

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 1916. 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.

AUGUST 1, 1928

No. 15

Our Need of More of the Holy Ghost

A Sermon preached by **EVANGELIST W. E. BOOTH-CLIBBORN**

WE shall never reach a spiritual condition in which it shall not be necessary for us to pray for more of the Holy Ghost. In almost every phase of gospel work there is to-day a crying need for more of the manifestation, power and glory of the Holy Spirit. According to the Book of Acts we know that, although all those who participated in the mighty work of the early Church had originally their Pentecost, it afterwards became periodically necessary for them to be filled (or refilled) with the Holy Spirit. A constant renewing is also needed with us to-day. Refreshings and refillings of the Spirit must be experienced, and God grant that we shall ask Him more continually and prevailingly for them.

A Scripture That Has Been Limited.

Luke i. 13: "If ye then being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

Many have spoken of this text as if it were only a promise of the Holy Spirit to those who have not as yet reached Him in His Pentecostal fulness; but we will do well not to limit this Scripture and to see in it a promise for us also who have received the Baptism of the Holy Ghost. This is not a promise only, but an incentive for us who are God's children to continue perseveringly to pray for a greater and more continual bestowment and anointing of the Holy Spirit upon us that we may realise greater victories and results of a better quality in all the different aspects of the work of God. We need more of the Holy Spirit upon our lives, upon our preaching and upon the whole Church in its warfare against the forces of darkness.

We Must Realise Our Need.

WE who have received God's power and have tasted of the Spirit of God, of all people we ought to be the most ready to realise the need of more of the Holy Spirit. We cannot expect those who have never tasted of the Spirit of God or who have never been baptised with the Holy Ghost to cry out for more of the Holy Spirit. Those who have never felt His tremendous power cannot be expected to realise the benefits of a greater outpouring. They have

never been lifted up into the mysteries of the warfare raging in the heavenlies, they know little of the effectiveness of yielding wholly to the control of the Spirit of God in battling opposing evil forces. But we who are called by the Holy Spirit, led by the Holy Spirit, fed by the Holy Spirit; we who have been baptised and refilled again and again with the Holy Spirit—we, of all people, must have our reliance, our dependency upon the Holy Spirit; therefore we, of all people, should continue to prevail in prayer for all saints, yea, for all the world, and for ourselves also that we may enjoy greater and greater outpourings of the Holy Spirit in these last days upon our lives and ministry.

The Spirit of Truth.

A great ado is being made by many who believe that the truth is sufficient to do the work. They probably are unconscious of the fact that truth without the Spirit of God is the dead letter that can succeed in doing nothing but killing. The shell is good, but there must be power to fire it. In fact, all ammunition is useless without the explosive. "The Kingdom of God is not in the word, but in the power" (1. Cor. iv. 20). The word translated "power" in Romans comes from the Greek word "dynamos," from which root also comes our English word "dynamite." So the gospel is the "dynamite" of God unto salvation to all that believe, when it is "preached with the Holy Ghost sent down from heaven." The explosive force of the Holy Spirit gives the Word of God its pertinent penetration, its power of persuasion. The Spirit of God propels the truth. The word is wholly dependent upon the Spirit. The word without the Spirit brings havoc to the work of God. It only hardens sinners in impenitence. The word is the Spirit's sword. When the carnal mind wields it irreparable damage is done. Sticklers for the letter crucified Christ. We are living in a day in which great emphasis is being placed on doctrine and teachers of the cold letter of the Word are certainly multiplied—a day in which there is no lack of Bibles. They are being printed by the million. There is also no lack of those who know the Bible after the letter, who teach it and spread its knowledge; but alas! even

THE ELIM EVANGEL

the best and truest of doctrines may become death-dealing when they lack the Spirit of God to anoint and handle the truth in such a way as to melt and break, win and woo. Not more of the truth alone but more of the Spirit of truth is the need of believers to-day. The emphasis therefore should be upon a Spirit-filled life, a Spirit-filled mind and heart, and a Spirit-inspired ministry.

Upon Our Preaching.

THERE is a need of more of the Holy Spirit. Before the Day of Pentecost dawned there was a season of waiting upon God. Before the preacher preaches he should wait upon his ministry. The preparation should not be so much of the mind as of the heart. Luther well said, "He that hath prayed well hath studied well." And, as the Scripture saith, "He that ministereth let him wait on his ministry" (Rom. xii. 7).

Saul sinned when refusing to wait for Samuel the anointed one and the priest. He took it upon himself to offer the offering ere going out to fight the enemy. The people followed him trembling and he was tired. He got excited and nervous, and instead of waiting upon God, instead of praying for guidance, he disobeyed the commandment of God. *He forced himself* and offered a burnt offering" (1. Sam. xiii. 12). How many to-day foolishly run ahead of God, instead of waiting for the cloud to move and direct them?

We need the Spirit and more of the Holy Spirit in order to properly war against the powers of darkness. We cannot see spiritual foes with carnal eyes. The Holy Spirit must touch our eyes. In early warfare soldiers could see opponents. We cannot. Nor can we perceive but through the Holy Spirit, weapons used against us. The wiles of the Devil; the tactics of the evil one, his methods, his feints and attacks are all made manifest to us by the Spirit of God. Oh, we need the Holy Spirit. Not alme to aid us in preaching, as such, but for our very utterance. Not alone for utterance, but to know what must be said, how and when to say it, for there is no place as responsible as that of standing before an audience, as it were between the living and the dead. What can be the result of a misled meeting? What may be the eternal outcome of a heaven-controlled service? Oh, we need the Holy Spirit, not alone to assist us to preach, but to demonstrate our preaching. As Paul testified, "and my speech and my preaching was not with enticing words, of man's wisdom, but in demonstration of the Spirit and of power" (1. Cor. ii. 4). Not alone to demonstrate our preaching, but to confirm it as well, we need more of the Holy Spirit as Paul testifies again, "For I will not dare to speak of any of those things which Christ hath wrought by me to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God.

(Rom. xv. 18, 19). He did not succeed in making the Gentiles obedient through merely stating the truth as it is in the gospel or only by the quoting of the Scripture, but there accompanied his preaching mighty signs and wonders, and by the power of the Spirit of God those things which Christ wrought in him brought the Gentiles to obedience. In his first Epistle to the Thessalonians he again testifies. "For our gospel came not unto you in word only, but also in power and in the Holy Ghost, and in much assurance" (1. Thess. i. 5).

To Convict.

THE presence of the Holy Ghost, in answer to the prayers of God's people, creates an atmosphere calculated to convict the sinner, backslider, and all who are out of touch with God. Sometimes apart from the preaching and long before the preaching begins, hearts have been ploughed up by the Spirit of God. Many are conscious of something inexpressible. They cannot explain what it is, even should they attempt to do so, but this compelling force certainly seizes hold of them and brings them face to face with God and eternal issues. When the Holy Ghost is present He reproves the world of sin, of righteousness, and judgment (John xvi. 8-10). The power of the Spirit of God will lay siege to the human conscience and oft bring it to surrender without any noticeable effort being made to win the individual. For this specific purpose the Holy Ghost has been sent into the world. It takes God to open hearts as in the case of Lydia. This is too delicate work for us to do. Oh! our need of the Holy Spirit, not only to open hearts, but to open minds that they may understand the truth. Even to draw sinners and to bring them to God we need the power of the Holy Spirit, as also to get them to obey the truth as asserted by Peter in his first epistle, "Seeing ye have purified your souls in obeying the truth through the Spirit" (1. Peter i. 22).

To Give Life.

Jesus said, "It is the Spirit that quickeneth:—the words that I speak unto you, they are Spirit, and they are life" (John vi. 63). Our words must be life in order to give life. Not alone must they be the words, in our singing, in our praying. The Holy Spirit must brood over the congregation if souls are to be born of the Spirit, just as it brooded over the waters at creation. The presence of the Holy Spirit is life-giving, healing, sanctifying, purifying and wholesome. Life! Life!! Life!!! is the paramount need in all meetings; not license, but the liberty, the freedom and joy that only the Divine breath of life can impart to a militant Church.

God Must Be Worshipped By God.

