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

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

The Elim Evangel

FOUR SQUARE ON THE WORD OF GOD

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

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"Jesus Only"

A Sermon Preached by Sister AIMEE SEMPLE McPHERSON

"And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves"—Mark ix. 8.

JESUS only!

Je-sus on-ly!

Let every one say those words with me! Now say them once again!

J-e-s-u-s O-n-l-y!

Do you not feel as though the fingers of the Holy Spirit had suddenly reached out and plucked some vibrant chord of music from the harp strings of your heart? Does not the very repeating of those words resound like heaven's melodies through the cloistered sanctuary of your soul? Jesus only!

Do you get the thrill, the lilt, the exaltation of it?

Do you not feel as though some one had reached down and given you a lift upward?

Such must have been the thoughts and feelings of the disciples when they, upon the mount with Jesus, suddenly beheld Him in His glory, all alone!

What busy people those disciples had been!

They had been caught in the busy rush and turbulent stream of life, just as multitudes to-day are caught in the busy rush and whirl of the Twentieth Century.

As fishermen on the sea of life, they had their vessels to care for. They had anchors to weigh, sails to set and lower before the winds that blew and the storms that raged.

Besides these things there was the Master.

They had been championing His cause and standing against the scribes and the Pharisees, and their opposition. There had been sermons to preach and sick folks to heal—hungry multitudes to seat in companies and baskets of food to distribute. Busy, busy people!

RIGHT in the heart of His ministry; right in the middle of the rush, noise, and turmoil of the city streets; in the midst of the crowded market places, in the midst of the prattle of childish voices, Jesus stopped, and beckoned to His disciples.

"Come—come away, My children. I fain would take you up into the mount to give you a glimpse of Myself. It is imperative that you take time to be alone—time for that Divine communion that refreshes heart and soul. Come—come away!"

So Peter, James and John, with Jesus, climbed the mountain of obedience, praise, and intercession!

It was a beaten track!

Methinks the Saviour's feet had often passed that way, when He went into the mountain at night to pray.

As they ascended, the strident voices of earth's multitudes grew dim, and the clamour grew more distant.

As they mounted the earth was receding, and the heavens drew near.

As they climbed, the air began to change with each upward step; it grew exhilarating, intoxicating, pure. The quagmires of earth's perplexing problems must have seemed but gleaming specks below, while the mountain peaks were coming out into glorious reality.

At last they reached the top, and stood alone with Jesus. 'Twas there they saw Him in His beauty—purer than the lilies—fairer than the dawn. 'Twas there their souls were lifted in transcendent glory and they saw Him as He was.

AH! If there is anything this old world needs to-day it is the glimpse of Jesus only! People are so tired of seeing people and hearing people. They are so tired of men and women preaching. They are sick and tired of people's opinions—so tired of talk, talk, talk.

That which our souls most need and that for which we are crying out is—

Je-sus on-ly!

Oh, souls are thirsty for Him. Everywhere hungry hearts are crying out for a closer walk with God—a closer relationship with Jesus Christ. We, too, are weary with the duties of the lowlands and we, also, would follow Jesus as He beckons with His nail-pierced hand up the pathway of obedience and consecration—up the mountain of prayer.

You may have been busy with your work all the week—midst the shriek of the whistles and the din of the shop. But to-day—the Lord's day—the first day of the week—the sun is shining and He is beckoning.

"Come, ye busy people—come business man from your office desk; come mother dear from your dishes



THE ELIM EVANGEL

and cradle and care. I would commune with thee. Come ye yourselves apart, and rest awhile. I would speak with you alone.

"I would search your heart and see if there is aught therein that is displeasing to Myself. Come away from your nearest and dearest friend. The blessing which I have for thee can not be given midst the crowd."

"Come—come to the top of the mount with Me!"

You shall have traversed but a few paces of the upward road until the mud, the mud, the din and the slough of despond are left behind.

BUT a little way and you will feel the exaltation and the glory, known only to that soul whose eyes are fixed on Jesus. Jesus loves you. He knows all about you. Jesus only can help you. Jesus only knows the way through the twisted labyrinths of life. Jesus only knows how to unravel the skeins of your life.

J-e-s-u-s o-n-l-y!

Would you have Him speak to your heart just now? He is so anxious—waiting and yearning to speak to you! Not the one next to you, nor the one in front of you—but it is you!

If you would hear the voice of Jesus only, you must needs shut the door upon the noise and clatter of the world.

If you would come in contact with the Christ—if you would see Him glorified—you must close the door. You cannot give the world its care, its noise, its strife an open sesame through your heart and hear at the same time the voice of Jesus. You must take time to get alone—to learn the true meaning of the separated life, and on the mountain peak of Divine grace your adoring eyes will behold the Christ, transfigured, and your ears will hear the sweetness of His voice whisper—"Arise—Be not afraid."

Jesus only—should occupy the centre of every painting. Not to the right or the left of the stained-glass window, but the centre should ever be for Jesus only.

Jesus only—should occupy the centre of the heart's affections—the centre of life's plans and high ambitions.

THE prophets, with unerring fingers pointed to the Christ who was wounded for our transgressions and bruised for our iniquities and by whose stripes we are healed.

The angels proclaimed Jesus only, crying:

"Unto you is born this day in the City of David a Saviour which is Christ the Lord."

Bethlehem's star left his fellows and came down to point to "Jesus Only," and the wise men left their studies to kneel down at His feet.

John the Baptist, lifting his voice in the wilderness, proclaimed Jesus only, crying:

"Behold the Lamb of God that taketh away the sin of the world."

The Father Himself spoke from the clouds of heaven of Jesus only when He said:

"This is My beloved Son in whom I am well-pleased."

The three that bear witness in the earth—the Spirit, the water and the blood—pointed to Jesus only. He is right in our midst just now as revealed in your presence here. His face is lighted with the glory of redeeming love. He is pleading with you to come to Him—to know Him better—to separate yourself and do His holy bidding?

You say that you have been too great a sinner? Have been too careless, and indifferent? That He wouldn't want you?

Oh, but you are mistaken! Of course He wants you.

WE read the story of two little girls who were playing in the room where their father was trying to study. As Jane grew noisy and unmanageable her sister Eleanor was heard to say: "Don't make that racket, Jane, or father will not love you any more."

Overhearing the remark, the father pushed his work aside and, calling his elder daughter to his side, he said:

"Eleanor, you must not say such a thing as that to Jane again, because it is not true. I love her *all* the time. When she is a good girl I love her with a love that makes me glad, but when she is a bad girl, I love her with a love that makes me sad. But never forget that whether she is good or bad I love her *all* the time."

Brother, sister,—Jesus loves whether you have been good or evil. Come, steal away with Jesus. Just let everything go and make your way up the mountain of prayer to this all-sufficient One.

Fix your eyes upon Jesus only until He fills your entire vision, or you will stumble and fall. If you knew one hundred people, and ninety-nine of them were good and one of them was bad, the Devil would so blind your eyes that the ninety-nine righteous ones would be blotted out and the hypocrite alone would be visible. Do not get your eyes on the Judas Iscariots!

When you come up before the Throne of God on that great judgment day, and you are asked the question as to why you had not become a Christian, could you stand there and say:

"Oh, Mr. So-and-so was a member of the church and he didn't pay his debts—therefore I would not become a Christian."

You could not look into the searching eyes of Jesus and give Him an answer like that! He died for you. and to refuse to go to heaven because some professing people do not live up to all they profess would be absurd.

FIX your eyes upon Him, and say within your soul—"I dare not trust the sweetest frame, but wholly lean on Jesus' Name."



THE ELIM EVANGEL

When one's eyes are upon Jesus only there is a depth, a stability, and an immovability about the soul that abides though all else should crumble and fall. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee, because "thou has made the Lord which is my refuge, even the Most High, thy habitation."

Ah! This is the only way to the victorious life. Someone may say—"I want this Jesus only experience, but there are so many things that I must straighten up. There is a man that I once wronged. I must first go to him and make things right." "There is a debt that I must pay before I come to Christ!"

No! No! Do not say that! It takes grit and heroic efforts to take the steps that you have just outlined. You may never have the courage to do it alone. Come to Jesus just as you are. Come—waiting not to rid your soul of one dark spot.

