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The Elim Evangel

FOURSQUARE ON THE WORD OF GOD

*"And they came to Elim, where were twelve wells of water,
and threescore and ten palm trees." Ex. xv. 27.*

Vol. VIII.

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No. 5

Why Christians *keep the First Day of the Week*

By A. E. STUERNAGEL.

BY way of introduction let me state that Christians do not keep the first day of the week because they regard it as the Old Testament Sabbath. The two days are by no means the same. The Sabbath was a memorial of the old creation, the Lord's Day a celebration of the new. The Sabbath called for physical rest, the new day the fuller rest in Christ. The Sabbath marked the end of the dispensation of law, the first day that of the beginning of the dispensation of grace. The last Sabbath was marred by gloom, unbelief, defeat and death. The first Lord's Day was characterised by joy, praise,

prepared to receive it as such. Circumcision was performed on the eighth day. The ceremonially unclean were discharged on that day. On the eighth day the priests entered upon their duties, and the high priest entered into the holy of holies. The feast of first fruits fell on that day. And the year of jubilee occurred on the eighth Sabbatic year. All these were typical of the blessings of the saints under the new dispensation. Our salvation, cleansing, anointing and glorification were all eighth day blessings. Now this eighth day answers to our first day. They were associated with the first day because

The Glasgow Campaign

Just as we go to press the following Night Telegraph Letter comes to hand from Pastor George Jeffreys' Glasgow Campaign, where God is answering the prayers of His people with revival. A further and fuller report will appear in a later issue of the Evangel—Ed.

ELIM CLAPHAM LONDON

REVIVAL FIRES BURNING IN GLASGOW CROWDS FLOCKING TO THE SERVICES
HUNDREDS CONVERTED REMARKABLE HEALING TESTIMONIES BLIND EYES OPENED
RUNNING WOUNDS DRIED UP PARALYSIS RUPTURE TUMOUR GROWTHS DISAPPEAR
UNDER POWER OF GOD ALL KINDS OF DISEASES HEALED DAILY HALL SEATING TWO
THOUSAND TAKEN TO CONTINUE REVIVAL FORCES UNITING AS IN BOURNEMOUTH
FOR FOURSQUARE GOSPEL PRAY ON THE LORD TRIUMPHS

JAMES R. CORRIGALL (CHIEF USHER).

triumph—a celebration of earth's mightiest victories, over death and hell. The new age required an entirely new day. And just as there was a change from the Passover to the Lord's Supper, and from circumcision to water baptism, so there was also a change from the Sabbath to the Lord's Day.

In this little message we wish to set forth six of the chief reasons why Christians almost universally have observed the first day of the week as the Lord's Day. They celebrate this particular day,

I. BECAUSE OF ITS PROMINENCY IN OLD TESTAMENT TYPOLOGY.

The most important types pointed to this as the day of days. For this reason every Israelite was

procured for us on that day in the resurrection of Christ. How natural, then, that this day rather than any other should be adopted as the great memorial day of the new age!

II. IT MARKED THE RESURRECTION OF CHRIST FROM THE DEAD

Why is any day kept? Because of what happened on that day. We instinctively remember a day because of its associations. The Israelites celebrate the Sabbath and the Passover, Americans the Fourth of July and the Eleventh of November simply because of what happened on those days. So we commemorate the first day of the week because it marks the most important event in the history of the world. If ever



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Satan had hope, it was when Christ lay dead in the grave. But on the first Easter morning Christ arose a Victor over death, hell and the grave. Never before had such a day dawned upon this lost world. Satan was defeated, the Jews were dismayed, the disciples were made glad and the angels held a jubilee. No wonder it became the memorial day of the church. Without the resurrection, the death of Christ would have been no more than that of a martyr. In the resurrection of Christ lay the proof that God had accepted the atonement for our sins, for "If Christ hath not been raised, your faith is vain; ye are yet in your sins" (I Cor. xv. 17). In the resurrection of Christ we also have God's full and final witness to His divinity, a demonstration of completed redemption, and a pledge of coming resurrection and glorification.

Each of the four Gospel writers record the fact of our Lord's resurrection, and tell us it was on the first day of the week. They do not tell us the day of His birth, nor even that of His death. Why do they specify the day of His resurrection if it was not singled out as the great memorial of our completed redemption?

III IT WAS THE DAY OF OUR LORD'S SPECIAL MANIFESTATION

On that memorable day Christ manifested Himself five times to His anxious disciples. The last time He appeared to them in the upper room bringing to them the message of peace, and shewing to them the tokens of His redeeming love. He also breathed on them the Holy Spirit, and gave them the divine commission. Could they ever forget the precious memories that clustered around that glorious appearing? Now Christ did not manifest Himself again until just one week later. But why did the disciples meet again at the same place and at the same time? And why did Jesus delay His second meeting with the disciples for a whole week, passing over the Sabbath? Plainly, the Lord intended to sanction that day as the one to be observed from that time on. It was His peculiar way of confirming the action of the disciples, and sanctifying this new memorial day. As often as the first day came around they were found waiting for His manifestation until it became to them a meeting of faith and love. In this way it naturally became the glad day of religious gatherings.

IV IT WAS THE DAY OF THE OUTPOURING OF THE HOLY SPIRIT.

According to Lev xxii 15, 21, Pentecost occurred on the first day of the week. The coming of the Holy Spirit had been foreshadowed in Old Testament type and prophecy. Many Scriptures give glowing descriptions of this glorious event. The New Testament devoted three whole chapters to the details of

His coming and ministry. His presence in the church was to characterise the new age. In fact it marked the birthday of the church, the beginning of the great work of baptising believers in the Holy Spirit. It also marked the beginning of the preaching of the Gospel in the power of the Holy Spirit leading to the conversion of thousands. Now it would not be strange that the Lord remained in the grave till the Sabbath was past, and the Holy Spirit remained in Heaven till another Sabbath was past if it was not God's intention to characterise the new age with a new day? Just as Christ had honoured the first day of the week by His resurrection and personal manifestations, so now He further sets His seal upon that day with the wonderful outpouring of the Holy Spirit. Surely the believer need no command to keep such a day as a memorial. Jesus sanctioned it, the Holy Spirit sanctioned it, and the church has been observing it ever since and will to the end of time.

V IT MARKS THE GLORIOUS APOCALYPSE OF CHRIST AND THE PERFECTING OF THE NEW CREATION

The sublime revelation that God gave to the Apostle John took place on the first day of the week. For "John was in the Spirit on the Lord's Day" (Rev. i. 10). Now the "Lord's Day" was generally understood by the early church as referring to the first day of the week. That it does not refer to the prophetic "Day of the Lord" will be readily seen from the difference of expressions. Besides, the first vision is that of the glorified Redeemer among the churches which had no connection with the "day of the Lord." Moreover, the whole series of judgments lead up to one great consummation—the restored heavens and earth with Christ as the great and glorious central figure. All this full and final day celebration in commemoration of the new creation is but a pledge and prophecy that one day all things will be made new. It is only befitting, then, that John's matchless vision of coming glories should be granted on the first day of the week. And because it speaks of the mighty triumphs of our glorified Lord it is only right that it should be called, "The Lord's Day." The early church never called the first day of the week "The Sabbath." It is a misnomer, and leads to much confusion. But by common consent this glorious day of days became known as "The Lord's Day." It would be well if all Christians would adopt this same name.

VI. IT IS THE DAY WHICH WAS ADOPTED BY THE EARLY CHURCH FOR RELIGIOUS GATHERINGS, AND WHICH HAS SINCE BEEN OBSERVED

We do not read of the disciples holding a service on the Sabbath when Christ lay dead in the grave. But on that first Easter morning we find them assembled and Christ in their midst. Another Sabbath passed without a meeting, but on the following first

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day they are again assembled. In each instance Christ sanctioned this day by His presence and blessing. All this naturally suggested a new day for calling together the followers of Christ for fellowship, and the preaching of the Gospel. We learn further from the epistles of Paul that the early church gathered habitually on a certain day. The expression in I. Cor. xi. 17, "When ye come together" and that in Heb. xv. 25, "Not forsaking our own assembling together" do not refer to mere incidents but describe a custom or practise. What that particular day was we learn from Acts xx. 6-12, where we read "And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, etc." From this scripture we learn some very interesting facts. In v. 6 we read that after Paul reached Troas he "tarried seven days." This shews plainly that he passed over a Saturday, or Sabbath, that he might meet with the Troas brethren when they were accustomed to come together, on the first day of the week. Again we learn that on this day, and not on the Sabbath, they "broke bread," that is, observed the Lord's Supper. We further learn that this was the day on which they were accustomed to preach the Word. From I. Cor. xvi. 2 we also learn that Paul gave direction to the churches to set apart offerings for charitable pur-

poses on the first day of the week. Note his own words, "Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." But why should this be done on the first rather than on any other day of the week? Simply because it was an act of worship suitable to that day. That this was a public rather than a private act may be seen from the special provision in the precept, "That there be no gathering when I come." If there had been only a private setting apart of a certain proportion for the Lord's work there would still have been need for collections upon Paul's arrival. In the above references we have the clear teaching of the Apostles with reference to the custom of the early church keeping the first day of the week. They habitually gathered on that day for the observance of the Lord's Supper, the preaching of the Word, and the receiving of offerings. And this same practice has been continued all down through the centuries, and obtains among Christians generally to-day. There is no command in the New Testament to keep either the seventh or the first day of the week. But an example is often as good as a command. And here we have the example of the Apostles and the early church keeping the first day of the week. And this is another reason why Christians keep that day.