SO many worship God in vain, as the Scripture saith "In vain do they worship Me" (Matt. 23: 9). God



THE ELIM EVANGEL

seeketh such as will worship Him in *spirit and in truth*. For "they that worship Him must worship in spirit and in truth" (John iv. 24). . . . God does not leave it to us to formulate our own worship, to originate our own mode of praise and thanksgiving. We cannot truly worship without the Holy Spirit. He must direct, inspire, guide and create our worship. We can only worship as moved upon by the Holy Ghost. Oh! our need of the Holy Spirit so as to worship aright. Paul, in writing to the Philippians, said, "We . . . worship God in Spirit". (Phil. iii. 3). So in a sense it may be said that God can only be rightly worshipped by the power of God in us.

To Keep Us From Danger.

We need the Holy Ghost to warn us of future difficulty or trouble, as the Scripture advises, "He shall show you things to come" (John xvi. 13). We need the Holy Spirit to keep us walking in the light; to keep us from extremes, from fanaticism, from being unbalanced, irreverent, foolish. We need the Holy Spirit to check our hearts *from wild impulses and folly; to reprove us; to keep us in the hour of trial; to preserve us from backsliding in heart; from wandering out of the will of God; to keep us from boasting, deceit and spiritual pride. Oh! we need the Holy Spirit! to be filled to overflowing with the Holy Spirit* (Eph. v. 18).

To Teach Us.

WE need to be taught, not by a schoolmaster, but by a teacher whose very grace, kindness and long-suffering breaks down our stubborn hearts. We need to be taught so that we don't have to learn and relearn the same old lessons. We need to be taught so that we can grow, so that we can increase in knowledge and wisdom and at the same time remain humble and submissive as children. We often forget, we are so easily misled through ignorance and through a lack of memory and ability to recall God's Word. We need Him to "bring all things to remembrance" (John xiv. 26). We are so dull; how can we retain even that we have learned, much less learn that which is new. And then some things are so hard to find out and it takes such a long time, and studying is so wearisome, that we would faint in our search unless the Holy Spirit would search for us. "For the Spirit searcheth all things, yea, the deep things of God" (I. Cor. ii. 10). Oh! that He may reveal to us, search for us and make us to know "the things that are freely given to us of God," that in no way we may fall short of what God intends we should be.

To Pray.

We need the Holy Spirit. How can we pray without Him? How can we know how to pray, what to pray for, when to stop, when to begin, when to believe, and when to know that our petition has been

heard of Him? God's Spirit teaches us when to bear burdens, and when to cast them upon Him who careth for us. Who is sufficient for these things but the Spirit of God? We cannot pray unless we love those for whom we pray, otherwise we won't care, and even our sentiments would be unreal. 'Tis then that the Spirit of God—if we yield, and if we pray for more of that Holy Spirit to be bestowed upon us,—will help us,—help our infirmities. Oh! our need of the Holy Spirit is so great, it cannot be told. So few travail—so few know how. The Church of the living God needs intercessors: Pray for more of the Holy Spirit to be poured out upon the Church. Oh! dear reader, do you not realise our need? Prayer is necessary to uphold the weak, to support the feeble—to comfort and strengthen the weary—to save the lost, to stay the forces of hell, to shut the door to the wolves of talk, malice and deceit that would come into the flock and destroy. There is a lack of prayer for the young lambs, for the new-born babes. And oh! for prevailing prayer for the lost world. We need the Holy Ghost to pray for the ministry and for ten thousand other needs; and then how can we see the needs except the Holy Spirit opens our eyes to see what we cannot naturally perceive, or even know?

To Love.

"THE love of God is shed abroad in our hearts by the Holy Spirit which is given unto us" (Rom. v. 5). The love of God—not our love of God, but His love is shed abroad in our hearts. God's love for the lost, the backslider, the careless, the wicked and unrepentant soul. God's love is ours through the Holy Spirit—when we feel, see, know, and grieve, in a measure, over them as God does, and love them even as God; it is then it becomes easy to pray for them. 'Tis Divine understanding and sympathy that we need. As saints of God we ought to weep, we ought to groan, we ought to cry and lament more than we do. For this O God, send us Thy Holy Spirit. The Scripture says, "Weep with them that weep" (Rom. xii. 15). We'll never make a success of saving souls unless we love the souls of dying men and women. This is a supernatural grace that is given us of the Spirit. Love never fails. We have failed many, many times, but God is merciful. As more of the Holy Spirit is given to us, and we humbly acknowledge our need, the love of God will naturally be spread (the word used in the original is "flooded") abroad in our hearts. We need the Holy Spirit that we may love one another fervently, whole-heartedly, spiritually, continually as saints in His Body as members of one another. And how can we receive more and more of His Holy Spirit but by walking in the measure already bestowed upon us and obeying the "still small voice."

For ten thousand other reasons, too numerous to mention here, we need the Holy Spirit; and now to

come, realising our need and seeking God in order to have it supplied, even for this, we need the Holy Spirit. To offer ourselves upon the altar of sacrifice afresh, that the fire may fall we need God's Spirit. Let us come and seek Him boldly, for He promises to supply *all our needs* according to His riches in glory. *Yet let us remember we cannot even offer ourselves up but through the Holy Spirit. As it is written of Christ "who through the eternal Spirit offered Himself . . . to God" (Heb. ix. 14).*

O! reader, do you not feel God's Spirit drawing you to a new consecration at this hour, even at this very moment. Does not a voice call you now to wholly renew your vows and cast yourself again at the feet of Him who bought you, that He may refill, replenish, requicken, renew, revive, restore and refresh you. Obey this inward monitor and seek Him with all your heart and anew shall your spiritual vigour and life spring up. Take heart, dear soul, "early love" can and will yet burn in your heart as fervently as ever. Come, let us pray!

Tenderness

ONE of the greatest tests of completed holiness is tenderness. The Holy Spirit is tender, and accordingly those who have Him are tender. There is a natural tenderness, which is good in its place, and even sin sometimes has its dainty-spot of feeling; but spiritual tenderness is a very different thing.

There is a tenderness which is of God. It belongs to Himself, to His Spirit. Although His justice has its sterner side, yet there is usually a tenderness filtered into it which is appreciable to the true and loving heart. But justice satisfied, and mercy and love having full sway, the tenderness of God is doubly apparent. Be His touch light or strong, it is tender. It is, if you please, just that quality in Him which gives and takes confidence. Its look is kind, for its heart is kind. There is no wire-edge, and the oil is apparent.

One of the Psalms says: "Thy gentleness (or meekness) hath made me great." This is exactly what the Apostle Paul calls "the gentleness and meekness of Christ" (Psalm vii. 35; II. Cor. x. 1). The meekness, the gentleness, the tenderness of the Lord, is ever necessary to spiritual growth. What does the infant do without the patient touch, the skill, the ever-present softness of its nurse? And what would the spiritual foundling do, born into a world of spiritual foreigners, without the veritable tenderness of the Son of God and of the Holy Spirit? No one grows so strong as not to need the tender touches of the Father's hand, the soothing voice of the Comforter. The "God of patience and consolation" always has work on hand. There is rich "consolation in Christ," and "comfort of love," and "fellowship of the Spirit."

If there is tenderness in the great God, there is the same quality in His children. If there is any lack of it it is directly traceable to sin.

Sin is a vicious beast, anyhow; so let us beware of it, and see to it that it is thoroughly cleansed away by the atoning blood. And being cleansed, yes, filled with the Spirit, let us exemplify all tenderness. Even our few necessary reproofs may

usually show forth the precious love of the precious One who died for us.

We must "endure hardness." And yet, despite of all our courage and of our layers of grace, every last one of us is sensitive, and sometimes extremely so. Sometimes, of course, we are carried high above all of this, by the overpowering effulgence of spiritual manifestation; but, anon, we feel the keen edge of sin, roughly or even deftly applied to our naturally sensitive nature—not sinful nature for that is gone. Then we feel. That is the word—we feel. Then how good to have the oil of consolation poured in upon us from the Spirit; and if it comes in through the medium of some saintly one, it may be all the better. So we ought to have on hand, for such emergencies, this "precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments." It must be poured in upon the bruises of God's little ones, and upon suffering humanity at large.

Sometimes, indeed, a tender heart finds little opportunity. Not every one who needs help is willing to receive it. But with proper attention, love finds its way. The main thing is to have an unfailing stock of it on hand. No one can be envied who brushes along through life without a strong admixture of human kindness; and no child of God and of the Cross is fully equipped until he has poured into his parched spirit, not only the new life from above, but the distinctive "anointing" which is of Christ, and which "abideth in you." (I. John ii. 27). This anointing is not only the teacher, but the very spirit of holy love toward all of God's creatures. This is the cup of "strong consolation" which we are able to hold out to the tried, pressed and tribulated children of God. As we have received from Christ, so let us give as from Him.—T.K.D.



