Gospels, disarmed of the attesting signs promised for all time from the lips of the Church's Lord, had visited the town at various times, but upon this one the identifying finger of the Holy Ghost had rested with the practical and convincing testimony of accomplished miracle: "This is that which was spoken of by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh . . . and it shall come to pass, that whosoever shall call on the Name of the Lord shall be saved." Some sixteen hundred conversions, many scores of established healings, and the multitude of spiritually quickened Christian lives standing behind these attest the results.

PRINCIPAL George Jeffreys' spiritual deliverances of the preached Word lit up the campaign. While

the conducting of every meeting by his colleagues was a model of tact and careful approach, yet in the Bible work there were no flank movements against plain sin in the life, or unfaithfulness in belief. Few in the vast audiences could ever have listened to more powerful frontal assaults upon the common and age-old sophistries by which souls are ever trying to fence with the Truth and to shut out Christ from their lives, or to more faithful presentation of the verdicts of Holy Scripture upon modern declension in pew and pulpit.

And what of the spiritual tactics adopted and blessed throughout by that supreme shepherd of souls, the controlling Spirit? These tactics present themselves in retrospect to the present writer as successive and beneficent phases of advance in every meeting. First came a gracious but most potent solvent of possible resistance or prejudice by the suggestive penetration of the wonderful slogan-melodies, in which every artifice of modern musical psychology, not excluding jazz, was thoughtfully enlisted and sanctified to the Spirit's use—for even the jazz got born again in ears and hearts as it carried home the tenderest and most compelling appeals of the Gospel. The shining faces of the chorus-leaders on the platform, their happy methods of rallying the coy-tongued, their adroit repartee with supposed objectors to the Hallelujah style, the short solos, and the wonderful thunder of the congregational singing, all bore a part in this preliminary break-down of spiritual opposition—the gracious enticement of 3,000 souls to open out heart and mind like a little child, without whose spirit none may enter the Kingdom of Heaven. Then came the swift and careful thrusting of the good seed of the Word into the ground thus pre-



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pared. It was at this point that I always noticed a change in the psychology of the vast congregations. Though the preliminary singing was always marked, both with leaders and led, by a sanctified abandonment of spirit to the joy of the Lord, yet, when the message began, the jazz spirit—even as born again, baptised, and raptured into ecstasy—appropriately subsided, giving place to a solemn attention, as though the three thousand were listening to a voice from the Day of Judgment. Throughout his deliverances from the platform, the Revivalist's messages were not calculated to provoke anything but that deep and serious attention which they always received, as the exposure of the natural man's condition and his urgent need of Christ, the striking and unexpected Gospel pictures drawn from Old Testament type-imagery, the vivid presentations of the Saviour's Passion in the Garden and on Calvary, the sketches of the present drift of nations toward the last great struggle of this Dispensation, and the mental film of our Lord's imminent appearing to receive His people, began to grip the mind in anxious estimate of eternal alternatives. Then moments of decision!—the irrevocable character of the decision not always realised—judgment going forth from the Throne, for many unto eternal life, and for some, the record of their own attitude toward and verdict on the Saviour of men—His Spirit standing between the living and the dead!

THEN would come the third phase—attentive and prayerful investigation of the Spirit's signs, as hands were laid, with anointing of oil, on the sick and suffering—the signs following, and the joyous testimonies of sufferers healed. What is the function of these miracles in the Spirit's plan of the Foursquare Gospel testimony? They are, firstly, a gracious manifestation of the abounding compassion for suffering humanity of Him whose love is the same to-day as in the yesterday of His life on earth. But they are much more than this. The miracles are Divine advertisements of the great Message—attestations of its indefectible authority—fire from high heaven upon that foursquare altar which the buckets of the sceptic have drenched with so much cold water of doubt, criticism, and scorn. Happy the undiscouraged labourers, the Magdalenes of faith and hope, and the Canaanite women of importunity!

But what of the unhealed ones? Such there were; and the Foursquare Gospel has nothing to hide. Some cases of disappointment we met or heard of. Has God's great Message of the Last Days no word of help, hope or guidance for these, who came, as they believed, with fulness of Spirit-given faith, and yet, seemingly, went empty away? Yes, there are Words of Life from the Book for these!

Although hard-and-fast rules governing such failures cannot be laid down, seeing the dispensing

of these healing mercies is reserved to Him who "doeth all things after the counsel of His own will," yet the testimony of the Word, and of believers' experience, throw light upon this important matter. In these weighty transactions of expectant faith will the gracious Lord of all power in heaven and earth, factors of apparent unimportance may carry decisive weight. For the Healer is a Reader of hearts!

WE have known blessing withheld through the harbouring of resentment and anger toward someone who had done one evil. There is not in the Bible any promise of healing to the *disobedient*, even when exhibiting some signs of expectant faith. There are questions to be seriously answered if one should wish to receive so great a blessing as a miraculous physical restoration, and the spiritual uplift designed to accompany it. Am I born again in Christ Jesus? Have I surrendered my life, and everything that I have and am, into the disposing hands of my Lord? Perhaps I have long ago done this. Then other questions arise. Is my walk with Him, and attitude toward His commandments, what it should be? Is there any plain commandment of His that I am consciously disobeying? Have I wronged my neighbour in any way, and am I neglecting any opportunity of putting it right? Am I seeking fulness of baptism and conscious possession by the Holy Spirit, in careful obedience to His daily movings?

We cannot *earn* His gracious touch upon our bodies, any more than upon our souls, even by attention to these essential obediences. The very disposition of obedience is His gift. But we can, by our obedience in these things, *clear the channels and open the sluices* for the healing tides of living water to flow through—"this spake He of the Spirit" (John vii. 39)—by responding to His influence and His pleading through the Word, in respect of such things.

He may also be calling for a proof of the reality of our faith by our importunate reappearances before Him to plead for healing. Special blessings are promised to importunity (Matt. xv. 21-28; Luke xi. 9; xviii. 5-7). One case of healed goitre was reported to us, in which the lady who experienced it had kept going up for prayer and anointing for twelve months, before healing was suddenly granted. The Lord was only trying her faith; for in this, as in other and different circumstances, He uses the varied method of His mercy to impress different spiritual lessons of great importance. The particular spiritual lesson that He designs for each beloved sufferer is the real index to the scheme of circumstances surrounding the case. As in the days of His flesh, many of the miracles are wrought quickly and directly, and carry their obvious spiritual appeal, both to the healed and to the beholder. In other cases there is gradual cure (cf. Mark viii. 24), or a definite delay for spiritual

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teaching (Mark ix. 17-29). Even an Apostle experienced the latter (II. Cor. xii. 7-9), apparently during a term of years—he was counted worthy to be entrusted with a trial of faith so deep, and lasting so long a time, though knowing better than any man what his Lord was fully able to have done for him. Or there may be delay which the Holy Spirit designs to use for the guidance of our path in Christian service. How often that “infirmity of the flesh,” as a result of which Galatia first heard the Gospel from the lips of Paul (Gal. iv. 13) has been permitted and overruled to direct or restrain the steps of other mis-

centre which can shelter the beneficent activities of this great rectangular Message of Last Days Revival. But the same critics—for how thoughtlessly dishonest is this type of high-brow piety—will now say that the Foursquare Gospellers have no right to add to the already existing churches what is really another denomination. Let us, however, listen to these criticisms in the true and loving spirit of that great negro spiritual which delivered and enlightened Croydonites are never tired of singing:—

You may talk about me as much as you please,
I'll talk about you down on my knees;



PRINCIPAL GEORGE JEFFREYS AT CROYDON BATHS.

This spacious building, its arena, rising terraces and platform packed to its utmost capacity, while besieging crowds outside sang revival melodies, testified eloquently to the drawing power of the Revivalist's Foursquare Gospel message. In these gatherings over 1,600 converts have been registered, and people have testified to being healed from all kinds of diseases, including cancer.

sionaries, and sometimes to save their lives. So we say to each temporarily disappointed sufferer: Beloved one, pray next that the Holy Spirit will bless to you even the delay, ultimately shew you the reason for it, and include this in the “all things” that work together for good to them that love God.

