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The Elim Evangel

FOURSQUARE ON THE WORD OF GOD

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

Vol. IX.

MARCH 1, 1928

No. 5

Healing Through the Atonement

By HENRY PROCTOR, F.R.S.L.

THERE is no doubt that healing is provided for in the atonement as truly as deliverance from sin. The translation by Rabbi Isaac Leeser of Isaiah liii. 3-5, makes this point very clear: "He was despised and shunned by men; a man of pains and acquainted with disease; and as one who hid His face from us, was He despised and we esteemed Him not. But only our diseases

Did He Bear Himself

and our pains He carried; while we did esteem Him stricken, smitten of God, and afflicted. Yet He was bruised for our iniquities, the chastisement for our peace was upon Him, and through His bruises was

Healing Granted to Us."

So great was his suffering through taking our infirmities and bearing our sicknesses (Matt. viii. 17) that before going to Gethsemane He told His disciples that His "soul was crushed with anguish even to the point of death" (Matt. xxvi. 38, Weymouth) and the proof of this was seen in the fact that "as His anguish became more intense, He prayed still more earnestly, while His sweat was like great drops of blood falling on the ground" (Luke xxii. 44, XX Century New Testament).

It was such prayer as this, we are told, that saved Him from death. For in the days of His flesh, with bitter cries and tears, He offered prayers and supplications to Him who was able to save Him from death; and He was heard, because of His godly fear" (Heb. v. 7; Moffatt).

That it was the bearing of our diseases which crushed His soul with anguish even to the point of death, is proved by the Hebrew of Isaiah liii. 10, as rendered by Leeser: "But the Lord was pleased to

Crush Him Through Diseases."

"But only our diseases did He bear," not His own, but yours and mine:—

"He was wounded because we had sinned,

'Twas our misdeeds that crushed Him,

'Twas for our welfare that He was chastised,

The blows that fell on Him have brought us healing." (Isaiah liii. 5).

"His bruising was your healing," and by "His wounds you have been healed" (I. Peter ii. 24).

Jesus told the Syro-Phoenician woman that healing was the children's bread, so that we can ask it with the same confidence that a child asks bread from its father. And if earthly fathers give their children bread, when they ask it, how much more ought we to expect it from our heavenly Father. But why is

Healing Called Bread?

It is explained by the fact that Jesus is "the Bread of Life." "For the Bread that God gives is that which comes down from heaven and gives life to the world" (John vi. 33, XX. Century). "I (Jesus) am the life-giving Bread," the Bread of Life. "He who takes My flesh for his food, and drinks My blood, remains united to Me and I to him" (v. 56). We cannot have life (*Zoë*) at all, except by eating this living Bread (John vi. 53), and the life cannot be maintained except by continuing daily to eat His flesh and drink His blood—that is, by feeding on His Word—for the words that He speaks to us—"they are spirit, and they are life" (v. 63). And

His Life is For the Body

—the life of Jesus in our bodies; in our mortal flesh (II. Cor. vi. 10, 11), so that our triune man, our threefold being, may be preserved entire, *lit.* "perfect soundness," as in Acts iii. 16 and I. Thess. v. 23. For the same word is used in both places (*holokleria, holoklëros*). This is a direct result of the atonement, because it is impossible apart from His death. But "If the Spirit of Him who raised Jesus from the dead lives within you, He who raised Jesus from the dead will give life even to your mortal bodies, through His Spirit living within you" (Rom. viii. 11, XX. Century). This Bread of Life is offered to all the world. But only His believing children avail themselves of it, and many of them only partially. Many die for lack of this knowledge, and are as completely alienated from the life of God for their bodies, as the unregenerate are for their souls. But He came for the express purpose that we might have life abundant not only a full supply within, but overflowing, and flowing out in streams of living water (John vii. 39).



Is Our Authorised Version Inspired?

By PRINCIPAL PERCY G. PARKER.

I. The Importance of the Question.

THIS question is certainly one of much importance. The Authorised Version of 1611 is the Bible of the English-speaking people. It is spoken of as the Book of God, the Word of God, the Inspired Scriptures of Truth. Now are these statements true? Am I to obey it? May I rest upon it? May I claim authority from it?

II. Things that Make One Wonder.

There are several facts which make one wonder whether our Authorised Version is inspired or not.

Three of the facts are as follows:—

(1). *The statements of spiritual students of the Bible.*
For instance Dr. Eugene Stock in his book, "The Story of the Bible," says:—

"You will generally find that our Revised Version is more correct than the older Bible which we call the Authorised Version."

Again Dr. Torrey says:—

"As a rule the Revised Version is a more accurate rendering of the originals than the Authorised, but there are some glaring exceptions to the contrary."

(2). *There are quite a number of more or less recent and popular versions of Scripture.*

Beyond the Authorised Version we have:—

- (1). The British Revised Version.
- (2). The American Revised Version.
- (3). Young's Literal Translation.
- (4). Weymouth's Translation.
- (5). Darby's Translation.
- (6). Moffatt's Translation,
and others.

We naturally argue, if the Authorised Version is inspired, why do we need these other versions? Then we notice that when we compare these versions, they differ considerably. So again we are compelled to ask: "Is the Authorised Version correct or are these other versions correct?"

(3). *The utterances of preachers and teachers.*

It is a frequent occurrence to hear speakers say, after having read from the Authorised Version: "The better rendering in the Greek or Hebrew is so and so," and a thought is given deeper than or perhaps different from that which the Authorised Version conveys.

These three facts alone are quite sufficient to make one wonder whether the Authorised Version is inspired or not.

III. The Exact Position.

NOW what is the truth concerning the whole matter? How must we believe? How must we speak? A number of guiding thoughts will help.

I. We Should Never Say That Our Authorised Version is Not Inspired.

Many devout Christians, when they so speak, mean what is correct, but they may impart a wrong impression to others. Let me give a simple illustration:

Through a missionary I get interested in a Chinese boy, living away in the heart of China. We will call his name Chang. Chang determines to write a letter to me. When the letter is finished the missionary finds that Chang has written on heavy paper, and so he re-writes it for him on light foreign paper. But when I get the letter I cannot read it because it is in Chinese. So I get a very good Chinese scholar to translate it for me. Now let me ask a question:—

When I have that translation in my hand have I got Chang's letter to me or not? Supposing I say that because it has been copied once and translated once that therefore it is not Chang's letter, what would you say? "Oh," you would immediately reply, "you have Chang's letter. Although it has been copied and translated, it is indeed Chang's letter to you." "But," I say, "Perhaps the missionary made mistakes in copying Chang's original letter, and perhaps the translator has not quite accurately translated." "Oh," you would say, "that does not make any real difference. It is indeed Chang's letter to you, although one or two faults may have crept in by reason of copying and translation."

Now you will see what I am driving at. If we say that the Authorised Version is not inspired we virtually say that it is not God's Word, which is surely going too far. It is certainly God's Word, although through copying and translating some errors may have crept in.

J. W. Moodie in his booklet, "Is our English Bible Inspired?" has drawn attention to a striking suggestion. In II. Tim. iii. 15, 16, Paul says to Timothy, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration of God."

Now Timothy was born of a Greek father and brought up in a Grecian city. So that (argues Mr. Moodie) "The Scriptures" with which Timothy was acquainted was the Greek Bible (itself a translation) which was read in every Greek synagogue in the Roman Empire. So that a translation from the Hebrew is spoken of as the *Holy Scriptures* and is



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said to be given by *inspiration of God*. I would like to say in regard to this interesting suggestion that it is possible, seeing that Timothy's grandmother Lois, and mother, Eunice, were Jews, that Timothy had access to the Hebrew Scriptures as well as to a Greek translation, and that Paul's reference may have been to the Hebrew Scriptures of the Old Testament, and the Greek Scriptures, which had then begun to circulate. But Mr. Moodie's suggestion is certainly interesting and worthy of consideration.

II. We Should Allow that in the Inspired Authorised Version Four Things at Least May Have Taken Place.

- (1). A word or words may have been copied incorrectly in transmission of the earlier copies.
- (2). A translation of insufficient force may have been made.
- (3). A translation of exaggerated meaning may have been made.
- (4). A misleading translation may on rare occasions have been made.

