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The Elim Evangel

FOURSQUARE ON THE WORD OF GOD

VOL. VIII.

DECEMBER 10, 1927

Nos. 23, 24

Christmas *and* New Year Greetings To All in Elim

WHAT GOD HATH WROUGHT!

By PRINCIPAL GEORGE JEFFREYS.

ANOTHER Christmas! Once again I am privileged to send you one and all loving greetings as this, another year, is drawing to a close. A retrospective glance at the events and activities in Elim since I last sent you greetings, calls forth gratitude and praise.

Through the mercies of God, your prayers, your loyalty, your loving devotion to the cause entrusted to us, we have seen greater victories, more glorious triumphs than ever before. In the various centres of revival activity, souls like great fields of golden grain have been reaped. Thousands of changed hearts have resulted in thousands of transformed lives and homes. Prodigal sons and wayward daughters have retraced their steps from the far country and from the haunts of degrading sin. Fathers and mothers have wept for joy as they have realised the answer to importunate prayer. Children have praised aloud as they have embraced their parents in the new bond of spiritual life. Love and affection have been restored to reunited family circles, and peace reigns over the once turbulent waters of family strife.

DURING the year, the greatest Revival Campaigns ever known in our beloved country along Pentecostal lines, have been conducted under the auspices of Elim. The largest and most commodious halls in the British Isles have been packed from top to bottom. Long queues of hungry souls have been lined up everywhere, and at most places for hours before the announced time of services. The greatest auditoriums the land could put at our disposal have been

literally besieged by those who were eager to listen to the message of the Foursquare Gospel.

If the soul-saving work has been far greater than anything we have known before, the manifestation of bodily healing has reached a stage not anticipated by the most sanguine amongst us. Scenes where God has been confirming His Word with signs following are beyond description. The following statement made by one who was an eye-witness, and who reported the

services, is perfectly true — "Signs and wonders are without a shadow of doubt taking place in our land miracles just as wonderful as when our Lord walked the earth, are being seen in our midst!" Thank God! as we have ventured forth in His Name to pray with the sick, we have seen most extraordinary things happen, which should not cause surprise seeing we believe the Word of God. Many who last Christmas were upon beds of suffering, in wheeled chairs, on spinal carriages, and others who dragged themselves along on crutches to our services, are to-day praising God because they have been healed. Deadly cancers, tumours, and growths of all kinds, have



PRINCIPAL GEORGE JEFFREYS

withered up before the power of the Name of Jesus. Blind eyes have been opened, and paralysed limbs made whole. Is it to be wondered that multitudes are flocking to the feet of the Saviour? Is it to be wondered that souls are saved?

THROUGHOUT the year there has been a continual downpour of latter rain, and saints everywhere have received the like gift as was



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received by the waiting disciples at Pentecost. Believers have been rooted and grounded in Christ while deepened in the spiritual life. The spiritual gifts have been restored to the Church, and side by side with the ninefold fruit of the Spirit, we have witnessed the nine gifts in operation.

Then there has been the steady consolidating work of Elim Pastors and teachers. The largest Churches throughout the country which stand for the present-day outpouring of the Holy Ghost, have been shepherded by them. There have been continual reports of blessing from every direction. Souls saved, bodies healed, record breaking of bread services, and great baptismal services, have been held throughout the Elim Churches during the year. New Elim Tabernacles have been opened and a Foursquare Gospel witness established in many places that can be termed virgin soil.

Our Bible College with its most efficient staff has been a real beehive of activity. Young men and women, obeying the call, join up in increasing numbers. Our large and spacious resident Bible College is packed, some even having to sleep on temporary beds in different rooms.

The Elim Publishing Office and printing press have been kept constantly at what seems like breakneck speed in order to cope with the demand for the printed page. The circulation of the *Elim Evangel*, whose pages bring blessing to its readers all over the world, has reached a startling figure. The *Young Folks' Evangel* is going up by leaps and bounds.

THE Foursquare Gospel Testimony, only just launched, is spreading its branches all around, and its membership roll is going up with lightning speed. The new organisation of the Elim Crusaders (our delightful young people) is finding a response in thousands of the young of our land. In answer to prayer, I am glad to say that the Elim Bible College Correspondence School is now definitely established. Students world-wide have at their disposal one of the most instructive and comprehensive of Bible Correspondence Schools.

I am thankful to God that with such phenomenal extension, the Elim work is retaining its standing as a solid work. It is not only spreading its branches upwards and outwards, its roots are going down deeper and deeper in the love of God. I am here reminded of the words uttered by our beloved brother, the late Pro-

fessor Cunningham Pike, M A, Principal of the All Nations' Bible College, on our Elim platform some years ago.—

"I have been on many platforms, but on none more gladly than this, for I believe you are twentieth century representatives of New Testament Christianity. *This is no movement of a moment*, no flash in the pan. You are pioneers of the latter rain, going forward boldly and freely, without waiting for human sanction or applause, to preach and practise as a Church everything that the Bible enjoins. Thousands of people to-day are weary of cold formalism and futile rationalism, and are looking for a living fellowship, where the Bible is believed, and the Gospel preached in power. Many eyes are upon this work. May it meet the deep and present need and build strongly on the broad and deep foundations which have been already laid with wonderful sagacity and success."

It would not be fitting to close without referring to our many financial needs. The question is often asked. "How are your needs met?" My answer is—We are able to carry on the work through prayer and a mutual sharing of burdens. This has been characteristic of the work since it started some twelve years ago. I feel that my workers are real brothers and sisters under the family name of Elim. Only at the Judgment Seat of Christ can there be a true revelation of the sacrifice, the fellowship, the practical love and sympathy of the workers that have made and continue to make Elim what it is. We have passed through the troublous waters of financial difficulty, we have our testing times, we are called upon sometimes to stand with our backs against the wall,—but we stand together. In answer to the prayers of the Lord's people, deliverance comes.

To every member of our different Churches, to all our young people, to every darling child of our Sunday Schools, and to our friends everywhere, I send loving greetings at this another Christmas time, commending you to the care and keeping of our blessed Lord, who will keep you all in the hollow of His hand until the glorious day of His appearing.

I am His and your servant in the Gospel,

George Jeffreys.

The Opened Treasures

By PRINCIPAL PERCY G PARKER.

There came wise men from the east to Jerusalem . . . they opened their treasures . . . they presented unto Him gifts"—Matthew ii 1, 11.

THERE is a great deal which we do not know about these wise men. We are not sure why they were called "wise," neither do we know the exact locality from whence they came, nor do we know the number of them. The dictionary says they were "the learned class among the Medes and Persians, who devoted themselves to the practice of magic." But methinks there was something far more than magic about these men who are usually referred to as the Magi. Magic and Christianity do not go well together. Probably if we understand them to be Eastern scholars we shall be on safe ground. It is usually taken that there were three of them, corresponding to the three gifts—gold, frankincense, myrrh—which they offered. The number, however, is unrevealed. Augustine and Chrysostom said there were twelve. And the Venerable Bede even went as far as giving their names, their country, and their personal appearance. *Melchior* was an old man with white hair and long beard, *Caspar*, a ruddy and beardless youth, *Balthasar*, swarthy and in the prime of life. But these things seem to be based on shadowy tradition.

What we are really sure of is that they came to the Lord Jesus when, as to His humanity, He was a babe in His mother's arms, and presented unto Him valuable gifts of *gold, frankincense, and myrrh*.

WE can at once see the *practical value of the gold*. Unseen by Mary and Joseph, but plainly seen by the God of Mary and Joseph, was the almost immediate flight into Egypt. It would be an expensive one. *Gold* was needed for the flight, the stay and the return. Thus God provided the money just at the vital moment.

The various typical meanings are also of interest. *Gold* is seen by some to be typical of *royalty*, *frankincense* of *divinity*, and *myrrh* of *bitter sufferings*. Similarly some see a suggestion of Christ as Prophet, Priest and King.

But the thought in my heart now is to set forth an outline which I read some years ago and have treasured in my thought ever since—

Gold—the Best in Brightness

Frankincense—the Best in Sweetness.

Myrrh—the Best in Bitterness.

Let us apply this outline:—

I. The Lord Jesus Christ is the Best in Brightness.

HEBREWS ii 3 says, "*Christ was the BRIGHTNESS of His Father's*

glory, and the express image of His person" II Thess ii. 8 refers to the *BRIGHTNESS of His coming.* And Acts xxvi 13 says that when Christ appeared to Paul on the Damascus road, there shone round about him "a light from heaven above the *BRIGHTNESS of the sun.*" A *BRIGHT* day fills the earth with joy. When the day is bright the birds sing, the flowers laugh, the lambs gambol, and even the wintry trees glisten with joy. Brightness and joy go hand in hand. Christ was always the brightness of heaven. Christ throughout the eternal glories was the main secret of that glory. He was the joy of God, the joy of the sons of the morning, the joy of every created intelligence. Heaven thrilled with joy because Christ was the brightness thereof. When He came to earth He was the brightness of earth. Shadows and sickness and sighing fled away before His approach. No mist could live in His presence. Before Him was the wilderness, but as He approached it blossomed as a rose. But not only was He the brightness of heaven and the brightness of earth, *He is still the brightness of every heart into which He enters.* The same Christ which came to Bethlehem, still comes to London, to Glasgow, to Birmingham—yea, to every heart that opens to Him. Truly we can rapturously sing—

The whole world was lost in the darkness of sin,
The Light of the world is Jesus,
Like sunshine at noon-day His glory shone in,
The Light of the world is Jesus.

Come to the Light, 'tis shining for thee
Sweetly the Light has dawned upon me,
Once I was blind, but now I can see,
The Light of the world is Jesus.

But more than this


II. The Lord Jesus is the Best in Sweetness.

PSALM xix., speaking of the judgments of God, says "More to be desired are they than gold, yea, than much fine gold; *sweeter* also than honey and the honeycomb." But if this is true of the *judgments of God*, how much more true is it of the *Son of God*. He is more to be desired than gold, yea, than much fine gold. He is sweeter than honey and the honey-





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comb. Three verses of a hymn finely put the truth when they say.—

'Tis so SWEET to trust in Jesus,
 Just to take Him at His word,
 Just to rest upon His promise,
 Just to know, " Thus saith the Lord "

Oh, how sweet to trust in Jesus,
 Just to trust His cleansing blood,
 Just in simple faith to plunge me
 'Neath the healing, cleansing flood

Yes, 'tis sweet to trust in Jesus,
 Just from sin and self to cease,
 Just from Jesus simply taking,
 Life, and rest, and joy, and peace

Psalm civ. 33, 34 says. " I will sing unto the Lord as long as I live, I will sing praise to my God while I have my being. *My meditation of Him shall be SWEET.*" Psalm cxix 103 " How SWEET are Thy words unto my taste! yea sweeter than honey to my mouth " Song of Solomon ii. 3: " I sat down under His shadow with great delight, and His fruit was SWEET to my taste " Song of Solomon v. 16 " His mouth is most SWEET; yea, He is altogether lovely. This is my beloved, and this is my friend "

THERE is a beautiful story told of how a bag of sweet lavender satisfied a blinded soldier. Canon Stather-Hunt was one of the chaplains at Boulogne. A soldier had been shot across the eyes, and the sight of one was permanently lost and there was a possibility of his losing the sight of the other. To the suffering man the chaplain said, " You can't see, my dear friend, but I have here something you can enjoy." He put his hand into the satchel which he carried on his rounds, and pulled out a little bag of sweet lavender. The soldier was blind—limited in a hundred ways, but the fragrance of that lavender brightened many an otherwise tedious hour. How like the Lord Jesus. How limited some of us are—limited in home, in shop, in school, in office, in —? Rut how sweet He is! How when His beauty fills our souls, our limitations are all broken, and even our Patmos becomes the scene of an open heaven. We cannot see the Lord Jesus, but we can always enjoy Him.

III. The Lord Jesus Suffered the Best in Bitterness.

THE sufferings of Jerusalem are a wonderful type of Christ's suffering. " Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto My sorrow; which is done unto Me, where-with the Lord hath afflicted Me in the day of His fierce anger " (Lam. i 12) " I am a worm and no man; a reproach of men, and despised of the people " (Psalm xxii 6) " My God, My God, why hast Thou forsaken Me? why art thou so far from helping Me, and from the words of My roaring? " (Psalm xli. 1) " I sink in deep mire, where there is no standing. I am come into deep waters, where the floods overflow Me " (Psalm lxxix. 2).

Yes, it was quite true. There was no sorrow like unto His. No bitterness so bitter as the bitterness that came to our Lord on Calvary's Cross. Sin was the thing He loathed. It was the abomination of His Father. It was the great unholy fact which ever repelled the Holy Ghost. Yet that very thing which the eternal God hated, *the eternal Son became*. He who knew no sin was made sin for us " (I. Cor. v '21). HE WAS MADE SIN! Can we faintly conceive what that meant? No—we cannot. No one can realise the bitterness of that bitter cup which our Lord drank right up. There was nothing left—not even the dregs. He experienced it all alone and He alone experienced it all. The deeps of the Cross no one has ever plumbed. The agony of the Cross no one has ever experienced. How we need to pray more and more—

Help me to understand it,
 Help me to take it in,
 What it meant to Jesus
 To take away my sin

IF we only really understood that there was no sorrow like unto His sorrow, then there would be no love like unto our love. There would be no reservations in our love—no holding back part of the praise or the price. " Love so amazing, so divine, demands my life, my love, my all " would not be a formal lip utterance but a burning heart consecration. We should keep no unopened treasures. We should open our treasures—our treasure of love, of time, of talents, of worship; and we should present, nay, pour out, our gold, our frankincense, our myrrh. Our brightest days and our brightest years would be laid at His feet, our sweetest thoughts would rise from our heart to His heart, and even our bitter experiences would be welcomed as Marah's which better fit us to glorify Him in the midst of our Elims.

And thus it is that this Christmas time should be a time of feasting on Christ. Afresh let us see Him in all His beauty and cry out—

Arise, my soul, behold 'tis Jesus,
 Jesus 'tis my wondering eyes,
 See Him now in glory seated,
 Where my sins no more can rise

Nothing so pleases God in connection with our prayer as our praise, and nothing so blesses the man who prays as the praise which he offers. I got a great blessing once in China in this connection. I had received bad and sad news from home, and deep shadows had covered my soul. I prayed, but the darkness did not vanish. I summoned myself to endure, but the darkness only deepened. Just then I went to an inland station and saw on the wall of the mission home these words " Try Thanksgiving " I did, and in a moment every shadow was gone, not to return. Yes, the Psalmist was right, " It is a good thing to give thanks unto the Lord."—H.W.F.

Elim Bible College

CLAPHAM is famous. The religious reformers of a little over a hundred years ago, called by the world *The Clapham Sect*, had their spiritual home in this neighbourhood. Under the leadership of William Wilberforce, M.P., they were instrumental in bringing about the abolition of the slave trade.

While this work of freeing the slaves was their greatest task and their chief glory, at the same time

and abroad. We not only stand foursquare on the Word of God, but to the work of God everywhere, contending earnestly for THE FAITH against all modernism, higher criticism, and other things that militate against aggressive work for the unchanged and unchanging Christ.

Lectures, private study, prayers, and healthy exercise in the extensive grounds, all go to make faithful servants for the Master, so that life is by no



ELIM BIBLE COLLEGE—FACULTY AND STUDENTS, CHRISTMAS, 1927

they were keenly alive to the need of spreading the Gospel, and members of this sect were foremost in founding the Church Missionary Society and the British and Foreign Bible Society, without which the Word of God would never have reached the countless millions in the regions beyond. Home missions had a large place in their hearts and members of the Clapham Sect were foremost in founding the Religious Tract Society. This is history, but it is more than that—it is a spiritual heritage.

The Elim Bible College is situated not only in one of London's healthiest districts, but also in a place famous for the liberation of captives, the love of the Word, and the propagation of the Gospel at home

means monotonous and the days are never long enough. Practical work is to be found in plenty in the various centres of Elim work in the city, and when students go out in charge of assemblies, they are ready because of the experience gained at the Elim Bible College.

