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The Elim Evangel

FOUR SQUARE ON THE WORD OF GOD

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

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No. 1

Hindrances to Bible Study

By PRINCIPAL PERCY G. PARKER.

SO far in this series of talks we have considered :—

- (1) How the thirst for Bible study is created.
- (2) How the thirst for Bible study is maintained.

Now we pass to the important consideration of Hindrances to Bible Study.

I will name five, not necessarily in order of importance :—

I. The First Hindrance to Bible Study is Ill-Health.

PHYSICAL health is not frequently spoken about from the pulpit. Yet it is a vital part of Christian life. Ill-health and wealth of Bible knowledge do not usually associate together. True it is that certain forms of ill-health have given leisure for the study of Scripture, but ill-health as a whole is a great hindrance to such study. Job is not the best Bible student when he is covered with boils. Bilioussness and Bible study—headache and Bible study—debility and Bible study are not mutually helpful. The man or woman who rises in the morning heavy and head-achy and continues more or less in the same condition throughout the day will not have much desire or strength for study. George Muller at one period of his life was unwell, and was forced to go away for a change. He began to lie in bed in the early morning—a time he had previously given to prayer and meditation upon Scripture. He bore witness to the fact that his weakness was a great hindrance to soul growth. Baxter put it thus :—

"A mower with a good scythe will do more in one day than another that hath a bad one can do in two—they that have tried health and sickness know what a help it is in every work of God, to have a healthy body and cheerful spirits, and an alacrity and promptitude to obey the mind."

One of the great ambitions then of the Bible student should be health of body.

There is a remarkable passage in Exodus. No prejudice should cause us to neglect it. It has a value for the Church, for it was typically as well as practically spoken to Israel. The passage is Exodus xv. 26 :—

God said, if thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep

all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee.


This is the principle of God's acting to-day. Obedience and health go hand in hand. I grant there are exceptions, outstanding exceptions, but exceptions belong unto God, principles belong unto us. For purposes that vary, it does seem that God permits some of His obedient children to be laid on one side, but God's rule is, *spiritual obedience—physical health.*

II. The Second Hindrance to Bible Study is the Devil.

THE Devil's primary aim is to keep men from the living Word. His secondary aim is to keep men from the written Word, for the written Word is the mirror of the living Word. He will use every contrivance possible to accomplish his purposes. His tactics were recently forcibly pointed out to me concerning the swine of Gadara. Why did the demons ask to enter the swine? Because entering the swine and hurling them into the depths of the sea, was the quickest way of getting Jesus away from that district. When those mixed Jews saw that Christ's presence meant the destruction of their swine they besought Him to depart out of their coasts. The Devil knew this would happen and he instructed the demons to seek permission to enter the swine. Thus in a most indirect and subtle way the Devil kept the people of Gadara from the living Word. In ways just as subtle—just as indirect, he will keep men and women from the written Word.

One of his most modern ways is to distract men through the soul destroying error of modernism. Modernists do not read their Bible as much as they read critical books on the Bible. Moody gives an illustration which is most suggestive. He was speaking to a bright young university student, and zealously suggested to him that he should teach the Bible. "I couldn't do it," was the sad reply. "But," said Moody, "haven't you a special professor for Bible teaching and haven't you been studying under him?" "Yes," said the student, "we have been trying to find out during the last six months who wrote the Bible, and to-day we are further away than ever."

Such a situation is being multiplied a hundred thousandfold, and the very ones who should be teachers



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of the Word are confusing their hearers. Behind this spurious knowledge the powers of darkness are working and seeking in this our day to cause men to cry out, in disgust, and despair, to the written Word, "depart from us." We should always remember that the Devil is seeking to curtain us off from the Bible. We should watch that curtain—it will be of all colours and hues. It is impossible to describe the many forms it will take, but when the curtain is there let us demand in the name of the Victor of Calvary that all such cunning devices shall be removed and that we may have uninterrupted vision of the Word of God.

III. The Third Hindrance to Bible Study is that of the Cares of this Life.

MARK iv. 18, 19, is very interesting in this connection:—

And these are they which are sown among thorns; such as hear the word, And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

That which tends to keep men from the Word before salvation also tends to keep them from the Word after salvation. Martha affords us a good illustration. She was kept from sitting at the feet of the living Word, because she was cumbered with much serving. That word "cumbered" comes from two words which literally mean to "he dragged all around." Instead of resting at the Centre, she was dragged all around by the many things that she had to do. Many to-day are kept from the Word of God by the cares of this world. But do you remember what Jesus said to her?—"But one thing is needful." He implied that if she kept to this one thing then she would not be cumbered. What was that one thing? In Heb. xi. 6, we read: "Without faith it is impossible to please Him." When faith is lacking then the one necessary thing that pleases God is lacking. "But one thing is necessary, Martha—faith." If you only had faith, Martha, then you would not be distracted. And brethren and sisters, that is the way to avoid the cares of this world—by faith. Faith will keep us in the atmosphere of wondrous peace—and quietly, easily, gladly day by day we shall move in the will of God and be saved from the noisy, worrying alarms of earth. Faith will bring to us time for every essential duty and privilege, and Bible study will certainly be one of the essential things.

IV. The Fourth Hindrance to Bible Study is the Deceitfulness of Riches.

YOU will see that we are following out the thought of Mark iv. 18, 19. You will notice that it is said that the deceitfulness of riches chokes the Word. Now actually "choke" means "to strangle completely," but it figuratively means "to crowd out." That is what riches, with but few exceptions, actually do. Riches crowd out the Word. Riches create so many responsibilities, and open up so

many doors of activity that the Word of God is largely crowded out. I was holding meetings in the North of Scotland—there was a brother there who was each week engaged in a quiet commercial round. It was just a comfortable living. Someone said to me that had that man wished he could have become a wealthy man, but for the sake of the work of God, for the sake of the needy churches, for the sake of his Bible study, he had definitely held back from the pursuit of riches. And when one talked to him one knew by his conversation that he had spiritual riches far surpassing the riches of this world. What was the consequence! This! he was a diligent and successful student of the Word, and he gave me several sample nuggets of scriptural thought which were far superior to all earthly riches. Grace can enable us to handle riches and handle the Word of God. But riches usually crowd out the Word, and we need to be very careful that we are not deceived by them.

V. The Fifth Hindrance to the Study of the Bible is the Lust of Other Things.

WHAT an expressive phrase that is! *The lust of other things!* What embrace arms those words have!—the lust of other things! The lust of other things are million. The "other things" cannot possibly be detailed. They vary like the waves of the sea. With one whom I know the lust of other things was novel-reading—and to the pain of her husband, whose heart was in the mission field, this lust of other things kept her from the Bible. With another it is politics, with another sport, with another smoking, and so it goes on—the lust of other things. Do not have a vague idea of what "lust" means. It simply comes from a word meaning "longing." A longing for other things. That's all—but it blights, it blights the life of the student of Scripture. Judas might have been a John—but he had a longing for other things. Demas might have been a Paul—but he had a longing for other things. Pilate might have been a David—but he had a longing for other things.

My brother, my sister, watch the longing for other things—watch the lusts of this life. Guard against the lights that draw you, only to burn you. Many will fail of the Lord's "well done" because of the lust of other things. Many will go down to the grave as failures—sad, sad failures, when they might have been brightest successes—just because of the lust of other things.

Now let us summarise: hindrances to Bible study are (1) ill-health, (2) the Devil, (3) the cares of this world, (4) the deceitfulness of riches, (5) the lust of other things. May God's grace save us from these hindrances. May our lives just demonstrate the truth that greater is He that is for us than all things that are against us. And may the Hand that controlled Calvary safely control us as we sail 'midst the rocks of hindrances toward the haven of light.

Is Christ Really Coming?

The Certainty of Christ's Coming

By P. H. HULBERT (*Continued*).

WHAT then is the teaching of Scripture affecting the Church in connection with this momentous question? Let us read John xiv. 1, 2 and 3. "Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also."

THE common people heard Christ gladly. He never spoke above their heads. It will not be necessary for one of His little ones to be great in intellect to grasp the full meaning of the above words; they are simple, straight-forward and to the point. He was with those who had learned to love Him, those who knew Him as the outside world did not; He had endeared Himself to them, and they were looking with great expectancy to Him, to assert His authority and claim the Kingdom. They had been troubled before, about certain references He had made to death, and considering all their teachers had told them concerning the Messiah, these references were quite unintelligible to them.