REFERENCE was made in a previous article to one popular criticism of the Foursquare Gospel movement, that, after a campaign held in any place, the Principal would go away leaving his converts spiritually derelict, there being no churches in any established denomination capable of shepherding them in the high ideals and profound apostolical convictions which he had taught them. Such critics should take note that in Croydon, following the rule of other campaigns, meetings for the after-care of converts are being arranged, and the provision of a suitable auditorium for regular worship is being sought. The converts are already endeavouring to subscribe the wherewithal to provide a building in this important

and so the revival glory of the Redeemer so mightily unveiled in Croydon shall spread, and may all the churches, going under the Power, receive that eyesalve which can alone remove these stubborn stigmatisms.

BUT now, looking back over the Croydon campaign, and its place in the larger significance of the whole movement in Britain and America, one asks: To what must this be compared in history?

Four centuries ago, a poverty-stricken monk, fast-bound in the hoary superstitions and spiritual death of Rome, lighted upon a Bible: and in the obscure months of unaided spiritual agony which the Words of the Book cast upon Luther in the cloistered solitude of Erfurt Monastery, the soul of a continent which he was destined to enlighten was travelling in him. The power of the mighty birth, when it came, shook the world, and, in the tumult of men determined that the new light should again die, thrones were overturned and a continent convulsed. For God had a controversy with the nations!

But though it was a foursquare Bible that Luther recovered from the limbo of Rome, it was only a triangular Gospel which actually drew the limelight of history during the next four centuries, if we except those occasional Divine healings and signs of the Holy Ghost which encouraged and upheld the Church of the Desert in France, and the fugitives of Alva in the Low Countries, and which Rome carefully re-crucified with the rest of the light. A further birth was due—to fulfil Scriptures which shew it as destined to light up the last days of the Dispensation with a supreme glory. And every mark on the Four-square Gospel identifies it as the long-prayed-for fulfilment of this.

Every such previous birth has been treated with scorn by the world, and rejection by what, up till then, had stood before men as the Church; and in

this the modern world and the modern Church—we mean no particular denomination—is, unhappily, only repeating history. This much must be recorded, not with bitterness or resentment, but with sorrow, pain, and prayer-travail for those multitudes who, as a result, will permit themselves to be hustled aside from that gate of blessing into which the appointed custodians enter not, and those who would enter, they hinder.

Can it be that voices rising above that vast sea of pure pain, which is modern China, are even now saying to our careless and thoughtless countrymen, in the very ears of Heaven: "Woe unto you, Britain! Woe unto you, London! for if the mighty works of power and signs of the Holy Ghost, which are being done in you in these days, had only been done in us, we would have repented long ago in sackcloth and ashes!"

Is Christ Really Coming?

The Rapidity of His Coming (*Continued*)

By P. H. HULBERT.

THERE are still many items of interest which we must notice before we leave this point. In verse 53 and onwards of I. Corinthians xv., we have some interesting details given. "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible has put on incorruption and this mortal has put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory, O death, where is thy sting? O grave, where is thy victory?" The above then is the result of the second coming of our Lord Jesus Christ, and appears to be the triumphant exclamation of the redeemed, both the living and the sleeping. None but those who are prevented by the coming of the Saviour from passing through death, can raise that triumphant shout:—"O death where is thy sting?" And none but those who have passed through the dark waters of death and whose bodies have been held by the grave can shout:—"O grave where is thy victory?" And both join in ascribing praise and thanksgiving to God who gave them victory over both, through the Lord Jesus Christ.

Then the Apostle uses this glorious fact as an incentive to more whole-hearted service for God in the following verse:—"Therefore (by reason of all I have been telling you) my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord." We feel that we should say a few words here on the whole of this chapter, for it has a distinct bearing on what we have been considering. It opens with a God-given description of what the gospel is, as revealed to the Apostle Paul. He had delivered to these Corinthians that gospel

which he had received, "How that Christ had died for our sins according to the Scriptures, that He was buried and raised again the third day, according to the Scriptures." This was a statement of an accomplished fact, and through receiving this into their hearts they had been saved, unless they had believed in vain. But would such a thing be possible, to believe in vain? Yes, it would be possible to have believed in vain, if there had been no resurrection. The whole of the Apostle's teaching in this great chapter hangs on this. The Thessalonians had fallen into the error that some of their number who had fallen asleep or died would lose all, because this happened before the Lord came. Some amongst the Corinthians (whether in the Church, or false teachers) were saying there was no resurrection. It was not so much that they denied the resurrection of Christ, but the resurrection of believers who had died. The Apostle develops his argument from the fact of Christ's resurrection, which was so well attested, that there were still nearly 500 brethren who had seen Him at once. Some had fallen asleep, but the majority were still living, and, if necessary, they could appeal to these. And he goes on to show, that if there be no resurrection of believers, neither has there been a resurrection of Christ. And if Christ was not risen, then there was an end of faith and salvation, and they were still in their sins, having believed in vain. Then he comes to verse 20, "Now is Christ risen from the dead and become the firstfruits of them that slept." There are three main thoughts in the chapter:—"A Sowing," "Firstfruits," and "A Harvest." He speaks of death as a sower. Some speak of death as a reaper. "It is sown in corruption," says the Apostle. If death is the sowing,

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then Christ is the firstfruits. This is beautifully illustrated in Leviticus xxiii., by the sheaf of firstfruits: "When ye shall come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest; and he shall wave the sheaf before the Lord, to be accepted for you; on the morrow after the Sabbath the priest shall wave it" (vv. 10, 11). If this sheaf of firstfruits was accepted, it was a guarantee that the whole of the harvest would be garnered. It was waved on the morrow after the Sabbath. So the Apostle says, "Now is Christ risen from the dead and become the firstfruits of them that slept." He rose on the morrow after the Sabbath, very early in the morning, on the first day of the week. And the fact that God has accepted the glorious sheaf of firstfruits, is a guarantee that the whole harvest will be gathered in; and at the close of the chapter we are shown that great harvest garnered, countless millions from every clime and nation, rising in resurrection bodies, with that great triumphant shout, "Oh grave, where is thy victory?" and millions of living ones, changing their bodies of humiliation for bodies of glory, swell the shout, "Oh death, where is thy sting?" Our blessed Lord extracted the sting for us, but He felt it Himself. And one great pæan of praise seems to rend the vaults of heaven, "Thanks be to God who giveth us the victory through our Lord Jesus Christ." Six times over the words "in vain" are mentioned in this chapter:—"unless ye have believed in vain," "His grace was not bestowed upon me in vain," "if Christ be not risen, then is our preaching vain, and your faith is also vain," "and if Christ be not raised your faith is vain; ye are yet in your sins." But the last verse says, "your labour is not in vain in the Lord." Why? because He lives, we shall live also. In view of the above, beware, dear reader, that you are not led away by the plausible teaching of some to-day—good men they are, and we respect them, but we hate their teaching; it savours of the false teaching which Paul spoke so vehemently against in his Epistle to the Galatians. They wished to add some merit of their own to Christ's work, and he could wish that those who had disturbed their faith were "cut off." Remember if you ever get to heaven it will be all of grace, no merit in the sinner, or the believer, all in Him. "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren. Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified."

'Twas Grace that wrote my name
In life's eternal book,

'Twas grace that gave me to the Lamb
And all my sorrows took.

Saved by grace alone,
This is all my plea,
Jesus died for all mankind,
And Jesus died for me.

The same grace that saved me will land me safe in a glorified body in His presence for evermore. It does not depend on my faithfulness, but His; it does not depend on my watching, but on His work; it does not depend on my full apprehension or appreciation, but on His promise: "If I go I will come again and receive you unto Myself." "We shall not all sleep, but we shall ALL be changed" (Not some of us). All, all, all—He said it: who shall alter it? There was not an hoof left behind in Egypt, and my Lord will not leave one of His members behind. "We shall not all sleep, but we shall all be changed." Not after some purgatorial suffering. Bah! it savours of Rome. "But in a moment, in the twinkling of an eye, at the last trump." See to whom the promise was made; to a Church in which there were divisions, pride, incest, and excesses of every description. Did the Apostle condone these? Perish the thought! Does God condone sin, unfaithfulness, unwatchfulness? Never, but if the fact of His great love does not stir our sluggish feet to run in the ways that are well pleasing to Him, and to watch and wait for His coming, no amount of threatening will do it. May we say, and say it now from the depth of our hearts:—

Oh love that will not let me go,
I yield my flickering torch to Thee,
I give Thee back the life I owe,
That in Thine ocean's love its flow,
May richer, fuller be.