There are three terms each year—Easter, Summer, and Christmas. No charge is made for tuition, but each student pays 20/- per week towards his or her board and lodgings. The present term closes on December 17th, and the next begins on January 9th. Those desiring to enter should write immediately to the Dean, Pastor P. N. Corry, Elim Bible College, Clarence Road, Clapham Park, London, S W 4.



Elim Bible College Correspondence School

THE Correspondence School is meeting a great heart hunger. All over the country hearts are hungry for the Word of God. Large numbers of eager, young Christians are yearning to grow in spiritual strength and spiritual power. This school only commenced last month, but already hundreds of students have been enrolled, and about a thousand sample handbooks and insets have been sold.

By this course of study you are able to pass through 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

COLOSSIANS.

Book of the Pre-eminent Christ

REMARK.—The local causes of this letter (see 3rd Parenthesis in 3rd division) are perpetual. Thus the value of this letter is perpetual!

COMMENCEMENT 1-11	PRE-EMINENCE OF CHRIST. 1, 15-23	PRECIOUSNESS OF CHRIST 1-24-2-2	PRACTICE OF CHRISTIANS 3-4-6	CONCLUSION. 4-7-18
<p>The Greeters Paul Timothy 1, 1</p>	<p>I PRE-EMINENCE OF CHRIST BEFORE CREATION 1-15 Image of God First Born</p>	<p>I THE ONLY HOPE 1, 24-27 Christ in you the Hope of Glory (1st PARENTHESIS Paul's Conflict) 1-28-2, 2</p>	<p>I THE CHRISTIANS' UPROOK (Toward God) 3, 1-4 Seek things above Set affections on things above</p>	<p>I Introduction of Saints 4, 7-9</p>
<p>The Created Colossian Saints 1, 2</p>	<p>II PRE-EMINENCE OF CHRIST IN CREATION 1-18-17 (a) All things created by Him (b) All things created for Him (c) All things controlled by Him</p>	<p>II THE ONLY WISE 2, 3 (2ND PARENTHESIS Paul's Reason for writing DANGERS) 2, 4-8</p>	<p>II THE CHRISTIAN'S INLOOK (Toward Self) 3, 5-8 (a) Mortify sinful Members (b) Put off Sinful Moods</p>	<p>II Salutations from Saints 4, 10-14</p>
<p>The Gratitude Your Faith Your Love Your Hope 1, 3-8</p>	<p>III PRE-EMINENCE OF CHRIST IN NEW CREATION 1, 18-23 (a) Head of the Church (b) First Born from the Dead (c) Source of Reconciliation To Creation To Creature (d) Source of Sanctification (e) Source of Glorification</p>	<p>III THE ONLY NEED 2, 9-17 (a) Complete in Him (b) Body of Sins put off through Him (c) Buried with Him (d) Risen with Him (e) Quickened with Him (f) Forgiven in Him (g) Dead to Law in Him (h) Dead to Legal Observance in Him</p>	<p>III THE CHRISTIAN'S OUTLOOK (Toward Others) 1ST CYCLE (a) GENERAL ACTIONS 3, 9-18 Love Prompted (b) SUMMARY OF ACTIONS 3, 17 In the name of the Lord Jesus 2ND CYCLE (a) PARTICULAR ACTIONS 4, 18-4, 1 Wives Fathers Husbands Servants Children Masters (b) PRAYERFUL ACTIONS 4, 2-4 Continue in Prayer Watch in Prayer Give thanks in Prayer Remember Saints in Prayer (c) PRUDENT ACTIONS 4, 5-6 Walk Wisely Speak Wisely</p>	<p>III Salutations to Saints 4, 15-18</p>
<p>The Grateful Prayer 1, 9-14</p>		<p>(3RD PARENTHESIS Paul's Reason for Writing MORE DANGERS) 2, 18-23</p>		

The new year gives a new opportunity for the commencement of such study. Why not subscribe for a friend? Tell your friend what you have done and say, "That is my Christmas and New Year's gift to you." It will be a gift that will be giving during the whole year. Then no doubt the question will be asked of you, "what would you like for a Christmas gift—I really don't know what to buy you?" Why not smile and say, "Well, I've simply been longing for a course of study at the Elim Bible College Correspondence School, but I've been wondering whether I could afford it, but if you really want to —?" You will know how to fill up the remainder.

the studies is 5/- for six months, or 10/- for the whole year. You will find all details 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. *Principal George Jeffreys speaks of this as "A Golden Opportunity for Bible Study" and earnestly asks that the advisability of joining the School for 1928 shall be prayerfully considered by everyone, young and old.*

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

By A CRUSADER

A GAIN we have cause to rejoice at God's blessing upon the Crusader Movement during the past year. Our ranks are swelled (but not our heads), and every revival campaign has swept more young people into the Master's service. Praise God we are a larger family than ever, and it is good to meet Crusaders from the other branches at Convention times. Perhaps some day we shall have a convention of our own, and then we can talk over 'Crusaderic' business to our hearts' content.

However, Crusaderism does not consist of discussion, but action. The Lord has blessed our efforts of the past twelve months. Reports from various Elim centres are most encouraging. After the great campaign at Carlisle early in the year, a band of Crusaders was formed. We are glad to know they are engaged in practical work for the Master, there is nothing like it to keep young Christians from backsliding.



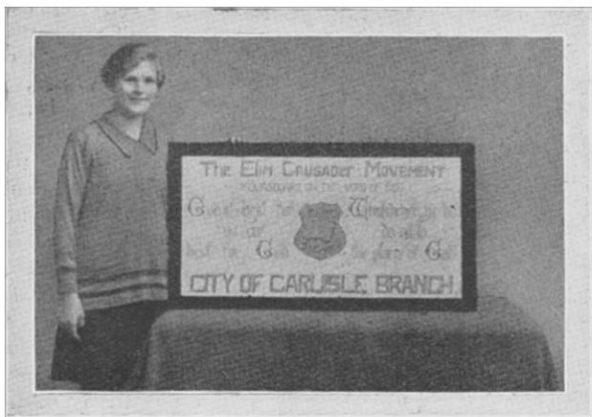
An enrolment service took place at Glasgow in the spring, when two hundred and thirty young people, including some from Paisley, joined the ranks. They are still contending enthusiastically for the whole Bible. The Liverpool Crusaders held some special services in the summer, and much blessing was experienced. In August two new branches were commenced, one at Lurgan, Co. Armagh, and the other at Romsey.

While visiting Guernsey for their summer holidays, some Clapham Crusaders took the week-night services there. The ministry in word and song was much appreciated. We rejoice to know of God's blessing upon the open-air work at Clapham, which is under the control of an Elim Crusader. The word sown on the common and street-corners has produced tangible results, and people have been brought in to the regular meetings. A young girl recently accepted Christ as her Saviour in the Crusaders' meeting. At the monthly missionary meeting, news from the foreign field is given out by representatives of the various countries.

Crusaders' activities in East London are flourishing still. A service taken by the Ilford young people was greatly blessed, and six souls were saved. The East Ham, Barking, and Canning Town sections are also live forces. Good news of a progressive movement comes from Plymouth. Great interest is taken in open-air work, tract distribution, etc., and the ranks are increasing. At Bournemouth a special Crusaders' day was held, the speaker being Pastor E. C. W. Boulton.

From the various Crusader fronts throughout Great Britain and Northern Ireland we hear of blessing and steady growth. Though mention cannot be made of every section and phase of the work, it is obvious that the Lord is using the young life of Elim for His glory. For what has been accomplished we thank Him who alone giveth the increase! We look forward with renewed zeal to greater opportunities and larger scope now that the movement has been reconstructed. Some people are afraid of organisation. We need not fear that in a Holy Ghost movement. We believe the re-organisation will unite branches both near and far, and "unity is strength." The idea of a paper of our own is very acceptable; no doubt we shall find practical advice therein upon problems which confront the young Christian.

The aim of the Elim Crusader Movement is not to make a name for itself, but to bring glory to God. May that motive prevail during the coming days!



Miss Margaret Johnston, daughter of the Superintendent of the Carlisle Police Force, with the Motto which she painted for the local Crusader branch.

At Hull a very happy Anniversary week-end was held by the Crusaders, and the packed audience greatly enjoyed their singing, testimonies and addresses. Under Pastor Boulton's able leadership the young people there are growing in grace and numbers. As a result of the revival campaign at Leeds, a branch of Crusaders was opened in June. They held a Gospel meeting in the autumn, and it was the means of great blessing. A Foursquare Bible reading was given by four young men, and a Gospel song rendered by four other Crusaders. The leader of the open air band gave the message, and the Word read, sung, and preached, brought forth fruit. Four souls decided for Christ that night.

Elim Publishing Office

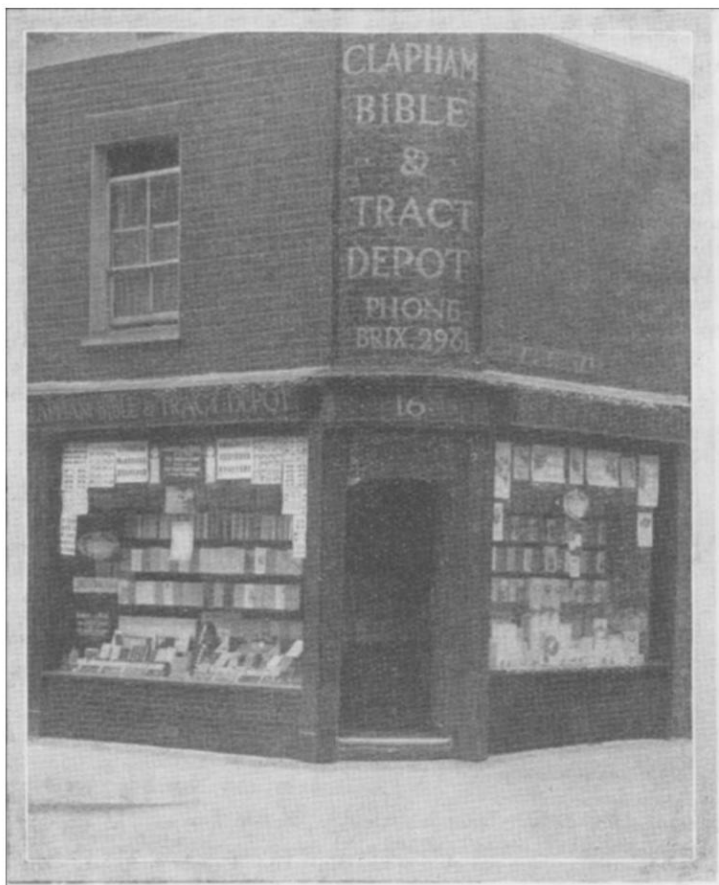
NEARLY four years ago the Elim Publishing Office was opened amid much prayer and thanksgiving, with the one object of printing and publishing literature which stands foursquare on the Word of God. With this object in view it might have been expected that the Devil would set up a fight. And so he has all along the line, but to-day we can praise God that we are "more than conquerors through Him who has loved us"

The work has grown and been blessed above all our expectations, and we believe that it will continue to be so for as He not said. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater so shall My Word be that goeth forth out of My mouth it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah iv. 10, 11) And we are more determined than ever in these days of apostasy to stand firm and foursquare on and for the whole of the "Grand old Book"

But still as God blesses and prospers this work and it continues to grow, we feel more than ever the need of the prayers of God's people that He will give us grace and wisdom to conduct the work according to His will

In last year's report we said that we were in need of more room owing to the growth of the work, and we were trusting the Lord to undertake for us. Now we are glad to say that very shortly after this was written, we were able to open our new Bible and Tract Depot at 16, Clapham Park Road, London, S.W.4, where we have our offices and a beautifully

equipped Bible Depot. It is only a few minutes walk from our printing works in Park Crescent, and is on the main road from Elim Woodlands to the Underground Railway Station at Clapham Common, which is very convenient for our visitors and also is a continual testimony for the Foursquare Gospel to the thousands of passers by



OUR NEW BIBLE AND TRACT DEPOT

Although the renting of these new premises has been a great help to us as far as room is concerned, the outlay and expenses have been very heavy and we trust that our friends will remember this too in prayer

We are pleased to report that the Lord continues to bless our magazines. On an average, through the whole of 1927 we have printed over a thousand more *Evangels every week* than in 1926, i.e., an increase of about 55,000 copies in the year, making a total for the year of nearly a quarter of a million. The circulation of the *Young Folks' Evangel* has gone up steadily, and we believe the children look forward to their own little paper month by month.

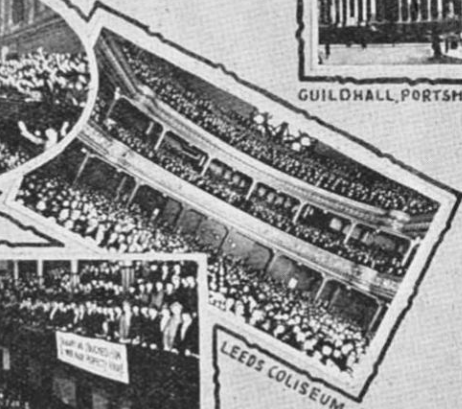
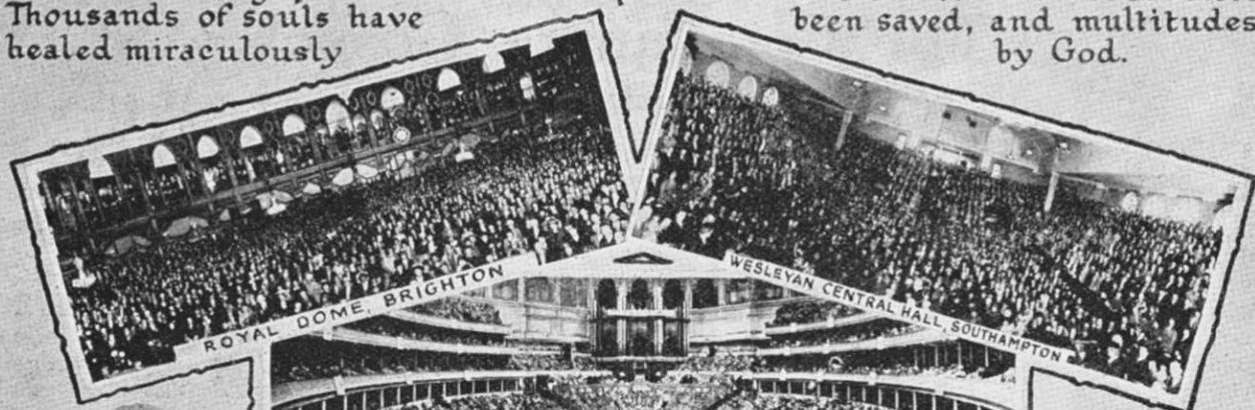
As we write these lines, the first copy of our new magazine for the Crusaders (*The Elim Foursquare Cru-*

sader) is in course of preparation, and we believe this will be a great blessing to our young people. If you have not already ordered this you should do so at once either by filling in the Subscription Form on Cover III or by ordering from your local Secretary

In addition to our regular magazine work, we have printed nearly three-quarters of a million gospel tracts during the year, besides, hundreds of thousands of hymn sheets, handbills, posters, invitation cards, and booklets, etc. Pray on, beloved! until the whole of our land is swept with the light of the Foursquare Gospel

Some of Principal George Jeffreys' Great Revival meetings in 1927.

During the year, soul-stirring scenes have been witnessed in the largest and most historic halls in the British Isles. These halls have been besieged by thronging crowds, and long queues have lined up for hours before the time of services. Thousands of souls have been saved, and multitudes healed miraculously by God.