The soul which dwells in love radiates love. It looks out of its windows and has a feast of loveliness. It has a wonderful magic, and even deformed things begin to be transformed.

Behold, He Cometh !

By AIMEE SEMPLE McPHERSON.

IF—the vaulted dome of heaven should roll asunder now—

The heavenly herald should cleave the skies with silver trumpet notes and announce the coming of the King—

The curtain of the clouds be swept aside in glistening, majestic folds by myriad angel hands—

Ten thousand silver trumpets should sound the proclamation—

Ten thousand harps should resound in one triumphant symphony—

Ten thousand times ten thousand voices sing in chorus the refrain—

The sun grew dim—eclipsed in grandeur by the face of Him who outshone its glory and made its shining pale to insignificance—

You saw the heavens open and in the central skies, surrounded by innumerable angel hosts, your wondering eyes beheld that holy One, the Lord of hosts, the King of kings, Emmanuel from out of the land of glory.

If—you beheld Him descending from the heavens with a shout, with the voice of the archangel and with the trump of God—

Beneath your feet you suddenly felt a tremor, and from the East, West, North, and South, the sleeping bodies of immortal saints awoke, rose from the dead and, reunited with the spirit, ascended clad in gleaming garments, to meet Him whom they loved—

From among those who live and do remain upon the earth, believers should be caught up together with them in the clouds to meet Christ in the air—

What would you do?

How would you feel?

What would become of you?

Would you, too, be caught away to meet the Saviour in the flaming portals of that glory?

Would your garments be white and your loins girded, yourself ready as one who waiteth for his Lord?

Or, would you be filled with an unspeakable and unnamable terror; an unutterable horror of foreboding and dread?

Would you lift up your arms and, with radiant face, cry, "Welcome, O King of Glory! Full many a day my soul hath longed for Thee, O Friend most dear! Welcome, King eternal! Speed Thee on Thy way! Welcome, triumphant Saviour! Come quickly, and claim the soul Thou hast redeemed!"

Or, would you in a vain effort turn your face from His omnipotent glory to cry, "O rocks and mountains, fall on me, and hide me from the countenance

of Him before whom heaven and earth doth flee away! O darkness, wrap me in, enfold me in your mantle of protecting gloom! How can I gaze upon the face of Him whose love I have rejected, whose proffered mercy I have spurned! Woe! Woe is me—the Lord is come and I am unprepared!"

The Lord is coming! Even now on every side, like pointing fingers, fulfilled prophecies reveal that the coming of the Master draweth nigh.

The souls of the martyrs are crying, "How long! How long!"

The spirits of those whose bodies moulder in the dust, with yearning, call to Him—"Come quickly!"

The waiting Church on earth, as a virgin who with love-light in her eyes, fills and trims her lamp, echoes back, "E'en so, dear Lord—e'en so, come quickly!"

Even now the darksome pall of midnight gloom is rifted. The silver gray and pearl of dawn illumines the eastern sky. The night is far spent.

The day of matchless splendour and of joy fulfilled; the day when faith is changed to sight; the day when untold longing is changed to blest reality is breaking overhead.

The last invitation is being given. The last sheaves gathered into the garner. The last empty chairs at the marriage table of the Lamb are being filled from highways and hedges. The last guests putting on their wedding robes. The last virgin filling her lamp with Holy Spirit oil.

If Jesus should come just now—brother, sister, would you be ready to meet Him?

In His Word He has clearly said that "of that day and hour knoweth no man, no, not the angels of heaven, but My Father only. Therefore be ye also ready, for in such an hour as ye think not, the Son of man cometh."

If you are *not* ready, fall upon your knees just now while Jesus tarries. Cry, "Lord, be merciful to me, wash me in Thy precious blood. Grant that as You died for me, I, dear Lord, shall live for Thee."

Then up! Don the wedding robes, my comrade. Anoint thee with the oil of His blessed Spirit. With lighted lamps and waiting heart, go forth to greet your Lord. What a day—

What a day that will be! Sickness and sighing will all be over. Temptation and grief gone for aye. Battles and conflicts ended. Night changed to glorious day. Burdens transformed to transcendent joys. Crosses laid down for crowns. Earthen vessels exchanged for glorified forms and death to eternal life.

By PRINCIPAL
PERCY G. PARKER.

The Life of Prayer

Talk No. 2
How to Pray
(continued)

IN our previous talk we sought to show what prayer is. But we readily agree that we need not only to know the theory of prayer, but to know how to put that theory into practice. "Lord, teach us to pray" is as urgent for the disciples of the Twentieth Century as for those of the First. Our next few talks will therefore be devoted to this important subject. Two main headings will be sufficient for our present space.

I. PRAY THOUGHTFULLY.

THOUGHTLESS prayer is useless prayer. Thoughtful prayer is the prayer that reaches and delights our heavenly Father. We should think before we speak. We should not thoughtlessly gabble our prayers before God. Hurried prayer grieves God. Hurried prayer insults God. David gives us a great example in Psalm v. 3. He said;

O Lord: in the morning will I direct my prayer unto Thee.

The word "direct" is from a Hebrew word which means "to set in a row." Thus David arranged or set his prayers in order—in a row—before the Lord. The words suggest extreme thoughtfulness. No pell-mell use of words with him. Quietly, reverently, orderly he made known his requests unto God. Thus we should pray. We need to take time to be holy, and also to take time to be prayerful.

In England, probably in Scotland too, mischievous children find a curious pleasure in troubling other people. They will suddenly rush up to a front door, ring the bell, or tap with the knocker, and then run away and hide. When the door is opened, of course, no one is in sight. Some pray like that. They hurry unto God's presence, give a quick prayer-knock, and then quickly hasten away, without waiting for an answer. How many there are who rush into God's presence, utter a few breathless and disconnected sentences, and then rush down to breakfast or off to business, school, market, or pleasure.

Praying Hyde.

I EXPECT you have heard of Praying Hyde. An India missionary who was marvellously blessed of God in His service, and who was largely responsible for bringing about a great revival in India. An experience that the Rev. Wilbur Chapman had with him is of intense interest. Said Mr. Chapman, "I have learned some great lessons concerning prayer. At one of our missions in England the audiences were exceedingly small. But I received a note saying that a missionary was going to pray God's blessing down upon our work. He was known as Praying Hyde. Almost instantly the tide turned. The hall became packed, and at my first invitation fifty men accepted

Christ as their Saviour. As we were leaving I said, 'Mr. Hyde, I want you to pray for me.' He came to my room, turned the key in the door, and dropped on his knees, and waited five minutes without a single syllable coming from his lips. I could hear my own heart thumping and his beating. I felt the hot tears running down my face. I knew I was with God. Then, with upturned face, down which the tears were streaming, he said, 'O God!' Then for five minutes at least he was still again; and then, when he knew that he was talking with God, there came up from the depths of his heart such petitions for men as I had never heard before. I rose from my knees to know what real prayer was."

Getting Set.

THOUGHTFUL prayer will be greatly forwarded by getting set before we pray. The Lord Jesus definitely indicated this in the prayer we usually call, "The Lord's Prayer." We commence by saying, "Our Father." We get our thoughts definitely fixed on a Person. We are praying to a definite Being. We are praying to our heavenly Father. Our prayer is not a vague utterance to an atmosphere. It is a message to a Person, One who is in heaven. We focus our thought upon God. With the eyes of faith we look up unto Him. Immediately there is grip in our prayer. It is a real interview—a real communion. It is not a random utterance, it is a thoughtful interview with our Creator-Father. We address one who is vividly real to us. Notice how the Lord Jesus set Himself.—"Jesus lifted up His eyes, and said, Father" (John ix 41). "Jesus lifted up His eyes to heaven and said, Father" (xvii. 1). Whenever we pray let us take a moment's time, if necessary, more, in order to fix our thought upon God, and we shall then discover that private and public prayer will immeasurably gain in reverence, directness, simplicity, and effectiveness.

II. PRAY EARNESTLY.

"THE effectual fervent prayer of a righteous man availeth much" (James v. 16). "Fervent" comes from a word which refers to heat. A heat which makes water boil, and solids melt and glow. *Fervency* does not mean shouting. But it does mean intense earnestness. Some of the intensest prayers are spoken in a whisper. How fervent was Jacob when he prayed, "I will not let Thee go unless Thou bless me!" How fervent was the Psalmist when he cried, 'Hear my cry, O God, attend unto my prayer!' How fervent was Paul when he said, "Always labouring fervently for you in prayer!" Red-hot prayers are the prayers God loves.