BUT here was a definite statement: that the One whom they loved, was going away; true He had told them not to be troubled about it, but how could they help feeling troubled? His words are beautiful, His promise great: "Let not your heart be troubled, ye believe in God, believe also in Me." Did He not mean, "Don't trouble; you believed God's promise, and although the first one was nearly 4,000 years old (Gen. iii. 15), you have seen it partly fulfilled in Me as the promised One. Now I am going to make you a promise. Listen, 'In My Father's house are many mansions.'" He was taking their minds for the time being away from the glories of an earthly kingdom, and fixing them upon heavenly mansions; (and they mostly poor illiterate fishermen). 'Many mansions; if it were not so I would have told you' He had never told them anything but the truth, He was the embodiment of it. John remembered it in after years when he wrote his Gospel. "Grace and truth came by Jesus Christ" (John i.). "I go to prepare a place for you," for you Peter, for you John, for you James, and the same promise is for you brother and sister (You who, 2,000 years after the utterance of those memorable words, are privileged to be living on the earth on the very eve of His return). A place for you, who might never have a place among the great ones of earth, but who are to

have a mansion in heaven. *Precious words, precious promise, yea rather, precious Saviour.* "And if I go I will come again and receive you unto Myself." I think this is the great *basic promise of our Lord's return*, we may place this, at the head of all the references we have, to that glorious event (and there are some 318 references in the New Testament). Our minds are being coupled with one of the stupendous events in the world's history, linked as it is to the other great events, His Incarnation, His Crucifixion, His Resurrection, His Advent. The great Apostle of the Gentiles speaks about twelve times concerning baptism, but about 50 times concerning Christ's Second Coming.

THERE are 27 sections in the New Testament, and in 22 out of the 27 it is mentioned about 318 times, or once in about every 25 verses. The reason it is not mentioned in the other five sections is obvious. It is not directly mentioned in the epistle to the Galatians, but why? I don't think the Holy Spirit gives progressive truth to disobedient children; when we see the truth we must obey it, or the light becomes darkness. They had not really grasped the truth of Christ's First Coming. Instead of progressing, they were returning again to the beggarly elements of a dead creed: and more than that, they were making the work of the Cross of Christ of none effect, by seeking to add to that which was perfect; so we get no direct reference to Christ's Second Coming. The apostle was travelling again in birth, until Christ was formed in them. We have no direct reference to the Lord's Second Coming in the Epistle to the Ephesians, and the reason is, that God sees us seated in Christ in the heavenlies, and He never speaks of taking His people to a place where He sees them already. There is no mention of the Second Coming in Philemon, nor yet in the Second and Third Epistles of John, because they were in the nature of private letters, but in the other 22 sections of the New Testament it is mentioned repeatedly.

TO make the fact of our Lord's coming again, clear and simple, I shall divide the subject, and speak of it first as

THE CERTAINTY OF CHRIST'S COMING,
and divide this first point as follows:—

- A. CHRIST'S OWN DECLARATION.
- B. ANGELIC CONFIRMATION.
- C. APOSTOLIC REVELATION.

Secondly,

THE RAPIDITY OF CHRIST'S COMING,
and again divide this into three:—



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- A. IN A MOMENT.
- B. IN THE TWINKLING OF AN EYE.
- C. AT THE LAST TRUMP.

Thirdly,

THE RESULT OF CHRIST'S COMING.

which will also be divided as follows:—

- A. GLORIFICATION FOR THE CHURCH.
- B. RESTORATION FOR THE JEW.
- C. RETRIBUTION FOR THE GENTILE OR WORLD.

I. THE CERTAINTY OF CHRIST'S COMING.

THIS is emphasised by

A. Christ's Own Declaration.

in John xiv. 1-3, "If I go, I will come again." Our Lord is set before us in the Word as the Faithful and True Witness, and this is His declaration, "If I go I will come again." The promise was a conditional one; it was conditional upon the fact of His going.

We at once ask the question, "Did He go?" Because if He did, we have the certainty of His coming again, for He is faithful that promised. We have ample evidence that our Lord went away, for on three different occasions we hear Him speaking from heaven (Rev. iii. 11), "Behold I come quickly, hold that fast which thou hast, that no man take thy crown." Again in Rev. xxii. 7, "Behold I come quickly, blessed is he that keepeth the sayings of the prophecy of this book." Then Rev. xxii. 20, the last verse but one in the Bible, "He which testifieth these things saith, Surely I come quickly, Amen. Even so come Lord Jesus." But not only have we the Lord speaking from heaven in the book of the Revelation: the saintly Stephen also saw Him "standing at the right hand of God" (Acts vii. 55). And Saul of Tarsus, afterward the great apostle, heard Him speak on the Damascus Road (Acts ix. 4).

FURTHERMORE, the beloved John had such wonderful vision of the Lord Jesus, as given in the opening chapter of the Revelation. John was in Patmos for the testimony of Jesus Christ (and remember the testimony of Jesus Christ is the spirit of prophecy), "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet . . . and I turned to see the voice that spake with me . . . and saw one like unto the Son of Man . . . and when I saw Him I fell at His feet as dead, and He laid His right hand upon me saying unto me, Fear not." Blessed word, "Fear not," (one of God's 365 which are to be found in His Word—one, dear child of God, for every day in the year, no matter how dark your days may be, you can always start with God's blessed "Fear not").

John heard His voice, saw His face, felt His touch. We have all these testimonies to the fact that our Lord did go. "If I go I will come again," but in the mouth of two or three witnesses shall every word be established. Not only have we Christ's own de-

claration as to His coming, but we have (and this brings me to my second point)

B. Angelic Confirmation.

In the ninth chapter of the Gospel of Luke and verse 28 we have an account of the transfiguration, "And it came to pass about eight days after these sayings, He took Peter and John and James and went into a mountain to pray. And as He prayed, the fashion of His countenance was altered, and His raiment was white and glistening. And, behold, there talked with Him two men, which were Moses and Elias, who appeared in glory, and spake of His decease which He should accomplish at Jerusalem." We should have thought that these visitants from another world would have spoken about His Kingdom glory, but no, they spake concerning His decease which He should accomplish at Jerusalem, they spake of His exodus, His going out, not of His coming, but of His going, because that must precede His coming. "If I go I will come." But look again at the message of these heavenly ones, Luke xxiv. 1-8, "Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments; and as they were afraid, and bowed down their faces to the earth, they said unto them, why seek ye the living among the dead? He is not here, but is risen: remember how He spake unto you when He was yet in Galilee saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered His words."

Did He Go?

YES, we have unmistakable evidence that He did. But once more, in case there should be one who should still doubt, look at Acts i. 9: "And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold two men stood by them in white apparel; which also said, ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up into heaven, shall so come in like manner as ye have seen Him go into heaven." Blessed words, "This same Jesus." Not another, the same, yesterday, when He saved us, today, as He keeps us, and forever, when He comes to take us to be forever with Himself. This same Jesus, once the Babe of Bethlehem, the Man of Sorrows, the One who healed the sick, gave sight to the blind, caused the deaf to hear, the dumb to speak, and the lame man to leap as the hart; the

Jesus who said, "Son, be of good cheer, thy sins be forgiven thee." The same Jesus who said, "Daughter be of good comfort, thy faith hath made thee whole." The One who took the damsel by the hand and said, "Damsel, I say unto thee, arise." The same Jesus who made it His business to be passing through Nain when the poor widow, mourning the loss of her only son, was following him to the grave. The One who was so poor that He was born in a stable; had no place to rest His weary head; who was so poor that when they asked Him a question about tribute, had to ask them to show Him a penny. So poor that He died on a felon's cross, forsaken by all. Not a soul to say one word in His favour; so poor that He lay in a borrowed grave.

Alh, we know something of His poverty, but He was also rich, so rich that heaven became poor when He left. But He became poor that we through His

poverty might become rich. And yet in the midst of His poverty, how He loaded the poor with riches, of health. Thousands of pounds would not have gladdened that poor widow's heart that day, but He made her glad. He said, "Young man arise." And she who was sad, was now glad, rich in her loved one restored once more to life. This *same Jesus*, (how can we help digressing from our subject) who trod the Bethany graveyard; Jesus who wept, who loved, who sympathised. They tell us they are not sure about His body, they think it was dissolved into gases; this is the poisoned gas from the Pit, believe it not. They might not know, but bless God, *we* know, 'tis the same Jesus, who met us in our soul's deep need, and saved us; the One who said, "If I go I will come again." Did He go? We have His own declaration, and we have angelic confirmation.

(To be continued).

Hammersmith Revival Campaign

Principal George Jeffreys' Ministry Again Confirmed by Signs Following

By MISS E. HAMILTON HUNTER.

OUR hearts are overflowing with praise and thankfulness to our God for the wonderful things which He has done among us during the Campaign at Hammersmith.

In these Western districts of London religion is not at all fashionable, but it is very respectable and very frigid; and many of us, struggling along in feeble isolation against its petrifying influences, have yearned and prayed for years, for a revival that would melt the icy walls of formalism and conventionalism, and kindle a fire among us which would set us aflame with ardent love to our Lord and a burning zeal for His work. And surely these revival meetings were sent to us in answer to our prayers. They have been a revelation to many of us Christians. They have taught us what true worship of God is. They have taught us how to sing "praises with gladness"—how to "rejoice in the Lord with joy unspeakable and full of glory." Many of us were so accustomed to lifeless ceremony that we knew nothing about the "sacrifices of joy," and we were so swathed and bound by the etiquette of conventionalism that we had never experienced the happiness of that fellowship of believers in the Lord of which every child of Christ ought to be made a partaker. And those meetings simply swept us off our feet. Broke the fetters of conventionalism, and set us in the midst of a great family, radiating so much love and holy joy that it was not long before we were joined to it in the "unity of the Spirit."