The Foursquare Gospel

A Sermon by Principal George Jeffreys

THE Gospel of the Grace of God, the Gospel of the Kingdom, the Everlasting Gospel, are all terms that most Christians are acquainted with. But the **FOURSQUARE GOSPEL** to many is new, and needs explaining. By it we mean the **FOUR-SIDED** aspect of the Gospel of Christ, who is Saviour, Healer, Baptiser, and Coming King. Thank God, it is not a new Gospel, but the old Gospel presented in an old-time way, with old-time power.

The term **FOURSQUARE** is frequently found in the Bible, and is by no means unfamiliar to the minds of diligent students of the Word. The word **FOURSQUARE** suggests solidity, stability, and uniformity. Like all other Bible numbers, **FOUR**, too, has a striking significance attached to it. We find the word mentioned in connection with the brazen altar of burnt offering in the outer court of the Tabernacle of old. "And thou shalt make an altar of shittim wood, five cubits long, and five cubits broad, the altar shall be **FOURSQUARE**" (Ex xxvii. 1). The altar of burnt offering typified the Cross upon which our Saviour offered Himself to God, a solid and substantial sacrifice, for the sins of the world.

IT is again mentioned in connection with the golden altar of incense in the Holy Place of the same Tabernacle. And he made the incense altar of shittim wood; the length of it was a cubit, and the breadth of it a cubit; it was **FOURSQUARE**" (Exodus xxxvii. 25). The incense that perpetually ascended from the golden altar was composed of **FOUR** ingredients. In the **FOURSQUARE** brazen altar we have a type of Christ meeting the need of the sinner by sacrifice. But in the **FOURSQUARE** golden altar of incense which was right in the Holy Place, we have a type of Christ meeting the need of the saint through prayer, worship and service. It speaks of the efficacy of our Lord's intercession.

Right behind the altar of incense, we have the veil, which typified the human nature of our Lord, hanging upon **FOUR** pillars of shittim wood, overlaid with gold. "And he made a veil of blue, and purple, and scarlet, and fine twined linen; with cherubims made he it of carving work. And he made thereunto **FOUR** pillars of shittim wood and overlaid them with gold" (Exodus xxxvi. 35). These four pillars remind us of the Four Gospels—Matthew, Mark, Luke, John—which hold forth the Christ and reveal Him as

Saviour, Healer, Baptiser, and Coming King. Here we have in the veil pillars, an allusion to a **FOURFOLD** perfection, that meets our **FOURFOLD** need, for Christ has been made unto us wisdom, righteousness, sanctification, and redemption.

WITHIN the veil, in the Most Holy Place, we have the Ark of the Covenant, with its **FOUR** rings, through which staves of shittim wood were placed when the nation was on the march, so that it could be carried by **FOUR** persons. Here we have in type the ministers of the Gospel of Christ carrying the **FOURSQUARE** GOSPEL message of Salvation, Healing, Baptism of the Holy Ghost, and Coming King. In the Ark we have the most inclusive type of Christ, of all the furniture in the Tabernacle. The miracles wrought

through the Ark remind us of the fact that the Gospel of our Lord and Saviour, Jesus Christ, was, and is, a gospel of the miraculous. Let every Christian minister and every Christian worker see that the staves of their ministry are placed through the **FOUR** rings of the **FOURSQUARE** GOSPEL message. Some have missed the ring of the Coming King; others have taken off the ring of the Baptism of the Holy Ghost; others again ignore the ring of Divine Healing; and some even leave out the ring of Salvation.

How lop-sided the Ark of the Covenant would have been, if its carriers had thus discarded any of its rings! Thank God, the **FOURSQUARE** GOSPEL message is being carried through the length and breadth of the land, and miracles of salvation, healing and the baptism of the Holy Ghost are taking place, while the hope of the Coming King is revived everywhere.

WE must also remember that the city of the new Jerusalem is a **FOURSQUARE** one. "And I John saw the holy city, new Jerusalem, coming down from God out of heaven. . . And the city lieth **FOURSQUARE**" (Rev xxi. 2, 16). Here we have God preparing a **FOURSQUARE** city for a **FOURSQUARE** people. The saints shall enjoy the fulness of salvation, for the former things are passed away; they are new creatures in Christ Jesus and there is nothing between them and their Saviour. They shall experience the fulness of health, for there shall be no more sorrow, tears, pain, or death: they shall live perpetually in the presence of the great Physician. They shall drink



THE BADGE (enlarged) worn by the members of THE FOURSQUARE GOSPEL TESTIMONY.



THE ELIM EVANGEL



of the fulness of His Spirit, for they freely receive the fountain of the water of life from Christ the Baptiser. They shall possess the fulness of joy, for they shall reign with Christ the King of kings for ever and ever. How glorious a thought! There shall be no more curse, but the Throne of God and of the Lamb, shall be in it, and His servants shall serve Him. The curse and all that it entailed will have been removed, and the blessing of the fulness of God shall indeed be enjoyed by a **FOURSQUARE** people in a **FOURSQUARE** city.

LET us now glance at the **FOURSQUARE** GOSPEL as revealed in each of its separate aspects at the end of the **FOUR** Gospels, and also at the different attitude of the saints in each case. In the last chapter of Matthew's Gospel we have—

JESUS THE SAVIOUR AND WORSHIPPING SAINTS

“Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him, they worshipped Him” (Matt. xxviii 16, 17).

Jesus Christ our Lord was the only person who could possibly make an appointment with disciples the other side of the grave. Important appointments have been made and kept by great personages, but never one that was to be fulfilled the other side of death. Here at Galilee, our risen Lord, in accordance with His promise, meets them, after conquering death and the grave. One can readily understand with what fervour they worshipped Him. Two outstanding facts in this scripture will enable us to conclude that these disciples were saved and that they had previously known Him as Saviour. Firstly, that they saw Him and communed with Him as risen Lord. Secondly, that they were true worshippers of the Lord. Communion and fellowship with the risen Lord can only be experienced by those who have been identified with Him on the Cross. Regarding worship, our Lord had clearly stated that it must be in Spirit and in truth. Those disciples, having previously received the truth and the new birth of the Spirit, could worship in the only way that was acceptable to the Lord. He was the Son of God, their Saviour, and as such they worshipped Him.

IN the last chapter of Mark's Gospel we have—

JESUS THE HEALER AND WORKING SAINTS

“And He said unto them, ‘Go ye into all the world, and preach the Gospel to every creature . . . and these signs shall follow them that believe . . . they shall lay hands on the sick, and they shall recover.’ . . . They went forth, the Lord working with them” (Mark xvi 15, 17, 18, 20).

The Holy Spirit arranges everything in its proper order. Worship must come before service, and that is why the saints are found in the attitude of worshipping at the end of the first Gospel, followed by that of

working in the second. What a glorious thought! The saints are co-workers with the Lord. Their part is to preach and obey, but it is His special work to confirm the ministry by giving miraculous signs. It is the privilege of the elder to pray and anoint the sick with oil, but it is the Lord's glorious work to raise him up. The servant may lay hands upon the suffering, but it can only be efficacious when done in the Name of the Lord. Although almost twenty centuries have rolled on since the command to preach was given, the same Lord is still working in our midst as in days of old. Miracles like those recorded in the Acts of the Apostles are being witnessed throughout the land. The Great Physician by His works, is baffling the science of the twentieth century, we are in the company of the same Jesus who went forth with the first disciples and who was known to them as the Healer Divine.

IN the last chapter of Luke's Gospel we have—

JESUS THE BAPTISER AND WITNESSING SAINTS.

“And ye are witnesses of these things. And behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high” (Luke xxiv. 48, 49).

After worshipping in the first, and working in the second, we find the saints in the attitude of witnessing in the third Gospel. Thus again we have things following on in their proper order. To be a faithful and effective witness, the heart must be in the right attitude before God, and the life consistent before men. How significant are the words contained in the first verse of the opening chapter of the Acts of the Apostles: “The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach.” The Saviour's love translated into action preceded his powerful message. At the end of this third Gospel, the theme of our Lord is the promise of the Father, the Baptism of the Holy Ghost. The candidates for this baptism are instructed by the Baptiser Himself. He was the one to whom John the Baptist had pointed when he said, “The same is He which baptiseth with the Holy Ghost.” The command to tarry was obeyed by the disciples, and not many days had passed before they were immersed in the Holy Ghost. Jesus the Baptiser is still baptising even in our day. He is continually immersing obedient disciples the wide world over. Indeed, we have every reason to believe that these baptisms are more numerous and more frequent than ever before.

IN the last chapter of John's Gospel we have—

JESUS THE COMING KING AND WAITING SAINTS

“Jesus saith unto him, ‘If I will that he tarry till I come, what is that to thee? follow thou Me’” (John xxi. 22).

(Continued on page 367)

Signs Follow

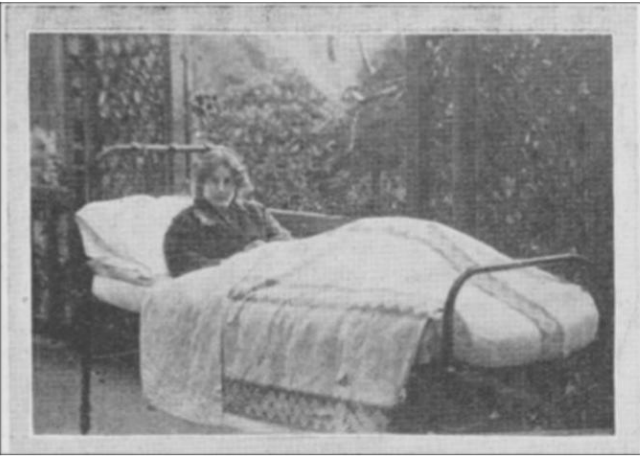
Principal George Jeffreys' Ministry

CRIPPLED FOR FOURTEEN YEARS Walks out of her wheeled carriage before wonder- ing crowd

FOURTEEN years ago I fell, and tubercular trouble set up in my knee. During these years I have never been able to stand or walk. Together with this I suffered from a dreadful skin disease, which started when I was a tiny child,

out of her bath chair that very day in the service. They asked me to go, and I nervously agreed to do so. I was pushed there in my bath chair and wheeled right up to the front of the service. It was a service I shall never forget. The missioner came to me and asked me if I believed God could heal me. I said "Yes! but I am in a splint." His answer was: "God can certainly heal you, even if you are in a splint."

Pastor George Jeffreys anointed me with oil, and as he prayed, my whole body vibrated with life. I was under the power of God. My leg moved up and down three times in the splint, and soon I was able to sit up. All pain was gone. I was healed. I stood up and stepped out of my bath chair without aid. I was on my feet for the first time after over fourteen years. I walked around that big building three times. My leg was like that of a frail baby's when the splint was taken off; and although the leg was $4\frac{1}{2}$ inches shorter than the other, now they are both the same size, quite normal. You



MISS F. M. MUNDAY (before her healing)

twenty-nine years ago. At times I had both arms from wrists to shoulders covered with bandages. I used to faint when the dressings had to come off and the hot fomentations put on.

The knee became worse as time went on, and I suffered agony from the various splints and bandages I had to wear. I have sometimes been lying in bed without springs, while my leg was in the iron splint and my foot encased. After that experience, the iron splint was discarded for a plaster one. Two doctors spent two hours moulding this splint. It was composed of sixty yards of bandage and over fourteen pounds of plaster of Paris. It took one week to dry, only to crack at the end, when more bandages had to be applied and more plaster moulded on. I was in terrible pain, my leg got worse, and with the continual changes of splints to fit my wasting leg, I suffered agony. The doctor gave no hope and advised amputation; worse still, it would have to be taken off so high up that no stump was to be left, so that I could not wear an artificial limb.

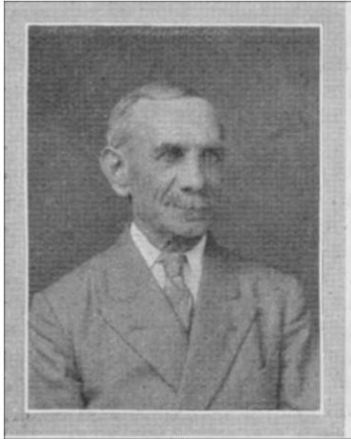
On Wednesday May 4th, my sisters came home after attending one of Pastor George Jeffreys' revival meetings at the Wesleyan Central Hall, Southampton. They brought the news that a lady had stepped



MISS F. M. MUNDAY (after her healing)

can understand how I feel, when I tell you I want to sing all day: "Jesus Thou art everything to me."
—(Miss) F. M. Munday (Southampton)

DILATED STOMACH
Thirty Years Suffering—Now Free



MR. G. LELLIOTT

I HAVE been a sufferer for the past 30 years with a dilated stomach. For 15 years I had to use a stomach pump. I have been to Brighton and Worthing Hospitals, where I had one of the most serious operations. I was prayed for in the Dome at Brighton and completely healed. The next day I had a feeling that something was peeling off my chest, and since then

I have had nothing of the old complaint, for which I thank God with all my heart.—G. Lelliott (Worthing).

BAPTIST MINISTER'S WIFE
Healed of Cancer

FOR 20 years I have been a great sufferer. In June, 1917, I was found to be suffering from cancer in my left breast, and immediate steps were taken for an operation. This was a severe and drastic one, and my breast was removed. From that time I never knew one day free from pain, and at times I had terrible attacks which I thought must end my life. A year after my operation, a specialist discovered there was a recurrence of the trouble, af-



MRS. GWENDOLYN S. COFFIN

fecting me internally, and said I could not possibly live long, perhaps nine months the longest. During Pastor George Jeffreys' Campaign in Brighton, I was

anointed and prayed for in the Royal Pavilion, and was completely healed. I was free from pain for the first time in ten years. My trouble was cancer, dropsy, and heart disease. "His touch has still its ancient power"—(Mrs.) Gwendolyn S. Coffin (Brighton).

SPINAL TROUBLE AND DEAFNESS
Completely Healed at Revival Campaign

I SUFFERED with spinal trouble for nearly two years, was under three doctors and one specialist, and was so crippled I had to be carried up and down stairs. I was prayed for by Pastor George



MR. F. W. HUNT

Jeffreys at the campaign at Moordown, and was completely healed. I was deaf in both ears; I can now hear the slightest sound.—F. W. Hunt (Wimbourne)

A CHRISTMAS SUGGESTION

A splendid Christmas gift for your friend would be a year's subscription to the *Elim Evangel*—not a present pleasing for a moment, but one bringing blessing every fortnight throughout 1928. Write us with the name and address of your friend and a 5/- postal order, mark it "Christmas subscription." If you write at once we will commence with this special Christmas issue, and enclose with it a Greeting Card bearing your name. Do it now! We have some excellent articles in hand for the 1928 *Elim Evangel*.

How is the Thirst for Bible Study Maintained

By PRINCIPAL PERCY G. PARKER.

IN Bible study, many who once have been thirsty, have become thirstless. Many who with eagerness once sought the Word of God, have lost that eagerness. There remains no panting after the water-brooks of God's Word. Now, how are we to prevent this loss of thirst? How are we to maintain our thirst for Bible study?

I wish to give four replies:—

I. A THIRST FOR BIBLE STUDY IS MAINTAINED BY OBEDIENCE.

GOD has distinctly told us that we are to be doers of His Word, and not hearers only. One has well said that *we only possess as much of the Bible as we obey*. A Bible read and disobeyed will soon result in an unread Bible. Neglect of Bible reading is the outcome of neglect of Bible teaching. Dr. Campbell Morgan has well said:—

“I personally believe that the reason why so many people have lost their love for the Bible is that they have failed to recognise the necessity for *obedience* to its moral claims. Knowledge unmixed with obedient faith is not only profitless, it is harmful. The student must approach the study of this Book in the attitude of mind which says—‘If it speaks to me, I will obey.’”

