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The Elim Evangel

FOURSQUARE ON THE WORD OF GOD

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, in the country town of Monaghan in Ireland, in the year 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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The Reason for Miracles

WHEN God came to the world by Incarnation, He sought to prove to the world this Incarnation by a series of miracles: miracles of such a startling nature that they would at once arrest the attention of the people and prove that once more God was in their midst.

Jesus opens His ministry with miracles. Three-fourths of His public ministry is made up of miracles. He heals the sick. He casts out demons. He feeds the multitudes. He stills the sea. He raises the dead. He walks among men the very God-man. There is nothing ordinary about Him. His very humility is a miracle. His self-control is a miracle. His love is a miracle. His wisdom is a miracle.

The whole three years and a half of His ministry is a sudden invasion of the supernatural or the realm of God into the realm of man.

The whole country is stirred by it. He could have started an insurrection and captured the Roman world more easily than any general that had ever arisen.

And then He dies. His yielding up to the Jews, His surrender to death is a miracle. The bitter silence of the three days and three nights is a miracle. But what shall we call that Easter morning? Death is conquered, the grave defeated. He that was dead had arisen for evermore.

This divine manifestation has shaken the foundations of heathenism. Its song of triumph over death is heard in every part of the known world. The rays of light that shone from that empty sepulchre have pierced the darkness of the ages and brought joy and light to the nations.

Jesus Christ is a miracle.

No man who denies the miraculous can accept Jesus of Nazareth. No man can believe in that Nazarene and deny the miracle of His being.

Pentecost, with the humble fishermen turned preachers, swaying the millions of prejudice-controlled Jews, is a miracle.

We haven't time to speak of that Book of Acts. Acts of what? Acts of God!

Reader, do you know what a miracle is?

It is lifting the curtain from this darkened earth and letting man see God act in His own realm.

The Book of Acts is the stage of God. The movements there are the movements of God in His

own realm. We see Him heal the sick and raise the dead. We see miracles, but angels say, "God is but acting in His own matchless kingdom."

The entire New Testament is a miracle. There is no trace of human impotence in it.

It is God on earth with men. Christianity is simply God in activity.

Why were the miracles about Jesus' life? John tells us, "They were signs that ye might believe." Why were the miracles that we have recorded in the Book of Acts? That the heathen nations, where the Gospel of the Incarnation was carried, might believe.

It was a miracle that opened the Isle of Crete to the Gospel by Paul. The miracle in Philippi established the Church even in that jailer's home. The miracle at Ephesus overturned the worship of Diana and established the prestige of Jesus.

The miracles performed by the Apostles and the Infant Church, established Christianity in the throne room of idolatry, the city of Rome.

In every age of the declension of spiritual life in the church, God has brought back the Bride of the Christ by miraculous outpourings of the Holy Spirit.

It has been a great revival that has swept from one part of the country to the other. It has been the marvellous preservation of Protestant Christianity from the hand of agnosticism, or it has been the manifestations of God in healing the sick.

The Christian Church has lost its grip during the last generation.

German rationalism, abetted by English agnosticism with a robber hand, has clutched the throat of our theological institutions and was strangling the very fountain of life and knowledge of the Church.

Then God raised up George Muller, the miracle protest of England.

God, the Eternal, manifested Himself as the prayer-hearing God in the days of Huxley and Darwin. Huxley destroyed his thousands, but Muller, saved his tens of thousands.

And God raised up His Dr. Simpson. In the foreign field He raised up His J. Hudson Taylor. In His evangelistic field He reared His Moody, His Torrey, and that mighty army of evangelists who have swept the country with their showers of blessing for body, soul, and spirit.

Rationalism has not been met by philosopher or Deistic theologian, but it has been met by a Welsh revival, by the miracles performed through the prayers of Muller, in the followers of Dr. Simpson and J. Hudson Taylor.

These last days, unbelief in its more deadly form no longer dares come out in open rationalism, but it is restoring to the deadly, devilish practice of poisoning the fountain from which the Church is drinking the water of life; but God is meeting it, not with commentaries, but with living witnesses and

mighty miracles that thrill the heart, that stagger the intellect.

The ignorant are speaking in tongues, the sick are being healed, the dead, are being raised again.

What can Rationalism do in a war of this kind? It is as impotent as Pharaoh was in the presence of Moses, as the priests of Baal in the presence of the fiery prophet Elijah, as the gods of Babylon in the presence of the God of the Jews.

We do not need to defend miracles. The miracles defend us.—E.W.K.

Ordination and Farewell Service for an Elim Missionary

ONE of the most remarkable meetings ever held in the Elim Tabernacle! Such was the opinion of many who were privileged to attend the ordination and farewell service of Mr. Hubert Phillips, of Letchworth. The spacious building was

since the Elim work was commenced at their lovely Garden City some five years ago.

As the meeting proceeded, there were detected more than one whose tears flowed freely. What else could we who knew full well the meaning of those tears expect? Before them, giving a farewell message, was the one who was loved and revered; one who had been a Pastor and had shared their joys, and had entered into their difficulties; one who had laboured with them all day and far into the night, supervising the erection of the most beautiful hall in the town. Now he was to leave them, and it, for a far off foreign field.

The service was opened by Pastor P. N. Corry, Dean of the Elim Bible College, and the ordination service conducted by Principal George Jeffreys who, when delivering the charge, depicted Paul as the pattern minister and missionary. Principal George Jeffreys and Pastors Robert Smith and P. N. Corry then following the scriptural pattern, laid on hands while Mr. Phillips knelt in prayer. Most appropriate promises from the Word of God were read and quoted by people all over the building, promises which would be remembered by the missionary in the days to come.

Our brother, who is going out to the Lebombo Pentecostal Mission in South-East Africa, sailed by the R.M.S. *Edinburgh Castle* on February 10th. A large company of students and others from the Elim Bible College met at Waterloo station and hymns were sung as the train steamed out of the station. The prayers and support of Elim go with our new missionary.



MR. HUBERT C. PHILLIPS.

packed from top to bottom with a crowd that was typically Elim in every respect—bright beaming faces, rapturous singing, sanctified emotionalism. A few minutes after the service commenced a number of seats in the centre were seen to be reserved. Eventually the cords were taken off by the usher in charge; this was the signal for the entrance of a company of people from Letchworth. They had come to take part in a service that meant severance between themselves and the man who had lovingly shepherded them

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Is an Inspired Bible Possible?

By PRINCIPAL PERCY G. PARKER.

CHRISTIANITY stands or falls by the Bible. If the Bible is true then Christianity is true. If the Bible is not true then Christianity is not true. Behind the question "What think ye of Christ?" is the question "What think ye of the Bible?" If we are absolutely satisfied that the Bible is from God, then we shall gladly rest and rejoice in all that it reveals.

When I was a youth I, even as so many others, was brought sharply up against this vital question: Is the Bible inspired? Is it God-breathed? Does it truly convey the thought and teaching of God?

One of the questions that then troubled me was concerning the *possibility* of inspiration. Could God convey His thought through men to us? Could He so employ the minds of men that their minds would be simply channels for His mind? From doubt I passed to certainty, from painful restlessness I passed to perfect rest, and to-day I do not for one moment doubt the possibility of inspiration.

In this talk I wish to give you seven reasons why I believe that an inspired Bible is possible. There are more reasons, but for brevity we will limit ourselves to seven.

I. The Gift of Tongues Proves the Possibility of an Inspired Bible.

YOU will read the story of the gift of tongues in the second chapter of Acts. There were different forms of speaking in tongues operative in the early Church, but at present I am only interested in the special form which obtained on the Day of Pentecost. The apostles were Jews. They were not educated Jews. The majority only knew one language, or at the most two (Aramaic and Greek). But on the Day of Pentecost a tremendous miracle happened, and they were enabled to declare the wonderful works of God in foreign languages. The description given in Scripture is so graphic that we will simply read it:—

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilæans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus,

and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Syrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God (Acts ii. 1-11).