The Holy Spirit has said that "every man that hath this hope in Him purifieth himself, even as He is pure" (1. John iii. 3). May the hope of His coming hold us; it will be far better than if we hold the hope of His coming.

Is Christ Really Coming?

We have seen the certainty of His coming,

1. BY HIS OWN DECLARATION.
2. BY ANGELIC CONFIRMATION.
3. BY APOSTOLIC REVELATION.

We have seen the rapidity of His coming,

1. BY IT BEING IN A MOMENT.
2. IN THE TWINKLING OF AN EYE.
3. BY THE LAST TRUMP.

And now it only remains to see the result of His coming. (To be continued).



The Elim Bible College.

The next term of the Elim Bible College commences on 28th April. Intending students should write without delay to the Dean, Pastor P. N. Corry, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

Another Elim Tabernacle Opened

AS a sequel to the ten days' revival campaign conducted by Principal George Jeffreys at Rochester in January, 1927, this new Elim Tabernacle was opened on Saturday, 17th March. The assembly has been in charge of Pastor W. A. Nolan, and the Lord has graciously blessed his ministry. The members and friends eagerly looked forward to the date fixed for the opening.

Long before the time for commencing the service crowds began to assemble outside the church, and as they stood waiting, one felt "What a wonderful testimony is this to the power of the grand old gospel," and "What an answer to the lie of modernism, that the gospel is played out." Modernism and higher criticism may empty churches, but here was abundant proof that the full message of a living Christ can fill them.

Many a "Hallelujah!" and "Praise the Lord!" ascended as the car with Principal George Jeffreys and his party drew up into the midst of the crowd. Neither can it be wondered at that many a heart that moment felt a thrill as they looked once more on the ones who fourteen months previously brought them the glad message of Christ the Saviour, Healer, Baptiser with the Holy Ghost, and Soon-Coming King.

After the singing of a few favourite Elim choruses and a brief message from the Principal, the door of the church was opened, and the building soon filled with a happy, thankful people.

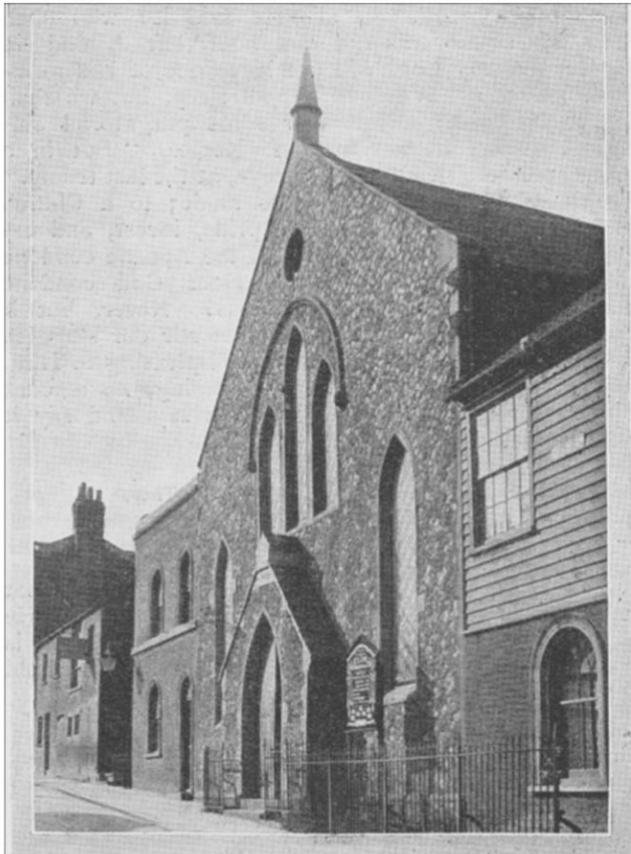
The dedication of the church was without much form or ceremony. The Principal declared that the best way to dedicate the church was to stand and sing "Praise God from whom all blessings flow." The fervour with which the people joined in this showed that it had indeed their hearty approval. This was followed by a most inspiring message from God's Word by Principal George Jeffreys, in which many questions that men confront him with in different parts of the country were clearly answered. As this service closed the people thanked God more than ever for the Foursquare Gospel.

The afternoon meeting was followed by another large gathering in the evening at 7 o'clock. Again crowds began to queue up at the doors long before the time for opening; after which, and until the service commenced Pastor Darragh led in the singing of the hymns and choruses that have so captivated the hearts of the people.

The address was again given by Principal George Jeffreys and was fragrant with Christ. As one listened to the glorious truths unfolded, one could not help but fully realise that the Foursquare Gospel is indeed the power of God as in days gone by.

We know that these meetings resulted in souls finding Christ as Saviour; sick bodies felt His life-giving touch, and the saints of God were revived, and encouraged to press on towards the goal.

Pastor and Mrs. Charles Kingston are now conducting revival services in this church, for which the prayers of the readers are requested.



The new Elim Tabernacle at Rochester which was opened amid scenes of enthusiasm by Principal George Jeffreys on Saturday, 17th March.

When the day arrived it was bright both in the natural and spiritual sense. The sun sending its glorious rays upon the earth, and the feeling of spring in the air seemed to tell us that the winter was over and gone, and the time of the singing of birds had come. So the door that was about to open for the preaching of the Foursquare Gospel message, was to admit the rays of the sun of righteousness, and the soft breeze of spiritual springtime. How many a sad, sin-sick soul and diseased body would here find new life in coming days!

The Lord Jesus *our* Family Physician



MR. AND MRS. RYDER AND TWO DAUGHTERS.

THIS whole family, Mr. and Mrs. Ryder and two daughters, testified to healing at Principal George Jeffreys' Revival Campaign at King's Cross, London—the father of heart disease, the mother of varicose veins, one daughter of extreme weakness, and the other of rupture. Note their Foursquare Gospel Testimony badges.

Bound Man Liberated *after* Seven Years

FOR nearly seven years I have suffered with chronic sciatica and rheumatism and was unable to stoop without pain and limped while walking with a stick. I have spent hundreds of dollars in Canada and in England seeking cure. Since returning to England I have had 20 months of electrical treatment, but could not get well. Thank God, when Principal George Jeffreys came to Hove I went to the meeting, was anointed and prayed for and was immediately healed. I can now walk perfectly without the use of a stick, can bend and touch my toes; all pain gone. Praise the Lord!—Albert H. Stedman (Hove, Sussex).



One of our missionaries on the foreign field is in urgent need of a furlough, having been out for many years without a break. Any gifts sent for this purpose will be gratefully acknowledged by the Foreign Missionary Secretary, Elim, Park Crescent, Clapham, London, S.W.4.

My Counsellor

ONE office which our precious Lord Jesus sustains is "Counsellor" (Isaiah ix. 6). Now there are numberless things before us continually in our earthly pilgrimage regarding which we need "counsel," we need advice; and then under these circumstances we should go to our Lord Jesus Christ and say to Him: "My Lord, my precious Saviour, I am ignorant; now what am I to do? Thou art my Counsellor; now shew me clearly and distinctly how to act under these circumstances." And what will be the result? We shall be taught.

But our danger is to think ourselves wise, to say, "I have lived many years and know how to act; I am a man of experience." This is the very way to make mistakes, to be left to ourselves; but, feeling our ignorance, what we have to do is to own that we are little ignorant children and to ask the Lord to teach us. When the Apostle John was

asked a question by one of the elders, he said, "Sir, thou knowest": in other words, "I do not know." As soon as he acknowledged his ignorance, he was taught. And thus it will be with regard to ourselves. Directly there is found in us a heart of humility, so that we come asking of God that He would tell us, we shall find what it is to have a Counsellor in Heaven.

You need never to take a step in the dark. If you do, you are sure to make a mistake. Wait, wait, wait till you have the light. Remind the Lord Jesus that as He is Counsellor to the Church of God, He will be in your particular case Counsellor and Guide, and will direct you. And if you patiently wait, believingly, expectantly wait, you will find that the waiting is not in vain, and that the Lord will prove Himself a Counsellor, both wise and good.—George Muller.



FOURSQUARE 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.

