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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.

Vol. IX.

MARCH 15, 1928

No. 6

Croydon in the Throes of a Revival

Principal George Jeffreys' Campaign Extended

The greatest revival we have witnessed in the London district is now in progress at Croydon. Owing to large crowds being turned away from the meetings, the members of our churches in London were requested not to attend the services. And yet the spacious North End Hall was packed and the doors closed long before the time for the meetings to commence. The campaign was announced for three weeks, but so great was the blessing that Principal George Jeffreys consented to forego a short rest in order to continue the meetings another week. At the end of this week he was persuaded to allow other evangelists to commence his next campaign while he continued another fortnight in a still larger building. In these meetings there is a constant stream of salvation and healing. At the time of going to press over 1,100 have professed conversion. Croydonians of every denomination say they have never seen such a movement of the Spirit of God.

The following is written by that brilliant penman, Rev. Chas. H. Coates, author of "The Red Theology in the Far East," etc., and for 20 years a missionary in China and Tibet.—Ed.

WE are nearing the end of the fourth week of Principal George Jeffreys' great Croydon campaign as this is being written, and still the tide of power and blessing is rising and extending, and the living waters of the old-new gospel are feeding and healing an increasing multitude. How shall we describe the scenes?

The present writer was privileged to be present by what he cannot but regard as a remarkable providence, being a stranger both to Croydon, and to the Foursquare Gospel work; and also a little prejudiced in mind, because of an adverse report, previously heard at a distance, from a too wise friend, to the effect that the result of the Revivalist's work everywhere was to crush existing churches and divide peaceful congregations to no ultimate purpose, with converts subsequently left spiritually stranded and derelict!!

But, after sitting through one meeting in the first week of the series, with the experience of many campaigns in memory, the conviction came home:—This is that which was spoken of by the prophets—the outpouring of the Spirit in the last days—the ancient gospel of the apostles clothed still with the attesting gifts and powers of its immortal youth—armed not only with sign and gift, but with heaven-directed wisdom and discretion!

And one learned afresh that no true work of God can go uncrucified by pious slander, even in the very house and conversation of His friends!

COULD it be expected that the Spirit of God, in the dispensing of His omnipotent gifts and omniscient

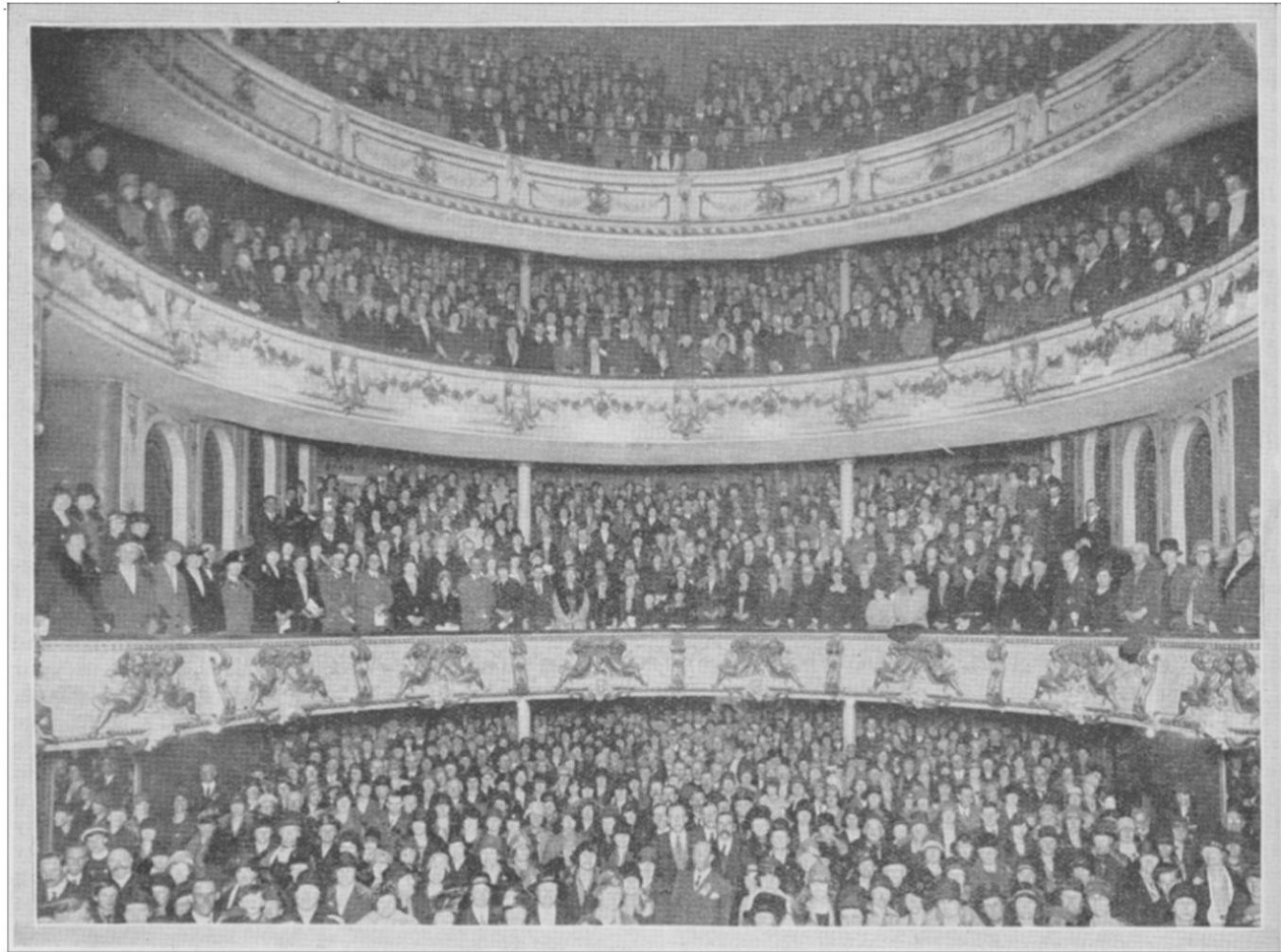
wisdom, should be guided by the notions of the typical modern church as to what He ought to do or work? Did the Spirit of Christ ever meekly conform, in history, to the current preconceptions of His strayed flock? Does He not still answer the scepticism of the formal disciple with the ancient and sufficient challenge: "Behold, I do a work in your days, a work in which ye shall in no wise believe, though a man declare it unto you"? Does the comfortable modern church-goer, who harbours these opinions to-day, possess the spiritual equipment to come to a different judgment about that work than unbelieving Jews of Paul's day? For the Jews only *misinterpreted* their Oracles, whereas so many modern "Christians" cut the knot by *rejecting* them. If the signs appointed by the Holy Spirit as their attestation were not strange, they would cease to be supernatural, and would be useless as finger-posts to an other-worldly origin commanding our attention in the Name of the Lord.

AND these signs came to Croydon, a typical London business town. They are still coming as we write, for the tide of power increases. They are coming, not in ones, twos, or threes, but in hundreds. Firstly, the personal, individual new births in Christ Jesus, that miraculous change in the man which challenges attention and scrutiny as pointedly as ever. Secondly, the wondrous healings in all the multifarious ways by which the Holy Spirit displays His work—with some the trances induced by His power at the laying on of hands; with others nothing more than the quiet prayer of supplication and look

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of faith to the crucified and risen One; some healed gradually during a succession of importunate presentations before the throne, under the Pastor's hands; and yet others healed without having left their seats in the great auditorium.

can the healings which go with it emanate from either earth or hell? And how can the doctrine taught be other than divine when beneficent physical wonders far beyond man's utmost power to perform are present to attest it? "He hath shed forth this



THE CROYDON GRAND THEATRE.

THIS PHOTOGRAPH DOES NOT SHOW THE FULL EXTENT OF THE GROUND FLOOR OR GALLERY, THE ISN BOXES, OR THE LARGE STAGE ON WHICH WERE CROWDED MORE THAN 300 MEN.

"These masses of humanity which packed the Croydon Grand Theatre, the North End Hall, and now the still larger Baths Hall, night after night, with hundreds and sometimes thousands turned away—what is the main impression gathered from the sea of happy faces, with its foam of waving hymn-sheets, its storm of hallelujahs, and its deep calm of eager waiting upon the engrained Word? The fervent conviction, the sanity, sincerity, and happiness written on the faces are eloquent of 'a delivered people.' They have no delusions. They know what they believe, and why they believe it!"

—Rev. C. H. Coates.

These two, the spiritual conversions and the physical healings, each attest the other's origin. A typical letter of thanks from a man converted, with his family, during the present campaign, ran thus: "For ten years my home has been a hell on earth—now it is heaven." The only possible source of this sort of heaven must needs be *heaven*—how then

which ye now see (the healings) and hear (the truth)!"