And what shall I say of Principal George Jeffreys' inspired addresses? Of the revealing of the "deep things of God"—of the unfolding of the glorious

things? Only our Lord could ever understand what these have meant to some of us. It is impossible to describe those moments when "through the veil of the flesh" of our Great High Priest—our risen Lord—we entered into the holiest and the shekinah was manifested to us. We no longer marvelled at the miracles of healing that were taking place around us, we rather marvelled at the unbelief of a Christ-rejecting world—at the stubbornness of will and blindness of heart that could refuse the evidences of His mighty works. But the power of the Lord was mightily present in our midst to break down that unbelief and lead sinners to the Cross; and, as the numbers of souls turned to their Saviour during every meeting there, the angels must have made the courts of heaven resound with glorious songs of rejoicing, even as we joined our Hallelujahs to theirs.

Hundreds of miraculous cures—the lame and paralysed walking—the blind seeing—the deaf hearing—deadly and torturing diseases vanishing. The following are examples:—

A growth at the back of a woman's neck which prevented her moving her head, suddenly disappeared when prayed for and she was healed.

A sister who was paralysed one side, whose brain sometimes would not function and who suffered from loss of memory, was completely restored.

A man suffering as a result of a nervous breakdown over twenty years ago, whose limbs had been shaking ever since, came under the power of God in one meeting, was healed and became quite normal and steady.

A sister suffering from a chronic skin disease which resulted from blood poisoning eighteen months ago, was converted and miraculously healed of her trouble, no trace being left of the skin disease. Her husband was also converted as a result of this miracle.



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A young man who suffered from defective eyesight from birth owing to cataracts on both eyes, was miraculously healed and can now see quite clearly.

Another young man, quite deaf and suffering from rupture, was converted and healed in the same meeting. After giving his heart to the Lord, he was overpowered by the Spirit. While under the power he was healed of rupture and his hearing became quite normal.

Over five hundred converts—not a meeting without precious souls being won for Christ and accepting Him as their Saviour. The Lord's children given a new vision, a new strength, a new love. What a proof of the "wonder-working power of the blood of the Lamb!" What a triumph for the "precious Name of Jesus" What a record for four short weeks' work in a neighbourhood for the most part given over to Godlessness, pleasure or ritualism!

Oh if this glorious Foursquare Gospel could only be carried into every corner of our land, what a "shaking of dry bones" would take place. Our beloved country would be aflame with zeal for the Lord, and the "latter rain" would descend in "showers of blessing" upon us. Never was there a more propitious time for a great forward movement, because, to-day, people on all sides are hungering for the "Bread of Life," and on all sides there is a terrible "famine of the Word of God."

Let us all unite as never before in a great prayer of faith to our God—let us set in motion that mighty dynamic prayer that will remove the mountains of difficulty and open the storehouses of heaven for us—so that this faithful minister whom the Lord has so richly endowed and so greatly blessed, and the faithful fellow-labourers who have worked beside him with such untiring devotion and earnestness, may be enabled to go forward in the power of the Holy Spirit, and may be given all things necessary for the advancement of the work of the Lord and the glory of His holy Name. The following are culled from the many press reports:—

FAITH HEALING CAMPAIGN.

Large Number of Cures Reported.

The phenomenal success which characterised the opening of Principal George Jeffreys' Revival and Faith Healing Campaign at Lime Grove Baths last Sunday week has been materially substantiated by reports at the subsequent meetings, and with the conclusion of the second week of the campaign the number of conversions and cases of faith healing demonstrate that the remarkable results achieved by Principal Jeffreys in his campaigns throughout the country are being repeated in Shepherd's Bush.

A considerable time is devoted at each meeting to communal singing, of which by reason of his magnetic personality, Principal Jeffreys is a virile conductor. During the singing, numbers of men and women come forward to the edge of the platform, to signify their complete conversion. They kneel in silent prayer; the singing dies down to a whisper and Principal Jeffreys descends from the platform, and whispers a message of spiritual comfort to each person, moving among the penitent converts with noiseless tread. These scenes are most impressive. Then the singing breaks out again with a rhythm that is seldom heard in many places of worship—although it is only led by a soloist and piano, with occasional violin

obligato. Upon entering the hall while a service is in progress, one is conscious of a tense atmosphere and religious fervour—like the sanctity of a cathedral, yet more profound. Principal Jeffreys is praying. His passionate pleadings and exhortations fill the hall with a torrent of inspired eloquence, to be echoed by the audience with heartfelt "Amens."

Principal Jeffreys, who believes in miracles, bases his teachings upon Christ's instructions to His disciples: "Go ye into all the world and preach the gospel and heal the sick." He makes no claim to supernatural gifts, but believes that the sick are healed by their own faith in answer to prayer. One healing, he declares, is worth more than a thousand sermons. He strongly repudiates all charges of insincerity, and gives a striking proof of the permanent cures effected during his campaigns.

One of the first cases to be cured at Lime Grove was that of a Miss Armstrong, now a resident of Clapham, who, a short time ago, offered her services to the Russian Missionary Society for missionary work in Russia. The selection committee refused to accept her without a medical certificate, which her doctor refused to grant. Miss Armstrong attended the first meeting on Sunday week last, and was prayed for. The following day she submitted herself for a further medical examination, and passed with flying colours.

People present at the evening meeting on Friday last had the unique experience of seeing a convict on ticket-of-leave come forward to be converted, after spending 29 years of his life in gaols in all parts of the country. The man, Ernest Leslie, 52 years of age, stated that he had only recently come out of Dartmoor Prison, after serving a ten years' sentence.

Remarkable scenes were witnessed at the service on Sunday evening last, when over twenty men and women were converted. The large hall was thronged with an enthusiastic audience numbering between twelve and fifteen hundred people, who overflowed into the aisles and filled the rear of the hall.—*West London Observer*, 2nd December, 1927.

PRINCIPAL JEFFREYS' CAMPAIGN.

Principal George Jeffreys, the famous evangelist and founder of the Elim Foursquare Gospel Movement, continues to attract large audiences at Lime Grove Baths, Shepherd's Bush, where his extended revival and faith healing campaign is being conducted until next Sunday (18th December).

Following the announcement of the extension of the campaign for a further week, a huge audience of over a thousand people attended the evening meeting on Friday last. Thirteen voluntary conversions were made, following a powerful address in which Principal Jeffreys prophesied the early return of Christ in bodily form. Whatever the size of his audience, he possesses the unusual gift of being able to establish personal contact with every individual listener. By sheer personality he holds his audiences in breathless rapture as he expounds the Gospels of the New Testament, investing the old and familiar quotations with a new message of practical utility and proving that Christ is the same to-day as He was nearly two thousand years ago.

Scenes of great enthusiasm were witnessed at the meetings on Sunday last, and over 1,500 people were present in the evening. Forty-six conversions were reported, of which thirty were made at the evening meeting.

On Monday evening a successful meeting was held at Broadway Congregational Church. Several Hammersmith people who claimed to have received a complete healing after attending the meetings at Lime Grove, were present. These included a woman who had been suffering from gastric ulcers for 20 years, and other cases in which people claimed to be cured of blood poisoning, internal weakness, nasal catarrh, and diabetes. One outstanding case was that of Nurse Williams, who fell and broke her ribs three weeks ago, and lost the use of her arm. After being prayed for at Lime Grove last Friday week, Nurse Williams found that she was able to move her arm, and was completely healed.—*West London Observer*, 16th, December, 1927.

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Epilepsy Cured at Principal George Jeffreys' Campaign

Instantaneous Healing 2½ Years Ago—Not a Fit Since



BERTIE KNOWLES.

My little boy Bertie suffered from epileptic fits for nearly two years. I took him to several doctors, but they all pronounced him incurable because his father used to have them; they said that it was hereditary. He used to have as many as four fits a day, and the doctor said that as he grew older they would get worse and that he might pass away in one of them.

On hearing from a friend that Pastor George Jeffreys was going to be at Forest Hill I resolved to take my

little boy, and—glory be to Jesus—he was instantaneously healed. You ask me, “Is the day of miracles

past?” My answer is, “Hallelujah! No! for my little boy is a miracle.” He has had no sign of a fit from that day to this, two and a half years ago. He is a sturdy little boy now, and the picture of health. He was four years old on 28th November. If anyone would like this testimony confirmed, I am perfectly willing to grant them an interview.—(Mrs.) L. Knowles.

BIBLE SCHOOL LECTURES.