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Elim Foursquare Gospel Alliance

Founder and Leader: 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, F.W.M., Park Crescent, Clapham, London, S.W.4.

Items of Interest

Much prayer is ascending to God for our Annual London Easter Convention, which commences this week. Especially for the meetings in the Royal Albert Hall are the prayers of God's people being offered, and it is anticipated that a great testimony will be raised to the truths of the Foursquare Gospel. This year this famous hall has been booked for four services. On Good Friday evening it will witness the first baptismal service to be held within its walls. For Easter Monday morning is announced what we understand to be the first Communion Service to be held there. A full announcement is given on page ii. of the cover.

There will again be a large choir—this year larger than ever—of Elim Crusaders, who will sing special hymns for half an hour before each of the four services, accompanied by the great Albert Hall organ, two grand pianos, and an orchestra of nearly two hundred instruments.

Gifts are still urgently needed to meet the very heavy rent of the Royal Albert Hall for these special meetings. All donations will be gratefully acknowledged by the Editor of the *Elim Evangel*.

A full report of the Easter Convention and Demonstration will appear in our issue of 1st May.

Will readers kindly note that our Bible and Tract Depot at 16, Clapham Park Road, will be closed all day on Good Friday and Easter Monday, but open from 9 a.m. to 8 p.m. on Saturday, 7th April.

The Superintendent of the Elim Bible College has now arranged for a house party at Eastbourne for the summer months, commencing 24th April. Those who desire a time of spiritual fellowship and blessing in beautiful home surroundings on the South Coast should apply at once for full particulars to Miss M. F. Barbour, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4. An announcement of Principal George Jeffreys' Campaign at Eastbourne, which also commences on April 24th, will be found on page iii. of the cover.

Mr. James Salter is expected to arrive in England this week. The Field Council of the Congo Evangelistic Mission has released Mr. and Mrs. Salter from the field to enable them to undertake special deputation work in the homeland.

There is a home of rest for God's people at 25, Queen's Road, Leigh-on-Sea, very close to the sea and above the cliffs. Those desiring further information should write Miss Goodwin at above address.

The Editors' Page

Communion Service—Royal Albert Hall!

AT 11 o'clock on Easter Monday morning a huge Communion Service will be held in the Royal Albert Hall, London. It is expected that many thousands of believers in the Lord Jesus Christ will unite together for this lovely memorial feast. It will be a crowning experience in the history of the Elim Foursquare Gospel Alliance. It will be a crowning experience for Christianity in our beloved land. For two hours Christ will be absolutely enthroned in the most important hall of the most important city in the world. In the heart of London thousands of people will lift up their hearts to their ascended Lord. By the simple act of "breaking bread" and "drinking wine" the Christ of Calvary will be remembered by a multitude of people who love Him supremely. Outside, worldly holiday-makers will be on the *rush*—the god of this world their attraction. But inside there will be a holy *hush*—the Christ of God will be the magnetic attraction of lives who have been completely transformed by His saving and healing touch. It will be a holy scene. It will make angels wonder. It will make demons fear. But above all it will make the heart of Christ glad. This Communion Service we believe has been planned in heaven. Our earnest prayer should be that God will carry through His own plan and make that Easter morning *a resurrection morning indeed*. A resurrection morning for each one individually, but above all a resurrection morning of such revival power that the circles of spiritual blessing from Albert Hall will reach out to the uttermost parts of the earth.

Consecrated Tact.

We all need tact—especially is this so with Sunday School teachers who frequently have troublesome temperaments to deal with. How one Sunday School teacher conquered by tact should stimulate others of us who may be feeling a little hopeless. This teacher was given a class and told that he had the worst boy in the school among his scholars. This was not encouraging to a young teacher—but it set him praying. The register was called and Jack Harper (so we will call him), the boy with the bad character, responded with the others. "Oh Jack," said the teacher, "come and sit here by me, I want you to do something for me." Jack wonderingly obeyed. "I want you to mark this register for me, Sunday by Sunday. I have other things to think about, and if you will quietly mark the register, I shall be very glad." Jack eagerly agreed. Week by week while teacher was thinking and talking about other things, Jack was quietly marking the register. He felt the importance of his position. His behaviour changed, and *that year he won the prize for the best boy in the school*. Won by consecrated tact.

The superintendent in that same school had another worrying lad to deal with. He set him to be door-keeper. The plan worked. That boy was converted, baptised, became a steady worker, and ultimately a trusted deacon. Fishing is an art. Catching *small* fish is a greater art. But if we look to Him God will give us wisdom, and Sunday School teaching will be a conquest and not a defeat.

Gipsy Smith's Way.

This beloved evangelist has an inimitable way. In a few words he crystalises thoughts that dwell vaguely in other minds. Speaking of the days when he was converted, he says: "In those days they talked about '*conviction* of sin.' That is a word you do not often hear in the Christian vocabulary today. I could not read the Bible, but I read these people. They formed my Bible. The world is reading you and me. People may not go to church, but they are watching us. You are the world's Bible—and I would not be surprised if, in the case of some of you, the world needs a revised version. The world outside is waiting and watching for one thing: *reality*."

He further says: "It was a terrific thing to be a Christian. It was to be a fool for Christ's sake. It was to be unpopular, not wanted, ostracised, cut dead by the world, a faddist, and fanatic, a crank, peculiar, persecuted, slandered, abused, misrepresented. I say it was a terrific thing to be a Christian. To be a Christian now,—why it is more like a picnic, a social, an entertainment. Give me your name, and I will write it down, and make you a church member. It is an endeavour, it is a guild, it is a club, it is a society. Listen! You have not widened the New Testament gate, and you never will. It is not my business to lower the standard. I would rather keep the standard up. I could give you communion. I could christen you. I could immerse you. I could put my hands on your head and call it confirmation. *But it takes the Holy Ghost to make you a child of God.*"

Christ the Magnet of Man.

How glad we are to read this from Sir Leon Levison:—"We have realised in a remarkable way that the age of miracles has not gone by. Ninety-seven thousand Jews in Hungary alone left the Jewish synagogue and accepted the Christian faith. In Vienna, seventeen thousand Jews accepted the Lord Jesus Christ as their Saviour. In Poland, thirty-five thousand Jews, and sixty thousand Jews became Christians in Bolshevik Russia. We also found Jews turning to Christ in countries such as Germany, Sweden, and Denmark, and in recent years it is estimated that over twenty thousand Jews have joined the Christian Church in America, and not a few have done likewise in Great Britain."



Can We Believe Such Bible Stories as *Jonah and the Whale*?

By PRINCIPAL PERCY G. PARKER.

MANY Bible scoffers have a pet list of questions which they frequently sarcastically express:—

- Where did Cain get his wife?
- How could the sun stand still?
- Where did God come from?
- How could a whale swallow Jonah?

These, and similar questions are so perpetually asked that even the young Christian and the honest seeker are greatly influenced thereby.

At this time we will simply confine ourselves to the question of Jonah and the whale. We will set out our thought under three headings:—

1st. We Do Not Believe in Jonah and the Great Fish Because of Well Authenticated Scientific Facts.

YOU will notice that instead of using the word "whale" the expression "great fish" is used. Only once, in Matthew xii. 40, is Jonah's fish referred to as a "whale," but the Greek word only means "a huge fish." In the book of Jonah the word "whale" is not once used.

Note the exact wording:—

"The Lord prepared a *great fish* to swallow Jonah" (ch. i. 17).

"Jonah prayed unto the Lord out of *the fish's belly*" (ch. ii. 1).

"The Lord spake unto *the fish*" (ch. ii. 10).

So we must keep in mind that the fish in question was not necessarily a whale. It may have been a whale or not. It may have been a fish never before and never afterwards seen. All that Scripture says is that Jonah was swallowed by a great fish.

But now for the sake of interest and suggestion let us put down some of the now well-known facts.

PREBENDARY F. S. WEBSTER has written a book entitled, "Jonah, Patriot and Revivalist." In this book he points out that while an ordinary whale could not swallow a man yet a sperm-whale would have no difficulty in so doing. He also draws attention to the fact that a sperm-whale before death almost invariably ejects the contents of its stomach. DR. PUSEY tells of this very thing happening in 1758. A German sailor was swallowed by a whale, but almost immediately the whale disgorged him. It is said that the German sailor afterwards went throughout Germany lecturing and displaying the carcase of the whale which had swallowed him.

