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The Elim Evangel

FOUR SQUARE 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. 6

Studies in Hebrews

By PASTOR D. J. DAVIES

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus, Who was faithful to Him that appointed Him, as also Moses was faithful in all his house For this Man was counted worthy of more glory than Moses — Read Heb in 1-19.

THE historical context indicates the impending lapse of Jewish Christian converts back to Judaism. The causes were many. Disillusionment, disappointment and disaster had tended to dull the first flush of spiritual glow.

To become a Christian in the early days of our era was romantic; there is rapture in romance, but the seeming glory of romance may become glamour.

Then to hear the call of Christ and to accept the challenge of Christianity meant adventure; there is inspiration and exhilaration in adventure, but tiresome tasks and troublous times tend to dissipate enthusiasm and to daunt the finest ardour.

This passage constitutes then —

I. A CALL TO A CONTINUANCE OF CHRISTIAN CONFIDENCE AND FIDELITY IN THE SPHERE OF SACRED SERVICE

These people had been courageous in their convictions at conversion and their consecration had been complete.

They are commended also for their participation in persecution resultant from their having confessed Christ (Heb x 32-34). Their initial confidence and fidelity were most praiseworthy, but our writer desires a continuance of Christian confidence, a perpetuation of Christlike fidelity, thus at least four times in this passage he becomes urgently passionate and powerful in his appeals.

They are to "hold fast the confidence and rejoicing of hope unto the end" (Heb iii 6). They are to hold the beginning of their confidence steadfast unto the end" (Heb iii 14).

Following this we have —

II. A COMPARISON BETWEEN CHRIST AND THE GREATEST OF OLD TESTAMENT CHARACTERS (MOSES) IN THE SPHERE OF SACRED SERVICE.

This comparison between the highest representative of Judaism and the Creator of Christianity is compulsory. It was exceedingly difficult to get Jews to realise that Christ the Son of God was of necessity greater than Moses the servant of God.

To get a Jew to consider Moses is easy, but to get a Jew to consider Christ is of all tasks the hardest.

Thus it was, in order to appreciate Christ's superior message and ministry, absolutely necessary to demonstrate just how Christ superseded Moses. There is no disparagement of this mighty man of God, for this writer places him among the Heroes of Hebrews xi. He intimates that Moses refused the princely prerogatives of the Egyptian Court and deliberately chose reproach and affliction with God's pilgrim people, in place of luxury and pleasure in royal palaces.

The sacred service of Moses was splendid in its self sacrifice. Wherein then did Christ surpass Moses? Moses "refused to be called the son of Pharaoh's daughter," but he was not her son except by adoption, whereas he was a son of Jacob, thus in identifying himself with Israel he was doing merely the honourable thing.

Moses also became a servant of Jehovah by Divine constraint (Exodus iv 10-14).

But Christ was the Son of God in a most real sense, but He became the Son of Man by His own choice.

"Who being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant" (Phil ii 6, 7).

There was no constraint but the constraint of His own amazing compassionate love, that compelled Him to come to earth. Moses truly forsook the stately palaces of the Egyptian court, the home of his adoption, for a desert sojourn with a murmuring people. Was this not splendidly magnificent and magnanimous? Surely it was.

But Christ also relinquished His princely place in the heavenly realm of glory and light for a place of poverty and humiliation.

Out of the ivory palaces
Into a world of woe,
Only His great eternal love
Made my Saviour go



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Christ surpasses Moses then in point of personal status. Moses was a servant in God's Household, Christ is the Son of God's Household.

Christ superseded Moses in the sphere of sacrificial service; Moses lived to serve a nation, Christ lived and died to save a whole world.

Then finally.—

III. THE CONSIDERATION OF CHRIST'S CONTINUED CONFIDENCE AND FIDELITY IN SEVERAL SPHERES OF SERVICE.

This writer would have his readers meditate upon Christ's attitude in the face of severe sorrow and fearful strife. Here and elsewhere in this Epistle we are furnished with some very fruitful fields of study, we are lead to consider Christ's confidence in God and His absolute fidelity, to the Father in the most trying circumstances of our earthly sojourn.