A Series of Bible School Lectures under the auspices of the
Elim Bible College Correspondence School

will be given by

Principal Percy G. Parker, as follows:—

Bournemouth. Elim Tabernacle, Victoria Place, Spring-bourne.

Six Mondays—January 16th to February 20th.

Portsmouth. Elim, Wellington St. (off St. James' Rd.).

Six Tuesdays—January 17th to February 21st.

Barking. Elim Hall, Ripple Road.

Six Thursdays—January 19th to February 23rd.

A unique opportunity for Bible Students. Meetings commence at 7.30 p.m. :: Everybody welcome.

Questions and Answers

Does not Luke xvi. 20-31 indicate that there is (a) no intermediate life, and that (b) those in heaven can see those in hell? (c) There also seems to be a suggestion of the dead praying for the living.

(a) This passage teaches distinctly that there is an intermediate life. While the rich man was *alive in hell*, his five brethren were *alive on earth*.

(b) It is not impossible that those in Paradise can see those in hell (hades) and vice versa. The power of vision of a spirit-being, whether in torment or blessing, may far exceed our present conception. While one cannot deny the possibility we may certainly doubt the desirability. Those in hell, will not, as a rule, desire to see those in heaven, and those in heaven will not, as a rule, desire to see those in hell. Even to-day those in the midst of a worship meeting do not visualise those in the midst of the public-house—their eyes are upon the Lord. Neither do those in a public-house seek to visualise those in the midst of a worship meeting. Down on earth we are able, in large measure, to see what we wish to see: in eternity that power may be largely increased. But the final word must be this—we must not build a doctrine upon a portion of Scripture in which figurative language is at times used. Then again we should distinguish between hell (hades) and hell (Gehenna).

Hades is the present place of the wicked dead, *without their resurrection bodies*, while the Lake of Fire (gehenna) is the final place of the wicked dead after they have received their resurrection bodies (Rev. xx. 14).

A further note may be helpfully added. Before the resurrection of Christ the world of the dead (hades) was divided into two places—“Paradise,” the place of the faithful, and “Perishing,” the place of the faithless. At the resurrection of Christ the faithful dead were transferred from the Paradise beneath to the Paradise above. Therefore while “Paradise” and “Perishing” were both in the heart of the earth, a measure of knowledge might have existed between the two places, which may now have ceased since Paradise has been transferred from beneath to above.

(c) Regarding the suggestion of the dead praying for the living it must again be emphatically stated that we must not build a doctrine upon a portion of Scripture in which figurative language is at times used. If a doctrine is clearly taught in distinct language then we may support it from a figurative section. Figure may support doctrine, but doctrine cannot be built on figure. Further, notice that the request the rich man made in hell was not answered.

THE ELIM EVANGEL



FOURSQUARE ON THE WORD OF GOD

The Elim Evangel

Official Organ of Elim Foursquare Gospel Alliance.

Editor ... Ernest J. Phillips.

Associate Editors: Percy G. Parker and Ernest C. W. Boulton.

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Elim Foursquare Gospel Alliance

Founder: Principal George Jeffreys.

The Elim Foursquare Gospel Alliance of the British Isles consists of the following branches:—

- ELIM FOURSQUARE GOSPEL CHURCHES.
- „ FOURSQUARE GOSPEL MINISTERS AND EVANGELISTS.
- „ FOURSQUARE REVIVAL AND HEALING CAMPAIGNS.
- „ BIBLE COLLEGE (RESIDENT).
- „ BIBLE COLLEGE CORRESPONDENCE SCHOOL.
- „ PUBLISHING OFFICE.
- „ PRINTING WORKS.
- „ FOURSQUARE FOREIGN MISSIONARY BRANCH.
- „ CRUSADERS (YOUNG PEOPLE).
- „ FOURSQUARE GOSPEL TESTIMONY.
- „ OFFICIAL ORGANS:—
 - (a) ELIM EVANGEL. (b) ELIM FOURSQUARE CRUSADER. (c) YOUNG FOLKS' EVANGEL.

Gifts are urgently needed for the expansion of this work which has been so signally blessed by God. Readers of the *Elim Evangel* are asked to pray about this matter, and co-operate with us as the Lord leads. Gifts for any branch will be gratefully acknowledged by the Secretary, Elim, Park Crescent, Clapham, London, S.W.4.

The Elim Foursquare Crusader.

Have you seen the first copy? If not, write for it to-day (see advertisement on cover).

The New Year

“**T**RUST in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths” (Proverbs iii. 5, 6).

“O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps” (Jeremiah x. 23).

“The steps of a good man are ordered by the Lord: and He delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with His hand” (Psalm xxxvii. 23, 24).

“For Thy name's sake, lead me and guide me . . . my times are in Thy hand . . . make Thy face to shine upon Thy servant . . . Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord” (Psalm xxxi.).

“I am with thee, and will keep thee in all places whither thou goest . . . for I will not leave thee, until I have done that which I have spoken to thee of” (Genesis xxviii. 15).

“The Lord is my Shepherd; I shall not want . . . He leadeth me beside the still waters . . . He leadeth me in the paths of righteousness for His name's sake” (Psalm xxiii.).

“Shew me Thy ways, O Lord; teach me Thy paths. Lead me in Thy truth, and teach me: for Thou art the God of my salvation; on Thee do I wait all the day” (Psalm xxv. 4, 5).

“I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye” (Psalm xxxii. 8).

“In Thee, O Lord, do I put my trust; let me never be put to confusion . . . be Thou my strong habitation, whereunto I may continually resort” (Psalm lxxi. 1, 3).

“My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand” (John x. 28).

“I will never leave thee, nor forsake thee . . . Jesus Christ the same yesterday, and to-day, and for ever” (Hebrews xiii. 5, 8).

“Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you *always*, even unto the end of the world” (Matthew xxviii. 20).

The Editors' Page

Nineteen Twenty-Eight.

I ASKED the New Year for some motto sweet,
Some rule of life by which to guide my feet.
I asked and paused: it answered soft and low,
"God's will to know."

"Will knowledge then suffice, New Year?" I cried,
But ere the question into silence died
The answer came: "Nay, this remember too,
God's will to do."

Once more I asked, "Is there still more to tell?"
And once again the answer sweetly fell:
"Yea, this one thing, all other things above,
God's will to love."
From "The Year Book of Prayer."

Nothing to Smile At?

An office boy was looking gloomy. He was asked the reason why he did not smile a little more. He replied, "Because I don't see nuthin' to smile at." If our smiles depended upon what we see surrounding us, then some of us would smile very little. While some are surrounded with luxurious homes, the pretty garden, and the magnificent view, others are surrounded with small homes in smoky streets, closed in back-yards, and no view beyond the stiff and stifling houses across the street. Yet the Christian sees more than he sees! Spiritual sight penetrates far beyond natural sight. Natural sight peers outward, spiritual sight gazes upward. Spiritual sight sees the Lord Jesus Christ crowned with honour and glory, occupying the highest place in heaven, interceding at the right hand of the Father for His needy people on earth, and patiently waiting until the moment to return shall arrive, when as the Hind of the morning, He shall jubilantly return for His own. The Christian has always something to smile at—nay, always some One to smile at. He smiles into the face of his Saviour, his Healer, his Baptiser, and his Coming Lord.

The Simplicity of the Gospel.

It is good to read this:—"Commissioner Hurren, organiser of the Salvation Army "Salvation Siege" says, 'The Army is little troubled by controversies and dissensions regarding evolution, and so forth. The Army still believes in hell, in the inspiration of the Scriptures, the fall of man, the redeeming and restoring work of Jesus Christ, a coming judgment, the eternal damnation of the wicked and the everlasting happiness of the righteous.'"

Reading the Bible.

A striking arrangement was made by the Salvation Army in connection with their "Salvation Siege."

Special Bible Days were observed where every Salvationist carried a Bible prominently on parade. In addition, *individual Salvationists read the Bible at street corners* and suitable places where the public were found in considerable numbers. The idea of reading the Bible, and only the Bible, on specially arranged occasions is extremely good. It draws attention to the Word of God. But not only should the Bible be read more in public—there is also a crying need for more Bible reading in private. The *Bible and blessing* are always linked together.

A Challenge to Scotland.

A Christian gentleman writing to the *Life of Faith* tells how he heard a sermon in Scotland which ridiculed Protestants taking as their god an infallible Bible. As this gentleman left he said to another Scottish friend how grieved he was over what he had heard. He was then asked: "Do you believe in the verbal inspiration of Scripture?" "Most certainly and absolutely I do," was the reply. "Then," said he, "You will find all Scotland against you." "Then," was the further reply, "If that is true, it will mean the spiritual damnation of Scotland."

Thank God there is a spiritual remnant in Scotland, and a strong one too, which still holds to the Bible, but how we should pray that the number shall be tremendously increased and that the phrase "Bible-loving Scotland" shall be a present day fact and not a fading theory!

A Changeless Christ.