PROFESSOR MACLOSIE of Princeton University wrote a very interesting article for the New York Independent of February, 1912. In this article he said some remarkable things:—

- (1). The sperm-whale's air chamber is as large as an *ordinary bedroom*, extending from chin to chest, so as to make the neck bulge in

front with a thick muscular wall, which is sometimes wrinkled in front, and with an entrance from the windpipe large enough to admit any modern prophet that ventured that way.

- (2). There is mystery as to how the mother-whale manages to shelter her young during the tempestuous weather. It is known that the baby-whale is not able to stand submersion for more than half the period characteristic of the mother. Possibly therefore the baby whale is at times swallowed and kept in the large bedroom air cavity. *Perhaps the whale mistook Jonah for one of it's babies!!*

- (3). "I have recently seen evidence of a whale having in its stomach more than a dozen animals, all larger than human."

FRANK BULLEN, an experienced whaler, who has written the well-known book, "The Cruise of the Cachalot," says that some sperm-whales are over seventy feet long, the head alone weighing 15 tons. He tells of a shark 15 feet in length being found in the stomach of a sperm-whale. One whale that was caught and killed ejected food from its stomach about eight feet by six feet.

THE PRESENT WRITER was personally told the following story by a Christian brother:—During the Great War he stayed upon an island in the Red Sea. While there he and other soldiers saw occasionally what appeared to be floating tables in the water, about 18 feet across. These floating tables turned out to be huge fish, known as the *Giant Ray*. Having some spare time, an attempt was made to catch one. A long heavy chain was fastened to the rocks and a form of anchor harpoon fastened to the other end. The unsuspecting fish was approached and the harpoon thrown into it. The fish moved with such power that the chain snapped like a piece of cotton. But the shock was so great that the fish vomited the contents of its stomach. Out of its mouth came *many fish*, about 60 was the estimation! One or two were *small sharks*! The amazing thing was that they were *alive*, and immediately *swam away*.

These things are certainly distinctly interesting, but we do not believe in Jonah and the whale because of such facts.

2nd. We Believe in the Story of Jonah and the Great Fish Because it is a Part of God's Revelation.

WE have abundant evidence that the Old Testament is a collection of God's writings for us. And the book of Jonah occurs in the centre of these and there is no suggestion made that the book of Jonah was an allegory, as so many claim to-day.

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A favourite view is that Jonah is figurative of Israel, who were to preach to the surrounding nations, and the date was about 600 B.C. The whale represents Babylonia, and when the whale swallowed Jonah was Judah going into captivity seventy years. When the whale vomited Jonah it was Judah returning from exile, when she did some missionary work in the surrounding nations. But there is not the slightest suggestion in the Word of God that the book of Jonah is to be so treated. It is given as genuine history and no grounds for otherwise treating it are revealed. The book tells us that God *prepared the fish* just as He:—

prepared a gourd,
prepared a worm,
prepared a wind (ch. iv. 6-8).

And could not God prepare a fish to swallow Jonah? He who prepared the world to hold millions of mankind—could He not prepare a fish to hold one? He who made the moon and the sun and the stars—could He not make a fish to do for Jonah what our modern submarines do for us? He who prepared a fish to catch a prepared coin and to be caught by Peter at a prepared moment—could He not prepare a fish to swallow Jonah at a prepared moment and to vomit him again on to the dry land at the end of a prepared period of three days? To ask the question is really to answer it. Of course God could, and the divine record says he did, and therefore we believe the story of Jonah and the great fish.

3rd. We Believe in Jonah and the Great Fish Finally and Absolutely Because Our Lord Did so.

Now this is the reason why we believe in Jonah and the great fish. To us Christ is:—

- (1). The Word of God (John i. 1).
- (2). The Truth (John xiv. 6).
- (3). The Final Speech of God (Heb. i. 1).

It is inconceivable to us that one who was all these things should speak of a fable as fact, and an allegory as vital history. Christ was as sure of Jonah as He was of Himself. He was as sure of the past fact of Jonah being three days and three nights in the heart of the fish, as He was of the future fact of Himself being three days and three nights in the heart of the earth.

Just follow our Lord's reference to Jonah:—

But He answered and said unto them, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas; for as Jonas was three days and three nights in the whale's (great fish's) belly; so shall the Son of Man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here" (Matt. xiii. 39-41).

Note that in these verses Christ distinctly says that:—

- (1). Jonah was a Prophet.

- (2). Jonah was three days and three nights in the belly of the great fish.
- (3). The men of Nineveh repented at the preaching of Jonah.

IN *The Christian* I have just read that Dr. Marshall, the principal of a so-called Christian University, McMaster University, speaks of those who believe in the historicity of the Prophet Jonah, and accept the Scriptural account of the Lord's dealings with him as "uneducated fools." Yet Christ believed in the historicity of the Prophet Jonah! Was Christ such an one as Dr. Marshall mentions? The barest suggestion is enough to fill us with horror at such blasphemy. Surely it is better to trust the eternal Christ, than a finite critic. Surely it is better to trust the One whose goings forth have been from of old, from everlasting, than one whose goings forth have simply been from London, or Glasgow, or New York, for the last thirty years. Surely it is better to trust the Son of God, than even scientific explanations and phenomena. Christ is God, or He is not God. Christ is the truth or He is not the truth. If He is God then we accept His revelation. If He is the Truth, then we rely upon His words. If He is God, if He is the Truth, then His opinion of Jonah can be accepted. Those of us therefore who have discovered Christ to be our Lord, and our God, do not hesitate. We accept the story of Jonah and the Great Fish because He accepted it.

? Questions and Answers ?

What should be the attitude of a true follower of Christ toward secret societies?

The Christ-follower should avoid any connection with secret societies, for all of them are being or will be used to set forward the kingdom of Antichrist.

If you believe that I. Cor. xiv. is for the Church of the present day, why do you not obey the injunction of verses 34 35? Considering the wonderful work accomplished by many women missionaries and others in our home churches, this command is distinctly puzzling. I should be glad if you would answer this perplexing question?

The exercise of the gifts of the Spirit could not in the very nature of things be forbidden to women any more than to men. "Your daughters shall prophesy." "Upon My bondmaidens I will pour out My Spirit" (Acts ii. 17, 18). I. Cor. xi. 5 proves that women were permitted to pray and to prophesy "in public" (XX. Cent. N.T.) with veiled head. The apostle does not, therefore, intend to prohibit the exercise of any spiritual gift, but he merely forbids conversation, and asking questions by women. The word used is *lalein*, which means "to chatter," like a bird or a monkey, and not to deliver a connected discourse as would be signified by *legein*.

Daily Readings and Meditations

Being the Scripture Union portions with a meditation for each day by Principal Percy G. Parker.

Monday, April 16th. I. Kings iv. 20-34.

"Wisdom . . . even as the sand that is on the sea shore" (verse 29).

Boundless wisdom! Wisdom even as the sand upon the sea shore. Why such wisdom? Because the circumstances required it. Verse 20 says that the people over whom Solomon reigned were "As the sand which is by the sea in multitude." *People as the sand! Wisdom as the sand!* Sufficient wisdom to meet every need—every person. How beautiful to think that for each one of us, no matter what our position is, there is sufficient wisdom for every circumstance. Sufficient wisdom for the mother with a large family; sufficient wisdom for the toiler whose toil is difficult and delicate; sufficient wisdom for the minister ministering to the needs of vastly different temperaments. Thank God! sufficient wisdom for us all. But we must get our wisdom from the same source that Solomon got his—from God Himself.

Tuesday, April 17th. I. Kings v. 1-18.

"The Lord gave Solomon wisdom, as He promised him" (verse 12).

"As He promised him." Man promises, and frequently forgets, or fails to fulfil through lack of power. God promises and never forgets. God promises and fulfils because He has the power to fulfil. God's promises are sure. No word of His shall ever fall to the ground. Mountains of difficulties do not hinder God's promises. He makes even the mountains of difficulties stepping-stones to the fulfilment of His promises. What has He promised? He has promised sonship to those who believe, He has promised power to those who believe, He has promised heaven to those who believe, He has promised a glorious victory of right over wrong, of Christ over the Devil. He has promised that at the Name of Jesus every knee shall bow. Will His promises fail? Never! Some of His promises have been fulfilled, some are being fulfilled, all will ultimately be fulfilled. There are glorious times ahead.

