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The Elim Evangel

FOUR SQUARE ON THE WORD OF GOD

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, in the country town of Monaghan in Ireland, in the year 1915. It consists of Elim Revival and Healing Campaigns, Elim Publishing Office, Elim Bible College, Elim Foursquare Gospel Churches, and this, the "Elim Evangel," which is its Official Organ. It stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against all modern thought, higher criticism and new theology. It condemns extravagance and fanaticism in every shape and form. It promulgates the Old Time Gospel in Old Time power.

Vol. IX., No. 19

DECEMBER, 1928

Fourpence

Christmas and New Year Greetings

To all in Elim and the Foursquare Gospel

By PRINCIPAL GEORGE JEFFREYS

CHRISTMAS, 1928! Another year has passed and once more I am privileged to pen my love and greetings to the great Elim and Foursquare Gospel family that God has graciously gathered around me.

This is just the season when we think of home. What a sweet word that is, and how closely it is linked with a few others—Father, Mother. The boy separated by the waters of the deep from the scenes of boyhood days, turns especially at this time to mother and to the place of his nativity. The daughter in distant lands becomes a child once again as she contemplates meeting with parents beloved. It is indeed the time of home-coming, of reunion, of love, when in the light that blazes from the Yuletide log the subconscious mind speaks of things long forgotten, and life is lived over again. Reflections of the past move one and all, for they touch the harp-strings of the soul—one minute into tunes of joy, at another into minor refrain. The panorama of past events moves on and the soul is strangely stirred at the season of Christmastide more than at any other.

As I write I am suddenly called to a halt, and the Spirit of God which takes of the things of Christ and reveals them unto His own, reminds me of another season so soon

to break in upon the children of men. The day of the second advent of Christ is at hand, the children of God, now separated from their loved ones who have passed on before, are to be gathered home and are waiting expectantly for the call to their Father's house.

The season of humiliation and swaddling clothes but reminds them of one of exaltation and glory. The one all-absorbing thought is of meeting their Lord and Saviour at the great spiritual family gathering in the clouds.

What a home-coming! What a family gathering! No distinction of class to separate one person from another. Nothing to hinder the light that streams from the Throne falling upon anyone. All will be washed in the blood of the Lamb and everyone will feel at home.

I really believe that events and happenings that occurred in the old world of time will be reviewed and life

will be lived over again, but only for the purpose of revealing the care and tenderness of the Father towards His children in every circumstance of life. The dark clouds God's children are called to pass through down here, the trying circumstances to encounter, the heavy burdens to bear, will all be understood in the light of His glory and grace. Take courage at this Christmas season! It is but another milestone



PRINCIPAL GEORGE JEFFREYS.

—and perhaps the last—on the road that leads to your heavenly home.

In closing, let me thank you one and all in the Master's Name for your loving, prayerful, and practical sympathy with me in His service. You have prayed for me, and your prayers have been answered. You have stood by me and with me in the front line of battle,

and I have been encouraged. God bless you, beloved, and keep you until the great home-call, when we shall all be gathered around Christ, whose face will outshine them all.

In His love and service,

George Jeffreys.

A Year of Blessing—1928

HOW time flies! 1928 is fast passing into eternity. Only a few more days, then we will take the calendar down from the wall and put up a fresh one on which will be the figures 1929.

How time flies! The days pass into weeks, the weeks into months, the months into a year.

1928—what a glorious year it has been, crammed full of blessing and thrilling victories gained for the Master. It is my privilege to go from city to city and from town to town as one of Principal George Jeffreys' revival party, and surely we have proved the Word of God, which says: "When He putteth His sheep forth, He goeth before them." Every step taken has proved that the Lord Jesus had been before, preparing the way, making the crooked places straight, and the rough places smooth, bringing down the mountains of difficulty, causing the valleys to rise up until the darkness is dispelled, bearing us up on eagles' wings, and putting us down on fresh ground,—whispering in our ears: "I have given you the land: possess it!"

We have taken it in His Name, and every campaign held in the north and the south, and the four campaigns in the great city of London, have been crowned with God-given success. Thousands of souls

have been saved. Homes have been turned into little heavens upon earth. Broken-down family altars have been builded again. Long standing debts have been paid, because men and women have become new creatures in Christ Jesus. Bodies have been healed in answer to the prayer of faith. Hopeless and helpless victims sufferings from all manner of diseases have been delivered. Weak, frail bodies have been made strong by one touch of the hand of the Man of Calvary.

The largest halls in each city became too small to accommodate the crowds who were eager to hear the Foursquare Gospel. Long queues standing for hours outside the buildings have been a proof that the old, old story of a Saviour's love still draws the masses.

We do praise the Lord for all those who have stood by us in prayer, and those who have sacrificed to help us in meeting the great need of this pioneer work. They have helped to bear the burden, and have made it gloriously possible for the Foursquare Gospel revival to roll on, bringing blessing to thousands.

We praise Him for all that is past,
And trust Him for all that's to come.

Pentecostal Power for To-day

IS there not an experience for us, similar in kind and degree to that experienced by the apostles? We say similar in kind, because the real success of the change in the character and conduct of the apostles was not in the power of speaking in tongues, nor in the power to work miracles, but in the possession of the Holy Spirit Himself. Power dwells in a person, and that person is God the Holy Ghost . . . He comes to our hearts Himself. His gifts vary with the ages, sometimes bestowed and sometimes withheld. His

administrations differ according to the needs of the Church and the times, but He Himself remains the same. "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever." The same power must, therefore, be possible for us which was received by the apostles on and after the Day of Pentecost. We are still in that dispensation of the Spirit. The might of God was not exhausted at Pentecost. The promise still stands: "I will pour out of My Spirit on all flesh."—*Thomas Cook (1697).*

Elim Bible College

YOUTH!
 Enthusiasm!
 Exuberance of spirits!
 Fire!
 Holy Ghost fire!

WHEN youth and fire meet, the outcome will not be the "flaming youth" of the novelist, burning out for naught, but youth aflame for God, burning with the undimmed glory of His abiding presence.

WHERE youth and fire meet, something is bound to happen. Things are always happening at the Elim Bible College.

Here they come from the shop and the office, from the field and the plough, from the bench and the workshop, from the kitchen and the home. Youth and fire meeting truth and experience, unruly spirits meeting instruction and discipline, washing of pots

meeting—and thank God, balancing—sublime meditations. At first some do not understand, but they soon find that the tempering of the steel is as necessary as the putting of a fine edge on the blade; and we caught many glances in our direction at the Royal Albert Hall when Sister McPherson said: "Unless you can wash plates so well that the back is as clean as the top and the cup handles as clean as the inside, then I do not think you can preach a good sermon, for if you cannot overcome in the menial task you cannot in the big ones." Life for the preacher is not all preaching, and those who one day may sway crowded audiences or move hearts must learn to swing the axe, ply the saw, prepare the potatoes, and subdue their own desires to meet the need of others. This is the Lord's workshop and here we learn to do not only the things we like, but also those we don't like with joyous abandon.

This year of 1928 will soon have passed out, but the memory of the thirty odd students who have passed through its lecture halls, sweated in its garden, or made the place ring with laughter, will remain. It has been a joy to teach these keen-souled soldiers of Christ and loyalty to Christ and to each other has thrilled every heart. One who has just girded on his armour and gone off to the forefront of the fight, in a letter received three days ago, cheered our hearts by writing:—"I must return thanks for the spiritual

and temporal help received during my stay at your '20th century millennial estate,' Elim Woodlands. I know at times I was an unruly boy, but you will perhaps be encouraged to know that I am astounded at the great change wrought in me during my stay, and I wish to express my thanks for this change for good. May God richly continue His blessing on you all."

Perhaps some of our readers may be under the impression that the Elim Bible College is only for the young man or woman who feels called to go out into the work of the Lord and who comes here for training before being accepted as a worker by the Elim Foursquare Gospel Alliance, but this is by no means the case.

In these days we all need to know our Bibles, need to be able to answer many questions and to stand for the

Word of God against lukewarmness, Modernism, and many other errors that are prevalent in "the last days." To help such the Bible College is open to receive students who have no thought of entering into the active ministry, but who nevertheless desire to know the Word, so that they may return to their assemblies as efficient soul-winners and co-workers in forwarding the cause of Christ. There are many who have the time and who can afford the expense of three or six months' training, and such are heartily welcome.

Clapham Park stands well above the river valley and not only is it a healthy locality with a plentiful supply of fresh air, but the charming quaintness of Old Town, Clapham, makes it

one of the most delightful suburbs to live in. Clapham has yet another quality to add to its desirability and that is the quietness. To visit the beautiful grounds of Elim Woodlands has been one of the joys of many hundreds of Christians from the various London churches this summer, and in the quiet grounds it is impossible to imagine that within thirty minutes by tube, tram, or 'bus, all the great centres of the Metropolis of the world beat on unceasingly.

Here in a home replete with every comfort, and with central heating throughout, in an atmosphere of faith and love, with opportunities for Christian fellowship and service, many who desire to rest and at the same time to study, are very welcome.



PASTOR P. N. CORRY.
 Dean of the Elim Bible College.



THE ELIM EVANGEL

Elim Bible College Correspondence School

DURING the year a keen interest has been taken in the Correspondence School. Students have joined from all parts of the British Isles, and from many parts of the world. Keen appreciation has been expressed by a great number. One writes from Carlisle: "The Handbooks are a blessing and a joy. It is great to have them always there to refer to." A London student writes: "I have received much benefit and blessing through the study of God's Word

the Bible, book by book, and topic by topic. A Life of Christ in 53 consecutive studies is also given, and in addition a special series of studies on Romans; Elim Talks for the Heart; Summarised Charts; Words that every Preacher should know; and Illustrations and sayings that every Preacher should know. Later on comes a series of studies on Galatians and Revelation. The cost of the studies is 5/- for six months, or 10/- for the whole year. You will find all details

STUDY 1.

Sixty-Six Books

Compilation of above
Thirty Writers

Reveals God to Man

In Two Major Divisions

Past, Present, Predictive

Teaches Creed & Conduct

Unfolds Way of Salvation

Reveals Man to Himself

Eight Minor Divisions

Summed Up in Christ

By PERCY G. PARKER.

IMPORTANT FACTS ABOUT THE BIBLE.

SEE END COLUMN.

Kings.	Scholars.	Shepherds.	Fishermen.	Priests.	Doctor.	Tax Gatherer.
Solomon.	Moses.	Amos.	Peter.	Ezekiel.	Luke.	Matthew.
David.	Paul.	David.	John.	Ezra.		Politicians.
		Moses.		Jeremiah.		Nehemiah.
						Daniel.

I. a Father.	II. a Love.	III. a From Eternity.
b Son.	b Light.	b Through Eternity.
c Holy Spirit.	c Lite.	c To Eternity.

OLD TESTAMENT.

Genesis..... Malachi.
39 Books.

NEW TESTAMENT.

Matthew..... Revelation.
27 Books.

I. Of the Creator.	II. Of the Creature.	III. Of the Creation.
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Eg.	CREED. I-II.	CONDUCT. 12-16
ROMANS.	The Plan of Salvation.	The Pathway of the Saved.

I Rebellion through CHRIST to Reconciliation.	II. Guilt through CHRIST to Guiltlessness.	III. Ignorance through CHRIST to Information.	IV. Death through CHRIST to Deathlessness.
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I. Dust and Deity.	II. Sinful and Sinning.	III. Untrustworthy and Useless.	IV. Heavenbound or Hellbound.
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SEE END COLUMN.

CRY for CHRIST. O.T.

- 1 Need of a Prophet.
- 2 Need of a Priest.
- 3 Need of a King.

COMING of CHRIST. N.T.

- 1 Christ the Prophet—Matt—Jno.
- 2 Christ the Priest—Acts—Jude.
- 3 Christ the King—Revelation.



I. PENTATEUCH. 5 BOOKS.



II. HISTORICAL BOOKS. 12.



III. POETICAL BOOKS. 5.



IV. MAJOR PROPHETICAL BOOKS. 5.



V. MINOR PROPHETICAL BOOKS. 12.



VI. HISTORICAL BOOKS. 5.



VII. EPISTOLICAL BOOKS. 21.



VIII. PROPHETICAL BOOK. 1.

with the aid of your splendid method." From Scotland comes the following: "I am greatly enjoying the course of study, causing me to love the Bible more and more." A student from Holland says: "Praise the Lord that these studies are bringing me a real blessing, and am praying that the Lord will use me to tell these Dutch people all about 'Foursquare.'"

By this course of study you are able to pass through

given in the *Elim Evangel* for November 1st, or you can receive a sample of the Bible School Handbooks with syllabus and application form on receipt of 8d. Send to the Secretary, Elim Bible College Correspondence School, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

An example of one of the many charts is given above. There are three or four such charts in each of the monthly handbooks.

The Elim Crusader Movement

As one surveys the past twelve months of our work from an Elim Crusader's point of view there is manifold cause for thankfulness and hopefulness. Almost in every direction progress has been made and maintained. During the year new branches have been formed at Wimbledon, Hornsey, Reading, Eastbourne, Hammersmith, Croydon, Brighton II., Belfast, II., Verwood, Merthyr, Dolais, Pontardulais, Pontyates, Bath, Andover, Exeter, Salisbury and Kilsyth. In the same period well over a thousand young people have joined the ranks of this glorious God-raised and Spirit-filled company of Christian witnesses and warriors. Nearly fifty branches have now been established in various parts of the United Kingdom, most of them being the direct result of Principal George Jeffreys' Revival Campaign—wherever our Leader holds revival services, he leaves a crowd of young men and women ready to do battle for the Lord. North, south, east, and west, the fire of holy passion and purpose is burning brightly in the hearts of hundreds of these Elim Crusaders.

1928 has not only seen increase in the membership of this section of the work, but also a steady consolidation of the whole Crusader Movement. Foundations have been laid which we believe will permit of the erection of a living super-structure such as shall be to the praise and glory of Him whose Spirit inspired the plan and will provide an ever-increasing opportunity and ever-deepening channel for the propagation of the Foursquare Gospel.

At the commencement of the present year a new departure was made in the publication of the *Elim Foursquare Crusader*, a bi-monthly magazine which is published entirely in the interests of the young people's work, and which has already met with a cordial reception by its many readers. We cannot speak too highly or too warmly of the excellent work which is being done by our splendid band of local secretaries throughout the country. Enthusiastic, energetic and enterprising—they represent a type of consecrated Christian manhood and womanhood which augurs well for the future of the Movement to which they have allied themselves and to which so diligently and devotedly they are giving their services.

It is most inspiring to remember that the majority



of these young people are equipped with the power of the Divine Spirit, having tarried for the promised power of God, and now possessed of the tireless and triumphant energy of the Holy Ghost, they are desperately eager to win others for Jesus.

On various occasions during the past year the Elim Crusader Movement has justified its existence by the splendid support which it has given to its leaders in the large central gatherings, which, from time to time, have been held in London's largest halls. Early in the year the Crusader Choir rendered valiant and valuable assistance in the great Alexandra Palace meetings, conducted by Principal Jeffreys, the large platform being packed with a radiant-faced throng of these happy young people. Then again at

the vast Easter Convention at the Royal Albert Hall, they gave themselves unsparingly and untringly to the ministry of song—rendering some of the songs selected in a most spirited and inspiring manner, contributing in no small measure to the remarkable success of those huge and historic gatherings. Also during the recent London Campaign conducted by Sister McPherson, the Elim Crusaders gave of their utmost and their best, winning as a result the warmest praise from the great American Evangelist.



PASTOR E. C. W. BOULTON.
*Secretary-General
of the Elim Crusader Movement.*

The regular reports which reach Headquarters from the various branches reveal that a blessed work is being carried on in the open air—the efforts of these dauntless disciples of Christ being crowned with success in many instances. Several of our branches have been sufficiently enterprising to organise

Crusader Revival Campaigns, in which the local young people have taken the leading part.