AN instance of the first seems to be found in Matt. xxvii. 9, 10. There it declares:—"Then was fulfilled which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the Children of Israel did value, and gave them for the potter's field, as the Lord appointed me." But no mention of such a prophecy can be found in Jeremiah. But the prophecy does appear in Zechariah xi. 13. It would therefore appear that an early copyist accidentally substituted Jeremiah for Zechariah. (It is only right to say that some believe that there is a better explanation of the above).

An instance of the second is found in John xxi. where owing to two different Greek words being translated "love" the wonderful force of the interview of Christ with Peter is lost.

An instance of the third is found in Genesis i. 28: "And God blessed them, and God said unto them, Be fruitful and multiply, and *replenish* the earth." Those of us who believe in the *gap* between Genesis, chapter one, verses 1, 2, would like the word "replenish" to be the correct translation, for it would be an additional proof in an already strong argument. But we have to admit that all the Hebrew word warrants is the word "plenish," and not re-plenish.

An instance of the fourth is found in Heb. iv. 8, where "Jesus" is spoken of, when "Joshua" is meant.

III. We Should Bear in Mind the Method Which God Has Used in Preserving Scripture For us.

GOD has chosen to preserve Scripture for us not by the perpetual plenary inspiration of each copyist or translator, but by placing so many manuscript copies of His Word at our disposal that by comparing manuscript with manuscript the correct statements can be

obtained. The Authorised and Revised Versions give us the thoughts of God. Only the meanings of some words of comparatively minor importance are in doubt. *Not one important doctrine of Scripture is in the slightest doubt.*

God's method can be simply set forth in the following way:—

Supposing I have an old letter of my father's. It is written on a piece of paper which is fading and decaying away. It is only fit to be burned, but I am anxious to retain the words of the letter—the exact words. How could I do it?

1st. I could copy out the letter myself. But then I should be the only one to profit by the act of copying out such noble words.

2nd. I could ask a boy out of my Sunday School class to copy it out. This would give him the advantage of reading the exalted words, *but* he might make several mistakes in copying and the letter would not be preserved in exactly the original form.

3rd. I could ask *four boys* out of my Sunday School class to copy it out for me. This would give four boys the advantage of becoming acquainted with the beautiful letter. In addition to this, even if the boys did make mistakes in their copying, they would not make the same slips. Therefore by comparing each copy with the other four I could prove by the majority of three to one, what the original letter actually said.

Now this is somewhat the method pursued by God.

1st. He could have worked a perpetual miracle and have caused the original documents to be preserved intact, and to have the power of resisting the inroads of time. But this would have meant a perpetual miracle, and God does not work unnecessary miracles.

2nd. He could have copied out and translated Scripture with His own hand, even as He wrote the Ten Commandments on the two tables of stone. But this again would have been a perpetual miracle and would have prevented the blessing that has come to tens of thousands as they have copied out and translated Scripture.

3rd. He could have caused copies of Scripture to be made and preserved in widely separated places, where there was no possibility of collusion, and afterwards He could have brought them together and by comparison enabled us to find out exactly that which He had originally said.

THIS IS EXACTLY WHAT GOD HAS DONE.

WE have in the world to-day:—

1st. *The Vatican Manuscript* of the Bible. This is kept in Rome, and dates from between 300—400 A.D.

2nd. *The Sinaitic Manuscript*. It was recovered to publicity as late as 1859 from monks at Sinai.



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It is now preserved at Petrograd, Russia. It dates from between 300—400 A.D.

3rd. *The Alexandrian Manuscript.* This is now preserved in London and belongs to the years 400—500 A.D.

4th. *The Vulgate Version.* This translation was made in North Africa before the fourth century, for it was revised by Jerome in the fourth century.

Now you will notice that two of these copies or versions belong to North Africa, one to Sinai, and another to Rome. By bringing these together and comparing them, and by a skilful use of hundreds of other versions in the world, God has enabled scholars to discover exactly what was contained in the original *fully inspired manuscripts.*

To impress the accuracy of this method write out the same verse of Scripture on four separate pieces of paper. Then give them to four persons, and ask them to copy the verse out altering their copy in two places. Then compare the altered copies. It will be found that whenever an alteration has been made by one, the other three will not show a similar alteration. And by a full comparison every alteration can be detected and the original verse precisely discovered.

For the further strengthening of young believers, I will here insert a faith-strengthening statement by H. L. Hastings:—

“I have on one of my library shelves between twenty and thirty volumes, containing about twelve thousand pages of the writings of different Christian authors who wrote before A.D. 325, when the Council of Nice was held. Many of these books are full of Scripture. Those writers had the same books which we have; they quoted the same passages which we quote; they quoted from the same Gospels and Epistles from which we quote.

“Origen, who wrote a hundred years before the Council of Nice, quotes 5,745 passages from all the books in the New Testament; Tertullian, A.D. 200, makes more than 3,000 quotations from the New Testament books; Clement, A.D. 194, quotes 380 passages; Irenaeus, A.D. 178, quotes 767 passages; Polycarp, who was martyred A. D. 165, after having served Christ eighty-six years, in a single epistle quoted 36 passages; Justin Martyr, A.D. 140, also quotes from the New Testament; to say nothing of heathen and infidel writers like Celsus, A.D. 150, and Porphyry, A.D. 304, who referred to or quoted scores of the very passages now found in the Scriptures which we have. Indeed, Lord Hailes, of Scotland, having searched the writings of the Christian Fathers to the end of the third century, actually found the *whole of the New Testament*, with the exception of less than a dozen verses, scattered through their writings which are still extant; so that, if at the time of the Council of Nice every copy of the New Testament had been annihilated, the book could have been

reproduced from the writings of the early Christian Fathers, who quoted the book as we quote it, and who believed it as we believe it.”

IV. The Value of Such a Position.

THE value is at least twofold.

(1). The fact that copyists and translators may have slightly erred at times should make us keenly anxious to use every available help to get at the precise original meaning of God. For people not to wish to do so is generally a sign of indifference to God's revealed mind. If we truly love God, if we really desire to know His will for us, we shall be keen to know if a rendering of the Authorised Version is precise, weak, exaggerated, or misleading. Take an illustration based on a former illustration:—Supposing I was told that the translation I had received of Chang's letter was in one part misleading, what should I do? Now if I really loved Chang and was anxious to know what he really said, I should take advantage of every imaginable help—Chinese diction-

Elim Bible College Correspondence School.

Every reader should join this. Only 10/- per year or 5/- for six months. Write for particulars to the Secretary, E.B.C.C.S., Elim Woodlands, Clapham Park, London, S.W.4.

aries and Chinese scholars—to find out what part had been translated misleadingly, so that I might get the exact words of Chang. So if we really love God we shall be intensely anxious to study what devout Hebrew and Greek scholars say, and to find out what light comprehensive Hebrew and Greek lexicons throw upon Scripture. And in some cases we shall actually learn Hebrew and Greek ourselves in order to understand the mind of God.

(2). The fact that copyists and translators have slightly erred at times should make us intensely anxious always to be filled with the Spirit of God. You will remember in Rom. viii. 16, the words, “The Spirit Himself beareth witness with our spirit, that we are the children of God.” In the same way we can have the witness of the Spirit as we read our Authorised Version. The Spirit is given to guide us into all truth, and as we read the Authorised Version the Spirit will bear witness with our spirit that these are the words of God. At times we may feel a slight check on our spirits, and feel dissatisfied with that which we are reading, then we should seek to go deeper into the reading in order to be sure that we have got the best translation of God's thought. So that as we read the Authorised Version in the fulness of the Spirit the joy within us will be inexpressible, for the Spirit Himself will bear witness with our spirit that the words we read are the very words of God, and out from the greyiness of cold print will shine the glories of our heavenly Father.

Revival at Croydon

Remarkable Results Being Witnessed at Principal George Jeffreys' Campaign

THE prayers of ministers and flock, parents and children, are being answered daily at the Croydon campaign. Promises that were made by the Lord have been fulfilled and there is a great time of rejoicing in the meetings and in the homes of the people. The Lord truly is setting His seal upon the campaign.

In the very first meeting souls were saved, and there are many striking cases of healing. The numbers have quickly increased each day, until the charming North End Hall is now packed to its utmost capacity, and doors have to be closed upon the disappointed crowd outside. Praise the Lord, it is not only filled with people, but with the power of God.

