

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

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

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



Buy me a coffee

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



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

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

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

The Elim Evangel

FOURSQUARE ON THE WORDS OF GOD

*"And they came to Elim, where were twelve wells of water,
and threescore and ten palm trees." Ex. xv. 27.*

Vol. VIII.

JUNE 15, 1927

No. 12

The Revelation of Jesus Christ

IT is a common thing to hear people call the last book in the Bible, the Book of "Revelations" They speak of it in the plural form, as if the book consisted of many different revelations. But this is not so. The word "Revelation" is not in the plural. It is in the singular. The book is not made up of a number of strange and mysterious revelations. It is just ONE grand revelation. It is "The Revelation of Jesus Christ." The word "revelation" means to "reveal," and the entire purpose of the Book of Revelation is to "reveal" Jesus Christ in all the varied glories of His great majesty and power. And there is no book in all the Bible that reveals Jesus Christ as does this book. It is just full of Christ.

This Book reaches back into the past ages of eternity, and reveals Christ as "the beginning and the ending," "the first and the last," and the one who "is, and was, and is to come." It sets Him forth as the Almighty and the Creator who "created all things." Then it brings Him down to earth and reveals Him as Son of Man, the Root and Offspring of David, and a Manchild born of a woman. It reveals His birth and His persecution in the days of His flesh by Satan, the great red dragon. It reveals His testimony on earth as the Word of God and the Faithful Witness. It reveals Him pierced, slain and dead, and shews Him washing sinners in His "own blood." It reveals His Resurrection and His triumph over death and hell, and shews His Ascension, "caught up to God and His throne."

It reveals Him in heaven, sitting on God's throne, holding the keys of death, the keys of hell, and the keys to the throne room of David. It reveals Him in the heavenly temple, girded about the breast with the golden girdle of a great High Priest, and offering up the prayers of the saints. It reveals His glorified Person in the minutest detail, describing His hair as white as snow, His eyes as a flame of fire, His feet as burning brass, His voice as the sound of many waters, His hand holding the stars, and His face shining like the sun.

This book also goes down into the very heart of the Son of God and reveals His character. It calls Him Holy and True. It shews how He "loved us." It tells of things He "hates." It speaks of His "patience," and reveals the "wrath of the Lamb."

It speaks of faith as "the faith of Jesus," thus revealing Him as the Author of faith, and in the last verse of the book it reveals grace as also belonging to Him. It reveals His omnipotence by calling Him the Almighty. It reveals His omniscience by declaring seven times that He knows the deeds and character of men, and "searches the heart." It reveals His omnipresence by declaring Him to be in heaven and at the same time standing at the door of every heart.

It reveals Him as a Hero, encircled by a hundred million praising angels. It reveals Him as God, receiving the worship of heavenly saints. It reveals Him as a Shepherd in glory, feeding a multitude of ransomed which no man could number, and leading them to fountains of living water. It reveals Him as a Husbandman reaping the earth. It reveals Him as a Bridegroom, whose marriage to His spotless bride, makes heaven exult with gladness and rejoicing. It reveals Him as a Warrior clothed in a vesture dipped in blood, riding on a white horse, and leading all the armies in heaven to "make war" on earth and smite the nations with a sharp sword going out of His mouth. It reveals Him as a King with many crowns, reigning for ever and ever. It reveals Him as Prince of the kings of the earth, as King of saints, and King of kings. It reveals Him as a Judge rewarding prophets and saints, judging the earth for a thousand years, and then sitting in awful majesty upon a great white throne judging the millions of the dead. It reveals His second coming as the Morning Star to catch away His believing Church. It reveals Him coming as a thief in the night. It reveals Him coming in the clouds of heaven, amid falling stars, a bleeding moon, a blackened sun, and a trembling, wailing earth. And last of all, it reveals Him sitting upon His radiant throne, "making all things new."

Ah, the whole grand Book is full of Christ. It sets Him forth as the Son of Man, Son of God, the Almighty, the Creator, the Redeemer, the Angel of the Covenant, a Prophet, a Priest, a Prince, a King, Lord of lords, a Judge, a Reaper, a Captain, a Bridegroom, a Lion, a Lamb, the Sun, the Morning Star, the Light, the Word, the Truth, the Temple, a Precious Stone. Then when it seems it must exhaust heaven and earth to describe Him, it declares that He still has a name which "no man knew." What a wonderful Saviour!

The Reasonableness of Miracles

By T. T. HOLLOWAY.

TO one who believes in a personal God, whatever the character and limitations of his belief, there should be no great difficulty in the possibility of miracles

We all recognise that, as human beings, we possess the power of reason, and that we have those attributes or faculties known as will and choice and initiative. We can bring certain things to pass because we choose to do so, because we have the will to do so, and because we exercise our own power or initiative to bring these things about. So we attain results that would never have been attained by the processes of nature and by the force of natural laws, without the exercise of our own choice, will and initiative. That is what gives us our power and authority over nature, and enables us to direct the forces of nature in such a way as to work out our desires

MIRACLES NOT A VIOLATION OF LAWS OF NATURE.

DO not assume that a miracle is a violation of the laws of nature; or a suspension of such laws;—though it may be a departure, in a way, from the ordinary, unrestrained course of nature. Let us hold in abeyance for the time being any definition of a miracle.

The law of gravitation is taken to be uniform. I take a stone in my hand, then release my hold, the stone falls to the ground, that is an exhibition of the law or principle of gravitation. But by muscular effort I may hold the stone some feet above the ground for a considerable time; or I may toss it into the air and cause it to go, for a certain time and for a certain distance, in a direction opposite to the course it would take if left to the attraction of gravity alone without the intervention of my will, choice and intervention. I have opposed the power of gravity by muscular force, but there has been no violation of the law of gravitation and no suspension of that law.

Or, I may take a ton of steel, wood and other heavy materials, and construct a flying machine, that will rise or fall, or go in any direction through the air, at the behest of my reason, my choice and will and initiative. But I have violated no law of nature. Still I have attained results that never could have

happened in the ordinary course of nature, apart from my own will and choice.

And so, if a man had the necessary millions or billions of money, and the co-operation of certain governments, he could dig an immense canal from the Atlantic Ocean through the sand barriers to the west of the Sahara desert and turn the waters of the ocean, by gravity, into the great depression, so that it would eventually become a large sea, like the Mediterranean, covering thousands of square miles in Northern Africa

The result would be a change of the entire climatic conditions of one or more continents. Rains would follow, and rivers would flow into the new sea. Its surrounding land would be converted into fertile plains and hills. A vast garden would take the place of barren sands. Forests would arise and would be peopled with appropriate birds and animals. The whole course of nature will have been changed. That which was desert and waste and arid for thousands of years will be desert no more.

This vast result might be attained through the reason and choice and will and initiative of man; or it might result from a great convulsion of nature, like an earthquake, opening a gap for the onrush of the waters of the sea into the desert. But no law of nature would be violated.

If this were done by man, it would simply be by his imposing his authority and power over natural things and natural laws

GOD—THE AUTHOR OF ALL LAW.

A PERSONAL God must necessarily have the power of reason and the attributes of will and choice and initiative. Is it reasonable to suppose that God has these powers and attributes, but does not use them? To do away with the possibility of miracles, we must do away with a personal God, and become pantheists, or else do away with God entirely and become atheists.

Most men believe in some kind of an original First Cause, whether they call it God or not. Is it conceivable that that great First Cause should produce, by evolution or otherwise, a creature having the powers of reason, will, choice and initiative, when

By what power is a drunkard and profligate changed into a sober and useful member of society? By what power is a harlot transformed into a pure woman? By what power is a dope-fiend, lost to every sense of decency, changed into a normal, helpful, useful man or woman? By what power is an atheist or an agnostic transformed into a believer and lover and servant of God and of Christ? We see these things happen. Whence the power, except it be the power of God, which is miracle?

that First Cause itself has no such powers? That would be for the stream to rise higher than its source.

Hume has argued the impossibility of miracles. He assumes, without warrant, that a miracle is a violation of the laws of nature. He argues that the laws of nature, by universal observation, and through all past time, have been uniform; that there can be no violation of those laws; and that miracles are, in their nature, impossible; that no testimony whatever, no matter by whom given, could establish the occurrence of a miracle. But does he not reason in a circle? Does he not assume the impossibility of a miracle, the very thing that he undertakes to prove?

Huxley does not agree with Hume in the statement that a miracle is a violation of the laws of nature. Huxley says that he is too much of a sceptic to say that anything is impossible. His position is that of agnosticism. He does not know; the occurrence of miracles has not been proven, or the possibility of miracles has not been established, to his satisfaction. Huxley was more scientific, and also more logical than Hume.

THE NATURAL INVOLVES THE SUPERNATURAL

BUT when we have arrived at the belief in the existence of a personal God, all-wise and all-powerful, difficulty as to the possibility of miracles vanishes. We must endow a personal God with the power of reason, with the attributes of will, choice and initiative, with the power to act, to do. It is unreasonable to believe that a personal God, with all such powers and faculties, should refuse for ages to exercise them. He would then become an impotent God, a sleeping God, a dead God, in effect putting an end to His own existence. Has God annihilated His own personality?