Get the "Jesus Only" experience first. The rest will be easy. Instead of going alone to make those restitutions, Jesus, your Partner and Counsellor, will be with you.

A CERTAIN ship was sailing the sea in a storm. The winds blew and the waves pounded; the ship rocked and leaped and was carried perilously near a rocky coast. The passengers, white-faced and anxious, huddled together below decks, fearing for their lives.

One man found a way up the stairs and, clinging to the rail, made his way hand over hand along the slippery decks, until he came to the forepart of the ship where stood the pilot.

There he stood, lashed to his post, and bending every effort upon the great wheel, the right handling of which meant life or death to so many souls. His face was set and stern. A determined look o'erspread his features! With an iron grip, he held the wheel!

Turning the wheel first one way and then the other, as he battled the waves, he was slowly but surely nosing the ship away from the reefs and out to the open sea. Turning for a moment to the white-faced man who peered anxiously through the doorway, the pilot nodded and smiled encouragingly as in answer to the question in his eyes.

With a great sigh of relief, the passenger turned and carefully made his way back to the anxious group below.

"It's all right," he cried, "I have seen the face of the pilot and he smiled."

Glory to God! You can go through temptation if "Jesus Only" is your pilot. Never mind what storms may appear off the rocky coast. Hand over hand make your way into His presence. Just one glimpse of the Pilot's face—just one smile of assurance and you will throw back your head and cry—

"Let the stormy breezes blow. Their cry cannot alarm me. Let the waves of trouble roll. There's

naught that e'er can harm me. For I have seen the Pilot's face and He smiled—He smiled on me."

YOU can trust in Jesus only, though all others fail. The arm that you leaned heaviest upon may be withdrawn. The one that you felt would be such a comfort to you may have been taken away, and you may have to go on alone. There may be a quiver in your voice and a mist in your eyes, but lo! you are *not* alone, for you have "Jesus Only." As you journey, there is someone close beside you—someone in a seamless dress of spotless white, and 'tis when you are all alone that He will seem the nearest and the dearest.

So many Christians have never met Jesus only. They knew Him in a way as one of the passing throng, but they have never come into a direct, personal acquaintance with Him.

To know Him is to instinctively know right from wrong, the genuine from the imitation.

Recently a man employed as a money counter in a bank asked the cashier how to recognise the bad bills when they came in.

"Well," responded the one who was familiar with money, "just study the good bills. Become thoroughly familiar with the genuine and you will have no trouble in recognising the spurious."

And so it is in the Christian life. Once one has become familiar with that which is good and righteous and holy, and has become personally acquainted with the Christ who is so lovely and so fair—one can tell the sham and the cheap imitation while it is still long way off.

YOU need Jesus only while you are living. You need Jesus only when you are dying. There was Stephen, the first Christian martyr. The stones were raining upon him, but he lifted his eyes to heaven. He didn't see the stones and the angry faces of those who were accusing him, nor the angry mob who gnashed upon him with their teeth, but he saw Jesus only. Looking through the open heavens there was Jesus standing at the right hand of God.

Some of these days the Lord is coming, and we shall see Him whom the soul loveth. Ten thousand times ten thousand angel hosts may attend Him, and follow in His train that day—the prophets and the sages of the Old Testament may He bring with Him, but Jesus only will blaze forth as the noonday sun, the centre—yea, the centre of them all.

Jesus! We want a glimpse of You! We want to see You!

Oh, congregation, if you want to hear the rush of angel wings—if you want to see the glory of the Saviour's face, take time to be alone in the secret place of prayer. *Alone with God!*

Alone with God, the world forbidden,
Alone with God, oh, blest retreat;
Alone with God, and in Him hidden,
To find with Him communion sweet.

—AMEN.

Healed of Deafness after 15 Years

God's Power Manifested at Principal George Jeffreys' Revival Campaign

I DO thank and praise God for all He has done for me. I went out of curiosity to see a healing meeting at Principal George Jeffreys' Revival Campaign at the Grand Theatre, Croydon, but was at once convinced that it was Divine power that was present. The presence of God could be felt in the building, and the speaker was filled with the Holy Spirit. I had been deaf for many years, and was getting much worse. So I went up for healing. The second



time I was prayed for, my deaf ear was unstopped. Oh the joy when I found I could hear better than I had done for over 15 years. All praise and glory to God! I do thank Him for this glorious Foursquare Gospel. I have now proved Jesus Christ to be my Saviour, Healer, Baptiser with the Holy Spirit, and I am looking forward to seeing Him soon, as Coming King. Praise His holy Name! ---(Miss) F. M. Bilcliffe (Sanderstead).

Sister McPherson in London

Remarkable Campaign at the Royal Albert Hall

ANOTHER Foursquare Gospel campaign has passed into the history of a movement which, although barely twenty years old, yet can already lay claim to many a magnificent evangelical exploit. To attempt such a stupendous undertaking under the most propitious conditions would require more than ordinary courage, but to essay an endeavour like this in the face of formidable and organised opposition was surely the height of heroism. Seven days in a building of such capacity as the Royal Albert Hall, with all the expense involved, without anything in the nature of actual guarantee, seemed to be a risk that might have shaken the confidence of the most intrepid Christian workers.

Perhaps no evangelist has tackled an enterprise of such magnitude with heavier handicaps than those which Sister McPherson was called upon to face in her London campaign—handicaps which would have disheartened a less lion-hearted preacher of the Gospel. From almost every quarter the challenge of captious, cruel and calumnious criticism was flung at her—much of the criticism being as ridiculous as it was unnecessary. In the very teeth of this storm of bitter opposition—with the poisoned shafts of ridicule filling the air—she fearlessly stepped into the arena, ready to do service for the King, prepared at all cost to go through with her programme, inwardly strengthened with the consciousness that God was with her in the battle, and that He who had so marvellously brought

her through in times past would prove sufficient in this engagement.

WHAT a glorious and awe-inspiring spectacle the Royal Albert Hall presented, with its terraced throng of eager and expectant people; its crowded gallery and balcony, and packed amphitheatre and arena; a veritable sea of faces moved with many a glowing emotion, now fanned into exuberant and exultant enthusiasm, and anon hushed into solemn stillness under the spiritual spell of this gifted woman evangelist.

Doubtless many of that huge crowd had yielded to the call of curiosity, they were there to satisfy the craving for something of a sensational character. Here was the opportunity to see and hear an American "stunt-preacher" who would provide them with plenty of exhilarating thrill. Yes, thrill there was, but not of the kind anticipated. The meetings literally throbbed with Holy Ghost life and power. The song-saturated atmosphere of that great hall fairly rang with the praises of God's people; again and again the tide of triumphant melody rolled into those wonderful meetings; higher and higher it rose, lifting on its shining bosom many a sin-shackled, self-shadowed, and sick-bound life into wondrous victory. Others amongst that immense congregation had perchance come to witness what they hoped would prove the discomfiture of this unwelcome but unintimidated "alien" evangelist, who had dared to invade the shores of England and lay siege to its metropolis.

How unreservedly did Sister McPherson give of her best in the meetings. No open-minded, honest-hearted hearer that listened to those descriptive, dramatic and Divine-inspired discourses could deny the intense reality of her ministry. Beautiful and powerful beyond words was her graphic portrayal of some of those Old Testament stories—incidents which were made to live, and which simply conquered the imagination and stamped themselves upon the minds of those present. Most of the messages were surcharged with an almost irresistible attraction Jesus-ward. Throughout, the Cross was central and pivotal. Step by step she led that vast gathering to the “fountain filled with blood.” This was the goal towards which she ever moved with impassioned eloquence. With Niagara-like velocity and Zephyr-like sweetness the Word of God came from those fire-touched and love-quickened lips. Sometimes a smile would flash over the preacher’s face like sunshine over a flower, and then anon a tear like silver could be seen glistening in her eye. The homeliest details of daily life fairly sparkled with fresh and unsuspected spiritual significance and loveliness. Eagle-like she would take some lofty flight, carrying her enthralled congregation with her to the heights of revelation, until one almost felt oneself within the veil and bathing in the centre of the Shekinah glory.