Have you ever heard of the Enchanted Pool? Those who went to the pool to quench their thirst received into their minds, even as they drank, a desire to do a kind action—to watch by a sick bed, to give to a poor woman, to support a fatherless child. If they performed the action that came into the mind, they soon wished to drink at the pool again; but if they did not carry out the kind thought, then they never wished to drink at the pool again. A continued thirst was only found in continued obedience. Well—that is only a fable, but the fable is a fact in Bible study. If we would maintain a thirst for Bible study, then we must obey the teaching of the Bible. Bible thirst and Bible obedience go together. Dr. Torrey says that now when he finds a man backsliding, his first words to him are: “What have you been doing?” And sin is always found to be the secret of the backsliding. To-day, when I find one who has lost his thirst for Bible study, I feel I should ask: “What have you *not* been doing?” and the received answer, if truthfully given, would be: “I have not been obeying.”

II. A THIRST FOR BIBLE STUDY IS MAINTAINED BY THE EXCLUSION OF COMPETITIVE PASTIMES

THERE is a difference between recreations and pastimes. Recreations are re-creations. They are forms of pleasure which recuperate our tired, over-

worked minds and bodies. But pastimes are simply forms of passing time away. Recreations keep us for Bible study—pastimes rob us of the time we should give to the study of Scripture. Many a Bible student loses the thirst for Bible study on the cricket, football, baseball, or hockey field. Tennis and golf, motoring and sightseeing, may all quench the thirst for Bible study. C. T. Studd was a great cricketer, but he maintained his thirst for the Word of God by leaving the cricket field. Billy Sunday was a great baseball player, but he maintained his thirst for Scripture study by leaving the baseball field. I had a schoolboy friend who was very dear to me. I was with him at the time of his conversion. Together we studied, played, and almost lived. Nothing pleased me more than when he was playing in the same football eleven with me. But one day he said, “I am thinking of giving up football.” I was surprised and disappointed. “Why?” I asked. Said he, “because after the football match I am always thinking over it and playing it again in my imagination. Instead of thinking about God I am thinking about football.” I sought to dissuade him at the time, but now I know that he chose the nobler and safer way. Anything that came into competition with himself and God had to go. That was a great example. There came a time when I followed it, and oh, how grateful I am to-day that I did follow it. I wonder if the present reader is following? Perhaps you have lost your thirst for Bible study because you have allowed sports of various descriptions to invade the sanctity of the Bible hour.

III. A THIRST FOR BIBLE STUDY IS MAINTAINED BY THE BALANCE OF STUDY AND WORK.

TAKING in and giving out must go hand in hand in the study of the Word. To study and not to teach is fatal. Paul's inspired advice to Timothy always holds good—study—preach—teach. What God lets in you let out. Be sure that that which you *admit* you also *transmit*. Bengel took for his motto in Bible study a great statement:—

“Apply thyself wholly to the Scriptures, and apply the Scriptures wholly to thyself.” And we may add, “Apply the Scriptures wholly to others.”

All our great ministers and missionaries have recognised the importance of this. Spurgeon, Moody, Taylor, and many others, saw to it that study and service were well-balanced. They generally studied in the morning and then went out and practised Christian service during the remainder of the day.

Our large Bible Schools have also seen the need for the happy combination of study and work. Take the great Bible Training Institute in Glasgow. The



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students study in the mornings, but in the afternoons or evenings they are out visiting the prisons, and hospitals, or from house to house, or engaged in other forms of practical service. Study and play are not sufficient. Even study and recreation are not sufficient. There must be study—recreation—and service.

IV A THIRST FOR BIBLE STUDY IS MAINTAINED BY THE GRACE OF THE SPIRIT

THE Holy Spirit who gives the thirst, also maintains it. He who quickens us in the first place must maintain that quickening. Anything that chokes the channels of the grace of the Spirit, deprives us of the thirst for Bible study. The Spirit of God maintains the thirst and then maintains the supply. Perhaps there is no more important fact for us to learn than this—that all the Godly yearnings in the Christian life are given and maintained by the Holy Spirit. You sometimes hear people say; "I have no desire to study the Bible now." There is an immediate reply. "You are not experiencing the grace of the Holy Spirit. The grace of the Holy Spirit always creates thirst for the Word of God." The exact situation is beautifully typified in the Rock of Horeb. You recollect that the children of Israel had no water. Moses was instructed to strike the rock. Water came out. The thirst of the people was satisfied—and then it seems that that water continued to flow, and while the pilgrim people moved round and round in the desert for 38 years, they were always supplied from the same Source. Thirst was constantly created, but thirst was constantly satisfied. So with Bible study. The grace of God creates the thirst, the grace of God supplies the water of the Word to quench that thirst.

So we conclude, where our previous talk concluded:—How important that we should not grieve or quench the Spirit of God, and so deprive us of His grace!

YOU remember Samson. He wist not that the Spirit of God had gone from him. In one sense the Spirit of God had not left him, for the Spirit is omnipresent. But the strengthening grace of the Spirit was withdrawn, and Samson's power had gone. If our thirst for God's Word has gone, then it is because the grace of the Spirit of God is not operating, because grieved and quenched. May God save us from being impoverished Samsons, and make us as the wealthy Psalmist, who cried "The law of Thy mouth is better unto me than thousands of gold and silver."

THE FOURSQUARE GOSPEL (continued from page 363).

The only persons who can await with confidence the coming of the King are those who worship Him, work with Him, and who witness for Him in His

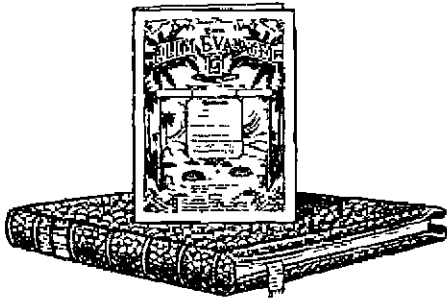
absence. "Till I come"—what a thrill these words give to the saint as he contemplates their realisation! He who once came to suffer now comes to reign. The One who died between thieves amidst throngs of evil and sinful men, is now coming to reign amidst countless multitudes of redeemed saints. The Cross will be substituted by a Throne, and instead of the cries of the ungodly there will be the triumphant praise of the saints. On His way to take His earthly throne, Jesus the Coming King will break His journey in the air, and in a moment of time He will gather unto Himself all the saved of Adam's race. Caught up without dying, each one will challenge the last enemy in the words of scripture "O death, where is thy sting?" Simultaneously the slumber of all ages will be disturbed, and the liberated saints will challenge the grave and say "O grave, where is thy victory?" Is it to be wondered that His Coming is the blessed hope of every believer?

AFTER considering the attitude of the saints and seeing the progressive revelation of the four-sided aspect of the Gospel of Christ, we must conclude that there are remarkable and distinct evidences of design in the arrangement of these scriptures on the part of the Holy Ghost. The FOURSQUARE GOSPEL meets the need of every individual for spirit, soul, and body. It brings emancipation to sinners through the Saviour, deliverance to the oppressed through the Healer, power to the weak by the Baptist, and a glorious hope to believers in the Coming King. Let us look up, for the day is not distant that will bring back the King. We are living in the latter end of the latter days, when prophecies relating to this particular time are being literally fulfilled before our very eyes. Let us declare with no uncertain sound the full message of the FOURSQUARE GOSPEL and thus prepare for the Coming of the King. It makes manifest to all peoples that Jesus is the same yesterday, to-day, and forever.

THE WAY OF FAITH

Faith is something you cannot avoid if you look at God. Unbelief is something you cannot avoid if you look away from God. Faith springs into being by catching a glimpse of God. Faith grows by beholding more of God, and then more. Faith spreads its pinions for higher and longer flights, by a closer acquaintance with God. Faith gains strength by an intimacy with God inconceivable to the human mind, but invited by the written Word, and fully paid for, with clear right and title furnished by the Living Word, our Intercessor, our Advocate. Faith is a gift from God, a fruit of the Spirit. If the Holy Ghost is within us, faith is there also. Let it grow. Yield, keep yielded, and it cannot help growing.

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD

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“AND the Lord God said unto the serpent . . . I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel” (Genesis iii. 14, 15).

“There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel” (Number xxiv. 17).

“The Lord Himself shall give you a sign, behold, a virgin shall conceive and bear a Son, and shall call His name Immanuel” (Isaiah vii. 14).

“For unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever” (Isaiah ix. 6, 7).

“But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting” (Micah v. 2)

“When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law” (Galatians iv. 4, 5).

“Jesus Christ, the Son of David, the Son of Abraham . . . the Son of God . . . was born in Bethlehem of Judæa, in the days of Herod the king” (Matthew i. 1, Mark i. 1, Matthew ii. 1)

“And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night . . . And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy which shall be to all people For unto you is born this day in the city of David, a Saviour, which is Christ the Lord. . . Thanks be unto God for His unspeakable gift” (Luke ii. 8, 10, 11; II Cor. i. 15).

“This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven . . . For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord . . . Thanks be to God which giveth us the victory through our Lord Jesus Christ” (Acts i. 11; I. Thessalonians iv. 16, 17; I. Corinthians xv. 57)



SALVATION.

Thanks be unto God for His Unspeakable Gift

By EVANGELIST R. E. DARRAGH.

ALL over the world, in every country under the heavens, hearts will be filled with gratitude, and over the lips of millions will come these words at this Christmas season "Thanks be unto God for His unspeakable Gift." Thoughts will be turned to the manger in Bethlehem, and many will look again at the wonder of wonders—God manifest in the flesh Hands will be clasped, and tears of thankfulness will roll down the cheek, as thoughts are turned to the condescension of the Saviour

The Gift was talked about for four thousand years Singers sang about it, preachers declared it; prophets prophesied concerning it, and angels announced that it was to be given.

THE fulness of time had come. He had arrived. One would have thought that the world would have been awake to receive Him, for was not He bringing with Him all that it needed? But, no; when He came, the world was sleeping—sleeping unconscious of their need, sleeping unconscious of the Gift God had given them.

Darkness covered the land, darkness in the city, darkness in the town, darkness in the home, and sad to say, darkness in the hearts of men and women; and yet the Gift had come that could dispel the darkness in heart, home, town, and city.

THANK God there were those who looked, and looked longingly for it Wise men in the east, who had all that this world could give them, set out on a long journey to receive the Gift. Shepherds on the plains left their flocks, followed the star, and came to the place where the Gift lay. Others who looked for Him in Israel, rejoiced that the Gift of gifts had arrived.

The march to the stable in Bethlehem, commenced

by the shepherds, has since been joined by kings and queens who have taken off their crowns and laid them at His feet; by paupers who had no gifts to pour out before Him, but only their grateful hearts. Hundreds have joined the march, until they numbered thousands. then millions, all making their way to the manger—what to do? To receive God's great Gift, and as they receive Him, He becomes to them as a Golden Casket in which lie priceless jewels, for in Him dwelleth all the fulness of the Godhead bodily. They leave the manger, but not the Gift He has become theirs, and the song of rejoicing sings in their hearts. "Thanks be unto God for His unspeakable Gift."

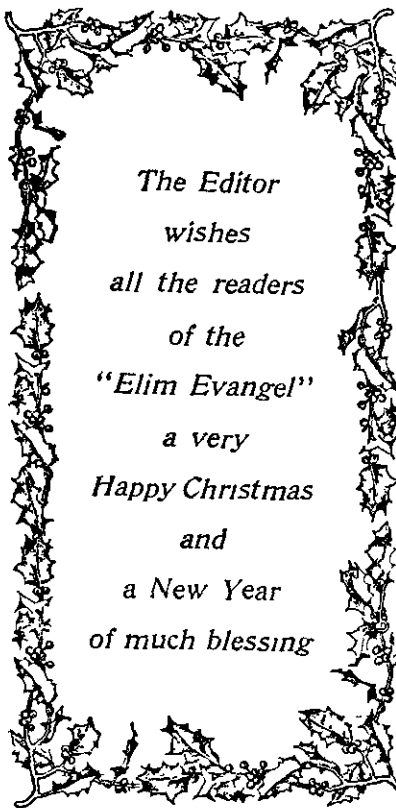
AT this Christmas season, gifts will be given and received, bringing pleasure to some, and disappointment to others. Some will be costly, others of little value. But this Gift cannot be valued by the currency of this world. Those who receive this Gift, receive everything that makes life worth living. Pleasure? Yes, for evermore Joy? Yes, unspeakable and full of glory. Joy to the captive, for the Gift will set him free. Joy to the mourner, for the Comforter will have come, and tears will be wiped away

Joy to the sick and suffering, for the Great Physician has become theirs Joy to the friendless, for the One that sucketh closer than a brother has made Himself known unto them.

In giving to others at this season, we must not forget it is His birthday. May your richest gift be to Himself—gifts of love, joyous service, and heartfelt praise.

" THANKS."

Yes, ten thousand thanks be unto God for His unspeakable Gift!



The Editor wishes all the readers of the "Elim Evangel" a very Happy Christmas and a New Year of much blessing

HEALING

Jesus, the Great Physician

By A. H. ARGUE.

"But without faith it is impossible to please Him, for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him"—Hebrews xi. 6.

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth"—III. John 2.

IN the above verse you will note the Apostle's wish is greater than healing, it is *Divine Health*. If you wish to secure this you should read Exodus xv. 26 and Deut. xxviii 1-10. Here we see how necessary it is to diligently hearken to the voice of the Lord and to do that which is right in His sight. Then if we read I. Cor. vi. 13, we note *first, the body for the Lord* (that is fully His), *then, the Lord for the body*. Many failing to discern this, fail to discern the Lord's body, and for this cause many are weak and sickly, and many sleep.

All through the Scripture, both in prophecy and types, healing for the body is linked with healing for the soul. Isaiah (liii. 5) prophetically saw this, when he said, "He (Jesus) was wounded for our transgressions, He was bruised for our iniquities . . . and with His stripes we are healed." Jesus, when He came into Peter's house, and healed his wife's mother, and cast out evil spirits with His word, healed all that were sick "that it might be fulfilled which was spoken by Esaias the prophet, saying, 'Himself took our infirmities, and bear our sicknesses'" (Matt. viii 17). The Psalmist David (Psalm ciii.

2, 3) was made to exclaim: "Bless the Lord, O my soul, and forget not all His benefits," and he names what those benefits are: *first*, "Who forgiveth all thine iniquities," and *second*, "Who healeth all thy diseases." If we believe the first benefit, why not the second?

THE great atonement not only covers all our sins, but also our sicknesses. Even in olden times the atonement was made the remedy for sickness, for we read that when the children of Israel had murmured against Moses and Aaron, the Lord let the plague come in their midst, and the only way they could get deliverance was for Aaron to make an atonement for them, and when he did so the plague was stayed (Numbers xvi. 41-48).

Now, one reason that often hinders the sick from being healed, is lack of active faith. Many have a passive faith, which does not oppose healing, but do not act as though they expect the Lord to heal them. The woman with the issue of blood (Matt. ix 20-22) said within herself "If I may touch His garment, I shall be whole." She made the effort and touched Him. He knew it and said to her: "THY FAITH HATH MADE THEE WHOLE."

When Jesus said to the man with the withered hand, "Stretch forth thine hand," the man made the effort (active faith). In so doing he resisted Satan, and his hand was made whole (Matt. xii 13). When they let the man who was sick with the palsy down through the roof, Jesus saw their faith (note their active faith). He did not only say, "Son, thy sins be forgiven," but also, "Arise, take up thy bed and walk" (double cure) (Mark ii 1-6).

When blind Bartimaeus heard that Jesus was passing by, he cried, "Thou Son of David, have mercy on me." Jesus heard him. He stood still and asked him what he wanted. Bartimaeus said, "Lord, that I may receive my sight." That was enough: Jesus said, "Go thy way, thy faith hath made thee whole" (Mark x 46-52).

When Jesus healed the nobleman's son, the nobleman had first heard of Jesus, secondly, he went to see, and thirdly, he besought the Lord. When Jesus said, "Go thy way, thy son liveth," he believed the word, and from that hour his son began to get well, or to amend. When Peter commanded the lame man at the Beautiful Gate in the name of Jesus Christ of Nazareth to rise up and walk, no doubt the lame man had to resist Satan, and made the effort, and soon he was leaping, and walking and praising God. This caused a great stir, and Peter and John were thrust into prison; but, praise God, about 5,000 were made to believe the Word (Acts iii. 1-16, iv 3, 4).