The marvel of that event will be better realised by us if we seek to modernise it.

Suppose we are in a large church, and on the platform are twelve uneducated Christian men—not university men, but Christian men who know what it is to fish, and saw, and drive in order to get a living. In the audience are a large number of English speaking people who have gathered from great distances. One Englishman is from India, and knows Hindustani, another lives in Germany and speaks German. Another is in business in Holland and speaks Dutch. Still another comes from China and speaks Chinese, and so on. Suddenly one of the men on the platform begins to speak in Hindustani. He does not know what he is saying. All he knows is that God is mightily moving him. Most of the people in the church look at him in amused astonishment, excepting the Englishman from India. He is amazingly interested. Not a word escapes him, for he is hearing the wonderful goodness of God spoken forth in Hindustani. The speaker does not know what he is saying, but one hearer knows every word. God has so effectively conscripted that man's mind and tongue that he expresses himself perfectly in a language of which he is entirely ignorant. Then the same happens with the other platform men. One speaks in Chinese, another speaks in Dutch, and so forth.

Such was the miracle of Pentecost. The argument of it all is very simple. If God could cause men to speak forth His thought in an unknown language, how much more could He cause them to speak forth His thought in their own language. Thus the gift of tongues proves the possibility of an inspired Bible.

II. The Power of Mind Over Mind Proves the Possibility of an Inspired Bible.

HUMAN mind can influence human mind. Some human minds can have a very powerful influence over other minds. Hypnotism is probably a proof of this, but it is not clear just how far demonism enters into hypnotism, and so it is not wise to make much emphasis upon this. When I was a boy at home we used to play at Christmas a game which forcefully proves the power of mind over mind. One would go out of the room, and then those inside decided upon a certain action. For sake of illustration, say the action was *the lifting of a cup and kissing it*. The outsider would then be called in, and a selected one from the company in the room would take gently hold of the incomer's arm, by the wrist, and would



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think, think, think of the action that was to be performed—thus becoming a guide to the mind of the other. The incomer would yield to the influence of the mind of the guide, and would after a time take steps forward in the required direction, then stop, then stretch out the hand, and slowly, slowly pick up the cup, and then still more slowly, lift it to the mouth and kiss it. I have seen this done many times, with many various actions, without the possibility of trickery. In fact I have several times been the one outside and then under the influence of the selected one inside have performed the action decided upon by the company. In such cases one did not become absolutely passive, but was conscious of a hidden undercurrent of thought telling one exactly what to do. We found that only a few had strong enough minds to convey their thought to another, and to act as the selected guides.

Again the argument is simple. If the strong mind of man can move another to think his thoughts, how much more can the limitless mind of God inspire the minds of men to think His thoughts. Thus the power of mind over mind proves the possibility of an inspired Bible.

III. Jeremiah's Experience in the Fourth Year of Jehoiakim Proves the Possibility of an Inspired Bible.

THE whole incident can be read in Jeremiah xxxvi. It can be summarised thus:—

- (1). God commanded Jeremiah to write his prophecies against Israel and Judah in a roll book.
- (2). Jeremiah, through the agency of Baruch as penman, did so.
- (3). These prophecies of Jeremiah were ultimately read to the king.
- (4). The king cut up the prophecies with his penknife and then cast the mutilated roll into the fire and it was consumed.
- (5). Acting under the instructions of God, Jeremiah dictated again all the words that were in the prophecies, and Baruch wrote them down.

Thus God brought to Jeremiah's remembrance exactly what he had previously written. Naturally Jeremiah would not have been able to have remembered all the words that he had previously dictated to Baruch. But God spiritually caused him to remember *all* the words (*v.* 32). Thus Jeremiah's experience proves the possibility of an inspired Bible. It is sometimes asked how did Mary and Zacharias remember their prophetic utterances at the time of the birth of Christ, and how did the writers of the Gospels remember the exact words of Christ spoken many years before? The answer is simply that God brought again to their remembrance that which had previously been spoken. The same power that worked

for Jeremiah worked for Matthew, Mark, Luke and John.

IV. Demonism Proves the Possibility of an Inspired Bible.

DEMONISM both modern and as recorded in Scripture proves that demons actually possess human beings and speak either directly or indirectly through them. Read the story of the Gadarene demoniac in Luke viii. 26-36, and you will discover four things at least:—

- (1). Christ spoke to the demons.
- (2). The demons recognised Christ.
- (3). The demons sometimes spoke indirectly *through* the man.
- (4). The demons sometimes spoke directly *from* the man.

Even in this case alone it is painfully clear that demons can absolutely control the mind and tongues of men.

Read such books as "Pastor Hsi," "The Fulfillment of a Dream," and you will have abundant evidence that even to-day demons possess men and express their own thoughts through them. But it demons can express their minds through the minds of men how much more can God express His mind!

V. Our Lord's Instructions to the Apostles Prove the Possibility of an Inspired Bible.

THE special words I refer are in Matt. x. 16-20. We will read those verses:—

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; And ye shall be brought before governors and kings for My sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.

Christ knew that His disciples would be placed in the most critical conditions, faced by the brainiest of men, and tried on most vital matters. Yet, said Christ, you are not to be anxious about these things. You are not to premeditate, for My Father will give you the exact words at the exact moment. Christ never doubted for one moment the sufficiency of His Father to inspire the apostles to say the precise words that should be said. And certainly if God could inspire twelve men to speak as He willed, He could also inspire forty or fifty men to speak and write as He willed. Thus our Lord's instructions to the apostles prove the possibility of an inspired Bible.

VI. Our Lord's Restraint From Writing Proves the Possibility of an Inspired Bible.

THE fact that Christ never wrote His teaching but only spoke it is an amazing thing. The importance of it we scarcely realise. He knew that He was the Saviour, not only of local Palestine, but of the



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world. He knew that the history of Himself would be known *worldwide*. He knew that the *world* would be judged according to the attitude it took to Himself and to His teaching. He was for the *world* and His teaching was for the *world*. He knew also that He was to die, and yet *He never wrote a word*. Why did not Christ write down His teaching? Why was He prepared to die without having put His life's story and His life's teaching into writing? Why? There can only be one answer. He knew that in some way or other there would be a power operative after His death sufficient to cause the record of His life and teaching to be written, and that therefore He need not write because that power would be enough for every purpose. Christ's confidence is clearly revealed in the words of John xiv. 26 :—

But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Such was Christ's confidence. Therefore He did not write. He knew that the Holy Spirit was sufficient to inspire men to remember and write out exactly what He had said and done. The problem of the possibility of inspiration was not a problem to Christ. He knew that it could be done, and be done perfectly by the Holy Spirit.

VII. Modern Experiences Prove the Possibility of an Inspired Bible.

THE days of inspiration are not past. Many a speaker and writer for God to-day knows what it is to be marvellously helped in writing and speaking. Writing from light and speaking from light are possibilities of the present time. Two experiences of my own appeal most forcibly to me, and may be of help to others. The first was in connection with the preparation of the Alliterated Bible Course, and the second in connection with the preparation of the Summarised Bible Course. Let me safeguard myself before giving these experiences, by saying that I do not consider these courses to be faultless. In fact my judgment is that to-day God rarely if ever gives complete inspiration in writing, in order ever uniquely to distinguish the Bible. But that God gave me wonderful light and leading in their preparation I cannot doubt. The following are the experiences :—

Some years ago, after an evening service at the chapel where I was then pastor, I came home with an overwhelming sense of need. I was burdened about my *ignorance of the Word of God*. Although fairly well acquainted with portions here and there, I had no graspable conception of the contents of each Book in the Bible. I remember the burden of that night as though it happened yesterday. My soul cried out for a broad outline knowledge of God's Word. I was so distressed that at last I definitely held my

Bible up before God: for many minutes I remained thus in prayer, earnestly asking God to give me a broad and exact knowledge of His peerless Book. I felt that night that a *real transaction* had taken place. A few weeks after this God set me outlining the Books of the Bible. From the human standpoint it was an impossible task, but God led me on and on. I could scarcely think of anything else, and although having a hundred and one pastoral duties to perform, with two sermons and a lecture to prepare every week, the whole of the Bible Books were outlined in *just under seven months*. The original outlines have only been slightly condensed and altered to the form in which they are now printed. During that seven months I was conscious of studying and outlining from *light*. I believe that the night my Bible was held up before God He said "*light be*" and "*light was*."