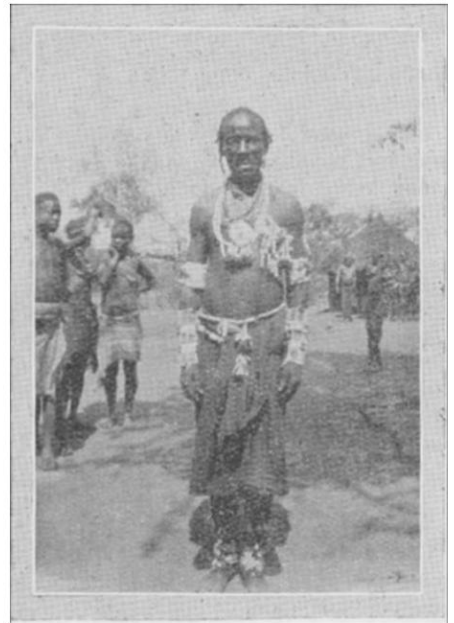
News from our Missionaries

BELGIAN CONGO

M^R James Mullan writes, under date January 3rd, 1927, as follows:—

I thank God I can report continued blessing on His work here at Kisanga. There is no doubt that the Holy Spirit is working here in answer, I believe, to the prayers of the saints in the homeland. Since my arrival here, scarcely a week has passed without seeing one or two professing conversion, or backsliders restored. For all this I can take no credit, because as yet my knowledge of the language is far from permitting any great fluency of speech. I am glad to say that when I do attempt to preach "Jesus," I experience the power of the Holy Ghost upon me, and I am enabled to speak much more freely than I do in ordinary conversation. What joy it brings to one's soul to see these young lives surrendering to Christ, especially when one knows the deplorable sinfulness of these people, and how difficult it is for these young men to take a stand for Jesus, in face of the terrible temptations they are subjected to every day and night. Thank God the Gospel of Jesus Christ is indeed the power of God unto salvation to everyone that believeth.

It is very difficult to get the grown-ups here to believe—or even to listen to the Gospel, they seem



A RICH MAN OF THE CONGO-LAND
Mr. Womersley, with the aid of a box of matches, persuaded him to allow Mr Mullan to take his photograph

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so hardened in sin. Very few of them ever venture into the chapel, so the only way to get at them, since they won't come, is to go to them. This we endeavour to do, and occasionally we manage to get into conversation with them about God (they avoid this subject as much as possible, and pretend not to understand). The other day I had an opportunity to witness to several old men—they are old men here when they are forty or fifty years old. Whilst going round the village visiting the people I came to one man sitting outside a hut with his wife. He had a filthy sore on his leg, so I asked him about it, and after replying he passed some evil remark about the woman, using at the same time one of their names for God. I seized this opportunity to speak about God and the various names they had for Him. The man laughed and denied that they knew anything about God; as we talked, several other men, hearing our voices joined us and all displayed an unusual interest in the discussion, each one voicing his opinion, the crowd all the time increasing in number. They listened respectfully while I told them of God, how He hated sin—His judgment on all mankind because of their sins, of how Jesus, God's Son, had come into the world to save sinners, of His death and resurrection. I urged them to accept Christ and to turn from sin, or they would continue under God's wrath and eventually be turned into hell to suffer eternal punishment. They argued about all this, and the only decision they would come to was that it was a good thing to become a Christian because the Bwanas (the missionaries) would help them to get riches. I enlightened them with regard to this matter, and after inviting them to the meetings, I left them, praying that God would bless the seed sown in weakness, on ground that seemed to be so hard and barren—yet, who knows, with God's people in the homeland praying, the seed sown under God's blessing, may bring forth fruit in some of those lives.

AMONG THE MEXICANS

THE following is an extract from a letter dated January 7th, 1927, from Mr and Mrs. George Thomas:—

Christmas Eve, or "Noche Buena," is an important event to the Mexicans, it is to them what Christmas Day is to us.

For some weeks before Christmas, the children of our Sunday School had been learning hymns and verses of Scripture, in readiness for December 24th, and had looked forward with eager anticipation to "Noche Buena" (Good Night).

At last the "Day" arrived, and a pretty Christmas Tree was fixed up and decorated, in a room at the rear of the church, while in the church itself, palm branches had been so arranged as to give quite a pleasing effect.

At 7 o'clock the service commenced, the children were all there, dressed in their best, and it did our hearts good as we listened to them singing their Christmas hymns, and repeating their verses of Scripture, about the "Babe, born in Bethlehem," the "Wise Men from the East," etc. The parents had come too, to see and hear their children, so this afforded us an opportunity to tell them the story of Salvation.



THE SUNDAY SCHOOL

This photograph was taken by Mr Thomas, and Mrs Thomas will be seen in the back row.

On New Year's night, there were a number of men and women in our meeting, who had not been there before, many of whom we are sure, are hungry for God. At the close of the service we invited them to the altar, and almost all of them came out and knelt, while we prayed with them. Some of the men had been drinking, and had bottles of whisky or other liquor under their coats. As we heard them pray, and tell God that they were guilty black sinners, and ask Him to save them we realised that deep down in their hearts there was a craving after the things which are spiritual and eternal.

The more and more we mingle with these people, the more we see the darkness which they are in and the need of the "Gospel, which is the power of God unto salvation, to every one that believeth."

We are longing and earnestly praying for a real revival in this place, and are expecting to see results in souls being saved and bodies healed, and believers filled with the Holy Spirit. In some of our meetings recently, the believers have met together and prayed and wept before God for practically the whole of the meeting, that He will pour out of His Spirit upon this place, and save souls.

It is our Father's will that souls should be saved, and with the prayers of the dear ones in the homeland, mingling with the prayers of the believers here, we shall sooner or later receive the answer.

Being a Christian is a grand opportunity for any one ambitious to be a hero.