Horace Bushnell prayed with such white-hot in-



THE ELIM EVANGEL



tensity that a friend who knelt with him said, "I was afraid to stretch out my hand in the darkness for fear I should touch God." So great was the earnestness of John Knox that he cried, "Give me Scotland or I die." Two veteran China missionaries said of General Chang, a great Chinese Christian and soldier, that when he prayed it seemed as though Moses had come back and the whole room full of God.

Peter Mackenzie.

I WONDER if any of you remember hearing Peter Mackenzie. He was a Scotsman. One of the wittiest, most earnest and effective evangelists who ever lived. But his success was not found in his wit, but in his prayer life. A friend staying with him, said, "Very quickly I fell asleep, but was soon aroused. At the foot of the bed was Peter Mackenzie praying as though his very life depended on the issue. It was a very cold night, *freezing-hard*, yet, though thinly clad in his night apparel, *the perspiration was streaming from his face*. With all the energy of his nature, he was wrestling with his Maker for the help he needed. I thought it better to leave him alone, and again fell asleep, only to be roused a second time, and to find my companion in the same position on his knees. 'Peter,' I exclaimed impulsively, 'if you go on at this rate, you will kill yourself.' He replied, 'Well, if they will not leave me alone in the day, I must pray at night.'"

Douglas Brown's testimony of his father's prayers is just as forceful. After we have read it we shall not be surprised to know that some considered the Rev. Archibald Brown to be only second to Spurgeon as a preacher:—

"As a little schoolboy of ten, on Friday nights, I used to unlace my boots and take them off, and creep along from the room, where I was supposed to be doing my homework, to the door of my father's study. To get to that door I had to go down six steps, and every one of them creaked! But even as a little schoolboy I was prepared to spend *eight to ten minutes* getting down those steps, very carefully and cautiously, to that door to listen.

"Every Friday night, father was in his study preparing for Sunday, *and he used to pray*, and what I heard through the key-hole was more wonderful than what I heard from the platform on Sunday morning. I heard a big, strong man telling Jesus that he was nothing, and that Jesus was everything. *I heard the agony of Calvary*. I listened to somebody who understood the fellowship of the suffering of His Lord, until on Friday night, he was, as it were, hanging on the Cross with Jesus."

MY dear reader, do you know any such prayer as this. Do you know what it is to agonise in prayer? Do you know what it is to pray for a lost world, until the tears and the perspiration stream down your

face? Jesus prayed with strong crying and tears. Do you know what it is to pray *with fasting*? Daniel did. Our Lord did. Many of our greatest evangelists and teachers have done, and still do. Do you know what it is to pray flat on your face in the presence of God? Douglas Brown thus prays at times. So used Dr. Dixon to pray. Thus many others pray. The yearning of the heart is too great for standing prayer, too great for kneeling prayer, it can only express itself in prostrate prayer. The world and a lazy church may laugh at this tearful, perspiring, fasting, prostrate prayer. But God does not laugh with derision, He laughs with joy. It is the prayer He delights to honour. It is the prayer which brings revival.

So much prayer is neither hot nor cold. The Devil does not mind it, the world will patronise it, the church will tolerate it, *but God does not heed it*. In Luke xxii. 44, we are told of our Master that He "being in an agony, prayed more earnestly." It was earnestness upon earnestness. It was agony upon agony. It was prayer upon prayer. It is such prayer that God can abundantly bless. The night previous to my writing this article I heard of three brethren who have an *all-night prayer meeting*, once every month. "How long do you pray?" I asked. "Until breakfast time," was the reply. No wonder these brethren are seeing souls won to Jesus Christ. What about you? And what about me? Are we praying such boiling hot prayers? Do we know what it is to wrestle in prayer with God? Such prayer is needed. The world is speeding on to its doom. Christ is very near. Let us redeem the time. We may not be able to do much. But this we can do—*we can give ourselves to prayer*. Let us give ourselves afresh to-day.



Prayer has divided seas, rolled up flowing rivers, made flinty rocks gush into fountains, quenched flames of fire, muzzled lions, disarmed vipers, marshalled stars against the wicked, stamped the course of the moon, arrested the rapid sun in his great race, burst open iron gates, recalled souls from eternity, conquered the strongest devils, commanded legions of angels. Prayer has bridled the raging passions of men, and routed and destroyed vast armies of blustering atheists. Prayer has brought one man from the bottom of the sea, and carried another in "chariot of fire to heaven."—*F. E. Marsh.*

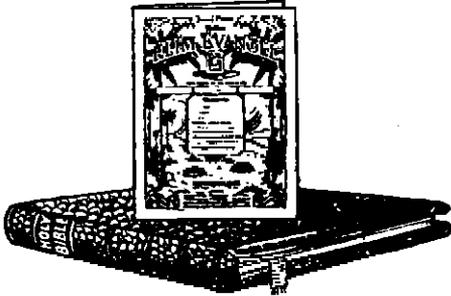


The larger things I ask, the more do I honour the liberality, grace and love of God in asking such great things.—*C. H. Spurgeon.*



We live by faith, and faith lives by exercise. If faith is not used in little things, when great things come you will find you cannot use it.

THE ELIM EVANGEL



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 E. 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.—Articles submitted for publication should be written on one side of the paper only, and addressed to the Editor of the "Elim Evangel," Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4. (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 2261).
Telegrams: "Elim, Clapham, London."

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 cooperate with us as the Lord leads. Gifts for any branch will be gratefully acknowledged by the Secretary, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

You Must Not Miss

the first issue of the "Foursquare Revivalist." It is out this week. Order through your local Evangel Secretary or direct from the Elim Publishing Office.

Items of Interest

The *Elim Evangel* is now a monthly publication, and the next issue will appear on 1st September. Subscribers by post have already been notified individually as to the extension of the period of their subscription owing to the change from a twice monthly.

The announcement of the publication of a weekly magazine, the *Foursquare Revivalist*, has been hailed with enthusiasm. There is every evidence of a tremendous circulation from the first issue, which appears this week. Dated Fridays, it will be on sale throughout the British Isles on Thursday evenings. Readers who have not yet ordered their copies should do so at once, otherwise they may find the first issue sold out.

The *Elim Evangel* will not suffer, but will be improved owing to the change. All the usual features will continue except "Daily Readings and Meditations," this being transferred to our new weekly. A helpful meditation for each week will appear in the *Elim Evangel* commencing with the September issue, for which Pastor E. C. W. Boulton will be responsible. It will be entitled "Thoughts from the Throne."

On Tuesday, 10th July, two of the local Crusaders, Mr. Graham Arnold and Miss Rosetta Green, were united in marriage at Elim Tabernacle, Central Park Road, East Ham, by Pastor R. Tweed. A special interest is attached to this wedding inasmuch as it is the first Elim Crusaders' marriage to be celebrated at the East Ham Tabernacle.

Visitors are welcomed at the home of the Elim Bible College for short visits throughout the year as far as accommodation will allow. There is room for a good many during the holiday weeks. Its grounds offer attractions to those needing rest, whilst its accessibility to the heart of London gives scope for the more energetic ones. Bright Christian fellowship can be enjoyed in the home, and meetings attended at the Elim Tabernacle within a few minutes' walk. The terms are 35/- to 42/- per week, and application should be made to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

Eden was a tragedy: Calvary was a triumph. In Eden began the reign of Satan: at Calvary began the end of that reign.

The Editors' Page

Andrew Murray and the Baptism.

THE beloved Andrew Murray, whose writings on the deeper and higher Christian life have blessed multitudes, says:—"On the Day of Pentecost the speaking 'with other tongues' and the prophesying was the result of being filled with the Spirit. At Ephesus, twenty years later, the very same miracle is again witnessed, as the visible token and pledge of the other glorious gifts of the Spirit. We may reckon upon it that where the reception of the Holy Spirit and the possibility of being filled with Him are proclaimed and appropriated, the blessed life of the Pentecostal community will be restored in all its pristine power." Andrew Murray was evidently a supporter of the Foursquare Gospel. It is clear that Andrew Murray was far removed from extravagance and extremism, but yet he did not shun to stand for the whole counsel of Scripture. Why do so many present spiritual leaders shun it?

The Refiner at Work.