The way to complete confidence and a perfect fidelity is to consider Christ, and by God's grace and the guidance of the Holy Spirit to emulate our worthy Master.

Christ is presented to us for our consideration as the "Apostle and High Priest of our profession." Surely this covers the most comprehensive field of sacrificial service, for we have reference here to Christ's priestly activities, His apostleship, and by comparing Him with Moses, His prophetic ministry is also in mind.

Christ fulfilled His apostolic mission by the fact that He was "God's sent one" to earth. Our Lord in His public ministry "was a prophet mighty in word and in deed" (Luke xxiv 19).

His high priestly ministry officially commenced in Gethsemane, when He offered up the great intercessory prayer recorded in John xvii.

The purpose that this writer has in mind in calling us to consider Christ, is to provide for us saintly incentives in sacred service, and that our confidence and fidelity might continue.

Consider Christ in the school of suffering.

"Though He were a Son, yet learned He obedience by the things which He suffered" (Heb v. 8) This seems to suggest that our Lord, like ourselves, has been in the sphere of moral discipline. This is cited to encourage us; we are to consider Christ, for He considers us "For in that He Himself hath suffered, being tempted, He is able to succour them that are tempted" (Heb ii. 18).

Consider Christ in the sphere of spiritual struggle.

"Who in the days of His flesh offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared" (Heb. v. 7).

It seems to me that we have here a Divine insight into the sacred and solemn experience of our blessed Lord in that awful hour in the Garden Suffice it

to say that in our most poignant hour of spiritual struggle, we have One who has known the severest conflict. He considers us. May we consider Him "Jesus knows all about our struggles"

Consider Christ in the severest hour of sorrow and strife.

"For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds" (Heb xii 3).

Has there been grief comparable to that endured by the "Man of Sorrows"? Forsaken by friends, betrayed by a disciple; and there came a cloud over the heaven that had ever been clear to Him (Matt xxvii 46)

Yet He continued confident in God. The last word of the Cross was: "Father, into Thy hands I commend my spirit" (Luke xxiii 46)

Men see God as the Righteous and Holy Judge at Calvary. Surely God was so, but God was Father to Christ even in the severest hours of sorrow

Consider Christ, Christian, and continue confident

Consider Christ—The continuance of the universal sympathy of the Saviour, our Compassionate High Priest, is also for our consideration.

It is to be feared that we Christians are oftentimes most unlike our Lord in this. There is a localisation of interest and sympathy to those who are one in sentiment with ourselves.

Our Lord's solicitations and sympathies with the Jerusalem Jews were despised and scorned. But mark the persistence of His compassion. The Jews of Jerusalem were to have proclaimed to them pre-eminently the promise of pardon and peace (Luke xxiv. 47)

The Romans had been the foremost Gentiles to crucify the Christ. The Master's reply to Rome was to call and commission the finest of Apostles to carry to them the Evangel of pardoning grace (Acts xxiii 11).

Consider Christ—The consideration of Christ's continued confidence in the ultimate success of His service

Little was to be seen as the result of His labours before Calvary.

Yet this writer pictures Christ as saying "Behold I and the children which God has given Me" (Heb ii 13).

He was confident that the uplifted Cross would prove to be the mightiest magnetism, for the attracting of a multitude that could not be counted of every kindred in every age

Go, labour on, spend and be spent,
Thy joy to do the Father's will,
It is the way the Master went,
Should not the servant tread it still?

Revival Scenes in Glasgow

Pastor George Jeffreys' Campaign

By JAMES CORRIGALL (Chief Usher)