To the atheist with no God, and to the pantheist with an impersonal God without volition or choice or initiative, the natural may seem to exclude the supernatural. But to one who believes in a personal God, the natural rather involves the supernatural.

But if we take either the atheist, or the pantheist "horn of the dilemma," how can we account for the existence of man with his powers of reason, will and choice? Could an impersonal First Cause, or a no-god, by natural forces, evolution or otherwise, bring forth a being like man, with higher powers than the original impersonal God, or First Cause, or no-god?

The very authority and power of man over nature and its forces tends to establish the existence of a God with infinitely higher powers. Man, plus nature, accomplishes wonderful things—but they are not miracles. But God, plus man, plus nature, can accomplish wonders which are miracles. Introduce God into the equation and the result is miracle. So then, instead of conceiving of a miracle as a violation

of the laws of nature, let us rather think of it as the interposition of the special will and choice and power of God.

THE ATHEIST—A FOOL

AN atheist, who says "there is no God," may also, from his standpoint, logically say, "there is no miracle." But there are not many atheists. The intellectual world pretty well agrees with the Bible that the man who says in his heart, "there is no God," is a fool. But a mere agnostic does not say "there is no God." He does not know. Nor can he say "there is no miracle." He does not know; nor can he know.

Christ said, "My Father worketh hitherto and I work." Where God is, His works are manifest,—works of redemption, or of creation, or what not. Where Christ, the Son of God is, His works are also manifest.

The nature of God demands miracles, as an expression of His personality and work. The nature of the Son of God likewise demands miracles, as an expression of His divine nature and work.

THE MIRACLE OF ALL MIRACLES

THE resurrection of Christ is the miracle of all miracles. As has often been said, and proven, it is the best attested event of history. If we reject the truth of the resurrection, it is impossible to prove the existence of any other fact of ancient history, for no other event is so well attested.

More than a century ago, two little books were written by men who had both been sceptics; one, "The Resurrection of Christ," by Gilbert West, the other "The Conversion of St. Paul," by Lord Lyttleton. Both deal with the miracle of the resurrection, and assemble the proofs and arguments in a way, so far as I know, that has never been surpassed. Their proofs and arguments are unanswered and unanswerable. These books are commended to the consideration of sincere sceptics who really desire to know.

SINCERE SCEPTICS versus STUBBORN SCEPTICS

BUT there is a vast difference between an honest sceptic, who is willing to be shewn, and a stubborn sceptic who will not. Christ said of the stubborn sceptics of His own time,—"If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." In due time that One did rise from the dead, but there were many who would not believe; not could not, but would not. It is not reason that rejects the miracle of the resurrection, but the perverse will of man. "If any man will to do his will, he shall know."

But the honest sceptic will say, "I am not stubborn; I can not believe; I can not apprehend these



THE ELIM EVANGEL

A MODERN MIRACLE

things of faith, about which you speak." And the sceptic is partially justified in that contention; for in his present condition, apart from God, he is but a natural man, and the natural man can not perceive the things of God. What he needs is God's spiritual nature! "The natural man receiveth not the things of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I. Cor. ii. 14) But God stands ready to give to the honest sceptic that spiritual discernment, if he will only take Him at His Word.

When he does take God at His word, by the acceptance of Christ, then he will see and know that which before he could not apprehend

With the acceptance of the miracle of the resurrection, belief in the other miracles recorded in the Bible will naturally follow

*Gathered Gold from
the Treasury of Truth.*

Morning Meditations

By Pastor
E C. W. BOULTON.

Wednesday, June 29th. "Ye know not what hour your Lord doth come"—Matthew xxiv. 42

Because of this uncertainty as to the actual time of His advent, I must live in a continual state of preparedness. So that whenever and wherever He comes I shall not be caught unready. My service must be rendered with this possibility of His appearing ever before me. It will not unnerve me for the struggle, but it will serve to strengthen and stimulate. To-day's effort will not suffer because I expect His coming. Rather I shall perform my appointed task with greater zeal and care, so that when I hear His upward call, my last undertaking will be thoroughly accomplished.

Thursday, June 30th. "Who shall separate us from the love of Christ?"—Romans viii. 35

How the Apostle exults in the strength of the love-links which bind him to Christ. According to Paul's inspired conception, no force could cleave his soul asunder from that eternal embrace. In vain he runs through the whole gamut of antagonistic influences to find one equal to the task of separation. These words contain a challenge which reveals the confidence of a soul who walks in union with God. The enemy may assail the outworks, but he cannot successfully storm the citadel, the place where *my Lord and I* dwell in love-cemented fellowship. Blow your hardest, ye winds of tribulation 'twill but disclose more clearly the strength of the bonds that hold me to my Lord.

Friday, July 1st. "The Lord shall guide thee continually"—Isaiah lvi. 11

Continually! How beautiful and wonderful! I am to have a guide *always* and *all* the way. Not only on special occasions when I tread some dangerous path, or I am faced with some specially terrible and terrific temptation, but *continually*. This means right to the very close of the journey, until my feet have safely landed upon heaven's shining shore, and my voice has joined the chorus of those who sing the *song of Moses and the Lamb*. What a Guide! With Him the way will have a thousand charms. Not only does His presence ensure safety, but it prevents that spiritual weariness which leads to exhaustion in the Christian pilgrimage.

Saturday, July 2nd "In the beginning God"—Genesis 1:1

Happy art thou, O my soul, if in all the departures of life thou canst begin with God, if God is the Author, and

HAVE we modern confirmation of miracles? Surely The Jew is a standing modern miracle, and one of the incontestable proofs of the truth of the Scriptures. And we have others. Regeneration, or the new birth, the transforming power of Christ in human lives, in a spiritual miracle the proofs of which are abundant and conclusive.

By what power is a drunkard and profligate changed into a sober and useful member of society? By what power is a harlot transformed into a pure woman? By what power is a dope-fiend, lost to every sense of decency, changed into a normal, helpful, useful man or woman? By what power is an atheist or an agnostic transformed into a believer and lover and servant of God and of Christ? We see these things happen. Whence the power, except it be the power of God, which is miracle?

His will the great first cause, of all that thou dost attempt, then thou needest not fear what the issue shall be. God always finishes that which He begins. He leaves no work unaccomplished. But how often man in his thoughtless haste commences his work without consulting God, and then when the work has advanced and he finds himself in difficulties, he wants God to complete his selfish endeavour. O my soul, build upon no foundation that is not Divine. Let thy beginning be—*God!*

Sunday, July 3rd. "What I do thou knowest not now, but thou shalt understand hereafter"—John xiii. 7

How often are we perplexed and even pained by some mysterious phase of the Divine will. If only we could interpret the meaning of that through which at the moment we are passing, how much easier it would be to bear. But just because it is all so 'meaningless' and apparently valueless, we are sorely tried and tempted to doubt the wisdom that plans such experiences. Stumble not at the 'strange thing', a little longer and the veil of mystery shall be lifted and thou 'shalt understand.' Trust thy Lord unreservedly—He is working all through to a glorious end that shall astonish thee throughout eternity.

Monday, July 4th. "I am the Lord that healeth thee"—Exodus xv. 26.

Jehovah Rophi! The Lord my Physician! Who can compare with Him for skill? Why even His touch contains healing virtue. His very word quickens the diseased and the dead. Where is the physician whose word and whose touch can heal? And yet again, more wonderful still is the knowledge that He can heal by a look. There is life not only for a look at Him, but also in a look from Him. And then to remember that He is always available—never a moment but what His power can be claimed, and His virtue received. Then if there is healing in a single touch, to live in constant touch must mean continuous healing.

Tuesday, July 5th. "Take heed what ye hear"—Mark iv. 24.

How essential it is that our ears should be kept for the Master. How much that pollutes may find access to the life via the unguarded ear-gate. Only the Holy Spirit Himself can give that fine sense of hearing which at once distinguishes the false and flattering voice of the deceiver, and enables us to discern 'twixt truth and error. The whole of the spiritual life may be poisoned at this point. Therefore



THE ELIM EVANGEL

what a need to have the ear blood-cleansed and blood-covered, so that whatever seeks admittance may encounter this crimson censor. Thus shall the whole being remain undefiled.

Wednesday, July 6th. "Nothing but leaves"—Mark xi 13.

Here was a tree that gave plenty of promise, but yielded nothing but disappointment. Much foliage, but no fruit. One cannot but reflect how strikingly representative the barren fig tree is of much nominal Christianity to-day. It offers so much, but actually produces so little. It is magnificently clothed, but within there is no Divine life. Its beauty is not genuine. It is the natural man veneered with religion. O Lord make my life fruitful in the highest degree, so that when Thou comest Thou shalt find that which shall win Thy commendation!

Thursday, July 7th. "And immediately she arose and ministered unto them"—Luke i 39.