Thus after exactly four years' ministry we find the Elim Crusader cause in a thoroughly healthy and promising position. Already it has more than realised the hopes of those who laboured to bring it into being. God has graciously owned its activities, and we have every reason for anticipating far greater triumphs in the days to come. Many efforts are on foot to capture the youth of the nation—Communism and Catholicism are each in the field, making a bold bid for supremacy in this realm. Let us put our united shoulder to the wheel in consecrated endeavour to hold the fort for the Foursquare Gospel "till He come."

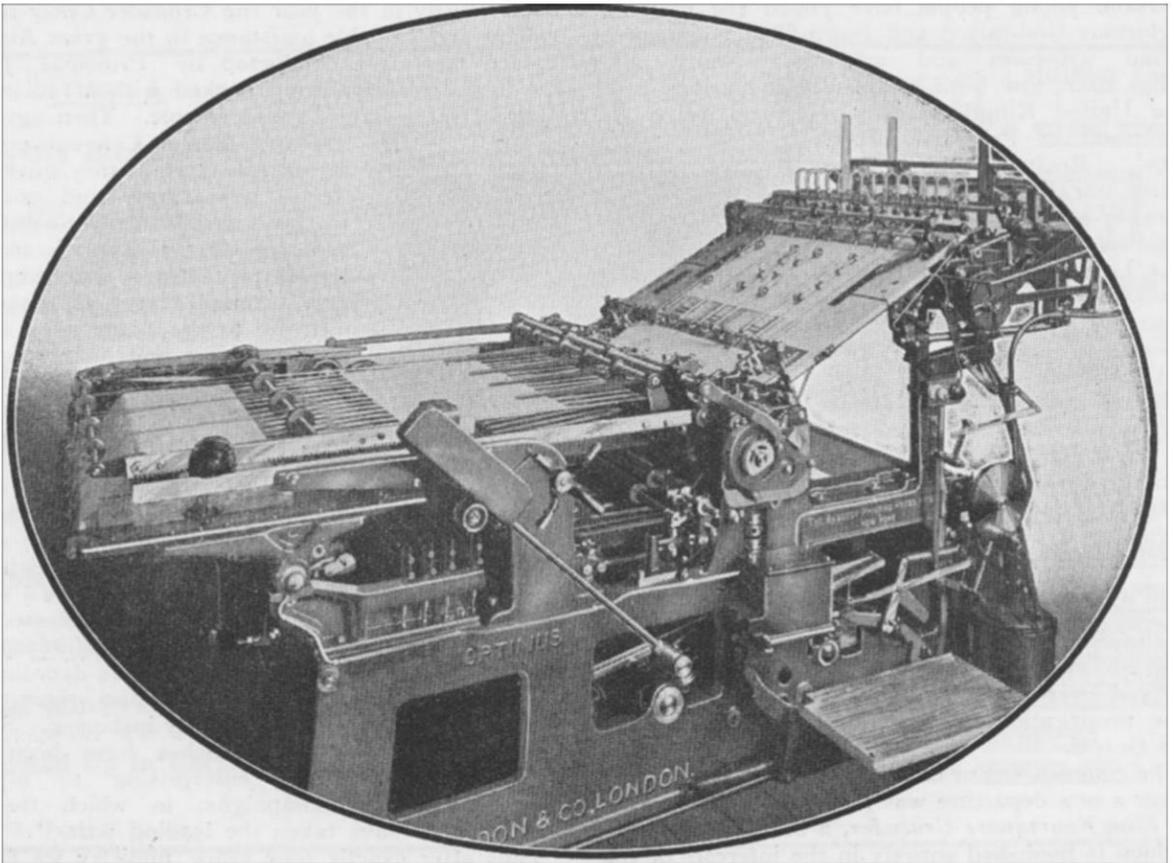
Elim Publishing Office

LAST year we were able to record how the Lord had blessed our new Bible Depôt in Clapham Park Road, London. Praise God, He continues to acknowledge our efforts, and owing to the growth of the work during the past year, the entire premises are now in use. The printing works in Park Crescent, Clapham, has altogether outgrown its limits and we are in urgent need of larger premises to accommodate the various machines now being used to produce our magazines and weekly paper.

In January last we issued a magazine especially for

to God for the way He has blessed this new scheme which was a very big venture, entailing great expense in the installation of a large Optimus Two-Revolution Printing Machine, with a Universal Automatic Feeder (see illustration). This machine is and will be, God willing, used also for printing a large number of Foursquare books. Just now we are printing a new and revised edition of *In the Days of the Latter Rain*, by Pastor T. B. Barratt. We hope this will be ready before Christmas.

Our Free Distribution Fund, which has always been



Crusaders. This has proved a success, but we still look for an increased circulation amongst our large band of young people. The *Elim Evangel* and *Young Folks' Evangel* continue to enlarge their borders, and although the former has been changed into a monthly journal, we are constantly receiving letters saying how our readers look forward to its arrival.

In August, after much prayerful consideration, it was decided to start a weekly paper, the *Foursquare Revivalist*. We had felt that such a paper was needed for our increasing Elim family, and we are thankful

a special feature of our work, continues to send out tracts and magazines to open-air workers who are not in a position to purchase supplies for themselves. Thus branch of the work needs the prayerful, as well as the financial support of our readers. During the year we have sent out well over 50,000 free tracts and magazines.

We ask every reader to join us in prayer that God will bless every forward move of this work, that the good seed of the Word may be multiplied and cover the earth as the rain coming down from heaven.

Foursquare Gospel Testimony

THE work of the Foursquare Gospel Testimony during this, the first year of its inauguration, has undoubtedly been owned and blessed of the Lord. For a long time there had been an obvious need of an organisation which would be all-inclusive and yet be something which would present a solid front to every opposition to the Word of God, and the Testimony movement was launched with the object of meeting this need. We are glad therefore to report that this has now been accomplished, and during the year which ended on 30th September last, thousands of members have been enrolled. It is interesting to note that the membership is drawn not merely from Foursquare Gospel centres, but also from the various denominations, several ministers being among those who have enrolled and are taking their stand along with us for the whole counsel of God. Members have also been enrolled in Africa, Australia, Canada, and India, as well as in



The badge (enlarged) worn by the members of the FOURSQUARE GOSPEL TESTIMONY.

all parts of the British Isles.

During the year the Testimony has assisted in carrying the Foursquare Gospel into places where it had hitherto been unknown, and as a result many new centres have been opened up in this land, while help has been forthcoming for the spreading of the knowledge of the Word of God in other lands.

Definite work has been undertaken in the distribution of free literature, and we believe that through the medium of the printed page much fruit will be forthcoming in hearts and lives in the coming days.

It is intended yet further to extend the work of the Testimony in 1929 by closed co-operation of the members in centres where special efforts are being made.

We send greetings to all Testimony members throughout the world. May God's rich blessing rest upon all your and our labours for His Kingdom during 1929.

Items of Interest

Will readers please note that the postage on this issue of the *Elim Evangel* is 1d. to any part of the world.

As we go to press Principal George Jeffreys' Bradford Campaign is in progress. Remarkable scenes of revival are being witnessed, and full reports are appearing in the *Foursquare Revivalist*.

Sister McPherson's most successful campaign in this country was brought to a fitting close in four great meetings at the Royal Albert Hall on 14th and 15th November. Full reports of the campaign were printed in the *Foursquare Revivalist*.

On Christmas Day, services will be held in London at Clapham, Croydon, Wimbledon, East Ham, Bark-ing, Ilford, Hendon, Hornsey and Watford, in each place commencing at 11 a.m. There will be no services in the evening.

A number of Conventions will be held at various centres during the Christmas holidays, for particulars of which our readers are referred to the cover of this issue.

A house party is to be held at the home of the Elim Bible College, at Clapham Park, during Christmas week. Those desirous of spending a happy, homely holiday in fellowship with Foursquare friends

should apply for full particulars to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

Mr. and Mrs. Cyril Taylor are enjoying a much-needed rest at Durban, South Africa. They expect to return next month to their mission station in the Belgian Congo.

Miss Jean Lewis of Letchworth expects to sail as a missionary to South Africa on 11th January. The marriage of Miss Lewis to Mr. H. C. Phillips, our representative already on the field, will probably take place early in February.

Special services were held last month by Pastor T. B. Barratt as reported in the *Foursquare Revivalist*. His ministry at Clapham, East Ham, and Brighton was much appreciated.

On Boxing Day, 26th December, Elim Woodlands will be open to visitors from 3 to 10 p.m. Tea, 4 to 5 p.m. Singing, etc., 5 to 6.30 p.m. Meeting, 7 to 8.30 p.m. Supper, 8.30 to 9.30. Charge, including tea, 2/-. Supper 1/6 extra. Tickets must be obtained not later than Friday, 21st December, from the Superintendent, or from Pastors or Evangelists in charge of any of the Elim Churches in London.

The Evangel of the Eternal

By PASTOR E. C. W. BOULTON.

"I know that whatsoever God doeth, it shall be for ever"—Ecclesiastes iii. 14.

"For ever, O Lord, Thy word is settled in heaven"—Psalm cxix. 89.

ALL that is "God-spoken" in our lives is eternal, the years cannot touch it—it is instinct with immortality—stamped with Divinity—it can never decay nor die. The breath of time cannot tarnish its glory nor dim its beauty. It partakes of the very nature that gave it birth. Moreover its development must be continuous; even natural death cannot arrest its progress towards perfection. The light which is of Divine creation declines not "with day's decrease"—it shineth more and more unto the full-orbed day, waxing stronger and clearer as it approaches meridian splendour. It is the establishment of an empire that may not be moved, the erection of a spiritual edifice that shall not crumble with age, the birth of an era whose glory shall not suffer eclipse.

When the life is brought into active fellowship with the sovereign thought of God, it comes into union with an energy that is as miraculous as it is irresistible. "Stronger than steel is the Word God-breathed." This the enemy found when faced with Christ in the wilderness.

How wonderful are those "God-spoken" relationships of life from which issue such holy, healing ministries. Surcharged as they are with the dynamic of endurance, they are born to withstand the ravages of time, capable of resisting the onslaught of every destructive influence. God's promises—with which He has so richly carpeted the path of His people—guarantee the perpetuity of that which He gives, His bequests, like Himself, are eternal, and consequently cannot pass away.

GOD-BORN enthusiasm is not soon extinguished; it flourishes amid difficulty and danger. God-breathed joy endures, drawing its strength from fellowship with Him. God-generated faith survives the shock of the storm, having its tabernacle in Divine truth. God-given love prevails—stronger than death. It is irresistible in its onward, upward march. God-planted fruit abides, not succumbing to the frost-laden atmosphere by which at times it is surrounded. The hand of capricious circumstances may not intermeddle with these things. The sun of adversity cannot scorch them, and the wind of affliction cannot wither them.

The wind that blows can never kill
The tree God plants.
It bloweth east; it bloweth west;
The tender leaves have little rest,
But any wind that blows is best.
The tree God plants
Strikes deeper root, grows higher still,
Spreads wider boughs, for God's good will
Meets all its wants.

The life that has God as its Centre must ever expand, and, having Him as its Source, must, in its movement, ever approach nearer and nearer to Him. That which is glorious is seen merging into the still more glorious; the shimmering light of day-break is being swallowed up in the dazzling splendour of noon-day; springtide's fresh and gentle beauty is giving place to summer's supernal loveliness. Life is continually coming to fuller fruition in God. First the blade, then the ear, and then the full corn in the ear. Thus we see the principle of perpetual progression in operation, the soul ever gravitating towards the goal. The glory of such a life is largely veiled for the present; it is inward and hidden, but awaits the moment of manifestation, when through the restraining and obscuring mist of flesh shall burst the effulgent spiritual glory of completion. We must not be surprised should the "God-spoken" thing in our lives fail to arrest or arouse the admiration and appreciation of unanointed eyes. When God's greatest expression of Himself was spoken in the Logos—the Word made flesh—the world knew Him not, heard Him not. To them He was "without form or comeliness." He awoke in them no response to God's eloquent Incarnation of Himself. "He came . . . and they received Him not."

SOMETIMES there are seasons when the purpose of God seems to pass down into death, when the God-sent hope appears to meet its Waterloo, and we wait in vain for that which betokens the dawn of the desired day of fulfilment. Be of good cheer, O my soul! The ever-flowing stream of events is leading towards the Divine destination. If thou couldst but pierce the veil of the future, thou wouldst realise that the whole course of life, even in its minutest detail, is being dominated and determined by the accepted will of God. The all-encircling and enriching thought of God cannot fail to achieve its purpose. As you yield to Jehovah that thought shall find its precious incarnation in your character and conduct. You shall discover that the God-girt life is destined for the throne, and thither will the Spirit of God bring it in due season.

It is the "God-spoken" call that becomes the foundation and fountain of ever-increasing and enlarging blessing. God spoke China into the heart of Hudson Taylor, and that land of heathen darkness was penetrated with the light of the Gospel. God spoke India into the spiritual consciousness of William Carey, and India's millions felt the Calvary-throb of God's abounding grace and love. And so we might



THE ELIM EVANGEL

continue to enumerate those God-inspired commissions and constraints which, when obeyed, have led to unmeasured results.

Think of those "God-spoken" capacities which are ours in Him. Capacities for service—for sacrifice—for intercession—for worship. Think of the world of possibility which they open to the soul. Those blessed and beautiful "God-begotten" songs—horn perhaps in the midnight of some soul-harrowing experience—which adorn our lives; chords struck by the hand of God which vibrate for ever. That "God-imparted" vision that fades not like the mirage of our own imagination.

O glorious moment of the opened eyes,
Himself revealed!

In the light of the foregoing we are tempted to ask, "How is it that there is so much in Christian life and experience that flourishes for a time and then fades and falls like the passing flower?" Is it not because so much is the handiwork of the human rather than the creation of Christ? The temple trembles and eventually tumbles, and we mourn its erstwhile magnificence, but had we built it "according to the pattern" such humiliating disappointment would not have been our portion, and to-day would not find us surrounded by the debris of our own miscarried plans. The "God-spoken" advent always yields a rich and deepening crop of spiritual satisfaction, the firstfruits of which are but the gracious earnest of that greater ingathering which is to follow. It is the "God-established" contacts in life that produce their progeny of heart-weal.

BLESSED Lord, plough Thy deep furrows preparatory to the rich harvest which is yet to be. Awaken within all the unqualified and unreserved response that Thy love desires, deserves and demands. Gather from the vineyard of my life all the pure and rich vintage of love that will meet the need of Thy heart. Oh, satisfy Thyself in me and through me! Put me where the work will soonest reach its climax and consummation. Thou wilt not spoil the vine by sparing the knife. Hasten Thy Word to perform it in all its splendid spiritual significance. Make my life the living fulfilment of Thy great and glorious purpose. *Create within me that uttermost answer to Thy wonderful will.* Let that will of Thine be the home in which I dwell—the rock to which I anchor—the consummation to which I climb—the ocean into which I plunge. Touch and teach me until life is all harmonious and music-laden. Instruct me in the way of surrender, that nothing in me may say Thee nay. That no part of me may in any sense be withheld from the altar of sacrifice. That from the depths of my being may rise the continuous burnt-offering of holiness. It is Thy light that leads me to Thy altar, and from that altar I pass on to joy unspeakable and

unfathomed (Psalm xliii. 3, 4). Let me acknowledge and experience the sovereign sway of Thy "still small voice!" Bind me to Thyself with those invisible and unbreakable cords, that I may go no more out from my home in Thee; that my only anchorage may be in Thee; that the raging storm and howling elements may not move me from the place of Thy choice. Thus shall life become instinct with infinite power of achievement. Then shall life become larger and deeper in Thee—it will be transformed "from an island into a continent." Then shall heaven and earth be full of Thee, and all creation shall unite to magnify Thy Name. The shining stars that fill the firmament with their sparkling radiance shall declare Thy glory, and all the mighty planets proclaim Thy wondrous power. The ocean depths shall sing Thy praises and reveal Thy faithfulness. Night and day shall co-operate to speak of Thy greatness and goodness. And it is when my soul is thus at one with Thee that I learn my part in all this marvellous choir of creation which is for ever making its choral tribute to Thy holy Name.