Some little time after the previous experience, in seeking to prepare a talk on Bible Study, I sat down to prepare an outline on the lines of Dr. Campbell Morgan's as given below.

As to the Bible.	As to the Study.
It is :—	It requires :—
1. Religious.	1. Honesty.
2. Dual.	2. Reverence.
3. Triple.	3. Diligence.
4. Multiple.	4. System.
5. Unified.	5. Response.

But I was impressed to write instead the word "Scriptures" in a vertical position, and then I was conscious of being impelled forward until in a very few minutes I had the following :—

Sixty-six Books.
 Compilation of above thirty writers.
 Reveals God to man.
 In two major divisions.
 Past, presence, predictive.
 Teaches Creed and Conduct.
 Unveils way of salvation.
 Reveals man to himself.
 Eight minor divisions.
 Summed up in Christ.

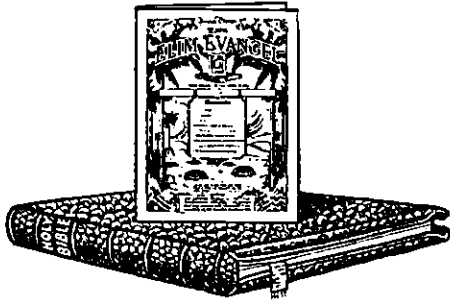
This proved to be the introductory study to the "Alliterated Bible Course" and also the first of a series of Acrostical Charts now published as "The Summarised Bible Course."

Thus my own experiences have helped me greatly, and satisfied me that God is able to work through the mind of man to any extent that He purposes.

Well, such are seven reasons why I believe in the possibility of an inspired Bible. Again I say there are other reasons, but these will suffice for the present. May they be blessed to the reader even as they have been blessed to the writer.

† The two Bible Courses mentioned above are now included in the Handbooks of the Elim Bible College Correspondence School.

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD

The Elim Evangel

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Elim Foursquare Gospel Alliance

Founder and Leader: Principal George Jeffreys.

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

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

Gifts are urgently needed for the expansion of this work which has been so signally blessed by God. Readers of the *Elim Evangel* are asked to pray about this matter, and 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.

Elim Bible College Correspondence School.

A remarkable course of studies at a minimum cost—only 10s. per year. Write for syllabus to the Secretary, Elim Bible College Correspondence School, Elim Woodlands, Clapham Park, London, S.W.4.

Items of Interest

For the next few weeks, commencing 10th February, a weekly rally will be held every Friday at 7.30 p.m. at the Baths Hall, Caledonian Road, King's Cross.



A revival and healing campaign is now in progress at Hull, conducted by Pastor and Mrs. George Kingston. Expectations run high for a time of much blessing.



A series of special services is being conducted by Pastor E. C. W. Boulton at Leigh-on-Sea from 11th to 21st February.



Those desirous of having a Foursquare Gospel Campaign in any district are invited to send full particulars to the Campaign Secretary, Elim, Park Crescent, Clapham, London, S.W.4.



A District Presbytery of the Foursquare Gospel Churches of the British Isles has now been formed in Scotland with Pastor G. T. Fletcher as Chairman and Pastor W. G. Hathaway as Secretary.



There is a home of rest for God's people at "Maranatha," 410, Chipstead Valley Road, Coulsdon. Those desiring further information should write to Mrs. Hossack at the address given.



The Superintendent of the Elim Bible College hopes to arrange a house party at Eastbourne from the 4th week in April through the summer months. Those interested are asked to write to Miss M. F. Barbour, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.



We have received enquiries from all parts of the British Isles concerning the coming Easter Convention and Demonstration in the Royal Albert Hall. We would direct the attention of all our readers to the announcement which appears on page ii. of the cover of this issue.



Mr. and Mrs. Alan McIntosh (née Marjorie Phair) who stayed at our Bible College at Clapham during the few days they were in England, sailed for Africa on Friday, 3rd February, after a farewell service the previous evening at Elim Tabernacle, Clapham. They belong to the first party of ten to go out to the Belgian Congo in connection with the "Un evangelised Africa Mission," and they will be working in the Ruanda district. Our readers are asked to uphold our brother and sister in prayer.

The Editors' Page

Royal Albert Hall, London.

GOD willing, the tremendous gatherings of the growing Elim family will take place at Easter. It is expected that 10,000 people will fill the great building in the afternoon and the same number at night. It is time to begin to pray about and prepare for these meetings. Many commenced months ago. Keep your eyes upon the various announcements in this paper. Especially pray that God by His Spirit will sustain Principal George Joffreys, and that strength and wisdom may be given to those responsible for organisation.

The Need—Burdened Preachers.

Pastor William Lamb of Australia, in a recent sermon makes the following gripping statement:—

"The apostle Paul was a tearful preacher as he warned and pleaded with men who were hurrying along to eternity. With outstretched arms and with eyes flooded with tears, he pleaded with them to consider their eternal destiny. What was behind it all? The burden of the preacher of the Gospel of the grace of God. The apostle was aware that the judgments of God are certain for all sin, and that is why his cheeks were covered with tears as he entreated men and women of his generation, nineteen centuries ago, to consider their condition before God and their need of a Saviour. Just like that were these prophets of God. The Old Testament prophet never had an easy job, mark that. Some of the delightful, gentle-toned preachers of this twentieth century speak often of Jeremiah as 'the weeping prophet,' and they think they are saying something clever. It would do the world a tremendous amount of good if we had more weeping prophets to-day. Men and women are going to eternal ruin, unwarned in many instances, because the preachers are not burdened."

Niagara or Calvary?

It is said that the number of people who go to the Niagara Falls to end their lives is appalling. If Niagara stands for the ending of lives, then Calvary stands for the beginning of lives. Niagara, the place of grandeur and beauty, is the place of death. Calvary, the place of shame and blood, is the place of life. There is life for a look at Calvary. Millions have commenced eternal life at Calvary. Calvary is the birthplace of the ages. It was a dark Calvary to our blessed Lord, a place of fathomless suffering, but it is a glorious Calvary to us, a place of endless life. Calvary is the centre of the ages. God's programme of life, for the past, for the present, for the future, is in virtue of the Christ of Calvary, and the Calvary of Christ.

Humility and Height.

We have recently visited Plymouth, and one morning paid the penny which gave access to the old Eddystone Lighthouse. Once this lighthouse was built on the rocks far off from land, but now it has been rebuilt on shore, another lighthouse having replaced it in the midst of the stormy deep. On ascending the winding stairs there came a turn where it was essential for a grown-up to stoop. Unless one is prepared to stoop, no higher heights can be reached. Refuse to stoop and you cannot rise. Refuse to stoop and you remain in the dim, visionless darkness of the stairway. Stoop, and soon you are at the top gazing at the beautiful land and sea stretches of Plymouth. But we noticed this—that while a man must stoop, a child need not. A child is small enough to rise upward without stooping. How expressive! When, through grace, we continually maintain the child-like spirit, then there is no need for special seasons of humiliation—we can be rising all the time, to wider and wider vision. But when we grow big in our own estimation, then painful stooping is essential to higher heights and wider vision. Sad to say, some turn back rather than stoop. It pays to have the child-like spirit.

Prayers Wanted.