Under this torrent of burning utterance, icy indifference speedily melted, and the mists of unreasoned prejudice and ill-feeling were quickly pierced. With sledgehammer directness she drove home truth after truth. Arrow after arrow, taken from the quiver of Scripture, sped with unerring precision on its course, striking home to the consciences of the congregation, arousing conviction and creating desire for the salvation which she proclaimed so faithfully and forcefully. At times every phrase came forth like the flash of a gleaming scimitar, and yet all the time one was conscious of a beautiful spontaneity and simplicity which compelled admiration.

THAT radiant-faced and joy-clad company of young people that composed the Crusader Choir formed a splendid back-ground, against which the white-robed figure of the world-famous preacher stood out with remarkable clearness. They formed a living argument for the truths that she preached—a picture far more effective than any artist’s brush could produce. They represented some of the precious fruitage of the Four-square Gospel gathered in the days that are past—the spoil won in many a hard-fought campaign. How quickly and gladly they caught the contagious freedom and fervour of that vivacious and vigorous woman herald of the coming King.

Perhaps the greatest weapon in this wonderful woman preacher’s armoury is her deep and desperate love for the lost. One can recognise this vital en-

duement throbbing at the very centre of every message. Souls at all costs is her motto—to win men and women to Christ is her life ambition. So utterly absorbed is she in this, the greatest and most glorious of all passions, that she has escaped the tyranny of those petty religious prejudices which have marred the ministry of many. She is out to bring the world to Christ and Christ to the world; to tear aside the veil which Satan has thrown over the minds of men, and reveal the glories of the Gospel in its fullness.

FROM first to last the campaign provided one of the most striking and convincing demonstrations of the power of the Word of God to grip a great gathering in a period when it is so widely discredited and denied. Here was one woman whose whole confidence lies in the inspiration of the Book—whose twenty years of world-wide ministry furnish some of the most astonishing evidences of the miraculous energy inherent in that Word—a woman witness whose experience is rich in examples of Divine power. Throughout the years since first she commenced in a most humble way to proclaim the Gospel of Jesus Christ, God has been pleased to honour her faith. During these days in the Royal Albert Hall many a soul passed out of sin’s dark night into the glory of a new day in Christ. Life’s great awakening had come, and with the breaking of the Divine dawn came also a vision of all that it meant to be on the Lord’s side.

Bleeding hearts were healed; blighted lives were restored and renewed. Who can attempt to calculate the work accomplished within the walls of that great auditorium? Results such as these cannot be tabulated—they are reserved for the records of heaven. The angels must surely have been busily engaged in halting the advent of so many souls into the Kingdom of God. What splendid response was given to those powerful altar appeals which were made each evening; hundreds of hands were raised indicative of the desire for God which was sweeping over the people. We are persuaded that had it been possible to have continued the campaign for another ten days, a gracious revival would have broken out, the influence of which might easily have moved tremendous numbers Godward.

We cannot close these lines without some reference to the excellent manner in which the loyal-hearted band of ushers gave their services throughout the whole of the campaign; night after night they were found at their appointed posts, doing trojan service in the regulation of the great crowds which sought admission. Space forbids our making mention of other branches of our workers and the splendid help which they rendered. Choir and Orchestra once again gave valuable assistance during the week, assistance which was greatly appreciated by both preacher and people. God grant unto His servant many a gracious token of His power and pleasure during the remainder of her British tour.

The Life of Prayer, Talk No. 5 (continued)

Pray Definitely

By PRINCIPAL PERCY G. PARKER.

WE have so far seen that we should pray—THOUGHTFULLY, EARNESTLY, IN THE NAME OF CHRIST, SUBMISSIVELY.

Now we are to stress the fact that we must pray DEFINITELY.

Let us depart from usual custom. Instead of commencing with Scripture let us commence with two illustrations.

TWO ILLUSTRATIONS.

Into a Yorkshire prayer meeting there came a stranger who did what many do. He *made* a prayer. For twenty minutes he was speaking and giving God a great deal of information, which one has suggestively said, "God had in His possession long before the man was born." At last, he said, "And now, O Lord God, what more shall we say unto Thee?" An old man who knew how to pray, called out, in his broad speech, "Call Him 'Feyther,' mon, and ask for summat."

Dr. Parker, of the City Temple, once heard C. H. Spurgeon pray. Later in the evening the doctor remarked, "I was glad to hear your Pastor pray to-night. Had I been asked to pray, I should have told God everything, and asked for nothing."

With these incidents in mind consider:—

I. THE VALUE OF THEM.

THEY both forcefully teach that in prayer we should definitely ask God for things. Many Bible prayers are very pointed, very definite. Here are a few of them:—

I. Kings iii. 9: "Give Thy servant an understanding heart."

Psalms xxvii. 11: "Teach me Thy way, O Lord."

Proverbs xxx. 8: "Feed me with food convenient for me."

Matthew vi. 11: "Give us this day our daily bread."

Matthew vi. 13: "Deliver us from evil."

Acts iv. 29: "Grant unto Thy servants boldness."

Many such prayers could be given. As definitely as you ask your earthly father for money, for advice, for help, you may ask your heavenly Father. The more you treat God as a Father, the better He will be pleased. The need for a shilling, for a coat, for boots, for fees, for food, for health, for friends, for books, may all be carried to Him in prayer. He knows if you want a new hat—but He likes to hear you ask Him.

Bearing in mind the fact stated in the last article, that we must pray submissively, a little perplexity may be caused by this emphasis upon definite

praying. "How," you may ask, "can I pray definitely if the proviso must be added, *if it be Thy will?*" The answer to this is quite simple: WHEN GOD HAS REVEALED HIS WILL, THEN NO QUALIFICATION IS NECESSARY. For instance, God has said, He will supply all our need (Phil. iv. 19). Then if you have a need, something absolutely essential, you may pray definitely for God's supply.

AGAIN His will is clearly revealed in the words, "Be filled with the Spirit" (Eph. v. 18). So, without qualification, you can pray for the fulness of the Holy Spirit. Some would tell us that we should never pray for the fulness of the Holy Spirit. But that is surely a mistake. We should pray for the fulness until we receive it, and then continually pray for re-fillings. You remember that passage in Luke xi. 13:

"If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

Many relegate that to the dispensation before Pentecost. But we cannot simply do that. It obviously refers to after Pentecost also. After Pentecost there were those who had not received the Holy Spirit. The Samaritans of Acts viii. did not immediately receive the Holy Spirit at conversion. Neither did the Ephesians of Acts xix. Therefore if a Christian has not received the Holy Spirit he should certainly ask, and seek, and knock, until he does receive. And after the Holy Spirit has been received it is so easy to quench Him a little by daily failures that we should constantly be praying to be re-filled with His fulness. The need is revealed in Scripture, and the promise of the Spirit is definitely given, therefore we should definitely pray for what God has promised.

AGAIN, we can pray definitely for things not clearly revealed in Scripture, but which the Holy Spirit so continually and increasingly impresses upon our spirits that there can be no doubt as to God's will for us.

Nowhere in the Bible did George Muller read, "Build me on Ashley Downs, five large orphan houses, to accommodate two thousand boys and girls." But when the thought of orphan homes first came to him, God so increasingly pressed the thought in upon him that he was unable to stop praying until all the homes were completed.

It was the same with Hudson Taylor, the founder and leader of the China Inland Mission. In 1886 a desire for 100 more missionaries for China was



THE ELIM EVANGEL

pressed in upon his spirit. That desire deepened as the days went by. It seemed impossible that 100 could ever be obtained, but so persistently did God press the thought in upon him that he became absolutely certain that they would be given. He said, "If you showed me a photograph of the whole hundred taken in China, I should not be more sure than I am now." So sure was he and his associates of God's will that at each meal they sang a little chorus beginning:

"O send the hundred workers, Lord."

When special subjects of prayer first come to you they need to be well tested. But when spiritual tests only increase the yearning of your heart, then you may unreservedly and definitely pray for an answer.

II. THE DANGER OF THEM.

THE two illustrations at the commencement of this talk are dangerous because they may give the impression that you must only ask things from God and not tell Him the facts concerning your own life and outlook.