All through the Scripture, both in prophecy and types, healing for the body is linked with healing for the soul. The Psalmist David (Psalm ciii. 2, 3) was made to exclaim: "Bless the Lord, O my soul, and forget not all His benefits," and he names what those benefits are; first, "Who forgiveth all thine iniquities," and second, "Who healeth all thy diseases." If we believe the first benefit, why not the second?



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When Jesus was on earth, He went about doing good, healing and delivering the people from the oppression of Satan, etc., (Acts x. 38), and crowds sought Him. And so it is to-day, if we have faith and will give God a chance by praying for the sick, the signs will follow as Jesus said they would follow—the sick will be healed, and many will be drawn to accept Christ.

THERE are some that do not know there is a difference between miracles and healings (1 Cor. xii. 9, 10), and often when they are prayed for and an instantaneous miracle is not performed, they cease trusting and begin at once to doubt God, even when the source of the trouble may really be smitten, when, if they had not doubted, in the course of a few days the trouble would all disappear and they, like the nobleman's son, would begin to amend from that certain hour.

When Jesus said in Mark xvi. 18, "They shall lay hands on the sick and they shall recover," that did not necessarily mean an instantaneous healing or miracle, but that they shall recover, or begin to get well. Likewise, "The prayer of faith shall save the sick," is not necessarily always a miracle, for when disease is smitten at the root, and the trouble begins to dry up, there may be symptoms of the old trouble for a few days, but if we rest in the Lord, and remind Him that He is our Healer, perhaps saying, "Lord Thou art my Healer," doing this the first thing in the morning and throughout the day with confidence, praise and thanksgiving—not begging—the trouble would move out, and in a new way Christ would become our life (Col. iii. 4).

James v. 14-16 says: "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. Confess your faults (often the essential point) one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

SOMETIMES when healing does not come the first time prayer is offered, instead of continuing to trust and have faith in God, unbelief comes in. Jesus prayed twice for the blind man at Bethsaida, before full deliverance came (Mark viii. 22-25). Elias was a man of like passions as we are, and he prayed earnestly for rain. In fact he prayed seven times before a sign of rain came. But thank God, it came.

When Elisha told Naaman, the leper, to go and dip in the Jordan seven times, he did not like to humble himself—like many to-day who do not care to be obedient to the Word. Now, Naaman was ready to do almost anything else. In fact he brought 6,000 pieces of gold and silver, equal to almost £4,000 to

pay for his healing, but not until he humbled himself; and became obedient (and had active faith) did he get deliverance; and note the Lord even used a little maid that was led away captive by the Assyrians to first bring the message to this great man (11. Kings v.) So it is to-day: God often uses some humble servant of His to bring the good news that even to-day Jesus heals the sick. Many are like Naaman, they want to have their own way, and of course do not get healing until they are willing and obey God's Word. Note different scriptural ways of praying for the sick. Direct prayer of faith (Mark xi. 24). United prayer of faith (Matt. xviii. 19, 20). Anointing with oil (James v. 14-16). Laying hands on the sick (Mark xvi. 18).

JESUS rebuked the fever (Luke iv. 39). In Mark ix. 25, Jesus said, "Thou deaf and dumb spirit, come out of him" (calling it by name). Some people say there are no devils and that it is only imaginary. But Jesus said there are—"In My name they shall cast out devils" (Mark xvi. 17). And some say there is no sickness. But Jesus said there is sickness—"They shall lay hands on the sick and they shall recover."

Whom are we to believe? Surely the Lord expects us to have such faith in Him that His word shall be so fulfilled in His people that they may be cleansed from all sin, baptised with the Holy Ghost as recorded at the beginning of this dispensation (Acts ii. 4—Jews, Acts x. 44, 46—Gentiles, and Acts xix. 6—under Paul's ministry); and that the gifts of the Spirit, wisdom, knowledge, faith, gifts of healing, working of miracles, prophecy, discerning of spirits, divers kinds of tongues and interpretation, be manifested in our midst.

Daily Bread

being the "Scripture Union" portions for 1927

Prayer before Reading "Open Thou mine eyes, that I may behold wondrous things out of Thy law—Psalm cxix 18

December 16th,	Friday	Daniel v	10-16
"	17th,	Saturday	" v 17-31
"	18th,	Sunday	" vi 1-14
"	19th,	Monday	" vi 15-28
"	20th,	Tuesday	" ix 1-14
"	21st,	Wednesday	" ix 15-27
"	22nd,	Thursday	" x 1-11
"	23rd,	Friday	" x 12-21
"	24th,	Saturday	" xii 1-13
"	25th,	Sunday	Matthew i 18-25
"	26th,	Monday	Psalm lxxxvi 1-17.
"	27th,	Tuesday	" lxxxvii 1-7
"	28th,	Wednesday	" lxxxix 1-18
"	29th,	Thursday	" lxxxix 19-37.
"	30th,	Friday	" lxxxix 38-52.
"	31st,	Saturday	" xc 1-17

† The daily readings for 1928 are printed together with the meditations, under the heading "Daily Readings and Meditations"

BAPTISM OF THE HOLY GHOST

The Work of the Holy Spirit

By the Late MRS. M. BAXTER

THE Holy Spirit is "the promise of the Father" and of the Son. He is God manifest, not in a single human body, as was Jesus Christ, the Holy Son of God when upon earth, but in a body into which He Himself, God the Holy Ghost, baptises every member. "By one Spirit are we all"—or "were we all"—"baptised into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." While the work of the Holy Spirit in the world is to "convince of sin and of righteousness and of judgment" (John xvii. 8), and to gather out from the nations a people for the Name of Christ (Acts xv. 14), His work in the Church (which consists of that gathered-out people) is to form, to build up, "the body of Christ," perfecting them into one, as He prayed (John xvii. 21-23).

THE Apostle Paul, to whom had been revealed the mystery of the Church, the body of Christ, which had been hidden in God through the times of the Old Testament (Rom. xvi. 25, 26; I. Cor. ii. 7; Eph. iii. 1-11; Col. i. 26, 27), speaks in this chapter of spiritual gifts; literally "spirituals"—i.e., matters of or from the Holy Spirit. He begins by the declaration that "no man speaking by the Spirit of God calleth Jesus accursed" (which many of the Jews of his time did), and that no man can say that Jesus is the Lord but by, or in "the Holy Ghost." On this basis he goes on to speak of these "spirituals," or, as commonly called, spiritual gifts. There are diversities of these, but the same Spirit who is the source and power of them all, so that no man can take the honour of them to himself. Then these "spirituals" are not only gifts, but "administrations", but these are all under subjection to "one Lord." Then "there are diversities of operations", many ways of working, but "it is the same God"—i.e., God the Holy Spirit (v. 11)—"which worketh all in all" "dividing to every man severally as He will."

THE body of Christ is a wondrous unity of purpose and Divine government, the masterpiece of God's

workmanship in the spiritual world; as the human body, created in God's image, made in His likeness, is in the natural world. Thus "the word of wisdom," "the word of knowledge," "faith," "the gifts of healing," "the working of miracles," "prophecy," "kinds of tongues," "the interpretation of tongues," are meant of God to be all parts of one wondrous, Divinely-ordered machinery, inspired and worked from above, through those whom the Holy Spirit has baptised into one body.

The baptism by the Holy Ghost involves what Paul means when he says (Gal. ii. 20) "I am crucified with Christ, nevertheless I live, yet not I, but Christ that liveth in me." Dead to ourselves and our self life, we are baptised into the life of Another. I live, not as a self-centred being, occupied with my life, my experiences, my blessings, my powers, etc., but I live as a member, a vital part, of that holy body of Christ, which the Holy Ghost, the great Worker of this dispensation, is building up as "the fulness of Him that filleth all in all" (Eph. i. 23). And thus self-interest, self-glory, even in spiritual things, becomes unnatural, and paralyses a member of that body whose life is a laid-down life, and a risen life in Christ.

The Body of Christ is a wondrous unity of purpose and Divine government, the masterpiece of God's workmanship in the spiritual world; as the human body, created in God's image, made in His likeness, is in the natural world. Thus "the word of wisdom," "the word of knowledge," "faith," "the gifts of healing," "the working of miracles," "prophecy," "kinds of tongues," "the interpretation of tongues," are meant of God to be all parts of one wondrous, Divinely-ordered machinery, inspired and worked from above, through those whom the Holy Spirit has baptised into one body.

MANY of us are troubled that we so little or so partially manifest our dear Lord. His thought is to be represented fully by the whole body

unitedly. He may shine in His patience through one member, who may be tried on that point, in His wisdom through another, whose life may just present the opportunity for this very thing. His power may be manifest in another. Some may manifest Christ in His gentleness, some in the spirit of discernment, which another may not so manifest. And thus we are taught that there are "diversities of gifts" as well as different fruits of the Spirit (Gal. v. 22). In the cherubim, Christ is represented in four characters: as the lion, the ox, the man, and the eagle, the kingly, the sacrificial, the human, and the Divine side of His character; but it takes all the four to shew forth Christ. Thus it comes to pass that "to



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one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits, to another divers kinds of tongues, to another the interpretation of tongues "

HOW often Satan has tried to cast us down, when we have seen something of the spiritual usefulness of a fellow-member in the body! We have had something like shame in thinking how short we came, and yet we knew that all we were and all we had was the Lord's, not only offered to Him, but accepted by Him. The precious lesson had been lost upon us that "God set the members in the body as it hath pleased Him. And if they were all one member, where were the body?" A very active member of the body of Christ, winning his thousands to the Lord, untiring and full of zeal, may seem to be much more necessary to the body than other members, just as a hand is. But one who, as an eye of the body, endures as seeing Him who is invisible, who sees the dangers of Christian workers, and having "the faith of God" (Mark xi. 22, margin), asks and receives blessing wherever He sees the needs, may be equally and even more necessary. He may reckon himself, and be reckoned by others, as one of the feeble members, but "those members of the body which seem to be more feeble are necessary"—*how* necessary, only God knows. "If the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?" The ear which listens to God may make a very poor preacher, and may seem to be a feeble member; but none are more really blest to the body than such as take in quietly God's thought, and are still enough to hear His voice. God's listeners are indispensable in the body.

WE can never be the judges as to whether any of the gifts of the blessed Spirit can or cannot be dispensed with in His working. There are some who think and say that the Holy Ghost's working in the way of physical healing, or in the gift of tongues, is not needed in our day; and that His working in wisdom and knowledge alone is necessary. Let God be the judge. He hath "set the members every one of them in the body as it hath pleased Him," and it is the Workman who must judge what tools His work requires, the Head must judge with what member He can carry out His purposes. We are specially told that those members of the body which we think to be less honourable, upon these we bestow more abundant honour. That is to say, when a brother or sister in the Lord is particularly trying to our spirit, when such an one seems to spoil the meeting by the manifestations of self in his prayers, or in the words he utters; or when a converted servant does anything but adorn the doctrine of God

her Saviour in all things (Titus ii. 10); when a Christian worker manifests the strongest self-will, and the most domineering spirit,—and such as these seem to be a real hindrance to the truth,—these very members are the most necessary of all, for they give the most glorious opportunities for the manifestation of Christ in their fellow-members.

OH, how often we attempt to deal with one of our fellow-members as though we possessed power to set him right where he is wrong! As well might a member of our natural body attempt to aid another member without any direction from the brain. When we attempt to touch a fellow-member, except through Jesus our Head, we always do harm rather than good, we wound the spirit, provoke resentment, and arouse the flesh. The Head alone can set another member right. When we only touch our fellow-members by going to Christ about them, He shews them what they cannot receive from us.

And here we see the precious truth that "God hath tempered the body together, having given more abundant honour to that part which lacked, that there might be no schism in the body." Just as in our human bodies not one member can be spared, so is it in the body of Christ. Not one of the feeblest, most unworthy, most unsatisfactory Christians could be spared from the body. We are "members one of another," we belong to one another, whether we will or not. The heathen who was converted yesterday in India or in China belongs to us as our hand and foot belong one to another. "If one member suffer, all the members suffer with it, or one member be honoured, all the members rejoice with it." The whole body is affected by each individual member, consciously or unconsciously.

HE wills that we, speaking the truth in love, may grow up into Him in all things which is the Head, even Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working (God's working) in the measure of every part, maketh increase of the body unto the edifying of itself in love (Eph. iv. 15, 16). Every joint through which Jesus has not full play, every one which does not freely subserve the interests of the Head and of the body, is really hindering the full manifestation of the love of God in the Church and to the lost world. We may hold a very feeble place in the body of Christ, but, thank God, we are necessary, just as every member is necessary. If we see defects or lacks in ourselves, let us praise and thank our God that some other member responds to Him in that point where we do not. The plan of the body is not with us, but with Him. Let us leave to Him where to set us in the body, and how to temper us together with our fellow-members.—*Reprinted by permission from "The Christian Herald"*

SECOND COMING OF CHRIST

Is Christ Really Coming?

By P. H. HULBERT (who, with Mr Fred Elliott has been mightily used of God in evangelistic services in various parts of the British Isles)

THE above title may seem strange to some, but it was suggested to the writer some time ago at Alloa in Scotland. In a shipbuilding yard where a number of men were employed the foreman wished one of his men to get some work done quickly (it was the time when the "ca' canny" complaint began to shew itself, and this particular man had the complaint badly). "Come along man," said the foreman, "get a move on; you are about as slow as the 'Second Coming of Christ'." I thought what a wonderful confirmation of the Word of God:—"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying: 'Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were since the beginning of the creation'" (II. Peter iii. 3, 4).

HENCE THE ABOVE TITLE.

In approaching this important question, the writer will not be influenced by the findings of men, be they never so wise, but will appeal to the Word of the Living God, "That more sure word of prophecy, whereunto we do well that we take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts" (II Peter i. 19).

MANY have strange ideas about the Second Coming of Christ, and it will help us in our study if we endeavour to remove some of these to begin with. There are numbers of excellent Christians who think that the Second Coming of Christ took place at Pentecost, but if they will look at John xvi. 7, they will see there is no foundation for such an idea: "I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart I will send Him unto you." No language could be plainer than this. The Lord Jesus had previously told them that He was about to leave them, but that He would not leave them comfortless or orphans. The Holy Ghost, whom the Father would send in His Name, would be with them. The Holy Trinity is mentioned definitely by the Lord. HE was going

away, THE FATHER would send the HOLY SPIRIT in His Name. It was necessary or expedient that He should go. another dispensation was about to be ushered in--

THE DISPENSATION OF THE HOLY SPIRIT

And the Lord Jesus knew that millions would be converted by the preaching of the Gospel message with the Holy Ghost sent down from heaven, and just as He came forth from the bosom of the Father to reveal the Father, so the Holy Ghost was coming to reveal the Son, and to abide with them for ever (John xiv. 16, 17, 18, 26). We shall be quite justified in dismissing this idea on the authority of the above scriptures.

THERE are others who maintain that Christ's Second Coming took place at the destruction of Jerusalem; but if we consider for a moment, we shall see that this could not possibly be. The Second Coming of Christ is always associated in Scripture with the restoration, not the desolation of Jerusalem. Then, the beloved disciple wrote his Gospel and his Epistles, and the book of Revelation in A.D. 96 or thereabouts, and there are constant references made in each, to the second coming, whilst Jerusalem was destroyed under Titus in A.D. 70. I am sure that a brief examination of the above facts will clear away this difficulty. Then there are

In approaching this important question, the writer will not be influenced by the findings of men, be they never so wise, but will appeal to the Word of the Living God. There are three lines of teaching in the Word of God regarding the Second Coming of Christ. One has to do with the Jew, one the Gentile, and one with the Church of God. We shall travel along these three great lines of teaching, but as far as possible we shall keep them distinct from each other.

others (and their name is Legion) who say that Christ's second coming takes place at death, and that the blessed promise of John xiv. 1, 3, is then fulfilled. But such an assertion is without a vestige of proof, and there are scriptures which must be a flat contradiction of others if this were so.