Rev. J. H. Taylor tells of a young man who had been called to the foreign field. He had not been in the habit of preaching, but he knew one thing—how to prevail with God. Going one day to a friend, he said, "I don't see how God can use me on the field; I have no special talent." His friend said, "My brother, God wants men on the field who can pray. There are too many preachers now and too few prayers." Mr. Taylor was the last man to depreciate preachers, but he had the highest appreciation of real prayers.

The New Palestine Currency.

We quote the following from *Immanuel's Witness*:
 "The new Palestine currency has been passed by Order-in-Council at Buckingham Palace, at which H. M. King George presided. The preamble is worth mentioning: 'Whereas by treaty, capitulation, grant, usage, sufferances, and other lawful means, His Majesty has power and jurisdiction within Palestine.' To this every reader will exclaim: 'Praise the Lord that He has ordained this. He knew that no other power in the world would so work for the building up of Zion as our beloved King George.' We further add: May King George reign till David's Son and David's Lord returns. Then King George will hand over the government to the King of Kings and Lord of Lords. We do not know the day or the hour, but, 'His coming is as certain as the dawn.'"



PRINCIPAL GEORGE JEFFREYS

"That enormous building has surely never held a nobler office than giving shelter to thousands of God's people during the campaign which is to us ever like an early morning blossom sparkling with the dew of heaven."

Unparalleled Revival Scenes in N. London

Over 1,200 Converts and Marvellous Healings

The Foursquare Gospel Flag Carried by Principal George Jeffreys to the Great Alexandra Palace

Great Revival Tidal Wave

By Miss Hamilton Hunter

YES! The tide of revival is rising, and the joy in our hearts is rising with it. Soon that revival (for which we have wrestled so long in prayer) will surge over our land in a mighty irresistible flood that will carry all before it. No one who has been privileged to follow Principal George Jeffreys' wonderful campaign at King's Cross could doubt this. Night after night enthusiastic crowds filled the Baths Hall to its utmost capacity. Sundays saw the great Rink Cinema at Finsbury Park packed by thousands eagerly drinking in the Word of Life. Many of them had been thirsting for it all their lives but knew not where it was to be found.

"I cannot keep away from the meetings," said a poor work-worn sister. "No one ever tells us these things round my way and I cannot bear to miss a word; but, oh! the work is all left and the washing isn't getting done." "Never mind," said another work-worn one whose happy face showed that Jesus had indeed come into her heart. "Never mind. You can soon get the work done when the meetings are

over, and you'll have something to cheer you up and think about then while you're doing it. Praise the Lord."

And certainly the meetings have given us all "something to cheer us up." Something we feel we can never cease thanking God for. The knowledge that the glorious Gospel of Salvation in Christ Jesus has shined over one of the dark quarters of our great city and has filled many hundreds of hearts with light and gladness unspeakable as the vision of their Saviour broke upon them. The knowledge that hundreds of homes are now rejoicing over loved ones set free from the cruel bondage of disease and infirmity by the touch of the Great Physician. The knowledge that the name of Jesus has again been glorified in His people, and that the Lord has again worked with His preachers according to His promise and "confirmed the Word with signs following."

As the meetings progressed "the tide rose higher and higher until on the last Sunday at Finsbury Park, when the presence of the Lord could be felt moving in mighty power among us, over 200 souls were won for Him in one day, and miracles of healing were accomplished. It might have seemed that we had then reached the high-water mark, but, bless the Lord,



at the ALEXANDRA PALACE.

at the myriads of trembling lights and the masses of red and pink blooms which formed such a delightful setting for the Foursquare Gospel, and were touched to the uttermost chord."—Mrs. Bernard Jee. (Inset: Principal George Jeffreys).

there is no high-water limit to *His* work, and the remaining days at the Alexandra Palace swept us on higher and higher.

We can never forget the last great day. From vast crowds of happy people (between 4,000 and 5,000 at the evening service) volumes of praise and thanksgiving soared heavenwards. It was a soul-stirring sight to watch the choir of hundreds of Elim Crusaders as their young voices rose in joyful melody; and to visualise their future potentialities in the Foursquare Gospel work. The marvellous power and eloquence of Principal Jeffreys' addresses thrilled his hearers. It was evident that the Spirit of the Lord was upon him, and that the message he was giving had been prepared in heaven. Herein lies the secret of his extraordinary success as a missionary and revivalist, which the outside world cannot understand. Because the power that is given to him can only be obtained by those who dwell continually in the secret place of the Most High, where the glory of the Lord is revealed to them.

A Never-to-be-Forgotten Climax TO A WONDERFUL CAMPAIGN

By Rev. W. H. Stuart-Fox
(Vicar of St. Saviour's, Crouch Hill)

"I DON'T believe in all this talk about divine healing," how one heard a statement of this kind from quite good Christian folk as one went about the parish, and, when some posters

announcing a Revival and Healing Campaign by Principal George Jeffreys began to appear on the church notice-boards, there was quite a flutter in the dove-cote. What *was* the vicar thinking of? This sort of thing wouldn't do the church any good. Only a little later and this was the sort of dialogue which was overheard:—"What! you don't mean to say the vicar actually attended these meetings?" "Yes I do, and was on the platform, and led in prayer. And who else do you think was there? Mrs. —, who was so strongly opposed to this kind of thing, and she said this: 'It was all just wonderful, I couldn't have believed it, and I wouldn't have missed it for worlds.'"

So, as the campaign went on, and the Baths Hall in Caledonian Road gathered in, night by night, its hungry crowds, and Jesus Christ, Saviour and Healer, revealed through His servant Mr. Jeffreys that the old-fashioned gospel is still the power of God unto salvation, and that the touch of the great Healer has still its ancient power, prejudice was broken down, indifference yielded to enthusiasm, and many who came to criticise remained to pray and praise.

How many are saying to-day "Thank God for this campaign!" I do for one, I feel quite sure that our churches, many of them, are going to be rocked by some of the waves of blessing, set rolling by the manifestation of power from the risen Christ, rocked until the sleepers awake.

Too many of our churches have run into a form, and have put up denominational fences which even



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the Holy Ghost can't get through, and the liberty of the Spirit is unknown and His power unrealised.

Then on Sundays, that great Home of the "Pictures"—the Rink, Finsbury Park—was witness to moving pictures of a new and much more startling character than ever had been seen there before. Here was fact, not fiction. Here was life, not mechanism. Here were miracles, not produced by the art of photography, but by the vital force of the risen Saviour.

And still the crowds come, this time further north, to the Alexandra Palace—nearer the Pole-star of Hope—and bigger crowds than ever—telling of the deep, unutterable longing in the hearts of bruised and broken men and women to be made whole—and witnessing to the outstanding fact, that once they find the right atmosphere creating the medium for the divine compassion, nothing will hold them back from thronging to the Saviour.

To sum up my own personal impressions in a few words: One felt that in all the meetings the presence of God was there in power—this especially was evident at the great afternoon and evening gatherings at the Alexandra Palace on the last day of the campaign—a wonderful never-to-be-forgotten climax to a wonderful mission. There was never any sort of sensationalism, nor any attempt to play upon the emotions. The singing was splendidly conducted, and came, one felt, from the heart. "*The joy of the Lord is your strength*" seemed to me the challenging note. "Come and drink with joy water out of the wells of salvation, salvation for the soul and for the body,"—and many came and drank, and went away satisfied.

Crowds—Converts—Cures

By Miss Bernard Jee

(Journalist and Political Correspondent)

HOW much this Revival and Healing Campaign has meant to North London in the past weeks! To-day, when man is in deadly conflict with the powers of darkness: when reason is placed upon the rack of controversial opinions in our churches, but each one, alas, upon its own aggrandisement and with no thought for the layman: when spiritual progress is sunk in the morass of evolutionary and revolutionary theories, Principal George Jeffreys and his band of indefatigable evangelists come as the veritable balm of Gilead to our jaded souls. A baths hall is not a romantic setting, and with them comes no pomp and ceremonial: no purple and fine raiment: no unnecessary ritual; but a refreshingly simple gospel which carries conviction and is sweet savour to the nostrils of distressed humanity.