ARE Croydon folk unusually credulous? Old inhabitants say not. They do not even seem to respond readily to that most potent of modern mesmeric influences—the critical agnosticism of a clever journalist, armed with a linotype power-plant. When he



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had done all his passes, they still poured in to the meetings, in even greater numbers. And if they are hard-headed business folk, with whom you can put nothing over which is not fact, what is the particular ingredient in the moral evidence presented by these meetings which grips them with such undeniable certitude? For the Revivalist does not work toward any mere effect—does not even trouble to ask the kneeling sufferers to say at the same meeting if they have been healed, even after trances have been experienced. He lets testimony develop spontaneously. What then can the public oral testimonies to healing mean? Is it possible to believe that these sane-looking and evidently normal people have succeeded in deceiving themselves and the vast audiences into believing that they can really walk, though in fact they be still lame; or that they can read a book or recognise their friends, though still blind; or that, although they can answer questions put in a conversational tone at four yards' range, they may even yet be deaf? Or was that dear friend possibly mistaken, who wept tears of joy after complete deliverance from a cancer in respect of which his physician had given him but a fortnight to live—healed during this campaign? Or was the Croydon doctor mistaken who said of another case of which he had given up hope: "Well, I am witness to this one—the cure is perfect, I'll stand by it—it's wonderful!"?

BUT these masses of humanity which packed the Croydon Grand Theatre, the North End Hall, and now the still larger Baths Hall, night after night and on appointed afternoons with hundreds and sometimes thousands turned away—what is the main impression gathered from the sea of happy faces, with its foam of waving hymn-sheets, its storm of hallelujahs, and its deep calm of eager waiting upon the engrafted Word? The fervent conviction, the sanity, sincerity and happiness written everywhere on these faces are eloquent of a *delivered people*. They have no delusions, either for this life or the next. They know what they believe, and why they believe it! No one, from a higher critic in cloth and collar, to a sapient journalist, or an evil spirit, can teach them otherwise. By faith in the blood and risen life of the Son of God, they know they are delivered from the past as to sin; delivered from the power of Satan and from themselves, by the garrisoning power of Christ's indwelling Spirit; delivered from wrong knowledge and wrong courses by a cover-to-cover faith in their Bibles. Here in this rising crescendo of old-new revival power, certitude can be found, if nowhere else on the planet—for this certitude rests upon the ultimate throne of God and His revealed truth, and on the fact of His proved mercy to sinning and suffering men and women.

A few perceptive thousands here have realised that Jesus of Nazareth, Monarch of all power, and Judge soon to come, is passing by in Croydon, in earth's last hour of His patience, grace and healing power. Happy they who touch or call at His passing moment!

BUT, now, does the Foursquare Gospel work really crush existing churches or divide peaceful congregations? In our Lord's day, some thought that even His teaching ought to be modified, for, said they, "Knowest Thou that the Pharisees were offended, when they heard this saying?" Are we afraid of the comparison? The Pharisee was in many ways an estimable person. But our Lord pilloried him for all time as the permanent type of the respectable church-member who inherits, and perverts, an acknowledged divine revelation and deposit of spiritual trust. Such a revelation was the Mosaic Law, and such a perversion thereof was Judaism. Have our churches, of all denominations, inherited a still greater revelation, and have they, in fact, effected a still more dreadful perversion? Does our Lord's reply to His own critics have any reference to their modern representatives: "Every plant that My heavenly Father hath not planted, shall be rooted up"? In other words, is there anything in modern Christianity representing a perversion of and apostacy from what our Lord planted, and must it also be forced out by the expulsive power of the original plant? If, in fact, this should now happen, not by the design of the human exponents of the latter, but by the inevitable play of the spiritual forces set in motion by the Holy Ghost, upon whom will the critics lay the blame, and where will their verdict place them in the great antitypical scheme of fact which answers to the situation obtaining in our Lord's day?

SEVERAL decades of painful and elaborate effort toward church union have, in fact, only resulted in two main currents being set in motion, the one, a practical drift toward a colourless Modernism which submerges fundamental truth, and the other, a practical drift toward Rome which is now snubbed and castigated by Rome herself as an impossible dream. The Foursquare Gospel represents the only real and possible Christian reunion! It will not be organic. It will be spiritual. And it will issue in that great last revival which will ultimately sweep the Church in rapture to the presence of her Lord!



We do not know how much blessing and saving of others depend upon our praying for them. We do not know how often men's failures, defeats, and falls are due to our having ceased to pray for them. We stand between God and needy lives, and are bidden to give ourselves no rest, but to cry continually to Him for those about us. The healing of the world is in our intercessory prayer.—J. R. Miller.

How do We Know Who Wrote *the Bible*?

By PRINCIPAL PERCY G. PARKER.

THERE are those who declare that we cannot tell who wrote the Bible. They say that the Bible books were not written by the writers whose names they bear. They tell us that Matthew did not write the Gospel of Matthew, and Mark did not write the Gospel of Mark, and Paul did not write the letters that bear his name, and John did not write "Revelation," and so forth.

They assert that anonymous persons wrote these books, and then lyingly attached to them the names of the outstanding disciples of Christ. A favourite theory, one frequently repeated at street corners, is that the books of the Bible were made up by Romish priests and monks in the seclusion of various monasteries.

But, through the providence of God, we can take a very positive position, and we can declare that **WE DO KNOW WHO WROTE THE BOOKS OF THE BIBLE—THEY WERE WRITTEN BY THE WRITERS WHOSE NAMES THEY BEAR.**

How Do We Know.

BUT how do we know? Let me give a simple illustration. I pick up a book: "Pilgrim's Progress" by John Bunyan. But now how do I really know that John Bunyan really wrote "Pilgrim's Progress"? True the book bears his name, but then somebody else may have written the book and simply attached John Bunyan's name. John Bunyan was born in 1628 and died in 1688. The book I pick up was published in 1905, and so it is a long period back to Bunyan's day. How then shall I settle my mind on this question. The book in my hand is proof that in 1905 it was believed that John Bunyan wrote the book, but this is not decisive proof of the actual writer. Well, I go to the library (I actually did go to the Mitchell Library, Glasgow) and I open the catalogue and find that there was an edition of "Pilgrim's Progress" in 1876. I get this book, and I find that John Bunyan is stated to be the author. So that in 1876 John Bunyan was believed to be the author of "Pilgrim's Progress." But then I notice another edition published in 1792. This also says that John Bunyan was the author. So it was believed in 1792 that the author of "Pilgrim's Progress" was John Bunyan. But even this is not finally satisfactory, so I look at the catalogue again, and this time, to my pleasure, I find listed a fac-simile copy of the first edition of the book. I obtain it, and find it to be a small, old, badly printed book. But nevertheless it is "Pilgrim's Progress," and the author's name is given as John Bunyan. I read the first few pages, and come across this:—

"The first edition of the 'Pilgrim's Progress' of which an exact reproduction is now placed before the public, was issued by Nath. Ponder, at the Peacock in the Poultry, near Cornhill, 1678. At the present time, but one copy of that edition is known to exist. It is in the library of R. S. Holford, Esq., through whose kindness the publisher has been enabled to produce this fac-simile. The unique and priceless original is a compact volume, printed on yellowish grey paper, from apparently new type."

SO I find myself with an exact copy of "Pilgrim's Progress," published in 1678. This exact copy says John Bunyan was the author. But John Bunyan lived until 1688, so that the copy I have in my hand is a fac-simile of the book published ten years before he died. Therefore there is no doubt that John Bunyan was the author of "Pilgrim's Progress." But how did I make the discovery? Simply by tracing back and back.

How then shall we discover who were the writers of the books of the Bible? In the same way—by tracing back and back.

Tracing Back and Back.

Let us proceed. For the sake of simplicity we will consider only the Four Gospels. But the method applied to the Four Gospels can be similarly applied to the other books.

Well, I open the Bible I have in my hand. It was published in 1909. It gives the Four Gospels and says that they were written by Matthew, Mark, Luke, and John. So that in 1909 it was believed that these four wrote the Four Gospels, respectively. But it is a long way back to the first century, and my 1909 edition does not give final proof. But immediately I can carry back three hundred years, for THE AUTHORISED VERSION was published in 1611, and that states that Matthew, Mark, Luke, and John wrote the Four Gospels. So that in 1611 it was believed that the Four Gospels were written by these four reputed authors.

BUT we can easily travel much further backwards. To-day, in the British Museum, London, there is preserved the ALEXANDRIAN MANUSCRIPT. It was written in the fifth century. It is a copy of the Bible. Only ten leaves are missing from the Old Testament, and a few from the New. But this copy of the Bible contains the Four Gospels, and says that they were written by Matthew, Mark, Luke, and John. So that in the fifth century (500—600 A.D.), it was believed that these four writers wrote the Gospels.

But we can next step back another 100 years. There are two other very old manuscript copies of the Bible—the SINAITIC and the VATICAN manuscripts. The first is kept at Petrograd, Russia, and the second at the Vatican in Rome. These were written in the



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fourth Century, and both of them state that Matthew, Mark, Luke, and John wrote the Four Gospels. So now we are right back to the years 400—500 A.D.