O Lord, we praise and adore Thee
That we in Thy hands of might
Are the chords on which Thou makest
The music of Thy delight—
Whereon Thou wilt shew for ever
In glorious and wondrous tone,
The Name of Thy Son beloved,
His Name, His Name alone.

O hand of God, make all my life articulate for Thee! Let me tell in "glowing word" and with flowing heart of what Thou art. Make me a witness of Thy exceeding loveliness that others may be won from poverty to wealth—from the "far country" to the home in the bosom of Thy love—from enervating self-hood to victorious Christhood—from utter failure and loss to Thy boundless, shoreless, timeless fulness. O make my life one glad and eloquent expression of Thee! Let the life also of Jesus be enshrined within my humanity. Make the temple of my being reverberant with Thy praise! Let me accept this as my vocation—to proclaim Thee as the eternal and changeless Jehovah.



Christian, beware how thou thinkest lightly of sin. Take heed lest thou fall by little and little. Sin, a little thing? Is it not a poison? Who knows its deadliness? Sin, a little thing? Do not the little foxes spoil the grapes? Doth not the tiny coral insect build a rock which wrecks a navy? Sin, a little thing? It girded the Redeemer's head with thorns, and pierced His heart! Could you weigh the least sin in the scales of eternity, you would fly from it as from a serpent. Look upon all sin as that which crucified the Saviour, and you will see it to be "exceeding sinful."—C. H. Spurgeon.

Healed by the Power of God

We are often asked: "Do the healings which take place at your meetings last?" We print below the testimonies of two who were healed the last day of Principal George Jeffreys' Revival Campaign at Bournemouth—just over two years ago. Both are living witnesses to-day of the healing power of the unchanging Christ.—Ed.

HEALED OF GASTRIC STOMACH

I WAS anointed and prayed for by Principal George Jeffreys on the last Sunday of his Campaign at the Drill Hall, Bournemouth. The Lord healed me of a gastric stomach after suffering for many years. I was afraid to eat; I tried everything and consulted many doctors. Since I received healing I can eat anything, and have never needed a doctor since. Glory to Jesus! Wonderful Saviour! Wonderful Healer! I would like this published.—Mary Campbell (Chelsea).



HOPELESS INVALID HEALED

I WAS very ill for twelve months, suffering from a terribly painful and dangerous complaint. I consulted six doctors—three of whom were specialists—but could get no relief: in fact they seemed to consider my case hopeless. At first I was broken-hearted and in despair at the thought of an early and painful death; then I grew bitter, asking myself often why I should suffer so, and why my prayers and the prayers of my loved ones and friends for me were not answered. For months I had great difficulty in swallowing even liquid food, and was hardly able to speak, having to write down what I wanted to say.

As I became worse I longed to die to be out of my misery, until finally I reached the worst state of all and made up my mind to take my own life at the first opportunity. I shudder even now when I look back and think of the awful nights when I lay awake in agony and planned to end everything and was too weak when morning came to carry out my intention.

And then I heard of Principal George Jeffreys and the Divine healing campaign, but although friends talked of the wonderful happenings they did not suggest taking me to the meetings, but seemed to consider me beyond hope. Week after week I heard of the services—marvellous conversions and miraculous cases of healing—and I thought and thought secretly how I should love to go and see and hear for myself. The final mass meeting was announced for a Sunday evening, and I, ill and despairing as I was, made the greatest resolve I ever made in my life—I would go to it by myself, in spite of everything.

I remember the day so well—a lovely day in early autumn, warm and sunny, and how the hours dragged slowly by while I longed for the evening so that my people would go to church and leave me alone, as they sometimes did, at my request. At last six o'clock came and I was free to make the attempt, but I was so weak and faint that I almost failed in my efforts to get on a tram. But worse trouble was in store for me—I was bitterly disappointed to find the huge building packed with people and a large crowd outside unable to get in. I struggled among them for a time and was just breaking down with sorrow and weariness when I saw a face I knew—a young policeman whom I had met during the war. His wife had visited me in bed only a few weeks before, so he was naturally astounded to see me alone in that crowd, and as nearly frightened as a policeman could be! "You here," he said, "You ought not to be here, I must get you out of this," and he began to make way for me out of the crush, but I pleaded with him, saying over and over again: "Oh don't send me home, do get me in, I've come all the way by myself." He has said since that he was touched by my miserable appearance, so did his best for me, piloting me in and out amongst motor bykes, cycles, and bath chairs, until we got to the back of the hall where he knocked on a door. The man who opened it said, "No room, we are packed out," but my friend pushed me in saying, "You must find room for just this one," and I found myself inside, and the door locked behind me!

What a glorious sight I beheld—a sea of human faces all looking my way, for I was close below the platform—and hundreds of voices singing, "Jesus, Lover of my soul"—"A happy lot of people!" Yes, they were! I thought at first it must be heaven. but no, there was a woman near me with a baby crying, and thank God, it cried so much that they had

to unlock the door and let her out, and so I had her seat! I cannot describe that service, for it is beyond me to do so, but I know it was wonderful—unlike anything I had ever seen or heard before.

Principal Jeffreys preached from the words, "I have fought a good fight, I have kept the faith," closing with an impassionate appeal to all, the response to which was tremendous. And I can never forget the choruses, each more beautiful than its predecessor—"His face will outshine them all,"—"Jesus, Jesus, Jesus, sweetest Name I know,"—and then, with intense feeling, and scarcely above a whisper, that vast congregation breathed, "Hiding in Thee, hiding in Thee, Thou blest Rock of Ages, I'm hiding in Thee."

It was over at last, but even then no one seemed to want to go, and I waited, like so many others, for I knew not what. I had no courage to try to speak to the great preacher, but I knew beyond all doubt that he had something that I lacked—an intimate acquaintance with Jesus—and I too longed as never before to be able to say, "He is mine, this wonderful Saviour is mine." I had loved Him from my childhood as the "Jesus of History," but not in the sense of possession. My religion, such as it was, had no reality.

And then suddenly I found myself quite close to Mr. Jeffreys, who was the centre of a throng of people. Several were holding his right hand and they were all talking to him at once, but God touched his heart and he saw me standing there alone. He held out his left hand to me and said, "God bless you"—the words that are more often on his lips than any others. When he uses them, they are a petition, and in my case *God heard him and answered his request there and then*. I felt blessed, I had found my Father, Jesus was mine—and I began to get better in mind and body from that moment.

Many friends and relations thought at the time that my recovery would not be lasting, but six months ago I saw the specialist who at first thought so seriously of my condition, and after examining me thoroughly, he said he could find no trace of the trouble and therefore there would be no need for the operation that had been suggested.

Praise my soul, the King of heaven,
To His feet thy tribute bring;
Ransomed, healed, restored, forgiven,
Who like me His praise should sing?
Praise Him, love Him, Hallelujah!
Christ the saving, healing King.

—G. F. Pearce (Bournemouth).

Elim Evangelists across the Sea

MEXICO

Preaching Christ amid Superstition

By Mr. and Mrs. G. H. Thomas

IT will interest the readers of the *Elim Evangelist* to know a little of what is being done here in the Name of our Lord. At six o'clock every morning we have a service in the church and usually a goodly number congregate; some come to the service before going to their work, others on their way to the markets come in and stay through the meeting. At these morning services there is a season of prayer followed by a short message. It has been the custom of the people to attend the early morning mass in the Roman Catholic Churches and although there are no priests ministering in most of the churches at present or for some time past, many people still go to the churches early in the morning to recite prayers. Our church is situated on the main road that leads to one of the most important Roman Catholic churches in the city, so that many of the people who go there have to pass our building. I have seen strangers come in and kneel just inside the door and cross themselves as they do in the Roman Catholic churches, probably thinking that this also was a Roman Catholic church; in this way many come in and hear the Gospel.

A short while ago two women gave their hearts to the Lord at one of these early morning meetings.

We have been endeavouring to get our young people more active in the work of the Lord, so once a week we have a young people's meeting, almost on the same lines as the Elim Crusader meetings at home. From among these young people we have formed three branches; one branch is for evangelisation, they have their own president and secretary and their work is to spread the Gospel among their own people here in whatever way they can; they go out with Gospels and tracts and distribute them on the streets, markets and when possible in the prisons and other places, and as they distribute them they speak when practicable to the people of their need of salvation and Jesus the Saviour. This is no easy task as many Mexicans are bitterly opposed to the "Protestants" as we are termed, and we know of cases where the Christians have suffered physical injury for attempting to introduce the Gospel. The work of another branch is to visit; the members of this branch have to look up the absentees or those who have not been to the meetings for a few times and visit them; sometimes people do not come to the meetings because of sickness or others get cold and indifferent and have to be encouraged and prayed with; the hospitals are also visited and many are thus brought in touch with the Gospel who could not be



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reached otherwise. The work of the third branch is to pray; this branch has the largest number of members and meets in the church at 4 o'clock every afternoon to pray blessing on the work of the other branches as they go out distributing Gospels and literature or visiting.

Last week we wished God-speed to one of our best students who we were able to send to shepherd a flock that had been asking for someone to go and help them for some months past.

A little over a week ago our Mexican Pastor baptised fifteen believers in water, six of these being men; among the first to enter the water for immersion was a sister who had just received the Baptism of the Holy Spirit.

Last week in company with the Mexican Pastor and his wife, we went to visit a town some distance from here where we have an assembly. On the way the Pastor's wife was telling us how, during the revolution, the road along which we were travelling, was a favourite haunt of bandits, and many had been robbed there. We enjoyed the scenery along the way and reached the end of our journey without mishap, having seen no sign of bandits anywhere, but the following days the newspapers reported that about twenty-five bandits had held up some cars the day previous, robbed the occupants and made their escape. This happened just a few hours after we had passed along that way. Our Lord is Jehovah Nissi (my Banner).

The meetings in our church are being blessed of God. Every Sunday evening we see new faces, and many come to the altar where we deal with them and show them from the Word the way of salvation. During some of the Sunday evening services every seat has been occupied, some of our own people having to stand to give place to the new comers. It is easy to get the Mexicans to the altar to pray, probably because they have been used to going to the altar in the Roman Catholic Church, but it is not so easy to get them to grasp the truth that they can be saved from sin by accepting Christ as their Saviour.

Some of those who are responsible for the law and order of this community and are termed "judges," are unable to read or write and it is useless appealing to them for protection. One of the Christians who before his conversion was a Roman Catholic, and used to play a musical instrument in the Roman Catholic processions which are held on feast days, did not present himself at the procession on a certain feast day as was his custom before his conversion. He was arrested and put in prison, and when the pastor went and spoke to the authorities about the injustice done, he was told that the man had failed to fulfil his obligations and must suffer the consequences; he was not released. We are praying and

trying to make arrangements with the authorities that these brethren shall receive proper protection and the pastor enabled to return soon to his assembly of believers.

A few days ago we experienced another earthquake shock or "temblor," which was much more serious than the last one and did more damage and caused the loss of some lives in this vicinity. In one case a house collapsed burying some women and children under the debris, the women were severely injured, and had to be removed to hospital while a girl of ten or twelve years was killed. At another place nearby some masonry fell and it was reported that a man was killed. A number of walls fell in different parts of the city and the walls of many buildings sustained damage and revealed large cracks. On the whole the damage was not considerable, but we cannot say what happened in other places as it is said that the temblor was felt in nine different states of Mexico, in some of which it was more severe than here. We were giving classes to our students when the temblor commenced; the first thing we noticed was that the electric lights were swinging backwards and forwards. We knew what was taking place and as I rose to go out of the room I felt as though I was on board a ship and had to put my hand to the wall to prevent myself falling. The temblor lasted fully four minutes during which time the whole place rocked and swayed like a ship at sea.

BELGIAN CONGO

Death of Shalumbo's Wife

By James E. Mullan

SINCE writing my last report, I have been on three long journeys. The first was round the various villages and outstations across the Lomani River in Luban territory; here I found my knowledge of Kiluba (although slight) of great advantage, as many of the people do not understand Bwikelebwe. Looking back on that journey I think I can safely say it was one of the most blessed I have had. The Lord provided me with a splendid lot of "boys" for carriers. I was delighted with them, they carried willingly and uncomplainingly, and contrary to what one has usually experienced, they lived at peace with their Luban neighbours in the various villages we visited. (Bekelebwe carriers usually manage to raise more than one fight when travelling through Luban villages.) God also graciously provided for the needs of the carriers as far as food was concerned, for I was enabled to kill two "hippos" and one roan antelope, and the "boys" were able to trade the meat for other articles of food. Many of these men were unsaved, but all attended the meetings, and before the end of the journey, I had the joy of pointing two of them to Christ and of seeing two others of their number (backsliders) restored.



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There were many professions of conversion in the various villages. God greatly used five young men in training for evangelists, whom I had with me. In one village they had the joy of seeing twelve profess conversion.

Our second journey was to Katenta where we were invited to a second conference ere Mr. and Mrs. Thomas and children set off on furlough. God granted us a very blessed time here also and very sweet fellowship. Please request that much prayer may be offered up for Brother and Sister Gittings, who are bravely carrying on during the Thomas's absence. They will have many difficulties and trials to face, and much opposition from the Devil.

On our return from Katenta we had the sorrow of parting with our best native woman worker, for God saw fit to call home Nafalamenda, the wife of Shalumbo, the native overseer here. It would be difficult to have found a more beautiful Christian couple than these two, either here or anywhere else. Nafalamenda was all a Christian wife should be to Shalumbo, besides being a most earnest worker for God. Before she died and when she was very ill with influenza, we were doing all we could for her in prayer and other ways, but she protested saying, "Don't try to keep me, for God has called me." Shalumbo although (as may be well imagined) grief-stricken, has been very brave, and shown to the scoffing, sneering world of unbelieving natives, how a Christian can bear the death of a loved-one by God's sustaining grace. The heathen have been amazed at Shalumbo's refusing to observe their death customs, and have been waiting to see some terrible fate overtake him for not trying to placate the departed spirit in the usual ways. Pray for this old man of God, that he might be comforted in this great hour of trial, also that God might raise us up another Bible-woman to carry on in Nafalamenda's place.

Our third journey has been a rather hastily undertaken one to the Government Administrator at Kasengwa, to find out why he refused to allow four new evangelists, whom we had sent out in the usual way, to stay and teach where we placed them.

En route to and from Kasengwa we met native Christian in the various villages and were glad to see most of them standing fast. On the other hand we learned that the Roman Catholic priest had been round and built schools in a number of villages, and drawn away several unstable ones, with promises of future worldly greatness for them. Thus, those who are really God's are being made apparent. We found some of the Christians have been undergoing severe tests and bitter persecution from heathen relatives, but in spite of it all are standing true for Jesus. Much prayer is needed for the Christians in these out-of-the-way places, that God might enable them to shine as bright lights amidst the dense surrounding darkness.

EAST TRANSVAAL Moving on to Kaapsche Hoop

By Hubert C. Phillips

For years past, missionaries in the Transvaal have been praying for suitable workers for the Kaapsche Hoop district. Their prayers have now been answered, and by the time this appears in print a new mission station will have been opened right in the heart of the district.—ED.