North London is not ungodly. It has prayed for this hour and retained in a very material age that rarest of gifts—belief: and when the call came to shoulder the arms of *the faith*, it was not found wanting. The Caledonian Baths Hall was packed to

suffocation on every afternoon and evening of the campaign, and soon the building was found to be too small to accommodate the vast crowds rallying round its doors in spite of the inclement weather. There was a great harvest of converts, and many were the remarkable cures thereby conclusively proving to the greatest sceptic that Christ is ever present to administer to the needs of body and soul, if we will only accept His teaching and the ministrations of His servants.

The Sunday assemblies in the Rink Cinema at Finsbury Park, are something that will ever be remembered in the annals of North London. The vast and beautiful building designed ostensibly to cater to the needs of a pleasure-loving public, appeared to take on a new dignity as it proudly reared its head above the mundane occupations of its neighbours, and affectionately retained the echo of loud hallelujahs voiced by that huge concourse of people. What a tribute to a glorious gospel and the eloquence of a great preacher when hundreds of hands were raised in testimony of acceptance of the saving grace of *the Lamb*! What a revelation to the modernist or higher critic who dares question the inspiration of our Holy Bible, and who perchance wandered into one of those meetings and amongst the hundreds of believers kneeling in silent adoration and all humility until the power should come upon them that would drive out their bodily and spiritual weaknesses!

And what shall we say of the final rally at the Alexandra Palace? That enormous building holding thousands of persons, and so often described as "a field with a roof on!" Put to such diverse uses at all times, it has surely never held a nobler office than giving shelter to the thousands of God's children gathered together beneath its roof during the campaign at Wood Green. Try to visualise something greater than a theatre queue on a first night, and an idea will be formed of the vast "drawing" power of this marvellous preacher. "What is the secret of his success?" we are often asked. Is it hypnotism? Dismiss this as being absurd. It is an old, old gospel resuscitated from the dust and ashes of a bygone age, and retold by the world's greatest evangelist to-day. Gazing at the myriads of twinkling lights and the masses of red and pink blooms which formed such a delightful setting for a gospel which is to us ever like an early morning blossom sparkling with the dew of heaven, our hearts were touched to the uttermost chord. Crusaders *en masse* led by their able choir-master, sang praises to gladden the angels and comfort those toiling up the pathway of life. Happy was the thought that led to the special healing service for the children, and radiant was the man who administered unto them.

What a debt of gratitude we owe to these brave evangelists who have torn down the barriers of an iron conventionalism that shut us in with a warped

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Christianity full of dogmas and creeds having no origin in Christ Jesus. How much we must thank a Foursquare Gospel that opens up vistas of new thought, and comes as unction to our tired and wounded emotions. Religions come, religions go. Each generation makes its own philosophy. Theories are born in the flash of enthusiasm: are glorified for a space, and then superseded by something more spectacular; but the gospel remains forever.

Wake—Watch—Work

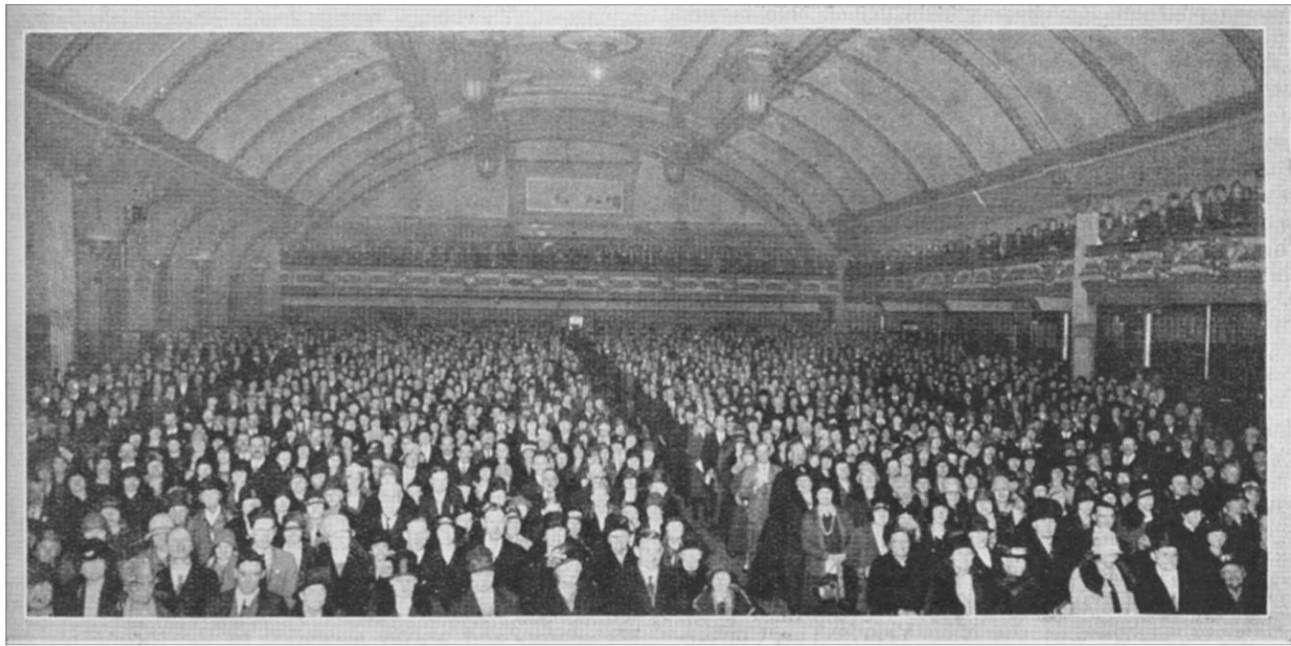
By Rev. A. V. THYNNE

(Pastor of Tollington Park Baptist Church—C. H. Spurgeon Memorial)

THE professing Christian Church of our day and generation has been so used to a non-miraculous state that she is not only apt to overlook the fact that she started her New Testament course miraculously and that miraculous life is the very

as salt having lost its savour. Nevertheless the Cross it holdeth fast—grace must triumph and God will work. Has He to go outside the highly organised religious bodies of to-day in order to find new untrammelled channels in and through which His mighty power may freely flow? It would seem so, and in that case cannot be wondered at, for men are not God and efficient machinery is not the Holy Spirit.

For the past three weeks and longer in North London at the Islington Public Baths and the Finsbury Park Rink Cinema and at the Alexandra Palace, Muswell Hill, God has shown that He is no respecter of places nor of times, and that all He wants in order to work, is freedom, loyalty, holy lives, consecration and boldness of faith in His revealed Word and living presence and mighty spiritual energy. I write as a free, independent witness and place on record my impression of Principal George Jeffreys' great campaign. What we have heard with our ears, what we have



PRINCIPAL GEORGE JEFFREYS AT THE LARGEST PICTURE THEATRE IN NORTH LONDON.

"Then on Sundays that great home of the "Pictures"—the Rink, Finsbury Park—was witness to moving pictures of a real and much more startling character than ever had been seen there before. Here were miracles not produced by the art of photography, but by the vital force of the risen Saviour."—Rev. W. H. Stuart Fox (Vicar of St. Saviour's Crouch Hill).

nature of her spiritual experience, but to be so strongly prejudiced against the miraculous that miracles become ruled out as impossibilities nowadays. This great contrast between her condition now and when she started her course might well lead her to question if she is not God-forsaken. But whether that is so or not she certainly is by the vast perishing world forsaken because of her deadness and lack of spiritual power—being nigh unto trodden under foot of men

seen with our eyes, what we have looked upon—that declare we. What other name but "miracle" can describe the immediate cures of ulcers, goitre, fractures of bones, sprains, cataract and blindness, deafness, paralysis, etc., all of which occurred in these weeks and were publicly witnessed to by those healed? All are not cured upon whom hands are placed. That all will be cured is not claimed, but that the power of God shall be manifested to cure

is expected—prayed for and justified by results—and is cause for praise and not for suspicion. That they do take place cannot be disputed and that they are also wrought solely in the name of the Lord Jesus cannot be disputed and by the hands of a man confessedly conscious of his own utter weakness in himself and that the channel is nothing, but that the Lord Jesus Christ Himself is everything—to whom is ascribed all the glory. "Master! we saw one casting out devils in Thy Name and he followeth not us and we forbid him because he followeth not us. But Jesus said, Forbid him not, for there is no man which can do a miracle in My Name that can lightly speak evil of Me. For he that is not against us is on our part" (Mark ix. 38-40).