THE NEW TESTAMENT TEACHING IS.—

That Christ's Second Coming for the believer is always associated with resurrection and glory, but death is dissolution and decay. The Apostle Paul, writing to the Corinthians, says: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our



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house which is from heaven; if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now He that hath wrought us for the self same thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord; (for we walk by faith, not by sight); we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (II. Cor. v. 1-9)

There is no unclothing when Christ comes; "We shall all be changed in a moment, in the twinkling of an eye . . . for this corruptible must put on incorruption, and this mortal must put on immortality" (I Cor. xv. 52, 53). Then again in Phil. 1. 23 "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better" It words mean anything, we must admit that the teaching regarding the believer's death or falling asleep, is not Christ coming for the believer, but the believer departing to be with Christ. There are other minor difficulties in the minds of many of the Lord's dear people, but we think sufficient has been said about the difficulties.

LET us now examine the teaching of Holy Scripture, and in language simple and free from all technicality seek to answer the question,

IS CHRIST REALLY COMING?

There are three lines of teaching in the Word of God regarding the Second Coming of Christ. One has to do with the Jew, one with the Gentile, and one with the Church of God. This is a Spirit given distinction as will be seen from I Cor. x. 32

There was a time when the world was divided into two classes, "Jews and Gentiles," but since Pentecost, and the advent of the Holy Ghost into this scene in Person, there has been a third class, called

"THE CHURCH OF GOD."

The Jews are distinct, and as God had said, they were not to be reckoned among the nations. They are a wonderful race of people and are to be found in all parts of the world. No race has ever suffered such persecution. They have been kicked, buffeted and driven from country to country, from nation to nation; yet they have never been absorbed by any nation, they are distinct from all nations of the earth, and are one of the greatest visible evidences to the truth of the Bible.

YOU can nearly always tell the Jew by his peculiar cast of countenance, and if you require further evidence, try him as to his business capabilities: give him a chance, and, like good cream, he will rise to

the top. We have had, and still have, ample proof of this in every department of our national life; great names leap to our lips, but we refrain from speaking them. One thing is patent, we cannot afford to despise the Jew, and woe to the nation that persists in his persecution. Nothing can ever change the Jew but the new birth, then he becomes a new creature in Christ, and belongs to the third class we have already mentioned—"The Church of God."

THE GENTILES BEFORE PENTECOST

were the nations around. All who were not Jews, were Gentiles. The Church of God is composed of Jews and Gentiles born again through the operation of God's Holy Spirit. Let it be distinctly understood, there is no room in the Scriptures for such distinctions as are made by men, the Church of Rome, the Church of England, the Church of Scotland, the Wesleyans, Methodists, Brethren, etc., etc. Every child of God, irrespective of what name they may be called, every born again one, irrespective of class, colour, or creed, belongs to the Church of God; that mystical Body of Christ, of which He is the Head. The Devil has done his foul work only too well by dividing the people of God, but the foundation of God standeth sure; the Lord knoweth them that are His.

IT will be seen then, when we mention the Jew, the Gentile, and the Church of God, who they are. These three lines of teaching, which have to do with the three classes already mentioned, must always be distinguished, otherwise the Scriptures become a closed book to the student, and more harm has resulted through the non-observance of this rule, than anything else the writer knows

The same rule applies to a right apprehension of the Church and the Kingdom (with which we will deal later). In many Bibles, the notes over the chapters are most misleading, especially in the Old Testament; if there are any judgments abroad, they are on the Jew, if any blessings, they are for the Church. The Church in the Old Testament was hidden and future, our Lord Himself said, on the occasion of Peter's confession; "On this rock I will build My Church," which was obviously future (Matt. xvi. 18), and the Apostle Paul declares that it was a mystery until revealed to him: in fact three great mysteries were revealed to this honoured servant of God "The mystery of the Gospel" (Rom. xvi. 25), "The mystery of the Church" (Eph. i. 9, 10), and "The mystery of the Rapture" (I. Cor. xv. 51-57). I do not think for one moment that the Church began until that memorable day at Pentecost when three thousand were saved through the preaching of Peter under the power of the Holy Spirit. We believe the Church began at Pentecost and will end at Christ's Second Coming.

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I LIKEN these three lines of teaching to three great lines of railway, say for instance, the L N W., G W. and Southern Railways. The L N W. begins at Carlisle in the North but its terminus is Euston, London. The G W R begins in the West, say, Penzance, but it has its great terminus at Paddington, London. The Southern Railway starts at Hastings say, in the South, and its great terminus is Victoria, London. Whilst the three lines start very wide apart, they all converge upon a given place, namely London; and

whilst the three lines of teaching we have referred to are widely apart, they all converge upon one given point in the world's history, namely, "The Second Coming of Christ," in either one or other of its two aspects.

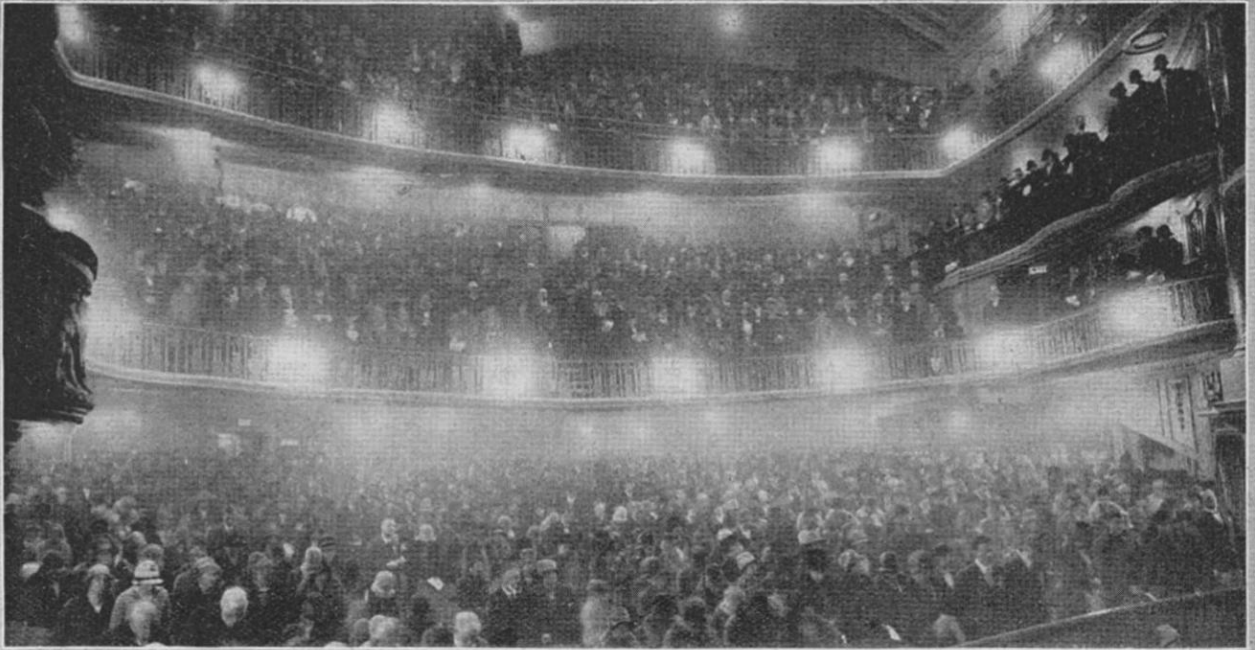
We shall travel along these three great lines of teaching, but as far as possible we shall keep them distinct from each other. Firstly we shall travel along the Church line, then the Gentile line and lastly the Jewish line, each one bringing us near to the advent of Christ in its respective aspects (*To be continued*)

Principal George Jeffreys' Wimbledon Revival Campaign

By PRINCIPAL PERCY G PARKER

THE commencement of this campaign was rather different from recent ones. The campaigns of the last few months have mainly been held in towns where the Elim Foursquare Gospel Alliance message is little known, but in London the adherents of the Foursquare Gospel are rapidly increasing

Christ. One who had been an atheist for 26 years was healed and saved. In his case, healing came first. This is not the usual order, and not the order that the evangelist preaches, but God's ways are not always our ways and God's thoughts are not always our thoughts.



PRINCIPAL GEORGE JEFFREYS AT THE WIMBLEDON THEATRE

The enthusiastic crowd took possession of the stalls, pit, dress circle, and gallery. This photograph does not shew the boxes, nor the stage, which were crowded.

Consequently there was a very sympathetic nucleus of Christian people at the opening service—but outsiders also began to come. No doubt their motives for coming were mixed, but still they came, and, thank God they got in touch, not so much with the mission and the messenger, but with the Christ of the message. From the first Sunday, until the following Friday week, over 200 professed faith in

But the big step forward came at the end of the second week of the campaign. Suddenly in the midst of the previous week, it was announced that the large Wimbledon Theatre had been taken for the Sunday evening services.

Blessing has attended every meeting, but the third Wednesday afternoon healing meeting was an exceptional one. I feel inclined to call it



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THE BATH CHAIR MEETING

—yet the bath chairs were absent! Why? Because they were no longer needed. During the testimony period, five sisters who had been brought to Principal Jeffreys' meetings in bath chairs walked before us—nay, marched before us—to the rhythm of a hymn, without the slightest sign of their past invalid condition. One was from Bournemouth, another from Southampton, and the others from elsewhere, but they were all in the meeting without pre-arrangement, and it was quite spontaneously that they were asked to come to the front and witness to their healing.

There will be no bath chairs in heaven, and when the full gospel message is received, there are fewer bath chairs on earth. One had been wheeled about for 15 years, another for five years, and the others for four years, three years, and six months, respectively. They were not ashamed to own their Lord, and their faces beamed, as with rejuvenated step they walked up and down before a wondering and worshipping people. Here is a brief summary of those who had been healed in the Wimbledon campaign:—

(1) Sight restored to blind eye. First text that the new-sighted eye read, from a distance of 10 yards, was, "If thou wouldest believe, thou shouldest see the glory of God" (2) Rheumatism over 20 years—limbs stiff and locked. Instantaneously healed. (3) Not able to kneel for six months. Knelt down in presence of us all. (4) Eyes crossed—glasses worn for 34 years. The cross and glasses both gone. (5) Young man a week ago, unable to breathe through one nostril. Now breathing quite normally. (6) A lady over 70 years of age healed of rheumatism. (7) Asthma healed. (8) Youth healed of deafness. And so forth. Time forbids the telling of all—in fact, all cannot be told, for frequently wonderful cases of healing only come to light after months of silence. Many sought healing at the close of these memorable services, but, best of all, souls professed to accept the Lord Jesus Christ.

The closing service was again held in the Wimbledon Theatre. There were about 2,600 people present. Principal George Jeffreys spoke on the Coming of the Lord in a very clear manner. "Are you ready for His coming? If not, get ready," was the closing appeal, and over 50 professed to get ready by yielding their lives to the Saviour. Altogether in the campaign about 500 have declared that they have accepted Christ as their own personal Saviour. When the closing benediction was pronounced, we felt inexpressibly glad and grateful for such a campaign, with such acts of the risen Lord, and such acts of the descended Spirit.

All the local newspapers reported the revival meetings. Sometimes whole columns were given to the campaign.

Principal George Jeffreys was asked by an editor to give his impressions of Wimbledon, to which he responded.

The following reports are from the *Daily Express* and the *Surrey Comet*—

HEALING BY FAITH.

Alleged Cures at Revival Meetings.

Remarkable scenes were witnessed at meetings held at Wimbledon in connection with a revival and healing campaign, the last of which was held yesterday.

Large numbers of people have risen at the meetings and declared that they were cured of various ailments in answer to prayer.

A man with a blind eye said he could now see with it.

A crippled woman declared that she could now walk normally.

A man who had suffered from a diseased leg for thirty years said that he was healed.

Long queues have waited for hours to gain admittance to the meetings—*Daily Express*, November 14th, 1927

FOURSQUARE GOSPEL.

End of the Three Weeks' Mission: Faith Healing Claims.

Considerable success has attended the three weeks' revival and healing campaign conducted by Principal George Jeffreys, of the Elim Foursquare Gospel Movement, which he brought to a close with a meeting held in Wimbledon Theatre on Sunday night. So satisfied is he with the result of the campaign that it has been decided to start a church for Wimbledon and district in the near future. The theatre was crowded in every part, and scenes of quiet enthusiasm were witnessed until near the finish when the great audience gave free scope to their pent up feeling. The congregation included a number of north Wimbledon residents and titled people. The first part of the service was devoted to community hymn singing, and this was entered into with spirit by the audience. Subsequently Principal Jeffreys, who is a believer in miracles, preached on the second advent of Christ. The Bible, he said, told them the signs of the Lord's return, and among these were the lust for wealth, which was to be seen on every hand, unrest in the industrial world which was found everywhere, pleasure-seeking and wanton living, which were encountered on all hands.

When Principal Jeffreys asked all to signify who had by faith been cured of illnesses since the campaign, at least 150 persons crowded on to the stage. Many others stood at the sides of the stalls and several scores in different parts of the building held up their hands. Then followed personal testimonies from a number who had been healed. These included five bath-chair cases, one of whom, a comparatively young woman, had not been able to walk for over fourteen years, but now walked across the stage freely. Another was a middle-aged woman who had been an invalid for twenty years, suffered from sleepy sickness three years ago, and was blind in one eye. A third was given up by the doctors, the fourth, the wife of a leading physician, and the fifth a man who suffered from a dilated stomach. Eight claimed to have been completely cured of cancers and tumours, about a score of paralysis, four of deafness, three of blindness, one of whom was a woman eighty years of age, and others claimed to have been cured of gout, rheumatism of the spine, ulcers, consumption, meningitis, sciatica, lumbago, internal complaints and growths. Between 500 and 600 stood up in evidence of having been converted during the campaign—*Surrey Comet*, November 19th, 1927

Do not forget to bring your "Redemption Songs" to the meeting in the Memorial Hall, Farringdon Street, on Friday night.

The Unparalleled Victories of 1927

By a Member of Principal George Jeffreys' Campaign Party

WHEN the bells rang out the old year, 1926, and rang in the new, 1927, bells of praise and thanksgiving were ringing in our hearts as we took a backward glance over the past, with its months, weeks and days, full of victories gained for the Master. Prison doors had been thrown open to the captives. Eyes had been opened to eternal realities, and everywhere we went there was great joy, which is always the result of the preaching of the Foursquare Gospel.

But here we were on the threshold of 1927. How we longed to draw aside the curtain which covered the future and see. But God's way is, "believe"—and so we stepped out upon His Word, and believed Him for a revival even greater than we had seen during the past year, for had He not said, "Behold, I will proceed to do a marvellous work amongst this people, even a marvellous work and a wonder" (Isaiah xxix 14)? And as we look back we have to use these two scriptural words: "Marvellous," "Wonderful."

In every place where campaigns were conducted, hundreds of men and women became new creatures in Christ, old things passed away, all things became new. As an outcome, long standing debts were paid. In many places, shopkeepers testified to the reality of the revival. In one town, a big Scotsman who was a drunkard, and for whom his dear little Christian wife had to work hard to keep, was saved, went home from the meeting and said, "Ye'll no need tae work ony mair fur me, lassie, fur ah'll be workin' fur you noo," and he kept his word, and their home now is one of the thousands changed by the gospel which is the power of God unto salvation.

Prayers of years were answered, and whole families were born into the family of God. Everywhere we went, the largest hall became too small, and long before the time of commencing, queues were seen forming up, eager to hear the good news. The enthusiasm was so great that some sat through from the afternoon meetings to the evening—6½ hours.