Malachi iii. 3, tells us that the Lord sits as a Refiner. The picture is a very vivid and beautiful one. The silversmith always sits and watches the refining process of the silver. He sits with his eyes steadily fixed on the surface, for if the time necessary for refining he exceeded in the slightest degree, the silver is sure to be injured. In addition to that the silversmith knows that the refining process is completed only when he sees his own image reflected on the molten silver. How beautiful to know that we are as the silver, and the great silversmith sits as the great refiner, allowing the refining fires to burn until His own image is reflected in our lives. He never allows the refining fires to be too fierce—the fires are controlled by the perfect Lover.

Pulpit versus Petrol.

These striking words appeared on the placard of a Sunday newspaper recently, and challenged our thoughts as we wended our way to the House of God. Surely it is true that there is a fight between petrol and pulpit. Tens of thousands—nay, hundreds of thousands in their motor cars, speed past the churches and chapels. They are eager for pleasure—for rest and change, and thrills. Only the few take their way into the presence of God. Why does the petrol and its results charm people more than the pulpit and its results? Foundationally, because the evil heart of man has turned away from God. But there are other reasons. Sad to say the preaching from many pulpits is leading men into darkness and doubt. It is leading men and women away from the Bible instead of toward it. As soon as this takes place there ceases to be spiritual pleasure

found in the messages of the pulpit, and so men and women turn aside and make the best they can out of physical pleasure. But we have found that when ever there are Holy Ghost men in the pulpits, men who believe in the complete inspiration of the Bible, men whose ministry is confirmed by signs following, men who are prayerful and careful in the preparation of their messages, that, instead of the churches back-sliding and giving way to the petrol craze, they are alive for God, living in the joy of His manifested presence, and rejoicing in a weekly ingathering of precious souls. Pentecost in the pulpits means less petrol in the cars.

Life After Death.

The *Daily News* has been conducting a discussion on the above subject. One critic writes:—"I wish to protest against such a useless and sterile discussion. It is apparent that each contributor knows less than the one before, and that, being nothing, is little enough in all conscience. Why not stop it? It is the most futile and insane form of speculation. Great energy and effort has been wasted on a futile quest and on vain imaginings."

It is certainly true that the opinions of men, however popular and famous, are fanciful and unsatisfying. But, thank God, we have the revelation (not the opinion) of One who not only said, "This is the truth," but was able to go much further and say, "I am the Truth." And this One—our Lord Jesus Christ—has settled the question. There is a life after death, a life of bliss for the godly and a life of unutterable suffering for those who are Christ-rejectors.

The Greatest Speech Ever Made.

A popular weekly has been seeking the opinions of famous men on this question. The general verdict was in favour of President Lincoln's Gettysburg speech. The majority of Elim readers will not be familiar with this speech. Neither is it necessary that they should be, although it was no doubt a masterpiece of simplicity and lofty thought. But the point of interest to us is that Lord Riddell's reply to the question was conveyed in five words, "*The Sermon on the Mount.*" Thus he went to the greatest source of all for his greatest oration. There may be some doubt in our own minds as to which of our Lord's speeches can be said to be the greatest, but of this we are assured that "no man spake like this Man," and the greatest speeches of eternity fell from His lips and from the lips of those whom He verbally inspired.



Happiness is a perfume you cannot pour on others without getting a few drops yourself.

St. Vitus' Dance Completely Healed



MY little girl, Laura Rosa Prentice, five years ago suffered with St. Vitus Dance. The doctor told me she was to be taken away from school, was to be kept from playing with other children, and I was not to allow her to read: she was so ill.

I took her to Principal George Jeffreys' meetings at Elim Tabernacle, Park Crescent, Clapham. She was anointed and prayed for and was wonderfully healed. I do thank and praise God for His goodness, and I believe there is healing for the body as well as the soul through the finished work of the Lord Jesus on Calvary.—Mrs. S. Prentice (Balham).



Good News according to Matthew

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

CHAPTER XVII

“**A**FTER six days” are the opening words of this chapter. These little gaps leave us full of curiosity and questionings. What was taking place during that time in this busy life? Jesus taking Peter, James and John his brother, and bringeth them up into an high mountain apart.” He who was not ignorant of what was in man had some special reason for choosing these three. They were in business partnership before they joined the service of the Lord Jesus (Luke v. 10). They only were allowed to enter and remain in the house while He raised to life Jairus’ daughter. They were the ones who had a private conference with Him as to His predictions on Olivet. They were with Him in Gethsemane (Mark v. 37, xiii. 3, xiv. 33). They were to be the writers of two of the four gospels and a number of epistles.* They were to be pioneers and pillars of the Christian Church. They were to be men who in life endeavoured to make sure that

after their decease the things of which they had been witnesses should be left on record for the Christians of all ages (II. Peter i. 15; I. John i. 1-4). Christ also knew the requirements of the law of witness—“At the mouth of two witnesses, or at the mouth of three witnesses shall the matter be established.” (Deut. xvii. 6, xix. 15; John viii. 17). These were the men who later could say before the representatives of the Jewish nation, “And we are His witnesses” (Acts v. 32), and again, “unto witnesses chosen before of God, even to us” (Acts x. 41).

LUKE tells us that Jesus went up into the mountain to pray; but He got into Paradise. We may get anywhere or anything when we pray. “As He prayed the fashion of His countenance was altered” (Luke ix. 29). It is quite probable that this was a general occurrence when He prayed, and may serve in a measure to explain why He sought solitude for His times of prayer. These prayer times were Christ’s trips to His home and to His Father. “And His face did shine as the sun.” This glory was inherent. It belonged to the treasure in the earthen

* It is generally agreed that Mark wrote his gospel from Peter’s material. That he was more or less Peter’s amanuensis or letter writer.

THE ELIM EVANGEL

vessel. It was a little unveiling of the Emmanuel, the Deity of the man Jesus.

Later John saw Him, "And His countenance was as the sun shineth in his strength" (Rev. i. 16). But between these two visions they were to see that same face covered with shame and spitting, smitten and bleeding and witness Christ's endeavours to hide it from the people for He bore thereon the witness that the judgment of God had been visited upon Him (Isaiah liii. 3), "And hiding as it were His face from us."

"And His raiment became glittering, exceeding white as snow." This was His home attire. This inherent glory was attested by both Old and New Testament seers, but there awaited Him and He knew it, the garments of myrrh, aloes and cassia. Unquestionably the Cross loomed large in His vision, occupied a big place in His thoughts and was probably the subject of His prayer. While He was praying Moses and Elijah appeared. They had come for a conference. Their topic was to be the subject of "His decease" (exodus) which He was about to accomplish at Jerusalem—a convention meeting with death as the topic.

Moses has now his heart's desire and is in Canaan at last. As he conversed with Jesus, he would be reminded of another exodus. He would probably recollect how God met him at the burning bush and how he endeavoured to shirk the task and to excuse himself. He would see a big contrast in Christ who in spite of the infirmity of the flesh, yet had set His face like a flint to go to Jerusalem and appeared eager to accomplish this decess. He would see One whose strength was the joy of the Lord, even the joy of the prospect of bringing many sons to glory.

MOSES, Elijah, Jesus,—they were all deliverers. God through Moses rescued Israel from Egypt and through Elijah reformed them; but through Christ the redemption for a world was being planned. It was a council of war planning not a defeat, but a victory, and the Cross was to be the climax of the Divine strategy for the routing of the enemy. Jesus was moving to Jerusalem not as a victim merely, but as a victor.

We associate Sinai with Moses and Elijah with Carmel, but another mountain is now introduced and it is Calvary. Moses with all his hopes had failed; Elijah had failed, but this time there was to be no failure: it was to be a success. When the Devil took Christ up into a mountain, he shewed Him "all the kingdoms of the world and the glory of them and said unto Him: "All these things will I give Thee, if Thou wilt fall down and worship me." When the Spirit of God took Jesus up into the mountain, He showed Him the Cross, the shame, the suffering—the spear and the crown of thorns and said, "All these will I give Thee"; but none of these things moved Him. His heart was fixed and God's vows

were upon Him, and He exultingly said, "I delight to do Thy will."

Moses and Elijah are the two last mentioned names in the Old Testament (Malachi. iv. 4-6). Moses represented the "Law" and Elijah the "Prophets." They were there to bear further witness to the Lamb of God, emphasising Rom. iii. 21, "But now the righteousness of God, apart from law is manifested; being witnessed by the law and the prophets."