But we have by no means finished yet. There was a wonderful man named EUSEBIUS, who lived in Palestine, and was Bishop of Caesarea. He lived between the years 270—340. He was the historian of the early Church. His most valuable book is known as his "ECCLESIASTIC HISTORY." In this book he mentions the Four Gospels and declares the writers to be Matthew, Mark, Luke, and John. Let me give you one extract from his book:—

"MATTHEW, first proclaimed the Gospel in Hebrew, then committed it to writing in his native tongue. But after MARK and LUKE had already published their Gospel, they say that JOHN, who during all this time was proclaiming the Gospel without writing, at length proceeded to write it out."

WE can however, now move another step further back. ORIGEN was a great Christian scholar. He lived from 184—253 A.D. He was a voluminous writer. Among his writings were commentaries on the Four Gospels, and several times he referred to the writers as Matthew, Mark, Luke, and John. Think of the importance of these *commentaries*. Upon what books are commentaries written? Only upon such that are of outstanding importance. Also commentaries are not written upon books until those books have been published for some time. Therefore the fact that Origen commented on the Four Gospels proves that they had been written years before he wrote notes upon them.

One feels that the proof is by this time sufficient, but we can move back still further, until the proof is overwhelming. IRENAEUS lived between 130—200 A.D. He was the disciple of Polycarp. Now Polycarp was actually the friend of John the apostle. Irenaeus, when young, used to listen with eagerness to the teaching of Polycarp. He heard what Polycarp had to say about John and about the Lord, and about the various writings of the early disciples. If there had been any doubt about the writers of the Gospels Irenaeus would certainly have known it. But he never doubted in the slightest. He spoke of the Four Gospels, and among other things said: "*Matthew among the Hebrews brought out a writing of the Gospel in their own tongue.*"

BUT we may still go further back. PAPIAS, Bishop of Hierapolis, flourished between the years 110—116 A.D. He wrote: "Matthew composed the oracles in Hebrew." Referring to Mark's Gospel, he said: "Mark, having become Peter's interpreter, wrote accurately all that he remembered." John wrote his Gospel about the year 96, so that the testimony of Papias brings us down to within fifteen years of this date. John, it is supposed, died in the year 103, so that Papias was alive during part of John's life-time. At this point let me mention TATIAN. In A. D. 160,

this man wrote a *harmony of the Four Gospels*. Actually a harmony!! How important then these books must have been and how closely weaved together, and how authoritative they must have been for years before A.D. 160!!!

The final great name that we will emphasise is that of POLYCARP. Polycarp was actually the friend of John the apostle. His life dates from A.D. 71—166. He wrote much, but we have only preserved for us a letter of his to the Philippians. But in this one letter he makes so many references to the Gospels and the other books of the New Testament that it is quite evident that he was familiar with them.

The Summary.

NOW I think we have so sufficiently traced back step after step to the times of the Gospel writers themselves, that everybody will be satisfied that there is no doubt that the writers of the Four Gospels were Matthew, Mark, Luke, and John. The method we have adopted can be employed with the other books of the New Testament. The evidence, however, is by no means exhausted. But sufficient is here recorded for an outline talk. Clement of Rome, Clement of Alexandria, Justin Martyr, Ignatius, Tertullian, and others could all be called to our help. But if you wish to read about these men and the testimony which they give then you need to consult larger works, such as "The Canon of the New Testament," by Westcott; or "The Canon of the Holy Scriptures," by Dr. Gausson. The last named is exceptionally good, and you may be able to obtain it second-hand, or from a good library.

There is absolutely overwhelming proof of the trustworthiness of the Scriptures. The more you know of the facts the more you will be convinced of this. Christianity does not fear knowledge, but ignorance. Knowledge only confirms the inspiration and trustworthiness of the Bible.

LET me close by giving you an extract from the booklet on "The Inspiration of the Bible," by W. L. Hastings. He says: "I have on one of my library shelves between twenty and thirty volumes (I am not absolutely sure which volumes Mr. Hastings refers to, but I judge that he refers to the 24 volumes of the Antefnicene Library, which can be obtained from the Mitchell Library in Glasgow, and probably from other large libraries), containing about twelve thousand pages of the writings of different Christian authors who wrote *before* A.D. 325. Many of these books are full of Scripture. Those writers had the same books which we have; they quoted the same passages which we quote; they quoted from the same Gospels and Epistles from which we quote.

"Origen, who wrote a hundred years before the Council of Nice, quotes 5,745 passages from all the (concluded on page 91).

Good News According to Matthew

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

CHAPTER XVI.

THUS far in our studies we have refrained from any extended reference to the leading sects in the time of our Lord's earthly ministry. As the representatives of two of these sects are mentioned at the opening of this chapter, and as we shall from now on find them frequently crossing the Saviour's path, we feel it opportune at this time to say a few words relative to them.

So far as one can find, the first reference to the Pharisees and Sadducees as distinct parties occurs in the second half of the second century before Christ. At that time however both parties are referred to as in a mature stage of development. THE PHARISEES were separatists or exclusives. They claimed to be the successors of the reformers, Ezra, Nehemiah, the Maccabees, and others. They were guilty of a very common fault, namely trying to organise spiritual things by natural means, and perpetuate a system which God had discarded. They were, on the whole, staunch patriots and preferred paying very heavy fines to the taking of the oath of allegiance to the Roman Emperor.

THE SADDUCEES were probably sons of Zadok; or Zadokite priests. Originally the party consisted mainly of the nobility and high priests. They held firmly to the written law of Moses, but strenuously opposed many of the innovations of the Pharisees to claims of a so-called oral law and traditions. This party usually filled the office of high priest. "The Sadducees say that there is no resurrection, neither angel nor spirit" (Acts xxiii. 8), therefore it is believed that they held that the Messiah would come through Levi, not David and that He would be firstly a priest, and then a prophet and a king.

JOSEPHUS writes "The Pharisees think also that all souls are immortal, but that the souls of good men are removed into other bodies, while the souls of bad men are punished with eternal punishment. But the Sadducees take away belief in the immortality of the soul, and in punishments, and rewards in Hades. The Pharisees also believe that souls have an immortal power in them and that there will be under the earth rewards and punishments according as men have lived virtuously or viciously in this life; and the latter souls are to be detained in an everlasting prison, but the former will have power to live again. But the doctrine of the Sadducees is that souls die with the bodies." Neander says "Their schools agreed in nothing but denying."

Of their thoughts and feelings towards the Sadducees, the Pharisees have left us clear evidence in the book of Enoch and the Psalms of Solomon (two docu-

ments written by members of their own party). In chapters xci.—xciv. of Enoch, their opponents are described as "sinners" who "tempt men to evilly entreat wisdom," who "rob and sin and strip men naked" and "acquire wealth" and see "good days"; "pervert the words of uprightness" and "transgress the eternal law"; alter and pervert the words of righteousness in many ways; worship stones and graven images of gold and silver and wood and stone and clay and those who worship impure spirits and demons and all kinds of idols not according to knowledge, etc. In the Psalms of Solomon the Pharisaic author describes his own party as the "righteous, those that fear the Lord, the saints, the poor and needy."

The Sadducees on the contrary are the "sinners, the profane, the transgressors, the unrighteous." They are charged with "perverting wisdom, scattering families, destroying neighbour's houses, with having the tongue of the wicked man, kindling strife; with slanderous lips; with gross sensual sins, and the desecration of holy things. They are hypocrites, insolent, self-reliant and disregard God. They laid waste the throne of David with a tumultuous shout of triumph and for such Sheol shall be the punishment."

Each party coveted favour with the ruling power, and when obtained, it was used unscrupulously against the other. This led to a state of civil war until the Romans intervened about B.C. 65. (It was at this time that the Roman general, Pompey, having taken Jerusalem after a three months siege, desecrated the temple by entering the "Holy of Holies.") Bitter hostility sums up the attitude of these two toward each other. Nothing can alter the fact that the Pharisees were the frequent and bitter critics of the Lord Jesus, and that the Sadducees brought Him to death.

IN view of the foregoing, we feel that the combination of Pharisees and Sadducees with which chapter xvi. opens is most aptly termed by McLaren an "unholy alliance." Superstition in league with infidelity. Enemies and bitter opponents to each other, yet they unite against God's Christ. It reminds us of another reconciliation which was effected over the head of Christ. That of Pilate and Herod (Luke xxiii. 12). It also prefigures another combination yet future when ten kings shall unite to give their power and authority to the beast to war with the Lamb of God (Rev. xvii. 13, 14, etc.).

It was not the first time these people had been to Jesus on a similar mission. In John vi. 30, "They said therefore unto Him, what sign shewest Thou then," etc., also in the twelfth chapter of Matthew



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they had come to Ilim demanding a sign. Their insincerity of their temptation was only too evident. Abundant testimony had been borne to the Messiahship of Christ. Moses spake of Him. Abraham saw His day and spake of Him. The Psalmist spoke of Him. The law and the prophets wrote of Him. John the Baptist, Christ's own words and works, etc., all bore testimony to Him. The silent but legible testimony of the sky which to these people was an open book, bore testimony against them. They refused to recognise the signs of their times. The Sceptre had departed from Judah and an Edomite had the dominion. Esau was ruling over Jacob, thus fulfilling Genesis xxvii. 40. For the second time Jonah is given as a sign to that hypocritical and adulterous generation. As Jonah when he was thrown overboard was a propitiation for the crew of the ship: and as in his resurrection he brought salvation to Nineveh's thousands, so Christ in His rejection was set forth to be a propitiation through faith in His blood and bring salvation for every believer.