THE night school at Nelspruit has considerably increased since we moved into the new church, and I go down to help three nights a week now. The services too are being attended by fresh people. It is a treat to see the boys learning to read their letters, their spelling books, then their New Testaments. I am putting in practically all the time studying Zulu now.

Yesterday we had good meetings in the church, and after the 3.30 meeting, three were appointed elders to help in the administration, etc. They were Paulus, Philippe and Simone.

When I wrote some time ago to say how I enjoyed the climate out here, it had only reference to this particular district. Some of our missionaries are working in extremely unhealthy areas.

Now about developments. This week we had a general meeting at Komatipoort, and it was very nice all being together. I expect to leave Nelspruit during November. Miss Hobbs and Miss Weymouth are coming here to take over the assembly and school work. I am to put up a mud and wattle dining room and kitchen, and they will sleep in the existing concrete building. It will take about a week to do the work. Then we have taken a small place at Kaapsche Hoop. I am to go there, and another missionary will be with me until I can do without him as regards the language. You will remember we visited Kaapsche Hoop last July. It is an asbestos mine called the Amianthus Mine, employing about 1,000 natives. Within walking distance is another mine employing nearly half that number. Probably Simone will join us too, and a house boy to do the work. So we will be responsible for bringing the Gospel to about 1,500 natives. I pray that we may be faithful.

The mine is about 4,000 feet above sea level, not too hot, frosts in winter, very healthy, and outside the fever area. The little bungalow is beautifully situated, and if all goes well, we have much to be thankful for. The nearest station is Godwan River, about six miles away. Nelspruit is at present thirty-eight miles away, but in a few months a new road will be completed, making the distance only eighteen miles. There are about fifty white people living on the mine property. Our house is just outside, across a stream and up a hill. I expect to add kitchen, bedrooms, and bathroom, also a hut for the boys, Simone and Stephan.



The Life of Prayer, Talk No. 6 (continued)

Persistent Prayer

By PRINCIPAL PERCY G. PARKER (of the Christian Workers' Bible Correspondence School).

WE have been advancing step by step in our consideration of the division of our subject "How to Pray." We are to pray:—

- (1). Thoughtfully.
- (2). Earnestly.
- (3). In the Name of Christ.
- (4). Submissively.
- (5). Definitely.

In this talk we take another step forward—we are to pray *persistently*.

Note carefully the following two passages:—

And He said unto them, which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed: I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth (Luke xi. 5-8).

And He spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man: And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? (Luke xviii. 1-7).

In the first case the friend was answered because of his importunity. Importunity comes from a word which means "impudence." In the second case the woman was answered because of her worrying the judge by her continual asking.

The underlying thought is this: If a *selfish* friend will answer because of persistent requests, and an *unjust* judge will answer because of continual worrying, how much more will our heavenly Father answer the cries of His children. Our heavenly Father is neither selfish nor unjust. He loves to heap the treasures of His supply upon His children. Therefore how willingly He will give in answer to the repeated cries of His children.

THERE is a great deal of difference between *persistent* petitions and *vain* petitions. Matthew vi. 7 says:—

But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

God does not condemn repetition, but *vain* re-

petition. Repetition is vain when reliance is placed on repetition and not on God.

You know the familiar words in Matthew vii. 7: *Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you.* You have probably noticed that the verse can be expressed in the form of an acrostic on the work A-S-K. Thus:

Ask, and it shall be given you;
Seek and ye shall find;
Knock, and it shall be opened unto you.

These words form a climax, "Ask" suggests an easy process. "Seek," a longer process. "Knock," the hardest of all. It used to appear to me that these words were out of order. "To ask" seemed the easiest thing—"To knock" seemed more strenuous—"To seek," the hardest of all. But I heard a Palestine lecturer give an explanation of "Knocking" which showed that it was an even harder and more persistent thing than seeking. Knocking in the East is a very different thing from knocking in England. We knock and almost immediately the door is opened. But in the East the door is sometimes not opened until half an hour has elapsed. The Jew is so careful to avoid opening the door to a thief or imposter that only after frequent and persistent knockings is the door opened. So the Lord suggests that if the act of simply asking does not bring the answer, then we should seek, and then, if seeking does not bring the answer, we should persist in knocking until the answer comes.

WHEN you are assured that a prayer of yours is in harmony with the Will of God, then keep on bringing it before Him until the answer comes. Persistent prayer is prevailing prayer. Prayer which gives God no rest day or night is prayer which gets God's best. Well may we practise the chorus which says:

Just pray through, just pray through,
Plead the Name of Jesus,
God will answer you.
Well He understands you, knows just what to do,
Never be discouraged—just pray through!

GEORGE MULLER'S EXAMPLE.

Probably no more wonderful and persistent man of prayer has ever lived than George Muller of Bristol. He has been described as a modern apostle of faith and prayer. Here is an extract from his life story written by Dr. A. T. Pierson:—

"He was an unwearied intercessor. No delay discouraged him. This is seen particularly in the case of individuals for whose conversion or special guidance into the paths of full obedience he prayed.

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On his prayer list were the names of some for whom he had besought God daily, by name, for one, two, three, four, six, ten years before the answer was given. The year just before his death he told the writer of two parties for whose reconciliation to God he had prayed, day by day, for over sixty years, and who had not as yet to his knowledge turned unto God, and he significantly added, "I have not a doubt that I shall meet them both in heaven; for my heavenly Father would not lay upon my heart a burden of prayer for them for over threescore years, if He had not concerning them purposes of mercy."

IN the early days of our *Christian Workers' Bible Correspondence School* we felt our need of a typewriter. We gave ourselves to prayer for one. At first we were not absolutely sure that it was God's will for us to have this typewriter, and so we used to add "if it be Thy will." But we were kept praying for it so constantly that at last we knew it must be God's will, and so asked for one without any qualification whatever. We prayed for that typewriter for two years and a half, during which time we asked for it at least *three thousand times*. But at last we got it. Not once or twice—nor a hundred times—but three thousand times the prayer was offered. Then at last it was answered.

Do not be discouraged because your prayers are not immediately answered. Pray on! Pray on! Pray on! Apparent denial will not discourage you if you really need things from God. The gift will be all the sweeter, all the more precious, because you have repeatedly had to bring your desire before God. No good thing will He withhold from them that walk uprightly. When the answer really comes your belief in prayer will be stronger, your love for God will be deeper, and your valuation of God's gift higher.

A PRAYER 2,000 YEARS LONG.

LET us close this talk with reference to a prayer nearly 2,000 years long, which has not been answered yet. It is contained in the last verse of the Bible:—

"EVEN SO, COME, LORD JESUS."

John the Apostle first uttered that prayer. Myriads have prayed it since. Polycarp, Ignatius, Jerome, Eusebius, Augustine, Luther, Wickliffe, Knox, Wesley, Whitefield, Zinzendorf, Bourne, Spurgeon, Mc Cheyne, Moody, Muller, Torrey, and millions of others—but the prayer is not yet answered. It was the prayer of the early Church, the Anglo-Saxon Church, the Lollards, the Waldenses, the Reformers, the Covenanters, the Moravians, the Congregationalists, the Baptists, the Wesleyans, the Presbyterians, the Brethren, and hundreds of other sections of the great Church of Christ. The answer is yet to be given.

I was taking services at Montrose—speaking at this particular time to children. After the address

the Superintendent said to the boys and girls: "Would you like Mr. Parker to come back again?" Immediately the scholars burst out singing:—

Yes, oh Yes! Will ye not come back again,
And tell us how the Saviour came to die for sinful men,
You'll get a hearty welcome if you'll only come again,
And tell us more about the love of Jesus.

It was called

"THE INVITATION CHORUS."

We have our invitation chorus. It is this: "Even so, come, Lord Jesus!" Some day He will accept the invitation and come.

Now we are speaking many words about bringing back the King. Praise God! He will respond to our cry very shortly.

WHEN I was a boy I was greatly interested in politics. Of course I thought I knew all about them. I was a staunch Liberal and could not possibly understand how anybody could be anything else. Since that time I have learnt to look at politics from heaven's standpoint, and that makes a tremendous difference to one's views. Well, we had a candidate, Dr. Hazel. After the great meetings crowds would follow him to the committee rooms. He would go inside—out of our sight. For some time he was not seen. Then someone in the crowd would cry, "Hazel." Then others would take up the shout—"Hazel—Hazel." Then others, and others, and others, until a deafening roar would be heard, "Hazel—Hazel—Hazel—Hazel." The people wanted him to come to the balcony and speak to them. For a long time the cry seemed to be unheeded. But higher and higher it rose—"Hazel—Hazel—Hazel." Then at last, at last, he came out from his seclusion and spoke to us. The cries had prevailed.

For 2,000 years the crowds of believers have been crying out, "Jesus—Jesus—Jesus, come Lord Jesus!" Untold myriads have uttered the prayer. It has not been answered yet, but, praise God, it will be answered, and our Lord, our Redeemer, our All, will come and lift us into the eternal glory of His faceless presence.

? Questions and Answers ?

In what sense did our Lord promise deliverance from death in Matthew xvi. 28? Was it to the most faithful of His followers, or were some of His listeners to have a special revelation of His kingdom?

In Mark ix. 1, 2, the promise is connected with the transfiguration, of which Peter speaks in his second epistle (i. 16) as being "eye-witnesses of His majesty" in connection with "the coming in power of our Lord Jesus Christ" (Twentieth Century N.T.). In Luke ix. 27, it reads, "till they see the kingdom of God." It is also true that the apostles lived to see the kingdom of God come with power on the Day of Pentecost.

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD

The Elim Evangel

Official Organ of Elim Foursquare Gospel Alliance.

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Christmas Bells

By ANNIE WHITECROSS.

O CHRISTMAS Bells, ring joyously!
In every land proclaim
The Saviour, born in Bethlehem—
Emmanuel His Name.

A little Child—men knew Him not,
Earth's rightful, royal King;
But angels bright, 'neath starry skies
Did of His glory sing.

O! holy Babe of Bethlehem!
Long centuries have rolled
Since Thou didst come—a little Child—
And now men's heart's wax cold.

O! by Thy mighty Spirit, Lord—
To men Thy greatest gift—
From darkened hearts chase unbelief,
And wheat from chaff now sift.

O! Christmas bells, ring joyously!
And this great truth proclaim—
The Christ, once born in Bethlehem
Shall soon return to reign.

The Editor

wishes every reader

of the

"Elim Evangel"

a very

Happy Christmas

and a New Year

of abounding blessing

The Editors' Page

Yet Another Christmas.

GOD has permitted the issue of another Christmas number of our paper. Each Christmas we wonder if another Christmas number will be issued. In December, 1927, we wondered whether December, 1928, would appear on the covers of the *Elim Evangel*. The coming of our Lord is a moment-by-moment expectation with us. Any moment may complete Christian editorial work on earth. *Christ may come*. Then instead of writing about Him we shall see Him—we shall be like Him. As editors and readers we look forward to the great "open-air" meeting in His presence. What a gathering of the ransomed that will be! Meanwhile—while waiting for Jesus—we continue our glad witness for Christ, and trust that for all of us, Christmas, 1928, will be the happiest we have ever spent in the service of the King of Kings and Lord of Lords.

Yet Another Sign.

There are many signs of the Lord's near return. Now we have another sign. An Australian scientist tells us in 200 years time "The world will become too crowded with people. It will be impossible to live because the resources of the earth will have been outstripped by population. The rate of world population increase during the past few years has been one per cent per annum, and if that should be continued then the world will choke itself with population within two centuries from this month of October, 1928."

Thus a saving crisis is essential. It will be found in the Lord's return. Then the waste places of the earth will blossom as a rose and men and women shall cover the earth as the sand of the sea-shore in multitude. Yet there will be no overcrowding because the Lord will be overruling.

The Historicity of the Crucifixion.

A remarkable series of articles on *The Trial of Jesus Christ* has been running through *The John o' London Weekly*. The writer, the Right Hon. Lord Shaw of Dunfermline, is thus described :

Lord Shaw's eminence as a lawyer gives his "judicial study of a judicial trial" special interest and importance. He was Solicitor-General for Scotland in 1894-5, Lord Advocate from 1905 to 1909, and since 1909 has been a Lord of Appeal. From 1892 to 1909 he represented the Hawick District in Parliament; in 1914 he was appointed chairman of the Royal Commission on the Dublin Riots; in 1917 he presided over the Scottish Committee which inquired into the State Purchase of the Liquor Trade; in 1920 over the inquiry into the Dockers' conditions of Labour; and in 1922 over the inquiry into the losses by the destruction of property in Ireland.

His conclusion regarding the historicity of the Bible narrative is intensely interesting. He writes thus :

Let any dispassionate man read the accounts in the four Gospels, put them side by side, and add to them the references in the Acts of the Apostles, and he will be struck as every judge accustomed to handle evidence is always struck, with that fact which is common, and in such cases almost inevitable. Namely this: that while there may be great variety in detail, or in the forms of expression, or in the narration of occurrences, or in the accent put upon incidents—all according to the light in which they have struck the writer's or the witnesses' memory or reflection—yet underneath all these things the substance and weight of the narration are true. In the case of the trial of Jesus Christ, the simplicity with which events of stupendous import are told arrests and holds the mind, making an indelible impression, and leaving an abiding sense of the realism and veritable fact of the most tragical incident in all human story.

The Need for Self-Control.

One of the weakest features of a Christian's life is frequently failure to control the various appetites of the body. Yet a Christian who is not self-controlled is a hindrance to himself, to the Church, and to the world. Some are guilty of *over-sleeping*. As a consequence the day commences with a rush, and important duties are left undone, and the smooth working of the shoping will make all the difference between a well-kept home and a disorderly one. Some are guilty of *over-eating*. Over-eating results in liver trouble, with consequent heaviness and inability to do one's work. Many a sermon is ill-prepared because of the effects of over-eating, especially heavy suppers. Others are guilty of *over-talking* and *over-laughing*. Both these evils can quench the activities of the Holy Spirit, and turn powerful men and women into painful hindrances. Think it out and you will discover that there can be such things as *over-thinking*, *over-reading*, *over-exercising*, *over-spending*, *over-resting*, and a host more of "overs," which the man of God who desires to be at the height of readiness for service will avoid.

Try it.

A booklet put in a letter, folded with thoughtful care,
And sealed with earnest longing, and a short, heart-spoken prayer;

Commended to the Saviour, and sent forth on its way,
His changeless loving-kindness, His faithfulness to say,
Not much to give to Jesus, easy this work for Him,
But the world is growing older, and faith oft groweth dim :

And the time is passing over, and it needs that some
should stand

And do small things for Jesus, with free unsparing
hand.

Jesus Christ, the Saviour

The Inn of the Heart

A CHRISTMAS SERMON BY AIMÉE SEMPLE McPHERSON.

MIST mantles of purple enfolded the bare shoulders of Judæan hills. The steady tinkle of camel bells that had passed in unbroken procession since early morning was punctuated now by ever-increasing silences as belated caravans topped the hill and hastened to gain entrance at the gates of Bethlehem.

Since dawn's silver-tipped sceptre had scattered the dreams of darkness from the eastern mountains, the village had teemed with strangers who had come to be taxed in answer to the decree of Cæsar Augustus. It had been the busiest day Bethlehem had ever known.

But now, raucous voices which had vied with screeching vendors for attention and shekels were stilled as twilight touched their lips with quieting fingers. The weird wailing of the flute of the snake-charmer who sat cross-legged at the curb faded into faint echoes.

All day long the inn-keeper had smiled and bowed and rubbed his hands. A steady stream of sandalled feet had shuffled over the threshold, and rivulets of clinking coin had poured into his bulging purse.

He was a careful inn-keeper and had lodged his guests to their liking. Some guests were not of his choosing, perhaps, but they had influence and money, and one who served the public could not afford to exercise too many scruples.