Some reader will ask, "Has it lasted?" Yes, the enthusiasm has not died down, but is intensified. In each town where we have been is to be found a red hot Foursquare Gospel Church, full of young people on fire for the Lord Jesus Christ. Everywhere are those who have been healed—pain and sickness is a thing of the past. Bath chairs and crutches, surgical belts of every description, have become unnecessary, and they stand in their hundreds as living monuments to the Lord's power to heal. As a proof of the healings not being a flash in the pan, as some say, a Leeds newspaper representative sometime after the campaign visited those who had

been healed, and found in every case they were still healed. His report appeared in one of the leading papers.

Ministers and Christian workers of long spiritual experience, who felt their need of power, have entered the upper room with the young converts, and have received a mighty baptism of the Spirit, according to Acts ii 4, and are testifying all over the country that they have now what the Lord promised—power for service.

During this remarkable year of victories we have also had great tests, sometimes the financial need rising as a great mountain, and we have had to stand before it and say with trembling lips and tears in our eyes "Be thou removed!" Then the Lord touches the heart, and whispers into the ear of His faithful children. The mountain begins to totter, and as we pray on according to His Word, it is removed. May the blessing of the Lord rest upon those who have helped to lessen the burden which we sometimes have to bear.

The year 1927 has been one of constant revival, increased faith, a continual stream of souls entering the kingdom, a procession of sick ones coming under the healing rays of the great Physician. The Bible has become a new book, the prayer life has been deepened, there has been a strengthening of the bond between believers in all denominations—all this as a preparation for what lies ahead in 1928. We enter its gates with thanksgiving and praise, remembering the faithfulness of the Lord in the past.

Elim Evangel—1928

Among the new features and special serials for next year are the following—

The Editors' Page.

Illustrations for Christian Workers.

Daily Readings and Meditations.—The Meditations will be taken from our Daily (Scripture Union) Readings and will be written by E. C. W. Boulton, P. G. Parker and J. McWhirter.

The Second Coming of Christ.—An interesting series of articles on a thrilling theme by P. H. Hulbert.

Vital Truth About the Vital Book.—A timely series of articles on a subject of paramount importance from the pen of Principal Percy G. Parker, whom we welcome next month as Associate Editor of the *Elim Evangel*.

2d :: :: **Do not miss one copy!** :: :: 2d.

Immanuel—God *with Us*

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

WE are on the eve of the celebration of the birth of Christ in Bethlehem

The world celebrates it often in rioting and drunkenness, understanding no more than the brute beasts what it means to mankind, but to us it is "good tidings of great joy, which shall be to all people." For *unto us* a Child is born, unto us a Son is given—a Saviour which is Christ the Lord, but,

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

For the Logos, the Word of God which *liveth* and abideth for ever, is the incorruptible seed which being sown in us, grows up into Christ within us, and reproduces the life of Jesus even in our mortal flesh (II. Cor. iv. 11)

The life of Jesus is a great drama, in which the whole universe is interested, for through it, the whole creation will be delivered from the bondage of corruption into the glorious liberty of the children of God. And every act in that drama, has its

antitype in the spiritual life of every child of God.

There was nothing in that life from beginning to end, nor in His death and resurrection, in which every saint has not a share. It could not well be otherwise, for not only are we "the children which God has given" Him (Heb. ii. 13) but we are said to be also His seed, the prolongers of His days on the earth, so fully are we identified with Him. This is not because of any merit or goodness in ourselves, but because He becomes incarnate, and lives in us: "makes His home in our hearts through the faith" (Eph. iii. 17). Day by day, he is becoming *formed* in us, growing up in us, as we "grow up in all things into Him" (Eph. iv. 12). "And we *reflecting*, as a mirror, the glory of the Lord, *are being changed* into the same image". the image of the invisible God (II Cor. iii. 18)

This work will continue until we all attain to that unity which comes from faith in the Son of God and from a fuller knowledge of Him, and until we reach the perfection of manhood, "and grow into complete union with our Head—even Christ Himself.

News from Our Missionaries

The Foursquare Gospel in Far Off Lands

BELGIAN CONGO

By J. E. Mullan

SINCE my last report I have been very busy, and am now in the thick of the work here at Kikondja, assisting Mr Hodgson. Our days are filled up with many kinds of employment, such as felling trees for planks, making A B C charts for schools, teaching schools, visiting outstations and best of all, preaching the grand old gospel of a Saviour's love.

We returned a few days ago from a ten days' trip up river in the motor-boat, visiting outstations and other riverside villages, and we have had much joy on meeting the different native Christian Churches, and beholding their order and the steadfastness of their faith in Christ. We have much to praise God for in this when we consider that most of these outstations have only been established about a year. God has wonderfully blessed the testimony of these native teachers and evangelists.

Besides meeting with the Christians we were also privileged, on visiting other villages, to preach the Gospel to many who had not previously heard the glad tidings. We had a wonderful response in these villages, and great interest was displayed in the gospel, and for a long time after the meetings we

could hear the natives discussing the different parts of the message. They seemed amazed that we knew the names of God as they know them, and that the One they spoke of as the Creator, Heaper together of the Hills, Ancient of Days, was the God we worshipped—while they thought Him to be too far above humanity to bother about them. They knew that God had a Son who was called "The Great Sufferer," but with what wonder and amazement they listened when we told that God's Son was "The Great Sufferer," because He left the Glory to come to earth and die for us all, both black and white.

At one village where the gospel had never been preached before, we gave an opportunity to one of our two Christian "boys," to preach to them. I should very much have-liked to write down verbatim this young Christian's message to his heathen brothers and sisters. He spoke under the anointing of the Holy Spirit and with great feeling, and as he urged them to flee from the wrath to come, saying that to reject the Christ meant eternal punishment, he broke down and wept. This had a marked effect on his hearers, who up to this seemed to be listening with some doubt, most likely thinking that this was some new madness of the white men. However, when they saw the boy's emotion they said to one another "See—he weeps, his message is true, he is not de-

ceiving us!" They were very much impressed, and we have no doubt that the seed sown, under God's blessing will spring up and bear fruit. There are scores of villages here like this one, which have not yet heard the gospel, and messages are continually being sent in from large villages requesting teachers. Prayer is needed that God will raise up the right men, who will not fear danger, hunger, and hardship, in their love for Christ and the souls of their fellow men.

I mentioned in a previous letter, one of our teachers from Kisanga Station, who had been brutally ill-treated by the native Chief. At last, after a long wait the case came up before the Government officials, and the Chief was exonerated from all blame, on the grounds that he had done it *under great provocation*; he had undoubtedly employed false witnesses. This Chief has done some fiendishly cruel things, and has up to the present got off free. I myself have bandaged up a man's back which was covered with great ugly sores where the Chief had bitten him in a fit of drunken rage. Some other things he has done are unrepeatable. When anyone charges him with these things, none of his people dare tell the truth against him, they are so afraid of the consequences. However, God is on His Throne, and He has said "I will repay." In persecutions and trials we will trust in the Lord, and thus come out more than conquerors through Him that loved us.

THE MEXICAN BORDER

By Mr. and Mrs. George Thomas

I BELIEVE we mentioned in our last report that we held a meeting on a ranch where we had not been before. The man at this place had once made a profession of salvation, but had gone back into sin. Since that meeting he has been restored, and now he and his wife and family attend the meetings faithfully and are happy in their salvation.

An incident worthy of mention happened this weekend; one of our Mexican sisters was very sick, apparently suffering with pneumonia; she could breathe only with difficulty, and was unable to move her arms owing to the intense pain. Her husband came to the meeting on Saturday evening and asked prayer on her behalf. We prayed—our Mexican Christians do not wait for one another to pray but they all pray together with upraised hands, and sometimes there is quite a little noise. When the husband returned home from the meeting he found his wife free from pain and able to breathe freely. The following night the woman was present with us at the service and testified to the wonderful way in which she had been delivered and healed. A week or so previous to this the son of this woman was saved in one of our meetings.

Most of our time is now taken up at the Bible School. We have more than twice the number of

students that we had last year and are expecting others. Mrs. Radley is at present spending a short time with us at the school, hoping to return soon to her station in Central America, and as the way opens up to start a Bible School there where natives may be trained to carry the gospel to those in that country who are still in darkness.

This will be another stepping stone towards the evangelisation of these Latin American countries. There are at the present time—including ours—two Pentecostal Bible Schools (Spanish speaking), on the Mexican Border, also one in the heart of Mexico, and one in South America, all of which teach lessons sent out from our school, credit for which is due to Miss Alice E. Luce, daughter of the late Rev. Luce, Vicar of Gloucester, England, who has spent a number of years in the Mexican work, both in Mexico and along the border. Besides these schools we have a Correspondence Course for those who are not able to attend school, which will prove a boon to Mexican Pastors, Evangelists, and native workers.

Should the Lord tarry, we expect to see a rich harvest of souls reaped in His Name. We covet the prayers of the dear ones at home that the Holy Spirit may rest upon this work, and that there will be quick results.

? Questions and Answers ?

Why did God repent that He had created man (Gen vi 6) if it was in the foreknowledge of God that man would fall in the garden?

The tersest answer that we have come across is this: "God is not a man that He should repent and change His mind (Num xxiii 19), but He talks as a man regarding His apparent repentance and His apparent change of mind."

What does I Cor xv 22 mean—"For as in Adam all die, even so in Christ shall all be made alive"?

If Christ had not died for sin and destroyed its penalty, if Christ had not risen from the grave and destroyed its power, there would have been no resurrection of the bodies of the faithful dead or of the wicked dead. But now through Christ the wicked and faithful dead will all receive a resurrection body. "The hour is coming, in the which all that are in the graves shall hear His (Christ's) voice, and shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation (John v. 28, 29). The bodily resurrection of the whole human race is in Christ. But only those who are in Christ in a special sense, by a direct act of faith, rise in a glorified body unto an eternal existence in glory. The resurrection bodies of the redeemed will be suitable to their glorious position; the resurrection bodies of the unredeemed will be suitable to their inglorious position.



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 Christmas Day falls this year on a Sunday, the usual Sunday services will be held throughout our assemblies in London, and in most of the assemblies in the provinces.



Particulars of Conventions and special meetings during Christmas and the New Year are given on the inside of the cover of this issue.



Until December 24th, our Bible and Tract Depot at 16, Clapham Park Road, London, will be open daily from 9 a.m. to 8 p.m., except Wednesdays, when the closing hour is 1 p.m. On Wednesday, December 21st, however, the Depot will remain open until 8 p.m.



Pastor J. Hewitt (late of South Wales) has now moved from Australia to New Zealand. A recent campaign at Wellington was accompanied by showers of blessing from above, when many were saved, healed and baptised in the Holy Ghost.

Gathered Gold from the Treasury of Truth.

Morning Meditations

By Pastor E C W. BOULTON.

Friday, December 16th. "Behold, all things are become new"—II Corinthians v 17

Conversion marks a complete change of character. A new vision is enjoyed—a new language is spoken—a new hope is begotten—a new goal is given. The old life is forever forsaken. The whole being is lit up with the new glory which regeneration has wrought to birth. It is spiritual springtime in the soul, and all things are being clothed with the life from above. The winter is past, with its bleak and barren experience, and everything throbs with a new vitality. Blessed mystery and miracle of new creation!

Saturday, December 17th. "He that dwelleth in love, dwelleth in God"—I. John iv 16

What an environment in which to dwell! Under such conditions spiritual growth must be rapid and abiding. Christian life must prove healthy and holy when begirt with such surroundings. And here is revealed the secret of saintliness. The lovely life is not the outcome of strenuous effort—not the reward of ceaseless struggle. It is just abiding in God; continuing in union with the *Lovely One*; drinking of His Spirit—assimilating His nature. Thus the life develops into the Divine likeness. O Love, Thou art the Home of my soul! The Shoreless Ocean into which I plunge in glad surrender!

Sunday, December 18th. "Come"—"Tarry"—"Go."—Matthew xi 28, Luke xxiv. 49, Matthew xxviii 19

What a splendid sequence of spiritual experience these three Divine commands reveal. Alas, how frequently they are lost sight of by those who would fain fulfil the will of God. So many are willing to 'come' and 'go,' but so few are prepared to 'tarry.' And yet this central command is vital to the commission which follows. To enjoy a full-orbed Christian life and ministry, I must of necessity obey this trinity of

Pastor and Mrs H T D Stoneham, whose ministry in the various Elim assemblies has been richly owned by God, left Ilford on December 5th. They sail by the S.S. *Leviathan* on December 15th to take up work for the Master in the United States of America.



Pastor T B. Barratt of Oslo completed a series of special services in the Glad Tidings Tabernacle, New York, on October 30th, and the ministry of the Word brought much blessing. Since then he has been holding services among the Scandinavians at Brooklyn, and now he is at Chicago.



We draw the attention of our readers to the fact that enrolments in the Foursquare Gospel Testimony can now be made, and badges obtained from our Bible and Tract Depot at 16, Clapham Park Road, London. All Crusaders are included in the Foursquare Gospel Testimony and may obtain the Testimony badges on quoting their reference number, either from our Bible and Tract Depot, or direct from the Secretary, Foursquare Gospel Testimony, Elim, Park Crescent, Clapham, London, S.W.4. The price of the badges is 1/3 (by post 1/4).

control. Only thus can I be furnished with the power which will make me equal to the call to God.

Monday, December 19th. "My jewels"—Malachi iii 17

This term as applied to the people of God reveals how highly He regards those whom He hath redeemed. They are exceedingly precious to Him, and are destined to fill a place of honour in the Kingdom to come. As precious stones they are now being prepared and polished prior to being set in their eternal position, there to shew forth His glory and reflect His radiance unto an assembled universe. God is working to make our lives shine with unfading splendour. How wonderful that lives once so vile should be thus transformed by grace.

Tuesday, December 20th. "Ask what I shall give thee"—I Kings iii 5.

Thus does God graciously approach the poor bankrupt soul, ready to dower it with riches untold in value, prepared to load it with blessings of unspeakable worth. And yet how slow are souls to respond to the challenge of Love, and avail themselves of the fulness thus awaiting their acceptance. O struggling believer, whose heart is filled with anxious care and fearful foreboding, hearken unto the voice of thy Lord! What wilt thou? Wouldst thou be made whole? Wouldst thou have the fountain of thy sorrow for ever stanch'd? Ask, and He will do! Open thy heart unto the King, and thou shalt find thy need more than met.

Wednesday, December 21st. "Esau sold his birth-right"—Hebrews xii 16

Alas, how many are following the example of Esau. For that which satisfieth not, they are prepared to part with the choicest treasure of life. A little transitory pleasure—a few fleeting hours of selfish indulgence, and then eternal regret and remorse. It is well to remember that some things sacri-



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ficed can never be regained—they are lost for ever. What a solemn and sobering reflection that my birthright, my spiritual inheritance may be bartered for that which shall only yield a harvest of bitterness.

Thursday, December 22nd. "Not My will, but Thine be done."—Luke xxii 42

It has been truly said, 'Not Thy will, but mine,' turned the garden of Eden into a wilderness; and, 'not my will, but Thine, be done,' has turned the wilderness into the garden of the Lord. The acceptance of the Divine will is the only way to power and victory in life. Furthermore, abiding happiness can only be discovered as the Divine yoke is gladly borne. Men miss their way to the goal of gladness who presume to choose their own path in life. Dear child of God, place thy hand in His, and thou shalt realise all the wealth of blessing that His will can bring to thee.

Friday, December 23rd. Having boldness to enter into the holiest"—Hebrews x 19

What a privilege! To enter 'into the holiest!' And mark you, to enter with 'boldness.' This is part of the authority of our sonship. We may enter because we are now sons. The 'holiest' is the place where the Father holds converse with His sons. It is the place of revelation and instruction, where the Father reveals Himself to those whom He hath 'begotten again unto a living hope.' None may say us nay, since God Himself hath granted unto us the liberty of access into His holy presence. It is a place of festal gladness, where the soul keeps joyful tryst with its Lord. Hallelujah!