As we have dealt at some length with the subject of leaven in a previous article we shall here only briefly remark that leaven even though small works slowly, subtly, but surely. It swells, and sweetens only to sour again. The leaven of the Pharisees was additions to the word of God and that of the Sadducees was subtractions from the Word of God. Their modern successors are not difficult to locate.

In v. 9 Jesus chides His disciples for lack of memory. "Neither remember." Of their forefathers it was recorded "They forgot" (Psalm cvii. 12). The word of God frequently urges us to look forward but rarely backward. Yet it is helpful to "Bless the Lord O my soul, and forget not all His benefits" (Psalm ciii. 2). Some one has said "the retrospect is helpful only in so far as the aspect enables us to apprehend the prospect."

NOW we pass on to the main divisions of chapter xvi. These readily fall under three headings: "The Christ" (vv. 13-17), "The Church" (vv. 18, 19), "The Cross" (vv. 21-26). "When Jesus came into the coasts of Caesarea Philippi, He asked His disciples, saying, Whom do men say that I the Son of Man am?" As all men counted John the Baptist for a prophet, so, judging from the disciples' reply to Christ's question, they were willing to allow Christ a place in the same company. The fact that they knew and allowed Him to be a prophet was sufficient to condemn them, for the scriptures said "every soul which will not hear that prophet shall be destroyed from among the people" (Acts iii. 23): but it was not enough to save them. They did not tell Him that some had said "Is not this the carpenter's son?" "Is not this Joseph's son?" "A mad man" and "demon possessed." It is the question for all time. Our eternal destiny hangs on

our answer to this question. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead thou shalt be saved" (Rom. x. 9).

Earl Balfour said "Christ is a rare jewel, but men know not His value. A sun which ever shines, but men perceive not His brightness, nor walk in His light. He is a garden full of sweets; a hive full of honey; a sun without a spot; a star ever bright; a fountain ever full; a brook which ever flows; a rose which ever blooms; a foundation which never yields; a guide who never errs, a friend who never forsakes. No mind can fully grasp His glory. His beauty, His worth, His importance, no tongue can fully declare. He is the source of all good; the foundation of all excellency; the mirror of perfection; the light of heaven; the wonder of earth; time's masterpiece, eternity's glory, the sun of all bliss; the way of life and life's fair way."

"BUT whom say YE that I am?" For over two years Jesus had schooled these disciples, now their examination was to take place, and this was the test question. How eagerly He would await their answer. "Simon Peter answered, Thou art the Christ (Messiah) the Son of the living God." It was not the first time this truth has been declared. John the Baptist preached it. Nathaneal and Andrew had previously made it. Peter's own brother Andrew had taught him this truth and Peter had once before publicly owned it (John vi. 69), but never before had this *great confession* been made with such conviction. Peter had become a babe; had been re-born. And Jesus answered, "You are a blessed man, Simon Bar-jona, for it was My Father in heaven, not flesh and blood that revealed this unto you." How fervently would Christ again repeat His "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." With his new nature Peter acquired a new name. This is divine order and we cannot reverse it. We must become partakers of the divine nature before we can partake of the divinely given name of Christian, and child of God. Simon means "hearing" and Bar-jona, "son of a dove." "Blessed man" Christ had called him and David also describeth the blessedness of the man, unto whom God reckoneth righteousness, apart from works, saying "Blessed are they whose iniquities are forgiven and whose sins are covered, *blessed* is the man to whom the Lord will not reckon sin" (Rom. iv. 6.). Peter had entered the kingdom of the heavens (Matt. xviii. 3). That Peter did not understand all that his confession entailed is very probable, also that there may have been a very material side to his idea of it, but Christ acknowledged it as the sincere offering of Peter's heart. "Thou art the Messiah."

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.

TERMS.—5/- for one year (24 issues) post free to any address. American and Canadian subscribers, instead of paying \$1.20 for one year, may send one dollar bill for 10 months (20 issues) or two dollar bills for 20 months (40 issues) post free.

QUANTITIES.—A dozen or more of each issue may be obtained at 2/- per dozen, post free, monthly payments.

REMITTANCES should be addressed to the Elim Publishing Office, 16, Clapham Park Road, London, S.W.4, and cheques made payable to the "Elim Publishing Office."

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

Printed and published on the first and fifteenth of each month by the Elim Publishing Office, 16, Clapham Park Road, Clapham, London, S.W.4. (Phone: Brixton 2981).
Telegrams: "Elim, Clapham, London."

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.

The Annual Elim Easter Convention.

Every year registers an increase in numbers, power, and blessing. You must not miss it! Read the announcement on page ii. of the cover and plan to come!

Items of Interest

Our readers are asked to continue in prayer that the Easter Demonstration in the Royal Albert Hall may be the means of reaching the Christless multitudes of this great city and bringing thousands into touch with the Foursquare Gospel. Unceasing prayer to this end is requested. May it be another great victory for the King of kings!

Will those who can make use of posters, window bills, or small folders announcing the Royal Albert Hall meetings, please write to the Convention Secretary, Elim, Park Crescent, Clapham, London, S.W.4, stating exactly what is required.

London readers should seize this opportunity of inviting their friends to these services. No tickets are required for admission. For particulars of box tickets read the announcement on page ii. of the cover of this *Evangel*.

As a result of Principal George Jeffreys' Revival Campaign in North London, services are now held every week at Somers Town, Hornsey, Holloway, Tottenham, and Muswell Hill. A full list of these services may be obtained by sending a one-halfpenny stamped, addressed envelope to the Secretary, Elim, Park Crescent, Clapham, London, S.W.4.

During the past month our weekly Foursquare Gospel Rally in London has been held on Friday nights at the Baths Hall, Caledonian Road, King's Cross. Will readers please note that on Friday evenings, March 16th, 23rd, and 30th, at 7.30 p.m. the services will be held (by kind permission) in the Welsh Tabernacle, Pentonville Road, King's Cross.

Pastor and Mrs. Charles Kingston recently returned from an extensive tour of Canada and the United States of America, are now open for calls for Evangelistic and Healing Campaigns. Special chart lectures are given on the second advent of Christ and the events to follow. These Foursquare Gospel Evangelists are personally recommended by Principal George Jeffreys.

Cheap Railway Tickets.

Visitors to London this Eastertide are reminded that they can obtain return railway tickets at a single fare and a third by writing for a voucher to the Convention Secretary, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4. The tickets are available for travelling to London and returning any days between Wednesday, 4th April and Monday, 16th April inclusive. Visitors can travel with these tickets by any train.

The Editors' Page

A Crowning Day for Albert Hall.

ALBERT Hall will have a unique experience on Good Friday evening. It will be a crowning experience. It will probably stir the whole country. It will make a tremendous impact on the thought of England. It will make the Bible live in many a heart and mind. *There is to be a mammoth Baptismal Service.* It is not possible to give exact figures, but several hundreds of believers in Christ will obediently follow Him in water baptism. Principal Jeffreys will conduct this wonderful service, and the prayers of God's people are earnestly requested. Applications for baptism should be made immediately. Friends from a distance are urged to consider whether this may not be a suitable time. Let it be remembered that water baptism was distinctly stated on the Day of Pentecost to be one of the steps toward receiving the gift of the Holy Ghost (Acts ii. 38, 41). We know that God has made exceptions to this rule, even as in the case of Cornelius, but we have no right to build on exceptions—we should act on principles.

But Without God!

We were travelling in a train recently and ultimately entered into conversation with a lady who was a Sunday School teacher. At last she spoke of her husband, and said, "He is a fine type of man, moral and businesslike, but he seems to have no place for God." No place for God—yet moral! What a revelation of the Satanic system. The Devil is after the highest morality, the highest civilisation—but *without God*. Many have the idea that Satanic activity is only revealed in filth, drunkenness, crime, lust, and so forth. But this is not so. He is after the highest—the highest education, morality, civilisation, but *without God*. Satan is after the parliaments of the world as well as the public houses. He is after the universities as well as the slums. He is after the belles of society as well as the outcasts of the city. Religion, politics, commerce, are his happy hunting grounds. He is delighted to promote religion without God, politics without God, commerce without God. Anything and everything as long as it is without God.

A Striking Character.

It is a great tonic to read of those who have seen divine healing in Scripture and have obediently practised it. Pastor Richard Howton of Glossop, who has recently gone home was such an one. He had an extraordinary experience at his salvation. At his conversion, in an ecstasy, he cried out, "I'm saved! I'm saved!" and then for three days he neither ate nor slept. He was living in a world of joy unspeakable and full of glory. One day, while reading

the Acts of the Apostles he realised that old-time power was for present-day needs. He met a young woman who was suffering from a very large tumour growing out from the side of her face. He asked her if she thought the Lord intended her to have that tumour all her life. She replied that the doctors had said that an operation might leave her worse than before. He read to her James v. 14, and then asked her if she had any oil at home. She said that she thought there was a little sewing machine oil somewhere. He said, "I suppose that will do." He therefore prayed with and anointed her, and in about five hours the great tumour was reduced to a small swelling, and within four days it was entirely gone!