Now although marvels and wonders have been done in these meetings in the name of the Lord Jesus, the man who is used as the direct channel to convey physical blessing to many is not out for healing as such. In his own words "I would rather have one soul saved than 10,000 people healed." He is first and foremost a burning evangelist of the old-fashioned Gospel of Grace and salvation by faith in the blood of Christ—the preaching of which becomes effective in the bringing to immediate decision of hundreds of souls—a special endowment of power by the Holy Spirit clothing both him and the message. In this gospel warfare the banner which is held aloft has emblazoned on it the fourfold declaration that Christ Jesus is Saviour, Healer, Baptiser in the Holy Spirit, and Coming King. Extreme utterances are avoided. Moderation and strength mark the presen-

tation of these soul-striking truths. The Bible is believed in from cover to cover as the inspired Word of God.

The meetings have been wonderful and interest in them has rapidly spread far and wide. Increasing multitudes have gathered daily to hear the Word preached and to witness God's wonders in saving souls and healing bodies. It was computed that from four to five thousand people gathered in the Alexandra Palace to the final rally there. On the third Sunday at the Rink Cinema 220 hands were raised in acknowledgement of Christ as Saviour. And what Hallelujahs! what praises! burst forth for these fresh trophies of grace. Night by night it was just the same. Literally scores and hundreds have come out for Christ whilst the feeble embers of units have caught fire to white heat by coming together. The Lord of the harvest has answered prayer for another ingathering of souls. Is it the beginning of a widespread revival movement? Is God counteracting the sterile modernism and stupefying high anglicanism in this way? Many believe so. Spring-tide freshness has revived the faith of many. "We feel it in the air around us." Gladness, joy, song is overflowing the heart. New choruses have caught on under the fervent and enthusiastic leadership of Mr. Darragh. The shout of a king has been in our midst. The sound of a going in the tops of the mulberry trees is heard. Soldiers of Christ arise and put your armour on. The Lord is on the way.

Be ye as men that wait
Ready at their Master's gate,
Wake—Watch—Work—pray brethren, pray.

Revival Enthusiasm at Glasgow

The New Year Convention

By PASTOR GILBERT T. FLETCHER.

The Speakers were Pastors W. G. Hill (South Wales), P. N. Corry (Dean of Elim Bible College), and Evangelists R. E. Darragh and James McWhirter. Principal George Jeffreys convened.—ED.

A FEAST of fat things! This was the general verdict of the great Convention meetings held in Glasgow at the New Year. The Convention was long awaited, joyfully anticipated, and all hopes were marvellously realised. Though only lasting three days, it proved to be three days of "heaven upon earth." The meetings were held in three large halls—St. Mungo Hall, where the great Glasgow Foursquare Gospel Revival commenced last year, Dixon Hall—and for the final rally in the famous City Hall.

Good enthusiastic crowds attended the services, and great blessing was experienced. The singing reached a very high standard and it was really inspiring to sit in the meeting, and at times, listen to the great congregations praising their God.

At nearly every meeting a hymn composed by the Glasgow minister, "Set Scotland Now on Fire" was sung, and prayer ascended to the throne for another mighty revival over this dear old land of martyrs. The chorus "God is Love" (by the same author) went with a good swing, and one really felt that the atmosphere was charged with the love and power of God.

The convener was Principal George Jeffreys, our beloved leader, who with Evangelists Darragh and McWhirter have endeared themselves to the Scottish folk, because of their fidelity to God's Word, and the fervency of their ministry for the Master. Warm indeed was the welcome they received on their return after nearly twelve months. It augurs well for the work in Scotland, that these beloved workers

should find the assembly in as fresh a state after so long a time, as on the day they left Glasgow.

New friends were welcomed in Pastor P. N. Corry, the Dean of the Elim Bible College, and Pastor Hill of South Wales. Mr. W. Bell, the Welsh singer and pianist, was also warmly received.

What shall we say of the ministry of the Word during the Convention? It verily came with power and unction from on high. Old truths were brought forth with new force and power, new light was revealed on matters hitherto dim and hidden to many of God's people, and the Word was blessed by the Lord Himself as one saw sinners coming to Christ, backsliders returning to the Shepherd, and many seeking consecration, sanctification, and the Baptism with the Holy Ghost.

Healing services were held during the three days' meetings, and crowds were ministered to, and definite healings took place. The Principal's address on the final night of the feast was a real treat to all who listened. As he unfolded the truths of the Foursquare Gospel many had their eyes opened, and prejudice was swept away, false notions were exposed and forsaken, and those who love the Foursquare Gospel were more than ever determined to "stand true" and uphold its truths until the Master comes.

May God be praised for all the richness of the blessing received during the gatherings, and may this great Foursquare Revival movement spread more and more until the whole world shall know that it is God's real power for these last days.

Divine Healing for the Present Age

By McNICOL C. BOWIE.

WHY should it be thought a thing incredible that the Lord should give bodily healing to His people? It cannot be maintained that the members of the Christian Church are not admitted to as high privileges as God's ancient people, the Jews. To the obedient among them God said: "The Lord will take away from thee all sickness" (Deut vii. 15). And the Apostle John in addressing the well-beloved Gaius, whom he loved in the truth, said: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (III. John i. 1, 2).

This promised blessing to the Jew, and desired blessing for the Christian Gaius could on the one hand only be on account of the work Christ was going to do when He would come into the world in our flesh (John i. 14), and on the other hand only on account of the work He did accomplish for our sakes in our nature in the days of His flesh.

When we remember what the Lord has done for us—how He took our nature (Heb. ii. 16) and in it suffered all the penalty for our sins, and brought it through death into resurrection life, freed forever from all the consequences of evil, why should He withhold even in this dispensation the blessing of healing from His children.

The Apostle Paul in I. Thess. v. 23, includes the whole man: spirit, soul and body, in the redemptive work of Christ. If the Saviour chooses, He can begin by healing the body, but His ordinary way of working points to the salvation of the soul, then the healing of the body. The gospel message comes first for the healing of the heart, then the mind, then the body. This is working from the inside, outwards. This is first dealing with sin, the cause of all our troubles. In Luke v. 24, Jesus said: "But that ye

may know that the Son of Man hath power on earth to forgive sins (He saith unto the sick of the palsy), I say unto thee, Arise, and take up thy couch."

All Christians are required to believe in the resurrection of the body. Why then should any doubt the Lord can and will heal the sicknesses of His children? Why should we believe in the greater and doubt in the lesser? For the healing of the body is but the Lord bringing the body into a healthy *natural* condition while the work of the Lord in resurrection will be the bringing of our bodies into the *supernatural*.

In these days, when so many challenge the truth of the presence of the living Saviour at the right hand of the Father, Head of the Christian Church and Minister of the Holy Spirit, may those upon whom the Spirit has bestowed the gifts of healings be sustained in their work of witness to prove to the world at large the Christian Church is no mere club or society or organisation, but a living organism, which should be filled with the life of its risen Saviour for service in the world.