The Grand Theatre which is secured for the Sunday meetings is proving much too small to accommodate the crowds. The large notices used when some of the first-class companies come to the theatre, are to be seen at each door—"FULL HOUSE," and hundreds are turned away, unable to gain admission. Inside, the twelve boxes, the large stalls, dress circle, upper circle, and gallery are packed, many standing and sitting on the stairs. The stage, both before and behind the scenery, is full of men—a sight long to be remembered—and all this, not to

see the latest picture, nor to enjoy the thrill of the musical comedy, but to hear the old, old story of a Saviour's love.

Many are testifying to healings received. One young man who suffered from a gun-shot wound in the shoulder, and whose arm had shrunk seven inches, felt the power of God while Principal George Jeffreys was preaching. His arm shot out; he then found it had become the same length as the other. A sister testified to healing from cancer after suffering for fourteen years; another of goitre, which she had for thirteen years. Deafness, blindness, and all manner of diseases have been healed by the great Physician—and still the healing stream flows on.

Homes have been changed through the conversion of parents; the family altar has been erected, and the Lord Jesus Christ has been made the Head of the house. A lady who had made up her mind to end her life, heard the singing, came into the meeting, was saved, and went away rejoicing.

Up to the time of going to press, over 800 have professed salvation, and still they come hungry to know the Lord Jesus as Saviour.

Readers of the *Elim Evangel*, pray on!

Concerning Spiritual Gifts

By E. J. G. TITTERINGTON, M.A.

(Continued from 1st February issue).

IV. The Gift of Tongues.

AMONGST the various gifts enumerated in these three chapters, I. Cor. xii.—xiv, one, the gift of tongues, has peculiar prominence. It seems to be regarded by the apostle as in some respect of inferior value to the others; and yet more space is devoted to it than to any other. How is this?

The inferiority of this gift lies solely in the one fact that, unlike the others, its first purpose is to edify (build up) the possessor himself; whilst the others are for the edification of the Church. May one be permitted to suggest here that if the "gifts" are of value for edification—and thank God they are—it is unlikely that God would have withdrawn them, as some would have us believe. Are we in less need of edification than Christians of an earlier age? As it is always more blessed to give than to receive, so it is better to edify others than be one's self edified. As, however, it is necessary to be edified one's self before one can edify others, the gift of tongues can in some sense, perhaps, be regarded as

the base of the others. Yet this remark should not be taken to imply too much; it is not true, for example, that one cannot receive another gift without first possessing the gift of tongues. The gift of tongues, if inferior to the gift of prophecy, has yet a very peculiar value of its own. The apostle Paul regarded it very highly, when he said, "I would that ye all spake with tongues" (I. Cor. xiv. 5); "I thank my God, I speak with tongues more than ye all" (v. 18) "Forbid not to speak with tongues" (v. 39).

V. Babel and Pentecost.

THE tongues may be regarded as the crowning symbol of the work of redemption. For consider what is the meaning of a language. It is the living expression of the history and character of a people. If I know a language, I shall be able to infer something of the people that speak it; and conversely, if I know a people, I shall be able to infer something of their language.



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Originally the human race was undivided, and all spoke one language. But when the people fell away from God, they at the same time fell away from one another. Thus the judgment of Babel, while it set limits to their rebellious ambition, was at the same time (as is so often the case with the judgments of God) both the natural outcome, and the outward expression, of something that had already taken place.

But now has Christ made of all one, and broken down, not only the middle wall of partition between Jew and Gentile, but also *all* middle walls of partition between race and race. Should we not expect that the barrier of language should be broken down too? And further—is it not fitting that in this new unity that is in Christ, we should be able to give expression to the identity of the various members through the medium of language?

It is now easy to see, also, not only why this gift was first manifested at Pentecost; but also why it was not—why it could not have been—manifested before, though other gifts were in existence even in Old Testament days.

VI. The Simplicity of Tongues.

SOMETHING has already been said of the sweet simplicity of the spiritual gifts. In none is this more clearly marked than in the gift of tongues. It is perhaps the most elementary, and the easiest of exercise; and this may perhaps explain in part why it seems to be so much the most common. For since the mind does not understand what is spoken, unless interpretation be added (and even then, the interpretation is subsequent to the utterance), it is less easy for the mind to influence the gift, or to confuse the message by injecting into it some admixture of its own. Whilst all the gifts require faith for their exercise, the gift of tongues probably calls for a lesser degree of faith than a gift such as prophecy, interpretation, or healing.

VII. The Threefold Use of Tongues.

PAUL describes a threefold use of this gift. The first and chief use is given in I. Cor. xiv. 2-4: "He that speaketh in an unknown tongue speaketh not unto men, but unto God . . . In the spirit he speaketh mysteries . . . He that speaketh in an unknown tongue edifieth himself." The chief use, therefore, is for communion with God, and for one's own edification. That the mind is not active as regards the exercise of this gift, makes it possible to commune with God in this way whilst the mind is otherwise employed; and so far from any interference resulting, the latter seems to be left clear and collected.

But Paul is always careful to preserve a just balance. He does not wish the spirit to be edified, whilst the mind and body remain untouched. Therefore (vv. 13, 14, 15) he counsels all who speak in unknown tongues to pray for interpretation, that the mind also may be not unfruitful.

IN verse 22, the gift is spoken of as a "sign to unbelievers." And in vv. 26 and following, a third use is mentioned. Coupled with the twin gift of interpretation, tongues become equivalent to prophecy, for the edification of the assembly as a whole. And minute instructions are given for the regulation of this usage. The employment of tongues in this way seems to be quite secondary to the main purpose of the gift; and many who use the gift freely in private devotion have never been known to exercise it in public.

Finally, let us always bear in mind, in reference to the gifts and their exercise, the injunction of Paul, "Let all things be done decently and in order" and let us remember not to esteem the gifts for their own sake, so much as for the sake of Him who has bestowed them upon us. God forbid that we should ever so use the gift of God as to lose sight of Him. As Samuel Rutherford sang,

The Bride eyes not her garment,
But her dear bridegroom's face;
I will not gaze at glory,
But on my King of Grace—
Not at the crown He giveth,
But on His pierced hand;
The Lamb is all the glory
Of Immanuel's land.

Cataracts on Both Eyes Healed After 13½ Years' Suffering

I SUFFERED for 13½ years with cataracts on both eyes. I went to the campaign conducted by Principal George Jeffreys, on 19th August, 1926, was prayed for, and was gloriously healed. Praise the Lord! That was over a year ago, and my healing has lasted.—Mrs. E. R. Whittle (Bournemouth).



MRS. WHITTLE.

If I had Faith Enough

A Loving Message of Hope to All Who Suffer

DO you really believe that if one had faith enough, the Lord would heal him? The cancers, the rheumatism, the tuberculosis, the dropsy? If one had faith enough would God deliver him because of his faith? Yes, surely, almost all believe that.

But that awful "if!" "If I had faith enough!" What multitudes of God's precious children, afflicted, tormented, look at that "if" and seeing in it an impassable barrier, turn sadly and often so helplessly and hopelessly away.

But my precious brother, sister, Jesus Christ is "the same yesterday, and to-day, and for ever" (Heb. xiii. 8). He hasn't changed at all. He is eager to heal you. He loves you so. He doesn't want your babies to be left motherless. He doesn't want your wife to be left a widow. He doesn't want you to be a dead weight on the loving kindness of your friends. He wants, oh, how He wants to deliver you. Will you not let Him have charge of your case?

Your poor body quivers with pain, your life looks dark before you, your hopes are almost gone and you would be so glad to be healed. It may be you are afraid to die and no one seems to know how to help you. You read in the Bible where God says He greatly desires that you should be well (III. John 2), and where He promises to heal you (James v. 15) because Christ bore all your sicknesses and infirmities in His own body when on the cross (Matt. viii. 17), making atonement for your sicknesses as well as for your sins (I. Peter ii. 24); but you see that terrible "if" seemingly barring your way, and sadly, often so very sadly, you give up hope in that direction. You say, "Yes, I know Jesus has power to heal me, and, if I only had faith enough, He would do it. But I haven't—how I wish I had!"