Wednesday, April 18th. I. Kings vi. 1-14.

"Made ready before it was brought thither" (verse 7).

The place for the temple was prepared. Then to the prepared place prepared stones were brought. There was a prepared place for every prepared stone. Heaven is a prepared place for prepared people. There is a place in heaven which is not being prepared to fill. It is God's purpose that I shall fill that place. It is God's delight that I shall fill it. We are being made ready on earth. All the chipping and chopping is to take place here. The final chip will be given at death or translation—and then the prepared place. Solomon's temple was finished. Every stone, every piece of material, every requisite was in place. Christ's living temple will be at last finished. Every prepared piece in the prepared place. The preparation of my life down here may be at times painful, but I will rejoice in it, for the final building, and my place therein, will more than justify all the great Builder's methods with my life.

Thursday, April 19th. I. Kings viii. 1-13.

"The glory of the Lord had filled the house of the Lord" (verse 11).

The Lord's glory for the Lord's temple. It is possible to have the temple without the glory, and the glory without the temple. God's plan is that every man shall be a temple of the Holy Ghost. The Holy Spirit yearns to fill every man. But that filling cannot take place until there has been a believing. Believe on the Lord Jesus Christ. Receive the gift of life. Then you may receive the gift of power. We who have believed may be filled with the Holy Spirit. A light greater than the light of the sun may indwell us. A power greater than the power of radium may be ours. Ours may be the light and

power of the indwelling glory. It is this power we need. The power of the indwelling glory. This power is needed for the kitchen as well as the pulpit. The farmer needs it as well as the preacher. Whatever, Lord, my task may be to-day, grant that I may meet it in the power of the indwelling glory!

Friday, April 20th. I. Kings viii. 14-30.

"Lord God of Israel, there is no God like Thee" (verse 23).

Praise God! we have proved the truth of Solomon's utterance. There is no God like our God. He only is God. He is the everlasting God—without beginning, without end. He is the God of nature—the God of the waving trees and the stretching hills. He formed the sea and painted the sky. He is the God of the glistening dewdrop and the heaving ocean. Nature is His handiwork. But there is much more to be told. He is the God of the Lord Jesus Christ. He has lavished upon us blessings in Christ that no tongue can tell. He has made Christ our all in all. We are justified in Christ, sanctified in Christ, glorified in Christ. In Christ we are not simply sons by adoption but sons by birth. In Christ we are saved from the penalty of sin, and the power of sin, and someday we shall be saved from the presence of sin. In Christ we have peace—we have joy—we have hope. The longer we live, the more we see the provision of our God, the more emphatic becomes our declaration:—"There is no God like our God."

Saturday, April 21st. I. Kings viii. 44-61.

"If they bethink themselves . . . and repent" (verse 47).

Thoughtful people are repentant people. People who never think never repent. We need a thinking time frequently during each day. It is so easy to come short of the highest level. It is so easy to think things, and say things, and do things, that are not worthy of Christ. Thoughts of jealousy, of anger, of complaint—untrue thoughts, unfair thoughts, ill-considered thoughts so easily appear and are cherished in our minds. Words may be harsh, may be untrue, may be exaggerated. Actions may be tear-provoking and anger-provoking. Things that should be thought and said and done are omitted, while things that should not be thought and said and done are permitted. We need to bethink ourselves, and repent, and bring forth fruits meet for repentance, and then the golden word "forgiven" will soothe our harassed spirits, and the earth-born clouds will pass and we shall gaze, with nothing between, upon the "Sun of my soul, Thou Saviour dear."

Sunday, April 22nd. I. Kings ix. 1-9.

"I have heard thy prayer . . . which thou hast made before me" (verse 3).

God always hears prayer—and always answers it. He may answer it with "yes" or "no" or with silence. But in some way or other He answers. For convenient speaking it is said when God answers our prayer with "no" or with silence, that He has not heard our prayer. But in the strictest sense God always hears prayer. Be the prayer in the form of a whisper or a cry—He hears. Be it expressed in a sigh or a tear—He hears. The voice of the child, of the man, of the invalid, of the soldier, yea, of all, reach unto Him. God loves to give a hearty response to our prayer. It was such a response He gave to Solomon:—"Mine eyes and My heart shall be there perpetually." God always gives a hearty response when our prayer seeks His glory. No good thing will He withhold from those who seek first the Kingdom of God and His righteousness.

Monday, April 23rd. I. Kings x. 1-13.

"Happy are thy men . . . which stand continually before thee" (verse 8).

If this was true of the men who stood before the human Solomon, how much more is it true of those who stand before

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the divine Solomon. Of Solomon's servants at least three things could be said:—(a) they had crowned him king, (b) they got their daily supplies from him, (c) they were his errand-runners. These same three things in a higher sense are true of us. We have crowned Christ King. We receive our daily supplies from His hand. We gladly run errands for Him . . . We will not forget these things to-day. We will crown Him in the small things as well as the big. We will crown Him in the kitchen, and the shop, and the nursery, as well as in the church and the prayer meeting. Neither will we be anxious, for our daily supplies are from His hand; and we will be ready to run any errand for Him—even if it is to take a parcel of groceries to that poor invalid living at the top of the hill.

Tuesday, April 24th. I. Kings x. 14-29.

"And all the earth sought to Solomon, to hear his wisdom" (verse 24).

A man in whom God's wisdom dwells is always a centre of attraction to many. Representatively Solomon was a centre of attraction to all. Even to-day, it is true of Christ. Christ's wisdom is everywhere sought by the nations. Sad to say, not that part of His wisdom that has to do with the unseen and eternal, but with the seen and temporal. The laws of Christ are ideally the laws of civilised countries. But the day will come when Christ's wisdom concerning the unseen and eternal will be sought by the Millennium nations of the earth. The isles will wait for His law—laws for the soul as well as for the soil. But to-day Christ's wisdom should indwell us. And we should be centres of circles. The home circle, the village circle, the church circle should all receive from us tastes of that wisdom which Christ Himself has implanted within us.

Wednesday, April 25th. I. Kings xi. 4-14.

"When Solomon was old . . . his wives turned away his heart after other gods" (verse 4).

To every normal life there is the morning of youth, the mid-day of early manhood, the afternoon of middle age, and the evening of old age. In the morning there are dangers from the mists of mental doubt, at midday there are dangers from the blazing heat of lust and passion, in the afternoon there is the danger of sleepy indulgence, and at eventide there is the danger of the influences of the morning, noon, and afternoon bringing upon the life dark and darkening shadows that rob the soul of that beautiful experience frequently described in the words, "at eventide it shall be light." Solomon's sin in middle life found him out in old age. Young people! be sure your sin will find you out. Enter into companionships and partnerships outside the will of God, then either these Godless unions will lead you from God, or you will be reaping in after life a bitter history of domestic sorrow; and only be saved, as by fire.

Thursday, April 26th. I. Kings xi. 26-40.

"But not for ever" (verse 39).

Judgment! But not for ever. Thus God promised to His covenant people. There is a judgment which is for ever—but not to God's covenant people. Sons and daughters of God are judged. "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth . . . Now no chastening for the present seemeth to be joyous, but grievous: **NEVERTHELESS AFTERWARDS.**" Don't overlook that "nevertheless afterwards." It is judgment, but not for ever. Afterwards it yieldeth the peaceable fruits of righteousness. How grateful we should be for child-training judgment. For those experiences which humble us unto faithfulness. Which save us from forgetting that we are a heavenly and spiritual people. God's judgments are priceless—but they are not for ever. The time will come when judgments are unnecessary. The glad day will dawn when we shall be like Him. Then judgment will be past forever.

Friday, April 27th. I. Kings xii. 1-15.

"Rehoboam consulted with the old men . . . and consulted with the young men" (verses 6 and 10).

Rehoboam chose the judgment of the young men. Many

would say he should have chosen the judgment of the old men. Yet the judgment of the old men was not perfect. The young men were too hasty and severe. The old men were too timid and yielding. When we want advice it is better to look straight through to God. The counsel of our brethren may be helpful, but it cannot be final. Final judgment should be from God. It may confirm the advice from others, or otherwise. Happy is the man or woman who knows the secret of the upward look. Who, in the midst of perplexity, is able to turn from human voices, and listen to God's voice. Are you perplexed this morning? Then hear the Lord saying, "Wait thou only upon Me; for thy expectation is from Me."