Our readers will say "Amen" to the following powerful statement taken from the *Bridal Call*:—"Doctors may come and doctors may go, and their remedies may change. The same methods of treatment are not being used to-day as were employed a few years ago in the treatment of the sick. A short time ago a pneumonia patient was kept in a warm room, all the windows closed so that no chance draught of cold air might reach him. To-day, the room must be open, fresh, cool air constantly circulating, and cold compresses instead of hot ones are placed on the patient's chest. Ten years ago most of us didn't even give a thought to the glands of our body. In fact the doctors didn't just know what they were all for. But to-day they tell us we can't live without gland treatments of first one kind and another, and the medical journals are full of articles about such treatment. Operations have changed; serums have changed; electrical treatments have changed; physicians have changed. But God has not changed—

I AM THE LORD, I CHANGE NOT."

Items of Interest

The new term of the Elim Bible College begins on Monday, 9th January.



Reports of the Christmas Conventions will appear in the next issue of the *Elim Evangel*.



We regret that many who ordered the special Christmas Double Number of the *Elim Evangel* and the Elim Sacred Art Calendar were disappointed, both having been sold out before Christmas.



The Sunday School Anniversary at the Elim Tabernacle, Park Crescent, Clapham, will be held on 8th and 9th January, and the special speaker will be Pastor E. C. W. Boulton.



On Saturday, 17th December, at the Elim Tabernacle, Windsor Street, Liverpool, Mr. H. Ing and Miss W. Handley were united in marriage by Mr. J. McAvoy.



Meetings of the Executive and General Presbyteries of the Foursquare Gospel Churches of the British Isles will be held on the 7th of this month at the Elim Bible College at Clapham.

Pastor T. B. Barratt in America

Pastor Barratt writes as follows:—

JUST a few lines to the readers of the *Elim Evangel*.

I am at present in the United States. The Pentecostal friends here have for some time been inviting me to come across, especially the Scandinavians in this great country. First of all I visited Pastor Brown's assembly in "Glad Tidings Hall," New York. Here I found a marvellous work of God! Just after I left New York in 1906, Miss Burgess, the present Mrs. Brown, commenced this work, and now they have, both of them, for several years, led on the Full Gospel army in the Eastern section of the States.

When I was seeking the Baptism in the Holy Spirit in 1906, I was led to a very small mission in 14th Street, New York, by a Norwegian brother. Strangely enough, Mr. Brown was led to this same mission by Mr. Vingren—the same brother. He is now in heaven. Mr. Brown came from Ireland, I came from Norway. Both of us were preachers in the Methodist Church, but knew nothing about each other. I received my baptism there on 15th November, 1906, but Mr. Brown tarried on for a couple of years before he received.

Prayer is asked for a week's special Bible School Mission to be conducted by Principal P. G. Parker at the Elim Tabernacle, Rendle Street, Plymouth, commencing New Year's Day.



During Principal George Jeffreys' campaign at King's Cross, the Friday night meetings at the Memorial Hall, Farringdon Street, (viz.: 13th, 20th, and 27th January) will be cancelled, and those who usually attend the Memorial Hall meetings are asked to rally at the Baths Hall, Caledonian Road, N.1.



Mr. Hubert Phillips, who has been in charge of our assembly at Letchworth since its commencement, sails (D.V.) on 10th February, for South Africa as an Elim missionary. Though not affiliated with the Lebombo Pentecostal Mission, he will be learning the native language at one of their mission stations.



Revival and Healing services are being continued at the Baths Hall, Lime Grove, Shepherd's Bush, by ministers of the Elim Alliance. Services will be held during this month every Sunday at 6.30 p.m., and every Wednesday at 7.30 p.m., except on Wednesday, 18th, January, the service being held this week on the following day, Thursday, 19th January.

The strange thing is that Mr. Brown's hall was the place where I held my first Revival Campaign on coming to New York this year. During the campaign, Mrs. Haycraft, formerly Miss Williams, turned up at the meetings. It was she who conducted the services in 14th Street mission. She stated that the day after I received the baptism—we held on till 4 o'clock in the morning—she received notice that she had to remove her mission elsewhere. God so ordered everything that I might receive my baptism there; then the doors were closed and I returned home to Norway with the treasures I had found. Hallelujah!

I have just wound up a Revival Campaign among the Scandinavians here in Brooklyn. But although we close a campaign, the good Lord still continues to work, and the fruits of such glorious days as these will first be seen in their fulness on the other shore, where sin and sickness and death have passed away! God willing, my wife and I continue our tour of the States. Pray for us!



If you have not yet joined our Bible Correspondence School, you should do so at once. The fee is only 10/- a year. Read the announcement on page ii. of the cover and write to-day to the Secretary.

Daily Readings and Meditations

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

Monday, January 9th. Psalm xxxiii. 1-11.

"The earth is full of the goodness of the Lord"—verse 5.

We usually see what we look for. If we wish to see the goodness of the Lord in the land of the living we shall certainly see it. His goodness rises with the rising sun, it falls with the falling rain, it sings with the singing birds, it waves in the waving trees, it grows with the growing harvest, it laughs with the laughing child. God's goodness is everywhere. Anointed eyes see it, anointed hearts return thanks for it. *But chiefly the goodness of the Lord is seen in the Cross of Christ.* The goodness of God was crystallised in the Cross. The programme of God's goodness has all been made possible through the Cross. Out of the pain has come the supply. Out of the travail has come the triumph. The roots of God's goodness are embedded in the Cross of Calvary. The fruits of God's goodness fill the whole earth.

Tuesday, January 10th. Psalm xxxiii. 12-22.

"The Lord looketh from heaven"—verse 13.

What does He see? He sees the abominable thing which He hates. He sees sin in the palace and sin in the cottage. He sees sin in the lands called civilised, and He sees sin in the lands called uncivilised. But more than that—He sees that which brings Him infinite satisfaction. He sees the fulfilment of Isaiah's prophecy—"He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hands." God sees His designs prospering in the hands of the Lord Jesus Christ. The hands that once held the nails from men is now holding the hearts of men. Scattered throughout the earth are the lovers and obeyers of the Lord Jesus. Their chief aim is to know Christ more and more, to love Him better and better, and to obey Him more and more fully. The Man of Calvary has won my heart from me—and the hearts of millions more. This world is dotted with hearts that beat in unison with the heart of the glorified Lord. Earth answers to heaven and the heart of man to the heart of God.

Wednesday, January 11th. II. Samuel i. 1-16.

"Anguish is come upon me"—verse 9.

Such was the cry of a disappointed and a disappointing life. It was a disappointed life because Saul had insisted on making his own appointments. He had planned without God and the result was the overthrow of his plans and a death of bitterness and disgrace. It was a disappointing life because of what Saul failed to be. He might have been a greater man than David. He might have been a centre of power and sympathy to the whole world. But he treated the commands of God lightly and therein he failed. Note the two phrases: "A disappointed life"—"A disappointing life." So ours need not be. If we are prepared to accept God's appointments, if we yield to His sway and respond to His wishes, in the minute things as well as in the large, then the end of our days will not be anguish and despair, but victory and praise. Many a big man has lost his spiritual crown through small inconsistencies. Many a great work has fallen to the ground through carelessness over small matters.

Thursday, January 12th. II. Samuel i. 17-27.

"Saul and Jonathan were lovely and pleasant in their lives"—verse 23.

No, no, David! That is not true. Jonathan was lovely and pleasant—but not Saul. You are what the world would say "stretching a point." But God would say you are lying. Saul was not lovely and pleasant in his life. At times he was very unlovely and very unpleasant. It is true you wish to speak well of the dead. We all like to do that. But if speaking well of the dead means to lie, then we have no right to do it. Never tell an untruth in order to be polite. Never be faithless to God in order to be faithful to the cus-

toms of the world. Better offend man than God. Be tactful, do not needlessly say unpleasant things, but above all be truthful. Remember, others may tell lies in order to be polite—but you can't if you really wish to shine for Jesus.

Friday, January 13th. II. Samuel ii. 1-17.

"Saul is dead"—verse 7.

Are you glad Saul is dead? We hesitate to reply. We don't like to say we are glad when anyone dies. We would rather say we are sorry. We would rather think that the world is a poorer, sadder, emptier place. But really, when we face up to it, we must be glad that Saul was dead. For he was a failure. He was the man after the people's heart. He was keeping the man after God's heart away from the throne. He was hindering the movement toward the building of the Temple. Here was a man whose life hindered the purposes of God. How prayerful and watchful we should be lest ours do the same. A mother keeps her boy away from the mission field to which God has called him—she is hindering the purposes of God. A successful business man holds back part of his wealth for himself—wealth which God has given him. He, too, is hindering the purposes of God. Premature death is a possibility to the child of God. Only complete and continuous consecration can ensure our fullness of days and our fruitfulness of life.

Saturday, January 14th. II. Samuel v. 1-12.

"Thou shalt feed My people"—verse 2.