How the Holy Spirit loves to play upon the personal pronouns that relate to Christ. The following four "Hims" are very precious in their relation: "Meet Him," "See Him," "Like Him," "With Him." To meet Him is good, to see Him is better, to be like Him is best, and better than the best is to be with Him, for that ensures the rest. Oh, it will make our Heaven Heaven to meet Him and see Him, and look into that face which once was marred more than any man's; to see that face lit up with the glory of God, and not only to see Him, but to be with Him; not only to be alongside of Him, but be like Him.—F. E. Marsh.

Agonising Skin Disease Healed

After Twelve Years of Suffering

WALKING up Queen's Road, Hastings, I saw a bill announcing the healing meetings at the big tent. Being a Salvation Army bandsman, I went there out of curiosity, but it did not appeal to me much. I found, however, I was lacking in spiritual things, and I received new light and life at the services.

I had suffered from an incurable skin disease for 12 years. I suffered agony day and night. I went to one doctor after another,



MR. H. ELLMER.

but nothing could be done for me. I went to a healing service when Principal George Jeffreys prayed for me. I was instantly cured. This was in August, 1927, and I have had no trace of the disease since; my body is quite clean.

I have certificates from doctors 12 years ago proving I had the disease, and also a certificate from a doctor to say I haven't got it now. Praise the Lord!—H. Ellmer (Hastings).

Daily Readings and Meditations

Being the Scripture Union portions with a meditation for each day by Evangelist J. McWhirter.

Thursday, March 1st. John vi. 41-59.

"He that eateth of that bread shall live forever" (verse 58).

We have found the secret of perpetual life. Here is a point of contact with all men—how to live for ever. There is no stronger appeal to the heart, its desire being to live and its dread to die. The question will arise as to the meaning of the words, and the answer will be what you have been longing to tell, that it means becoming a partaker of divine nature, by a spiritual birth into the kingdom of God. This is more than being a denominated religionist, more than being good: it is life eternal.

Friday, March 2nd. John vi. 60-71.

"The words that I speak unto you, they are spirit and they are life" (verse 63).

As though foreseeing the misinterpretation of His words in the doctrine of transubstantiation, Jesus warns us that the words He has just spoken to them (verses 32-58) are not to be taken literally, but spiritually. The flesh profiteth nothing—*"Even though I once estimated Christ by what is external, I no longer estimate Him thus"* (II. Cor. v. 16, Moffatt).

It is the Spirit that quickeneth—our hearts crave for this higher life more and more. The world needs this generating spirit, none other can save it. Lord, teach us how to read the inner and spiritual meaning of Thy word.

Saturday, March 3rd. John vii. 1-18.

"If any man will do His will, he shall know the doctrine" (verse 17).

Jesus diverted all the wrangling and jargon about doctrine by putting the onus on action. The knowing is of secondary importance in His estimation; why should it be first in ours? The fuller revelation now obtainable is only in part, and though we have all knowledge and have no charity, we are nothing. The traditions of men have made the Word of God of none effect by false standards with which they have shut themselves up in a hundred different forms of miniature popery. Let us

seek to turn every quibble about doctrine into the subject of cross-bearing and self-denial.

Sunday, March 4th. John vii. 19-36.

"Do not form superficial judgments, but form the judgments that are just" (verse 24, Weymouth).

Jesus said "Judge not," i.e., condemn not. While we have not yet been promoted to sit on God's throne, we are called upon to form and pass judgment, i.e., fix an attitude of mind. If our judgments be just they will be few, and not rashly made. A just judgment must needs be true, and a true judgment can only be made by a thorough knowledge of all the facts of the case. It is the half-truths that mislead us, misrepresent us, create misunderstanding, and discredit God's work. Please Lord, strengthen and sanctify our minds that we may not be influenced by appearances.

Monday, March 5th. John vii. 37-53.

"Out of his innermost being shall flow rivers of living water" (verse 38).

The normal experience of the Spirit-filled life—the river of water of life from under the throne coursing through our natures in every channel of grace, fertilising the fruits of the Spirit and carrying their harvest in its flow to a thirsty world in the desert of sin. Lord, let Thy life flow through me to-day in the fulness of the Holy Spirit's power.

Thou must be true thyself

If thou the truth would'st teach;

Thy soul must overflow if thou

Another's soul would'st reach.

It is the overflow of heart

That gives the lips full speech.

Tuesday, March 6th. John viii. 12-30.

"I am the light of the world" (verse 12).

This is one of the most beautiful symbols of the Saviour: so true, so perfectly in harmony with His character that John wrote: "His life was the light of men"—and blessed be His

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name, is still. He leads through love to light. Conversion was like a grey dawn on our souls, and the light shineth more and more; and in His light we shall see light—until the perfect day when that true Light will fully break upon the world in the day of full redemption. Then every dark and perplexing problem will be solved when Jesus, the Light of the world, enters the parliament of the world and takes its government upon His shoulders.

Wednesday, March 7th. John viii. 31-47.

"Ye shall know the truth and the truth shall make you free" (verse 32).

The word "know" means more than a mental conception, it means experience; experience of the Christ who said, "I am the Truth." This is more than the truth of doctrine, it is the doctrine of truth, not merely a guiding principle in life but the very principle of life. And the truth—the Christ life—shall make you free, free from the shackles of sin and its effects in spirit, soul and body. Free from the bondage of a morbid self life. Free from the standards and fashions of an evil world. Free in the royal liberty of the children of God. Whom the Christ sets free is free indeed!

Thursday, March 8th. John viii. 48-59.

"I am" (verse 58).

This title has been relegated to the past by so many who speak and write in the choicest language and with the profoundest reverence of the great "I was"—Saviour—Healer—Baptiser. Others with a more keen imagination postpone to the future two-thirds of what the title signifies. But in the living present there is a people—though despicable as David's first army—who believe that Jesus Christ is the same yesterday, to-day and forever, and to whom His presence is being revealed in old-time power along the divinely established lines of faith and holiness.

Friday, March 9th. John ix. 1-12.

"Neither hath this man sinned, nor his parents" (verse 3).

Back of the disciples' question that provoked these words was the knowledge that sickness was primarily and generally the result of sin. But they were informed that there are exceptions and we need to be reminded that there are many. We hope the disciples had become more like their Master than let the blind man hear their insinuating question. How many tender hearts we have known to bleed because modern disciples, strong in faith but weak in charity, have ruthlessly asked unanswerable questions, or given what they thought to be explanations of why so and so is not healed. Presumptuous sin! Love covereth a multitude of sins, but cruelty advertises them even when they are not. Lord, let Thy love guide us in learning and expressing opinions lest we wound our brethren.

Saturday, March 10th. John ix. 13-25.

"One thing I know" (verse 25).

There was conviction and assurance behind this testimony that rang like a shot through that drowsy council hall and its occupants! There is nothing more soul-stirring than to hear a good white-hot testimony; it carries more weight with the world than many a sermon. We would be more successful in personal work if we told what the Lord had done for us instead of trying to preach. In fellowship with God's people what is more beautiful than to hear some one tell of a new or fresh experience of Christ? It is written we shall know the Lord if we follow on to know. Conversion is spiritual vision. Walking in the light is a progressive revelation. If our testimony is not up to concert pitch, not fresh and hot, it is because we have not recently been in vital contact with Jesus.

Sunday, March 11th. John ix. 26-41.

"He said, Lord I believe, and he worshipped Him" (verse 38).

No one will question this man's belief, for immediately it gave expression in the truest form—worship. This was the highest tribute he had yet or could ever offer to Jesus. His witness in and communication from the temple were mere

trifles comparatively. Have we understood that every work of grace in the heart is but a means to this end. Cleansing, justification, sanctification, chastisement, are all to make us fit to worship in the beauty of holiness. We are liable to mistake the means for the end. Enduring persecution, overcoming sin, working for the Lord—these are only details in the plan of redemption. The purpose for which we are redeemed is to worship.

At His feet I fell and worshipped,
When mine eyes beheld the King.

Monday, March 12th. John x. 1-18.