Mr. Howton was asked by a minister one day, "Do you heal all the people that come to you?" He replied by asking another question, "Do you get all the people to whom you preach converted?"

A Miraculous Prayer Answer.

Pastor Howton needed £5 for painting a van for preaching purposes. He prayed much about it. One evening a man came to the door and inquired for one named Richard Howton. He had come from a distant town, and had never been in Glossop before, and *had not known the name for which he asked.* He said he had been told by the Lord to go to Glossop and inquire for a man named Richard Howton, and give him £5. Such cases of miraculous revelation are rare, but there is substantial evidence to show that at times God does answer prayer in just such amazing and exceptional ways.

A Spiritual Arm-Chair.

We do not only get tired physically—we sometimes get tired spiritually. Our spiritual being cries out for rest. An old Christian lady who had passed through much trial, was asked if she ever felt like murmuring. She replied, "When I do, I just ask the Lord to put me in the easy chair, and keep me quiet." She was asked what she meant by her easy-chair. She replied, "My easy-chair is Romans viii. 28: 'All things work together for good to them that love God.'" Probably some of our readers will be glad to take a rest in the same chair.

White in Thy Service.

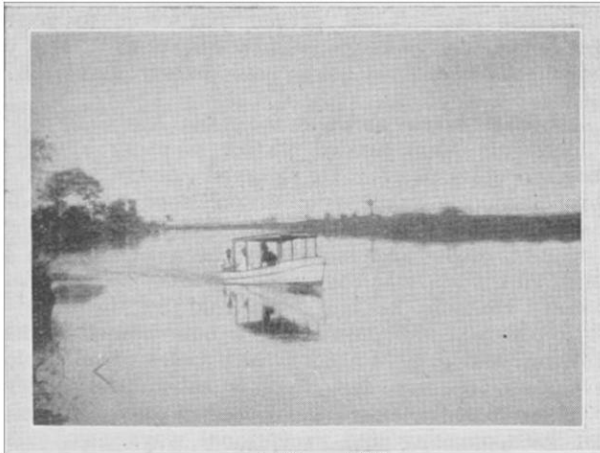
Gipsy Smith beautifully says, "If you are going to walk with Jesus, you will have to get under the burden of this world's sin and misery, and help to lift sorrowing humanity a little nearer to Jesus. I think I have a right to say this, for I have tried to do it, and if I live till my hair is white I would love to say, 'Lord Jesus, it has gone white in Thy service.'" "

News from our Missionaries

BELGIAN CONGO

By Mr. James E. Mullan

MR. Hodgson and I have just returned from Mwanza, where we have been attending a Field Conference which lasted a fortnight. It commenced on the return of Mr. and Mrs. Burton from Europe. We rejoiced to see them again, and praise God for bringing them back to us safely and enjoying good health. There was also a blessed reunion with our other missionaries. God granted us a wonderful time of fellowship together, and although we were called to go through a time of testing, which called for much earnest prayer, we came through it victoriously and with a renewed confidence in God's healing power.



Preaching the gospel by motor-boat on the Lualaba River, Belgian Congo.

Our sister, Mrs. Gittings, who had a prolonged illness for some time previous to the conference, recovered sufficiently to enable her to come along to Mwanza. However the second day she suffered a serious relapse, so serious that she was unconscious for several days, and from a natural standpoint there seemed little hope of her recovery. We did not lose faith in God but betook ourselves to earnest prayer, and our God did not fail us. While praying, one promise from God's Word came specially before us, it was this:—"If we ask any thing according to His will He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him" (I. John v. 14, 15). We felt that we were praying according to His will in asking for our sister's healing, and were therefore in a position to claim the fulfilment of the promise. God is faithful, who has promised, and our sister is now well on the way to complete recovery.

I need not go into details concerning all our deliberations at the conference, but in all the decisions arrived at, we felt we had the mind of the Lord. Owing to the fact that several of our missionaries have gone, or are going on furlough, some changes were necessary for the restaffing of the stations. The changes are briefly as follows:—Mr. and Mrs. Hall to return to Kisanga, Mr. and Mrs. Gittings to go north to Mr. Thomas's station amongst the Basonge tribe. Mr. and Mrs. Taylor to go on furlough (they have decided to go to South Africa), Miss Boshoff and Miss Entwistle to take over Lumbamba station. Mr. Salter to return to England on deputation work. I am to go north with Mr. Johnstone to assist him in his work amongst the Bakelebwe tribe. I covet the prayers of God's people that I might be enabled to speedily learn this new language.

Mr. Johnstone's station—Kipushua,—is a twelve days' journey from here. I shall (D.V.), be setting out on the journey north some day next week. Although I have enjoyed great blessing here amongst the Baluba, I am looking to God for even greater things amongst the Bakelebwe.

MEXICAN BORDER

By Mr. and Mrs. George Thomas

LAST week we were present at the dedication service of a new Mexican church which is quite a distance from here. This work was started about a year ago and has grown rapidly. The building in which the Mexicans worshipped previously was too small to accommodate the people who attended, so the new church seating from 150 to 200 has been built, and I understand is almost paid for. It did our hearts good as we sat in this meeting and watched these dear ones singing the hymns with their hands upraised and faces beaming, and realised that just a short time ago they were in darkness or in the chains of Roman Catholicism.

Slowly but surely the gospel is spreading among these people and churches are springing up here and there as monuments to the grace of God and His saving power. We notice too in our work among the Mexicans as we did in the "Elim" work at home, that numbers of young people are being won for the Master, and these with their bright shining faces are an inspiration and joy and a living witness to the power of the gospel to transform the lives of men and women.

There is a special feature about the work among the Mexicans that is so different from the work at home; in these border towns they seem to be continually on the move; when work becomes scarce here they pack up their few belongings and are gone,

seeking work elsewhere, thus there is a steady stream of Mexicans passing to and fro who come in contact with the gospel of our Lord Jesus Christ. We pray much that the Holy Spirit will water the Word sown and that many will be led to make the great decision.

The work of spreading the gospel across the border is still most difficult; there are workers waiting the opportunity to cross, but the doors are still closed to foreigners who want to preach the gospel.

The following is an extract from a letter received by one of our workers from a worker in Mexico, which we believe will be of interest to the readers of the *Elim Evangel*, and will lead them to pray more earnestly for Mexico that the doors will be opened for the entrance of those who are ready to take the gospel into that country:—

“The conditions—humanly speaking—are very unfavorable here at present. No foreigner is allowed to “officiate” in any way nor to “pronounce doctrinal sermons” nor carry on in any way public religious propaganda. The new Mexican law is very explicit on this subject, and the only lawful way of carrying on any work is to turn over a building to the Government as public property, and the pastor (who must be a native) register himself as pastor and be responsible before the law.

“As I said before, this is the *human side* of it. Still we all know He has said, ‘I have set before thee an open door, and no man can shut it,’ and we know that He is always faithful as to His precious promises, and so He enables us to stand right open in the plazas and streets and in His Name boldly proclaim the Kingdom of God and the entrance thereunto by the Gospel of Grace and witness of the power of His salvation to hundreds after hundreds.

“Especially on Sundays we go out two by two with gospels, testaments, Bibles and tracts, distributing, selling, anything, and above all witnessing and preaching, there are even a few amongst us who want to restrain me on the latter, but I cannot, I must obey Him rather than men, and so far He has protected in a most marvellous way, both from the authorities and from guns and daggers of the fanatics. This is our main work, but we also keep a rented place open, where we have a Bible stand and give “conferences” twice or three times a week. Of course this must be without public singing or praying, and, believe me, our hearts bleed all the time . . .”

These difficulties seem unsurmountable, but our God is able to remove the mountains. We believe that the way is being prepared for the spread of the gospel throughout Mexico and perhaps sooner than we expect the way will be opened.

Pastor and Mrs. George Kingston at Hull

THE church at Hull has been visited by a gracious movement of the Holy Ghost. During the recent revival and healing campaign conducted by Pastor and Mrs. George Kingston, 50 decisions were registered for Christ, amongst this number being several backsliders who are now rejoicing in the restoration of the joy of salvation which had been lost through disobedience.

Quite a wave of heavenly power and glory swept over the meetings and many are the testimonies to spiritual blessing received. Several really remarkable cases of healing took place, including that of a woman who suffered for some considerable time with chronic gastritis. For three years the sufferer had lost the power to taste the food which she took; after being anointed she was able to enjoy her food. Another woman suffering from blood pressure and a weak heart, said that after being prayed for she “felt like a kitten.” A further remarkable instance of healing was that of a sister who had been bed-ridden for six months with acute rheumatism; when hands were laid upon her in the name of the Lord, immediately she jumped from her knees and testified to complete deliverance. As a proof of the work wrought in her body, she was able on the following day to do her own washing. Another person who

was covered with eczema was wonderfully healed by the power of God.