Before David fed people, he fed sheep. He was faithful as a shepherd of sheep before he was permitted to be the shepherd of men. Only God saw David the shepherd boy away in the silence of the fields and desert, faithfully watching over a few sheep. But God was pleased. That shepherd boy was a faithful shepherd. Therefore God brought him out of seclusion into publicity—away from the rule over a few hundred sheep to the rule over hundreds of thousands of people. Would you do great things for God? Then be faithful in little things. Carey was faithful as a cobbler-preacher before he became a conquering missionary. Shirk your work in the home, the office, the business, and the school, and you will never be a successful co-worker with Jesus Christ. Signs following belong to those who sweep the corners of the room and who preserve the order of the shop.

Sunday, January 15th. II. Samuel vi. 1-12.

"David was afraid of the Lord that day"—verse 9.

And if you look at the previous verse you will see also that David was displeased with the Lord. What an amazing fact. A man displeased with his Maker! A creature displeased with his Creator! As well might the candle be displeased with the sun, and a grain of sand displeased with the ocean. He was displeased—then he was afraid. The order has been reversed. David should have been afraid of the Lord, then he would never have been displeased. If he had been afraid to disobey the Lord, afraid to move the ark in an unlawful way, afraid to expose Uzzah to temptation, then he would not have been placed in such a painful and tragic position. Read Numbers iv. 15, and there will be no doubt as to the righteousness of Uzzah's death. God is a God of love, yes—but He is also a God of holiness and wisdom. Man cannot modify God, man cannot modify the law of God. To enjoy God, we must obey God. To live in pleasure, we must keep clear from His displeasure.

Monday, January 16th. II. Samuel vii. 1-17.

"Nathan said to the king, go, do all that is in thine heart"—verse 3.

Yet Nathan was wrong! And Nathan was a prophet! Can a prophet be wrong? Yes, when he speaks out of his own mind. But can a prophet speak out of his own mind? Yes, when the mind of God is not controlling the mind of the



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prophet. Prophets may speak messages that are not prophetic—they may speak out of their own mind, from their own judgment, in their own strength. How needful therefore, that we test the words of the prophets and teachers by the Word of God. All that claims to be from God is not from God. There may be messages and manifestations from the Devil, there may be messages and manifestations from the human mind, there may be messages and manifestations from God! To distinguish or discern between these is essential for the individual and community who would pass from strength to strength and from victory to victory in the service of the Lord.

Tuesday, January 17th. II. Samuel vii. 18-29.
"Then went King David in, and sat before the Lord"—verse 18.

Yet David was a busy man! He was a king, a soldier, a statesman. Yet, he *sat* before the Lord. No *rush* now—just *hush*. It pays to sit before the Lord. It pays to cease to be a Martha and instead, to be a Mary. It pays to turn aside from the busy office, the congested traffic, the bustling crowds, the whizzing machinery, the rollicking children, the clamant kitchen, and just to be alone—quiet, in the presence of God. It is then that the pressing cares cease to press, and the worrying problems cease to worry. The presence of God drives out worry. Worry has no reserved seat in the throne room of the King. Perhaps you have been running about too much lately—too occupied with the cares of this life, and your nerves are strained and your heart is heavy. Just try David's plan—sit before the Lord. Let Him do the talking—you just listen and listen and listen. And you will find afresh that the cares of life grow strangely less, in the light of His glorious face.

Wednesday, January 18th. II. Samuel ix. 1-13.
"Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet"—verse 13.

I, too, will sit at the King's table, and I will look at Mephibosheth. Did somebody say Mephibosheth was lame on both feet? I cannot see his lameness. As I look at him across the table there is no sign that he is a cripple. No, that's quite right—when Mephibosheth sits at the King's table no one sees his lameness, it is *hidden*. So is my lameness hidden since I have been a continual guest at the King's table. I was lame, obviously—spiritually lame. My walk was uneven. In the sight of God I was a cripple. But the King showed me kindness for Jesus' sake. He called me into His banqueting house, He put a banner of love over me, He invited me to sit down at His table. I accepted His invitation, and now, Hallelujah! I am continually sitting at His table, and my lameness is hidden, for there is no condemnation to them which are in Christ Jesus.

Thursday, January 19th. II. Samuel xii. 1-10.
"And Nathan said to David, Thou art the man"—verse 7.

Usually, we far more readily get angry with others than with ourselves. The faults in others we scourge with an iron rod, the same faults in ourselves we scourge with a feather. David was tricked into passing judgment upon himself. There is grave danger in a critical spirit. Criticism may easily become a habit and a pleasure. Many pretend that criticism is a painful duty, while all the time it is giving them a perverted pleasure. The critical are usually most open to criticism. The man who will criticise another to you, will unhesitatingly criticise you to another. David unwittingly passed judgment on himself, we should wittingly do it. If we judge ourselves, then we shall not be judged by God. "He had no pity . . . thou art the man." Lest such a verdict be passed on us let us consider our attitude—and then be sure that the beam is removed from our own eye, instead of persistently magnifying the mote in our brother's eye.

Friday, January 20th. II. Samuel xii. 13-23.
"David arose from the earth . . . and came into the house of the Lord, and worshipped"—verse 20.

Mark! It does not say, "David came into the house of the

Lord and *wept*." No, he came into the house of the Lord and *worshipped*. His sorrow was great but his sin was greater. He did not sorrow over his sorrow, but he sorrowed over his sin. And when God punished that sin, David worshipped. He kissed the hand that used the rod. He smiled into the Face that had brought tears into his eyes. To worship and not worry, to worship and not weep, is one of the truest signs of maturity in the Christian life. The secret of such maturity is found in one word—*faith*. No matter what happens—loss in business, failure of friends, perplexities of position, hindrance to cherished plans—*faith* can always say: "All is well, for One above in perfect wisdom, perfect love, is working for the best." And, so, while the world sobs the saint sings, while the world weeps the saint worships.

Saturday, January 21st. II. Samuel xiii. 37-39—xiv. 1-11.
"The king's heart was toward Absalom"—verse 1.

David's heart was toward Absalom, not because of the goodness in Absalom, but because of the goodness in the king. Absalom's life did not justify love and mercy, yet the king gave it. The heart of King David's greater Son is towards us. Not because we deserve it, but because we need it. Our lives do not justify the expression of love and mercy from the Lord Jesus Christ, but our lives *need* the expression of His love and mercy—and so He gives it. The Heart that is so great that it embraces every heart, pours love and mercy into our needy lives. The King's heart is toward us. Earth has no sorrow that heaven cannot feel. The very thought of it acts as a magnet. His love draws forth my love. His mercy draws forth my gratitude. The King's heart is toward me! Yes, and now my heart is toward the King.

Sunday January 22nd. II. Samuel xiv. 12-24.
"Neither doth God respect any person; yet doth he devise means that His banished be not expelled from Him"—verse 14.

God certainly does not respect any person from natural considerations. Our wealth, our talents, our culture, our position, our property, our shares, our robes, our beauty, do not influence Him in the slightest. God's favour cannot be bought with money or might. In His sight, outside Christ, the human race is a race of sinners. All have sinned and come short of the glory of God. All are distanced from God by sin. Yet He has devised means whereby we are not expelled from His sight. Silver and gold cannot buy His favour—but *blood* has done it. The blood of Jesus Christ has turned distance into nearness. It has brought the banished home. It has turned the fugitive into a pilgrim. There is no blood like Christ's blood. It is God's ransom money. It is the price God Himself paid in order that those banished from His presence should not be utterly expelled, but, instead, brought back from their banishment into the peace of rejoicing sons.

Monday, January 23rd. II. Samuel xiv. 25-43.
"Absalom dwelt two full years in Jerusalem, and saw not the king's face"—verse 28.

So near and yet so far. In Jerusalem and yet not seeing the king's face. That same truth is repeated countless times to-day. Dwelling in Jerusalem, yet not seeing the King's face. Preaching in the pulpit, listening in the pew, singing in the choir, teaching in the Sunday School, and yet not having real communion with the Lord Jesus. In the place of privilege—yet not enjoying the privilege. In the midst of the things of Christ—yet not in the enjoyment of the presence of Christ. Full of Christian work—but empty of Christian prayer. In the case of King David and Absalom it was David who hid his face. But to-day it is not the King who hides His face, it is the subject that is too busy or too selfish to wish to see it. Let those of us who dwell in Jerusalem, *halt*. Let us cease from the *rush* of things and get into the *hush* of things—and there behold His face.

Tuesday, January 24th. II. Samuel xv. 1-15.
"He put forth his hand, and took him, and kissed him"—verse 5.

It was not a pleasant kiss. It was a tricky kiss. It was the

THE ELIM EVANGEL

kiss of contrivance. The heart and the kiss were out of harmony. Absalom was kissing men, when he ought to have been praying to God. He was contriving when he ought to have been confiding. And so he ultimately failed and came to an ignoble end. In the life of faith there is no need of trickery. If our eyes are upon men then our life is not a life of faith. Success, promotion, victory belong to God. The Lord thy God does not want you to look upon men, He wants you to look upon Him. He wants you to reject the trickery of worldly progress and to trust in Him. His call is to rely upon Him—then He will bring it to pass, and give to thee the Spirit-implanted desires of your heart.