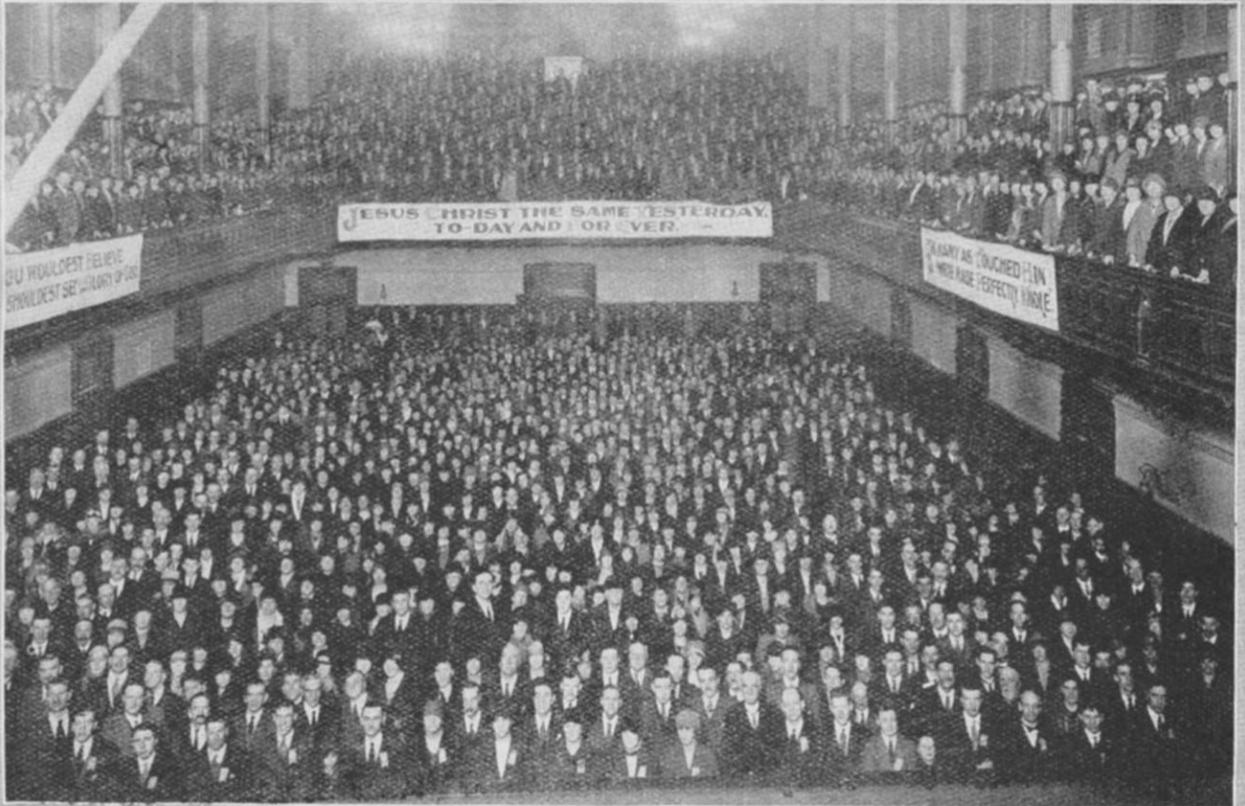
THE Revival Campaign conducted by Pastor George Jeffreys in the St Mungo Grand Hall, Glasgow, has just concluded

The first week was uphill work. The "canny Scotch" were not too quick to believe that the age of miracles is not past. But the Lord confirmed His

believers and Christian workers in the City.

Seven hundred and fifty publicly accepted Christ as Saviour and we have heard of numbers that were converted in their seats, that made no profession in the services.

The place was charged with the spirit of revival,



Scene from edge of platform at one of Pastor George Jeffreys' revival meetings at St Mungo Grand Hall, Glasgow. Seven hundred and fifty publicly accepted Christ, and hundreds were healed of all kinds of diseases. The big platform, with hundreds of men, was an imposing sight. Crowds were turned away, unable to gain admission.

word with signs and wonders and soon all reserve was broken down.

The numbers grew night after night until the large grand hall was packed and hundreds were turned away. A sight never to be forgotten was the great platform, packed with men of all denominations that had been won for the Foursquare Gospel Testimony.

The powerful Bible Studies given by the Pastor were highly appreciated by hundreds of the choicest

and people came from all districts of the city and country, some came from as far north as Orkney to share the blessing.

One looks back over the past four weeks with praise and gratitude to God for answered prayer. The revival for which we so longed and prayed has come. Hundreds have found peace through believing. Families have been united and the sunshine of God's love brightened many a dark home.