We rejoice that the Lord has thus quickened His work in our midst, using His two servants to create an atmosphere of revival in which it was possible for the divine power to be made manifest.

(continued from page 85).

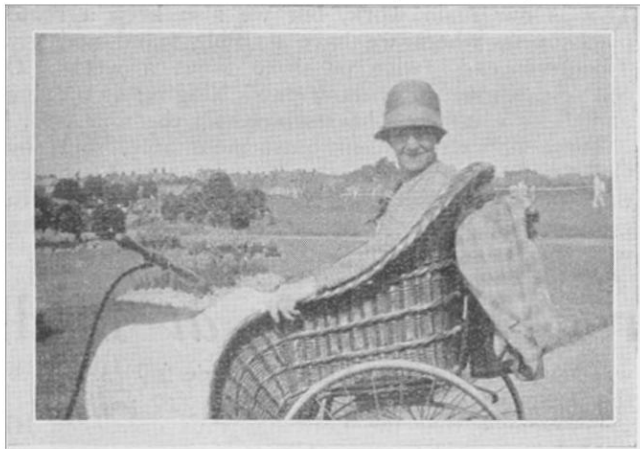
books of the New Testament; Tertullian, A.D. 200, makes more than 3,000 quotations from the New Testament books; Clement, A.D. 194, quotes 380 passages; Irenaeus, A.D. 178, quotes 767 passages; Polycarp, who was martyred A.D. 165, after having served Christ 86 years, in a single epistle quoted 36 passages; Justin Martyr, A.D. 140, also quotes from the New Testament, to say nothing of heathen and infidel writers. Indeed, Lord Hailcs, of Scotland, having searched the writings of the Christian Fathers to the end of the Third Century, actually found the WHOLE OF THE NEW TESTAMENT, with the exception of less than a dozen verses, scattered through their writings which are still extant; so that if at the time of the Council of Nice every copy of the New Testament had been annihilated, the book could have been reproduced from the writings of the early Christian Fathers, who quoted the book as we quote it, and who believed it as we believe it.”

Sleeping Sickness, Blindness and Seizure

Instantaneously Healed at Principal George Jeffreys' Campaign

FOR 20 years I suffered from shock to the system caused by a fright. I had three serious operations. Doctors told me I could not work again. Three years ago I took sleepy sickness, and was unconscious for three weeks. I was blind in my left eye. Then I had a seizure which twisted me up, and the doctor came and stretched all the muscles. I shall never forget the terrible agony I went through. When I got to my feet, I discovered I could not straighten myself, and my left leg was twisted round. On Thursday, 22nd September, 1927, I was wheeled to Principal George Jeffreys' healing

meeting. I was prayed for by him, and was immediately healed. I now go to bed to sleep, not to lie in pain all night. My spine is quite straight, the sight has come back to my blind eye, and I am able to eat practically anything now and enjoy life. I cannot praise the Lord enough for all the blessings He has bestowed upon me.—(Miss) C. Jardine (East Southsea).



MISS C. JARDINE—before her healing.



MISS C. JARDINE—after her healing.

True Greatness

“WHEN I was in London,” said Dr. J. Wilbur Chapman, “I received word that if I was at the Salvation Army headquarters at ten o'clock sharp, I might meet General Booth. I hurriedly made my way there, for he was to leave for the Continent in a few minutes.

“When I looked into his face and saw him brush back his hair from his brow, heard him speak of his trials and conflicts and victories, I said, ‘General Booth, tell me the secret of your success all the way through.’

“He hesitated a second, and I saw the tears come into his eyes and steal down his cheeks, and then he said: ‘I will tell the secret. God has had all there was of me. There have been men with greater brains than I, men with greater opportunities; but from the day I got the poor of London on my heart, and a vision of what Jesus Christ could do for the poor of London, I made up my mind that God would have all of William Booth there was. And if there is anything of power in the Salvation Army, it is be-

cause God has had all the adoration of my heart, all the power of my will, and all the influence of my life!’

“Then he looked at me a minute, and I soon learned another secret of his power. He said, ‘When do you go?’ I said, ‘In five minutes.’ He said, ‘Pray,’ and I dropped on my knees with General Booth at my side, and prayed a stammering and stuttering prayer. Then he talked with God about the outcast of London, the poor of New York, the lost of China, the great world lying in wickedness; then he opened his eyes as if he were looking into the very face of Jesus, and with sobs he prayed God’s blessing upon every mission worker, every evangelist, every minister, every Christian. With his eyes still overflowing with tears, he bade me goodbye and starting away, past eighty years of age, to preach on the Continent.

“And I learned from William Booth that the greatness of a man’s power is the measure of his surrender. It is not a question of who you are or of what you are, but of whether God controls you.”—*Sel.*

Giving to God

THE law demanded much more than a tenth from the Jew: more nearly one-sixth of his income! And many whose duty and privilege it is to give very much more than a tenth of their income, satisfy themselves that they are liberal when they have given to the Master's cause two shillings out of every pound of their income. Each Christian giver is responsible to his Master for the measure in which he recognises that God has prospered him.

God's portion should be the first item in expenditure; for if we do not place God first, in what other place can we put Him? *Honour the Lord with the first-fruits of your substance.* The man who earns £5 per week, says: Well, I shall give 10/- of this to the Lord, and then regulate my income as if I had £4/10/- weekly. Of course it will be self-evident that the possessors of higher incomes are privileged

to rise to higher levels of liberality. The question is not: "How little can I give?" but "How much can I invest, for the honour of God, for eternity? How much good seed am I privileged to sow for the Great Harvest Day?"

God who sends our income and knows our income to the last is the only One to whom we are to give, and the only One who knows our proportion of giving. But may we all realise that certainly *with Him we have to do, and with Him exclusively!* Impulsive giving is better than no giving. Imitative, or even competitive giving is better than no giving: but habitual, conscientious, worshipful, and secret giving, is the highest of all methods of giving.

Remember that he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.—*Sel.*

Daily Readings and Meditations

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

Sunday, April 1st. John xvii. 13-26

"That they may be one, even as we are one" (verse 22).

Here is Christ's plan for His people—as one with each other as He is with the Father. The unity between the Father and the Son was perfect. The unity between God's children should be perfect. Nothing less than absolute unity should be our aim. The reason why God's children are not more united is because the Father's book is neglected. The Bible is the book of rules for the family. Neglect the Bible and we shall neglect the rules. Neglect the rules and division arises in the family. "Back to the Bible" should be our great cry. Back to the Bible means back to God. Back to the Bible means back to God's plan. Back to the Bible means back to Pentecostal fulness, blessing, and unity.

Monday, April 2nd. John xviii. 1-14.

"And Judas knew the place" (verse 2).

Gethsemane was the place of prayer—the place of communion—the place of rest. Judas knew the place. He had many times been in the place of prayer, but he had never prayed—he had been in the place of communion but he had never communed—he had been in the place of rest with God but he had never rested. It was the place alright—but the wrong person was in the place. It required a new Judas, a born-again Judas to enjoy the place. Never let us mistake the place for the Person. To go to church—to a place of worship is not worship. Many a Judas goes to a place of worship. It's not the place of worship, but the Person we worship which counts. One may be in a hallowed place with a hollow life. It takes a born-again man to appreciate Gethsemane, to understand Calvary, to rejoice in Olivet.

Tuesday, April 3rd. John xviii. 15-27.

"Immediately the cock crew" (verse 27).

We don't know much about cock-crowing at the crisis of failure, but we do know about conscience-crowing. What the cock was to Peter conscience is to us. Peter had passed through a terrific time of trial. There is no real wonder about his failure. The wonder is that he ever got as far as the judgment hall at all. Most of us would have fled with the other disciples. But the wonder is that we now fail. Many,

perhaps, have no consciousness of sins of commission—of deliberate action, but how many there are who are conscious of sins of omission! Yet we have the Scriptures to guide us, the Holy Spirit to strengthen us, the presence of Christ to sustain us. We do not possess our possessions as we should do. We are not possessed by our Possessor as we should be. If we were there would be less conscience-crowing in our lives. The cock-crowing meant weeping, repentance, restoration for Peter. Conscience-crowing can mean the same for us.

Wednesday, April 4th. John xviii. 28-40.

"Every one that is of the truth, heareth My voice" (verse 37).

Thank God we have heard His voice. He spoke and we answered. We were charmed to confess the voice Divine. Therefore we are of the truth. We are not of those who walk in darkness, we walk in the light. "My sheep hear My voice." We are His sheep—we have heard. Christ is our Shepherd—our Saviour-Shepherd. The one who laid down His life for the sheep. Now we hear His voice and we follow on. Darkness is light when we follow Him. Duty is pleasure when we follow Him. His voice turns sobs into songs. I must listen for His voice to-day. Amidst worldly noise I must listen for His wonderful voice. He will speak because He loves to speak. I will therefore listen, and to-day His voice of truth will give me calm and confidence in the midst of storm and danger.