Wednesday, January 25th. II. Samuel xv. 19-31.

"Carry back the Ark of God into the city"—verse 25.

A city without the visible sign of the presence of God! Then, carry back the ark into the city. And they did. The old picture lives to-day. A city without God, a home without God, a shop without God, a tribe without God, a nation without God, yea, a church without God. Places empty of the love of Christ and the power of Christ. Places empty of the knowledge of Christ as Saviour, Healer, Baptiser, Coming King. Then God calls us to be ark bearers. He calls us to carry back the ark into the city—the home—the shop—the church—the empty heart and the empty land. I will do a little carrying to-day. As far as lies in my power I will carry the truth about the Christ I adore, into the lonely and empty places. I will seek to place God's human Ark in some barren spot, and then midst the gloom of earth the glory of God will shine.

Thursday, January 26th. II. Samuel xvi. 1-14.

"When David was a little past the top of the hill . . . behold Ziba met him"—verse 1.

A little past the top of the hill! He would be tired—very tired, and dispirited, and hungry. It was a hard climb to the top of that hill—especially for a man burdened with a heavy heart. A hill is more easily climbed with a heavy load than with a heavy heart. Yes, he was tired—feeling done. And just then Ziba met him, "with a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine." Rest and provision found for the man who sorely needed it. Was it accidental provision?—no, it was God's provision. God knew all about the weary fugitive—He knew the underlying faith, despite the frequent surface failure. And the love of a chastening God leapt out toward His needy child. Are you a little past the top of the hill? Feeling almost done and almost hopeless? Take heart, for God has got his Ziba ready, and at the precise moment God's Ziba will meet you.

Friday, January 27th. II. Samuel xvii. 1-14.

"The Lord had appointed to defeat the good counsel of Ahithophel"—verse 14.

Absalom thought he was fighting against his father. He made a great mistake—he was fighting against his father's God. The scheming son could have overcome his broken-hearted father, but he was helpless against his father's God. God turns the counsels of men to please Him whether it is a battle of nations spreading over a large part of the map, or only a business deal on a street corner, God rules, and He makes all the devices and schemes of men to praise Him. The man of faith is safe in the midst of a world of fraud and contrivance. To believe this is the secret of peace at all times. God maketh the wrath of men to praise Him, the remainder of wrath He will restrain. We need not fight our own battles—let us commit our way unto the Lord and He will bring it to pass. Even a counsel of nations cannot defeat the counsels of God.

Saturday, January 28th. II. Samuel xvii. 15-29.

"They said, The people is hungry, and weary, and thirsty, in the wilderness"—verse 29.

They said! And what they said was correct. The wilderness was a place of need. The people were indeed hungry and

weary, and they found practical sympathy from Shobi, Machir, and Barzillai. The heart of man cries out for practical sympathy. An act of thoughtful sympathy will open the heart to the Gospel of Christ, when a thousand sermons fail. The essence of Christianity is love. Christianity should be love in action. Christianity without compassion is Christianity without its heart. God is love—and God's love is a substantial love. God declared His love for Israel, but the declaration was not the climax. That love was proved by the daily manna to meet the hunger of the body, and the daily sacrifice to meet the hunger of the soul. I must not only talk love, I must live it. I must not only say, be fed, I must feed. I must never forget that the wilderness of this world is a hungry place, and hungering lives abound on every hand.

Sunday January 29th. II. Samuel xviii. 1-18.

"The king said . . . I will surely go forth with you myself"—verse 2.

But they dissuaded David—for he was but human. There is another King who says, "I will surely go forth with you Myself," and there is no need to dissuade Him—for He is divine. David might die in battle, but King David's greater Son will never die. Once He died—now He lives. "I will never leave thee nor forsake thee" is His utterance. He goes forth with us into every battle. No weapon formed against Him can prosper. And in the battle of life we can hide in Him. Our lives are hid with Christ in God. Battles may come, and battles may go, but we are safe as long as we treat our King as our fortress and our high tower. How lovely it is to feel safe—how lovely to know we are on the winning side. Our battlefield may be the kitchen or the pulpit, the office or the school, but our King is with us. We are safe. We are on the winning side. Praise God!

Monday, January 30th. II. Samuel xviii. 19-33.

"Would God I had died for thee, O, Absalom, my son, my son!"—verse 33.

What a lovely example of father love. A shamefully treated father ready to die for the son who had so shamelessly treated him. The father ready to die for the prodigal. God was in Christ reconciling the world unto Himself. The Creator died for the creature. The blood of Christ was the blood of God. In the person of His Son God died for the race that had spurned His love, rejected His light, and lost His life. The love of God cannot do more. Calvary exhausts the expression of God's love. If Calvary will not break the will and win the heart, nothing will. Calvary is the heart of God lifted up for the world to see it. It is God's final appeal. It is the greatest expression of the heart of the great 'I Am.' At Calvary God wept tears of blood in order to save the race. Thank God for hundreds of thousands whose tears have been effectual.

Tuesday, January 31st. II. Samuel xix. 1-15.

"The victory that day was turned into mourning"—verse 2.

There was another victory that was turned into mourning also. It was the victory of the Cross. Yet for three days the disciples sorrowed. They thought the Cross was defeat, disaster, chaos. Their hopes were smashed. True it was that they had prophetic promises which should have saved them from despair. But the disciples were very human—and they sorrowed as those who had no hope. But the victory was not permanently turned into mourning. Like a flash sadness gave place to gladness. The harps came down from the willows. In a moment their sorrow was turned into joy. Songs of praises burst from the hearts and lips of the disciples. Christ was alive—Christ had risen—Christ had appeared to them—Christ was with them. After all the Cross was not defeat, but victory. Only from man's temporary standpoint was the Cross defeat. From God's eternal standpoint it was glorious victory. And after three days the disciples saw the Cross from God's standpoint—and the gloom gave place to glory.



Illustrations for Christian Workers

Collected from Various Sources

PRIDE.

MR. Pace of America is a remarkable cartoonist for Christ. His pen-pictures make truth vividly live before the eyes. Recently he has drawn a telling cartoon on pride:

First, **PRIDE OF RACE.** A white man is seen disdainfully ignoring the negro and the Chinaman. Second, **PRIDE OF FACE.** A young girl looks into a mirror as she eagerly powders her face. Third, **PRIDE OF PLACE.** A wealthy man, with evident superiority, motors through a crowd of cheering inferiors. Fourth, **PRIDE OF GRACE.** A clergyman with sanctimonious face, clasped hands, upturned eyes, and a halo upon his head, stands severely alone. "Pride of Grace" is declared to be the worst pride of all.

FORMAL WORSHIP.

Worship necessitates a Person unto whom the worship ascends. Without the Person, worship is mockery and drudgery. There can be no real Christian meeting without the presence of a real Saviour. An English preacher says it was reported that Royalty was present at a certain funeral. But on enquiry it was discovered that the carriage of the Prince was present, but *the Prince himself was absent.* The carriage, but not the Prince! The outward show, but not the real presence. There can be the form of Christianity without the great central Fact of Christianity. Christ can be outside the door knocking, when those who call themselves by His name are inside pretending to worship.

THE DIFFERENCE REDEMPTION MAKES.

A Frenchman who lived in England desired to be naturalised, and thus be counted an Englishman. He therefore went through the necessary naturalisation formalities in London, and paid the fees. When he returned, one of his friends said to him: "Well, I suppose you're an Englishman now, but I don't see any difference." "Ah, but there is a difference," he responded. "*Yesterday Waterloo was a defeat, to-day it is a victory.*" Before we accepted Christ the Cross repelled us, now it fills us with gratitude: the Book of God was dull to us, now it shines with vivid truth: heaven was not our country, now it is our country: the Lord's prayer was not our prayer, now it is our prayer: the new nature did not belong to us, now it is our blessed possession. Old things have indeed passed away—all things have become new.

PEACE, PEACE—YET NO PEACE.

A survivor from the wreck of the *Princessa Mafalda* on 25th October, 1927, named Romeu Pires, gives the following account of the disaster:—

"On the evening of 25th October, we were making good headway in a calm sea. The crew were attending to their usual duties, the orchestra was playing, and the passengers were passing enjoyable hours in dining, dancing, and so forth. We were *far from dreaming that death was so close at hand.* Suddenly, at twenty minutes past five, we heard a sharp report. The first sensation was one of surprise, especially when it was learned that the propeller-shaft had snapped. The captain and officers reassured us, saying, 'There is nothing to fear,' and declared that repairs would quickly be effected. They added that the engineers expected to put matters right in a few minutes. The vessel had been stopped, and it was announced that it would remain stationary until a careful examination had been made before resuming its voyage.