We do not know just what time the apostles felt asleep. They would certainly be awake when Christ began to pray. They would probably fall asleep with the words of Christ relative to the Cross ringing in their ears. It was distasteful and it is easy to sleep before anything we dislike. They would awaken with the chorus of voices discussing the same unpalatable and hated subject, the death of Christ on the Cross. They had yet to learn that not only in the holy mount, but also in the holy heavens, the "newly slain Lamb" is all the glory, and the theme of undying anthem.

The sight of Moses and Elijah appearing with Christ in the glory was really too much for the half-awakened apostles, and Peter ever typical of the class who speak first and think afterwards, felt he must say something. "Lord it is good for us to be here; if Thou wilt, let us make here three tabernacles; one for Thee, and one for Moses and one for Elijah." Mark adds "For he wist not what to say; for they were sore afraid." Peter had previously confessed Jesus as "the Christ," yet here he seems to allow an equality—a tabernacle for each. Let us stay here! We may blame Peter, but he has had many imitators in this respect. Away from boats, pets, and fish, away from distress, away from difficulties. Selfish we allow; but how natural. But God was jealous for the honour of His Son and while Peter was yet speaking a bright cloud overshadowed them and made them sore afraid. And a voice said, "This is My beloved Son in whom I am well pleased," and when the apostles ventured to raise their heads to look they saw Christ alone. They had finished their work in introducing the Christ and so they fittingly retire. As God had before removed Moses by burial and Elijah by translation, so again He takes them away to leave the platform clear for Jesus.

THE law and the prophets were *until* John. Now the embodiment of grace and truth has come and the Kingdom of God is preached. The voice testified to Christ as the King, the true David—"This is My beloved Son"; as the priest, whose service and sacrifice is well pleasing to God—"in whom I am well pleased"; and as the prophet, one fully accredited to declare the will of God—"hear Him."

"God hath spoken to us in a Son." He is great and worthy of more glory than Moses. He is heaven's last and fullest message to a sin-cursed earth. He is the finality of revelation. The law testified to Him:



THE ELIM EVANGEL

saying, "Him shall ye hear" and the Holy Spirit adds, "and every soul which will not hear shall be cut off." "How then shall we escape?" asks the writer of the Epistle to the Hebrews, and in the question he includes himself. Amid the babel of this day, let us listen to that voice, low and gentle, pleading and soft, authoritative, majestic and sovereign. It will one day shake "not the earth only, but also the heaven." But as yet it calls us with the strange sweetness and music of love in every tone. Well for us if our hearts answer, "Speak Lord, for Thy servant heareth." Moses has gone, Elijah, has gone and the voice has gone. But Jesus remains. No other person remains to divide His authority, and none to share His sorrow. He must tread the wine-press alone.

Christ had made a promise to His disciples in chapter xvi., that there were those among them who should not taste death, till they had seen the "Son of Man coming in His kingdom." That promise began to have its fulfilment when Christ upon the Mount of Transfiguration received from the Father honour and glory. It had its further fulfilment or development in the witness of the Holy Spirit, given on the Day of Pentecost (Acts ii.), when the Church being found in holiness before the Lord, was presented before the world in unity and power, and thousands were instantaneously added to the number of the saved. Peter's exposition of this event is "For we have not followed cunningly devised fables when we made known unto you the power and coming (parousia) but were *eye-witnesses of His majesty*" (II. Peter i. 16). John said, "And we beheld His glory, the glory as of the only begotten of the Father" (John i. 14).

Christ's transfiguration was the outcome of a body yielded to God for all His will. The moral is that if "we present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service and be not conformed to this world, *we too shall be transfigured* by the renewing of our mind," etc. (Rom. xii. 1-2).

SOME doctrinal lessons which the Transfiguration of Christ teaches are: The proof of a bodily resurrection, as evidenced in the presence of Moses. The dispelling of the soul-sleeping idea by the presence of both Moses and Elijah, and personal identity in the other world. Dispensational lessons are also to be found here. Moses, a type of the Law "died kicking" as C. H. Spurgeon put it; but God put it to rest and buried it. Elijah had desired to die, like Paul desired, but God translated him. Moses means "drawn out" and is a figure of the sleeping saints who shall be drawn out of the earth at the rapture. Elijah means "My God is Jehovah" and speaks of the power of God manifested in the changing and translating of the saints to meet the Lord in the air. The whole scene is typical of the

coming of the Lord when all who have had ministered unto them an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ, shall be manifested with Him in glory when He shall come to be glorified in His saints and to be admired in all them that believe in that day. "When Christ who is our life shall appear, then shall ye also appear with Him in glory." Matthew tells us the transfiguration took place "after six days." It prefigures the seventh day of millennial glory and rest, when the kingdom of our God and of His Christ shall have world-wide sway.

We shall not here enter into the question as to which was the mountain on which Christ was transfigured. Peter calls it "the holy mount" which significantly reminds us of Jehovah's statement relative to His Messiah. "Yet have I set My King (My Son) upon My holy hill of Zion" (Psalm ii. 6).

MARK tells us that when the cloud had lifted "the disciples looked round about, they saw *no man any more*, save Jesus only with themselves (Mark ix. 8). The fulfilment of this, for we may live looking unto Jesus, is sufficient to ensure a daily transfiguration in any life. The witness of the voice was proof that Christ was still on the Divine path. It had been heard at the Jordan when He was baptised in water, it was heard again to encourage Him in the face of another baptism which would test His obedience to the hilt.

Peter said, "It is good to stay here, let us tabernacle." Another voice would probably enter Christ's ear, "You are so near heaven now, why not go back to the glory and leave out Calvary?" As a man He must have had his struggles.

But no, He must go on. We shall miss the lesson if the thought enters into our mind that the Transfiguration was only a bait, an inducement to Christ to go on to Calvary. It was the reward of a Christ who had already fought the fight, settled the question and had set His heart and His face to go to Jerusalem.

SO He leaves the glory of the mount for the miseries of the plain and back to a world of "sore-vexed." And as they came down from the mountain, Jesus charged them saying, "Tell the vision to no one until the Son of Man be risen from among the dead." The vision was to be a sealed and secret one, and the testimony was to be bound up among the disciples (see Isaiah xxix. 11, viii. 16). All this consequent upon Christ having become the stone of stumbling and rock of offence to both the houses of Israel, and the stone set at nought by the builders.

To the disciples' question as to the coming of Elias Jesus is most explicit, "But I say unto you that Elias is come already and they knew him not but have done unto him whatsoever they listed." They knew he was to come, but failed to recognise him when he came. The same blindness which failed to see Elias in John was to hinder them from seeing their



THE ELIM EVANGEL

Messiah in Jesus. Christ puts the blame for John's death not upon Herod but upon Israel's religious rulers, and adds "Likewise shall also the Son of Man suffer of them."

Before leaving the subject it may be helpful if we mark out a few points of contact between Elijah and John Baptist. Of the latter it was written "He shall go before Christ in the spirit and power of Elijah. Each had stood before God, their appearances were equally abrupt; they dressed similarly; had a similar place of ministry; were men of fire: appointed to turn a people to God: had times of despondency, were resisted by a wicked woman, and were followed in their ministry by men of peace and double-portion power.

WHEN Moses came down from the mount "the people were afraid to come nigh him" (Exodus xxxiv. 30), but when Jesus came down from the mount "the people, when they beheld him, were greatly amazed, and running to Him saluted Him" (Mark ix. 15). "And behold a man of the company cried out, saying, Master I beseech Thee, look upon my son; for he is mine only child" (an appeal for an only son, to the only begotten Son of God). The boy was a lunatic, and had a dumb spirit. If Thou canst do anything have mercy on us and help us. A tearing, dashing, gnashing, bruising, foaming pinning demon. What an awful picture! A life so young, yet spoiled; demon possessed. The Devil sets special snares to entrap the young. When Balaam was not allowed of God to curse Israel, he taught Balac to cast a stumbling block before them. Most, if not all of these Israelites were young (under 40 years of age) and were born after Israel left Egypt (Numbers xxvi. 64, 65). Instead of going out to fight young Israel, Balac invited them to a feast of things sacrificed to idols, and to fornication (Rev. ii. 14, 15). For this 24,000 lives were lost. Balac did by his wiles what he could never have done by war. What a difference between these and those of whom we read, "I have written unto you young men because ye are strong and the word of God abideth in you, and ye have overcome the wicked one" (1. John ii. 14).