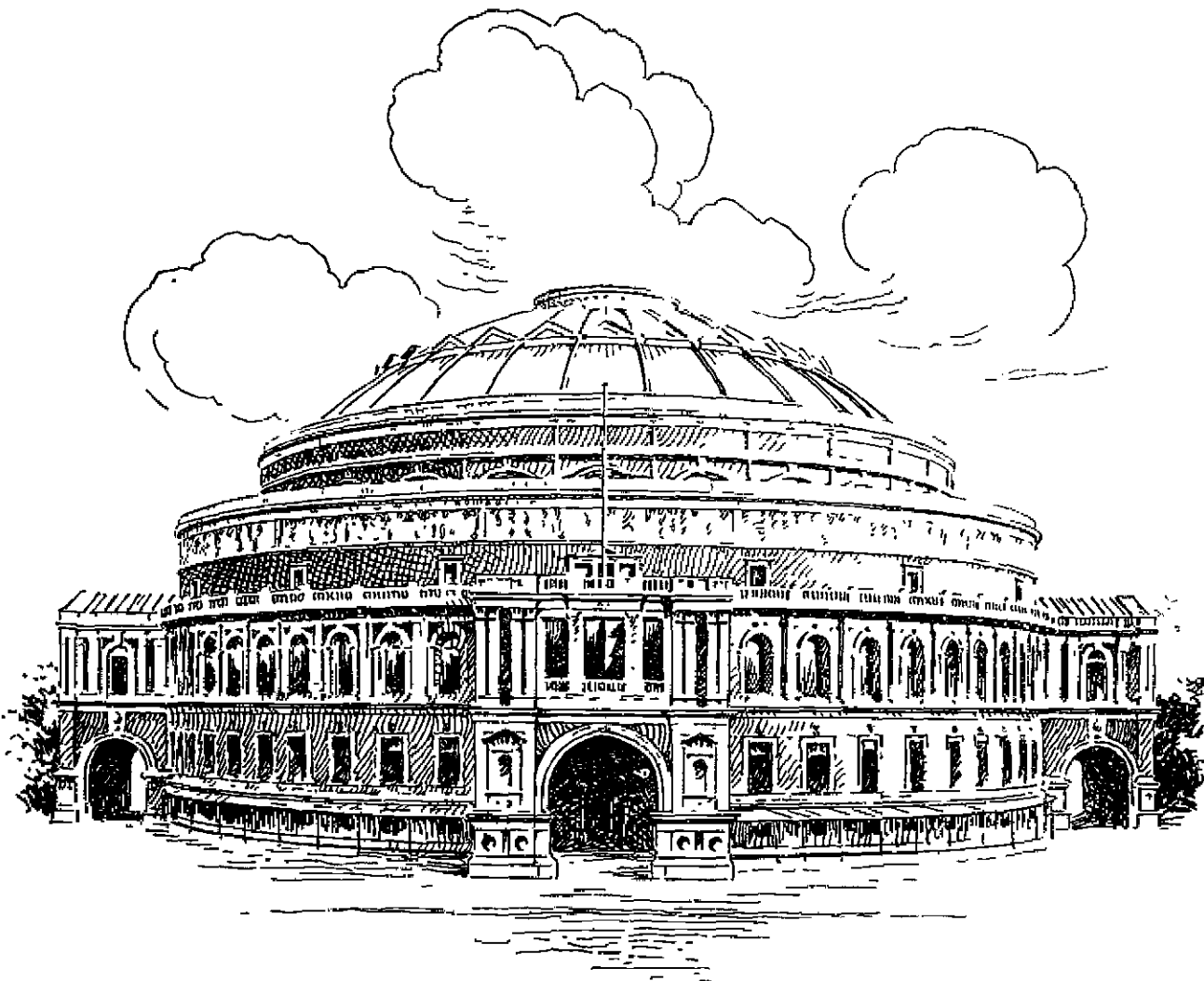
Royal Albert Hall Demonstration

ALREADY many eager eyes and longing hearts are turned with expectancy towards the forthcoming Easter meetings which are to be held in the splendid and spacious Albert Hall, where once more we anticipate a record-breaking, epoch-making gathering of the Lord's people from every part of the country. There are indications, even now, of a large influx of visitors from the provinces.

That the acquisition of this huge hall, the most famous in the world, with the tremendous expense involved, represents a real venture of faith is obvious. And yet behind it all lies a vision of the sufficiency of Him in whose Name the step is being taken. We are confident that God will constrain His people to

furnish all the funds necessary to an effort of such magnitude. Let us bear in mind the glorious opportunity which such an occasion offers for the public presentation of the Foursquare Gospel. Surely it is a God-given call to which we must not fail to respond! Let those upon whom the Spirit of God lays this burden, be prepared both to pray and give.

Last year's Easter triumph still lingers in the mind of those who witnessed those thrilling scenes, when scores of souls were saved and numbers wonderfully healed. Well do we recall that living stream of eager, enthusiastic people pouring into the large Auditorium which, in character, resembled a modern Pool of Bethesda, into which the halt, the maimed, and the blind plunged, to come forth every whit whole.



The Three Future Judgments

By PASTOR GILBERT T. FLETCHER (*Elim Evangelistic Band*).

(Concluded from February 1st issue).

THE second of the Future Judgments, is the Judgment of the Living Nations. This judgment will take place when Jesus returns to earth again accompanied by all His saints (He will have come for them to the 'air' long ere this judgment occurs). The place of judgment will be the valley of Jehoshaphat (Joel iii. 2, also v. 12) and the subjects judged will be the Gentile Nations alive at that time.

After the rapture of the saints at the coming of the Bridegroom, the world will continue just the same as before, i.e., there will be no change in the programme, business as usual, pleasure as usual, everything as usual will be the motto; but suddenly there will arise a mighty man—a man of destiny—a man of sin—a lawless one—the *Antichrist*. By flattery he will gain ascendancy, and by cunning he will soon rise to be the great *world dictator*. The world will receive him, because already the world is being prepared for him (many are asking to-day, "Is Mussolini the Antichrist?"—and although this article does not pretend to be a treatise about the Antichrist, the writer would say that he does not believe Mussolini to be the Antichrist, but he certainly seems to be a type of the Coming Man of Sin—he is a shadow of Antichrist). Even the Jews will be misled by the great world-emperor, and he will make a covenant with them for seven years, under which covenant they will return to their own land and think that the Millennium so long promised by Jehovah has at last arrived. Their delusion will soon be revealed and sad and bitter will be their awakening from the spell cast upon them by the personality of the Antichrist, for in the midst of the seven years he will break the league or pact, and then suddenly the 'Time of Jacob's trouble'—the tribulation—will break upon God's ancient people (Daniel ix. 27; Daniel xii. 1; Jer. xxx. 7; Matt. xxiv 21, etc.).


PRIOR to the tribulation, and the revelation of Antichrist in his true colours, whilst the Jews are still under his terrible spell, there will suddenly arise *two witnesses*. We have the account of their advent, ministry, persecution, martyrdom and resurrection in Rev. xi. Some have taught that these two witnesses will be Enoch and Elijah (the two prophets who were taken to heaven without dying), but there is no scriptural foundation for this teaching. That they come in the power and spirit of Elijah we can fully understand from a study of the chapter, and that they perform signs and wonders even as Moses did of old is true, but we are not told their names, and

so dare not speculate. These two witnesses arise, and their peculiar mission is to expose Antichrist, as the great deceiver of the Jews. He has come in his own name, and the Jews have received him and hailed him as their Messiah (John v. 43). Anointed with the Spirit of God, they fearlessly and boldly denounce the Man of Sin, and warn the people that he is deceiving them, and that they should depart from his way, and prepare themselves for the Coming of the true Messiah, and accept the Gospel of the Kingdom (i.e., the Gospel announcing the near approach of the Millennium through the soon coming of the King of Kings and Lord of Lords). Many are the attempts made by the agents of the Antichrist to assassinate them, but all such attacks are turned aside because these men are immortal until their ministry is finished.

When however, their testimony is ended, and the will of God fulfilled, the Antichrist has them slain, and foolishly imagines they are done with. Oh, the rejoicing over their death, people send each other presents; there is public delight that the two faithful witnesses are silenced—but stay, God has not finished with them yet. Their dead bodies have been refused burial, and have lain in the open streets three and a half days, a gazing-stock for all to behold, when suddenly the spirit of life from God enters their bodies, and they stand upon their feet, and a great voice is heard from heaven, saying, 'Come up hither' and a cloud descends to take them up, and in the sight of all, the despised witnesses are publicly vindicated by God, and caught up to glory, whilst great fear falls upon the beholders. At the same hour occurs a great earthquake, the tenth part of the city falls, seven thousand men perish in it, and those who remain are affrighted.

ONE may ask, "Was the ministry of the two witnesses a failure?" We would say that there is every indication that their ministry succeeds. Many of the godly, orthodox Jews, already doubtful in their own minds concerning Antichrist, will be fully convinced by what their ears have heard through the mouths of the prophets, and being eye-witnesses of their open recognition and rapture by God, will now come right out of the camp of the Man of Sin, and take their stand for the Gospel of the Kingdom—these persuaded ones, will then become the preachers of the Gospel of the Coming Kingdom of Messiah (Matt. xxiv. 14).

Doubtless these faithful preachers will be persecuted, and multitudes of them be put to death, but



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the witness will nevertheless go forth to all the nations of the earth

Soon Antichrist will be revealed in his true colours, and will launch his great schemes upon the world. With the aid of the False Prophet, his confederate, he will now shew what his object has been all the time, i.e., the manifestation of himself as God. We need not dwell upon the making of the great image, and the command to all men to worship this image on pain of death (Rev. xiii.) but we pass on to mention the great scheme in which he all but succeeds—but here again just when he sees victory within his grasp, Christ appears and destroys him and his satellite. We refer to his attempt to exterminate the Jewish race from the earth. The launching of the great battle of Armageddon (Zech. xii. 2, xiv. 2, et seq., Rev. xiv. 20, xix 17, 21), will prove the undoing of this arch-fiend, for when poor Jerusalem is well-nigh conquered, the true Deliverer appears from heaven above, and the battle turns to victory for the oppressed and defeat for the foe.