And thus we see that her healing speedily produced practical results. She turned her restored vitality into a channel of service for others. Her gladness and gratitude found expression in a labour of love. And so it is often that the miraculous ministry of the Master sends us back to the mundane vocation, from which we have been temporarily withdrawn, and for which we have been for a time incapacitated, with a new vision and a fresh vigour. We have now caught the true meaning of our calling, and because the Divine touch has changed us, all our future ministry is transformed.

Friday, July 8th. "He performeth the thing that is appointed for me."—Job xliii 14.

To those who accept God's guidance, life is no longer a mysterious maze, but a glorious pathway, shining more and more unto the perfect day. It is the continuous unfolding of the Divine love-plan, leading on league by league to that full manifestation of our relationship to Him. Often 'the appointed thing' seems so unlikely of fulfilment—there is so much to render it impossible, and yet His promise of performance cannot fail. Whatsoever He hath appointed shall surely come to pass. And because it is His appointment, it must be just 'the best thing that e'er for me could be'.

Saturday, July 9th. "An overmastering constraint forces me to it"—I Cor ix 16 (A S Way).

We do not marvel at the success of the Apostle's ministry, when we are thus admitted to the secret of that Divine driving power which continually urged him on to the holy task of spreading the truth. Here is no hireling preacher, whose incentive is monetary gain or religious popularity. It is from within and not from without that this preacher is controlled. He is the willing slave of a pure passion to proclaim the unsearchable riches of Christ. Only some such ambition can qualify for such a calling, an attraction less potential than this will surely result in ministerial mediocrity. O for more of this resistless energy!

Sunday, July 10th. "From . . . God do you draw your life"—I Cor i 30 (A S Way).

And so because it is 'from God' that I draw my life, it is eternal. It springs from a perennial source, and therefore cannot be affected by those influences which poison and pervert life that is merely of the earth, earthy. O blessed revelation! 'He is our Life.' And yet I must not forget that just as the life of the body is dependent upon the regular appropriation and assimilation of natural food for sustenance, so is the life of the spirit sustained by continuous feeding upon the Living Bread. There must be that daily drawing from God all that is vital to spiritual life.

Monday, July 11th. "Along with each temptation He will provide the door of escape"—I Cor. x. 13 (A S Way).

How often our circumstances seem to contradict this statement of scripture; when our way is all hemmed in, and no 'way out' is visible. And yet has not experience, over and

over again confirmed the wondrous truth of these words? God's 'door of escape' has suddenly and perhaps unexpectedly opened up before us, and in triumph we have gone through to His glorious redemption. And so it has proved, not only a way out, but also a way in—to some gracious enlargement of God's purpose—in to some deeper disclosure of the Divine love—in to some richer vein of spiritual and scriptural revelation. Therefore the 'temptation' is God's means to a happy, helpful end.

Tuesday, July 12th. "Then said I, here am I; send me"—Isaiah vi. 8.

This indicates a heart attitude which makes me of use in the kingdom of God. It reveals a readiness to render service in any sphere to which the Lord may appoint. It places me always and unconditionally at the Divine disposal. The particular scene of service or character of ministry is secondary and subordinate to the greater and more weighty consideration, 'is it God's will?' Will it help to realise His thought? This represents the type of spirit which makes the miraculous possible. It asks no questions—it claims no promise of reward—it considers not the consequences. It gives itself away to God utterly and forever.

Wednesday, July 13th. "The oil of triumphant joy"—Hebrews i 9 (A S Way).

Here we have joy likened to a lubricant. And is this not exactly the effect of real joy upon those who come under its anointing? Does it not make things move smoothly, without friction? Oil is essential to most machinery, without it trouble in one form or another would soon be encountered. Blessed fruit of the Spirit, that enables the life to move freely in response to the Divine touch! And then again oil gives a softness and suppleness which renders things easy to mould. So it is with those joy-anointed lives which Christ fills, they are made mellow and malleable—ready to receive the impress of His own image.

Thursday, July 14th. "My God, shall fill up the measure of all your need, with an abundance limited only by His own riches"—Phil iv. 19 (A S Way).

What a magnificent answer to my cry! What an overwhelming assurance of sufficiency! My soul, thou must no more talk of poverty or thing of scarcity. Listen! Thy supply is 'limited ONLY by His own riches'. Consider the resources of Him from whom this wondrous pledge of provision comes! Think you that there is the least likelihood of some sudden demand draining the Divine exchequer? Or that there may be some unexpected deflation in heavenly values as to make it impossible for Jehovah to honour thy claim? Nay, whatever the extent of thy need, 'His abundance' shall more than meet it.

Friday, July 15th. "And the fire upon the altar shall be kept burning continually, it shall not go out"—Leviticus vi. 12.

How soon our fire may be quenched, or allowed to burn so low that it yields no light, and gives no warmth. And yet it is God's purpose that within the being there should be a 'continual' fire. Not a flickering, fluctuating light, but a strong and fervent flame of love, which lights up the whole life with its rich, radiant glow. As we walk in unbroken communion with God, then shall we be in constant touch with that Fire which has burnt on from the eternal past with undiminished glory and power. It is only the action of the fire that keeps us free from the binding, blighting forces around.

□ □ □

READERS, PLEASE NOTE!

To help to increase the circulation of the *Elim Evangel*, new subscriptions will be received from now until the end of the year (including the special Christmas number) for 2/-, post free. This does not apply to renewals. Subscribe to-day for your friends!

I Am *the Lord that Healeth Thee*

JOHN WESLEY ON DIVINE HEALING.

M^R Wesley was a preacher, reformer, teacher and also a great philanthropist. He established a medical dispensary for supplying the poor with remedies for their ailments, and wrote a book in physics. But he did not confine himself to the medical profession for the healing of the sick. He knew that very few people lived so closely in touch with God that they could accept Him for the healing of their bodies without human remedies. Hence he provided them with medicines. But he knew also that God could heal without human remedies, in direct answer to prayer, as He did when He was here on earth, and as the disciples did after He had passed into the heavens. Hence, in Mr Wesley's journal we read again and again how healing came to himself and others in answer to the prayer of faith.

His notes on James v. 14, 15 indicate very clearly his views on this matter. He says: "This single conspicuous gift which Christ committed to His apostles in Mark v. 13 remained in the church long after the miraculous gifts. Indeed, it seems to have been designated to remain always, and St. James directs the elders, who were the most, if not the only gifted men to administer it. This was the whole process of physics in the church till it was lost through unbelief." This journal of John Wesley proves that he practised what he preached.

The following are selections taken from Wesley's journal

"Monday, May 10th, 1741—But at our love feast which followed besides the pain in my back and head, and the fever which still continued upon me, just as I began to pray, I was seized with such a cough that I could hardly speak. At the same time came strongly into my mind, 'These signs shall follow them that believe' (Mark xvi. 14). I called on Jesus aloud to increase my faith and to confirm the word of His grace. While I was speaking my pain vanished away, the fever left me, bodily strength returned, and for many weeks I felt neither weakness nor pain. Unto Thee, O Lord, do I give thanks."

"Wednesday, November 12th, 1746.—In the evening at the chapel my teeth pained me very much. In coming home Mr Spear gave me an account of the rupture he had for some years, which, after the most eminent physicians had declared it incurable, was perfectly cured in a moment. I prayed with submission to the will of God"—Journal Volume I. page 382.

"Tuesday, April 6th, 1756.—One was informing me of an eminent instance of the power of faith. Many years ago she said, I fell and sprained my ankle, so that I never expected it would be quite

well. Seven years since last September, I was coming home from preaching on a very dark night, and stumbling over a piece of wood, fell with the whole weight of my body upon my lame foot. I thought, 'Oh, I shall not be able to hear or preach Thy word again for many weeks.' Immediately a voice went through my heart, 'Name the Name of Jesus and thou shalt stand.' I leaped up and stretched out my foot and said, 'Lord Jesus Christ, I name Thy name, let me stand.' And my pain ceased and I stood up, and my foot was as strong as ever."

May 17th, 1772—He writes, "Dr. Hamilton was at the point of death from a violent rupture. While they were praying for him in the societies he was at once restored to perfect health."

"December 27th, 1761—Mary Speciah was at once healed of several tumours in her breast in answer to prayer. Upon this case Mr Wesley makes the following comment: 'Now here are plain facts—she was ill, she is well; she has become so in a moment: which of these can with modesty be denied?'"

May 17th, 1772 He writes, "Dr. Hamilton brought with him Dr. Munroe and Dr. Gregory. They satisfied me what my disorder was and told me there was but one method of cure. Perhaps but one natural one, but I think that God has more than one method of healing either the soul or the body."

"July 26th, 1772—The next day I read over Mr Eisle's ingenious treatise on the Hydrocele. He supposes the best cure is by seton or caustic, but I am not inclined to try either of them. I know a Physician that has a shorter cure than either one or the other."