But cheer up, dear heart. I bring you tidings of great joy. Jesus knew that it would be just this way with you. He knew how weak you would feel, and how discouraged too. Therefore He has told you plainly in His Word just how the needed faith may be secured, and has sent men to encourage and teach you. Faith, you know, is the gift of God, and Jesus is the Giver. He will give it to you.

He says to you, "Faith cometh by hearing and hearing by the Word of God" (Rom. x. 17). But you say: "I have heard the Word of God all my life, and I try to believe it, but I haven't faith for healing. I know He says, 'The prayer of faith shall save the sick and the Lord shall raise him up.' I know that every time the Bible speaks of anyone coming to Him for healing, Jesus healed him. I am sure, too, that He has never changed in His love

for us, and when I see Him after a while, He will be so sweet and lovely. But I just haven't the faith, although I have heard the Word."

Why brother, sister, something must be very wrong. The Bible says faith *comes* by hearing. It must be so. Is it possible you have not been a *doer* of the Word, but a *hearer only*? You know James exhorts us: "Receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves" (James i. 22). Could it be that you have been hearing the Word but not obeying it? Then cheer up, brother, sister. Take a new start. Not only hear the Word and let it abide in you, as Jesus said (John xv. 7), but *do* it. Whatever God says to do, do it. Faith will spring up. Obedience is the mother of faith.

Jesus would not mock you. If He had made no way for you to get faith, and still should say, "I'd heal you if you only had faith enough," that would be almost like laughing at your misery, wouldn't it? Jesus wouldn't do that. He who poured out His soul unto death, who offered His very self for love of you—would He make fun of your grief? Would He hang a lovely gift where you could see it, but where He knew you couldn't reach it? Never!

It is most foolish to read the Word of God and still not obey it. But so many people do this, that Jesus spoke a parable about them. He said that anyone who would hear His sayings and then not do them, was like a man building a house who foolishly laid its foundations in the sand. In a dry time that would do, but when trouble comes on, when the sand gets wet, the whole house tumbles down (Matt. vii. 26, 27). So if a poor, sick man wanting the Great Physician to heal him, should try to acquire the needed faith by hearing the Word without obeying it, that faith would fall down and all would fail.

Cheer up, brother, sister. There is much hope for you, if you are a Christian. If you have grown cold and are a backslider, or even if you have never given your heart to Jesus, He loves you and is eager to heal you. Give yourself to Him right now. Repent, confess and forsake all your sins. Ask Him to forgive you and cleanse you; and when that work is done, if you will seek Him for it, He will come and heal you. Praise His wonderful name. Do not think that your affliction is too terrible. Do not think it is of too long standing. Do not think you are too poor, or too sinful. Remember that Jesus is almighty and abundantly able for the hardest tasks. He loves you—come to Him!

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD

The Elim Evangel

Official Organ of Elim Foursquare Gospel Alliance.

Editor ... Ernest J. Phillips.

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

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

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

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

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

Printed and published on the first and fifteenth of each month by the Elim Publishing Office, 16, Clapham Park Road, Clapham, London, S.W.4. (Phone: Brixton 2227).
Telegrams: "Elim, Clapham, London."

Elim Foursquare Gospel Alliance

Founder and Leader: Principal George Jeffreys.

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

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

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

The Elim Foursquare Crusader.

Have you seen this new magazine? You should not miss it: it will do you good. The second number is published to-day. Order it through the local Secretary or direct from the Elim Publishing Office.

Items of Interest

As will be seen from the announcement on page ii. of the cover of this *Evangel*, the Royal Albert Hall has been taken at very heavy expense not only for two services on Easter Monday, but also for a great baptismal service on Good Friday evening. It is expected that many hundreds of believers will be baptised at this service.

We wish to remind our readers of the enormous cost of the Annual Demonstration in this huge hall, the most famous in the world. Gifts towards the heavy rent will be gratefully acknowledged by the Editor of the *Elim Evangel*. Above all, we ask our readers to pray that this great public testimony to the Foursquare Gospel will bear abundant fruit.

Attention is drawn to the fact that this year the Albert Hall authorities are in charge of the boxes - both for the Good Friday and the Easter Monday services. Full particulars about box tickets will be found on page ii. of the cover.

Hundreds of visitors will be coming to London for these great meetings. Visitors coming on Good Friday, Easter Monday, or any day during the Convention, can obtain return railway tickets at a single fare and a third by securing a voucher from our office.

The revival in North London is spreading. At the time of going to press the Finsbury Park Rink Cinema is still used for the Sunday services. Particulars of other meetings arranged in North London will be announced in our next issue.

The present term of the Elim Bible College (Resident) closes on 31st March, and the Summer Term commences on 21st April. Intending students should write without delay to the Dean, Pastor P. N. Corry, Elim Woodlands, Clarence Road, Clapham Park London, S.W.4.

Bible lectures in connection with the Elim Bible College Correspondence School will be given by Principal Percy G. Parker as follows during this month:—Leigh-on-Sea, 10th to 13th; Hull, 18th to 20th; Grimsby, 25th to 27th.

The gospel article on the last page of this *Evangel*, and many of the other gospel articles which appear from time to time, are obtainable from the Elim Publishing Office, 16, Clapham Park Road, London, S.W.4, at the price of 6d. per 100 (by post 8d.), or 4/- per 1,000 (by post 4/9).

The Editors' Page

The Radium of Prayer.

GOD'S work through Elim needs more prayer. Prayer forms the feet upon which the body of Christian truth moves forward. We are in the habit of speaking of the dynamic or the dynamite of prayer, but a recent book on prayer gives a new emphasis. Dr. Thomas Payne links prayer and radium together. Says he: "One of the most powerful elements in nature that has ever been discovered is radium. Scientists tell us that it is practically an inexhaustible reservoir of energy. The president of the British Association, in 1905, described it as 'perhaps a million times more powerful than dynamite,' and he illustrated his remark by a statement to the effect that whereas 12,000 tons of coal are required to drive a ship 6,000 miles through the sea at 15 knots an hour, the same effect would be produced by 22 ounces of radium. Fourteen pounds of radium would keep a 50,000 horse-power engine running for a year; 1 ounce would drive one's motor car during the whole term of one's natural life. A sufficient block would run an Atlantic liner for generations across the ocean. A piece of radium is calculated to continue in full activity for two million years." What radium is in the material world, prayer is in the spiritual.

Passing Onward—Surely Passing.

Some months ago we were shocked by the paper placard, "SANDOW DEAD." The hero of multitudes had been helpless before the power of death. The strong men of earth are very weak when grappling with the strength of death. A few weeks ago another similar placard sent a sorrowful thrill through the nation—"EARL HAIG DEAD." Earl Haig has received a solid place in the affections of the world. Even those who are against war could not help but admire this quiet, determined military giant. *Yet he has died.* From the praise of man he has passed onward to receive the verdict of God. Death (if Christ carries) will come for all. There is a triumphant way of dying. Mrs. Booth of the Salvation Army expressed it from her death-bed. She sent this message to her friends: "The waters are rising, but so am I. I am not going under, but over. Do not be concerned about your dying. Only go on living well, and the dying will be all right."

The Christian and Environment.

At the large gathering in the Finsbury Park Rink Cinema which concluded the campaign at King's Cross, Principal Jeffreys emphasised the fact that a Christian is happy in spite of unhappy surroundings. Environment, he said, did not affect a Christian's joy. This was amusingly illustrated a few minutes afterwards. A party of enthusiastic young Christians

were returning from the meeting (a meeting at which 127 professed salvation) and were joyfully singing as they wended their way down to the Underground station. At a depth of many feet, in the deepest and most dismal passages, with no less than four other railways above, they were heard singing:—

Oh, this is like heaven to me,
I've crossed over Jordan to Canaan's fair land,
And this is like heaven to me.

A fellow-traveller on the Underground—who was probably not a fellow-traveller to heaven—was heard to say, in sarcastic tones, "Well, it's not much like heaven to me!" But he was looking out with natural eyes. He saw the dull surroundings which belong to underground travel. But the happy party were not looking out with natural eyes. They were oblivious to natural surroundings. Their outlook was a spiritual uplook, and they were illustrating in a practical manner, the missionary's words, that the Christian's joy does not depend upon his natural surroundings.

Prize-Day.