It is at this time that Christ will set up His judgment seat upon the earth, in the valley of Jehoshaphat, and will judge the living nations. Notice Matt xxv. 31-46. The Shepherd-Judge will have before Him three classes of people.

(1) My brethren (His earthly people, the Jews Israel, united, converted, forgiven and happy with the King).

(2) The sheep (Those who have received the Jewish messengers and believed the Gospel of the Kingdom).

(3) The goats (Those who have persecuted the messengers, and refused the Gospel of the Kingdom, having received the mark of the beast, and worshipped him, and helped on his ungodly schemes).

It will be seen that the sheep and goats are judged for their treatment of the 'Brethren', the *sheep* having received them and their message are rewarded, but the *goats* having persecuted them and rejected their message, will be doomed.

The outcome or issue of this judgment will be, that the sheep will go into the Millennial Kingdom with the people of Christ, and the goats will go away into perdition.

Matthew xxv 31-46 is often spiritualised, but we contend that whilst there is certainly a spiritual application there is most surely the literal interpretation which refers to the Judgment we have been studying.

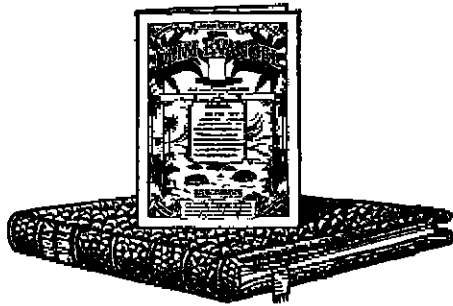
THE final judgment, is the Judgment of the Great White Throne. This judgment takes place at the end of time, and the judgment will be set up in space. When the Judge shall sit, the heaven and the earth will flee away from before His face, and there will be found no place for them.

The subjects of this great last judgment will be the wicked dead of all ages. No saint of God who has been saved by sovereign grace, will stand before that dread judgment seat, only those who have lived and died in sin. Christ-rejectors, those who have refused the offered mercy of God through Christ our Saviour, those who have despised the blood of atonement, and who have resisted the Holy Ghost. These will be the subjects of that judgment. Small and great, rich and poor, kings and beggars, religious professors who have no salvation; as well as ungodly men who have made no pretension to religion; wise men, scientists, as well as fools and ignorant ones. Well says the Word of God, "It is appointed unto men once to die, but *after this* the judgment" (Heb. ix 27). This appointment none of the unsaved can miss—they *must* keep it. God will surely call all men into account for their wasted lives, and sinful days on earth. None can escape this great judgment morning, save those who are washed in the blood of the Lamb. The judgment will be according unto every man's work. God keeps accurate accounts, all will be written in the books. *Alas, alas, where do those stand who say they will be saved by their works, when here we are clearly told that works, deeds condemn? Only one work, the finished work of Christ can save, all other works are dead works, and can never save the soul.* The book of thoughts will be there, the book of words; the book of deeds; the book of opportunities will be there; the book of law, and there will also be the Book of Life. Some may plead that they have had their names written on the books of churches, chapels, or missions down here, but the answer will be, "Is your name written here, on this page clean and fair?" "Is your name in the Lamb's book of life?"

Oh, what weeping, what wailing, when the dead are judged! Terrible is the thought, terrible is the description of it in Rev xx. Terrible is the doom that awaits all those who cannot stand in that judgment.—The eternal lake of fire. Reader, in closing, let me make this appeal to you. Are you saved? Are you ready for the Coming of Christ? Are you sure your sins are all washed away in the cleansing blood of the Lamb? Trust not in so-called good works, but trust in the finished work of the Cross. Come now to the Saviour, call upon His Name, and He will save even you. May God bless you, and save you if unsaved, and may the dear Lord lead all those who are His children to faithful service, holy fellowship, and holy living until He comes.

A bloodless gospel is cruel and heartless. It is damnable to tell a man to save himself by works, and finally be lost, when the Word positively says, "There is no remission of sins without the shedding of blood." Such doctrine is as heartless as it is bloodless. It is as cruel as it is ineffectual.

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

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He is Risen—He goeth Before You

(Matt. xxviii. 7-10).

EVERY promise of Scripture is preceded by a condition. This promise of the Risen Christ to go before His disciples, and that they should see Him, depended upon their going into Galilee. The promise "Lo I am with you alway" was on condition that they "Go into all the world and preach the gospel."

Oh the blessing and reality of a Risen Christ! If the women could not have assured the disciples, (with the words of the angel) that He was risen, to tell them "He goeth before you" would be foolish and absurd, but, hallelujah, not only to the disciples has this message come, but to us. Thank God "He is risen" and promises to "go before us," and all He asks is obedience, "Go, there shall ye see Me."

It is not merely a blessing He promises, or the presence of an angel, but His own blessed divine presence. "He," "Him," the Risen Christ, Hallelujah! He went before Joseph into Egypt, before Abraham in offering Isaac, before Israel out of Egypt, before Joshua at Jericho, before the three Hebrew children in the fiery furnace, before Daniel in the lions' den, before Elijah at the brook, and the widow's barrel, before the widow of Nain, before Peter out of prison, and before Paul to Rome, and bless His name, before everyone of His children when called to go through similar places. His presence was so real in the prison and dungeon of Madame Guyon that the old walls sparkled as though beset with gems

Have you been called to pass through misunderstanding or a lonely path in life, to drink the cup of sorrow, or perform some duty or service seemingly impossible? Has the pressure of circumstances been almost more than you could bear? "He goeth before you"

He goes before the missionary in all the perplexing things that lie in his or her path; before the mother in the home where there is a network of nagging, testing, trying circumstances. Yes, whoever you are, if you are His disciple, running in the way of obedience, this promise is yours

When "He goeth before," nothing else matters, all obstacles and barriers are overcome and disappear. The gates of brass and bars of iron are no more than a spider's web. Who is this that goeth before His disciples? He is the King of Glory, He is the Lord of Hosts. The Omnipotent One, the El Shaddai—the enough God

When He leads the way, nothing can prevent those who follow. Red Seas dry up, Jordans divide, Jerichos fall—and certain victory in all. His promise does not imply simply a spasmodic manifestation of His presence, but continually going before. "I will never leave thee nor forsake thee" "Fear not for I am with thee—when thou passest through the waters I will be with thee" (Isaiah xliii. 2, 5). "Lo I am with thee always" (Matt. xxviii. 20). When the night is so dark that you can scarcely see, and suffering seems your lot, death has entered your cottage or friends have forsaken you, He is still ahead. He calls you by name "follow Me."

Are you a "Mary," a "Thomas" or a "Peter"? He is interested in you personally. "Tell Peter I go before him," "Thomas, reach hither thine hand," "Mary—Rabboni." How tenderly he addressed them personally.

The two on the way to Emmaus walked along disappointed with hearts saddened and hopes shattered because of the grave, but the two Marys' hearts with ours were gladdened because of the resurrection, because it offered a risen Christ to "go before us."

Pentecost—Past and Present

By PASTOR E. C. W. BOULTON

IN view of the striking claims advanced by many devoted Christians to-day to the possession of an apostolic experience, it would be well to proceed to an unbiassed examination of that which actually transpired on the Day of Pentecost and then to carefully compare the result of our investigation with that which is taking place in the present-day Pentecostal Movement, which now numbers hundreds of thousands of earnest and mature believers amongst its adherents. The results of such an enquiry will to some extent enable us to determine whether these claims are scripturally justifiable or not, whether first century practice and phenomena have any parallel in the life of the church to-day. If it is true that on earth at the present time God is graciously repeating the miracle of Pentecost, then we may reasonably expect to discover some distinguishing marks common to and characterising both the past and the present outpourings of the Holy Spirit; that in the main we shall be able to recognise them as coming from the same source because they produce similar results and bring forth similar fruitage.

Turning to the inspired account contained in the earlier chapters of the Acts, we find that one of the salient features that greets us is a spiritual awakening upon a large scale in which thousands of men and women are won for Christ. This leads us to the conclusion at once that one of the hall-marks of Pentecost then and now is.