Saturday, December 24th. "Be like unto men that wait for their Lord"—Luke xii 36

Does His tarrying seem to tire thee? Art thou losing heart because the earth-shadows are deepening, and thou canst not discern the sign of His return? Beloved, lose not thy confidence! Let not thine attitude of expectancy give place to one of carelessness and indifference. Anoint thine eyes that thou mayest the more clearly catch the fore-gleams of that radiant Easter morn. Let the Holy Spirit touch thine ears and thus tune them to receive the earliest intimations of His advent. Soon thy waiting and watching shall be exchanged for the face to face vision of thy Lord.

Sunday, December 25th. "Unto you is born this day, a Saviour, which is Christ the Lord"—Luke ii 11

This was the glorious birth out from which springs all other truly spiritual nativity. Blessed angelic announcement that thrills my heart with eternal hope. 'Unto you is born a SAVIOUR! Not merely an example, but a Saviour. Ah, this means the need of my poor sin-stricken soul. It was as the Saviour that He came to Bethlehem—it was as the Saviour that He too went to Calvary. He was born to save! He died to save! He lives to save! It was in the manger that God's Salvation assumed the form of flesh, and took upon Himself the very form of that which He had come to redeem.

Monday, December 26th. "Singers unto the Lord"—II Chronicles xx 21

Here is a vocation to which every redeemed one should aspire. God hath appointed all His saints to this musical ministry. And since it is more a question of heart culture rather than voice production that fits us for this blessed occupation of praise, none need despair of becoming spiritual vocalists. 'Unto the Lord!' What an inspiration to song is found herein. Our song is for the enjoyment of the Divine ear. O Lord, grant unto Thy servant that he may offer unto Thee sacrifice of song! And that when he sings, the Holy Spirit may be the Source of his song.

Tuesday, December 27th. "He was a burning and shining light"—John v 35

Here was a glorious combination of light and heat. His

witness not only threw out a friendly glow by which the feet of the wayfarer might find a safe path, but it also gave forth a genial warmth that attracted the shivering souls that passed by. Holiness that has lost its fire, has surrendered its power to win those who stray on the heights of sin and shame. Then my life must not only be the receptacle of the live coal from off the altar fire, but it must also be beacon-like in its ministry. I have been saved to shine!

Wednesday, December 28th. We never saw it on this fashion"—Mark ii 12.

And so it is that God is continually granting us to witness the unusual. As we walk in the Spirit, our eyes are made to behold beauty which is veiled to other eyes. What an astonishing revelation that was, when first we realised the glory of justification by faith. And yet again how joyously surprised we were when we awoke to the fact that the unchangeableness of Jesus meant that even the miraculous was possible to a living faith. It was as though a new day had dawned for us—a dawn which revolutionised our whole Christian experience.

Thursday, December 29th. "Receive ye"—John xx 22

Many have learnt the lesson of application, but a few have acquired the art of appropriation. God desires His people to 'take' the gifts, which He so 'freely offers them.' It is a sad fact that so much asking fails to lead to receiving. And unfortunately this is made, in some cases, to reflect upon the character of God. So often in our approach to the throne of grace we overlook the rich blessings which lie to hand. Our energy is exhausted in solicitation and we have no strength left for reception. O impoverished soul, 'receive ye' that for which your heart longs! God's hand is full and open wide. Then take the blessing now!

Friday, December 30th. "His disciples prayed Him, saying, Master, eat"—John iv 31

On the surface, this prayer appears exceedingly noble and selfless, and yet if it is prayerfully examined, one finds lurking therein a subtle suggestion of self preservation. It was the old temptation, 'save Thyself,' only now arrayed in silken garb in order to hide its ugly and evil import. And does not this same temptation come to every one of us, in some form or another? The encouragement to spare ourselves? To take the easier path, thus avoiding needless suffering? To those who unsparingly devote their time and energy to the calling of Christ, God will see to it that secret supplies shall be forthcoming to sustain the soul.

Saturday, December 31st. "I am with you always, even unto the end"—Matthew xxvii 20

Another year has proved the preciousness and power of this gracious guarantee. 'Moment by moment' and 'step by step' has Thy wonderful presence led on through the days that are now past. Many a blessed memory of 1927 will be carried on into 1928. And with those sweet and hallowed memories, comes the glad assurance that, 'He who hath led, will lead.' The future holds no alarms, since Thou art my Companion! With Thee at hand to bless I dread no foe! Thy promise rings afresh in my heart at this hour, when I bid a last farewell to the old year.

JOIN ONE OF THESE TO-DAY

Foursquare Gospel Testimony.

To stand for the Bible from cover to cover. Minimum subscription 1/6 per year. Full particulars from the Secretary, Elim, Park Crescent, Clapham, London, S W 4

Elim Crusader Movement.

For young people (14—35). Full particulars from the local secretary or from the Secretary-General, Pastor E. C. W. Boulton, 21, May Street, Hull

Daily Readings and Meditations

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

Sunday, January 1st. Psalm xxvii. 1-14
 "Whom shall I fear?"—verse 1

Naturally we always shrink from a new and critical experience. How suggestive is the expression concerning Peter, James and John "They feared as they entered into the cloud." An unusual experience was upon them. Had they been able to watch that glory cloud afar off they might have remained tolerably fearless but to enter into it! That was the test. Yet they did enter and soon the glory removed the fear. The entrance into another year is a new and critical experience. What will it bring forth? There are clouds ahead—will they burst upon us with sorrow or with blessing? We should fear—we should shrink—we should run from our task if it were not for the assurance "The Lord is the strength of my life." Thank God, the days of old can be repeated this year, and once again "the glory can remove the fear."

Monday, January 2nd. Psalm xxvi 1-12
 "Examine me, O Lord, and prove me"—verse 2

Self-examination is unsatisfactory. The only safe examination is God's examination. We are surface examiners—God examines the deeps. We compare ourselves with ourselves and with others. God compares us with His Son. How does God's examination take place? Through the light of His Word in the searching hands of the Holy Spirit. Therefore we should read our Bibles first and foremost with a view to ourselves. We should let the Word of God prove us and reprove us and improve us—thus we become approved in our daily life, and the Church and the world take knowledge of us, and our very presence preaches a sermon more effective than the cream of the messages from a thousand pulpits.

Tuesday, January 3rd. Psalm xxviii 1-9
 "The Lord is my strength my heart trusteth in Him"—verse 7

In strong men we cannot trust. Yea, they cannot trust in their own strength. One day strength is theirs, but the next it has vanished away. With man, strength is only strength for a few days. But with God, strength is eternal. It knows no change, no rise, no fall, no decay. It is the same yesterday, and to-day, and forever. Therefore we may trust in His strength. It is greater than a father's strength uplifting his child, it is greater than a shepherd's strength guiding his sheep, it is greater than a physician's strength restoring his patient. This is the strength in which we are called to trust. It is the strength of the Rock of Ages. How gladly we yield to this strength—how peacefully we rest as we cry, "My heart trusteth in Him."

Wednesday, January 4th. Psalm xxix 1-11
 "Worship the Lord in the beauty of holiness"—verse 2

Holy people are called to worship a Holy God. On the ground of the Blood of Christ we are all positionally holy. God sees us in Christ, and as He looks at us, His Son in whom we trust, fills His vision. The redeemed are hidden in the Redeemer. It is a blessed position—but God wants more. A holy standing is good, but God also wants a holy state. At salvation He gave us a holy state—He gave us a new nature, the Christ nature. But that new nature must dominate our whole being. That new nature must rule over body, soul, and spirit. The measure in which it rules will be the measure in which our complete state is holy. It is thus we should worship God. Standing and state, position and condition, hand in hand, as we bow the knees of our heart in adoration before Him.

Thursday, January 5th. Psalm xxx 1-12
 "I cried unto Thee, and Thou hast healed me"—verse 2

No wonder that later on he says "Thou hast turned my

mourning into dancing." There are three things that attack the spiritual life—the world, the flesh, and the devil. The flesh includes disease. Disease is not conducive to heart worship. Sickness and infirmity do not tone up our spiritual adoration—they hinder it. Rheumatism and Christian service are not mutually helpful. Boils and singing do not combine well. For the body to prosper even as the soul prospers, is the ideal. The sinner needs the healing of the soul; the saint needs the healing of the body. In Christ this is our happy portion. His resurrection life may be made manifest in our mortal bodies. If we are walking in obedience to the Lord, then our cry for health is answered by Jehovah-Rophi. "I am the Lord that healeth thee" is as true for the twentieth century as it was for the century of Moses and the century of Christ.

Friday, January 6th. Psalm xxxi 1-13
 "They devised to take away my life"—verse 13

This was primarily true of the world's attitude to Jesus Christ. They devised to take away His life and under the permissive hand of God they were successful. But it was a short-lived success. Cried the Lord Jesus, "Into thine hands I commit my spirit." Even in death there was trust in His heavenly Father—consequently it was not long before He further cried, "Thou hast redeemed Me, O Lord God of truth." Yes, Christ was redeemed from the grave that He might be the Redeemer of all graves. Up from the grave He arose that we also might rise. He gave Himself to death that we might receive the gift of life. He shared our death that we might share His life. Or clearer still, He took our death that we might take His life. Out of the tragedy of His death has come the miracle of our life. He was cut off that we might never be cut off.

Saturday, January 7th. Psalm xxxi 14-24
 "Be of good courage all ye that hope in the Lord"—verse 24

Those who have hoped in the Lord have trusted in the only One who can without exception turn hope into reality. We hope in our friends, but they frequently fail us. We hope that in the time of trouble they will be able to assist us, but oftentimes they are in worse trouble than we are, and need us to assist them. To lean on a friend is to lean on a broken reed. Our weight is placed on the reed and it collapses. But to lean on God is to lean on an iron staff. Our weight cannot be too great. He loves us to trust in Him. He loves us to hope in Him. He loves the childlike attitude which expects that every real need will receive an abundant supply.

Sunday, January 8th. Psalm xxxii 1-11
 "Blessed is the man unto whom the Lord imputeth not iniquity"—verse 2

Then every man in Christ is blessed. For in Christ there is no condemnation. All our sins are washed away. All our guilt is blotted out. Our sins which are many, are forgiven us. God once and for all imputed iniquity to His Son. He counted our sin His sin. Christ was made a curse for us. Therefore every Christian can say "I am a blessed man—I am a happy man—I am a man that should leap with joy and sing with gratitude. My sins which were many are not counted any. The guilt is gone, the stigma is gone, the abomination is gone. In God's sight I stand without iniquity. I am free because Christ was bound. I am saved because He was not saved. No iniquity is imputed to me, because all iniquity was imputed to Him."

Have you joined our Bible Correspondence School? (see page 358)

Foursquare Firing Hits Home

Many Saved—Believers Baptised in Water and in the Holy Ghost

Special Missions. At the time of going to press, special missions are being conducted by Mr. W. Uprichard at Armagh and by Mr. W. Kelly at Ballymena.

Moneyslane and Ratnfriland. Mr. W. Martin is in charge of these assemblies, and much blessing is resting on his labours.

Liverpool. The Lord continues to bless the ministry of Mr. J. McAvoy at Liverpool. On a recent Sunday night seven souls decided for Christ.

Newtownards. For some time the work here has been carried on by Mr. H. Benson, and his faithful ministry has proved a great blessing to the saints in this town.

Plymouth. The power of God continues to rest on the services, and on a recent Sunday evening seven decisions were made before the message was given.

St. Leonards-on-Sea. As we go to press, the mission by Miss Buchanan is still in progress, and God continues to confirm His Word in the salvation of souls.

Keighley. A 14 days' mission was completed last month by Miss Coleman at Keighley. A number of souls were saved, and there were some definite cases of healing.

Brighton. There is great enthusiasm at this centre in connection with the Elim Bible College Correspondence School. Principal Parker's lectures on Mondays are well attended, and are much enjoyed.

Wickford. The first anniversary of the opening of Elim Hall, Wickford, Essex, was celebrated on Wednesday, November 16th, by a tea and a bright meeting. The place was packed, and the friends thoroughly enjoyed the hearty singing and good addresses.

Leigh-on-Sea. The first of our monthly Conventions was held at Elim Gospel Hall, Glendale Gardens, Leigh-on-Sea on Saturday, November 10th, at 3 and 7 o'clock. It was a real success, and many had a great blessing. Pastor Corry gave a very helpful talk on God's dealings with Moses, also on the great purifying hope of the Christian. There was a fine gathering of the saints from Leigh and other assemblies.

Leyton. A week's campaign was conducted by Pastor P. Le Tissier at the Baths Hall, Leytonstone, from Sunday, November 13 to Sunday, November 20th. The campaign was preceded on Saturday by a march, and a series of open air meetings, conducted by Crusaders from four local assemblies. God's blessing rested upon each meeting, and a number of souls were saved. Regular meetings are now being held in this district.

Armagh. The work in this city is prospering under the care of Mr. S. Gorman, and the Lord continues to confirm His Word with signs following. A number of remarkable cases of healing have recently taken place, including that of a sister who lay at death's door. Another who was about to enter hospital for an operation was completely healed.

Clapham. On Thursday, November 10th, another baptismal service was held, when 31 believers were baptised by Pastor P. N. Corry. Souls continue to be saved, and saints baptised in the Holy Ghost in the regular services. The special Bible School lectures by Principal Parker are also bringing much blessing.

Portsmouth. The revival which commenced with Principal George Jeffreys' campaign in September still continues. The Sunday evening services are still held in a large picture house, and crowded congregations hear the Gospel. Miss Kennedy's messages are full of inspiration and her appeals for immediate decision are seldom made without response. A large and enthusiastic company hold a live open air meeting in one of the main streets of the town every Saturday evening.

Arlesey. During the summer months, open air meetings have been held in the villages around Letchworth, and at one of these, viz., Arlesey, the people manifested such a deep interest in the Gospel message that a room was taken to carry on meetings there, in order that the hungry might be fed with the true Bread of Life. Since the opening night the little room has been crowded out every Sunday, both at the children's meeting and the Gospel service, and we trust that very soon many will be rejoicing in a personal knowledge of Christ as Saviour, Healer and Baptiser. Pray for Arlesey.

Ganning Town. We praise God for the continued blessing experienced in this assembly, where Mr. H. G. Fisher is in charge. A spirit of love and unity is manifested and souls are continually being won for the Master and saints finding greater and deeper blessing in the Foursquare Gospel. On November 21st a baptismal service was held, when 28 members of the assembly passed through the waters of baptism. The Crusaders' weekly open air meeting has been the means of bringing many parents and children to the Gospel services and Sunday School.

Lisburn. We are very glad to report that the Lord is blessing the work of Mr. George Bell in this place, souls are being saved, and the saints enriched. We praise the Lord for the way in which our brother has incessantly laboured here for the past nine years, having taken charge of the services for the greater part of this time.

Belfast. The hand of the Lord is truly seen on the work in this centre, for which we praise the Lord. All of the three assemblies are blessing. The special mission which has just closed in the Ravenhill Road assembly proved a real blessing to the people of the Lord, and souls were won for Christ. Much blessing rests on the open air meetings here, and several have decided for Christ as they stood in the open air. The assembly meeting at the Elim Tabernacle in Melbourne Street, which looks upon herself as the mother of this great family of Elim assemblies which have arisen within the past few years all over Great Britain and Ireland, still reports much blessing in all of the services, and although assemblies have been started in other parts of the city, is grateful to report that the Tabernacle is still full on Sunday nights. Praise God for His continued mercies!

Grimsby. Another baptismal service following that of a few weeks ago took place in this assembly, when Pastor Henderson immersed sixteen believers in the waters of baptism. A remarkable feature in both baptismal services was that almost all the candidates had an up-to-date experience of conversion, as nearly all have been saved since Pastor and Miss Henderson took up their duties as the pastors in charge of the work. Red-hot revival fires are burning in this assembly, and between six and twelve souls have been saved every week for several weeks past. The blessing is extending from Grimsby right out into the country districts, and others are catching the fire.

Will you introduce the *Elim Evangel* to a friend?
We welcome every new subscriber.