For every Christian worker there will come prize-day. But just as each scholar in the Sunday School does not necessarily receive a prize even on such a day, so the worker for Christ may be denied a reward. Instead of the prize may be the rebuke. Christian activity outside the will of God is simply hay, wood, and stubble. Recently we were staying at a Christian home and heard of the parents' beautiful Christian girlie of 13 years, who was dying in hospital. On the morning of the day when she went upward and home, she said to her sorrowing parents. "I am listening for Jesus to call my name. I am going to receive my prize this afternoon." In the afternoon she heard her name, and she went in to receive her prize. Are we listening? Are we ready? Shall we receive a prize or a rebuke?

Be Still and Know.

We cannot go through life strong and fresh on constant express trains, with ten minutes for lunch, and so forth. We must have quiet hours, secret places of the Most High, times of waiting upon the Lord, when we renew our strength, and learn to mount up on wings as eagles, and then come back to run and not be weary, and to walk and not faint. The best thing about this stillness is, that it gives God a chance to work. "He that is entered into His rest hath ceased from his own works, even as God did from His"; and when we cease from our own works, God works in us; and when we cease from our thoughts, God's thoughts come into us, when we get still from our restless activity, "God worketh in us both to will and to do of His good pleasure," and we have but to work it out.

Is Christ Really Coming ?

The Rapidity of His Coming (*Continued*)

By P. H. HULBERT.

THE second point to be considered is the *rapidity* of His coming. This has been divided for us by the Holy Spirit and the text we shall use first of all is I. Cor. xv. 51, "Behold I show you a mystery, we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump."

I am glad we are going to be changed, some of us can do with it. It seems quite easy to get on with that amiable brother or sister, but you know some of us are very crochety, we are like old rusty nails here and there, not particular as to whom we hurt. But we shall be changed; blessed thought. You might put up with some of us for a few weeks or even months, but if we had to live together forever, unless we were changed, the thought of it would be appalling. But, thank God, we are to have a body which will be compatible with His presence, and heaven, and all the ransomed host of God. We shall never say or think unkind things about each other; those will be left behind with the other earthly things. You will observe that the Holy Spirit uses three figures in the Scriptures we have just read, to set before us the rapidity of Christ's coming:—

A Moment.

The Twinkling of an eye.

The Last Trump.


A moment is the smallest fraction of time you can think of. There is nothing smaller known to the writer in which to designate the smallness of time, and this is the first figure the Holy Spirit uses. This figure is used in the account given of our Lord's temptation. Luke iv. 5, "And the Devil, taking Him up into an high mountain showed unto Him all the kingdoms of the world in a moment of time." This is most remarkable, and goes to prove the immense power which the prince of the power of the air possesses. But whilst he is mighty, he is not almighty, but our blessed Saviour is. And if Satan could cause all the kingdoms of the earth to pass before the vision of the Lord in a moment of time, our Lord, who is more powerful than Satan can change these bodies of humiliation in a moment. Oh, to think of it; one moment in this frail mortal body, subject to disease, some of us with the seeds of death so thickly planted that we are almost gone, others with the body maimed for life, with loss of limbs, walking with crutches, blind, deaf, dumb, and a list of other things—and the next moment changed, a body of glory like unto His own. *Blessed hope! Blessed change! Blessed Saviour!* Not only from

sin's penalty and sin's power, but from its baneful influence, for ever.

Oh, what a change, oh, what a change,
When I shall see His wonderful face,
Oh, what a change, oh, what a change,
When I shall see His face.

THE second figure used by the Holy Spirit to describe the rapidity of Christ's coming and our change is "in the twinkling of an eye." We say it reverently, the Holy Spirit seems to exhaust language to describe this event. We all know something of the rapidity with which we can twinkle the eye, it is wonderful how rapidly it is done if dust is flying about; there is the downward and upward movement, and the eye is washed and protected by the rapidity of the action. The figure shows us the Lord descending into the air, and we are changed ascending to meet Him, and it is all done in the twinkling of an eye. *We are sometimes told that the days of miracles are over, but here is the most stupendous miracle of all time yet to be fulfilled.* Think of it! The dead in Christ raised first. What does this involve? Far more than I can explain. Think of the conditions under which thousands of Christ's people have died—martyrs whose ashes have been blown to the four winds of heaven; others drowned and their bodies have become food for fishes; others blown to pieces at the canon's mouth. Yes! and you can multiply the difficulties a thousandfold if you choose, and it will make no difference to Christ. He, who flung into space yonder stars, whose numbers are countless; He, who placed the sun in its orbit, and hung the world upon nothing; He, who holds the winds in His fists, and the seas in the hollow of His hand, Who spake and it was done, will have no difficulty in finding the precious seed of His loved ones which has been sown in death; nor yet in changing the most varied of God's people who ever walked God's earth: and it will be done in a moment, in the twinkling of an eye.

THE third figure the Holy Spirit uses to describe this remarkable event is, "*The last trump.*" A great deal of controversy has raged around this last figure, and yet it seems to the writer the most blessed of all. This trump has been confounded with the trump of the angel in the Revelation, and by this means it is endeavoured to prove that the Church must go through the tribulation, because the trump in Revelation is blown after the tribulation period. The explanation may seem on the surface to carry some weight, but we must distinguish between things that differ, and there surely must be a difference be-



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tween the trump of the angel and the trump of God, for whilst in I. Cor. xv., it is called the last trump, in I. Thess. iv. 16, it is called the trump of God. If it is the trump of the angel, why is it not written in I. Thess. : "The voice of the Lord and the trump of the angel?" but the reverse is the order in which they are written. We must look elsewhere for a solution to the trump, for it is the trump of God.

There are many Scriptures referring to the blowing of trumpets, and the sound of the trumpet gathering together God's elect from one end of heaven to the other, but we do not purpose bringing these into use in this particular connection; the Holy Spirit has until now, used simple, well-known, and easily understood signs or metaphors, and we are inclined to think the one of the trumpet is just as simple as the others. The language of Scripture abounds with militaristic metaphors and the use of the trumpet in the army is well understood. The apostle has already made use of the metaphor in I. Cor. xiv. 8, where he is seeking to put them right over the childish exaltation of the gift of tongues. He says, "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" The apostle uses many figures, or if you prefer it, he had a knowledge of many things, and the Holy Spirit uses this knowledge to convey deep spiritual teaching to the children of God. Paul had an extensive knowledge of things militaristic, and this is drawn upon repeatedly. He speaks of the good soldier of Jesus Christ, he speaks of the whole armour of God, breastplate, helmet, shield and sword. He speaks of having fought a good fight, and he speaks of the trump. He was chained to a Roman soldier for two years, and was well versed in all the procedures of the Roman Army. I am fully aware that this was after he wrote the Epistle to the Thessalonians, but he had ample knowledge of Rome and her methods. There were three trumpet calls in the Roman Army. The first was to strike tents, the second was to assemble themselves together, and the third and last was to quick march. We do not think the apostle made any mistake when he said the last trump.

WE are not anxious to press an interpretation, but let us examine the two Scriptures, I. Cor. xv. and I. Thess. iv., and seek the solution of this much-disputed trump. In the Thessalonian Scripture which describes the same event, we have three figures used. Verse 16 of I. Thess. iv., "For the Lord Himself shall descend from heaven with a shout." We are told that the dead in Christ shall rise first, therefore we take it, that the shout will be for the sleeping ones; it is the gathering shout. We remember that the Scripture informs us in John v. 25, 28, that there are two hours, one in which the dead shall hear the voice of the Son of God, and they that hear shall live. This, we believe, is the

hearing of the call of the gospel, and we come forth out of our death of sin into eternal life. Man, when he sinned, was separated from God, and that meant spiritual death. It takes the voice of Him who is the resurrection and the life to awaken dead souls to life.

There are two other kinds of death mentioned in the Scriptures, "physical death," which is the result of sin and which is separation of the soul from the body. Then there is the "second death," and God forbid that any who read these pages should ever suffer that, which means separation of the soul and body from God throughout eternity. The two hours mentioned speak first of life from the death of sin, the second means life or resurrection of the body in its glorified form for the believer, and the resurrection of the body for judgment, of the unbeliever. Although the verse is one, there are at least one thousand years between the two events: in each case it is the voice of the Lord which is heard.