THERE was, for instance, Greed! Something in his manner disturbed the inn-keeper. But he was a close friend of Wealth, who occupied the jewel-lighted room looking down over the Valley of Desire. So, he was placed in an adjoining chamber. His demands were many and unreasonable, sometimes infringing on the rights of other guests, but he had to be cared for.

Envy and Jealousy were brothers, and although they were not so congenial, still one was seldom seen without the other. Their only demand was that they be placed apart from the other guests, many of whom they considered most undesirable.

Conceit was not so particular, but somehow the other guests didn't seem to appreciate his friendliness.

Deceit was much more popular, and was constantly visiting the more influential people. He really was quite a splendid entertainer.

Revelry, who came in rather late, had a reservation, but the inn-keeper failed to recognise him at first.

"'Worldliness' is the room I have engaged," explained Revelry, "but the truth of the matter is,

I have changed my name. Folks used to call me 'Pleasure,' but since I've joined the crowd who frequent the 'Sign of the White Poppy,' that name doesn't seem to express my personality, and so, instead, I have more recently come to be known as Revelry.

Sin came early and paid an exorbitant price. The inn-keeper disliked him, too, but Sin held a mortgage on the inn and was the master, not only of the inn-keeper, but most of the guests as well. He was in an unusually dark mood that night—his taxes had been so high!

He wanted the room of Forgetfulness, but, as usual, he failed to get it. It was always in demand. Forgiveness, he could not have because it was in the annex, not yet completed—the Cross was still lacking—so he had to be content with Conscience! The inn-keeper knew Sin would only mess it up as he had never been known to sleep. By and by Remorse crept up and kept him company.

TRUE, the hours had been pleasant and profitable. A festival of lights and music followed the civil obligations of the day. Peals of laughter interspersed the heavier talk of land values and taxes, but the inn-keeper felt uneasy. In his heart he had always hoped a King might pass that way.

For a long time he had kept the chamber of Hope lighted. Faith had occupied it once, but she had found it impossible to live among the other guests who frequented the inn and now she was gone. Tonight, Indifference slept within Hope's darkened walls.

And so the chill of an early winter night closed in.

As the inn-keeper closed the last window, he paused and looked uneasily out into the darkness. There was the usual sameness in the elements.

But what was that perfume? A fragrance like that of a rose seemed to be borne on the breeze—a rose—on that rocky hill? What nonsense!

No! things were quite as usual. The familiar stars were in their places. In his lack of discernment he saw no strange star!

The night winds rose as always, softly caressing the hills round about the little sleeping village.

But the watching angels saw a wonderful procession.

SOME four days ago a young country woman and her husband had left the town of Nazareth. Along the valley road to Jerusalem they had come, she riding wearily and her husband walking and leading the ass. Cæsar had said that all must enroll, and so



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Joseph, being of the house and lineage of David, had come to Bethlehem.

And now, the end of the journey was nigh. Sunset had fallen on Bethlehem's hills, shedding a softening haze upon the faint outline of Moab's Mountains and touching the upland wilderness.

As they toiled wearily up the hillside by David's well, the hearts of these two were cheered by the thought of the warmth and lights of the inn.

Night was at hand. The moon had risen and lighted the rocky way, making it as a shimmering ribbon of silver-rippled shadows. The village lay in a quiet of drowsy twilight, broken now by the slow clatter, clatter of the footsteps of the man and the donkey as they accommodated their steps to the needs of the drooping little form of Mary. Bravely she rode, looking with increasing frequency, with longing expectancy, toward the shadowed village.

ACROSS the doorway of the inn there swung a lighted lantern on a rope. The door was closed, but Joseph, smiling encouragingly at his little bride, rapped on the doorpost with the staff which had aided him all day. Rap! Rap! Rap!

The little window near the door was flung open and the sleepy inn-keeper looked out.

Speaking softly, Joseph asked that he and Mary might secure shelter for the night. "Four days we have travelled along the valley road from Nazareth," he said, "the night is chill and darkness has fallen, and the Maiden—" he paused, smiling. Why should he fear that they might be rejected when such a Blessing was at the doorway? Oriental hospitality was as free and common as field flowers—but nevertheless, the inn-keeper was hesitating!

"Another night you might have had warmth and shelter, but to-night my rooms are all occupied," he said at length. "It is utterly impossible. There is no room in the inn."

THE tall man with the reins in his hand glanced at the tired figure on the donkey. Hurriedly he leaned closer to the inn-keeper, put his lips to his ear and whispered to him, words that softened the refusal into an apology.

"Let's see," considered the inn-keeper, "there's Wealth resting in luxurious ease and he's so easily disturbed, too! Conceit and Greed are too intolerant to brook a disturbance, and Indifference is sleeping so noisily that, considerate as he is, it would be a pity to awaken him."

No, the heart was full. All the guests had retired except Uneasiness, who came now and stood close by the inn-keeper's side and whispered!

"Even if you could make room, it would never do to bring Purity into the inn. 'Twould be as if a white light were turned into every dusty corner, and think how it would displease the guests!"

No, not even for the sake of having the Star Child

born within the heart of the inn would the inn-keeper move a single guest. Turning to the woman and avoiding the questioning in her dark violet eyes, he repeated:

"There is no room in the inn."

THE weary form swayed in the rude saddle. The flower-like face grew pale as a white petal in the moonlight.

Touched by the pathos in the depths of Mary's softly luminous eyes, the inn-keeper offered the stable.

Unwilling to move his guests, yet loath to turn these two completely away, he justified himself by offering them second place!

He could not give them the rooms of Love of Service so he offered them the outhouse of Tolérance.

A poignant anxiety swept over Joseph's face as he took Mary away, but he looked at her in smiling understanding as they descended the hill and entered the stable cave.

While Mary rested from her weary journey, Joseph turned away to get a light and make a fire. 'Twas then that Love worked a miracle, for when Joseph turned back a Light of Glory filled the place. Up through the bleakness had sprung a floral tower in which the Rose of Sharon was blooming!

POOR was that stable and rude and mean. Its walls were shabby and the lowly kine were its occupants. But it became the abode of the Christ, the habitation of a King. A radiant star of indescribable brilliance left the shining constellations above and wheeled its scintillating way through space to pause over a lowly stable—because He was there!

The stable became glorified with light such as had never gleamed outside heaven's portals—because He was there.

An ecstasy of melody descended from heaven's treasury of angelic anthems in celestial harmony—because He was there!

Incense swathed in fragrance wafted her sweetness upon that manger shrine, filling it with myrrh, aloes and cassia—because He was there!

Angels singing lullabies transfigured the grimness of those fire-torn, water-rot walls—angels chanting like the morning stars of His glory in a setting of hallowed simplicity.

Wisdom, knowledge, mitred and robed in royal purple, gained entrance and bowed in obeisance before a manger—because He was there!

Riches, golden clad and jewel crowned, trailed emblazoned cloaks through the lowly entrance, shedding brilliant reflections into the furthest corners of that stable cave—because He was there!

AT the inn, the guests began to tire and go their way. The rooms were emptied. The lights grew

(continued on page 319).

Jesus Christ, the Healer

Scriptural Evidence for Divine Healing

By DR. A. B. SIMPSON.

FIRST of all we must be sure of our Scriptural foundations. Faith must ever rest on the Divine Word; and the most important element in the "prayer of faith" is a full and firm persuasion that the healing of disease by simple faith in God is a part of the Gospel and a doctrine of the Scriptures.

ONE. The earliest promise of healing is in Exodus xv. 25, 26: "There He made for them a statute and an ordinance, and there He proved them, and said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord thy God that healeth thee." The place of this promise is most marked. It is at the very outset of their journey, like Christ's healing of disease at the opening of His ministry.

It comes immediately after the passage of the Red Sea. And we know that this event was distinctly typical of our redemption, and that the journey of the Israelites in the wilderness is typical of our pilgrimage: "These things happened unto them for ensamples and are written for our admonition, upon whom the ends of the world are come" (1. Cor. x. 11). This promise, therefore, becomes ours, as the redeemed people of God. And God meets us at the very threshold of our pilgrimage with the *covenant of healing*, declaring that as we walk in holy and loving obedience we shall be kept from sickness, which belongs to the old life of bondage we have left behind us for ever. *Sickness belongs to the Egyptians, not to the people of God. And only as we return spiritually to Egypt do we return to its malarial and perils.* Nay, this is not only a promise, it is "a statute and an ordinance." *And so, corresponding to this ancient statute, the Lord Jesus has left for us in James v. 14 a distinct ordinance of healing in His Name as sacred and binding as any of the ordinances of the Gospel.*

TWO. Psalm cv. 3: "He brought them forth also with silver and gold, and there was not one feeble person among their tribes." This shows us the actual fulfilment of that promise. Although they did not fulfil their part in the covenant, yet God kept His word. And so, although our faith and obedience are often defective, yet, if Christ is our Surety, and if our faith will claim His merits and His Name, *we too shall see the promise fulfilled.*

THREE. Job i.—ii. The story of Job is one of the oldest records of history. It gives us a view of the source from which sickness came in this case—Satan; and the course of action which brings the healing, that is, taking the place of humble self-judgment at the mercy-seat. If ever a sick chamber was unveiled, it was that of the man of Uz. But we see no physician there, *no human remedy*, but only a looking unto God as his Avenger. And when he renounces his self-righteousness and self-vindication and takes the place where God is seeking to bring him—that of self-renunciation and humility—he is healed.

FOUR. Psalm ciii. 23: "Bless the Lord, O my soul, and forget not all His benefits: who forgiveth all thine iniquities, who healeth all thy diseases." The Psalms of David are a record of many afflictions. But God is always the Deliverer, and God alone. We see no human hand. The Psalmist looks to heaven as directly for healing as he does for pardon, and in the same breath he cries: "Who forgiveth all thine iniquities; who healeth all thy diseases." And it is a *complete healing*, all his diseases, as universal and lasting as the forgiveness of his sins. And how glorious and entire that was is evident enough: "As far as the east is from the west, so far hath He removed our transgressions from us." But here, as in the case of Job, there is an intimate connection between the sickness and the sin; and both must be healed together.

FIVE. II. Chronicles xvi. 12, 13: "And Asa, in the thirty and ninth year of his reign, was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians. And Asa slept with his fathers." Here was a king who had begun his reign by an act of simple implicit trust in God, when human resources utterly failed him; and by that trust (chap. xiv. 9-12) he won one of the most glorious victories of history. But success corrupted him, and taught him to value too highly *the arm of flesh*. So that in his next great crisis (chap. xvi. 7, 8), he formed an alliance with Syria, and lost the help of God. He refuses to take warning from the prophet, and rushes on to the climax of his earthly confidence. He becomes sick. Here is a greater foe than the Ethiopians, but again he turns to man: "He sought not to the Lord, but to the physicians." And more sad or sarcastic could not well be the vivid picture of the issue: "And Asa slept with his fathers."



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SIX. Isaiah liii. 4, 5: "Surely He hath borne our griefs, and carried our sorrows . . . and with His stripes we are healed."

This is the great evangelical vision, the Gospel in the Old Testament, the very mirror of the coming Redeemer. And here in the front of it, prefaced by a great AMEN—the only "surely" in the chapter, is the promise of healing; the very strongest possible statement of complete redemption from pain and sickness by His life and death, and the very words which the evangelist afterwards quotes, under the inspired guidance of the Holy Ghost (Matt. viii. 17) as the explanation of His universal works of healing.

The translation in our English version does very imperfect justice to the force of the original. The translation in Matthew viii. 17 is much better: "Himself took our infirmities, and bare our sicknesses." The literal translation would be: "Surely He hath borne away our sicknesses, and carried away our pains."

Any person who will refer to such a familiar commentary as that of Albert Barnes on Isaiah, or any other Hebrew authority, will see that the two words here used denote respectively *sickness* and *pain*, and that the words for "bear" and "carry" denote not mere sympathy, but actual substitution and the removal utterly of the thing borne.

Therefore, as He has borne our sins, Jesus Christ has also borne away and carried off our sicknesses; yes, and even our pains, so that, abiding in Him, we may be fully delivered from both sickness and pain. Thus "by His stripes we are healed." Blessed and glorious Gospel! Blessed and glorious Burden-Bearer!

Thus the ancient prophet beholds in vision the Redeemer coming first as a Great Physician, and then hanging on the Cross as a Great Sacrifice. And thus the evangelists have also described Him; for three years the Great Healer, and then, for six hours of shame and agony, the Dying Lamb.

SEVEN. Matthew viii. 16, 17: "He healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." This is quoted as the reason why He healed all that were sick. It was not that He might give His enemies a vindication of His Divinity, but that He might fulfil the character presented of Him in ancient prophecy. Had He not done so, He would not have been true to His own character; and if He did not still do so, He would not be—"Jesus Christ, the same yesterday, to-day, and for ever." These healings were *not occasional, but continual*; not exceptional, but universal. He never turned any away: "He healed all that were sick." "As many as touched Him were made perfectly whole." He is still the same.

Now, this was the work of His life; and God would not have us forget that He spent more than three years in deeds of power and love before He went up to that Cross to die. And we need that living Christ quite as much as Christ crucified. The Levitical types included the meal offering quite as much as the sin offering; and suffering human hearts need to feed upon the great loving Heart of Galilee and Bethany, as much as on the Lamb of Calvary.

It would take entirely too long to examine in detail the countless records of His healing power and grace, or tell how He cured the leper, the lame, the blind, the palsied, the impotent, the fever-stricken, all "that had need of healing"; how He linked sickness so often with sin, and forgave before He spake the restoring word; how He required their own personal touch of appropriating faith, and bade them take the healing by rising up and carrying their bed; how His healing went far beyond His own immediate presence, and reached and saved the centurion's servant and the nobleman's son; and how often He reproved the least question of His willingness to help, and threw the responsibility of man's suffering on his own unbelief.

These and many more such lessons crowd every page of the Master's life, and still reveal to us the secret of claiming His healing power. And what right any one can claim to explain away these miracles, as mere types of spiritual healing and blessing, and not as specimens of what He still is ready to do for all who trust Him, is quite inexplicable. Such was Jesus of Nazareth. But was this blessed power to die with Him?

EIGHT. John xiv. 12: "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go to My Father." Here is another: "*Verily*," nay, a "*Verily, verily*." Then it must be something emphatic, and something man was sure to doubt. Now, it is no use to tell us that this meant that the Church after Pentecost was to have greater spiritual power, and do greater spiritual works by the Holy Ghost than Jesus Himself did, inasmuch as the conversion of the soul is a greater work than the healing of the body; because Jesus says: "*The works that I do shall he do also*," as well as the "greater works than these"—that is, he is to do the same works that Christ did, and greater also. And so we know they did *the same works that He did*.

Even during His life He sent out the twelve apostles, and then He sent out the seventy as forerunners of the whole host of the Christian eldership (for the seventy were just the first elders of the Christian Age, corresponding to the seventy elders of Moses), with full power to heal. And when He was about to



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leave the world, He left on record both these commissions in the most unmistakable terms.

NINE. Mark xvi. 15-18: "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptised shall be saved; he that believeth not shall be damned. And these signs shall follow them that believe: in My Name they shall cast out devils; they shall speak with new tongues; they shall take up serpents and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Here is the commission given to them, the two-fold Gospel, and assuring them of His presence and unchanging power. What right have we to preach the one without the other? What right have we to hold back any part from the perishing world? What right have we to go to the unbelieving world and demand their acceptance of our message without these signs following? What right have we to explain their absence from our ministry by trying to eliminate them from God's Word, or consign them to an obsolete past? Nay, Christ did give them, and they did follow as long as Christians continued to "believe" and expect them. For it is important to observe the translation which Dr. Young gives of the 17th verse: "*Signs shall follow them that believe these things.*" The signs shall correspond to the extent of their faith.