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Bodies have been healed of all kinds of diseases
Blind eyes have been opened and paralysed limbs
have received life through the mighty power of God.
To Him be all the glory!

TESTIMONIES OF HEALING

Muscular Rheumatism. After 30 years' suffering, during which doctors and specialists told me there was no cure. When hands were laid on me by Pastor George Jeffreys I felt the power of God thrill my body. Immediately I was healed and have felt no pain since—John McBride (Glasgow)

Severe Internal Trouble Suffered for nearly 15 years. Pain so bad could hardly go up and down stairs. When prayed for by Pastor George Jeffreys I was immediately healed. Now I can run up and down stairs without pain—Mrs Strachan (Glasgow)

Wound in the Back. For a year I suffered pain, the wound becoming septic. When Pastor George Jeffreys laid his hands upon me I felt the power of God go through me and my wound was healed—James Armour (Parkhead).

Blind in Right Eye I have been blind in my right eye since birth. Since being prayed for at St Mungo Hall I can see perfectly with this eye—Miss Annie Kerr (Whitwick)

Burst Varicose Vein Doctors told me there was no cure but I went to St. Mungo Hall and while under the power of God I was healed—Mrs Mielue (Renfrew)

Wound Received in the Great War This caused me great suffering since 1917. I came to St Mungo Hall and after being prayed for was healed. I am now free from pain. Praise the Lord!—William Brown (Glasgow)

Paralysis My daughter Nancy has been wonderfully healed of paralysis of the left leg—Mrs. Ross (Glasgow)

Deafness Have been deaf in one ear for ten years. Thank God I can now hear.—T. Irvine

Blind in Left Eye. I am glad to say I have got the sight of my left eye, which I could not see with since birth—Robert Whyte (Glasgow)

Rupture I am writing this note to say I have suffered with rupture for eleven years. I was waiting to go into hospital to go through an operation when I came to St Mungo Hall to hear Pastor George Jeffreys. After he had prayed for me, I felt the power of God, and I was healed, on Saturday, February 19th. I went to my doctor and he told me I did not need to go through an operation. Praise His holy Name! He is just the same!—Mrs Logan (Govan).

IMPRESSIONS

The following are impressions by some who attended the revival services

SETH SYKES (*Scottish Evangelist*).

I can praise God for the visit of Pastor George Jeffreys and helpers to Glasgow. After one week's plodding, God blessed the faithful ministry of the



Foursquare Gospel, and hundreds have been saved and healed of such ailments as asthma, rupture, varicose veins, blindness, deafness, paralysis, heart trouble. At one evening service fifty-six persons testified to healing. I can truly say that believers in many instances have for the first time realised Jehovah-Rophi is just the same to-day.

My cup is filled and running over in thankfulness to God, for this grand revival and outpouring of His Spirit.

"Running Over," by Seth Sykes, a chorus well-known in our Elim Assemblies is included in "Cross and Crown Melodies." Obtainable at the Elim Publishing Office. Words and music, paper covers, 1s 6d (by post 1s 9d), Cloth, 2s 6d (by post 2s 9d).

REV DANIEL McIVER, D Litt
(*Congregational Minister*)

I have often thought that it must be a great thing for a full-grown, thinking man to hear the Gospel



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of Jesus Christ for the first time. The originality of the Divine message is all but lost to us who have heard it so often—so familiar has it become to our ears. In these educationally advanced days we can listen to the most stupendous saying of Jesus quite unmoved; we have heard them so frequently that they have almost lost their meaning for us. Now this is where Pastor George Jeffreys excels: he makes his hearers think of the full context of the words of the Saviour, he helps men and women to brush aside the prejudices of the centuries and to realise that the words of Christ are living words, words that are full of power and personal meaning.

That there is need for preaching like Pastor George Jeffreys' is felt on all hands, indeed the only hope of revival is in preaching and practising where possible a full Gospel. "Go . . . preach the word . . . heal the sick." Members of all denominations will benefit by attending his meetings.