WHEN the Saviour raised the daughter of Jairus, He spoke to her. When He raised the son of the widow of Nain, He spoke to him, and said, "Young man," etc. When He raised Lazarus, He said, "Lazarus, come forth." Methinks, if the Lord had not called him by name, all in that graveyard would have risen. So we believe that the voice or shout is for sleeping ones. Then, "the voice of the archangel." We are living in an age when the ministry of angels counts for little amongst the majority of Christians, and yet the Word of God is most explicit about these holy beings. Heb. i. 14, says, that they are "ministering spirits sent forth to minister, to them who shall be heirs of salvation." And did not our Lord say when speaking about the little ones, "Their angels do always behold the face of My Father in heaven"? "Angels" is plural, and I think that every child of God has at least two of these guardian angels. Were it not so, the soul when it leaves the body, would find great difficulty in getting through the principalities and powers of darkness whose abode is in the heavenlies. We read in Luke xvi., "That the rich man died and was buried." He would no doubt have a grand funeral, most rich people do. But when Lazarus died he was carried by angels. Yes, we believe in the ministry of angels, but not in the worship of them. And so the voice of the archangel is needed to summon them all to glory, from this scene of sin and woe. When the millions of Christians who will be alive when the Lord comes, will be caught up, the ministry of angels to the heirs of salvation will cease, and they will be summoned home by the voice of the archangel. We have now "the trump of God."

And just as there were three trumpet calls in the Roman Army, from which we believe the metaphor has been taken, so we believe there have been already



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two calls, and we are now waiting for the last. It was certainly a trumpet call to the Church some eighty odd years ago when the truth of the Lord's coming was rescued from the rubbish of Christendom. The tent pegs had been driven well home, and they needed something to arouse them to action. It was a clear clarion call to the sleepy Church, and Christians began to read and study their Bibles once more. The blessed hope of the Lord's return burned bright in the hearts of hundreds of God's children, but it was a truth enjoyed by the few and discredited by the many. As the years rolled on, first one and then another was gripped by it, and I make bold to say that the second trump has sounded, and if the first was to strike tents, the second was for the assembling together of God's people.

YOU have only to announce the subject, "*The Second Coming*," to ensure good meetings. It is the rallying cry of the true people of God in every denomination, and on every evangelical platform throughout the land where it is sounded forth. No one knows this better than Satan and he is always ready with his counterfeits, as is seen by Millennial-dawnism, Russellism, International Bible Students' Association, and a host of other names which all mean the same thing, and their great propaganda, "Millions now living will never die," etc. How dare they say there are millions now living who will never die? It is only another of Satan's ruses to bring discredit on the blessed hope. "Of that day

and hour knoweth no man." They state that Christ came in 1874. They tell us the Millennium has already begun. (Pity help us if this is the Millennium). Test them by the true test. What do they say about the Deity of Christ and you will soon find out that this is one of the Devil's masterpieces, for they, whilst professing to stand by the Word of God, deny every fundamental doctrine of the Scriptures. And, alas! alas! we have growing up in our midst Part Rapturists and Tribulationists by the score, taking away from the people of God the hope that has cheered them in many a sorrow and they have hopelessly failed to give them anything in return.

But the last trump will soon sound, it will be the quick march of the saints of God. So quick, in a moment, in the twinkling of an eye, so rapid will the second coming of Christ be. The people of God are being hedged in to-day, many are mourning the fact that, the person of Christ is belittled, His deity denied, the Atonement scouted as the religion of the shambles, the Holy Spirit spoken of as an influence, the Word of God placed on the shelf as a book of fables, and not fit for the enlightenment of this wonderful twentieth century, the churches drifting as fast as possible into Modernism and on to Romanism. But, whilst hedged on every side, we must remember that Satan might be a good hedger, but he is a bad Thatcher, and whilst there may seem no way out, bless the Lord, there is a way up.

(To be continued).

Reviews

THE series of W.S.M.U. booklets published by Mr. Arthur Mercer for officers and others has been enriched by one from the pen of Dr. A. T. Schofield, the well-known Christian physician. The title is "A Train Journey," and it is well suited for general distribution, especially on a train journey. It is remarkably interesting and introduces the gospel in such a tactful way that many who will not read the usual tract, will read this with profit. The cost of the booklet is 1d. (by post 1½d.), 1/- per dozen (by post 1/1½).



"The Whole Tithe" (Marshall Bros., Ltd., 6/-). This book is an able and interesting discussion on the question of Christian giving. The author, Mr. P. W. Thompson, writes from the standpoint of an earnest Bible student and financial expert. Without giving our support to every statement in the book we heartily recommend it to the prayerful study of God's people. An interesting paragraph is a window into the book:—

"Now the truth is that things will never become easier in your house until you have made them easier

in God's. This is the invariable Scriptural way. The widow of Zarephath had first to make Elijah the prophet a little cake though she had but a handful of meal in the barrel and a little oil in the cruse! This done, the barrel of meal did not waste, nor the cruse of oil fail, until the day that the Lord sent rain upon the earth (I. Kings xvii.). And through Malachi God had said, to all individuals, of all nations, at all times, in all places, 'Bring ye the whole tithe into the storehouse, that there may be meat in Mine house,' and after that shall descend the blessing that there shall not be room in our houses to receive it.' Bunyan wrote:—

There was a man, some called him mad,
The more he gave, the more he had."

¶ The above books are obtainable from the Elim Publishing Office, 16, Clapham Park Road, London, S.W.4.



Christian Workers' Holiday Home,

The Rookery, Lynton, North Devon. Overlooking the sea, and in the midst of beautiful country. Open throughout the year. Principal Percy G. Parker is in frequent residence during the summer. Apply for particulars to the Superintendent—Mrs. Parker.

Daily Readings and Meditations

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

Friday, March 16th. John xi. 17-31.

"Whoever is living and believing in Me shall never die" (verse 26).

What a happy thought that this promise may be fulfilled in our day at the return of Christ. 'O death, where is thy sting? O grave where is thy victory?' Ye with heavy burdens, cheer up!—we are nearing the last turn in the road, God's children are all Elijahs in a measure, with like passions, creatures of circumstances, experiencing ups and downs in bewildering and rapid succession. Influencing the whole nation, while living in obscurity and poverty. Now relieving a poor widow; then standing before the king. Contending for the faith and slaying false prophets before the multitudes, then running away and desiring to die because of one venomous tongue. Such is life! Notwithstanding, we are living and believing that a brighter chariot than death is going to convey us to the happy land.

Saturday, March 17th. John xi. 32-46.

"Jesus wept" (verse 35).

Sympathy with Jesus was not merely a kindly disposition, it was a strong passion that sometimes overcame him and broke him down. Thrice it is recorded that this deep and holy passion expressed itself in tears, but how often must he have mingled his tears with the mountain dew when He went alone to pray in the early morning watches. Have we wept the bitter tears of mourning and has the convulsive sob shaken our frame? Then remember that Jesus too wept, trembled, and agonised till the sweat drops marked the ground. Yes, He wept, that the hand of love and justice might one day wipe away all tears.

Sunday, March 18th. John xi. 47-57.

"For this man doeth many miracles" (verse 47).

The Gospel of the Grace of God was a gospel of power when Jesus preached it, also when the disciples preached. And did Christ not promise: "Lo, I am with you always, even unto the end of the age"—i.e., the age of grace? This being so, we may expect the preaching of the Gospel to-day to be in the power and demonstration of the Holy Spirit. Which demonstration is not in Gothic architecture, dramatic ritual, or eloquent words of man's wisdom, but in the redeeming work of grace in the bodies, souls, and spirits of those who believe. It is not strange that He still works miracles; it would be strange if He did not. Let us disassociate Jesus from the wrappage of apostasy and we will discover His true character.

Monday, March 19th. John xii. 1-19.

"This said he not that he cared for the poor" (verse 6).

There is no hypocrite so contemptible as the man who helps himself under the sole pretext of helping others. The minister of the gospel who appropriates to himself, under the guise of a "life of faith," what is given for the Lord's work. The politician who, having ambition for power, attains to it by pretending to champion the cause of the poor for whom he cares nothing. The statesman who, inspired by the policy of self-interest, supports unjust systems at the expense of the oppressed. Such men are possessed by the spirit of Judas Iscariot and should not be supported by the church. If the gift of discernment were in our midst, the Cross and State would not be commercialised with the consent of God's people.