And by such mighty "signs and wonders" the Church was established in Jerusalem, Samaria, and unto the uttermost parts of the earth. The unbelief of the world needs them to-day as much as in the apostolic times. During the apostolic age these manifestations of healing power were by no means confined to the apostles. Philip and Stephen were as gloriously used as Peter and John.

In I. Cor. xii. 9-30: "The gifts of healing" are spoken of as widely diffused and universally understood among the endowments of the Church. But now the apostolic age is closing; is this to be continued, and if so, by whom? By what limitation is it to be preserved from fanaticism and presumption? By what commission is it to be perpetuated to the end of time, and placed within the reach of all God's suffering saints? We turn again with deep interest to—

TEN. James v. 14: "*Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the Name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.*"

Now, let us notice first who gives this commission. It is James who had authority to say, in summing up the decrees of the Council at Jerusalem (Acts xv. 19): "My sentence is"; the man who is named

first by Paul himself among the pillars of the Church (Gal. ii. 9).

Again, observe to whom this power is committed. Not the apostles, who are now passing away, not men and women of rare gifts and difficult of access, but the elders, the men most likely to be within reach of every sufferer, the men who are to continue till the end of the age.

Again, notice the time at which this commission is given. Not at the beginning, but at the close of the Apostolic age; nor for that generation, but for the one that was just rising, and all the succeeding ages. For, indeed, these New Testament Epistles were not widely circulated in their own age, but were mainly designed "for our admonition upon whom the ends of the world are come."

Again, observe the nature of the ordinance enjoined—the prayer of faith, and the anointing with oil in the Name of the Lord. Now, this was manifestly not a medical anointing, for it was not to be applied by a physician, but by an elder, and must, naturally, be the same anointing of which we read (Mark vi. 13) and elsewhere, in connection with the healing of disease by the apostles themselves. Any other interpretation would be strained and contrary to the obvious meaning of the custom, as our Lord and His apostles observed it. In the absence of any explanation here to the contrary, we are bound to believe that it was the same—a symbolical religious ordinance expressive of the power of the Holy Ghost, whose peculiar emblem is oil. The Greek Church still retains the ordinance. The Romish apostasy has changed it into a mournful preparation for death. It is a beautiful symbol of the Divine Spirit of life taking possession of the human body, and breathing into it His vital energy.

Again, observe that this is a command. It ceases to be a mere privilege. It is the Divine prescription for disease; and no obedient Christian can safely dispense with it. Any other method of dealing with sickness is unauthorised. This is God's plan. This makes faith so simple and easy. We have but to obey in childlike confidence; He will fulfil.

And once more, we must not overlook the connection of sickness with sin, the suggestion that the trial has been a Divine chastening, and requires self-judgment, penitence and pardon, and the blessed assurance that both pardon and healing may be claimed together in His Name.

ELEVEN. III. John 2: "Beloved, I wish (pray) above all things that thou mayest prosper and be in health, even as thy soul prospereth." If more were needed than the testimony of James; John, the last of the apostles, and the one who best knew the Master's heart, has left this tender prayer, by which we may know our Father's gentle care for our health as well as for our souls. And when God breathes

(continued on page 315).

Jesus Christ, the Baptist in the Holy Ghost

A Call to Pentecost

"The promise is unto you and your children"—Acts ii. 39.

By PASTOR T. B. BARRATT.

THERE are, in our day, so many claims made on the members of the different churches and missions, calling for support and active work, that some of the most vital interests are often thrust aside, or only occasionally touched upon.

I refer especially this time to the little thought given to the necessity of being endued with power from on high.

There are church members who, when merely reading that statement, are apt to say: "Nonsense! What do I care about such high-toned phrases? That may do for ministers, but it is completely outside my sphere!"

And still, without this power, all the other interests of the Church drag on, drag on—and become a drudgery instead of a delight.

Those Christians who have not quite closed their ears to the voice of the Holy Spirit, as He points to the dead state of numerous church members, are getting alarmed, and are beginning to see that the supreme need of the Church to-day is not any got-up, man-made revival—but a mighty outpouring of Pentecostal power. It finds expression in many ways. Prayer-circles are being formed, and prayers are constantly being offered up in churches and elsewhere for a general Pentecostal Baptism of the Holy Spirit. Leaders of the various churches and denominations are complaining of the spiritual dearth prevalent, in so many communities, clogging the wheels of the Church and preventing the onward march of the great kingdom of Christ.

IT was said of John the Baptist that "he was a burning and a shining light." Both are necessary, not only to shine, but also to burn. There is much would-be Christianity in our day, but it has only an outward brightness, there is no fire within. I was surprised one day to see the bright light in the windows of a house on one side of the hills close by Oslo. It seemed as if the house was on fire, but it was only the reflection of the sun. Some Christians reflect the glory of Christ, others have it within, they both *burn and shine*. They have Christ and His Holy Spirit within them.

God be praised, the cry is constantly growing more intense: "*Oh, that the fire of heaven might fall with all its refining and strengthening power on all Christians.*"

It is very easy to see that the churches are not reaching the masses as they ought to. Crowds surge by their doors without even a thought of entering.

Then, in order to reach them, all kinds of devices

are resorted to, with the cry: "Let us reach the people by all means!" And many a time the church had adopted methods that cannot possibly be blessed by the Holy Spirit, to save the world. What is the good of getting a crowd into the church for a "special occasion" unless there is Pentecostal power in the pulpit and in the pew? Do you think the "secrets of the unbeliever's heart will be made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth?" (1. Cor. xiv. 25).

There are even revival meetings held that seem to leave a very weak impression on the community. A very influential and wealthy layman in America said to me in answer to my question: "Don't you have revival meetings in your church?" "Yes, but they do not revive! They are more a financial operation than anything, for clearing church expenses." Now just fancy that—A revival that can only pull the people up to the level of giving a little more than usual to the cause of Christ!

CAN you expect a revival, a genuine, heart-searching, lasting revival of grace, where such a state of things exists, in any general way? Should a real Holy Ghost revival strike such a church by some kind of a miracle, it would either sweep away all the vain idols of these would-be members and humble them in the dust before the Lord, revealing to them their lukewarmness and worldliness (1. John ii. 15-17), and bring them out on the resurrection side of the Cross of Christ—washed and cleansed in His atoning blood, or it would make them ask for their certificates of church-membership, and seek another church as dead as themselves. "Birds of a feather flock together."

The real facts, when known, are these, that a number of church members have never been saved!

They have been received into membership merely on a general confession of their acceptance of Christ and Christian principles, and the doctrines of the Church. But they have never experienced a change of heart, and therefore know nothing by practical, personal experience of being justified through the merits of Christ by faith, and regenerated by the power of the Holy Spirit (Rom. v. 1; John iii. 8). Much less do they know anything by experience of the blessings of sanctification and the Baptism of the Holy Ghost. There are, nevertheless, some of them, having heard about this blessing—the full Pentecost—seeking it, but vainly, because they have not yet entered in by the door to the kingdom of Christ. We have really met cases where people are seeking



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this Pentecostal power who have not yet been saved. How so? Simply because they have claimed that church membership is sufficient to make them Christians. What stupendous blindness! How often have I, on asking people if they were Christians, been met with an answer: "Oh, yes, I belong to the — Church," or, "Yes, sir, I go to hear Dr. —!" the church cannot save, or that church-membership is not enough. "Protestants! do Protestants live in such blindness?" Yes, by the thousand, I am sorry to say.

DO not suppose that I disparage church-membership. It is a matter of your own conscience to which church you will belong. But, for God's and your own sake, see well to it that you *do not put your salvation in that*.

How can we expect any other state of things in the churches, when they are so full of nominal Christians?

The work must, naturally, be hindered from progressing. The Pastor weeps and prays, and plans and studies the best methods of work (the sincere Pastor does), and many of the sincere members do so too, but something is in the way. What is it? Ah, friend, there is "death in the pot." Not one, but many Achans, even on the Official Boards. They have touched the forbidden and condemned thing. They have hid it in their hearts.

Now, you may be perfectly assured that if this is tolerated your church will not prosper. It may keep up an outward appearance for a time, so long as you have an attractive, unsanctified orator in the pulpit, but the deep work that lasts for eternity, and for which the Church is supposed to stand, will not be done. You have lost your first love! (Rev. iii. 17).

But, a revival is coming! Praise be God! There are many praying and waiting souls, both among the ministers and the laity. They have already heard the sound of many waters. The revival is coming, it is coming! Hallelujah! But when it does come, many of those who prayed for it will be surprised. Ah, it has already commenced and the surprise is seen, the consternation, yea even the doubt and opposition of many, because it came in a way they did not expect or care for.

To be candid, dear reader, I do not believe that anything now, short of the same Pentecostal power that fell on the disciples at Jerusalem, will suffice; but when that once falls on the Church as a whole, we will witness the same demonstrations as recorded in the Acts, and the same, yea, even greater results, because the Church is more extensive now than then.

YOU may be prepared for any marvellous exhibition of the "power from on high" in these days. So do not be surprised. If you want to be in the fray when the blessing comes, if you want to see the glory of the Lord as He demonstrates His mighty power to save sinners and sanctify and empower His people

with His Divine strength, then you must fall into line with His claims.

Oh, let us take this matter seriously! There is no time for man-made schemes and proud and haughty attempts to do the work that God alone can do.

When will you get to see that our plans, ideas, theories and schemes, that we are asking God to bless, are only a hindrance to His cause—so much rubbish that fills the track where the Gospel train is to roll by. The sooner we get it out of the way the better. We have to get there where we ask God, "What are your plans, your interests? What kind of work is it you have in store for me?" (Eph. ii. 10). Anything else must be doomed to destruction, but if we go where God wants us to go and do His will, endued with Pentecostal power—spiritual dynamite—we will be surprised to see the wonderful success God gives us.

But ere it comes to this, something will have to die! (John xii. 24), and that something may be you. You must die to self, the world, and all your un-Christlike motives and pride, and make a complete surrender of yourself to God.

And ere this revival can enter the Church of Christ generally, and in its full power, the Church must have its Bochim (Vale of Weeping—Judges ii. 1-5). Its pride and formalism, its self-seeking spirit, its bigotry and worldliness, must be blotted out through the blood of Christ, before it gets the power.

THE Church has sinned and polluted its way by touching the unclean thing. The Holy Spirit has been grieved and all the leaders of the churches, in all the denominations, ought to cry out to the people of God, as they confess their own sins and call them to repentance. The constant covering over of sins and weakness, making excuses for impurity and lukewarmness will never satisfy the Holy Spirit. The time is come for the Church to shake off its fetters and break away from the yoke of formalism; and its arrogance and half-hearted fight in the interests of Christ must be publicly confessed and forsaken. There ought to be a general season of prayer and fasting throughout all Christendom.

The appeal made by the Rev. Dr. Daniel Steele to the Methodist Episcopal Church applies to all the churches: "Cease living on the heroism of your fathers; quit glorying in numbers, sacrificing to statistics, and burning incense to General Minutes; down upon your knees, and seek and find yourself the secret of the power of the fathers—a clean heart and the endowment of power from on high; and then arise and unfurl the banner of salvation free and full, and a common sense theology."

God must have the right of way in the Church!

† The above article is part of chapter I. of "In the Days of the Latter Rain," a book now being reprinted by the Elim Publishing Office. It is hoped that the book will be ready by Christmas. Watch for an announcement.



Jesus Christ, the Coming King.

Christ is Coming Soon!

An Outstanding Sign

By PRINCIPAL PERCY G. PARKER (of the Christian Worker's Bible Correspondence School).

THERE are many signs that Christ's coming is very near. The signs of the times prove that at any moment the Lord Jesus Christ may descend to the air for His people, to be followed very shortly afterwards by His descent to the earth with His people. There are the signs of (a) Christ already having been away for so long, (b) the apostate Church, (c) the restoration of the Roman Empire, (d) the prominence of Russia, (e) the restoration of Egypt's King, (f) the absolute need of some saving crisis, (g) the advancement in travel and learning, (h) the increase in spiritism, (i) the accumulation of riches, (j) international disturbances, (k) the midnight cry of the Lord's return, (l) the apparent converging of chronology.

There are other signs. But the great outstanding sign is the *Sign of Israel*, or the sign of the Jew.

It is clearly shown in Scripture that in connection with our Lord's coming Israel will be preparing to re-gather back to her own land of Palestine. A large number of texts could be given. But let us take only a few of them.

The Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee (Deut. xxx. 3).

I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob (Romans xi. 25-28).

For I will take you from among the nations, and gather you out of all the countries, and will bring you into your own land. And I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you (Ezekiel xxxvi. 24-27, R.V.).

In addition read Luke xxi. 24-31, especially noting the words:—

And he spake to them a parable; Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

The fig tree is a figure of the Israelitish nation.

Now, if we are drawing near to the return of Christ, we should expect at least four things in connection with Israel and Palestine:

1st. We should expect the Israelitish population of Palestine to be in process of increasing.

2nd. We should expect the cultivation of Palestine to be increasing.

3rd. We should expect Hebrew education to be increasing.

4th. We should expect the Jewish anticipation of their Messiah to be increasing.

These are exactly the things we do find.

I. THE JEWISH POPULATION OF PALESTINE IS IN PROCESS OF INCREASING.

IN A.D. 70 Jerusalem was destroyed by the Roman Emperor Titus, and the Jews were scattered far and wide. One million perished in the siege. Ninety-seven thousand were taken captive. The final blow was given in A.D. 135. Then in a war lasting 3½ years Palestine was devastated. 580,000 persons were destroyed. From A.D. 140 to Constantine's time the Jews somewhat recovered, and even took part in persecuting the Christians. But the conversion of Constantine changed all this. From that time the gloom of bitter and unutterable persecution deepened for the Jews. In 1517 A.D., Jerusalem fell into the hands of the Ottoman Turk. Then until 1892 the condition of the Jew in Palestine was indescribable. Until 1892 no Jews were allowed to settle down in Palestine and acquire property. But after that date things began to improve. Jews began to return to their own land. They were greatly helped by the Zionist movement, which stood for Palestine for the Jews. Numbers increased, until before the war of 1914 there were over 100,000 Jews in their own land.

ON 2nd November, 1917, Lord Balfour, the Prime Minister of England, issued a manifesto from the British Government which stirred the world. This is what he said in a letter to Lord Rothschild, the great Jewish leader and financier:—

“Dear Lord Rothschild,—I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by the Cabinet:—

“His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object.”

This declaration sent the world Jews wild with joy. Britain had become Zionist. Britain was a Zionist



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nation. But the Turk still held Jerusalem. The Turk was still resisting the invasion of the British. But what happened? Exactly forty days later General Allenby captured Jerusalem for the British nation. Not a shot was fired. A miracle happened. In answer to prayer Jerusalem was captured from the unspeakable Turk. Eleven months later the Turk finally lost his hold on Palestine.

With what result? Palestine has been opened to the Jewish people scattered throughout the world. They have returned and are returning in comparatively large numbers. As fast as the country can absorb them they are returning to their own land.

As far as reliable figures go, about 110,000 Jews have returned to Palestine since the war. In 1921, 8,517 Jews returned to Palestine. In 1925, 31,000 returned. In 1911 there were 35 doctors in Palestine. In 1921 the doctors numbered 150. Care, however, should be taken not to think that there are many more Jews in Palestine to-day than before the war. There were over 100,000 Jews in Palestine before the war. When the war opened the Jews of Palestine were largely dispersed. Many were mobilised into the armies of the world. The war reduced the Jewish population to about 55,000. Since 1918 about 110,000 have gone back, and about 20,000 left again. So that at the time of writing there are about 145,000 Jews in the land. But the way is open for their return as never before. At present only Jews of standing and ability are being allowed to return. This means that the character of the land is being made higher in every respect, and is preparing the way for a much greater inflow in the near future. It is certainly correct to say that the population of the land is in process of increasing. In 1880 there were only about 30,000 Jews in Palestine (these figures are based on a special report in *The Times*, 20th October, 1928).