I SOULS

IF we are intended to regard the events connected with that primal outpouring of the Divine Spirit as a standard set by God for His people in this dispensation, then we can only conclude that the primary purpose of Pentecost is the ingathering of precious souls. And here we venture to observe that Spirit-filled discipleship is always in some measure of a soulwinning character. If this is the case, then in all fairness we must ask, how far does the existing Pentecostal Movement resemble in practice, polity and experience the primitive church? Is its witness evangelical? Does it strike the New Birth note? Is it insistent upon a New Creation? Does its message contain the music of the Atonement? In

short, can we find in Pentecostal circles to-day a counterpart of that which took place in Jerusalem? Without the slightest hesitation we submit that the bulk of Pentecostal testimony is undoubtedly evangelical, amongst its evangelists may be found some of the most successful soulwinners of the present century, whilst its revival campaigns provide some of the most striking statistics, revealing and recording some of the most wonderful triumphs of the old Gospel. Within the short space of two years thousands of souls have been led to Christ through the message and ministry of those who are labouring in this country under the auspices of this Movement. Hundreds of young men and maidens

have been saved from a life of sinful selfishness and worldliness through the witness of those who claim to have received the Holy Spirit according to Acts 11.

IN this important particular then we find significant agreement between the past and the present Pentecostal effusions of the Holy Spirit, inasmuch as they both proceed along soul-saving lines. But then is it not possible that what is taking place to-day is nothing more or less than a very clever imitation of the work of the Holy Ghost? That it is a spurious power which is at work

deceiving the Lord's people by means of counterfeit signs and wonders? We are not yet convinced that the character of the Devil has undergone such a complete change as to make him the author of revival along regeneration lines and on a widespread scale. No stretch of the imagination will enable us to attribute to him that which is now taking place in so many centres. Some power is at work in the lives of these followers of Christ, kindling the fire of intense concern of the perishing. Can it be other than the dynamic of the Holy Spirit? The sluggish spiritual life of dozens of Christian communities is being stirred to a new activity; places where converts have not been registered for many years are now becoming centres of soul-saving fervour and fire. Converts are taking the place of concerters. The church is receiving power to give birth to spiritual children. A glorious and aggressive evangelism is laying hold of these men and

How far does the existing Pentecostal Movement resemble in practice, polity and experience the primitive church? Is its witness evangelical? Does it strike the New Birth note? Is it insistent upon a New Creation? Does its message contain the music of the Atonement? In short, can we find in Pentecostal circles to-day a counterpart of that which took place in Jerusalem?



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women who declare that they are filled with the new wine of the Kingdom. We admit that there have been those identified with the present Pentecostal Movement who have become so wrapt up in their own spiritual enrichment and advancement as to lose the soul-saving vision. But these are only an inconsiderable minority—they represent the exception and not the rule.

A further examination of the account of what took place on and subsequent to the Day of Pentecost leads us to say that another feature which should distinguish such an outpouring in any period should be:

II. SAINTS

AS the one hundred and twenty went forth from the upper room, it speedily became evident that they had received an endowment of power which enabled them to confirm their testimony by lives that gleamed with the glory of God. "With gladness and singleness of heart" they bore their witness to the reality of that which had taken place in their lives.

Saints! Perhaps our more modern interpretation of that term is somewhat misleading. Saintliness does not mean a monkish mysticism which cuts itself off from association with the world. Saints are not ascetics who dwell apart from the ordinary haunts of men. They are such as have won their laurels on the field of everyday life. We venture to say that never was a sturdier set of saints found than those early disciples of Jesus. They were made of the material that could stand the wear and tear of hard circumstances. They could stand the storm and not flinch in the fight. Their experience did not confine them to harbour—they were made for the high seas. They were not of the "glass-case" type but built on the "all-weather" principle.

Here we would point out that we understand saintliness to signify separation in the spiritual sense. If there already existed a gulf 'twixt the disciples of Christ and the people of that period prior to Pentecost, how much greater would the gulf be afterwards. The difference in life and character would then be emphasised to a larger extent. If they had been misunderstood previously, they will now be still more misunderstood.

Separation is not a condition to saintliness, it is the effect; we are not saints because we are separate, we are separate because we are saints. If separation is a sequence to saintliness, then we are not surprised to find that suffering also follows in the train of Christian experience. It requires but a brief survey of the early church to discover that their unflinching faithfulness speedily involved them in bitter persecution. The hand of the enemy was laid heavily upon them. It was not the suffering that made them saints but it served to manifest saintly character.

COMING back to the twentieth century Pentecostal Movement we ask a further question. Has the present outpouring tended to an increase of holiness of life? Does the experience which these people claim to have received contribute materially towards practical piety and purity? Are their lives more Christlike? The writer has been privileged for many years to come into close contact with those who form part of the Pentecostal Movement, and one thing that has generally impressed him has been the deep devotion which characterises both their personal lives and their assembly worship. Their attachment to Christ is obvious to all but those who are prejudiced and critical. The potent factor in their service is love for Jesus. The great determining element in all their fellowship is the will of God. In all matters of dispute the court of appeal is the Word of God. Worldliness in all its manifold phases is renounced and repudiated. The old carnalities speedily disappear when the Holy Ghost comes to a Christian community. It is not saintliness on the basis of suppression, but expulsion of the old and expression of the new. It is the in-coming of the Holy Spirit and the outflow of His pure life. Perhaps in no department of the life is intense reality so pronounced as in the prayer sphere. Move amongst these people of God and it is not long ere you discover that you are in an atmosphere of prayer—prayer pervades all their ministries. The Spirit that possesses them has created an almost insatiable desire for prayer. Communion with Christ is to them their life. They revel in the secret place of fellowship with the Master. Seldom will you find a Pentecostal prayer meeting thinly attended, in fact the majority of their gatherings are *prayer meetings*.

We find that one phase of the Spirit-filled life in the Acts was a spirit of *liberality*. They "sold their possessions" and "had all things in common". They gave freely to the work of the Lord. And that is exactly what we have found amongst those who claim a similar experience as the Apostles enjoyed. The spirit of sacrifice reveals itself in many of the magnificent missionary offerings which have been made by those whose hearts the Lord had touched, and who even out of their deep poverty gave largely to the cause which called for their support.

Proceeding with our consideration of the subject of Pentecost in its past and present phases we find that it was characterised by —

III. SIGNS

NO matter how critical the student of scripture may be he is bound to admit that the Day of Pentecost was marked by several startling supernatural signs. The inspired language used is unmistakably clear. "And suddenly there came a sound from



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heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them; and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts ii. 2-4)

Thus we see that this, the initial advent of the Holy Spirit, was distinguished by certain events which would stamp it indelibly upon the consciousness of those who were privileged to participate therein. The 'cloven tongues of fire,'—'the rushing mighty wind' and the utterance in 'other tongues' were all calculated to make it a memorable experience in their lives.

And here it is that possibly we may find the most convincing similarity between the outpouring of the first century and that of the twentieth century. In fact the most distinctive feature in both instances is the same, both being of a supernatural character.

When we discover that hundreds of thousands of earnest Christians are witnessing to-day of an experience exactly uniform with that of the upper room at Jerusalem, then surely we must at least pause to examine their testimony and see whether it really and truly conforms to and confirms that found in the Word of God.

IN the first place we learn that these Christian disciples who to-day are receiving the Holy Spirit in the same way as in Acts ii., were seeking the fulfilment of the very same promise as that made to the hundred and twenty. Christ told them to tarry for the promise of the Father; in obedience to this command they are found waiting when the Holy Ghost came in the remarkable manner described above. It is significant to observe that they were seeking the same promise, from the same source, in the same spirit, for the same purpose, and that they claim to have received the same baptism in exactly the same manner as those who tarried on the Day of Pentecost. In so many instances the spiritual phenomenon has been repeated in the experience of those who have sought to be immersed in the Holy Spirit. And consequently recognising it as Divine, like Peter of old they unhesitatingly affirm 'this is that.' Are we to accept their testimony or discredit it? That we must assume some attitude towards the position that they hold is obvious. We submit that what is experienced is either devilish or Divine—it is either from above or beneath. If it is Satanic then the only course for all Christians is to avoid it, but on the other hand if it is Divine, then surely it is something that should be diligently sought by all true believers. Many of the Lord's people agree that the Church in all periods of this dispensation should be Pentecostal in character as far as soul-winning and saint-making are concerned, but when

the question of supernatural signs is raised then they are at once at issue with those who stand for a full-orbed Pentecostal Evangel and experience. It appears to be the desire of much Christian thought to strip the upper room of much of its miraculous wonder and glory. In other words a bold attempt is being made to vindicate a position which, to say the least, falls short of the Divine pattern.