To obtain such an idea would be harmful. God loves us to tell Him every detail of our lives. In public prayer we should take care not to take up too much time in telling God facts, with the consequent exclusion of essential petitions. But in private you may talk, and talk, and talk with God. He is your Father and He desires to know all about you. Your work, your play, your friends, your health, your victories, your defeats, your all, are matters of keen interest to Him.

A REBUKING LETTER.

SOME time ago I was re-reading a letter from my sister sent to me when I was permanently many miles away from her. In the rush of many duties my letters home were very brief—they were sarcastically called "telegram letters." My sister wrote words to this effect: "Now for a rebuke! Do you think that your few pencilled lines, a bit about this, and a little about that, satisfy the yearning of loving hearts, which desire to know all about you? If you think so, you are mistaken."

So, dear child of God, tell your loving heavenly Father all your heart. Hide nothing from Him. And your reverent familiarity will, when the time comes, make it all the easier for definite requests to be made to Him.

One sorely tried sister wrote to me: "I am like a machine—such a constant drag of the same duties." Well, if you feel like a machine, just tell God about it. He understands perfectly the heart of every human machine.

Or perhaps you are a storm centre. You are in the midst of life's battles. Opposition, misunderstanding, doubt, misrepresentation, bear in upon you.

Well!—don't hide your persecution in your own heart. Tell it out to the One who was persecuted above all. Or perhaps you are overlooked. No one troubles about you. What you think doesn't trouble anybody. What you don't think doesn't trouble anybody. You are just a nobody. Nobody cares. It's not easy to be overlooked. It naturally grates on the pride. But your heavenly Father knows what it is to be overlooked. Nine-tenths of the world overlook Him. The majority of the world do not trouble about what God thinks or what He does not think. So be sure if you feel overlooked that He can sympathise with you. Just tell Him all.

JOB'S FAILURE.

JOB'S great failure was that when he lost everything—sons, daughters, cattle, health, friends, he talked about it to his wife and Eliphaz and Bildad and Zophar. He forgot to talk to God. Not till chapter xl. did he begin to talk to God. Then his troubles quickly disappeared.

You remember how touchingly it is said of John the Baptist's disciples that when they heard the painful, heart-breaking news that their loved leader was beheaded—"they went and told Jesus." Yes, that was the wisest thing to do. The world would not sympathise with them, but He would—He could. And He did.

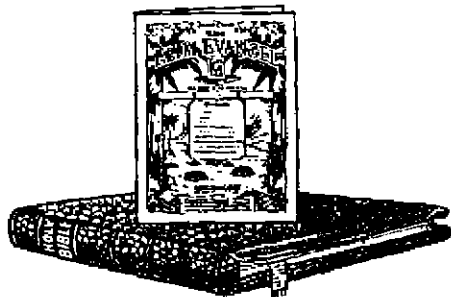
Never forget God is your Father. Unload your heart before Him every day. Nobody knows all the troubles I have—nobody knows but Jesus. He knows—but He likes you to tell Him. You cannot tell Him too much.

What a Friend we have in Jesus,
All our sins and griefs to bear!
What a privilege to carry,
Everything to God in prayer!
Oh, what peace we often forfeit,
Oh, what needless pain we bear—
All because we do not carry
Everything to God in prayer!



Wanted—Peculiar People

I have heard it said, "Yes, he is a good man, but peculiar." I should like to find a church made up of peculiar people—that church would shake the world. Christ said we were to be peculiar, zealous (on fire), full of good works. Elijah was peculiar, but he was worth more than the hundred thousand around him. Enoch—I suppose all pointed to him, and Daniel was the most peculiar man Babylon ever had. When God has a great work to do, He will call some peculiar man to do it—a man who sets his back to the world and his face towards heaven like a flint. And the eyes of the Lord run to and fro to find such an one.—D. L. Moody.



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 E. C. W. Boulton.

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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 Woodlands, Clarence Road, Clapham Park, London, S.W.4.

You Should Subscribe to the "Foursquare Revivalist" and thus keep in touch with the revival campaigns being held throughout the land. One penny weekly, or 6/6 per year, post free, from the Elim Publishing Office.

Items of Interest

London friends were delighted with the news that Sister Aimee Semple McPherson is returning to the city for two days' meetings before leaving for America. Services will be held in the Royal Albert Hall at 3.30 p.m. and 7.30 p.m. on Wednesday and Thursday, 14th and 15th inst. Those desiring posters, window bills, or handbills announcing the meetings, should write to the Secretary without delay.

As reported in the *Foursquare Revivalist* of October 26th, Pastor and Mrs. H. T. D. Stoneham have returned to England after holding revival services throughout the United States of America. They commenced a special ten days' campaign at Bermondsey on 28th October.

Pastor and Mrs. T. B. Barratt of Oslo, Norway, arrived in London this week. Pastor Barratt is announced to hold special meetings at Elim Tabernacle, Park Crescent, Clapham, from 4th to 9th inst., on Sunday at 11 a.m. and 6.30 p.m., and Monday to Friday, inclusive, each night at 7.30 p.m. Dates of his further engagements will be announced in the *Foursquare Revivalist*.

We have four Foursquare weddings to report. On 22nd September, Mr. F. I. Pine to Miss E. R. Medley (both Elim Crusaders) at the Elim Hall, Ilford, by Pastor J. J. Morgan. On 1st October, Mr. R. T. Sage to Miss K. Pritchard (Elim Crusaders) at the Presbyterian Church of England at Southampton, by Pastor F. E. H. Trevor. On 13th October, Mr. G. E. Spriggs to Miss E. M. Robinson, at Elim Hall, Hull, by Pastor J. R. Moore. On 17th October, Mr. L. Field (brother of an Elim Evangelist) to Miss Mabel M. Kennedy (sister of one of our Evangelists) at Elim Tabernacle, Ballymena, by Pastor R. Mercer.

In the last issue of the *Foursquare Revivalist* were printed the words and music of "Victory, Precious Blood-Bought Victory," one of the most popular hymns during the first outpouring of the present Latter Rain revival, some twenty years ago.

A special house party is being arranged at Elim Woodlands, Clapham Park, during Christmas Week. Further particulars will be given in our next issue.

A missionary farewell service was held at Elim Tabernacle, Clapham, on Thursday, 18th October. The four outgoing missionaries were Mr. and Mrs. H. G. Fisher, for the Chino-Tibetan border; Miss A. T. Turpin, for the Belgian Congo; and Miss E. Jansson, for India. All except Mrs. Fisher were students of the Elim Bible College, and go for the first time to carry the Gospel tidings to other lands.

The Editors' Page

Sister McPherson.

NO evangelist has ever had a more commotional entrance into our country. Press, priest, preachers, and public have enveloped her visit with truth and error, correct representation and abominable misrepresentation. Her quiet, dignified, Christian character, in the midst of it all, made a victorious appeal to those who heard her. Her marvellous Spirit-filled preaching has been a saving and uplifting revelation to many thousands. And the stimulus and challenge of her visit will permanently enrich the Church on earth and eternally increase the Church in heaven.

Prayer and Revival.

Dr. F. B. Meyer was one of the faithful evangelicals who were used of God in bringing Moody and Sankey into this country for their vastly successful evangelistic missions. He has recently issued a special call to prayer for revival. Christians from all denominations have enthusiastically responded to that call. The trusted Christian periodicals have given great prominence to the appeal. The great day for prayer for revival was October 4th. On October 4th the gathering took place. *While this gathering was praying for and discussing revival, Sister McPherson arrived at Liverpool Street Station, London, to open her campaign for her Lord in our country.*

Was it accidental that as they prayed she came? Judging by the attitude of many Christians, her coming would be looked upon as the Devil's counterfeit. But was it? We know it was not. We still have hopes that such a great leader as Dr. Meyer will recognise the answer to his heart's desire in the coming of this miraculously-used sister.

We feel that Dr. Meyer and other like-minded Christian people are cold and even opposed to the Foursquare work because they have been blinded by evil reports. We believe this attitude will not always continue. Anyway—as they prayed—she came. It is of further interest to notice that at these gatherings for revival *The Christian* reports the Rev. G. H. Lunn as saying:—"Personally, I confess myself baffled by the problem of unbelief. *The Church today is not standing for the four-square Gospel.*" But, thank God, *Elim Evangel* readers are.