"May 24th, 1782—Mr Foyd lay in a high fever, almost dead for want of sleep. This was prevented by pain in one of his feet, which was swelled and so sore that it could not be touched. We joined in prayer that God would fulfil His Word and give His beloved sleep. Presently the swelling, the soreness and the pain were gone and he had a good night's rest."

October 7th, 1790.—He narrates the case of Mrs Jones who after having been confined to her bed for two months with a most severe case of *prolapsus uteri* helpless and hopeless, was immediately cured upon commending her case to the Lord, and adds 'I think our Lord never wrought a plainer miracle, even in the days of His flesh.'

Another case mentioned in John Wesley's journal is the following: "My old disorder returned as violently as ever. A thought came into my mind,

Why do not I apply to God in the beginning rather



than in the end of my illness? I did so, and found immediate relief, so that I needed no further medicine.'

"My horse was exceedingly lame, and my head ached more than it had done for some months (what I here aver is the naked fact, and let every man

account for it as he sees good), I then thought, 'Cannot God heal either man or beast, by any means, or without any?' Immediately my weariness and headache ceased, and my horse's lameness, the same instant, nor did he halt any more either that day or the next.'

The Hidden Life

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

"Ye died and your life is hidden with Christ in God"—Colossians iii 3

ONLY by experience can we learn, effectually, the meaning of this wondrous message. We lose our own life, by *taking* the death of Jesus to be our very own. "Always carrying about in the body the dying of Jesus, so that the life also of Jesus is manifested in our body"—"in our mortal flesh" (II. Cor iv 10, 11)

The life of Christ is hid in the inward man, and even though the outward man may be decaying, yet the inward man is being *renewed* day by day. This is the meaning of the strength of Christ being made perfect in our weakness. In the measure that we yield up the physical life to death, it is being replaced by the new resurrection life. This is why the Apostle Paul could glory, not only in infirmities, necessities and distresses, but in the "deaths which he died daily"; because the resurrection life was present in him to fill up every vacuum; to supply every need for the body, through the power of the resurrection of which he had already become a partaker.

We never hear of any kind of sickness in his case, but unless he had been living already, the resurrection life, he could not have survived "imprisonments and excessively cruel floggings with risk of life many a time." Thus he enumerates, "From the Jews, I five times received forty lashes, all but one. Three times I have been beaten with Roman rods. Once I was stoned, three times shipwrecked. I have spent twenty-four hours in the sea." Add to this a life of constant danger, hunger and thirst, cold and nakedness, and we can see how absolutely true his words are. "It is no longer I that live, but Christ that lives in me, and the life that I now live in the body, I live through faith" (Gal. ii. 20, Weymouth). He who raised Christ from the dead was giving LIFE (Zôè) to his mortal body (Rom viii 11).

All of us, therefore, should be living this resurrection life. Divine life for the body, is as much for those who are in perfect health, as for those who are sick. The seat of it, however, is seen to be in the inward man. The treasure of the Christ-life is hidden *within*.

Our own physical life, however full and satisfying, should be surrendered to the death of the

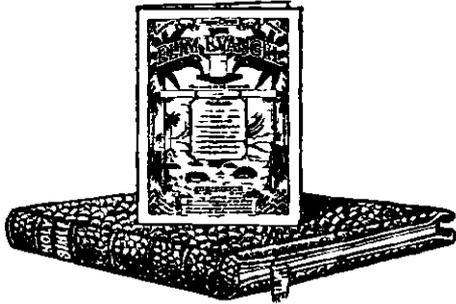
Cross to be crucified with Him; "for you died and your life now lies hidden with the Christ in God," but we "are raised to life with the Christ." (Col. iii. 1-3). The first essential to the maintenance of this LIFE is love; for "God is LOVE and he that abideth in love, abideth in God and God in him" (I. John iv 16).

This is to make God "our dwelling-place" and because we make "the Most High (El Elyon) our dwelling-place, there shall no evil befall us, neither shall any plague come nigh our dwelling and "that evil one toucheth him not"—for God is a Wall of Fire round about us. This Satan cannot penetrate, as he complains in the case of Job "Have you not hedged him safely in, his house and all he has?" (chap. i. 10) "That evil one toucheth him not" (I. John v 18).

The treasure of the Christ-life is hid in the earthen vessel; hid within the inward man; with Christ in God, so that I may be able to draw upon it, every moment for all my needs of body, soul, and spirit. In this way, as I carry about in my body the dying of Jesus, His life is manifested in my body.

The question is sometimes asked and the difficulty has become a stumbling-block to many. Why is it that there are some who are used of God in healing others, and yet these cannot obtain healing for themselves? "And why do advanced Christians find it far more difficult to obtain healing than they did at the beginning of the course?"

The reason is that God does not require from babes, what He expects from those of riper years. At first it was of the nature of a physical healing, as it must have been also in the case of the multitudes who touched Jesus and "were made perfectly whole," even though they were not afterwards present on the Day of Pentecost; not having become His disciples. Possibly there are many, to-day, who have little or no spiritual life, but believe implicitly for physical healing. But the spiritual man has to learn that his life is no longer his own, and that he must no longer expect mere physical healing, but must surrender his body according to Romans xii. 1, in order that the resurrection-life of Jesus, may be manifested in his mortal body (Rom viii 11).



FOUR SQUARE ON THE WORD OF GOD.

Editor Ernest J Phillips
Associate Editor Ernest C W Bouiton.

Contributing Editors

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

THE ELIM EVANGEL is the Official Organ of the Elm Pentecostal Alliance Principal Overseer Pastor George Jeffreys

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

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

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

Printed and published on the first and fifteenth of each month by the Elm Publishing Office, 16, Clapham Park Road, Clapham, London, S.W.4.. (Phone Brixton 2281)
Telegrams "Elim, Clapham, London."

The Closed Book

THERE is unspeakable blessing in Christ's closing of a certain book. The Lord once preached an immortal sermon on the Sabbath day in the synagogue at Nazareth. He was handed the book of the prophet Isaiah to read. He opened it, found the place that he wanted, and read

It was Isaiah's sixty-first chapter, the first two verses. The first verse is a long one, and he read it through. The second verse is a short one, and He did not read it through. He stopped short at a comma before he had reached the middle of the verse.

"And He closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on Him." It was one of the most thrilling moments in the history of the world.

Why did the Lord close the book before He finished the second verse? Because He knew that the rest of that verse told of "the day of vengeance of our God," and he knew that that day had not

yet come. The earlier part of the verse, and the long verse preceding, tell of God's grace, mercy, forgiveness, deliverance to captives, sight to the blind, liberty for those in bondage, "the gospel to the poor."

And the book that Christ closed that day has remained closed, thank God, ever since! Not the book of Isaiah,—that is wide open for all who will read, a black man from Ethiopia was saved by it a few years later. But the book of the day of vengeance of our God is closed, still. We are living in the day of God's grace, still. We are in the day of the Good News. All who will may be saved today.

"The acceptable year of the Lord" which Christ preached that day in Nazareth has already lasted nineteen hundred years. It may not last much longer. The book of God's vengeance will have to be opened. The book of grace will have to be closed. But what are we doing in this "acceptable year"?

Have we received God's grace through Christ; are we ourselves saved? Are we telling others, to the uttermost part of the earth, that they may be saved by grace while the book is still closed?

Items of Interest

Splendid reports reach us from the various centres where Whitsuntide Conventions are being held. Pentecostal showers have been everywhere falling

□ □ □

The Founder and Pastor of a large Interdenominational Tabernacle in Indianapolis, who attended one of the campaigns conducted by Pastor and Mrs Charles Kingston, invited them to hold a campaign in his church. News of the first meetings is most encouraging. many souls have been saved

□ □ □

We welcome another addition to the ever increasing number of periodicals which stand for the Foursquare Gospel. *The Salem Foursquare Witness*, primarily intended to report God's doings in Coulsdon and district, but containing also helpful articles on the spiritual life, is edited by Pastor E B Pinch, and obtainable from him at "Salem," Chipstead Road, Coulsdon. Published quarterly at 2d, per copy, the subscription for one year is 10d, post free.

□ □ □

In the July issue of the *Young Folks' Evangel*, will commence a new serial story, entitled "The Dublin Arab Boy" It is a true and thrilling story of the little Dublin arab who became known as "John Three Sixteen." The *Young Folks' Evangel* is the only Foursquare Gospel paper for children published in the British Isles. It is a monthly magazine, and is obtainable at the Elm Publishing Office at 1d per copy, or 1/6 per year, post free.

Remarkable Revival Scenes

at Principal George Jeffreys' Brighton Campaign

As we go to press, we hear of revival again at Brighton. From a small beginning, a mere handful of people, the congregations have grown until crowds flock to the meetings and the largest halls in the district are filled. Hundreds of souls are being saved and miraculous healings take place that astonish the people. As usual, the Foursquare Gospel captivates believers of all ages, especially the young. What a sight it is to see the crowds of young men and women who have enlisted under its banner. Each evening, after the powerful service ends and the benediction is announced, they break out into song again—"Just the same, just the same, God is just the same to-day." They hold this truth not merely as a theory, for they see His works manifested in the salvation of souls, the healing of bodies, and in the signs that accompany the preaching of the Gospel. There is every indication that Brighton will become a centre of activity for the Foursquare Gospel. Below we give impressions and press reports.