Sometimes the argument is advanced that there are in existence Pentecostal Assemblies where extravagance is encouraged and fanaticism is found, and therefore it is wisdom to give a wide berth to the whole movement. People with a normal mentality are not in the habit of regarding the whole currency of the realm as spurious because they are unfortunate enough to encounter one counterfeit coin. Neither do we consign the fruitage of the whole tree to the refuse heap because we discover one diseased apple. To focus upon some isolated instances of fanaticism may suit those who are prejudiced against that which God is doing at this time and in this way, but we are convinced that honest enquirers will not suffer themselves to be thus misled. The evidences of the Divine origin of the work now in progress in various parts of the world are far too weighty to be ignored.

And so to briefly review the situation, we find that in these three main features viz.

SOULS—SAINTS—SIGNS

the present Pentecostal outpouring is in striking agreement with what actually transpired upon the Day of Pentecost. Souls are being saved, saints are being made, signs are being given.

IT is not uncommon to meet the very plausible objection from those who are bitterly hostile to Pentecostal preaching and practice, that such miraculous manifestations as 'healing,' 'prophecy,' 'speaking with other tongues,' etc, are quite unnecessary to the life of the Church in these times. But pray what authority are such objections based upon? Can we afford to dispense with aught that God has been pleased to include in the Divine programme? Where can we find in the Scriptures that which even appears to endorse the penurious position in which too often the people of God are found to-day? Is not the absence of these heaven-sent signs rather to be regarded as an indictment of the Church on the grave grounds of unbelief? Why do we denounce that in which the early Church delighted? A signless baptism in the Holy Spirit is nowhere revealed in the Bible—then why seek to strip it of these God-given seals? Many assemblies of Christians are languishing in the land of drought when they might be enjoying the rich fruits of Canaan, simply because they have lent their ears to the fearful suggestions of those who sought to hinder their spiritual progress;

and thus they possess a Pentecostal vision from which the supernatural element has to a great extent been extracted.

Should we not welcome an experience which opens up such a realm of spiritual possibility? That ushers us into the temple of triumphant testimony and victorious vision? That brings the dynamic of the Gospel into powerful play in the life? That fills and floods the whole being with heavenly love? That makes each ministry vibrant with spiritual melody? That makes the Scriptures glow with a new inspiration? Surely we should not shrink from that which offers such a heritage of blessing and yields such a harvest of happiness?

To those readers who tremblingly stand upon the brink of Pentecost, let me urge you to plunge in to all that God has prepared for you. If you seek bread, do you fear that you will receive a stone from the Father's hand? Is it consistent with the revealed character of Jehovah to act thus? Would He allow His own, who crave His fulness, to be betrayed into the morass of error? Nay, such mistrustful thoughts are unworthy of those who have known the Lord. The writer is fully persuaded that the more carefully you compare the present Pentecostal outpouring with the Word of God the stronger

and deeper will grow the conviction that it is indeed the 'latter rain' visitation which God is graciously giving in these days—that it is truly the Divine remedy for a languishing church—a church that is rapidly succumbing to the benumbing influences which throng her doors and threaten her spiritual life. That in this that is now spreading throughout the world may be seen the signs which betoken the coming of that awakening which will probably precede and prepare the way for the advent of the King. Beware lest thou art found despising and rejecting that which God hath sent from on high. Hast thou received the Holy Ghost *since* thou didst believe? Or art thou in ignorance of this priceless Gift? Remember it is part of thy New Creation birthright. It is the essential endowment for all Christian service. It is the heavenly qualification for all spiritual warfare. It is the indispensable requisite to a faithful, fervent, fragrant and fruitful life in the Lord. It is the golden key that unlocks the treasury of truth and admits to many a glorious revelation. In conclusion let me remind you of the Master's words "these signs *shall* follow them that believe, in My name *shall* they cast out demons, they *shall* speak with new tongues, they *shall* take up serpents; and if they drink any deadly thing, it *shall not* hurt them, they *shall* lay hands on the sick, any they *shall* recover."

Items of Interest

Pastor P. N. Corry is at present giving a special series of lectures to the students at the Elim Bible College.

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The Paisley Town Hall has been booked for the continuation of Pastor George Jeffreys' Glasgow Revival Campaign. An announcement will be found on page three of the cover of this issue.

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We are glad to announce that the Rev. L. T. Pearson is to give a series of illustrated addresses on "Palestine and the Bible," in the Elim Tabernacle, Clapham, from Monday, March 14th to Saturday, March 19th inclusive. Every night at 7.30. Wednesday at 3 p m

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Intending visitors to the Easter Convention will find particulars in the announcement on the cover of this *Evangel* as to how they can obtain return railway tickets at a single fare and a third. The advantage of these tickets is that visitors can travel any day by any train.

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In addition to the large number who will be coming for the whole Convention, many will be travelling up

to London for the day only, on Easter Monday, for the purpose of attending the great meetings at the Royal Albert Hall. For these day-visitors there are two other methods of cheap travel.—

(1) Where twelve or more travel together from one station, returning the same day, return tickets may be obtained at a single fare for the double journey. For particulars write to the Convention Secretary.

(2) From certain parts of the country, special trains will be run to London at considerably reduced fares. Already it has been arranged to run a special train from Glasgow, calling at Carlisle, and picking up passengers from Liverpool at Crewe. The train will leave for London about midnight on Easter Sunday, and will leave London for the return journey about midnight on the Monday. The return fares will be: From Glasgow, 24s; Carlisle, 21s; and Liverpool, 16s. Applications for these tickets should *not* be made to the Convention Secretary, but to Pastor G. T. Fletcher, Plymouth House, 77, Curroch Road, Carlisle. We hope to announce other special trains later.

I have so much to do that I must have three hours of prayer every day —MARTIN LUTHER.

Carlisle visits Glasgow

By PASTOR GILBERT T. FLETCHER.

A TRAIN of eleven corridor carriages carrying seven hundred passengers, left Carlisle station for Glasgow, on Saturday, February 5th, at noon. Out of this number of passengers, six hundred and fifty were *Elim* friends and converts from the newly-formed *Elim* Church of the Four-square Gospel, Carlisle.

Anyone walking down the platform as the train stood in the station, would have seen over a hundred labels bearing the words "Reserved for *Elim*," pasted on the windows. so we are correct in saying that this was an *Elim* train. Think of it—a train-load of saved and happy people, mostly converts of the recent great revival services conducted by Pastor George Jeffreys, in Carlisle.

The enthusiasm of the young converts as they entered was great, they sang *Elim* hymns and choruses, praising the Name of the Lord Jesus. It

of God moved on through the busy Glasgow streets. The police were kind, helpful and so clever at handling the traffic and clearing the way for *Elim*. Eyes turned to see this great sight; crowds formed up to watch the procession; great interest was aroused as the march progressed. Here was an advertisement people could see, and hear for themselves, and Glasgow knew, as other of our great cities and towns have known, that *real Holy Ghost revival has come*.

What shall we say of the meetings in the Hall, conducted by Pastor George Jeffreys? Words fail to describe the blessing received. A special unction seemed to rest upon the Pastor as he gazed upon the happy countenances of his spiritual children, and he was given grace, power and wisdom to deliver with certainty and truth, the very messages suited to the needs of the moment. The theme was the "Baptism with the Holy Ghost"—the power needed by every child of God for service, and that 'power' fell. Saints were hungrily delighting in the Word of the Lord, and the Spirit of God bore witness to the Word of His grace.

The testimonies to healing at night drew forth the hearty praises of the saints, as they heard how God was manifesting that His touch is the same to-day as in days of yore. Heart-moving, soul-stirring, tear-provoking testimonies they were. Since the Pastor's campaign meetings, hundreds, yea thousands in all parts of the land are finding it is good to live, free from sin, from suffering, unto the glory of God and as a wonder to many.

Then the final rally and march at night. What a testimony to the crowds pouring out of the theatres, picture houses, drinking saloons, and dancing rooms. May God bless the testimony to all those who witnessed the march back to the station.

And at the station—what a sight to see the happy crowd ascending the broad stairways, singing all the way, then gathering around the Pastor on the platform and singing with reverence and true worship, "Hiding in Thee," and "Jesus, Jesus, Jesus," and all the other favourites he had taught them. Then Pastor's final inspection, as he walked down the platform from one end to the other, waving his hand to the departing saints. Finally, he took his stand at the end of the platform from whence he could wave his goodbye to the last of the carriage-loads as the train moved out of Glasgow, and home to Carlisle.

Praise God our hearts are full, we could fill the pages of the *Elim Evangel* with our matter, so great is the joy and blessing we have had since this mighty Revival has reached us. May it move on, increasing in power and glory, until Great Britain is swept from end to end by the power of God. Hallelujah!