Believing a Lie.

We once heard a preacher say that people are far readier to believe a lie than they are to believe the truth. Especially is this the case where a lie creates sensation. The secular press were, in connection with

Sister McPherson's visit, very quick to believe the sensational. Fabrications of many forms crept into the papers. We need not be surprised at this sensational journalism. But we do need to utter a word of warning to our readers who are not acquainted with some press methods. Nothing should be accepted as truth concerning the work of God until it is absolutely proved by other evidence than merely press statement. A startling revelation of such methods can be seen in the fact that one paper published a photograph of Sister McPherson that had been deliberately faked. Her quiet, dignified length of skirt had been shortened so that she appeared as an undignified, worldly actress.

Lawlessness.

An amazing condition of lawlessness has just been revealed in Chicago. "Organised crime by means of dynamite, guns, and bombs, now levies £10,000,000 a year from Chicago business and professional men as the price of immunity from the destruction of their property and other forms of violence." Wherever will this lead to? Imagine these American terrorists—known as racketeers—gripping the throat of Chicago and demanding and getting ten million pounds a year to be quiet! This alarming system is spreading. Where will it end? The police seem to be helpless. "In consequence of warfare over beer-running privileges and election disputes, 215 Chicago murders in the last two years are directly traceable to "racketeering." *There has not been a single conviction.*" This awful lawlessness which has also spread to Philadelphia has influenced the Mayor of that city to invite the renowned "Billy Sunday" to conduct an evangelistic campaign in order to drive out racketeers. In Philadelphia some of the police themselves are in the pay of these desperadoes. One police captain in their pay received £15 a week and several detectives £10 a week. We do not expect the Gospel of Christ to drive out lawlessness immediately, as "lawlessness" is one of the Bible signs of the last days, but we do rejoice that the Gospel of Christ will gather out of the racketeers of Chicago and Philadelphia and elsewhere those who will eternally beautify the crown of the Redeemer. The Gospel of Jesus Christ is for sinners, and so even out from the lawless there are daily those who are becoming in-lawed to Christ and proving that "if any man be in Christ, he is a new creature—old things are passed away." But how this lawlessness makes us cry out for and expect the coming of the Prince of Peace—because He is the Prince of Law!

News from our Missionaries

BELGIAN CONGO SUPERSTITION

By James E. Mullan

I HAVE been wondering what would be of greatest interest to write about this time, and have been thinking there must be many things out here which to us now seem all so commonplace, and scarcely worthy of mention, and yet may perhaps be of the greatest interest to the friends at home, and give them an insight into the character of these people, and show how intense the darkness and superstition existing here really is.

One has noticed many things on this journey round the out-stations which called forcibly to one's mind the great contrast between darkness and light, ignorance and knowledge, superstition and faith, witchcraft and Christianity, etc. The darkness of superstition here is indescribable. Terrors of evil spirits and witchcraft which are unknown to people in Christian lands, or which would only create a laugh if mentioned at home as fact, are so real to the minds of the people here as to cause many to die of fear alone. Fear of what? you ask. Fear of evil vindic-



Mr. J. E. Mullan at his tent door.

tive spirits of departed dead, fear of vindictive spirits of the living, or the evil eye, or a vindictive curse. The necessity of appeasing the spirits of the dead arises everywhere.

Come with me on the path and you will see some of the things which now appear to us as common-

place. We start off with our carriers, and as you perhaps admire their muscular forms you notice a piece of greasy, knotted string around one's neck; another has a similar piece of string around his ankle, with perhaps the additional adornment of a carved bead of wood. Here is another man with a piece of string around his arm muscles, and on the string is a tiny horn of some animal; the horn contains some filthy substance. Another man has a tiny carved idol tied into his hair. What is it all about? Merely personal adornment? No! It is "Bwanga" or medicine obtained from the witch-doctor or medicine-man (as you may choose to call him). It is for the purpose of protecting the wearer from evil spirits, of either living or dead. Without this "Bwanga" they think there is a possibility of the evil spirits causing a snake to bite them, stones to strike their feet, or some foul malady to seize hold of them. The spirits of the departed dead are lurking everywhere, and it is only the medicine-man or spirit-charmer, who being possessed by them himself, has power over them and is in a position to dispense charms (for various payments) as a protection against them. His is a lucrative position.

As we proceed on our journey we come to the village gardens. Here is more "Bwanga" to protect the crops from evil spirits; another kind of "Bwanga" on a pole contains a very powerful spirit which has been invoked to protect the crops from thieves. Leaving the gardens and reaching the bush, we see a large tree by the path-side, carefully cleaned around, in front of it being little wooden bowls containing various items of native foods. These are offerings to the spirits of the plains who come to rest beneath the tree. The offerings are placed there in the hope that these spirits may help the hunters to get meat.

On entering the next village, one notices two mounds of earth in the centre of the path or at cross-paths; on these mounds are seen offerings of native foods. The mounds are an indication to the passers-by that twins have been born in the village at some time or other. If the passer-by wishes to pass through the village in peace with the spirit that has been divided to form the twins, he must place an offering of equal size on each mound.

As we go through the village, one sees several small-sized trees neatly banked round with earth in rising terraces, the earth carefully plastered, on the trees being tied shells. "How neat!" perhaps you exclaim, "this is no doubt to beautify the village." However one finds that these trees are for the usual purpose—"Bwanga"! One then notices several neat little bee-skep structures outside nearly all the houses—perhaps for the fowls or pigeons? No! these are



THE ELIM EVANGEL



the "houses" of the revered spirits of the departed dead.

As one camps for the night in one of the villages, one hears the beating of tom-toms and chanting or native songs. "What is it all about? Let's go and see." One enters to where the singers are through tiny little doorways of palm-fronds. Coming out in a clearing we see several people sitting round beating drums and chanting, while in the centre, dancing and leaping about furiously is a grotesque-looking figure of a man. On his head are feathers, his face is whitened, he holds buffalo tails in his hands, and is dressed round his waist with skins, around his knees and ankles are tied various kinds of rattles. Why does he dance so furiously? Oh! That's the "Bwanga" of the "Kasandje." Those initiated eat human bones at the initiation ceremony. The dancer is well paid for the "Bwanga" of his dancing.

I have only barely touched on the fringe of the various kinds of native "Bwanga" one has seen on this journey since leaving Kipushia. Time and space do not permit me now to tell you of the "Bwanga" of the Ntambive, "Bwanga" of the Ekupo, "Bwanga" of the Bambudye, "Bwanga" of the Mwembe, "Bwanga" of the Mulange, etc. As we see all these things, how we rejoice to tell the people of the "Bwanga" we possess, which far surpasses their wildest fancies of powerful "Bwanga"—ours, the "Bwanga" of eternal life through Jesus Christ our Lord. Neither are we telling the grand old story in vain, for, praise God, we have seen a number profess conversion, and turn from the things of darkness to God. Let God's people pray on, the glorious light is beginning to shine brightly in darkest Africa wherever the Gospel is preached.

CONDITIONS IN MEXICO

By Mr. & Mrs. G. H. THOMAS

A SHORT while after coming here we went to a town about a hundred miles away to attend a District Conference. The way to this town led over the mountains, which rose higher and higher and in parts were so steep that the cars could only get along in low gear. Quite near us it seemed, we saw the mountains covered with snow, also an active volcano which was emitting smoke. On the one side of the road the mountains reached far away above us, while on the other side we looked down into the steep valleys which caused us to hold our breath as we wound round the many dangerous curves. From the top of these mountains we were shown how the waters flow on the one side to the Atlantic Ocean while those on the other side flow into the Pacific Ocean.

We reached our destination in the evening and found it to be a very old town with many narrow cobbled stone streets. There were numbers of well-

built Roman Catholic churches and church buildings, having been built presumably by the Spaniards and Roman Catholic priests over 300 years ago. Some of the churches were open and those who wished could enter, but we discovered that the priests do not minister in these churches at the present time. All churches and church property have been taken over by the nation and those who minister in them have to bear proper credentials that will meet with the requirements of the government. The assembly where our meetings are held in this town is part of what was once a Roman Catholic convent, this one room alone being large enough to seat 300 people. At the present time the brethren pay rent for this and a large room at the rear which is the pastor's home. The walls of this building are over two feet in thickness and in places are in bad repair, but the government is repairing this and dividing off the many large rooms into homes for the people.