P. MARSHALL MACINTYRE
(Elder of Battlefield U.F. Church)

I have attended the wonderful revival campaign conducted by Pastor George Jeffreys and party at St Mungo Grand Hall, Glasgow. I was pleased and deeply appreciated the decorum, reverence, boundless enthusiasm and hearty co-operation throughout. It was also a pleasing experience and

somewhat unusual to find no objectionable features whatever, either in the presentation of the truth, or in its reception. The Pastor and helpers had the happy gift of leading the vast throngs into the Holiest of all, by presenting the truth progressively and effectively through dwelling on Scripture continually.

All the hymns, too, were of a spiritual and instructive nature, so that *the way* from the depths of sin and disease to the heights of glory, joy and health, were pressed home, in hymns, and choruses, sung repeatedly, till the glorious facts contained in the words, became a real spiritual experience to many!

I was particularly glad to notice the continual exaltation of our risen and glorious Lord Jesus Christ—the Way, the Truth and the Life—the express image and fulness of God!

Pastor George Jeffreys' addresses were indeed marvellous. Every one was wonderful for depth of Biblical knowledge, spiritual experience, and the facility and simplicity with which he met every need for spirit, soul and body. His bold stand for the truth of the whole Word of God, and his practical demonstration of its power, were beyond praise.

The great numbers who have been saved, and healed in this campaign, make Pastor George Jeffreys' visit a memorable one!

Gathered Gold from
the Treasury of Truth

Morning Meditations

By Pastor
E C BOULTON

Friday, April 1st "He that cometh to God must believe"
—Hebrews xi 6

Access to God apart from a living faith is impossible. Faith is requisite to revelation—we may not trade in the market of heaven without this essential qualification. Faith is that faculty by which we see God—it is the feet of faith that carry us into His presence—the hand of faith that appropriates His promises—the ear of faith that receives His Word—the heart of faith that enables us to perform His bidding. Without faith it is impossible to please God. Faith is the essential distinction of the just.

Saturday, April 2nd "Continue in union with Him"—
I John ii 28 (Weymouth)

The contact must not be intermittent if the power is to be constant and continuous. If the contact is to be effectual then the life must be clean. Light cannot have communion with darkness, there can be no fusion between the flesh and the Spirit. To remain in partnership with God there must be a complete repudiation of the claims of the self-life whenever and in whatever form it appears. There must be no attempt at alliance with the world, not even when the world assumes a religious garb. Fellowship with God means friction with the old nature.

Sunday, April 3rd. "My mother and my brethren are these which hear the Word of God and do it"—Luke viii 21

Then relationship is expressed in obedience. I prove my parentage by my practice, I declare my spiritual lineage by my loyalty. The stamp of obedience which I bear distinguishes me as a child of God. Like my Lord I tread the pathway of surrender to all the will of the Father and thus I possess His nature. Higher and holier than all fleshly ties are the

bonds which bind us to Him, making us one with Him. In the Divine family, of which all who truly believe form a part, there is but one governing will, and my attitude to this determines my position and condition.

Monday, April 4th "And the Lord added to the church 'daily' such as should be saved"—Acts ii 47

Then conversion was a daily occurrence in the church of those days. Its numbers were continually augmented by new trophies of grace. In the very teeth of the storm of opposition the church grew in influence and power. She thrived amid adversity and prospered in spite of persecution. It is significant that the church of the first century was composed of 'saved' people—evidently salvation was considered essential to membership—it was not social or moral qualifications which admitted them to the fellowship of God's people, but a spiritual regeneration.

Tuesday, April 5th. "The same came to Jesus by night"
—John iii 2

And so it is with most men! It is 'by night' that we seek Christ. When the shadows of a great conviction are gathering in our souls, and the darkness of awful condemnation comes on apace, it is *then* that we turn our thoughts to Him whom aforetime we have neglected. It is in our night of need that we discover the Light which forever ends our gloom. O friendly blackness which drives us to the Lord! When we walk in the warmth and the light of that fire which our own efforts have kindled we draw not nigh unto Him, but when the haud of calamity has extinguished the brightness thereof *then* we speedily repair to Jesus.