Impressions

By Rev. Algernon C. Coffin

Pastor of Horeb Tabernacle Baptist Church, Brighton

MY impressions of the Revival and Healing Campaign conducted by Pastor George Jeffreys in Brighton, may help some if I give what has been my personal experience, and some of the conclusions to which I have been forced to come. Having read a good deal from newspaper reports, and having conversed with those who have attended similar meetings in other parts, I was anxious to see for myself, and to hear what was taught. The first meeting.

I went to one in the Royal Pavilion, and frankly, I went with a prejudiced mind, but not intentionally to find fault. One became immediately conscious of an atmosphere of peace and quiet where one could commune with God and pray. And so consciously one became aware that the prejudices were all melted away, and one was in an attitude to discern whether this was of God or not. Knowing much of the joy and gladness of the Lord in one's own heart and service, one was struck with the radiant joy, and the deep love to the Lord Jesus and His Word, and also the spirit of true and loving fellowship with others who loved and served the same Lord, which Pastor Jeffreys and his co-workers manifested.

Then, the ministry of the Word appealed tremendously. It was direct, it was sound, it was fundamental. Things were in their proper order. Christ was exalted and honoured, and always pre-eminent. The new birth was insisted on as absolutely essential. The healing of the body, divine healing, was

presented in such a clear way, that none but a biased mind could possibly do other than say that this is truly a blessed part of that wondrous Gospel that Christ commanded to be taught to all men. Having seen many cases of wondrous healing in the past of one's ministry, one's heart rejoiced to see God's power present to heal. Everything one saw was orderly, seemly and reverent. The singing was great, an inspiration. One just had to sing—but why? Because the words sung found a responding echo in one's heart. Anyone, with any spiritual discernment, must have felt that the truth that gripped the heart, and was a blessed experience, was just finding its expression in glad song. If there was enthusiasm—and there was—it was clear it was the expression of a holy joy in the Lord.

The Foursquare Gospel taught and demonstrated in this Revival Campaign, must surely be believed by all who believe fully the Bible to be God's inspired word to man. Christ as Saviour, Christ as Healer, Christ as Baptiser—personally I think I prefer another word (filling) here, but I know what is meant and agree with what is taught, and so does not make a man an offender for a word—then Christ as Coming King.

As one listened time after time to Pastor George Jeffreys' addresses, one felt the grip of the message. It was God's word: it was manifested in power and in demonstration of the Spirit, resulting in souls receiving Christ and being born again, and sick ones proving that touch of divine power that brought healing. And what could one say against such things? And then, my dear wife, after twenty years of continuous suffering, and having ten years ago undergone drastic operations for cancer, and several times since then having been given up as dying by specialists—but graciously preserved in answer to prayer, to their amazement,—to be met in complete healing, delivered from all pain.

These are the facts, and the conclusion is this: the work is of God, and His is the honour and glory and praise. A deep joy has been revived in one's own heart, and a deepened love to the Lord Jesus and to those around us who need him. And this seems to be the experience of the many one has mingled with. When Barnabas was sent to investigate the work in Antioch, we read: "When he came, and had seen the Grace of God, *he was glad*, and exhorted them all, that with purpose of heart they would cleave unto the Lord" (Acts xi. 23).

I too am glad for all I have heard and seen of God's gracious work, and pray that the flood-tide of revival may increase, and prevail against all the barriers of unbelief and prejudice.



THE ELIM EVANGEL

By Lady Brownlow Cecil

THE great Revival Campaign in the Brighton Pavilion and Town Hall, Hove, has been truly wonderful. Many of us had never heard of Pastor George Jeffreys or the Foursquare Gospel, and, at these crowded meetings, growing larger each day, we have listened to the pure Gospel preached by this great teacher, God's Word explained with such wonderful simplicity, and power, and the way of salvation taught, so plainly, so beautifully, so tenderly, that no heart could help being touched, no one could help longing to take Christ as their personal Saviour—a living Saviour the same yesterday, to-day and for ever.

Pastor George Jeffreys explained so convincingly the Gospel of the miraculous, Jesus the Saviour, Jesus the Baptiser in the Holy Ghost, Jesus the Healer, Jesus the Coming King. We know now that Divine healing for the body as well as salvation for the soul, is true. Many miracles have happened in Brighton, and Hove, many wonderful cures have been wrought after prayer, anointing with oil, and the laying-on of hands by the Pastor.

No one who has been led to these meetings in these large halls filled with happy men and women, singing beautiful hymns of Praise to God, whose presence is felt will ever forget them.

Praise God for salvation and praise Him for Divine healing and for all He has done, and will do for those who love and trust Him.

To those who have not been to the Pastor's campaigns I would say: Come! See! Hear!

Press Reports

SPIRITUAL HEALING.

REMARKABLE SCENES AT HOVE

Remarkably enthusiastic scenes have attended the Revival and Healing Campaign, conducted by Pastor George Jeffreys at the Hove Town Hall during last week. Large crowds have flocked to both the afternoon and evening meetings, and evidence of the campaign's success is furnished by a number of written testimonies from people who claim that they have been cured by the Pastor.

Among them are cases of complete deafness, lameness, stammering, and one remarkable testimony from a local minister's wife, who states she has been cured of cancer during the present campaign. Following several of the

meetings, followers have congregated outside the Hove Town Hall, singing and cheering as the young Pastor left.

Quite apart from his healings, Pastor Jeffreys is an orator of powerful gifts. He has a vivid and striking personality, and his preaching captures the imagination. He is the Founder and Principal of the Elim Bible College where young men are being taught for the ministry of healing and preaching, and for the past two years he has carried on his revival campaign without a single break.

REMARKABLE SCENES

Further remarkable scenes were witnessed at the Hove Town Hall yesterday, when Pastor George Jeffreys began the last week of his "Revival and Healing Campaign" there. Pastor Jeffreys is the founder of the Elim Pentecostal Alliance, a movement which has attained thousands of adherents, and which held a great demonstration in the Albert Hall at Easter Yesterday afternoon's big audience joined in popular hymns with great fervour, there was much waving of hymn-sheets, and Pastor Jeffreys' magnetic influence gripped those who took part. When the time came for those who desired conversion, and through conversion cure, to declare themselves, hands were raised in all parts of the hall.

REASONS FOR BELIEF

Young and old, many obviously afflicted, later went up to the platform and knelt there while Pastor Jeffreys anointed them. He came down to the body of the hall, where others were kneeling, and performed a similar ceremony there. Meanwhile the audience sang hymn after hymn. Pastor Jeffreys, who had the assistance of several men and women in the service, gave several reasons and many Scriptural quotations for his belief in faith healing. The Bible, he said, told him that Jesus Christ came into the world to destroy the works of the Devil, and sickness and disease he found came from the Devil. "If I believe my Bible I am bound to believe in Divine healing." A second reason was that Divine healing was included in the Atonement. "I believe He died for the healing of the body." Again, Divine healing was included in the Apostolic commission—He commanded His disciples to preach and to heal. God declared Himself to be the healer of His people, healing was found among the nine miraculous gifts enumerated in the Epistle to the Corinthians, and descriptions were given of how to act among the sick. Lastly, the risen Lord had promised to manifest His own Divine life in us, and there was no disease in Jesus Christ.

CURES CLAIMED

At Pastor Jeffreys' request there went on to the platform a man and a woman. He said they had come from Southampton. Three weeks ago the woman was taken to one of their meetings in a bath chair. She was unable to walk. Now she walked about the platform in a normal way. That, said Pastor Jeffreys, was only one of many such cases. He has a long list of people in Brighton and Hove, and other parts of Sussex, who state they have been cured of complaints ranging from tumour to concussion of the brain—*Sussex Daily News*, May 30th, 1927.

Our Principal *lays the* Foundation Stone

of the New Bournemouth Tabernacle—By REV. FREDERICK DIMMICK (Lymington)

HOW appropriate it seemed, when Pastor George Jeffreys laid the foundation stone of the new Foursquare Gospel Tabernacle, Moordown, Bournemouth, for Pastor E. Blackman, on Wednesday, June 1st. That beautiful city of the south, the the mecca of the suffering crowds, lay in all her gorgeous summer dress, fragrant with her "healing pine," and as the brilliant June sun flung his warm smile athwart her bosom, soft breezes fanned her

from the silver sea.

How fitting it seemed, that here in the very centre of the glory of God's handiwork, a temple should be raised to the glory and praise of Him who is able to liberate the captives, heal their wounds, and soothe with the soft breathings of His Spirit, the burning furnace of affliction.