But this leads us to the next fact.

II. THE CULTIVATION OF PALESTINE IS INCREASING

MR. MacDonal, the late Labour Premier of England, visited Palestine in 1922. This is an extract from his report:—

“Zionism has blown over the dry bones of Judaism, and once again the faces and the feet of many Jews are turned to Zion. Palestine and the Jew can never be separated. No power on earth can take from this land its magic attractions for its people. I have seen the living, the youth, the believers, planting the waste places and adorning the land as a bride is adorned by gifts from the bridegroom.

“I have seen them bestriding heaps of stones being broken for road-making. I have met them rough-handed, in the ragged garments of labourers, working on the land, and they were happy. Such men do not shirk, they are the soul of communities, the influences that shame dishonesty, the inspiration of

their fellows. Such is the Jew who is going to Palestine. He is an idealist and a worker. He has a vision of a Palestine which is to be the home of his people, and love enters much into his labours. The ten years of the work which I saw will increase the wealth of Palestine a hundredfold.”

There are now 120 Jewish settlements in Palestine. Now numberless trees are being planted in Palestine. This was almost impossible under the Turk. The Turk taxed every tree from 6d. to 2/6. But now the tax is off. Even the land is not taxed on which trees are planted, until the stage of production is reached. Poor people are encouraged in farming and fruit-growing of all descriptions. Figs, olives, grapes, and oranges are being grown in large numbers. The desert is indeed beginning to blossom as a rose. One Jewish Society planted 46,000 fruit trees in one year. No less than 717,000 were planted in four years through various avenues.

AN additional extract from the Palestine British Empire Handbook, is also very illuminating:—

“Before the War, Palestine, as a tourist centre, attracted only the venturesome. Unless you were prepared to mount your saddle and pitch your tent and wander as a nomad like the patriarchs of old, and the bedouins of the desert, you were deprived of many a historic spot of entrancing interest. You descended to Jericho and the Dead Sea only with an escort, for highway robbers still haunted the wild and rugged hills that drop in undulating succession to the Jordan Valley.

“But to-day the tourist can move about Palestine with perfect safety and comfort. There is scarcely a place of interest in the country that cannot be approached by means of the excellent service of the Palestine Railways, and the network of motor-car routes, which is fast spreading to the most remote corners of the Holy Land.

“Before the war the industrial life of the country was negligible. The advent of a new and virile Jewish element since the war, armed with ample capital, gave a stimulus to industrial development in all directions.”

III. HEBREW EDUCATION IS INCREASING.

IN 1925 there were 128 educational institutions in Palestine. Then, in that year, on 1st April, the Hebrew University on Mount Scopus was opened by Lord Balfour, in the presence of 7,000 people. To-day there is a staff of 37 and 130 students. Public hygiene is one of the main subjects studied. In addition there is the school of Oriental languages, the institutes of mathematics and biochemistry. Hebrew studies have a large place. How to purify the land from disease and how to fertilise the soil are prominent subjects of study.

IV. THE LONGING FOR THE MESSIAH IS INCREASING

LISTEN to this, taken from an address by the Rev. E. L. Langston:—



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"Within recent years, within our life-time we had seen, and were seeing, remarkable signs of life in the Jewish fig tree—the first spiritual, the second intellectual and social, the third national. In 1809 there was a little gathering of Bible students studying the Epistle to the Romans, and they came to verse 16 of chapter one, and discussed those four words, "to the Jew first." As the result, the first Jewish Missionary Society of modern days was founded, and the founders sought encouragement in the work they were about to do amongst the 20,000 Jews in London in the fact that they heard of something like twenty Hebrew Christians in Great Britain and on the Continent of Europe. What had been the result of missions to Jews during the past century? It was computed that at least a quarter of a million Jews had acknowledged the Lord Jesus Christ as their Saviour and Master by baptism."

Thus in 1809 missions to Jews commenced. To-day, throughout the world, Jews are turning to Christ.

MR. Israel Zangwill recently made the significant

statement that he believed that *if Jesus Christ were to return to earth the only nation in the world who would not want to crucify Him would be the Jewish nation.*

The Jewish creed, solemnly affirmed every day in the year, declares:—

"I believe with perfect faith in the coming of the Messiah, and though He tarry, I will wait daily for His coming."

Oh, yes, the Jewish sign is one of the most thrilling. It declares that Christ is near—very near at hand. The Jew is God's sun-dial telling us the time of the world's day. And it points to His soon appearing.

But if Christ's coming for the Jew—His coming to earth as Messiah—is near, how much nearer is His coming to the air for His Church? That must take place first. Then His coming for His Church must be very, very near indeed.

Israel unchanged, in unbelief
Turns wistful toward 'the Pleasant Land.'
The fig tree, putting forth its leaf,
Shows that the summer is at hand.
In this the eyes of faith discern
A sign that Christ will soon return.

Scriptural Evidence of Divine Healing

(Continued from page 310).

such a prayer for us, we need not fear to *claim it for ourselves*. But, as we do, we must not forget that our health will be *even as* our soul prospereth.

TWELVE. Ephesians v. 30: "We are members of His body, of His flesh, and of His bones." These words recognise a union between our body and the risen body of the Lord Jesus Christ, which gives us *the right to claim for our mortal frame* the vital energy of His perfect life. He has given His life for us, and it is all-sufficient.

THIRTEEN. Romans viii. 11: "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." This cannot refer to the future resurrection. That will be by the "Voice of the Son of God," not the Holy Spirit. This is a present dwelling and a quickening by the Spirit. And it is a quickening of the "*mortal body*," not the soul. What can this be but physical restoration, which is the direct work of the Holy Ghost, and which only they can receive who know the indwelling of the Divine Spirit. It was the Spirit of God that wrought all the miracles of Jesus Christ on earth (Matt. xii. 28). And if we have the same Spirit dwelling in us we shall experience the same works.

FOURTEEN. II. Corinthians iv. 10, 11: "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always de-

livered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh."

This is Paul's physical experience, constant peril, infirmity and physical suffering, probably by persecution and even violence; in order that the healing, restoring and sustaining power and life of Jesus might be the *more constantly manifest in his very body* for the encouragement of suffering saints, "for your sakes." His life was a constant miracle—that it might be to all men a pledge and monument of the promise made to him for all who might hereafter suffer. "My grace is sufficient for thee." This life, he tells us (v. 16), "was renewed day by day." The healing power of Christ is dependent on our continual abiding in Him, and, like all His gifts, is renewed day by day.

FIFTEEN. Finally, as a voice that has been speaking for eighteen centuries, let us hear the sweet words, (Heb. xiii. 8): "Jesus Christ, the same yesterday, to-day and for ever." And this is but an echo of that voice that spoke these parting words a generation before: "Lo, I am with you always, even unto the end of the world." He did not say, I will be; that would have suggested a break; but I **AM**, an unchanging now, a presence never withdrawn, a love, a nearness, a power to heal and save, as constant and as free as ever, even unto the end of the world; "*Jesus Christ, the same, yesterday, to-day, and for ever.*"

† The above article is reprinted from "The Gospel of Healing." New edition, over 150 pages, 1/- (by post 1/2) from Elim Publishing Office, 16, Clapham Park Road, London, S.W.4.

Good News according to Matthew

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

CHAPTER XIX. (*Continued*).

THE RICH YOUNG RULER AND THE COMMANDMENTS.

FROM young children we pass to the young ruler. "And behold one came and said unto Him, What good thing shall I do, that I may have eternal life?" This man was in dead earnest. In a country and climate where every act needed an effort, his zeal made him run, and in his fervour he so far forgot his dignity as to kneel at the feet of Jesus. He was rich, so could not be accused of "seeking loaves and fishes." He was strong, so was not seeking healing only. He was humble in that he brought his question to the "despised Nazarene"—the hated by the rulers, and Pharisees.

He recognised in Christ a "good teacher," but Jesus was not seeking patronage. It is the attitude of religionists of our day. They wax eloquent on the moral traits of Christ's character, and set Him as an example, a pattern of right living. But this He repudiates. "Modern views of Christ's work, which put all its stress on the perfection of His moral character, and His office as a pattern of righteousness, may well be rebuked by the fact that He expressly disclaimed this character and declared that, if He only was to be regarded as republishing the law of human conduct, His work was needless" (Maclaren). The modern gospel of "character-building" apart from the new birth is a Cain's gospel, and has no acceptance with God.

LET us note carefully the young man's question. He had probably inherited most of his possessions; he now desires to "inherit eternal life." In ignorance of the fact that flesh and blood cannot inherit this life, he asks to be told what good thing he must do to obtain this inheritance. He had been doing all his life, and from what he said had done it well. Yet he felt a lack. He had yet to learn that the life which he sought was given to him that worketh not, but believeth" (Rom. iv. 5). "Keep the commandments, is the reply of Christ to his request; and to his second question "WHICH?" the Lord Jesus quotes five of them. The sixth, seventh, eighth, ninth and fifth. The young man saith unto Him, "All these things have I kept from my youth up: what lack I yet?"

The attitude of Christ toward some of His most earnest seekers is inexplicable only on the grounds that He knew what was in man." This young man was one of the three men of whom scripture records that "Jesus loved him." Jesus heard all his claims, and beholding him, loved him, and said, "One thing thou lackest." Not a word of praise for

all he had done or warning that he had been weighed in the balances, and found wanting. Because He loved him, Jesus did not spare him. He systematically and searchingly put His finger on the spot and exposed the need in his life. "What lack I yet?" he had asked, and was told, "Yet lackest thou *one thing*." How eagerly he would await the verdict! "Go thy way, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come take up the cross and follow Me." An invitation to change bankers, transfer his estates, and enter into partnership with the Son of God. This command would stagger the young man. He had been taught that material prosperity was a sign of Divine favour. Yet Christ knew that the young man's wealth was as a cancer eating up his life, and damning his soul.

CHRIST ruthlessly tore the veil from his eyes, laid bare his heart, denuded him of every false hope, and clearly exposed the way to the Cross, and the only means of salvation. There appears to have been a moment of hesitancy, "but he who hesitates is lost." His eagerness, his enthusiasm have left him. He had said, "All these have I kept," yet when tested he failed on the first. Our Lord in effect told the young man that he was ignorant of the very first commandment—knowing God, and loving Him supremely. As trusting in his wealth, he was guilty of idolatry: he had broken the third commandment by taking the Name of the Lord in vain, calling Him "Good Master," without having any adequate sense of His goodness, and without being really willing to submit to His instructions: and he evidently had not entered into the spirit of the fourth commandment by ceasing from his own works, and resting in the perfect work of God the Saviour. He had failed as to the first table of the Law.

It is a real picture of the deceitfulness of riches. Only one thing, yet "Whoever obeys the whole law, and only makes a single slip, is guilty of everything" (James ii. 10). Of this young man we read that he had great possessions, yet grieved. He was *very rich, yet very sorrowful*. His possessions so possessed him, that he no longer possessed his own soul.

THE last we read of the young ruler, is "He went away." Away from the Christ, the Cross and eternal life. That moment of contact with Christ would never be forgotten, and his conscience would bear its impress for eternity. Jesus said, "Suffer little children, and forbid them not to come unto Me," *now*, before their hearts are stolen by other things, and like the young ruler, they too go away sorrowful.



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"And again I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God." A common interpretation of this is that the "eye of a needle" represents the hole in the city wall, used by travellers for entrance into the city, when after sun-down the city gates had been closed. We are told that to enter through these holes it was necessary for the camel to go down on its knees and to be divested of its burden. This is a plausible interpretation, but it takes the point off Christ's words. It was a comparatively easy thing for a camel to enter these holes; but Jesus said of this entrance into salvation, "With men *this is impossible*. The entrance into the kingdom of God requires the miracle of a new birth, on the ground of redemption by the blood of Christ. *Flesh and blood, whether it be rich or poor cannot inherit the kingdom of God.*

Regeneration and Recompense.

THIS subject is the outcome of Christ's dealings with the young ruler, and of Peter's question, "What shall we have therefore?" The word Regeneration is found only here, and in Titus iii. 5; where we read of the "laver of regeneration." The idea appears to be, not of a re-begetting, but of the bringing of the new creation into a new sphere where it can enjoy to the full its privileges, and fulfil all its functions. In Titus the idea is individual: here it appears to be general. The latter is to take place when the kingdom of the heavens, gives place to the kingdom of the Son of Man: when He shall sit upon the throne of His glory. The aspect of this kingdom presented here, and in other places appears to be one of judgment (see John v. 22-27; Matt. xxv. 31-48, etc.). Not only is Christ to sit upon His Throne, but speaking to the apostles, He said, "Ye also shall sit upon twelve thrones judging the twelve tribes of Israel." Jesus said "For the Son of Man shall come in the glory of His Father with His angels; and then He shall reward each according to his works (Matt. xvi. 27). There all losses incurred for His Name's sake shall be amply repaid, for this "so great salvation," is an "all-in" insurance policy.

To the student of Scripture these verses, 28-30, are both interesting and intricate. It is one of those passages upon which one would prefer to keep one's opinions in solution. However after carefully, and prayerfully seeking the mind of God in His word on "the Regeneration" referred to here, we offer our readers our findings for sympathetic consideration. Firstly, the regeneration is to take place when Christ returns to earth, and is visibly manifest: secondly, it is to be a time when the twelve tribes are judged, or ruled over, thus assuming their restoration in the land. Thirdly, it is to be a time of rewards. I suggest that Acts iii. 21, will fit here. "Whom the heaven must receive *until the time of restitution of all*

things, which God hath spoken by the mouth of all His holy prophets from of old. This time of regeneration seems to be fixed by Mark as in the "coming age" (Mark x. 30). The age after this. This appearing in *glory* Paul refers to in Titus ii. 13.

FOR various reasons we believe our readers will be chiefly interested in our "Secondly." Are the twelve tribes referred to here, to be taken literally, or in reference to the spiritual Israel, the Israel of God? On this we would remark that Christ, and He alone is to judge the Israel of God at the Bema (II. Cor. v. 10). The saints are to judge the world and angels. This scripture cannot refer to the Israel of God judging itself. Our conviction is that they are what the Scripture states, "The twelve tribes of Israel."

We shall therefore proceed to examine the Scriptures as to their restoration in the land of Palestine. We will briefly give a few reasons why we believe that the twelve tribes shall again possess Palestine.

(1). There are numerous passages of Scripture which foretell the restoration of all the twelve tribes; that is of Judah as well as of Israel: and their union in the land. (From the question and answer in Acts i. 6, 7, may we not say that our Lord allowed that there would be a restoration?). For our readers benefit we will place two scriptures in contrast. "For the Lord will have mercy of Jacob, and will yet choose Israel, and *set them in their own land*. And the strangers shall be joined unto them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the Lord for servants and handmaidens: and they shall take them captives whose captives they were: and they shall rule over their oppressors" (Isaiah xiv. 1, 2). Since the Babylonian captivity a *re-united Israel have not repossessed the land... They have not taken their captors captive. They have not ruled over their oppressors*. On the contrary we read that after the return, Nehemiah records, "Behold we are servants this day, and for the land which Thou gavest unto our fathers to eat the fruit thereof behold we are servants in it, and it yieldeth much increase unto the kings whom Thou hast set over us because of our sins: also they have dominion over our bodies and over our cattle at their pleasure, and we are in great distress" (Neh. ix. 36, 37). Our readers will readily see that the return under Ezra and Nehemiah did not fulfil all the scriptures relative to Israel's return to Palestine.