Saturday, April 28th. I. Kings xii. 16-30.

"It is too much for you to go up to Jerusalem" (verse 28).

A lazy religion never pays. Says the worldly man, "If I have to have some religion then let me have an easy one. One that demands little effort either for soul or body. One that absorbs little time and little money—and yet soothes the conscience." And so men drift into a religion that has form but no power, that maintains a standing of respectability, but knows nothing about sacrifice and warfare. Christianity is not such. Christianity has no substitute for Jerusalem. No Bethel or Dan can take the place of Jerusalem. Jerusalem speaks of power—it speaks of Pentecost—it speaks of men and women, who denying themselves, go to tribulation and death, in order that Christ may be known. Nothing is too hard, no Jerusalem too distant for the Spirit-filled Christian. It may mean sacrifice. It may mean time and money and energy—but whatever we can do for Christ's sake is not tiring and tedious but pleasant and profitable.

Sunday, April 29th. I. Kings xiii. 1-10.

"And his (Jeroboam) hand dried up" (verse 4).

Here is a wonderful case of paralysis and healing. Jeroboam sought to touch harmfully the prophet of God and his arm dried up. In response to request the prophet prayed for the restoration of the king's arm and it was restored. Through sin the Lord acted in judgment—through prayer the Lord acted in healing. It is just the same to-day. Sin brings disease—prayer may heal it. This healing of Jeroboam was divine healing. There were no means used excepting the means that is usually not considered means—that is, prayer. Still to-day God heals in answer to prayer. It may be the prayer of the sick one, or it may be the prayer of others in the church, or it may be the prayer of the elders. No case is hopeless to God. The God who created can re-treat. The God who breaks can mend. The Christ who overcame the Devil and his power, can undo the work of the Devil. Sick one, get through to God, and discover Him to be *Jehovah Rapha*.

Monday, April 30th. I. Kings xiii. 11-22.

"An angel spake unto me by the word of the Lord" (verse 18).

The prophet was glad of an excuse for disobedience. And so when it was said that an angel had spoken, he willingly yielded. His reply should have been similar to Paul's words in Galatians i. 8: "But though . . . an angel from heaven preach . . . let him be accursed." The prophet had got his instructions from God—no other prophet, or angel, should have been allowed to alter those instructions. Even a prophet may lie. Thus we are taught not to trust in man, however gifted he may be, but in the living God. When one who is gifted of God suggests a line of action to us, we should get it confirmed from God. If it is clearly laid down in the Word then we are safe. If there is no definite detailed instruction in the Word, but the Spirit witnesses with our spirits that the advice is right, then we should act. But God does not expect anyone to act blindly on any advice or so-called prophecy from another. We can at least expect our heavenly Father to make His will as clearly known to us as an earthly father will make known his will to his child.

Our New Missionary in Africa

Mr. H. C. Phillips Arrives at Komatipoort

MR. Hubert C. Phillips, who sailed from Southampton on February 10th, arrived at Cape Town on February 27th. A week was spent at Cape Town, followed by a journey of 1,400

miles by train to Komatipoort, where the party arrived for a welcome meeting on Thursday, March 8th.

The following message to readers of the *Elim Evangel* was written just before arrival at Cape Town:—

“Looking back at the last few days in England fills one with wonder and praise. Wonder at the send-off, the promises of prayer, and the love of the saints, and praise to God for His great goodness seen on every hand.

“One cannot at present give much news as we have not yet arrived at Cape Town, but we do praise God for a safe passage through very stormy seas. The storm in the Bay of Biscay was considered very serious by those who were in charge, but the Lord brought us through in safety and we have much benefited by the voyage. A Bible Reading has been allowed each morning in the saloon and we, usually eight or nine, have had very helpful times around the Word of God.

“I am spending as much time as possible each day wrestling with Zulu, hoping some day to look upon it as child's play, but I can by no means do so yet! Prayer changes things.

“Yours sincerely in the Lord,

HUBERT C. PHILLIPS.”



OFF TO SOUTH-EAST AFRICA.

A party bidding farewell to Mr. Hubert C. Phillips at Waterloo Station (Mr. Phillips is seen in the centre, facing the camera).

A Pathetic Plea

A MISSIONARY from China personally told the writer the following true and recent incident (recent, for the missionary has only been out in China four years). This servant of God was labouring on the borders of China. A great work was being done. In four years, seven self-supporting native churches were formed. There were calls on every hand for the English missionary—the only one in an area of 2,000 square miles. One day a deputation came to him from three days' journey over the mountains. Three natives of Lisu arrived with bleeding feet—they had crossed snow-clad mountains 12,000 feet high. Why had they come? They had come to plead with the missionary to take the Gospel message to their village. They said: “If you will come, the whole village will repent and turn to Jesus. We will carry your bedding, yes, we will carry you too.” Yet the missionary was so very busy, with so many open doors, that he had to say to the deputation: “I am very, very sorry, but I cannot come, I am too busy.” And the deputation with the bleeding feet went home with bleeding hearts. But they came again—five times in all. The fifth time their hearts were filled with joy, for the missionary could hold

back no longer. He went—they carried his bedding—and then 200 souls were gathered in for the Lord Jesus. They have promised to build a church in time for the next visit of the Gospel-lightbearer.
—P.G.P.



SPECIAL NUMBER

A special number of the *Elim Evangel* is just off the press. It is undated and there is added a Hymn Supplement which will be used at our London Easter Convention. Containing special articles on the Four-square Gospel and the *Elim* work, a number of striking healing testimonies with photographs, and Principal George Jeffreys' remarkable address on “The Gospel of the Miraculous” which has been the means of delivering ministers and Christian workers from Modernism and New Thought, it should be widely distributed. Subscribers are advised that as it is an extra number, they will not receive it without specially ordering it. The price is 2d. per copy, by post 3d. Quantities may be obtained at the specially reduced, post free prices of 2/- per dozen, 50 for 7/6, or 100 for 13/6.



THE ELIM EVANGEL

London Easter Convention

THOUSANDS of people in London and the provinces are eagerly looking forward to what we expect to be the greatest Fourquare Convention ever held in the British Isles.

Full particulars of the meetings will be found on page ii. of the cover of this *Evangel*. It will be noticed that in addition to the meetings at the Royal Albert Hall, services will be held at the Friends' House, Euston Road, Elim Tabernacle, Clapham, and Elim Tabernacle, East Ham. The speakers will minister in turn at these three places. It will be advisable, therefore, for visitors to remain at one Tabernacle during the Convention, and not to travel from one to the other.

How to Find Your Way.

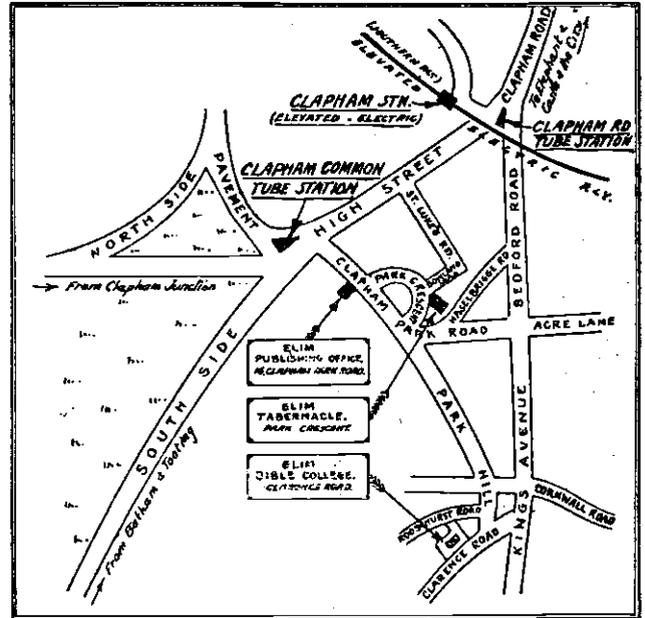
We print a map of the Underground system for those who prefer to travel by that method. The following will be of assistance to visitors in finding their way to the various halls:—

ROYAL ALBERT HALL. Nearest Underground Station:—South Kensington. 'Buses pass the door continually for various destinations.