Wednesday, April 6th. "Look on us"—Acts iii 4
Can we thus invite the inspection of the world? Dare we encourage the diseased and despairing among men to gaze

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upon us? Does that virtue indwell us which will heal their wounds and staunch the flow of their sorrow? Do our lives reflect that shining glory which will penetrate the pall of gloom which overspreads their horizon? As they turn their tear-stained faces to us, can they behold that which makes 'eternal hope' spring up within them? Or have the care-laden and sore oppressed to turn away in bitter disappointment? The world is looking for bread, is the church of to-day offering it a stone? Do they see in us naught but a cold, stern, legal religionism which sadly lacks life? O my soul, answer thou these questions!

Thursday, April 7th. *Is there anything too hard for Me?* —Jeremiah xxxii 27

Thou sayest thy difficulties and disabilities are legion in number and mountainous in character! That thou art beset behind and before with fiendish foes who seek to encompass thy downfall! That thou art completely at the mercy of those enthralling circumstances which hem thee in! Surely He who studded the heavens with those sparkling jewels of light is able to solve the problem which baffles all thy wisdom! He who formed the universe out of that which was not may be entrusted with thy small concern! Put all thy perplexities and pains into the scale and then on the other side lay that all-wonderful and all-sufficient title of thy God, Jehovah El-Shaddai, and see whether thou hast not lost every whit of thy trouble in the immensity of His fulness!

Friday, April 8th. *Only those who submit themselves to the guidance of God's Spirit are God's sons*—Romans viii 14 (Weymouth).

Then my attitude toward the government of the Holy Spirit is a telling and tangible test of my relationship to the Father. My sonship is best revealed by my submission. And yet this certainly does not mean that I am a son because I submit, nay rather I submit because I am already a son, my submission springs from my sonship. Surrender is the supreme trait in the character of those who walk in the Spirit—they are responsive to the touch of God and will yield to the gentlest intimation of His will. Wonderful indeed are these God-governed, God-guided and God-guarded lives.

Saturday, April 9th. *He appeared in another form unto them*—Mark x, 12

Manifold are the manifestations of Himself that He gives. Yesterday He was the Prophet, to-day He is the Priest, whilst to-morrow He will come as the King. And yet though the fashion of His appearing may change, He remains evermore the same. The mode of manifestation may be varied, but each and all only serve to display some new wonder of His character. Just as the facets of a diamond reflect in rich variety the light that plays upon them, so each fresh unveiling which the Holy Spirit gives reveals a further phase of His glory.

Sunday, April 10th. *Jesus being wearied with His journey, sat on the well*—John iv 6

What a picture of His humanity! How these little human touches in the life of the Master link Him on to us! In that He has thus suffered weariness and weakness, He is able to succour those who are called to pass the same way. He has tasted all the bitterness which finds its way into the lives of His followers—no thorn that pierces our feet but what has first entered His holy life. He shares our moments of exhaustion, when all our resources are at their lowest ebb. Blessed Master, Thou art most precious to me when Thou comest as the Son of Man!

Monday, April 11th. *He arose, and rebuked the winds and the sea; and there was a great calm*—Matthew viii 26

How often in thy seasons of storm He hath arisen and rebuked the raging elements. When thy soul has been seized

by some swift alarm, and the quiet serenity of thy daily life has been rudely disturbed by the sudden descent of some storm of sickness or strife. The unexpected upheaval has turned thy peace to panic. Or perhaps the waves of doubt have threatened to swamp the barque of faith, and the winds of adversity have sought to drive thy frail vessel aground. Then out of thy deep distress thou hast cried unto Him for succour, and He hath arisen and stilled the storm. Leave the mastering of the storm to Him!

Tuesday, April 12th. *When he came to himself*—Luke xv 17

This perhaps may be regarded as the pivotal passage of this parable—it marks the spiritual awakening of the prodigal, and it is significant that the awakening came when all his resources were exhausted. Hitherto he had been satisfied with his surroundings—now he feels himself out of harmony with his environment. A healthy dissatisfaction heralds the dawn of a new day of emancipation—the slumber of sinful satisfaction has been broken by the rude hand of cruel circumstances. O my soul, has it not been so with thee? It is in thy land of famine that thou hast found faith! Not until thou wast hopelessly lost didst thou return to reason.