THE ST MUNGO HALL, GLASGOW, where Pastor George Jeffreys is conducting the revival campaign.

was heaven upon earth. The journey occupied about two and a half hours, but instead of being tedious and tiresome, it was 'glory all the way.' Singing parties raided each compartment *en route*, and bombarded the occupants with Gospel music, and sweet and heavenly it was, coming as it did from hearts afire with heavenly love.

On arrival at the Glasgow (Central) station we noted the great crowds of people hurrying to the trains, trams and 'buses for the purpose of attending one of the great football matches for which Glasgow is so keen, but our train-load was hastening to St Mungo's Hall, to see our beloved Pastor and his co-workers and to spend 'a day with God.'

What a sight! Pastor's car, skilfully piloted by our dear brother Fred Bell, moved slowly at the head of the procession, and with songs of Zion, the saints



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? Questions *and* Answers ?

What did Luke mean when he said he had "perfect understanding of all things from the very first" (Luke 1:3)?

The literal translation of the original would be "having traced everything from the first," i.e., having, by diligent and careful investigation, followed up everything to the source, to obtain an accurate account of the matter.

Why do they call the present outpouring of the Holy Spirit the "Latter Rain," when Peter quoted Joel 2, from verse 28, on the day of Pentecost? James 5:7 seems to be an exhortation to patience.

In Palestine there are two rainy seasons, on which the harvest depends. These are called the Early and the Latter Rains (Deut. 11:14).

The first Pentecost was the former or early rain, and the present outpouring is justly called "The Latter Rain." It is a sign of the near coming of the Lord—and the consequent reaping of the harvest at "the consummation of the age."

Was Mary, the mother of our Lord, also the mother of James and Josias and of Juda and Simon mentioned in Mark 6:3, also mentioned in Matthew xxv. verse 56?

Yes, they were children of Joseph and Mary. Paul speaks of one of them as "James the brother of the Lord" (Gal. 1:19).

In I Cor. xi., we read that if a man prays with his hat on he dishonoureth his head. How am I going to pray without ceasing? Sometimes when I am walking along, or in the 'bus, and I want to pray, have I got to take my hat off?

The "uncovered head" does not refer to private, but only public prayer. A man can pray inwardly and silently with his hat on, in the same way as can a sister with her hat off.

Gathered Gold from
the Treasury of Truth.

Morning Meditations

By Pastor
E. C. BOULTON

Wednesday, March 16th "When He is come"—John xvi. 8

What a vast and vital difference His coming makes! His coming means the advent of fresh intensity and reality. The life henceforth will be adorned with a new spiritual splendour. The Christian experience will be invested with an added dignity and nobility. As the morning sun chases the mists from the mountain slopes, laying bare their hidden beauty, so the coming of the Divine Spirit strips our lives of that which would conceal the glory of the indwelling Christ. He comes to make manifest the virtues of Jesus in the vessel of clay, to cleanse and clarify the vision.

Thursday, March 17th "He . . . came where he was"—Luke x. 33

This means that he identified himself with the sufferer. What a type of that wonderful act of identification when our Lord Jesus Christ 'made Himself of no reputation, and took upon Him the form of a servant, and was made in the like-

Daily Bread

being "The Scripture Union" Portions for 1927

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

March 16th, Wednesday	St Luke xiv	1-14
" 17th, Thursday	"	xiv 15-24
" 18th, Friday	"	xiv 25-35
" 19th, Saturday	"	xv 1-10
" 20th, Sunday	"	xv 11-32
" 21st Monday	"	xvi 1-18
" 22nd Tuesday	"	xvi 19-31
" 23rd Wednesday	"	xvii 1-10
" 24th Thursday	"	xvii 11-25
" 25th, Friday	"	xvii 26-37
" 26th, Saturday	"	xviii 1-17
" 27th, Sunday	"	xviii 18-30
" 28th, Monday	"	xviii 31-45
" 29th, Tuesday	"	xix 1-10.
" 30th, Wednesday	"	xix 11-27
" 31st, Thursday	"	xix 28-40

NO COMPROMISE.

Oh! how irresolute a man is concerning a sin which he knows to be a sin, but which enchants him with its sweetness. Ah! how a man will say, "I must give up, but I cannot." Sin dies hard, it makes a hundred excuses for itself, and pleads "Is it not a little one? Is it not a sweet one?" O Lord, then give me strength of resolution; and when I know that a thing is wrong, help me to have done with it; and when I perceive an action to be right, help me to make haste, and delay not to keep Thy commandments. O, my Lord, may I never try to patch up a peace between my trimming and compromising. If I know a thing to be Thy will, may I never parley nor question, for this is not obedience. The spirit of parley is the essence of high treason.—C. H. Spurgeon

ness of men. From the glory of His eternal Duty He stooped to take upon Himself the habiliment of humanity, in order that He might reach the fallen and 'save that which was lost.' He made Himself one with our misery, became the partner of our pain, and thus was able to lift us into fellowship with His Father.

Friday, March 18th "Not as though I had already attained, either were already perfect"—Philippians iii. 12

Though the veteran Apostle had scaled some of the highest heights of spiritual vision, and could claim to have penetrated to the inner court of Divine revelation, yet we find him disclaiming all pretensions to perfection. Perfection is still the goal towards which he presses with indefatigable zeal and indomitable energy. There are still depths which he has not fathomed and areas which he has not explored. He refuses to be puffed up by the experiences of the past, won-

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derful though they be, to him they are but the vestibule of greater things for which his heart burns with holy desire

Saturday, March 19th "The hand of the Lord was upon me"—Ezekiel xxxiii 1

And so we are not surprised at the subsequent miracle of the dry bones. Such a testimony as the above prepares us for the exceptional, the extraordinary. It is the preface to the phenomenal. When we move under the direction of the hand of the Lord we live in the realm of the remarkable. Here was the secret and source of the prophetic power, it did not flow from a commanding personality, but from a precious personal spiritual relationship with Jehovah. And every believer may know the virtue and the wonder of this blessed position of safety and power in God.

Sunday, March 20th "Holding fast the faithful word"—Titus 1 9

We venture to suggest that the cause of so much unsatisfactory Christian witness and experience in these days is an unreliable anchorage. Many a church has drifted into declension because she has let go her hold of the faithful word. She has become the victim of many a contrary current which has tossed her hither and thither, finally throwing her upon the rocks of modernism or materialism where she has foundered with practically all on board. How we need to tighten our grip upon that faithful word without which we are derelict upon life's sea.

Monday, March 21st "Full-grown believers"—Phil iii. 15 (A S Way)

Christians of mature experience! Believers who have successfully passed through those elementary exercises with which we are familiar in the early days of discipleship. How few there are who have advanced to that spiritual state described above. So many are content to retain the swaddling clothes of the cradle—they rarely forsake the nursery. They speak the language of minority rather than that of maturity—their outlook remains rudimentary. O my soul, watch lest thou dost become a dwarf in thy spiritual experience! See to it that thou dost go on to perfection!

Tuesday, March 22nd "Paul . . . a bondman of Jesus"—Romans i 1 (A S Way)

Perhaps no designation so aptly described the great Apostle as this. From that memorable moment on the Damascus road when the voice from heaven snapped the bonds of religious bigotry, he became the prisoner of Jesus Christ. Henceforth that life is enthralled by the very One whom he had previously persecuted. A bondman! Ah, yes, 'tis this position in which my soul glories! His bondman! Incarcerated within the shining prison of His will! Held fast in the blessed immurement of His love and grace! Shut up with Him in durance sweet!

Wednesday, March 23rd "Little children, keep yourselves from idols"—I John v 21

How many things there are that seek to supplant God in the life, things which challenge His sovereignty and supremacy in the soul. Beautiful and attractive they may be and often are, but dangerous to the spiritual well-being of those who yield to their seductive charms. Even spiritual experiences may be idolised and thus become a snare to the soul. Lawful relationships may wean our worship from the Lord Himself. We must beware of that which would steal our affections or even seek to share our devotion. In the realm of worship, Jehovah must be supreme.

Thursday, March 24th "Mary, which sat at Jesus' feet, and heard His word"—Luke x 39

What more privileged position could we crave than this? Methinks that love desires no higher honour than thus to rest at the feet of the Master. What precious lessons here

are learnt—what new inspirations are received as we tarry at this blessed rendezvous of the redeemed. 'Tis here that life is lit up with new and mystic meanings, here we may find forgiveness for our faults and healing for our woes, here the sting may be taken out of life's sorrows, and all its bitterness turned to sweetness and gentleness. The moment we depart from this sacred place, backsliding begins.