FRIENDS' HOUSE, Euston Road. This is opposite Euston Station, and there is therefore an excellent service by tube, bus and tram to all parts of the city.

ELIM TABERNACLE, Central Park Road, EAST HAM. Bus and tram passengers alight at Kimberley Avenue in Barking Road. The Tabernacle is at the foot of Kimberley Avenue.

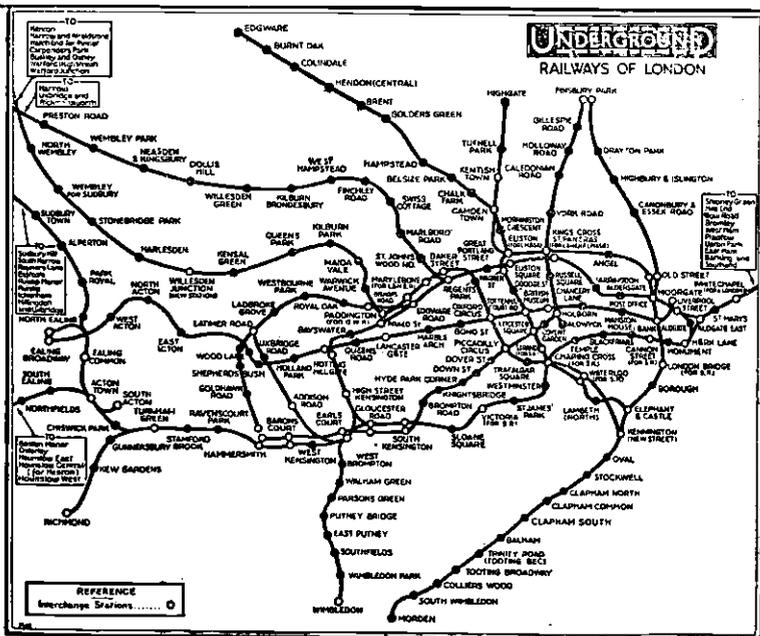
ELIM TABERNACLE, Park Crescent, CLAPHAM. Nearest Underground Station:—Clapham Common. Direct Under-



ground trains every few minutes from Euston, King's Cross, St. Pancras, London Bridge, Waterloo, Charing Cross, etc. Passengers from Paddington and Marylebone change at Elephant and Castle. We print on this page a plan which shows how to reach the Elim Tabernacle, Elim Bible College and Elim Publishing Office from Clapham Common Tube Station.

Refreshments.

There are very many restaurants open in the neighbourhood of the various meeting places where refreshments can be obtained. A list of these will be posted up in each hall. At the Albert Hall the catering arrangements this year are in the hands of Messrs. J. Lyons and Co., and there will be greater facilities for obtaining lunch and tea than in previous years. A large number of buffets and tea rooms will be open on the premises between the services.



Bring this *Evangel* with you to London

It will serve as your Guide

A Continuous Foursquare Revival

Souls Saved—Healings at Hastings and East Ham—Baptismal Services at Plymouth and Liverpool

Leigh-on-Sea. Principal Percy G. Parker conducted a week-end series of Bible Lectures at Leigh-on-Sea from March 10th to 13th. There was much interest, and the meetings were greatly appreciated. Many spoke of blessing received.

Plymouth. On Sunday, March 3rd, the gospel service at which souls were won for Christ, was followed by a baptismal service when eight believers were immersed. On the following Sunday evening Master Frank Allen gave the gospel message and eleven souls surrendered. The regular services which are conducted by Pastor P. Le Tissier are well attended and filled with the presence of the Lord.

Hastings. There is still a good deal of opposition to the work at Hastings, where Mr. W. G. Channon is in charge, and recently some have commenced to give private lectures against it. But the blessing of God on the meetings increases. Many come, as a result of being warned, to hear for themselves, and stay and testify to blessing received. Several have recently testified to instantaneous healing. One who was to have gone into a hospital as the result of a fall last October, was prayed for, immediately delivered, and that night had her first night's sleep without pain for a long time. A man who was a complete nervous wreck, with his memory, sight and speech almost gone, was prayed for. Now he speaks quite well, and his sight and memory are quickly returning. As a result, both he and his wife have accepted Christ. An Elim Sunday School was commenced at Hastings last month.

Liverpool. The closing days of the campaign conducted by Pastor and Mrs. Charles Kingston brought much blessing. The addresses on prophecy were much appreciated. At the divine healing meetings many sought and found Christ as Healer, and at the special prayer meetings others proved Him as the Baptist in the Holy Ghost. On the closing night of the campaign the Tabernacle was packed and eleven believers were immersed by Mr. J. McAvoy, who is in charge of this church.

Portsmouth. A visit was paid to Portsmouth by Miss Henderson on March 7th and 8th. On Wednesday afternoon she addressed the women's meeting on her work in the Congo, and continuing the same subject in the evening at a great

meeting of Crusaders and friends, unfolded a wonderful story of personal, practical missionary work in the Congo, dealing with her early grief and loss, difficulties of language and travel, dealings with native tribe chiefs, and breakdown of health necessitating return to Britain. She paid glowing tribute to the great missionary work of Mr. and Mrs. Burton and native teachers in the Congo. Without a doubt interest in the mission fields was revived, and perhaps silent, sacred resolutions of service have been recorded. In the meantime we are not forgetting her prayer:—

"Lord lay the Congo on my heart,
And love that land through me,
And may I ever do my part,
To win that land for Thee."

On the following evening to a very crowded meeting Miss Henderson delivered a heart-searching, deeply spiritual, powerful gospel address, which went home with conviction and challenge to every heart present.

East Ham. It is a great joy to our hearts, and a cause of praise to the Lord to be able to report how the hand of God is being manifested in this church. In addition to the wonderful spirit of enthusiasm, devotion and loyalty amongst the young Crusaders of East Ham, there is a manifest desire for more of God among the members in general. Surely this demonstrates that the work is of God and that He is looking after its interests. Numbers are still good and souls are being saved: last Sunday seven decided for Christ. The following testimony may help to encourage someone who is seeking healing:—A few weeks ago a brother came to the Pastor's house one evening with his arm in splints. He said that he had been discharging forequarters of beef from a railway truck, and that the shank bone of one of the pieces had fallen with such force upon the back of his hand that he distinctly heard and felt the bones break. The first aid man put his arm in splints and told him to go to the hospital, but instead of going there he came to be prayed for and the Lord did not disappoint him, for as we prayed together the power of God was manifested in completely and instantaneously healing him. Off came the splints and our brother went on his way rejoicing for all the great things the Lord had done for him. The doctor certified him fit for work on the following morning.

Tried, But Found Wanting

THE Duke of Wellington, after the battle of Waterloo, was much troubled by a man who had invented a bullet-proof breastplate. One day when the Duke was very busy, the inventor called, and was shewn into the presence of the great commander. The man having letters of recommendation from some of the Duke's personal friends, was listened to again as he described his invention. All at once the Duke said, "Have you got the thing with you?" Very quickly the man brought the bright breastplate; whereupon the Duke curtly said,

"ARE YOU SURE IT IS BULLET-PROOF?"

"Quite sure, your grace." "Put it on, then, and go and stand in that corner." Wondering what the 'Iron Duke' meant, the man obeyed. "Mr. Temple," shouted Wellington to his secretary, "tell the sentry outside to load with ball cartridge, and come in here to test this breastplate!" Before the sentry could find the cartridge,

before even the secretary could deliver the message, the inventor with his breastplate went through the open window, and hurried along the busy street. He had not sufficient faith in his own invention to submit to the test.

The reader has, perhaps, an "invention" of his own in which he thinks he can appear before God.

BUT WILL IT STAND THE TEST?

It may be morality, or reformation, or good works, or prayers. Such will not help you in the slightest. "Without faith it is impossible to please Him." The Lord Jesus is the only refuge from the storm of wrath that is about to burst upon this guilty world. All others are but refuges of lies. They are but inventions of man. Why not take your place as a lost, guilty sinner, deservng nothing but wrath on account of your sins, and believe on Him who died on Calvary's Cross to ransom you from sin's penalty, power, and guilt,—and you will be freely justified through the blood of that Cross.