Pastor George Jeffreys had motored over from Brighton to perform the ceremony of stone-laying,

THE ELIM EVANGEL

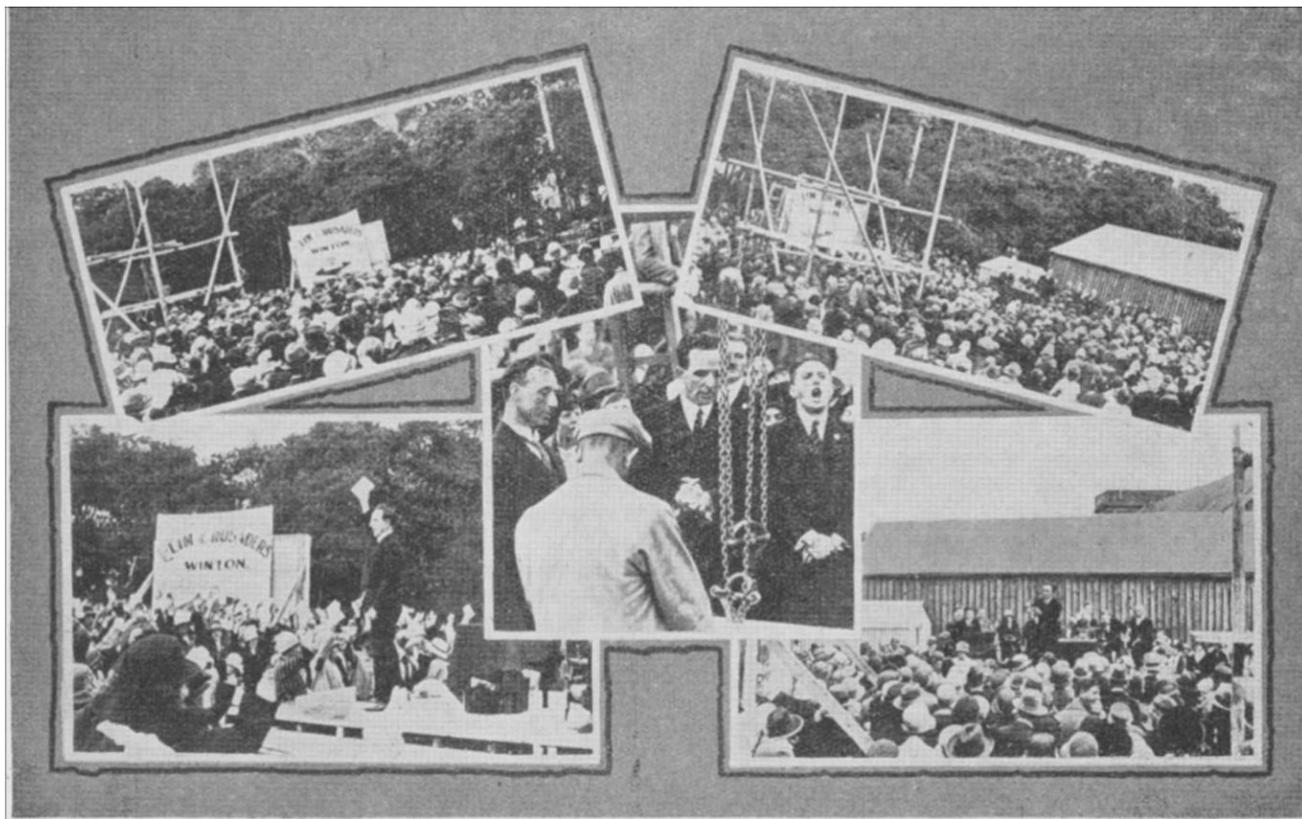
and as one looked at the vast crowd gathered round the platform, one felt strangely moved. The Pastor's address was a clear and forceful exposition of the Foursquare Gospel, and the building of the first house of the Lord.

The large congregation listened with rapt attention, and as the words of the speaker changed into a moving appeal to the unconverted, one felt that here, on the very threshold of this new building, God had graciously set His seal. The hearty singing of this new chorus, which was composed by one of the Elim ministers, brought the happy gathering to a close —

Stand true for the Foursquare Gospel,
Stand true, stand true!
Never let your standard lower,
Never let your light grow dim
Stand true for the Foursquare Gospel
Stand true, stand true!
In the Spirit's might for the truth now fight,
Stand true, stand true—
Foursquare!

When the Pastor left with his party for Brighton, he had an enthusiastic "send off" from the large crowds, who sang and shouted their loving best wishes.

I rejoice with Brother Blackman, whom I have known for many years, that God is so wonderfully using him in His service at Bournemouth.



Tremendous enthusiasm prevailed as Principal George Jeffreys laid the foundation stone of the new Elim Foursquare Tabernacle at Winton, Bournemouth, on Wednesday, June 1st. The above pictures show different sections of the vast audience that was present. Pastor Blackman is seen on the platform. The Principal with his party left the scene as the multitudes sang the praises of God.

Great Glasgow Baptismal Service

THERE took place at Glasgow on May 22nd what is supposed to have been the greatest baptismal service in the history of the city, when 160 converts of Pastor George Jeffreys' recent revival campaign were baptised in the Public Baths

by Pastor G. T. Fletcher. A large number witnessed the scene, and many were unable to gain admittance.

The revival which swept the city during Pastor Jeffreys' campaign is still spreading, as many as fifty have been brought to Christ during the past week.

THE ELIM EVANGEL

The following reports are from the daily press:—

BAPTISED IN PUBLIC BATHS.

"ELECTRIC SHOCK" FROM PASTOR'S TOUCH

"For over 26 years I had been suffering from a tumour which had grown to the size of a tumbler. I went to undergo an operation, but for some reason or other could not be given chloroform and was sent home.

"I heard of Pastor George Jeffreys visit to Glasgow, and went to see him. There I had the hands laid on me, and I seemed to feel an electric shock go through my body. From then the tumour disappeared, and now I feel no pain."

That is the remarkable statement of one woman who took part in a great baptismal service in Glasgow yesterday. Many others professed to have been cured of some disease or other, including internal trouble, tumours, affections of the eyes, and tubercular glands.

The scene was the large swimming pond in Govanhill Public Baths, Calder Street. Every available seat was occupied, and scores of interested spectators were standing.

Pastor Gilbert Fletcher officiated, and over 160 men and women went through the waters of baptism, a number of whom stated that they had received Divine healing since they were converted at the recent revival meetings conducted by Pastor Jeffreys in Glasgow.

Before the service, and while the candidates were being baptised, the congregation were led in revival hymns. The converts, mainly women, were immersed one at a time by Pastor Fletcher, and it was a notable fact that a large percentage of them were well up in years.—*Glasgow Bulletin*, May 23rd, 1927.

160 CONVERTS IMMERSSED.

GLASGOW SCENE

Women in Black Robes.

In presence of 800 witnesses, 160 persons, whose ages range from 15 to 60, were baptised publicly in Glasgow yesterday.

Had the accommodation of the Govanhill Public Baths, where the immersions took place, been greater, many hundreds more would have been present. Unable to gain admission they waited, for the most part, outside until the close of the protracted proceedings.

The young people and the elderly who were the central figures in the ceremony are converts of an evangelistic and healing mission held recently in the city by Pastor George Jeffreys.

They had come, in several cases, as whole families to make public profession of their faith, husbands and wives were numerous, and bands of sisters at least as general.

Fervent revival hymns with rousing refrains, preceded the immersions, and created an atmosphere in keeping with the solemnity of the ceremony about to take place.

At one end of the hall, and wearing only trousers, socks, and shirt, sat the male members of the company. Almost un-

observed, so quietly did they take their place, the women filed into the great hall at an appropriate part of the service conducted by Pastor Gilbert T. Fletcher, who had explained the significance of, and warrant for, the act the converts were about to take.

Then came the moment for which the gathering had been so tensely waiting.

Descending the steps leading to the water, the pastor, who wore his official robe over what was presumably a waterproof suit, stood awaiting the arrival at his side of the first candidate.



Pastor G. F. Fletcher baptising one of the candidates, while another is seen leaving the water.

One by one the converts took their place in the water. Each candidate was seized firmly by the hands and the shoulders and dipped backwards in the pond.

A whispered word, apparently an inquiry, passed between the administrator and the candidate before immersion. The response in public from the man or woman was a testimony to the power of grace, and, frequently, an assertion that ills of flesh had been made well during the revival period.—*Daily Record and Mail*, May 23rd, 1927.

New Tabernacle at Hendon

THE opening services of the Elim Tabernacle, Somerset Road, Hendon, took place from Saturday, May 28th to Thursday, June 2nd. On Saturday afternoon the Dedication Service was conducted by Pastor George Jeffreys, who emphasised that the Church was not the building, but the individuals, each one filled with God, who met within its walls. Pastors E. B. Pinch and P. N. Corry gave addresses at the evening service.

The services on Sunday were conducted by the Pastors R. Smith and W. Henderson and after the

evening service a testimony meeting was held, when about forty testified to the Lord's power in their lives. The services were continued until Thursday, when addresses were given by Pastor and Mrs. Pinch, Miss Buchanan, Miss Coleman and Pastor R. Smith. They were well attended throughout and members from other churches were present as well as outsiders. Souls were saved and backsliders restored.