It was while looking around this town that I noticed crowds of people gathered around an announcement, I drew near to see what it was about and read of the assassination of the President-Elect, General Obregon. As may be imagined, this caused a stir amongst the Mexican brethren; some feared it might mean another revolution with consequent scarcity of food and soaring high prices. The following morning after a time of prayer we decided to continue the conference, which proved to be a time of blessing to all. At one of the meetings a worker made mention of the great need of workers in his district; he showed how in six different places the people are asking for a worker to come and hold meetings with them. In one place they were asking for meetings just once a week, yet there is no one to send. According to the law services can only be conducted by a Mexican-born, ordained minister of a recognised religious body, also the services have to be held in a building set apart for religious purposes. The government has kindly given permission to hold services for six months in certain homes in a number of districts while the brethren are endeavouring to build proper church buildings. Some of these are unable to go any further with the work of building owing to lack of funds. The conference lasted four days, and on our way back we called at a little place which consisted of a number of small adobe houses, to hold a meeting with some brethren who lived there. The meeting was held in a small adobe building which had two openings in the walls for doors, the floor was of dirt, and there were no seats except a few stones and a plank. Some of the brethren brought in a couple of chairs, while the women came in, mostly bare-footed, carrying straw mats which they unrolled and spread on the floor and sat on them. It rejoiced our hearts to see these dark-skinned people—for many of them were full-blooded Indians—singing the hymns, praying, and rejoicing in a real salvation.

THE ELIM EVANGEL

Near this place we stopped to inspect an extinct volcano, we climbed the steep slope down which hot lava once flowed, and looked down into the awful depth below, and could not help but shudder at the thought of the "bottomless pit" and the "lake of fire" which await those who reject the offer of salvation in Jesus our Saviour. On our way home we passed a large village where once was an assembly of believers, but is now broken up because there is no worker to take charge. We are longing to see the day when the students who are now studying in our Bible School will be able to go out and take over these assemblies and gather together the believers and help and encourage them to go on in the ways of the Lord.

Last Saturday we had our first experience of feeling a real earthquake shock. We were in a fruit market making some purchases when the fruit vendors who stood or sat behind their little stalls on the sides of the narrow cobbled stone streets, shouting to attract attention to their goods, suddenly ceased and men and women dropped to their knees, the men removing their hats. For a moment we did not realise what was happening, and could not account for the sudden stillness, but soon we felt the ground beneath us tremble and saw the hanging street lamps, and bunches of bananas and fruit that were hanging up sway backwards and forwards. There was a stillness almost like death, and fear depicted on many faces, while many were seen to be praying. The earthquake continued for what we thought was two or three minutes; then after it ceased everything went on again as usual. We read in the newspapers of the following day that the earthquake shock had caused serious damage in towns many miles from here and that it really lasted half an hour.

NEW CHURCH AT NELSPRUIT, TRANSVAAL

By Hubert C. PHILLIPS.

THIS is a very busy week as (D.V.), we open the new church next Sunday afternoon. Yesterday we had a baptismal service. Ten men and boys were baptised and about 100 were present, and several children were dedicated. In the evening we had our white meeting. The last two

weeks we have had short prayer meetings after, which I believe will prove a blessing.

To-day, 3rd September, the new church has been opened after five months' building. Miss Hobbs, Miss Weymouth, and Mrs. Larsen came down on Friday evening for the occasion. The time of the opening was three o'clock in the afternoon. About two o'clock the natives were heard passing in small parties, some



The Opening of the new Church building at Nelspruit on 3rd September

singing on their way. They assembled outside the doors in all their best clothes—some having been bought for the occasion—men, women and children. Each grouping themselves separately. After a hymn and prayer, Mrs. Willmer opened the door and all filed in, women on the left and men on the right. There was great joy in the hearts of all, and thanksgiving to the Lord. After the first service the believers stayed behind and we remembered the Lord's death together, about fifty of us, including the missionaries. We felt the Lord's presence right from the commencement and returned home with glad hearts. We believe for a real work being done there for the Lord, and by the Lord.

Since we opened, a number of men, strangers, have joined the night school, and I expect to help three nights a week in future. This morning we went to a new kraal at Citrus and were listened to attentively.

Thoughts from the Throne

A Weekly Message by PASTOR E. C. W. BOULTON

Sunday, November 4th.

"Give . . . Thy servant an hearing heart." (1. Kings iii. 9. Margin).

What a profound request, revealing an attitude of application to the highest possible form of spiritual culture. How great the need of this education of the inner life—to have the central chamber of the being always accessible to God, so that when He speaks there is that immediate response. What music we miss in life because we are so often deaf to the Divine. The

lips are mute because the ears are holden. It is not merely the hearing which senses sound that is needed, but that sublime, sensitive, submissive and sympathetic consciousness that intelligently apprehends and enters into the very thought of God. The heart—like the ear—has to be opened, or "bored" (Psalm xl. 6), the sign to the world of Jehovah's love-slave (Exodus xxi. 6), and the sign to the slave himself. We listen—how acutely for those we love, and we listen—with what heart attention to those we love. God wants confidants—those with

THE ELIM EVANGEL

whom He can share His secrets; hearts that wait—that listen even when the silence remains unbroken—so finely trained as to know that sooner or later God will speak His authoritative word. “An hearing heart!” How suggestive! It is only with this heart-faculty of realisation that we may truly apprehend Jehovah. It is to the inner centre of hearing that God addresses Himself. Blessed Sovereign of my soul, grant Thy servant that he may possess the power to discern the Throne-voice, singling it out from among the manifold murmurs that crowd the consciousness and clamour for attention and admission! Enable me to catch those pregnant waves of revelation, laden as they are with mighty messages from Thee. That my heart may be attuned to pick up those wondrous Spirit-borne whispers that thrill and transform the listening life below.

Sunday, November 11th.

“The wastes shall be builded.” (Ezekiel xxxvi. 33).

What a comforting promise! Full of assurance for the future. Those unlovely stretches of trackless territory shall be transformed; so unattractive in their bare, barren and bleak state, they shall be turned into a scene of allurement and enchantment. The forsaken places shall become fruitful—the derelict spots shall become delightful, and even the wilderness shall become wonderful when this gracious word reaches its fulfilment. O my soul, is thy life painfully full of these arid and arctic areas—regions where nought will grow—where the sun never seems to shine, and only the dark, chill atmosphere of winter prevails? Dost thou experience those humiliating and prolonged periods of spiritual dryness and hardness, when the vision that once stirred thy soul seems utterly veiled, and the glory that once encircled thee appears to have evaporated? Listen to the music of this message! “The wastes shall be builded.” Canst thou not catch the precious application of such a promise? Art thou immersed in thy wilderness dirge that even this inspired—and inspiring challenge reaches thee not? The un-filled and unfruitful places are to be wondrously beautified and blessed by the munificent hand of God. He is about to do a “new thing” for thee—that which shall awaken thee to a new life on a new plane. Old things shall pass away—God will bury them in the glory of His new creation—the desert shall blossom into the beauty of spring. Hallelujah! And then, moreover, to remember that we can turn the future tense of this passage into the present-continuous, and rejoicingly say, “The wastes are being builded!”

Sunday, November 18th.

“As for God, His way is perfect.” (Psalm xviii. 30).

And yet how long it takes some of the Lord's people truly and deeply to understand such a truth. If in anything I choose an alternative path to that of His choice, then in so doing I am deliberately discrediting this Divine affirmation. I am guilty of setting up a standard of judgment which challenges the wisdom of God, and perilously approaches the questioning of His authority in the control of my life. God's way is perfect inasmuch as it is infinitely superior to all other life principles. This can easily be discerned in those lives that have been altogether shaped by the hand of God. Such life is always well poised and proportioned—splendid in its superb spiritual stability and strength—magnificent in its untiring devotion and unending application—glorious in its fearless fortitude and un-staggering faith. God's way, by the natural mind, is generally misunderstood. Ofttimes unostentatious, it makes little appeal to the carnal, display-loving spirit of the age. His way leads via Gethsemane and Calvary, but few are prepared to tread the dark depths of this lone path, and yet this is the way that leads to the utmost that God has to offer—the highest honours that the Divine hand can dispense are for those who are ready to take this blood-crowned but glory-lit route. “His way” must lead to perfected life-ministries—perfect in the sense of completion and consummation—to which nothing can be added. So often our pathway seems “His strange work—His strange act” (Isaiah xxviii. 21), and it is when the light dawns on such a pathway and we see Him bringing His perfect way into being through our difficulties that we

claim as the glory breaks upon us, “As for God, His way is perfect.”