Thursday, April 5th. John xix. 1-16.

"And they took Jesus and led Him away" (verse 16).

What an amazing spectacle! The Creator led by the created to be crucified on a tree that He Himself had created! God led by man. God taken from prison and from judgment and led to die a death which for all eternity will blaze forth the sin of man. Man had turned from God with his heart, turned from God with the mind, and now the crisis of man's sin is revealed. With no heart for God, and no mind for God, they lay hands upon God manifest in the flesh and lead Him away—away to die the accursed death, for cursed is every one that hangeth upon a tree (Gal. iii. 13). *But it's altered now:* That led One now leads me. He leads me, not toward the Cross, but toward the glory. He was led toward the Cross that He might lead us toward the glory. The led has become



THE ELIM EVANGEL

the Leader. Soon our invisible Leader will be visible, and then the last step into the glory will be taken in the twinkling of an eye.

Friday, April 6th. John xix. 17-30.

"These things therefore the soldiers did" (verse 24).

What did they do? They fulfilled Scripture. They were not God's—their hearts were far from Him, but God conscripted them and fulfilled His purposes through them. God's programme cannot fail. What He has purposed will be fulfilled. Good men and bad men, saints and sinners are all used to forward His purposes. This world is not out of God's control. True evil and evil men have a limited liberty. But the future of this world is not in the hands of wicked men, it is in the hands of God. Little did those soldiers think that those hands they nailed upon the Cross were the hands that controlled eternity. But they were. And to-day amidst all the seething of politics and war, Christ is definitely moving forward toward the great climax of civilisation—His own glorious reign. Then will the whole world see that what they did was done in order that the Scriptures might be fulfilled.

Saturday, April 7th, John xix. 31-42.

"In the place where He was crucified there was a garden" (verse 41).

It was in a garden that the first Adam sinned, it was in a garden that the last Adam was buried. The last garden was God's answer to the first. In the first garden Adam spiritually died, in the second garden Christ physically rose. Christ's burial was the outcome of Adam's sin, Christ's resurrection was the conquest of Adam's sin. Tragedies can take place in a garden, triumphs can take place in a garden. We once belonged to the garden of the tragedy, now we belong to the garden of the triumph. We were crucified with Christ, we were buried with Christ, now we are risen with Christ. Hallelujah! We belong to the garden which grows fadeless flowers for eternity.

Sunday, April 8th. John xx. 1-18.

"She saw Jesus standing, and knew not that it was Jesus" (verse 14).

She supposed Jesus was the gardener. Methinks Mary was not far wrong. He was the heavenly Gardener who made all gardens possible. Every flower that lifts its pretty head and sends forth its lovely fragrance is the outcome of the creative work of the One who Mary supposed to be the gardener. But soon she knew Him—for the Gardener spoke. He knew her by name. He had not forgotten that her name was "Mary." How wonderful to remember that He knows His sheep by name. He knows your name—He knows mine. And He knows all the trials and troubles and triumphs of the one who bears the name. Into my heart the heavenly Gardener looks. I pray that He will take out all the weeds, and revive all the flowers of the Spirit within me.

Monday, April 8th. John xx. 19-31.

"Thomas answered, my Lord and my God" (verse 28).

Thomas was a doubter—but he was an honest doubter. He did not intend to be led away by the enthusiasm and emotionalism of the others. They said they had seen the Lord. He thought they might have been credulous. But for Thomas there came the glad day when he was convinced. Then he became more enthusiastic and emotional than all of them. He reached a height of confession which none of the others had reached—"My Lord and my God." What a confession! What an admission! What a triumph! We cannot take Thomas' place—we cannot actually see and handle the Lord, but we can be included in those referred to in the Lord's reply: "Blessed are they that have not seen; and yet have believed." Yes, we are included there. We have not seen, but we have believed—and we are blessed. Some day we too shall see—and that will be the glad, crowning day.

Tuesday, April 10th. John xxi. 1-14.

"When the morning was now come Jesus stood on the shore" (John xxi. 4).

Life is made up of evenings and mornings. In every department of life we have our evenings. Times of domestic sorrow, business care, mental depression, spiritual difficulty, come to all of us. A mother dies, a father dies, a loved child dies—it is night in the family circle. It seems as though the sun of life has set. Yet for the child of faith experience never ends with the evening—it passes on to the morning. In the morning Jesus stands upon the shore. Maybe you are in sorrow to-day. Your spirit is clouded. Difficulties press in upon you. Take courage! The Good Shepherd watches over His flock by night, and the morning will come—then you will see that Christ was on the field when most invisible. God's days always end with the morning.

Wednesday, April 11th. John xxi. 15-25.

"Feed My lambs—feed My sheep" (verses 15, 17).

There are hungry lambs—there are hungry sheep. All round us there is far more spiritual hunger than we realise. The child-lambs are hungry—the grown-up sheep are hungry. Spiritual food should be given with hands of love. Behind the hands of love must be the heart of love, behind the heart of love must be the Great Shepherd of love. Love to Christ is our qualification for feeding His lambs and His sheep. "Lovest thou Me" comes before "Feed My sheep." Love is the great driving force of the gospel. Love children and men with the love that the Holy Spirit gives, then no ministry unto them will be fruitless. Love always makes an impression. Love is the key which unlocks the heart to Christ. Love—then feed.

Thursday, April 12th. I. Kings i. 5-21.

"Then Adonijah exalted himself saying, I will be king" (verse 5).

But Solomon was God's appointed king! Adonijah was after a place that did not belong to him. So was Satan in the Garden of Eden, so was Judas, so will be Antichrist—and, sad to say, so were James and John. But Christ gently rebuked James and John by saying: "But to sit on My right hand, is not Mine to give, but it shall be given to them for whom it is prepared of My Father." The Holy Spirit has created unity in the Church. That unity is only broken when we seek places that do not belong to us. If Mary wants Martha's place, and John wants James' place, and Paul wants Peter's place, then there is discord. Let us discover from God our place and then fill it. If it be a high or humble place let us rejoice in it, and fill it unto the Lord. It is those who fill the low and hidden places faithfully who are called to the high and public places.

Friday, April 13th. I. Kings i. 22-40.

"They say . . . God save King Adonijah" (verse 25).

The world is very quick to crown a false king. Popular feeling is rarely God's feeling. In this dispensation the voice of the people is rarely the voice of God. There is one false king coming which the world will leap forward to crown—he is coming in his own name, and he will be received. Antichrist will command the loyalty of the world. But if the world is quick to crown a false king, how much more should we be quick to crown our true King—the Lord Jesus Christ. We should crown Him not simply by word but by act—not simply with our voice, but with our heart. When Christ is really crowned then He not only rules in the assembly, but in the kitchen and the office, and the shop. Christ's rule means no temper in the kitchen, no slackness in the office, and no trickery in the shop.

Saturday, April 14th. I. Kings i. 41-53.

"And all the guests that were with Adonijah were afraid" (verse 49).

The false king was exposed and deposed. Then came a terrible experience for his guests. No wonder they were afraid.

They had crowned a king who had lost his crown. Satan has his guests. They have crowned him. They eat at his table. But the day of awakening is coming. Satan is to be universally exposed as the usurper king. Then what about his guests? There shall be weeping and gnashing of teeth. It pays to be the guests of the Lord Jesus—even if the world does despise us. Our table will always be spread. Down here a table is spread for us in the presence of our enemies. Up there a table will be spread for us in the presence of our Lord. It will be the marriage supper of the Lamb. It will be a banquet without fear, for perfect love casteth out fear.

Sunday, April 15th. I. Kings iii. 1-15.

"Give therefore thy servant an understanding heart" (verse 9).

It is not only kings that need an understanding heart. It is the need of every man, woman, and child. Yea, in a sense we are all kings. We all have a sphere of rule. We

are all looked up to and depended upon by some. A mother rules in the home circle—she needs an understanding heart. The business owner rules in the circle of his business. Even a child rules in a circle of playmates. The pastor rules in the circle of the assembly. The teacher rules in the circle of the class. To rule well—to rule so that others rejoice in our rule, requires an understanding heart. Solomon needed wisdom—so do we. Solomon received wisdom—so may we. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him" (James i. 5). Lord, give me wisdom to-day so that I may rule wisely for Thee!



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God Confirming His Word

Steady Stream of Converts—Baptismal Service at Leeds—Remarkable Healings

Hastings. The Crusaders conducted the gospel service on a recent Sunday evening. The hall was crowded and two souls were saved.

Wimbledon. Sixteen souls have decided for Christ on the last four Sundays. Twelve have received the baptism in the Holy Spirit with signs following.

East Ham. On a recent Sunday evening five sinners sought the Saviour and 60 new members received the right hand of fellowship.

Word. Continued blessing rests on the ministry of Pastor J. J. Morgan, and last Sunday five souls were saved under Pastor W. G. Hathaway's ministry.

Chadwell Heath. Much blessing rested on the mission conducted by Pastor J. J. Morgan and a number of souls were saved. On the closing night the hall was crowded. Services are being continued on Sunday and Wednesday evenings.