Tuesday, March 20th. John xii. 20-36.

"Sir, we would see Jesus" (verse 21).

Here deep cries unto deep—from the deep of hungry hearts there comes the cry "We would see Jesus"—the desire of all nations; and the deep love of Jesus is the answer that satisfies, that fills the aching void, that lights up the valley of the

shadow. The heathen nations are beginning to cry, "We would see Jesus," and many around us who are sin-sick would find the phrase a fitting expression of their strange and secret longing to be good. May this Foursquare Gospel movement present the Jesus of the New Testament in the beauty of holiness and attractiveness of love that will compel men to cry "We would see Jesus."

Wednesday, March 21st. John xii. 37-50.

"For they loved the praise of men more than the praise of God" (verse 43).

How foolish were they and how foolish are we to allow a passing influence of a low order to disqualify us for receiving the abiding and highest influence of the eternal King. In the new and spiritual life there is a reversed scale of values to that of the world. Internal qualities count, not external appearance; the chiefest is servant, the first is last; what man calls wisdom, God calls foolishness; and so on. They valued the opinion of a few years more than opinion age enduring—eternal. In the artificial light of world standards the praise of man is worth much, but in the light of heavenly truth is worth nothing. Don't let "nothing" keep us out of "everything"!

Thursday, March 22nd. John xiii. 1-17.

"What I do thou knowest not now" (verse 7).

God leads in strange and mysterious way betimes; it is not necessary that we should understand his purposes always. God is our Father and as a Father He has an ideal for His children—that they might be conformed to the likeness of His Son, Jesus Christ. And in order that this high ideal may be realized they must be educated in the school of experience. Like children in the kindergarten grade, the children of the Kingdom are apt to query some of the methods of training. Let those who are so tempted ever remember that God's children are to walk by faith, not by sight, also that without faith it is impossible to please God.

Friday, March 23rd. John xiii. 18-30.

"And it was night" (verse 30).

Judas went out from the presence of the "Light of the World" to stumble and fall in the dark of moral night, and who can refrain from shedding tears at the consequences? Poor Judas! He too must have been loved by a mother, a sister, a brother. Yea, that is what made life unbearable—he was loved by Him who loved as none other with a pure passion of disinterested love, and the awful sense of having wounded that love drove him to an early grave by his own hand. In Thy light we shall see light the Light of life—may we ever have grace to walk in it.

Saturday, March 24th. John xiii. 31-38.

"By this shall all men know that ye are My disciples if ye have love one to another" (verse 35).

Love is the hall-mark of the mature spiritual life. Paul in his First Epistle to the Corinthians has given an antithetical definition of love in detail that touches every main spring in life—thought, word, and deed. There is hope for all, to be perfected in love because it is a fruit—a growth of the spirit. Were it a gift or an attribute of the spirit, some of us might have occasion to despair, but thanks be to God, there is still an opportunity to grow in love and love to grow in us—love wonderful love, the fruit of the paradise of God.

Sunday, March 25th. John xiv. 1-14.

"I will come again" (verse 3).

This is the only hope for the world. Every system of man has failed to bring about peace and happiness among men.

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There grows up within every organisation for human betterment the fruit of the curse, and its poison is ever and anon doing its deadly work. The centuries have rolled past, each having their new and various schemes to make good the Devil's lie—"Ye shall be as God"—but still the world 's lost, the masses are ignorant and hungry. What hope is there except the God who once was man comes back to rule the world? With the exile of Patmos we cry with ever-increasing earnestness: "Come quickly, Lord Jesus, come."

Monday, March 26th. John xiv. 15-31.

"I will pray the Father and He shall give you another comforter" (verse 16).

This is a very precious promise concerning the Holy Spirit and His work. Here the Lord introduces the subject to His disciples by telling them that the Holy Spirit's primary work in their lives would be to comfort, i.e., to help those who are crushed and broken or discouraged and afraid; to all such the Holy Spirit comes a Greatheart of the pilgrim's way. Thank God for such a ministry for broken hearts in this comfortless world. Learn the secret of stealing away from every distraction and being alone, yet not alone, for in solitude you will realise His presence, power, and peace.

Tuesday, March 27th. John xv. 1-17.

"Without Me ye can do nothing" (verse 5).

The word of Jesus on the subject of service is plain. The sum total of every human effort, accomplishment or success is nothing—or counts for nothing—with Him. Paul strikes the same note in saying: "He that striveth for the mastery must strive lawfully." Firstly, the motive of service determines its quality, the acid test being, is it with a single eye to God's glory? Secondly, the manner of doing God's service must be "according to the plan." The ark must not be drawn in any new cart, even if the king is patron. Only that which is done in the Spirit of Christ will count in the day of reckoning.

Wednesday, March 28th. John xv. 18-27.

"Because ye are not of the world . . . therefore the world hateth you" (verse 19).

Hatred has always characterised the attitude of mankind towards the children of God; in history we have ample proof of this fact. Now and then saintliness is admired by worldlings, but never loved. Back of the literary use of words and the polished veneer of politeness is the real attitude of enmity against God and His people. God's people would do well to bear this in mind when reading in the secular press adverse reports of the Lord's ministering servants. How often the followers of Christ do the enemy's work by spreading false

rumours that originate in the world. Remember that Christian workers are to be approved by evil (II. Cor. vi. 8) report as well as good.

Thursday, March 29th. John xvi. 1-15.

"He will guide you into all truth" (verse 13).

This is an oft quoted passage of Scripture in defence of mystical and impracticable doctrines. With not a little pride the exponents believe that they have been led "deeper" by the Holy Spirit than their fellow Christians who adhere strictly to the Word of God. Had we not a definition of truth they might be right, but Jesus said "My word is truth" in answer to a straight question: "What is truth?" If we are to be guided by so-called "deep teachers" our usefulness in the cause of Christ will be lost, but on the other hand if we be guided by the Holy Spirit it will be to continue the work of Jesus in applying truth that saves and heals the lost and sick.

Friday, March 30th. John xvi. 16-33.

"Be of good cheer, I have overcome the world" (verse 33).

Hallelujah! To put the words of Jesus in modern mood of expression, he said: "Cheer up, I have mastered the world." The disciples, men of like passions with ourselves, felt as we Christian workers too, often feel—that the task is too big and the world too hard, callous and indifferent to impress—and then down we drop to zero! But, thank God, Jesus is still saying: "Cheer up." Why? because he has mastered the world and we are on the winning side. John wept because there was no man in heaven or earth able to take the book of the world's title deeds and loose the seals thereof; then came the words: "Weep not (cheer up); the Lion of the tribe of Judah hath prevailed, overcome, conquered, mastered the world." Cheer up!

Saturday, March 31st. John xvii. 1-12.

"That they may be one as we are one" (verse 11).

The mind of Christ concerning the oneness of believers is expressed in this prayer. It is a mistaken idea to think oneness of the Body of Christ necessitates organised unity. Organisation may or may not realise this oneness which consists of a spiritual association that may be independent of any external signs of unity. John the Baptist and Jesus of Nazareth were one in the most absolute sense of the word, but the two occasions recorded of communication between them reveal the entire absence of any working arrangement or unity between them in their plans of campaign. It is the spirit of oneness that matters most (Mark ix. 38-40). This we believe to be the mind of Christ; in this light only can we see His prayer being answered.

Questions and Answers

Do you consider that Moffatt's translation of the New Testament is reliable?

No. In the doctrinal sense it is very defective and misleading. It may often be helpful as a Commentary, as it sometimes gives the sense more clearly than the Authorised or Revised Version, by putting it into common, every-day language, or colloquial speech.

Do you think the Millennium will be brought about through the League of Nations?

The Millennium will never be brought about by the League of Nations or any human agency. It will be preceded by "the day of vengeance of our God"—

"the great tribulation"—and will be inaugurated by the coming of the Son of Man to the Mount of Olives (Zech. xiv. 4), when He shall come to destroy Anti-christ and his armies and to reign as King of kings and Lord of lords (Rev. xix. 11-21).

Is it scriptural to pray, "Lord sup with us" at the Breaking of Bread service? It seems contradictory to Mark xiv. 25 and Matt. xxvi. 29. Would the Lord not be partaking of the emblems of His own body and blood?