Sunday, November 25th.

“By His union with us we are healed.” (Isaiah liii. 5, Spurrell).

Ah, how true is the teaching of this passage! Separation brought sickness—disunion brought in death. Disobedience snapped the life link, breaking the fellowship, and plunging creation into open rebellion with its Creator. The sun of Jehovah's smile that shone upon the occupants of Eden was veiled by selfish ambition's darkening cloud. Man became estranged from his source of soundness; a new and false dependency was established. God was no longer the foundation and focus of man's vision. But that health that was forfeited through the fall may be restored in redemption. Re-united to Him—the dam of disobedience removed—we may once more enjoy the fruit of His Cross-triumph. Brought into actual and vital oneness with Christ, that same life may flow in and fill us through and through, until in Him we commence to realise that disease is done away—that this part of the curse has been lifted, that we are made free. But it is only as we apprehend this glorious union with our life-giving Head that the victory over sickness becomes experimental. It must not merely be incorporated in our creed, but woven into the very warp and woof of our lives. The union must be real and deep if the results are to become visible; it must also be continuous if we are permanently to experience the possibilities of this victory in the physical life. Failure to surrender to the Lord on any point is sure to affect the flow of this wondrous stream of life; let me but take one self-prompted step and I shall discover ere long that a barrier has arisen which, if allowed to remain, will tend to impoverish the whole of my life. Beloved believer, take care lest thou dost allow anything to interfere with the full fruition of that Divine union! Let no self-born cloud arise to hide the glory of His face.

? Questions and Answers ?

Would you please explain Matthew xxvii. 52, 53. Verse 52 tells us that the graves were opened, which appears to have taken place at the same time as the rending of the Temple veil, and verse 53 says that the bodies of the saints came out of the graves AFTER His resurrection. Literally it would appear that the graves were open for three days before the saints arose.

The graves were opened by the earthquake. Rocks are still seen at Mount Calvary which have been rent asunder, and are said to be those which were convulsed when the Saviour died. Out of these rocky tombs many saints arose, went into the Holy City after His resurrection, and appeared unto many. They did not emerge until after the resurrection, because “Christ is the firstfruits of them that slept.”

Can any authority be given from Scripture, sanctioning the use of milk?

Milk has been in use as the primary food of man and animals from the foundation of the world. In a spiritual sense Peter exhorts “new-born babes to desire the sincere milk of the world,” or as the Twentieth Century N. T. renders it: “Like newly-born infants (to) crave pure spiritual milk (1. Peter ii. 2).

Good News according to Matthew

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

FOR our divisions of Chapter xix., we suggest the following:—

1. Marriage and Celibacy.
2. Rich young ruler and the commandments.
3. Regeneration and compensation.

“And it came to pass, that when Jesus had finished these sayings, He departed from Galilee, and came into the coasts of Judæa beyond Jordan.” Matthew in his narrative conveys the idea that from chapter iv. verse 12, to the close of chapter xviii., Christ spent much of His time in Galilee. It was His home region. From now onwards we see Him moving toward Jerusalem in person, but there appears already a detachment in spirit. Every step took Him nearer the Cross, and He knew it: yet His ardour was none the less intense. In His spirit the battle was already fought and won, and Calvary was an accomplished fact. “And it came to pass, when the time was come that He should be received up, He steadfastly set His face to go to Jerusalem” (Luke ix. 51). Here we hear an echo of Isaiah l. 7: “For the Lord God will help Me; therefore I shall not be confounded: therefore have I set My face like a flint, and I know that I shall not be ashamed.” It was His farewell to Galilee until chapter xxviii.

Thus far “we have seen Him proposed, or presented to Israel as the Bethlehemite of the prophet Micah, and as the light from Galilee of the prophet Isaiah. We have seen Him slighted, and rejected; challenged and watched. We have heard His lamentations over the cities of the land, because of their unbelief. We have seen Him for two mystic moments, taking a place either in the world among the Gentiles, as in chapter xv., or in the kingdom with the glorified, as in chapter xvii. But He has not yet done with Israel. They had been a long-loved people. The glory in the day of Ezekiel knew not how to leave its ancient dwelling place in the Temple; God knew not how to withdraw His prophets from Israel, still rising up early and sending them, though generations had refused them, and now Jesus, the Glory of the Temple, and the God of the prophets, still lingers about the threshold of the house, and rises up again and again to speak to them. We have, therefore, still to hear Him pleading with His people as we are now about to do in this section of the Gospel” (Bellett).

Marriage and Celibacy.

FROM verse 3 of this chapter it would appear as though the enemies of Christ were awaiting His arrival. “The Pharisees also came unto Him, tempting Him, saying, ‘Is it lawful for a man to put away his wife for every cause?’” The subtilty of these people, and the significance of their question is seen,

when we call to mind the fact that at that time Herod the king was living in open adultery with his brother Philip’s wife; and that it was John Baptist’s pronouncement on this very question which cost him his life. But Christ who know what was in man, was not to be so easily tricked by their treachery. In replying, He threw them back on the very Scriptures for which they professed such a veneration. “Have ye not read, that He which made them from the beginning made them male and female, and said, ‘For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh?’”

Marriage was instituted in Eden. Man, even in Paradise was lonely, and incomplete. God saw this, and thus we read that “woman was created on account of the man.” It is earth’s earliest and closest relationship. From the beginning marriage was intended as every man’s normal and natural vocation. A wife is a man’s help-meet, his counterpart. From his side she came and by his side is her place. No other person can reveal to him in such a way as she can his inherent selfishness, etc. Marriage and parentage mature a life, and develop traits of character that would otherwise remain dormant. Marriage is holy, honourable, and as a figure is used of the relationship of God toward His people. *The climax of Christ’s redemptive work, and the crowning act of the future glory will be the marriage of the Lamb.*

IN the foregoing statements we have had the average life in view. It has been proved conclusively that there are times and circumstances, when (temporarily at least) persons have been led of God to refrain from marrying. We do well to bear in mind when reading I. Cor. vii., that much, if not all of it, is qualified by the statement in verse 26: “I suppose therefore that this is good for the present distress.” Celibacy has a place, but Rome’s idea of it has caused a rottenness in her community. Peter, her so-called head, was a married man. Paul’s position is doubtful. Nothing in Scripture is sufficiently clear to warrant a definite statement. We are fairly safe in saying that he had not a wife when he wrote I. Cor. vii. 8.

The words of Christ in verses 11, 12, make it plain that the unmarried state was not an ignominious one as the Hebrew idea conveyed, also that it was not a state to be chosen only to serve the interests of the kingdom. Eunuchs are, and only can be, unmarried persons. Having married, the contracting parties have spiritual and physical obligations. The Scriptures, as well as the law of our land, are emphatic that a physical union is a necessity for the consummation of marriage. Either party refusing the other

this obligation sins against God, His Word, and the soul of the partner. It is esteemed by the law of our land sufficient grounds for divorce.

In His reply to the Pharisees, Christ more or less repeats His expressions as recorded in chapter v. Divorce was permitted because of the hardness of heart, and only on the ground of infidelity. Moses suffered it, but God has declared that "He hateth putting away" (Malachi ii. 16). In His use of the word "fornication," there is a possible reference to sin before marriage, but found out afterwards; an example is given in Deut. xxii. 13-21.

That a very low state of morals was then existing is clearly evident from the statement of the disciples in verse 10: "If that is a man's position with his wife, there is no good in marrying." In the dialogue which ensued, both Christ and His disciples recognised fully the very material, but nevertheless very necessary side of marriage as outlined in I. Thess. iv. 3-5. The holiest saint of God on earth still carries about with him "a body of humiliation."