Hadleigh. A woman living at Eastwood, Essex, is recovering from a stroke after being paralysed 14 years. Some friends took her to Elim Hall, Hadleigh, when Pastor and Mrs. G. Kingston prayed for her and anointed her with oil in the name of the Lord.

Rayleigh. The two weeks' meetings conducted by Pastor and Mrs. Charles Kingston have been greatly blessed by God, especially the chart lectures on the Second Advent of Christ. Each night the company of saints gathered for a feast from the Word of God, and as the prophetic truths were unfolded the cry of many a heart was, "Let me watch and pray that when the Son of Man cometh He may find me ready."

Leigh-on-Sea. The ten days' meetings conducted by Pastor E. C. W. Boulton of Hull, have been wonderfully blessed of God. Each night the hall was well filled with eager listeners and as the Word of God was unfolded, many a soul was refreshed. The smiling, happy faces of all testified to their enjoyment of the message. Nor were the meetings only of blessing to the saints, for some found Christ as Saviour. One man went home convicted, and falling down on his knees at home found Christ as Saviour there. The devotional messages drew the Christian soul to a closer walk with God and gave many an unexpected glimpse of the riches of our salvation and the glories of our Redeemer.

Leeds. Every month since the revival campaign conducted by Principal George Jeffreys last spring, we have had a baptismal service, and on 29th February, 28 candidates passed through the baptismal waters. The hall was crowded to its utmost capacity, and the Word was brought to bear upon this subject, when three others decided there and then to follow the command of the Head of the Church. At the close of the service another appeal was made, and several others signified

their intention to obey the Master at the next baptismal service. The Lord is still working, and souls are being saved to the praise of His Name.

Pontardulais. We are glad to report that this little town has received a visitation from the Lord during the last few days. Special meetings were held in the Foursquare Gospel Mission Hall when the "Good news" was preached in the power of the Holy Ghost by Pastor W. Hill, whom God used mightily during the Welsh Revival in 1904 and the first years of the Latter Rain outpouring. Meetings were held for the baptism of the Holy Ghost which proved to be times of blessing. Souls have been saved as a result of the mission for which we give God the glory.—W.L.B.

Romsey. A successful campaign has just come to a close, conducted by Mr. Longley. Souls have been saved, and God has also manifested Himself in the healing of bodies. Two outstanding testimonies of healing are:—One sister was healed of internal pains and an enlarged liver, and another of internal and heart trouble; the latter sister had been given up by specialists and doctors—they could do no more for her, but God has wonderfully healed her. We praise the Lord with all our hearts for His great goodness.

Liverpool. Pastor and Mrs. Charles Kingston commenced a Revival and Healing Campaign at Liverpool on Sunday, 29th February. The first week's meetings were well attended in spite of a breakdown in the heating apparatus, which meant a cold church each night. However, the Lord overruled, and good crowds gathered night after night to hear the Word of God unfolded. On Saturday many of the members gathered for a gospel march through the centre of the city with banners and sandwich boards. The power of God was mightily manifest at the meeting on Sunday night and some received the baptism in the Holy Ghost in their seats. A number have been saved; others have testified to healing in answer to prayer. The campaign is being continued.

Barking. On a recent Sunday evening the Lord blessed in a wonderful way. The power of God just swept over the meeting. Six souls were saved and there were many cases of healing. One case has made quite a stir in Barking. It is that of Mrs. Rudd, who has been unable to walk for nine years. She has had to be moved from her bed to a bath-chair all these years. She was at the back of the hall in her chair, and when prayed with, the power of God fell and brought her right out of the chair. She walked up and down the hall and then on to the platform and gave her testimony. She left the hall walking and praising the Lord. The next morning she said she did not remember getting out of the chair. Of course not! The Lord took her out, praise His Name! There were other cases too. A large gaiter disappeared from a girl as prayer was offered. A woman who



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came with an injured foot, very swollen, was also healed and walked up and down the hall.

Parkstone. The greatest Foursquare Gospel service ever held in Parkstone was conducted by Pastor J. H. Tullett, on 26th February, in the local Picture Palace. The crowd lined up outside long before the doors were opened and by the time the service started the place was well filled. Many who have been prejudiced against the Foursquare Gospel were found at the service singing the grand old choruses and hymns. This is the second service of its kind conducted in Parkstone Theatre, ten souls being saved at the first. Pastor Fuller conducts revival services in Poole every Tuesday, at which many souls have been saved and bodies healed. At the invitation of other churches in town and country revival services have been conducted with signs following, with the assistance of Parkstone Crusaders and members of the Parkstone church. Pastor Tullett anticipates (D.V.) conducting a tent campaign this summer in Parkstone and Poole districts. The prayers of the brethren are desired, for this effort that the name of Jesus in all its fulness and power may be exalted.

Salisbury. Remarkable scenes have attended the Foursquare Gospel campaign conducted by Pastor James E. Goreham at the City Hall and finally at the Railway Mission. There have been over 50 conversions and some outstanding cases of healing. A Mrs. Dredge of Alderbury experienced complete deliverance from cancer. So much interest did this case create that it was fully reported both in the London and local papers, with the result that great crowds flocked to hear more concerning the Christ who has power to save souls and heal bodies. Another case of healing has aroused considerable interest. Mrs. Gage of Butt's Farm, Salisbury, suffering from chronic heart trouble and hæmorrhage, realised the power of God as it descended upon her. She was at once made perfectly whole and has since resuscitated several times to the fact of divine healing, also of her little boy whose arm was made

straight in answer to the prayer of faith. Letters have been received from delivered sufferers as far as the New Forest and Reading rejoicing in the power of the mighty Healer. The work is still going strong. God is honouring His Word. New interest is being taken in the things of God. The work at Salisbury has been fully established by Mr. Goreham, and it is with real joy and gratitude that we are able to report his decision to carry on the work at the Railway Mission in response to a unanimous invitation from the workers.—F.H.T.

Barking (Bible Correspondence School Lectures). We praise the Lord at Barking for the season of rich spiritual blessing we have experienced whilst Principal Percy G. Parker has been coming amongst us. For six weeks on Thursday evenings it has been indeed a feast of good things. God has richly blessed his ministry here and signs have not been wanting in each meeting, that "God is just the same to-day." Backsliders have been restored, bodies healed and a greater love for God's Word has been born in the hearts of His people. Many people from neighbouring churches have been drawn into these meetings, thus coming under the sound of the Foursquare Gospel, for which we praise God.

Portsmouth (Bible Correspondence School Lectures). Crowded, enthusiastic congregations welcomed and listened with rapt attention to Principal Percy G. Parker of Elim Bible College, who visited our church in Wellington Street, Southsea, and delivered six lectures on Methods of Bible Study. His visits were truly seasons of great refreshing and deep spiritual blessing and enlightenment, as he prayerfully unfolded to our intellects the marvelously arranged, complete plan of God, as seen working onward throughout the various ages of mankind, from Genesis to Revelation. As a result of Principal Parker's visits exciting our desires for farther knowledge, we are anticipating that a goodly number will continue the Elim Bible College Studies through the medium of the Correspondence School.

If a Man Die, Shall He Live Again?

By P. H. HULBERT.

QUESTIONS that are shrouded in the greatest mystery, that always possessed the greatest fascination for mankind, and whilst multitudes live as though there were no hereafter, yet deep down in the human heart, if not with the lips, the above question has often been asked: "If a man die, shall he live again?"

There are many who will put the question from them by saying, "No one has come back to tell us, so why bother about it?"

But this is not true, and even if it were, we have ample evidence, apart from one returning from the dead, to prove that death is not a terminus, but only a junction.

The Lord Jesus Christ (who is admitted to be the greatest Character that ever lived, even by His enemies) has given us a most graphic picture of the underworld before His resurrection. The picture is that described in Luke xvi. 19-31. As we read we are listening to a conversation carried on between two men. One was Abraham, and the other was Dives, the rich man. Dives was in torment, and seeing Lazarus along with Abraham he begged that he might dip his finger in water to cool his tongue. Abraham showed him how impossible that was, as there was a great gulf fixed between them.

Then the rich man (who, by the way, was a beggar now) begged that Lazarus might be sent to his father's home because he had four brethren, and he did not wish them to come to that place of torment. Abraham replied, "They have Moses and the prophets": in other words, they have the Word of God, the Bible; let them give heed to its teaching. And the rich man replied saying, "Nay, Father Abraham; but if one went to them from the dead they would repent." And he said unto him, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

The lesson for us to learn is this: the Bible is God's Book, and the evidence contained therein is quite sufficient to prove that "IF A MAN DIE HE SHALL LIVE AGAIN." But one has returned from the dead, and we have His testimony. He could say: "I am He that liveth and was dead, and have the keys of hell and death" (Rev. i. 18). He gave a message to John and told him to write it in a book and send it to the Churches. I turn to Rev. xx. 12, and there read His matchless words: "And I saw the DEAD, small and great, stand before God; and the books were opened: and the dead were judged out of those things which were written in the books, according to their works. And whosoever was not found written in the book of life was cast into the lake of fire." Read John xi. 25.