The following report is from the *Hendon and Finchley Times* of June 3rd.—



THE ELIM EVANGEL

HENDON'S NEW SECT.

OPENING OF THE FOURSQUARE GOSPEL TABERNACLE
Faint Healing Testimony.

Emotional and enthusiastic scenes were witnessed at the opening ceremony of the Hendon Elim Foursquare Gospel Tabernacle at Somerset Road, on Saturday. Principal George Jeffreys, founder of the Elim Foursquare Gospel Movement and principal of the Elim Bible College, was present, and opened the new building.

During a stirring address delivered by the Principal, the large gathering of some 500 adherents, was worked up to a high pitch of enthusiasm. Loud shouts echoed round the hall applauding the speaker's statements. Fervent "Alleluias" and "Praise God" were heard, sometimes from individuals, and sometimes from the whole congregation.

Pastor Jeffreys a dark, medium-sized Welshman, with a shock of curly hair and deep expressive eyes, is a man with a strong personality, and an absolute belief in the faith which he teaches. He spoke with an enthusiasm which was caught by all his listeners. The Foursquare Gospel, it is claimed, is founded "foursquare" on the Bible. The adherents believe that the age of miracles has not passed, and that by trusting in the Lord all physical ailments can be cured.

During the course of his address, Principal Jeffreys asked, "How many in this hall have testimony that they have been born again?"

In response, the entire audience stood up waving their hymn sheets and crying "Alleluia."

He then enquired "Have any persons here received His blessing and been cured by it?"

Immediately two-thirds of the congregation rose to their feet singing and shouting.

Opening his address, Mr Jeffreys said that this home for the Foursquare Gospel in Hendon had been built for the purpose of spreading that Gospel that they loved so well—Jesus Christ—the Saviour, the Healer, the Baptiser and the Coming King. He was sure that the building would prove to be a place of great mental and bodily refreshment. Bodies were going to be healed and souls were to be prepared for the coming of Jesus Christ.

The speaker pointed out that in Corinthians vi 19, it was said "Know ye not that your body is the Temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" God has declared that He would never more inhabit a place built by man. Why, therefore, it would be asked, had their tabernacle been built? It had been built for the people, who were God's dwelling place, to gather together.

After the address, a number of hymns were sung, and hands were laid on Pastor R. Smith, in charge of the Hendon Tabernacle, by the ministers on the platform, Pastors W. Henderson (Ireland), E. Blackman (Bournemouth), P. N. Corry (Dean of the Bible College, Clapham), and R. E. Darragh.

The new building, which was constructed by Mr William Francis, of Brentview Place, Hendon, has a seating capacity of over 500. There is still a sum of money owing on the building.

The Leeds Revival and the Outcome

By PASTOR T. H. JEWITT

"They continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers."—Acts ii. 42.

THE revival had come, the crowds had come, the joy had come, as the salvation of the Lord and His healing power were manifested in the meetings.

But the question is asked, "Now that our beloved Pastor George Jeffreys and his workers have gone, what is the outcome? What are the lasting results?"

Thank God, the Christ whom Pastor Jeffreys proclaimed is still with us and working in our midst.

Let the following facts speak for themselves:—

The enrolment of a Band of Crusaders, about 180 in number—bright, happy young people, rejoicing in the God of their salvation, satisfied with their Master and eager to serve Him.

Our former Hall is absolutely inadequate to accommodate the people who are seeking to hear the Foursquare Gospel. The Albert Hall has been taken for the Sunday evening meetings and 1,000 to 1,200 people listen each Sunday night to the glorious Gospel, and at each meeting souls signify their decision to take Christ as their personal Saviour, while many sick ones seek the touch of Jesus the Healer.

On May 11th, thirty-seven candidates passed through the waters of baptism, and on May 25th, thirty-five others followed them. The Hall was packed to its utmost capacity. It was a joyful sight

as, after chorus singing and prayer, the Pastor led us to the Word of God as the basis of our faith and practice. The Holy Spirit bore witness to the truth, and as a result fifteen more signified their intention to follow their Lord at the earliest opportunity.

These are some of the results of the Revival Campaign, whilst the following extract from the *Leeds Mercury* of May 18th also speaks for itself.

We are going forward in His Name, for the Lord of Hosts is with us and the God of Jacob is our refuge.

"MIRACLE" CURES HOLD GOOD.

PASTOR JEFFREYS' WORK
Leeds People Who Testify.

Will these miracle cures be permanent?" That was the question which many asked when Pastor George Jeffreys, the Welsh evangelist, came into the light of Leeds publicity some six weeks ago.

It can be said at once that there was no doubt about the cures at the time. Whether they were effected by religious or purely psychological means, there was ample testimony to prove that they happened.

With the object, then, of discovering whether the results claimed at the beginning of April had been sustained, a "Mercury" reporter called on several former sufferers in Leeds yesterday.

UNANIMOUS OPINION

All of them were unanimous in stating that the cures were permanent.

Perhaps the most remarkable case visited was that of Mrs Elizabeth Ann Fry, of 24, Lodge Avenue, Leeds.

"I had been very ill for three years with curvature of the spine, a bad leg, and internal complaints," said Mrs. Fry

"I was wheeled about in a chair, and when I managed to walk it was with great difficulty and with the aid of crutches or a stick.

"I heard the Pastor, and I knelt for the first time for years. Before he touched me I was cured. The pain had left me, and it has never come back to this day.

"Now I walk into Leeds, do all my own cooking, washing, and cleaning, and I know that the cure is permanent.

FAMILY BENEFITS

Mrs Russell, of 4, Houghley Lane, Armley, whose case was quoted in the "Mercury" at the time, was blind in one eye and suffered severe pains in the head.

One eye is now as clear as the other, and she can see out of both equally well.

Her husband, who was badly wounded in the war, and her son, who had been undergoing injections for tuberculosis, are now in perfect condition, and there is no sign of consumption in the son.

Others who testified to the permanence of their cures were Mr Samuel Gilbert, a railwayman, and Miss Gertrude Sigsworth, of 76, Grassmere Street, while Mrs Ingham, of 27, Elsworth Terrace, said her hearing had improved greatly.

Good News According to Matthew

By JAMES SALTER (*Congo Evangelistic Mission*).

CHAPTER XIII.

THE SEVEN PARABLES (*continued*)

V. THE HID TREASURE

UNDoubtedly the Lord Jesus had gauged well just how much His audience had understood of His teaching. Knowing what was in man, He was not ignorant of the fact that the natural man discerneth not spiritual things. Judging from verse 51, His disciples evidently had understood much of what He had said, and so He decides to continue His teaching: but He sends the multitude away and retires to the house before beginning the second series of parables.

Settled in the house, He begins the fifth parable. "Again the kingdom of the heavens is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." In this and the following parable there is a measure of similarity, yet there are one or two important points of divergence which for us decide their interpretation.

It is usual to take the treasure as typifying salvation; and the man, as the sinner who sells all he has to purchase it. We can only say a word or two as to this interpretation. It will suffice, too, for a similar interpretation of the following parable. The field is the world. Now it is not in the power of any man to buy the world. Furthermore, the sinner is a bankrupt and a beggar. Scripture says "Love not the world, neither the things which are in the world." Even if the sinner could buy the world, salvation is not to be bought: it is "without money and without price." It is "the gift of God."

LET us consider the exposition of this parable. Going back to Exodus xix. 5, we hear Jehovah saying: "Ye shall be a *peculiar treasure unto Me, above all people*: for all the earth is Mine." And again "For thou art an holy people unto the Lord thy God and

the Lord hath chosen thee to be a *peculiar people unto Himself*, above all the nations that are upon the earth" (Deut. xiv. 2). Finally, "*For the Lord hath chosen Jacob unto Himself and Israel for His peculiar treasure* (Psalm cxxxv. 4). The Lord Jesus came to His own things, and His own people received Him not. That is a national indictment. But where was the treasure hid? We get a glimpse of it in Luke ii. 38: "All them that looked for redemption in Jerusalem." In v. 25 of the same chapter we read of Simeon, just and devout, waiting for the consolation of Israel, the Lord's Christ. The parents of John Baptist, Nathaniel, Nicodemus, Joseph of Arimathea, and others, all belong to this treasure which the man (Christ) found. They were like the seven thousand in the time of Elijah of whom God said they had not bowed the knee to Baal—the preserved remnant. The Lord Jesus in His mission to seek and to save, came primarily to the lost sheep of the house of Israel, and the above represent the treasure which He found. While it is blessedly true that Christ died for the world, yet in a special sense He died for Israel. We get a glimpse of this in the words of Caiaphas: "Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not." He prophesied that Jesus should die for that nation (John xi. 49-51).