"*THEN* were brought unto Him little children," etc. Much of the previous discourse may have been too advanced for their age. They were probably too young to benefit by it: but they were not too young to benefit by the imposition of hands and prayer. It is not without significance that children were introduced, after the discourse on marriage. It is this spirit of the disciples of "no time nor room for children" which is the cause and curse of a majority of unhappy marriages.

Dr. Talmage said: "That is a strange house that can be dull with a child in it. How that child breaks up the hard worldliness of a place and keeps you young to sixty, seventy and eighty years of age. If you have no children of your own, adopt one. It will open heaven to your soul. It will pay its way. Its crowing in the morning will give the day a cheerful

starting and its glee will give the day a cheerful close. You do not like children? Then you had better stay out of heaven, for there are so many there they would make you fairly crazy. Only about five hundred millions of them! The old crusty Pharisees told the mothers to keep the children away from Christ. "You bother Him," they said, "you trouble the Master!" Trouble Him!! He has filled heaven with that kind of trouble." Children are a trust, and a charge from God. "Take this child, and train him for me, and I will give thee thy wages."

THE blessing of the children is supposed to have taken place in the Perea (afterwards Pella) district. It was to Pella that the Christians fled for refuge at the destruction of Jerusalem. Some have inferred a connection between these two incidents. We are aware that an attempt is made to find justification for infant baptism from this incident. But Church leaders in all ages, e.g., Calvin, Dods, Chalmers, Watson, Stanley, etc., have all concurred that to baptise means to immerse, and that it was customary in the early Church of the first two centuries to baptise believers only. The Roman Catholic makes no pretence of getting his authority from the Scriptures. One of their catechisms says, "When a Protestant offers you a pious book, praising the Bible to the skies and attacking at the same time the truths of our faith and Christian practice, ask him to show you where he finds in the Bible that it is right to baptise little infants, which they do just the same as ourselves." Again, "Yet there is no trace in Scripture of Christian baptism being administered to anyone who was not capable of asking for it. The practice of infant baptism, therefore, cannot be defended on Scriptural grounds. The change from the ordinary rite—from immersion to sprinkling—was made by the authority of the Church, which is sufficient."

Pastor T. B. Barratt's Experience

Pastor T. B. Barratt of Norway, who has just arrived in England, tells how he received the full blessing of Pentecost.—ED.

I WAS on a visit to America in 1906 in order to raise funds towards "Haakons-borgen," which I hoped would be a great centre for the City Mission work I represented in Christiania. (The name is now changed to Oslo.) I suppose I was among the first who received the Baptism with the signs following in New York.

I sought a definite experience of heart-cleansing, and exactly eight days after the fire fell on my soul (7th October, 1906). I wrote then: "All other experiences have been eclipsed by this great demonstration of God's power in my heart."

Many remarkable scenes took place after this in my work in New York. God blessed me wonderfully wherever I went and made me a blessing. Hallelujah! But I had not as yet spoken in tongues. My experience on the 7th of October was wonderful indeed, but I was to see greater things still. In a letter home to Norway I wrote: "I had never seen anyone receive the Baptism of the Holy Ghost. Had I received sufficient teaching ere this on the subject, I might have received the tongues at the same time.

How strange that all these things should be so unknown to us! Perhaps the Lord wanted to show me



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how it is possible to receive a mighty Baptism of the Spirit without tongues, but that we must seek a still greater infilling in order to receive this remarkable manifestation of the Spirit. I am no judge of the experience of others, but to me it appears thus, that when I spoke in tongues, it was in connection with a power which far exceeded all I had experienced before. I am inclined to think that my former ex-

perience was a glorious introduction to the full Pentecostal baptism which I received on the 15th day of November, 1906. In my day-journey, Friday, 16th, I wrote: "I have at last (praised be God) received the gift of tongues! Oh, what a glorious and wondrous experience!" I may say that I have, by God's grace, been able to retain this gift until the present day.

Flashes from the Foursquare Front

Remarkable Results at Reading—Gospel Gains at Glasgow—Souls at Southampton—Progress at Portsmouth

Watford. God is enlarging the borders here under the ministry of Mr. H. W. Fardell. Numbers are increasing and signs of general progress are evident.

Glasgow. Pastor and Mrs. Charles Kingston have conducted a fortnight's revival campaign at Glasgow which has yielded some splendid results. A number of young people surrendered to Christ, whilst others were filled with the Holy Ghost and fire. About fifty members were added to the church here.

Reading. God continues to bless the ministry of the Word in this centre. Several remarkable cases of healing have been registered of late, which have served to stimulate the faith of the Lord's people.

Portsmouth. A most impressive baptismal service was recently conducted by Pastor E. C. W. Boulton. Hundreds of people assembled to witness the immersion of thirty-seven believers. The service was held by the seashore, and many testified to the inspiring character of the witness borne by those who thus followed their Lord.

Ashbourne. At the annual Convention Pastor R. J. Russell was the special speaker. His ministry was much appreciated by the saints who gathered. Souls were saved and bodies quickened by the touch of God.

Hastings. Reports from our church here show that the fire of revival still burns brightly. Crowds gather continually to hear the Gospel, and many are being drawn to Christ. 75 converts were baptised in the local baths a few weeks ago. Pastor Kemp officiated at this service.

Southampton. In spite of the difficulty of not having a suitable place of worship, God continues to manifest His presence and power amongst His people in this church. It is a significant fact that few meetings pass without someone yielding to Christ. A really aggressive work for God is being carried on in this great southern seaport.

Devonport. God is rewarding the labours of His people here, and there are signs of coming blessing. Already several souls have been won for God.

Kilsyth. Splendid crowds gathered at the annual autumn Convention held in the Elim Tabernacle. Soul-stirring addresses were delivered by those who ministered, and God's children were wonderfully encouraged and strengthened in faith.

Horsham. This quiet little Sussex town was the scene of a ten days' special revival campaign conducted by Pastor and Mrs. Charles Kingston. Several souls signified their acceptance of Christ as Saviour. Many gratefully testified to increased light upon the Word of God.

54,180 Smiths

THERE were enough Smiths in the American Army and Navy and Marine Corps, in the late war, to make fifteen regiments of 3,600 men each, or two divisions of 27,000 men each. Here is the war departments census of leading surnames in the army, Smith, 54,180; Johnson, 41,580; Brown, 29,960; Williams, 28,140; Jones, 25,720; Miller, 25, 620, etc.

How many Smiths are there in the world, if the United States military forces alone enrolled 54,180 of them. We are profoundly thankful that God has not resorted to the use of surnames in recording the wonderful story of His great love. The Bible is the universal book. Its circulation is greater and it has been translated into more languages than any other book in the world. Think of how many Smiths, Johnsons, Browns, Williams, Jones, etc., in all parts of the world read the Scriptures? What hopeless confusion and dark uncertainty would prevail if the Bible were filled with expressions like the following: "For God so loved Mr. Smith that He gave His only begotten Son, that if Mr. Smith believeth in Him, Mr. Smith should not perish but have everlasting life." Imagine the many, many more than 54,180 Smiths on the globe, reading the passage and saying: "This is good news, but to whom does it apply? Who is the Mr. Smith whom God loves?"

Divine wisdom is manifested in the words employed to convey the offer of salvation to humanity. "For God so loved the world." Every person who reads or hears the words can truthfully say: "I am part of the world whom God loves and for whom "He gave His only begotten Son." (John iii. 16).

"Whosoever believeth in Him should not perish but have everlasting life." No one need have difficulty finding their name in the Bible while the blessed word "whosoever" is there. See it in Acts x. 43; Rom. x. 13; Rev. xxii. 11. If millions of persons had the same name they could all say: "whosoever" takes me in." Has the reader found his name in the "whosoever" of John iii. 16? Have you believed to the saving of your soul? If not, why not do so before reading further?

The Lord Jesus said, "I am the Door, by Me if any man enter in he shall be saved" (John x. 9.) This is the invitation and now is the opportunity for you to enter the open Door and be saved.

Thus instead of Smith, Johnson, Brown, and Jones, the Bible uses "World," "Whosoever," "Any Man," and "Thou."

"Believe on the Lord Jesus Christ and thou shalt be saved" (Acts xvi. 31).—Sel.