Wednesday, April 13th. *How can these things be?*—John iii 9

Is not this question characteristic of the human attitude towards all the great fundamental revelations of the Christian faith? Because man's mentality at first fails to measure the Divine affirmation, he is prone to discard it as baseless. The Evangel of the Cross staggers the credulity of the flesh, and so to them that perish it is foolishness. Judged by human standards it is impossible and impracticable. It is a Kingdom built upon a foundation which the world counts insecure. In the eyes of the wise of this age its strength is weakness and its treasures but tinsel. It is unto us who believe, that 'these things' are made real!

Thursday, April 14th. *And it came to pass*—I Samuel xxx 1

Words that occur repeatedly in the scriptures relating to subjects of varying importance and interest. What a world of spiritual significance they may hold. Over many a precious promise of the Divine Word could we write 'and it came to pass!' Those things which seemed so impossible of attainment—those visions of the soul so sacred that we dare not share with another, so deep that we feared lest others should regard them as phantasies of the mind. It is in HIM resides the great causative and creative energy which makes all things possible to those who believe.

Good Friday, April 15th. *The place which is called Calvary*—Luke xxiii 33

See Him, the Lord of Life and Glory, as He nobly presses on unto the last painful phase of that wondrous Sin-Offering scene! Watch Him as He passes down into the gathering gloom of the grave! Behold with what unflinching courage and unwavering resolution He suffers all the cruel indignities of crucifixion! How magnificently He, the Lamb of God, shoulders the huge weight of a world's woes! How calmly He takes the cup of scorn and shame from the hand of His foes! The blood-drops which burst from Thy Kingly brow are the scarlet testimonial of Thy triumph! The nails which pierce Thy precious Form are eloquent witnesses of that great love which led and laid Thee there! Blessed Calvary!

Never open your purse for charity if you cannot open your heart too. Rather give no dole than give it with a grudge. The Lord loveth a cheerful giver.

Items of Interest

We would call the attention of our readers to the splendid opportunity which the Easter Monday Albert Hall Demonstration offers for reaching the unsaved masses of London, and capturing a crowd of souls for Christ. Let us unite in definite prayer that a great and glorious victory for God may be achieved on this occasion.

Visitors coming to London for Easter Monday only should carefully read the announcement on page 95, entitled "Easter Monday Visitors." Those coming for a longer period should write to the Convention Secretary for a railway voucher—see announcement on page ii of cover, entitled "Cheap Railway Tickets." All enquiries with regard to the Convention should be addressed to the Convention Secretary, Elm, Park Crescent, Clapham, London, S.W.4, enclosing stamped, addressed envelope.

After several months' fruitful fellowship and service in some of our London churches, our brother, Mr. J. C. Miner, sailed for the United States of America on Tuesday, March 1st. We pray that God's richest blessing may rest upon him.

On Monday, February 28th, the wedding took place at the Elm Tabernacle, Clapham of Pastor Robert Smith (Hendon) and Miss K. A. Thomas (South Wales). The service was conducted by Pastor E. J. Phillips, and the wedding address was given by Pastor E. C. W. Boulton.

Two baptismal services have recently been held at Coulsdon, conducted by Pastor E. B. Pinch. Between thirty and forty believers were immersed.

Pastor E. C. W. Boulton is announced as the speaker at a special Foursquare Rally, to be held in the Tate Road Hall, Sutton, on March 17th. The service commences at 7.15 p.m.

On Wednesday, February 23rd, Mr. G. Miles and Miss M. Dench were united in marriage, at the Salem Tabernacle, Coulsdon. The fact that this was the first wedding to be solemnised in the new Tabernacle, and the esteem in which both bride and bridegroom are held, served to make it an event of more than ordinary interest. Pastor Pinch officiated.

Special meetings were held at the Mount Tabor Pentecostal Assembly, Leeds, in connection with the inauguration of the Foursquare Gospel Church at Leeds, from February 12th to 15th. Pastor and Mrs.