(2). Isaiah xi. 11 speaks of a *second restoration*. Thus even if we allow the one under Ezra as a first, the second awaits fulfilment.

(3). There are many passages of Scripture which speak of Israel being planted in their own land not to be pulled up again. This was not true of the return under Ezra.

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(4). We have Scriptures which tell us that there shall be a restoration of Israel after which they shall not again backslide. Since the return under Ezra, they have sinned their crowning sin in crucifying the Lord of glory.

(5). *We have prophecies of a restoration, which were given after the return from Babylon.*

(6). We have passages which tell of *restoration and regeneration. Israel shall be saved in the Lord with an everlasting salvation.* "In the Lord shall all the seed of Israel be justified and shall glory."

(7). We have prophecies of restoration and regeneration, accompanied by promises of the Lord's return and millennial glory. These things did not take place at the return from Babylon; nor yet at the destruction of Jerusalem under Titus. Paul asks of Israel "Hath God cast them away?" and again, "Have they stumbled that they should fall?" Both of these questions are governed by a time mark. They are cut off, but not permanently cast off. They will be grafted in again. "When their heart shall turn to the Lord" (II. Cor. iii. 16). Then shall they say "Blessed is He that cometh in the Name of the Lord," lo, this is our God, we have waited for Him, and He will save us (Matt. xxiii. 39; Isaiah xxv. 9). *Israel's blindness is only in part "until the fulness of the Gentiles be come in."* "Then shall the veil be lifted" in that day. "Then shall the eyes of the blind be opened" (Isaiah xxxv. 5). The Scriptures are explicit that "All Israel shall be restored to their own land," none left (Ezekiel xxxix. 28). *All the land (Palestine) shall be regained (Ezekiel xxxvi. All Judah and Israel as one nation under one king (Ezekiel xxxvii.). All Israel to be saved (Zech. xii. 10-13).*

THERE have been attempts to make these Scriptures fit the Church of Jesus Christ, and we have been asked to believe that God has finished with Israel. "But the gifts and callings of God are apart from repentance," or as Moffatt translates it, "For God never goes back upon His gifts and calls" (Rom. xi. 29). "God is not a man that He should lie." As an example of the impossibility of making these Scriptures fit the Church of to-day, let us look at Ezekiel xxxvii. 21, 22, 25. Now as Gentiles we have belonged either to Judah or to Israel after the flesh. We were never two nations or two kingdoms. Our land is not upon the mountains of Israel. Instead of all these, we were "Gentiles in the flesh, aliens from the commonwealth of Israel" (Eph. ii. 11, 12).

IN view of the foregoing we give a suggested summary. "And yet for all that when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break My covenant with them, for I am the Lord their God" (Lev. xxvi. 44). For "He that scattered Israel will gather him" (Jer. xxxi. 10). "And I will bring again the captivity of My people Israel,

and they shall build the waste cities, and inhabit them, and they shall plant vineyards, and drink the wine thereof. They shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God (Amos ix. 14, 15). "Thus saith the Lord of Hosts, I was jealous for Zion with great jealousy, and I was jealous for her with great fury. Thus saith the Lord, I am returned to Zion, and I will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth, and the mountain of the Lord of Hosts the holy mountain."—And it shall come to pass that as ye were a curse among the nations, O house of Judah, and house of Israel, so will I save you, and ye shall be a blessing" (Zech. viii. 1, 2, 13). "And I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace, and of supplication and they shall look upon Me, whom they have pierced, and they shall mourn for Him, as one mourneth for his only son," etc. (Zech. xii. 10). "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin, and for uncleanness" (Zech. xiii. 1). And so, all Israel shall be saved as it is written, "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is My covenant unto them, when I shall take away their sin" (Rom. xi. 26, 27). For "They are beloved for the father's sake" (Rom. xi. 28, see footnote).

THUS the Lord Jesus looking forward to this regeneration could say to His apostle, "And I appoint unto you a kingdom, as my Father hath appointed unto Me; that ye may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel." Speaking of the apostles to the representatives of Israel the Lord Jesus said, "Therefore they shall be your judges" (Matt. xii. 27).

"The apostles in this world were hurried and tossed there they shall sit down at rest and ease: here bonds and afflictions, and deaths did abide them, but there they shall sit on thrones of glory. Here they were dragged to the bar, there they shall be advanced to the bench: here the twelve tribes of Israel trampled upon them: there they shall tremble before them" (Matthew Henry).

* * * They coerce and constrain the meaning of the Word of God, who try to prove that these words have simply a spiritual significance, and that they are fulfilled and actualised in Christ's reigning over the hearts and consciences and minds of His believing people. I hold it as an infallible rule of exposition of the sacred Scriptures, that where a literal construction will stand, the farthest from the letter is commonly the worst."—Bishop Hooker.

"It is one of the plainest and most cogent of all the rules of hermeneutics, exegesis, exposition. That every passage of Scripture or any other book is to be interpreted as bearing its plain and primary literal sense, unless good reason should be given why it should be tropically, figuratively, or metaphorically understood."—Professor Stuart.

Thoughts from the Throne

A Weekly Message by PASTOR E. C. W. BOULTON

Sunday, December 2nd.

"*Tried . . . unto victory.*" (Job xxxiv. 36, Young's Lit. Translation).

There are two possible terminations to trial—triumph or tragic defeat. I may emerge from the crucible of temptation like the tempered steel—stronger and more serviceable, or I may pass from the crisis of suffering crushed and conquered. God's goal for the tried saint is always that of victory: the greatness of the test but adds to the splendour of the triumph, and serves to enhance the glory of Him whose power and grace served to sustain during the dark and difficult day. How essential throughout the period of trial constantly to keep in view the ultimate end—that end which God has in store—the assurance of which will do much to lighten the burden and brighten the way. How prone is the flesh to seek deliverance at any price, and so miss the thought of God; the human cry is wrung from our lips by reason of the pressure of painful circumstances, and we become the greatest stumbling-block to our own spiritual advancement. Nothing can equal the gladness that literally floods the soul that has successfully passed through the fire of fierce trial, and come out into the place of enlargement in God as a consequence. To realise in some measure the purpose of God in that which is taking place, and intelligently to co-operate with Him in the accomplishment of His purpose, is all that God requires—He will do the rest.

Sunday, December 9th.

"*Being welded together in love.*" (Colossians ii. 2, Wey.).

What a wonderful vision of Christian unity this utterance supplies. It depicts a union of such spiritual strength as to be almost indissoluble. "Welded!" This is a state that is only possible by the application of the process of fire. The hard, unyielding and unconquered spirit is so difficult to bring into oneness—it needs the softening, subduing power of Divine fire to render it ready for fusion. How often, in the history of the Church of Christ, do we discover that it was in the period of fiercest trial that heart harmony prevailed within her borders. When the enemy was storming at her very gates, and onslaught after onslaught was being launched against her witness for truth, her members were seen standing shoulder to shoulder in their defence of the Gospel and its claims. There is no force so strong as love for binding together those who, humanly speaking, are widely different in disposition and desire. What every other power would fail to achieve, love succeeds in doing. Love can stand far greater strains than any other quality in the equipment of a child of God, going to far greater lengths in sacrifice and surrender with a view to maintaining the unity of the Spirit. It counts no price too heavy in order to realise this God-given ambition.

Sunday, December 16th.

"*Rivers of living water*" (John vii. 39).

Here we have the Divine standard of supply; abundant and adequate is the provision of Jehovah. Man is in the habit of measuring his gratuities, and dispensing them according to the particular merit of the recipient. Moreover, he is more often than not hampered by human limitation, his resources being so far short of that which is required and deserved. But God's gifts are always so overwhelmingly beyond our utmost expectation. Rivers require channels in which to flow—channels—deep and wide, and that hold no hindrance to the free movement of the waters that are to run through them. God wants to vouchsafe rivers of revelation, coursing through our lives in victorious and cleansing power—finding fullest and freest expression in our character and conduct. "Living" water! How richly suggestive this is of movement; the very opposite to stagnation. A life in which may be found a continuous spiritual motion, generated and governed by God

Himself, and always proceeding to the Great Ocean from which it came. Rivers! Does this also convey the thought of power? What a force water possesses—what driving energy it contains—what carrying power it holds. Let the river of Divine power flow in unhindered freedom through your soul, and God will make your life rich in blessing.

Sunday, December 23rd.

"*Seek and ye shall find.*" (Luke xi. 10).

Our spiritual poverty is more often than not the result of our indolence or indifference. If we have sought it has been in such a half-hearted style that naught but failure could possibly attend such lifeless effort. There has been no fire in our utterance as we have approached the throne—no glowing passion in our souls as we have entered the courts of the Lord—no radiant light of desperate desire in our eyes as we have come to the altar of intercession. The character of our quest has foredoomed us to disappointment. God longed to grant us the desires of our heart, and give to us the full response for which we sought, but we moved with lethargic steps and listless men to the pursuit of the prize. O my soul, stir thyself! If thou wouldst be filled then give thyself utterly to this one thing—let it command thee and consume thee. Press through with thy petition until thine hands hold the coveted treasure and thy feet tread the longed-for place of blessing. Halt not until all the land lies in thy possession. God delights to witness thy vehement demand for that which He hath set before thee. The promise contains no element of uncertainty—"ye shall find."

Sunday, December 30th.

"*Labourers together with God.*" (I. Corinthians iii. 9).

What a picture of God the All-Diligent! And what a comfort to think of Jehovah thus. Ever working in His untiring energy and love, not only for those who "are the called according to His purpose," but also working with them. What inspiration this thought should supply to the tired and tempted toiler in the Lord's vineyard. "God with us" in all our service. Not a ministry chosen by Him but He shares it with us. Not merely there as an onlooker, but as a partner and participator, entering into all the difficulties and discouragements by which the Christian worker is oftentimes confronted and sometimes confounded. How sacred this makes all ministry. And how it transforms the commonplace and monotonous, making it so full of precious meaning. Under the anointing of this glorious truth our burdens should grow light, and even in the very midst of arduous labour we "should mount up with wings" of praise mingling with the sound of our implements of service should be heard the voice of praise and the song of thanksgiving. "Labourers together with God!" This means also that the toil shall not be in vain—it shall be crowned with success, and when the sun sets, the Master's "well done!" shall be our reward.

(Continued from page 307)

dim. The music became only a discordant medley, but the Inn of the Humble Heart continued to be alight with the Beauty of His Brilliance and to echo with the Song of the Ages. Compared to His Glory, what are all the mysteries of music, all the wonders of the stars?

Long ago, the walls of the inn where He was rejected, the walls that shut Jesus out, have crumbled into dust. No living soul can be sure just where it stood. (Concluded on next page).



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The Paines, Darwins, and Voltaires have shouted out their petty defiance of the King and have fast barred the door of the inn. They have come and gone. Their words and deeds have smoothed no dying pillow nor eased the burden of any pilgrim heart. Cæsars and Napoleons have pumped and strutted across the span of life and their memories long since lie mouldering upon the musty shelves of ancient history.

But the Martin Luthers, the Wesleys, the Booths—these live for ever, immortalised as was that humble inn, because He dwelt there.

AGAIN, the twilight of Christmas falls.

Hark! Angelic music echoes like a Song of Remembrance upon the heart of the world. In yonder sky, God still leads us by His Star of Love.

Hark! Adown the cobblestones of this very hour

comes the sound of His approaching procession.

Behold! He stands at the door and knocks! He knocks at the door of the human heart!

Will you offer Him the outhouse of formal churchmanship and almsgiving, or will you share with Him the sunlit rooms of Love and Praise and Service, joining those whose humble hearts have been filled with gladness because He was there?

Will the music of worldliness continue to satisfy your heart's desire, or do you long to join that melody of Love which floods the hearts and lives of those who reject Him not?

Has Indifference crowded out Joy and Faith from Hope's abode?

Let the Light of the World shine in!

Find room for Him in the inn!

Though Christ a thousand times in Bethlehem be born,
If He's not born in thee, thy soul is still forlorn.

Revival Reports and Results

Captivated Crowds at Croydon—Captures at Christchurch—Pioneering at Paisley

Hammersmith. A steady stream of souls continues to surrender to Christ in this church, proving the power of the Gospel to conquer the sin-craving which holds so many.

Hull. The work in this north-eastern centre is making excellent headway under the pastorate of Mr. J. R. Moore, the congregations growing larger week by week.

Portsmouth. Much blessing is being experienced by our band of Foursquare Gospel workers here—the open-air work is full of enthusiasm, and is proving a fruitful means of drawing the people to the indoor services, where blessing is abounding.

Reading. Reports from this church reveal all-round advance. Both young and old are out for the utmost in consecrated service for the Master. 120 believers were recently received into church membership.

Paisley. New ground is being broken up in this district, and real progress has already been made. Fresh members are being added to the Foursquare fellowship. The prospects for the future are most encouraging and inviting.

Springbourne. A most helpful and fruitful missionary gathering was recently addressed by Mr. and Mrs. J. Salter, who told of their thrilling experience in the Congo—of the way in which God had manifested His power and His glory amongst the heather.

Hove. God is at work in this place—thirty souls yielding to Christ within a month. Evangelist J. Spiers is at present labouring here.

Merthyr. A special mission recently conducted by Pastor T. J. Lewis has brought much inspiration to the Lord's people in this church. Many were constrained to a closer walk with God as a result of the ministry of the Word.

Croydon. Crowds continue to flock to the meetings, the hall being packed at almost every meeting. The interest is ever on the increase, and the enthusiasm of the Lord's children shows no sign of receding. All are on fire for fresh triumphs. The Word of God, through the ministry of Pastor Corry, is winning its way to hundreds of hearts.

Clapham. The church here has just been favoured with a special campaign by Pastor T. B. Barratt. It was a joy to listen to the messages of this veteran warrior of the full Gospel. Much blessing resulted from the meetings. At a baptismal service recently conducted by Pastor W. G. Hatha-

way, about thirty believers were immersed, each candidate bearing witness to a real born-again experience.

Hastings. God is still manifestly at work in this church—souls continue to come to Christ, and a number of splendid cases of healing have been recorded of late.

Iford. Pastor B. J. Russell recently conducted a campaign in the Elim Hall, Iford, which has given great spiritual stimulus to the work in this district. A number of decisions were registered, and others testified to God's healing power in their bodies.

Wimbledon. The Divine blessing is being enjoyed in the church meetings here. Souls are still making their way to Christ—others are being led into closer union with their risen Redeemer. Pastor E. C. W. Boulton is in charge.

Bridgwater. Pastor E. Jeffreys has just concluded a most successful campaign at Bridgwater, nearly 1,000 souls having confessed Christ. Many cases of healing also took place. The whole district has been stirred and revival fires are now burning.

Devonport. God's power continues to be manifested in the midst of His people here. Several souls here surrendered to the Saviour, and as a result the congregations are increasing in number.

Fareham. Mr. and Miss Kennedy of Portsmouth have been used of God to carry the Foursquare Gospel message to this quiet Hampshire town. The short campaign brought blessing to many who gathered to hear the Word.

Leeds. A fortnight's campaign, conducted by Pastor and Mrs. Charles Kingston, in the York Road Baths Hall, has resulted in much blessing to the Foursquare Gospel Church at Leeds. The evangel of full salvation was faithfully and fearlessly proclaimed by our brother and sister. Several received the Baptism of the Holy Ghost.

Bath. God's Word is doing its work in this centre. Under the oversight of Pastor W. Channon, showers of blessing are being enjoyed, and the work of the Lord is prospering.

East Ham. Reports from this flourishing church reveal that the spirit of revival still prevails. Forty-two new members were recently received into membership. The evangelistic activities of the church are many, and in each section there are signs of advance.