Rev. iii. 20, promises to the humble believer "I will come in and sup with him." Such a prayer is therefore entirely scriptural.

Illustrations for Christian Workers

Collected from Various Sources

AN UNNECESSARY BURDEN.

WE saw an amusing thing the other day on the moving stairway from one of the London underground stations. For the sake of provincial readers we had better explain that the passage to and from many of the London underground stations is divided into three—a moving stairway upward, a moving stairway downward, and stone steps between the moving stairways, so that the timid can use these fixed steps, and also that if one of the moving stairways is out of order the fixed steps act as an emergency ascent or descent. A boy, evidently fresh to the underground, was carrying a bulky and heavy parcel. All he needed to do was to stand and rest his load on the upward, moving stair, and there would have been no effort for himself. Instead he braced himself to climb the stone steps. He could scarcely struggle upward. But at last, after several rests and much perspiring effort he reached the top. He bore all the burden because he had not learned to trust the stairway. Many of us in the spiritual realm do the same thing. Instead of casting all our care

upon Him, we struggle onward—exhausting our own strength in a painful effort to carry our own burdens. Yet Christ is calling all those who labour and are heavy laden to find rest in Himself.

DO YOU KNOW THE AUTHOR?

A young lady once laid down a book which she had just finished with the remark that it was the dullest story she had ever read. In the course of time she became engaged to a young man, and one night she said to him: "I have a book in my library whose author's name, and even initials, are precisely the same as yours. Isn't that a singular coincidence?" "I do not think so," he replied. "Why not, pray?" "For the simple reason that I wrote the book." That night the young lady sat up until, two o'clock reading the book again. And this time it seemed the most interesting story she had ever read. The once dull book was now fairly fascinating *because she knew and loved the author*. So a child of God finds the Bible interesting because he knows and loves the Author. It is his Father's message, addressed to him.

Good Tidings from the Field

Successful Campaigns—Steady Progress—Opening of New Elim Hall

Hastings. The blessing of the Lord is resting on the work here in a special way, and souls are saved every Sunday night.

Barking. During the past week souls have been saved and backsliders have returned to the Lord. God is blessing the ministry of Mr. F. G. Cloke, and the preaching of the Word in the open air meetings is also bearing fruit.

Carlisle. Weekly Bible Studies are being conducted by Pastor H. A. Court, at the United Methodist Church, Dalston, every Monday night, and at the New Public Hall, Scotby, every Friday night, and God is owning the ministry of His servant.

Plymouth. On Sunday, 29th January, four Cornish fishermen conducted the evening service, when eight souls surrendered to the Lord, and bodies were healed. Much blessing rests on the regular Bible studies given each week by Pastor P. Le Tissier.

East Ham. On Sunday, 12th February, a woman who was saved at the gospel service, brought her little girl of three years old to be prayed for at the healing service which followed. The child was quite blind, and her sight has been partially restored. The mother requests prayer for her complete healing, and also for the conversion of the father.

Letchworth. Much blessing is resting upon the campaign which commenced here 12th February, conducted by Miss Buchanan. Although at the time of writing only a week has passed, numbers are increasing every night, souls have been saved, sick ones touched, and one received the baptism with signs following.

Springbourne, Bournemouth. God is graciously blessing the ministry of Pastor and Miss Henderson in this church. Within the last fifteen days 23 souls have professed salvation. Great

joy has been occasioned by letters of praise and thankfulness that have been sent in from different people who have received healing in answer to prayer. One brother in the assembly had a remarkable experience in one of the meetings, when he received the baptism of the Holy Spirit and was healed of double rupture at the same time.

Guernsey. A very successful Foursquare Gospel Campaign has been conducted by Pastor and Mrs. Pinch of Coulsdon, in the Elim Assembly here. Night after night the Vazon Hall was packed with people eager to listen to the Word ministered in the power of the Holy Spirit. It has been a time of refreshing from the Lord for His people. Numbers of Christians from other denominations have greatly enjoyed the services. Many have signified their desire to yield themselves fully to the Lord. Many have also testified to healing, one outstanding case has been that of a sister suffering from a bleeding lung, who, since being prayed for and anointed, has had no return of the complaint, but is gaining strength rapidly. Truly our God is still the same!

PROGRESS IN PORTSMOUTH.

A correspondent writes:—

Since the conclusion of Pastor George Jeffreys' Revival and Healing Campaign in Southsea and Portsmouth, last September, the continuation work has been carried on with marked ability and God-inspired talent by Miss Kennedy, whose untiring zeal and consecrated life and service to her Master, has been the means of bringing many into the light and liberty of the Gospel of Jesus Christ. Praise the Lord! The revival still continues, and needy, sin-sick souls, are ever finding their way to Calvary, through the faithful ministry of redeeming love! Truly, "He hath filled the hungry with good things, and the rich He hath sent empty away" (Luke i. 53). "Thanks be unto God for His unspeakable gift" (II. Cor. ix. 15). Our

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most grateful thanks are due to the proprietors and caretakers of the various halls and picture palaces, for their friendly attitude, and for the kindly consideration and attention received,

Such was the simple ceremony of the opening—praises to God, and we are still praising Him from whom all blessings flow, and for the marvellous and mysterious way He is daily leading us, "Let us offer the sacrifice of praise to God continually" (Heb. xiii. 15). Our temporary church, seating over 400, is already too small for the congregations, but our members are gladly putting up with a little inconvenience of squeezing, so that as many as possible may be able to have a seat, and those who are able are not forgetting their contribution to the building fund, so that as soon as the way is opened, the proposed new, up-to-date Elim Foursquare Gospel Church may be erected to the glory of God. Miss Kennedy has also by in-



The Interior of the Temporary Church at Portsmouth, seating over 400 people.



Some friends gathered outside. Pastor P. N. Corry and Miss Kennedy are in the centre of the group.

whilst using their places for our services. Sunday, 18th December was a day ever to be remembered, when, despite the very severe cold and frost, there was a goodly number present at the morning service for the breaking of bread, and opening ceremony of our new temporary church in Wellington Street, Southsea, by Pastor P. N. Corry, Dean of the Elim Bible College, the opening ceremony was short. "Shall we rise and sing the Doxology" said Pastor Corry—

"Praise God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son and Holy Ghost."

visitation visited the country village churches of Southbourne, Emsworth, and Westbourne where her faithful declaration of the gospel has been gladly received.

A Shark Story

A LITTLE over a century ago, when pirates roamed over the seas between the Southern States and the Spanish Main, the brig *Nancy* was pursued by His Majesty's ship *Sparrow*. She was strongly suspected of being engaged in illicit trade and piracy, but, when captured, not a scrap of incriminating evidence could be found among her papers. It was thought that she would have to be released, but the question was referred to the authorities at Kingston, Jamaica, into which port she was brought.

Meanwhile, another vessel, a tender of His Majesty's ship *Abergavenny*, had been cruising in the same waters. One day, off the coast of Hayti, the officer in charge noticed a dead bullock surrounded by sharks. He gave orders for the bullock to be towed alongside the boat, and by this means the men succeeded in catching one of the sharks. It proved to be an unusually large one, and when opened, a parcel of papers, tied round with string, was discovered in its stomach.

These papers were found to relate to the doings of a ship called the *Nancy*, and thinking that they might serve a useful purpose, the officer preserved them until he reached Kingston, which was his next port of calling, arriving there just as the case of the *Nancy* came before the authorities.

Imagine the consternation of the *Nancy's* captain and crew, when jubilant at the prospect of release, they were suddenly confronted by papers containing indisputable evidence of their misdeeds, papers which they had thrown overboard when pursued by the ship of war, and which they fancied were buried in the depths of the sea.

Imagine, likewise, your consternation, my unsaved reader, when sins, committed long ago and clean forgotten, as well as sins concealed but unforgotten, *find you out*, and confront you!

Does not the thought of it beget within you the desire to flee for refuge to the Saviour? The sins of those who trust in Him will never confront them thus. They will never be charged to their account. God has not only forgiven them, but has declared that He will *remember them no more*. They were laid upon the Saviour. He was confronted with them, and willingly took them and answered for them beneath the rod of a sin-hating God.

But for those who "neglect so great salvation," what remains? Exposure, discovery, confusion of face, judgment, wrath, the lake of fire!