"When the assurance was repeated that there was no danger, *the first-class passengers resumed their dancing, and the second and third class passengers resumed their various occupations, paying no further attention to the matter.* Later a strong breeze swept over the sea. *The dancing continued,* the passengers knowing nothing of what was passing below. Finally, the news went round that the damage was irreparable and that the sea was gradually invading and dominating the ship. It was suddenly noticed that the ship was settling lower in the water, and every one ran to one side. That was the beginning of the tragedy. The captain and officers counselled calm and started the work of rescue, but indescribable panic quickly spread among the third-class passengers."

THE WORTHLESS OFFERING.

A little scholar on one occasion made a certain promise to her teacher. The promise was to present her on the afternoon of the same day with a bunch of flowers. But when the afternoon came, there were, unfortunately, no flowers. This led to teacher making enquiry to this effect: "Where are the flowers?" "Oh, well," said the little girl, "mother says they aren't dead enough yet."

THE MASTER CHEMIST.

In a company of brilliant men the subject of Christianity came up. The manner of Christ's redeeming love was spoken of. Many beautiful and wonderful theories were brought up. Then one stood up and said, "Gentlemen, in my humble opinion Jesus Christ was the great Master Chemist." Taking the Bible in his hand, he said, "*This Book tells me that the great Master Chemist used a bright red to produce a pure white in a dead black.*" The rich red blood of Calvary covers the dead black of sin and produces the pure white of holiness.

Carlisle Still "Holding the Fort"

By J. T. WARWICK.

YES! and we're going to. We claim the victory in Jesus' Name. We are fighting from a position of victory—"More than conquerors through Him that loved us."

"Do these revival and healing campaigns shew lasting results?" "Will the converts stand?" Such were the questions asked a year ago, when Pastor George Jeffreys commenced a revival and healing campaign in the City of Carlisle. To the first question, I would unhesitatingly say, "Yes!" Praise God! Everlasting results! Multitudes have been saved and are still rejoicing in the Lord, and not ashamed to confess Him Lord and King, glorying in bearing testimony to the Foursquare Gospel. "Will the converts stand?" Come to Carlisle when you may and you will never ask that question again. They cannot help but stand, because the Lord has got hold of them, if He had not, you might well ask. "Hold Thou me up and I shall be safe" Praise God, their feet are planted firmly on the "Rock of Ages."

On Christ the solid Rock I stand,
All other ground is sinking sand—

This is the personal testimony of each convert! Praise His Name!

What untold blessing that revival has brought to Carlisle. Some who took a leading part, have passed within the veil and are rejoicing with Christ which is far better. How they rejoiced with us here when the stream of blessing began to flow slowly at first, but how soon it overflowed its banks and with mighty power it has continued up till now. Never has the light grown dim. Pastor Fletcher's work was mightily owned of God in this place. It was hard to say good-bye to one who had worked so hard, but "God's way is the best way," and with the advent of Pastor Court the work has been abundantly blessed and souls are still being saved and thus God carries on the work—Paul planting, Apollos watering, but God giving the increase. Praise His Name! Pastor and Mrs. Court are working hard. There is aggressive open-air work being carried on with much blessing. Crowds come together on Sunday mornings to break bread, thus showing forth His death till He come, in a simple memorial service. With hearts full of gladness and knowing the power of His resurrection in their lives, they partake of these emblems of His love—realising the Master's presence standing among them in His risen power in the midst of His people (not in the elements of bread and wine, as some religious leaders would teach).

What glorious times the Crusaders have, conducting their own meetings, some giving their testimony in song, others passing on the Word that God has caused to be a blessing to their souls. No use or place for

whist drives and dances in these assemblies! These young folks' (yes! and not a few of the older ones have a look in) have come to Jesus and find He satisfies indeed.

Now this year-old church wants more accommodation. We want a much larger place. May God find us a place where we can have an Elim Tabernacle to His glory. Hallelujah! It shall be so, if He tarry.

Incarnate Lord divine!
That precious blood of Thine
Pardoned all sins of mine—
Jesus, my Saviour!

Jesus, Physician, Lord!
Healing power afford
According to Thy Word—
Jesus, my Healer!

Jesus, baptise this hour,
With Holy Ghost power,
Thy loving gifts now show'r—
Jesus, Baptiser!

Jesus, our coming King!
Hallelujah! we sing;
Our loving praise we bring—
Jesus, coming King!



A Golden Wedding



MR. AND MRS. PHILIP CAPON,

who were married on 2nd December, 1877, are members at the Elim Hall, Leigh-on-Sea. They write: "We have both been abstainers and non-smokers all our lives. We belong to the Foursquare Gospel and believe in the Bible from cover to cover."



I take a whole Christ for my Saviour: I take the whole Bible for my staff; I take the whole Church for my fellowship; and I take the whole world for my parish.—Augustine.

Strength and Beauty

AMONG the many descriptive figures given by the Psalmist of the greatness and glory of God, here is one which is very expressive: "Strength and beauty are in His sanctuary" (Psalm xcvi 6) Does not the combination appeal to us? Strength and beauty united, form that which is the element of perfection Is it not so in human character? Neither strength without beauty, nor beauty without strength is to be desired

We all know human beings in whom there is the beauty of goodness and kindness and unselfishness, but who with all this that is lovely are so weak and yielding, so afraid to stand alone, or oppose what is wrong, that their character has no weight On the other hand, we know strong, courageous natures that are so devoid of tenderness, so stern and unmovable that we shrink from them The beauty needs strength, and the strength needs beauty.

Shall we recall to our memories the description of the two great pillars in Solomon's Temple? Thirty-three feet high and nine feet in diameter—our first thought of them would certainly have been, what remarkable strength there is in these pillars! The name given to each enforces this fact "Jachin," i.e., "He shall establish"; and "Booz," i.e., "In it is strength" Yet the beauty was not omitted The top of these brazen pillars was orna-

mented with lily-work, and hung with rows of pomegranates.

It is clearly God's appointment for His children that both strength and beauty should characterise them "Be strong in the Lord and in the power of His might" (Eph vi 10) "Only be thou very courageous" (Joshua 1.) "Thou, therefore endure hardness as a good soldier of Jesus Christ" (II Timothy ii 3) This for strength Then the other side for beauty we have, "Be ye kind one to another, tender-hearted, forgiving one another" (Eph iv 32) "Look not every man on his own things, but every man also on the things of others" (Phil. ii 4) "Whosoever things are pure lovely . . . think on these things" (Phil iv 8) Are not such sweet graces as these the "lily-work" on the strong pillars of the spiritual house of God?

A strong, brave man who is tender to his wife or mother, and gentle to little children, is one to be trusted and loved whoever he may be Strength and beauty shone as twin stars of brilliant glory in the Person of the Lord Jesus Before the strong Son of God, evil men and evil spirits quailed and fled But the beauty of His gentleness drew little children into His arms Those most like the Master will bless others by the strength and beauty of their characters—M E

"He Wasn't On for Dying"

ANUMBER of young medical students were gathered in the dissecting-room of one of our large colleges, laughing and busily talking over the events of the day, for they happened to be many Their work was done, for the time at least; and the ghastly remains before them threw no cloud over the merriment that was going on No shadow, no reflection that perhaps soon, they too might be corpses, as still and helpless as the one over which they had been occupied

Foremost of the party was a young man whom we will call Edward Allen Perhaps the noisiest of the party, the jests that fell from his lips were interspersed with names and expressions which he had no right to use so lightly, but which passed little heeded by his comrades, being too much accustomed to them Indifferent to the solemn words he was uttering, he leant back against the wall, with the needle, which he had been using on the corpse before him, stuck carelessly into the facing of his coat The conversation grew louder, and a hasty discussion was struck up on a trifling subject As he was speaking, Allen lifted his hand with a careless gesture and in doing so caught it in the needle that was fastened in his coat, and gave his hand a deep tear All were silent in a moment, then one

of his companions remarked soberly "I say, Allen, that's dangerous" "I know it is," he answered uneasily "What shall I do?"

"Come to—," they suggested, naming one of the chief doctors, and without delay they hurried off It was an anxious moment as they stood waiting for his verdict, but it was unhesitatingly given In a few words Edward Allen was told that he might possibly not be alive in twenty-four hours

A man is brave when he is going strong and well, even courageous when dashing into a battlefield hoping by some "good luck" not to be touched, but when he is not ready to meet death, and the great doorway of Eternity quietly opens to receive him, his heart may fail And thus despair seized Allen as his fate stared him in the face We cannot relate the horrors of those last few hours, for he was dead in less than the twenty-four We can only repeat the words of one of his fellow-students "It was dreadful to see him when he was told he might soon be gone, for he wasn't on for dying"

Perhaps you say—"not likely to happen to me" is it so? May be that death will meet you suddenly Anyhow, are you unprepared?—that is the question

(John iii 14-18, John v 24)