THE father of the child had reduced the deliverance of his son to one of ability on the part of Christ. but Christ puts things in a different and truer light when He replied, "If thou canst believe." And straightway the father of the child cried out and said with tears, "Lord, I believe, help Thou mine unbelief." And Jesus rebuked the unclean spirit and healed the child and delivered him to his father. The Scribes would not fail to make profit out of the disciples' failure to cast out the spirit. They would be nonplussed at the Master's success. The Christian may, and does fail, but the Christ never.

Christ attributes their failure to lack of faith: not lack of holiness, but lack of "a dare to believe and do for God." Prayer and fasting are Divine methods for creating faith. To pray is the hardest thing a

Christian has to do. Yet Chrysostom says, "The potency of prayer hath subdued the strength of fire: it hath bridled the rage of lions, hushed anarchy to rest, extinguished wars, appeased the elements, expelled demons, burst the chains of death, expanded the gates of heaven, assuaged diseases, repelled frauds, rescued cities from destruction, stayed the sun in its course and arrested the progress of the thunderbolt. Prayer is an all-sufficient panoply, a treasure undiminished, a mine which is never exhausted, a sky unobscured by clouds, a heaven unruffled by the storm. It is the root, the fountain of a thousand blessings." "The goal of prayer is the ear of God"—Spurgeon. Of the Lord Jesus we read, "He ever liveth to make intercession."

In verses 22, 23, Christ again introduces the subject of His death, incidentally inferring treachery. The presence of the Cross made the apostles exceeding sorry and the presence of the glory had made them sore afraid. As they were, they were really not ready for either.

ON arrival at Capernaum the tribute collectors accosted Peter saying, "Doth not your Master pay tribute?" and Peter had said, "Yes." The words of Jesus in dealing with Peter subsequently infer that He had not usually paid this tax. Peter had placed Christ under an obligation and so Christ sent Peter to discharge it. The incident of the fish shows how all creation (fallen man excepted) are eager to do the will of God. In it we see a literal fulfilment of Psalm viii. 6-8: "Thou madest Him to have dominion over the works of Thy hands . . . the fowl of the air, and the fish of the sea," etc.

On the Mount of Transfiguration, Christ is seen as a Son at home, but in the incident of the tribute He is seen as a stranger in a strange land paying tax. Greater than the temple yet paying tax to it under protest. He takes the place of a stranger to the Jews, a foreigner, a Son of the God of love with whom the Jews had nothing to do. Jesus no longer classes Himself or His disciples with the Jewish nation. Whether they are sons or strangers, at any rate they are on a different footing. He has finished with the Temple and has now spoken openly of a new community; the Church. Jesus was now turning to the sea (Gentiles) to supply the Divine requirements. Yet how careful He is to avoid offence. Paul said, "herein do I exercise myself to have always a conscience void of offence." Although offences will come we are to be sincere and without offence till the day of Christ. Yielding pacifieth great offences. "It may sound very fine and very heroic to be always standing out tenaciously for our rights. But it may well be doubted, with such a passage as this, whether such tenacity is always wise, and shows the mind of Christ. There are occasions when it shows more grace in the Christian to submit than to resist."—Ryle. "I am made all things to all men, that I might by all means save some"—Paul.

The Sickle and the Grain

THE preaching of the full gospel and the winning of many souls cannot help but draw fire from the Philistine enemy on the one hand, and pointed javelins from the jealous Sauls on the side where our brethren have lost the anointing or failed to stand for the full gospel.

All manner of evil may be spoken against us, falsely, for His Name's sake, but the very fact that the preaching of the whole gospel stirs up the enemy, proves the Word we preach. And the Master commands us to shout in that day and leap for joy, as great is our reward in heaven.

Yes, and one can shout and rejoice under fire from the enemy, knowing that it is the enemy. But the heart-breaking thing, enough to break the finest spirit and most indomitable courage, were it not for the sustaining grace of Jesus Christ, comes when our brothers in the gospel, the King Sauls who have lost the anointing, whose pews are empty and whose altars are deserted but who have sharp javelins in their hands, join forces with the Devil's army and seek to down the power of the full gospel and the spirit of revival. And yet this is the very thing our Lord came up against every day of His ministry. And He had more sympathy and understanding from the world than from the high priests of the synagogue and the scribes and Pharisees who were wont to come and sit in His congregation, not hoping to find some good but hoping to find some flaw and rejoice when they thought they had it.

WHEN the Lord graciously filled me with His blessed Holy Spirit—ah, will I ever forget that day? lying at the blessed nail-pierced feet of my Lord and Master, billows of glory rolled over my soul as He filled me to overflowing. Calvary's scenes were brought before me, those nail-pierced hands and feet, that wounded side and thorn-crowned brow. It seemed as though my heart would break for love of Him. And oh, the depth of those dear, dark eyes, the unutterable love and sorrow and yearning reflected there as He bowed His head and looked down upon me, I shall never forget. Hallelujah! How I wept and sobbed out my heart before Him and gave Him my life for all time to come, pleading that He might use me in some small way to His own honour and glory, and asking Him to give me a vision of the need.

And then—

Another scene before me—'twas of a field white unto the harvest. As I gazed steadfastly upon the whitened grain it waved and billowed 'neath the summer's sun, so over ripe that a multitude of kernels fell upon the ground.

Then, as I looked, a strange thing happened. Every little leaf became an upstretched hand and arm,

and every head of wheat, a human head and face. And as the wind, which was the Holy Spirit, swept o'er and moved upon their surface, I heard them cry, "Come, come, and gather in the fields of ripened grain."

OH, how great the fields were! How they swept on and out into the innumerable distance, over mountain and plain, till the whole "world was the field." One could never hope to reap a millionth part of it alone but if a great army of workers should enter, how much could be garnered.

Suddenly as I still gazed in fascinating wonder and enlarging vision upon the human field of grain, I felt something put within my hand, and looking down, beheld the Lord had given me a strong, sharp sickle. And He said,

"Go, My child, into the harvest fields of life, and reap the whitened grain. I have put within thy hand the keen, sharp sickle of the Word, but take heed that you never use it to cut thy fellow-reapers. To many a reaper I have given a sharp sickle of the Word, and they have used it for a while with strong, firm arms and have done much service. But after a while, alas, they have lifted their sickles from the grain and have taken them to fight and cut each other. And oh, no one in the world can cut so deep and sharp as a Christian worker. No other sickle is so sharp as the sickle of the Word, whereby one worker has cut another to the very heart and left him bleeding. Go, my child, with you sickle, bright and sharp and strong, but always remember, use it only to cut the grain, and never to cut another reaper."

THE vision faded, and I rose and wiped the tears from out my eyes, but I never have forgotten the hour when at His feet I lay, and then went forth to serve Him in a humble way. But through the years I have never forgotten the lesson, or the purpose for which the sickle was given.

The world is full to-day of workers who use their sickles to cut and slash their brother and sister fellow-workers. Sometimes 'tis done in preaching sermons, sometimes through articles in church magazines. Sometimes as Christian workers we come in for our portion of the cuts of our brethren's sickles, indignant and unjust, exaggerated misrepresentations of facts. Our readers often write to know why we do not reply and why we answer not a word? Then once for all, here is the answer:

1. Because Jesus told us never to cut a fellow worker, whether we see eye to eye with him or not.
2. We are too busy cutting the whitened grain which is perishing for need of workers to spare the sickle.
3. We are so inexperienced, and have made so many blunders and mistakes that if we did not need

the cut for the purpose it was given, we probably needed it for something else. Anyway take it as a chastening from the Lord and seek to do better next time, striving as much as possible to give offence to

none of our fellow-labourers, but to live peaceably with all men, as far as is possible, without compromising or losing the strength of a stroke with the sickle the Lord hath given us.—*Sel.*

Illustrations for Christian Workers

Collected from Various Sources

RESURRECTION VICTORY.

WHEN the battle of Waterloo was being fought, all England, waiting in anxiety for the result of that day, was dependent upon the signals flashed from station to station by semaphores. Late in the day the station on the tower of Winchester Cathedral received the signal, "*Wellington defeated.*" Just at that moment a dense English fog shut out the light falling upon the land. The news of disaster quickly circulated in the city. Soon the whole land was in gloom bordering upon despair. Then the fog lifted, and the message was completed: "*Wellington defeated the enemy.*" Sorrow turned into joy. Defeat into victory. So hope died out in the hearts of men when Jesus was buried in Joseph's tomb. The fog of disappointment settled down upon the world. It seemed as though Christ were defeated. But on the third day the fog lifted and there was flashed to the world the glorious news that Jesus had risen and had destroyed sin and death. Joy filled the hearts of His disciples as they now saw their Lord.