We speak of the lost tribes: but they are only hidden, not cast away. They were hid in the day of the Lord's anger (Zeph. ii. 3), as God had said: "Thou shalt be hid" (Nahum iii. 11). The Psalmist too speaks of Israel as "*Thy hidden ones*" (Psalm lxxxiii. 3). Israel scattered, yet preserved: hidden, yet known to God, are still His beloved (Rom. xi. 28). The parable ends with the purchase of the field, but not the possession of the treasure. This is to be. The interim is covered by the statement: "Blindness in part is happened unto Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved" (Rom. xi. 25, 26).

THE ELIM EVANGEL

VI THE PEARL OF GREAT PRICE.

"AGAIN the kingdom of the heavens is like unto a merchant man, seeking goodly pearls who, when he had found one pearl of great price, went and sold all that he had, and bought it." Here we have a seeker: a merchant man. It can only apply to one person. To seek and to save was the reason that Christ came to earth. The sinner is more of a hider than a seeker. The three parables of Luke xv. are pictures of a seeking Saviour. He was the one who sought until He found (Luke xv. 4) But who or what is the pearl? Only once is the pearl mentioned in the Old Testament. Significantly it has no place among the stones chosen to represent the tribes of Israel on the breastplate and shoulder of the high priest (Exodus xxviii. 9-30)

Pearls come from the sea. The sea in the Scriptures typifies the Gentiles or nations. It will assist us further to look into the formation of one of these stones. The creation of a pearl is due to the intrusion of some foreign particle, such as a grain of sand, or a parasite worm, or any suitable irritant. The pearl oyster has its soft parts covered by a skin, which has the faculty of producing the nacre or mother of pearl, with which the inside of the shell is lined. In the event of a foreign particle finding its way into the shell, the oyster secretes or covers it with mother of pearl. This constitutes a blister pearl on the lining of the shell. The real pearl is formed only when the foreign element has pierced the covering skin and got to the body, usually taking with it some of the nacre forming cells. Then it is the parasite or grain of sand becomes enclosed in a nacreous tomb and forms the nucleus of a beautiful pearl. A French scientist said: "The most beautiful pearl is in reality only the brilliant coffin of a worm." Pastor Otman puts it even more beautifully when he says: "The pearl is thus, as we may say, an answer to an injury, and it is the offending object that becomes, through the work of the injured one, a precious and beautiful gem"

To us there can only be one interpretation which meets all demands. The pearl is the Church of Jesus Christ. Hear the word of God "Simon hath declared how God at the first did visit the Gentiles to take out of them a people for His name" (Acts xv. 14). This is the pearl Christ sought and found when He went down into the deeps, and when all God's waves and billows went over Him (Psalm xlii 7). This is the pearl for which He emptied Himself, and became poor, and purchased with His own blood (Acts xx. 28). The finder of the treasure is the seeker of the pearl. This represents "the other sheep" which He must bring. The treasure is hid until the pearl is formed, "until the fulness of the Gentiles be come in" (Rom xi 25) "Christ loved the church and gave Himself for it . . . that He might present it to Himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish" (Eph v 25-27) This parable ends with possession

The church's one founder
Is Jesus Christ her Lord
She is His new creation
By water and the word
From heaven He came and sought her
To be His holy bride,
With His own blood He bought her,
And for her life He died

Daily Bread

being the "Scripture Union" portions for 1927	
July 1st, Friday	Psalms cxix. 1-16
" 2nd, Saturday	" cxix 17-32
" 3rd, Sunday	" cxix 33-48
" 4th, Monday	" cxix 49-64
" 5th, Tuesday	" cxix 65-80
" 6th, Wednesday	" cxix 81-96
" 7th, Thursday	" cxix 97-112
" 8th, Friday	" cxix 113-128
" 9th, Saturday	" cxix 129-144
" 10th, Sunday	" cxix 145-160
" 11th, Monday	" cxix 161-176
" 12th, Tuesday	Ruth 1-10
" 13th, Wednesday	" 1 14-22
" 14th, Thursday	" 1 1-12
" 15th, Friday	" 1 13-23

The Story of a Commercial Traveller

THERE are many sides to a commercial traveller's life. You can't judge him by his funny stories. Some travel "The Trail of the Lonesome Lines" with a heart that is heavy. Of course if a man secures business he must look happy, though his heart is as heavy as lead.

A few years ago I learned of a traveller known to many a conductor in the west.

He was a salesman of some ability. And he was a happy-go-lucky, big hearted fellow everybody liked. If it rained he was glad of it. If it snowed he didn't care, and if the train was late he could keep the crowd laughing about some joke on himself or some

other unfortunate.

But there came a change in Charlie, and he didn't care who knew it. Everybody liked him before, but after this there was an additional respect for him among his customers that they never had before. The way it occurred, as he often told, was this:— His wife was a great church worker, but he didn't take any stock in that business. He said the preachers were in it for the money they got, and the church members were a bunch of hypocrites, etc.

He became careless and began to neglect his wife and little girl. His wife prayed for him every day, he said. But he became mad one day and said some



THE ELIM EVANGEL

things which he ought to have been kicked for saying. His pride kept him from begging forgiveness, and so he drifted further and further away. His wife's prayers followed him, and she continued to pray that he might be converted.

One day when Charlie came to the railway station of a town where he was working, he received a telegram stating that his wife was sick and that he should come home on the first train. He boarded a train for home, and began to think of how good his wife had been to him, and of how she had been praying for him, and now was sick and might die. But no, he would not believe that God would let such a good woman die. Thus he tried to persuade himself that perhaps she was better and would, in answer to his telegram, be at the station to meet him; and he resolved that never again would he be unkind to her in any way. As the train drew up to the station he looked to see his wife and little girl there to meet him, but they were not there; and as he stepped from the train he felt a sad loneliness steal over him. A friend drove up and asked him to ride.

As soon as they were on the way, he said, "And how is my wife?" His friend took him by the hand and said, "Charlie, I have sad news for you, but you must be brave for your daughter's sake." And then his friend almost broke down himself as he said, "Oh Charlie! How can I tell you. Your wife died this morning and her last words were a message to you. She did want to live just long enough to take you by the hand and bid you a last good-bye and ask you once more to accept Jesus as your Saviour. She asked me to tell you that she had prayed for you every day, that you might be saved, and that you would give Eva a Christian father's care. And as a sweet smile stole over her face, she passed away."

"And now, Charlie, you must bear up bravely for Eva's sake, for her heart is almost broken. Her mother was her everyday companion and the loss is almost more than she can bear." But Charlie's heart had seemed to turn to stone at this sad homecoming. And, oh what would he not have given if he had only come soon enough to have thrown his arms about his wife and asked her forgiveness for the thoughtless words he had spoken, and that he might have told her how sorry he was, and that he might have bid her a last farewell. Now it was too late, and he was left desolate and loaded down with grief and sorrow.

I will not dwell on how he tried to comfort his little broken-hearted daughter when he led her from her mother's grave, and of the heart-broken sobs of the little child as she saw and heard the clods of earth fall upon the box which contained the remains of her mother, nor can I picture to you all of the

anguish of that father's heart as with tears rolling down his own cheeks, he tried to soothe the little girl's grief. They were driven home. Home, yes, but what was home without that mother? So, as he reached home, he took his little girl by the hand and led her into the garden, and by shewing her the flowers and talking of the birds which sang among the trees, sought to divert her thoughts from their great sorrow. But even the flowers seemed to hang their heads in grief and sorrow, and the songs of the birds seemed sadder than he ever heard before, and he realised more fully the great loss to himself and child. He realised that all the wealth of the world could not replace even a small part of that great loss.

As they came to a little arbour in their garden, they sat down. The little girl threw her arms about her father's neck, and amid her sobs of grief told him how her mother had taken her there every morning, and at the same little bench on which they were sitting, she and her mother would kneel, and her mother would pour out her heart in earnest prayer for him. She said: "Mamma would weep and pray that Jesus might convert you and shew you how much He loved you. Oh, how mamma would plead that Jesus might in some way save you from all dangers and temptations that you meet on the road. Now, papá, what shall we do, mamma is dead, and we have nobody to pray for us?"

Charlie could stand it no longer, and with his little daughter knelt there at that bench and poured out his soul in humble confession to Jesus Christ who said: "*Whosoever confesseth and forsaketh his sins shall have mercy*"

As the tears flowed down his cheeks, his heart melted with a tenderness that took hold of his life, and he prayed for his little child and for forgiveness for his own sins.

As Charlie looked back upon his wasted life and realised that he was now a child of God, he resolved that henceforth he would serve God and rejoice in the hope of meeting his wife in the land where sorrow does not enter.

Now, everybody from the conductors to the hotel porters along Charlie's territory know he is a new man. He carries a little Bible in his hip pocket, where he used to carry a pack of cards. And many a man has listened to Charlie's life—and down on his knees repented of his own life and found that same peace. His common saying is, "Get right boys, then go your length for Jesus."

His favourite Bible verse is I John chapter 1, verse 9: "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

WHAT ABOUT YOU? YOU CAN ACCEPT CHRIST RIGHT NOW IF YOU CONFESS YOUR SINS. JESUS IS READY. IT IS YOUR MOVE