Friday, March 25th "From that time many of His disciples went back and walked no more with Him"—John vi 66

How pained must the Master have been as He saw the dwindling company of those who walked with Him. The nearer He drew to Calvary, the fewer became His friends and the fiercer became the opposition of His enemies. It was the principle of the cross which thinned the ranks of those who flocked around Him in the period of His popularity, when they saw that loyalty meant loss, and that service involved separation, then they turned aside and chose an easier lot. It is the day of His rejection that true love clings and cleaves unto Him. And it is then our devotion is most needed.

Saturday, March 26th "As His custom was."—Luke iv 16

Through these words we get a revealing hint as to the manner of His early home life and training. His young feet had been taught to tread the courts of the Lord. In youth He had acquired the holy habit of attendance at the sanctuary. Alas, we live in an age when the house of God is neglected and deserted by the young life of the nation. The places of amusement are thronged with those who should be in the temple of worship. Oh, the pressing need to instruct the boys and girls in the way of righteousness! To inspire them with a love and reverence for the Lord's house.

Sunday, March 27th "Love's flower-petals never fall"—I Cor. xiii 8 (A S Way)


Here is a flower of fadeless bloom whose beauty never dies, whose glory never withers. It is of perennial growth, yielding its fragrance both in winter and summer, shedding its sweetness on rich and poor alike, smiling upon both friend and foe. It defies all the icy north winds and survives even the most frost-laden atmosphere. It is deathless because its source is Divine. Its roots strike deep down into the Divine nature, and from the Godhead it draws its life. O may our lives be adorned with this the greatest of all the graces of the Spirit!

Monday, March 28th "Covet the gifts of the Spirit"—I Cor. xiv 1 (A S Way.)

God is waiting to endow His church with all those precious and miraculous qualifications which shall equip her for the miraculous ministry to which she is called. And yet we find such ignorance and indifference concerning these spiritual gifts. Gifts that would bring her life into accord with the pattern of the inspired revelation. Gifts that would introduce power into her pulpits and praise into her pews, and that would make her prayer-life break forth into heavenly flame. Oh, for a holy ambition to possess this legacy of love! To claim these Divine powers without which the church can never fulfil her functions in the world!

Tuesday, March 29th "The iron gate which opened to them of his own accord"—Acts xii 10

"The iron gate" which would have withstood the strength of twenty men now swings open of its own accord inviting them to freedom. O distressed disciple of Christ, thou mayest meet the iron gate this day—perhaps even at this moment thou art drawing nigh to its threatening shadow. Be of good courage! Thy Lord knows the secret spring that will throw it open to thy fear-filled soul! Thou shalt go forth with joy and be led forth with peace! He who hath freed thee from thy fetters will not allow aught to bar thy way to complete deliverance. Watch! . . . He will work!



THE ELIM EVANGEL

Wednesday, March 30th. "His handwork are we."—Eph. ii. 10 (A S Way)

God's new creation! Out of the debris of our degenerate state, the hand of the Master Sculptor has fashioned this *new thing*. Just as the beautifully designed vessel proclaims the skill of the one who has formed it, so the life of the believer, when shaped by the hand of the Lord, displays His glorious power. Into our lives He fain would work that heavenly beauty which will make them precious to Him and distinct in the eyes of the world. But we must be prepared, if needs be, to be beaten into that particular shape which will fit us for the place of His choice.

Thursday, March 31st. "When I meditate upon Thy ordinances, then perceive I Thy pathways"—Psalm cxix. 15 (Spurrell).

Yes, it is through the windows of meditation that light oft-times streams upon our darkened way. In the contemplation of truth guidance is given. God's way is in His Word, but it may only be revealed to those who diligently seek it. Whilst to the unenlightened it yields no direction, yet to those who are the initiated of the Lord, it makes plain the path. It is through His Word that God communicates His commands, and it is in the acceptance of those commands that the way opens up before us. We miss our path because we fail to listen for the voice of His Word.

He would not Go In

By PHILIP MAURO

THE Parable of *The Prodigal Son* (Luke xv) is the best known of all the parables of Christ, and it is surpassingly wonderful from every point of view. But in order to grasp its main lesson and to appreciate its great climax, it is needful to observe that it was addressed directly to the Pharisees and Scribes, and that it was the Lord's answer to their indignant complaint, "This man receiveth sinners and eateth with them" (v 2). Thereupon, "He spake this parable to them."

Christ's willingness to associate with sinners had from the first excited the astonishment and indignation of the Pharisees. Early in His ministry they had asked His disciples, "Why eateth your Master with publicans and sinners?" and from the standpoint of their doctrine it was a most natural question (Matt ix 11).

HOW, to get the force of the parable it must be noticed that the elder son in the parable asks substantially this very question. For, as he drew near the house, and heard the sound of the music and rejoicings inside, "he called one of the servants, and asked *what these things meant*" (v 26). Therefore we should give close attention to the verses that follow (27 to the end of the parable) because they give us the *Divine explanation* of what was such a sore puzzle to the Pharisees.

The servant replied, "Thy brother is come, and thy father hath killed the fatted calf, because he hath *received him* safe and sound." We call attention to the fact that this reply mentions *both* the points of the complaint the Pharisees had made—*receiving* sinners, and *eating* with them.

These few words contain a surpassingly wonderful revelation. They tell us, and in a way that carries conviction of its truth, that God's joy, in which all heaven shares, is over the recovery of *one sinner*, more than over ninety and nine just persons (such as the Pharisees esteemed themselves to be) who need no repentance.

But it is not of this truth, great as it is, that we wish now to speak. Our present purpose is to call attention to several remarkable features in the concluding verses of the parable, where its climax is found.

THE situation is this: the son who is inside the house, enjoying the feasting and merry-making (of which indeed he is the cause) is the one who had declared his badness and unworthiness, whereas the son who is without is he who loudly proclaimed his goodness and worthiness. Let it be noted that he was *outside by his own will and choice*, for the door was open to him also, and a share in the festivity was freely offered to him. But he *chose* to remain outside and to find fault with what his father had done. "He was angry and *would not go in*." So his behaviour corresponded perfectly with that of the Pharisees, and with that of all men to the present day

who feel no need of God's salvation, and therefore refuse to enter into the kingdom of God by Christ, Who is "the Door."

The elder son complained because his father had not bestowed upon him the means whereby he might make merry with his own associates. The father did not, indeed, bring the joy outside to where that son was, but *he came out himself and entreated him to enter*. Likewise God does not bring heaven's joys outside to men who turn away from Him and complain of His way of saving sinners, but He comes out to them, in the Person of Christ, and by His servants, beseeching all men everywhere to come in and partake of the gospel feast (Isaiah xxv 6, Luke xiv 15-24).

"TO THE JEW FIRST"

WE believe there is a special application of this part of the parable to the Jewish people. They had been a chosen people, "nigh unto God," even as the elder son had remained with his father, whereas the Gentiles had gone "far off," like the younger son. But now the publicans and sinners and Gentiles too, were entering into the Kingdom, whereas the leaders and the mass of the nation rejected the Saviour whom, in fulfilment of His promise, God had sent to them. They were "angry and *would not go in*." Nevertheless, like the father in the parable, God continues until now *entreating them to enter*.

A STORY THAT IS LEFT UNFINISHED

THIS brings us to one of the most striking features of the parable, namely, that *it does not tell how the matter ended*. It leaves us wondering whether or not that elder son yielded to his father's entreaties, and to the persuasion of the sounds of music and festivity that came from within, or whether he hardened his heart, and—to his own loss—persisted in his refusal to enter. How did it end? This is an interesting question indeed, though we cannot find the answer. But it suggests a far more important question for such of our readers as are yet in the outside place, who know not what David speaks of as "the blessedness of the man whose iniquity is forgiven, and whose sin is covered" (Psalm xxxii 1).

If you, dear reader, are one of these, the momentous question is, *how will the story end with you, when the last chapter shall have been written?* See the door of God's mercy which has been kept wide open until now *for you!* and behold Jesus Christ, the Lamb of God, slain and risen again that all things might be made ready for your salvation and your eternal joy in the Father's house! Harken also to the sounds from within of the music and the rejoicings which have already "begun" and will never end! And above all, listen to the loving entreaties of the God of all grace, Who is urging you, even by the lines you are now reading, "to come in."

For, however the story may end in your case, be sure of this, that at this critical moment you are precisely in the position of that son who "*would not go in*."