"I am come that they might have life" (verse 10).

The burden of the message of Jesus is life. Before He appeared there had been religion expressed in the grandest forms; morality pure and beautiful, but like a marble angel—cold and lifeless. He was emphatic in saying, "I have not come to destroy the law and the prophets." He came to put life, spirit, and soul into religion, making it passionate, loving, sympathetic. Simon the Pharisee had an admirable moral religion, but Jesus his guest had life—loving, compassionate, practical, sympathetic life. It is His desire that we should have this life abundantly. Not an exceptional Francis kissing the leper or a Charrington spending his fortune and life in the East End slums, but that this life—life above the common—should characterise all God's saints.

Tuesday, March 13th. John x. 19-30.

"I and My Father are one" (verse 30).

The Jews were divided into opposition sects among themselves, their sister tribes were in dispersion. In this setting the statement of Jesus is wonderful. Standing between a heaven of unity and a hell of lawlessness, He declares: "I and My Father are one"; "He that hath seen Me hath seen the Father"—this is more than unity. It is oneness. Jesus prayed that His followers might attain to this perfect state of oneness and His prayer is being answered, not by organisations ratified by Parliament, or by unity campaigns, but by a spiritual relationship that is no more apparent to the natural eye than to Philip's when he requested to see the Father. True believers are one in spirit and this is manifest to the world inasmuch as our individual lives are guided by the wisdom that cometh from above. Catch the spirit of this saying, and be seated with Christ in heavenly places.

Wednesday, March 14th. John x. 31-42.

"If I do not the works of My Father, believe Me not" (verse 37).

Jesus spake as never man spake: this we believe because the influence of His words are greater than any other man's. Yet He pointed to His works as proof of His words. It seems that the ministry of our day lacks the balance of works. James tells us plainly that faith—words, good words and well pronounced—without works, is dead. The ministry of the early Church was confirmed by signs and wonders; are we more spiritual now, or has the world been convinced of the power of the gospel? Let us pray that the Church will again become mighty in deeds as well as words.

Thursday, March 15th. John xi. 1-16.

"He whom Thou lovest is sick" (verse 3).

Great is the mystery of suffering. Lazarus, the friend of Jesus, was sick and died. Judas, the betrayer, was well and lived. Job, the upright man, is smitten—and many upright since, not a few in our own day. But then, it is written, "the sufferings that you are enduring are for your discipline" (Heb. xii. 7, Weymouth). It is believed that this suffering may include physical suffering as well as moral. It is remarkable how very little importance Jesus attached to the body compared with the soul. In illustrating the highest importance of spiritual life, He said it were better that this or that member of the body were cut off than let it prevent or hinder the life of the soul. When healing is for our highest good, then it is for His glory. Observe that Jesus always spoke of the spiritual side of His healing work.

Signs Follow the Foursquare Gospel

Conversions—Healings—Baptisms in the Holy Spirit

Mr. Farlow is now at Lurgan, Mr. Kelly, Jnr., at Ballymena, Mr. Cloke at Barking, and Mr. Longley at Romsey. Mr. J. Morgan commenced a mission at Chadwell Heath on 5th February, and Miss Buchanan at Letchworth on 12th February. **Grimbsy** reports nine souls saved during the past fortnight. From

Ilford comes news of conversions, and also from **Hastings**, where Mr. W. G. Channon is ministering. At **Rochester** three spiritualists decided for Christ. **Glasgow** still experiences revival blessings and on a recent Sunday ten souls were saved.

Saffisbury. Mr. J. E. Goreham's campaign is being continued in the Railway Mission. So far there have been 34 conversions and some outstanding healings.

East Ham. Souls are being saved in this flourishing assembly and many are experiencing the healing power of God. On a recent Sunday night a convert was baptised in the Holy Ghost before leaving the inquiry room. This is the second person this winter to be saved and baptised in the Spirit before leaving the inquiry room. At a recent prayer meeting five received the Holy Spirit in the good old fashioned way.

Merthyr. During Pastor W. J. Jeffreys' campaign which closed on 19th January, 89 souls confessed Christ and there were some striking healings. One who came to the meeting in irons was anointed and healed and took the irons off. At a baptismal service 14 were immersed. In addition to Pastors Roderick and James, Mr. E. C. Morgan assisted the missionary. Thanks are expressed to the Lord's people who so freely gave hospitality to the speakers and visitors.

East Runton. A successful mission has just been concluded by Miss Buchanan at this small town on the Norfolk coast. A number of souls were saved and the children of God greatly revived. The open air services held every evening were a striking feature of these special services.

Brighton. "There shall be showers of blessing." Truly the showers continue to fall here. Praise the Lord! On a recent Sunday night there were 14 decisions for the Lord Jesus Christ and on the following Sunday night there were three others. The Tabernacle is filled with eager, happy souls who have found abundant life in Jesus. Brighton comes second to none in providing the many attractions which are held out to captivate the people—yet, praise God, there is One who has drawn and won many hearts, 'tis Jesus. On Thursday, 19th January, a baptismal service was conducted by Pastor Lees when the Tabernacle—the seating capacity of which has now been increased to over 1,100—was crowded; before six o'clock there was a queue waiting outside although the service did not commence until 7.30 p.m. The Lord was present to bless and in His own way rivetted upon the hearts of the people the satisfaction and joy there is in following Jesus. How our hearts were gladdened as the candidates went through the waters; among the number was one recently rescued from Spiritism and who after careful thought had taken the important step. As this dear one stood in the baptistry the strains of the beautiful chorus arose from many a glad heart: "And above the rest this note shall swell, my Jesus hath done all things well." At the close of this service 20 others decided to go through the waters of baptism at the next opportunity.

Letchworth. The Elim assembly at Letchworth has added yet another outpost to the fighting line in North Hertfordshire, by the inauguration of Westbury Mission in the Garden City to meet the needs of people living in a part of the town untouched by the activities of the various other churches. Miss Dorothy Phillips opened the mission with a week of evangelistic services starting on Sunday, 8th January. The week following Mr. H. C. Phillips gave illustrated Bible addresses, thus making two weeks in all. A growing Sunday School has also come into being.

"How Long Have I to Live"

By P. H. HULBERT.

A GREAT man has said that the world is made up of two sorts of people—those who ask and those who try to answer questions.

Someone has said that any fool can ask a question, but it takes a wise man to answer it.

We do not quite agree with that remark. It is quite true that a fool may ask a foolish question, but we maintain that, next to the man who can answer a question, comes the man who can ask a question that is an intelligent question.

The man who asked the above question, "*How long have I to live?*" was a good and wise man. We read in II. Samuel xvii. 28, that he befriended King David, who was very hard pressed during a rebellion, and after the rebellion was quelled the king wanted to reward this man who had been kind to him during his period of trial. He desired the man to accompany him to his city of Jerusalem, and enjoy the King's bounty for the remainder of his life. Now the man was fourscore years old, and when requested to leave his own country and go to the city of the king, he asked the question, "*How long have I to live?*" No one could

answer the question; no one has ever been able to answer it. That it is appointed unto men once to die we all readily admit, but when the appointment must be kept the wisest philosopher is just as ignorant as the most illiterate. It will be conceded that death is an enemy, and if this is so, let us pause for a moment and ask ourselves this question, Have I a friend who will be with me when I am called upon to meet this enemy? For meet him I must sooner or later.

No, don't drop this magazine and put the question out of your mind. Be brave and face the fact fully. My friend, think! Our Lord Jesus Christ has passed through death, and has brought life and immortality to light through the gospel. The gospel? Yes, the gospel—God's good news to all who will receive it. Listen, "As it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many" (Hebrews ix. 27, 28). Are you one of the many? If you trust the Saviour you are. Then you will find in Him a friend that will stick closer than a brother, and you will be able to meet the last great enemy, death, without a fear. Lord Jesus Christ, I do thank thee for dying for me.