THE SECRET OF CHRISTIAN UNITY.

Charles Reade says that on a blank leaf of his grandmother's Bible was drawn a circle with several radii

converging to the centre, which was named Christ, while on the radii were written the names of different denominations of Christians. Underneath the circle were written the words, "*The nearer to the centre, the nearer to one another.*" Another writer has said that those who would be the best friends need a third object in which both are interested, and then, like radii of a circle, the nearer they come to this centre, the nearer they approach to one another.

READING THE BIBLE THROUGH.

The following is taken from the *Christian Herald* :— Referring to the article in our issue for 30th June, "*Reading the Bible Through in a Year,*" a correspondent, ex-Police Inspector Murdoch McNicol, of Dunoon, Scotland, writes to tell us of the number of times he has gone right through the sacred Book. He has carried a Bible since he was a lad, and started reading it regularly on 1st August, 1888, in Glasgow. In this time he has read the Old Testament 243 times, and the New 615 times; these figures include both Testaments three times in Gaelic. It would be interesting to know if this splendid record can be beaten.



Man has never created anything, but can only change what is already created.

?

Questions and Answers

?

Will you kindly explain why we keep the first day of the week instead of the seventh. In Genesis ii. 3 God blessed and sanctified the seventh, not the first. The Sabbath was made at creation and to be observed throughout all generations, and I think we should obey God rather than man.

"Let no man judge you . . . in respect to a Sabbath day or holy days, which are a shadow of good things to come, but the body is of Christ" (Col. ii. 16, lit.). The whole of the ceremonial law is done away in Christ. The present Pentecostal dispensation began on a fifteenth day after seven Sabbaths, therefore the first day of the week, on which day also it was customary to meet for "breaking of bread" (Acts xx. 7). To honour His own resurrection Jesus, "the Lord of the Sabbath," changed the day from the seventh to the first day of the week. To mark the Divine authority for the change, He on that day made repeated visits to His disciples (John xx. 19, 26). This is therefore called "the Lord's Day."

Please explain Judges xiv. 19.

Samson had unwisely committed himself to provide a new suit of clothes (to modernise the incident) for thirty people on condition that they correctly solved his riddle. To obtain these clothes was the problem. To do so he decides to kill the required number of people and rob them. The Spirit of God comes upon him and leads him so to act toward thirty men of Ashkelon—the selection of these men was probably because of their bitter hostility to Israel. The act of destruction was Samson's own decision—the Spirit of God saw to it that the victims were those who had justified such drastic treatment. Men of evil passions may be hindered by God in carrying out their designs, or they may be so overruled in their actions by God that those evil passions are expressed upon the deservng.



Circumstances are not vital, but the character developed under them is.

Bulletins from the Battlefield

Baptisms and Blessings at Bangor—Bible Studies at Bermondsey—Numbers at Norbury—Headway at Hastings

Bermondsey. Bermondsey during the past six weeks has been favoured by a visit from Principal Percy Parker, who has been giving a series of addresses with the object of promoting among God's people a deeper love for the personal study of the Bible. These talks have been very much appreciated, and have proved to be food not only for the mind, but also for the soul.

Hornsey. The practical value of a systematic study of God's Word has been demonstrated in this centre at the Bible lectures conducted by Principal Parker. Real interest has been aroused and numbers have enrolled in the Bible School, so that they may continue through the correspondence classes their search into the wondrous wealth of the Living Word.

Norbury and Croydon. A very successful Bible School Mission conducted by Principal P. G. Farker has just been concluded. Souls have been saved and bodies healed, while the wonderful way in which the Word of God has been unfolded has caused the keenest interest and held the rapt attention of all. At Norbury the number attending the meetings previous to Principal P. G. Parker's visit was very small, but rose rapidly during the six weeks' mission to a large audience. Mr. Cole, who assisted Principal Parker by conducting the singing, was also very much appreciated.

Hastings. We are now under the leadership of Pastor L. Kemp, and have just finished a special three weeks' campaign held in a large cinema, when God sealed the preaching of His Word with signs following—eighteen souls were saved, of whom the majority were young people. One sister who was given up by four doctors was healed of cancer. Our hearts rejoiced to see the strangers as they flocked to the meetings, and every Sunday found the cinema packed.

Bangor Convention. In a more marked way than ever did God visit his people this year in mighty blessing, and from beginning to end the Holy Spirit's presence was manifest in our midst. The Convention was held in a large Public Hall, the Elim Hall being far too small to accommodate the crowds. The Pastor Farlow convened and led the praises of the people. The opening address was given by Pastor Charles Kingston.

He took as his text "Enoch walked with God," showing most vividly how every redeemed one is called to a higher and closer daily walk with God. In the afternoon Mrs. George Kingston (Leigh-on-Sea) delivered a soul-inspiring message on "The Name of Jesus." Long before the time announced for the commencement of the service the hall was filled again, and Pastor Morgan addressed us on "Seven Crowns." On Friday 13th, under an open heaven and God's blessed sunshine, a Baptismal Service was held in Ballyholme Bay. This was introduced by a rousing open-air meeting on the sands, after which Pastor Smith baptized a number who professed their faith in Him and desired to obey their Lord's command and be buried with Him in Baptism. Immense crowds had gathered, and Pastors Mercer, Gorman, Kelly and Barton did not fail to deliver the old time gospel message in the power of the Holy Ghost. Many were evidently under conviction, and Eternity alone will reveal the full blessings of this service.

Hull. A splendid Baptismal Service was held in the Elim Hall on Thursday, 5th July. Fourteen of God's children followed their Lord and Saviour through the waters, viz. nine sisters and five brothers. The Hall was packed to its utmost capacity. Pastor Bradley, of Grimsby, gave the message.

Peacehaven. "Peacehaven!" The very name suggests a place where all is well. Some one has said "What's in a Name?" Much! Some names are appropriate and some are not, and "Peacehaven" is one of the latter, for there is no real peace where God and our Lord Jesus Christ do not reign supreme, and where the Gospel is not received with eagerness and gratitude there can be no haven, but I believe the few souls who came to the meetings were mightily blessed, and we were well supported by the members of the Brighton and Eastbourne Churches, so that the meetings were successful. Pastor Le Tissier and Master Frank Allen worked hard to create a genuine interest amongst the inhabitants. The Gospel was both sung and preached in the power of the Holy Ghost, several souls yielded to Christ, and there were those who witnessed to a touch of healing in their bodies.

Are You a Sceptic?

IT is told of a celebrated infidel lecturer, how, after he had concluded one of his lectures in a village, he challenged those present to discussion. Who should accept the challenge but an old, bent woman, who went up to the lecturer, and said:—"Sir, I have a question to put to you."

"Well, my good woman, what is it?"

"Ten years ago," she said, "I was left a widow, with eight children utterly unprovided for, and nothing to call my own but this Bible. By its direction, and looking to God for strength, I have been enabled to feed myself and family. I am now tottering to the grave, but perfectly happy, because I look forward to a life of immortality with Jesus in heaven. What has your way of thinking done for you?"

"Well, my good lady," rejoined the lecturer, "I don't want to disturb your comfort; but—"

"Oh! that's not the question," interposed the woman; "keep to the point, sir. What has your way of thinking done for you?"

The infidel endeavoured to shirk the matter again; but the feeling of the meeting gave vent to applause, and the infidel had to go, discomfited.

The mother of Hume, the infidel philosopher, was once a professor of Christianity. Dazzled by the genius of her son, she followed him into the mazes of scepticism.

Years passed and she drew near the gates of death, and from her dying bed she wrote:

"My dear son,—My health has failed me. I am in a deep decline. I cannot live long. Your philosophy affords me no comfort in my distress. I am left without hope or consolation, and my mind is sinking into a state of despair. I pray you, hasten home to console me, or, at least, write to me the consolations that philosophy affords at this dying hour."

Men may live without Christ, but they cannot die without Christ. You may scoff at the words "Heaven" and "Hell," but they are solemn realities. Why be wise for time, but a fool for eternity? What may horrify you is, that my life has been saved by the death of another, in my stead, and that God should have so loved me as to give His own Son to torture and death for me. But this is God's plan.

If you reject so great Salvation, there remains nothing for you but fearful judgment. Remorse, anguish, despair! why, these words don't half describe what it will be "where hope will never come!"

But why should you ever come to this, when the Son of God, who loved you and gave Himself for you, is even now beseeching you to believe that HE has died in your stead, to see the Son of God as your Substitute, and to lay hold on eternal life.