Pinch of Coulsdon along with Pastor and Mrs. Boulton of Hull were present on the Saturday. Pastor Boulton spoke of the negative and positive position of the Foursquare Gospel Churches which was also emphasised by Pastor Pinch. There was a good attendance which increased on the Sunday, Monday and Tuesday, when Pastor and Mrs. Pinch ministered the Word of Life in the power of the Spirit. The addresses will long live in the memory of not a few and will undoubtedly bring forth fruit in the days to come. Pastor and Mrs. Pinch also kindly addressed the Sunday School scholars and distributed the prizes.

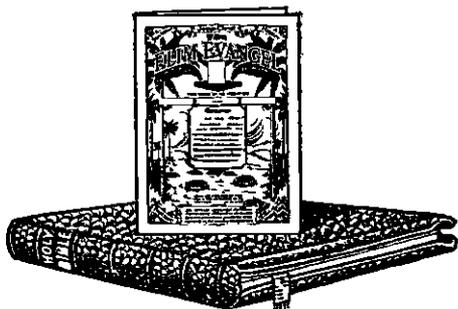
For the benefit of the many readers of the *Evangel* who are deeply interested in the ministry of our Sister Mrs. McPherson, we publish the following particulars of her recent tour of the States.—

"Leaving Los Angeles on January 11th, immediately upon the conclusion of the collapse of the charges against her, Mrs. McPherson within one month has addressed mammoth audiences in the largest auditoriums in Colorado, Kansas, Iowa, Nebraska, Ohio, Illinois and Indiana. The latest word received is that after concluding her meetings in the vast coliseum in Chicago, Mrs. McPherson proceeds to Philadelphia and Boston, and then southward, touching Dallas, San Antonio, Jacksonville and Miami, and other points. Press comments on her messages denote general recognition that the pure gold of her service to Christ shines the brighter because of the refining fire which she has been through. May her tour result in thousands being won for the Lord.

REVIVAL THROUGH PRAYER

The prayer of importunity was certainly exemplified in the life of our beloved brother, James Welsh of Carlisle, who was called home on Saturday, February 19th. He had prayed and believed for a revival in Carlisle, a city which he himself described as the hardest in the kingdom. During the last few months of his life he witnessed, and took part in a revival, such as the city had not seen for thirty-five years. In answer to his prayers Pastor George Jeffreys conducted the marvellous campaign with such soul-stirring results, and to-day one of the finest Foursquare Gospel Churches exists. Our brother, James Welsh, though greatly misunderstood in Carlisle because of the truths he held, prayed on and believed. It is estimated that over one thousand people attended his funeral, which was conducted by Pastor Gilbert Fletcher, one of our Elim Ministers. Souls were saved at the graveside. Our prayers will continue to ascend for dear Mrs. Welsh.

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

Editor Ernest J Phillips

Associate Editor Ernest C Boulton

Contributing Editors

Henry Proctor, F R S L, A V I

Ernest B Pinch

Mrs Aimee Semple McPherson

E Wern Williams

And Elim Alliance Ministers

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Two Golden Days

THERE are two days of the week upon which I never worry. Two care-free days kept sacredly free from care and apprehension.

One of these days is *yesterday*. *Yesterday*, with all its cares and frets, with all its pains and aches, all its faults, its mistakes and blunders, has passed forever beyond the reach of my recall. I cannot undo any act that I wrought; I cannot unsay a word that I said *yesterday*. All that it holds of my life, of wrongs, regret and sorrow, is in the hands of the Mighty Love that can bring honey out of the rock, and sweet waters out of the bitterest desert—the love that can make the wrong things right, that can turn weeping into laughter, that can give beauty for ashes, the garment of praise for the spirit of heaviness, joy of the morning for the woe of the night.

Save for beautiful memories, sweet and tender, that linger like the perfume of roses in the heat of the day that is gone, I have nothing to do with *yesterday*. It was mine; it is God's.

And the other day that I do not worry about is *to-morrow*. *To-morrow* with all its possible adversities, its burdens, its perils, its large promise and poor performance, its failures and mistakes, is as far beyond the reach of my mastery as its dead sister, *yesterday*. It is a day of God's. Its sun will rise in roseate splendour, or behind a mask of weeping clouds. But it will rise. Until then, the same love and patience that held *yesterday* will hold *to-morrow*, shining with tender promise into the heart of *to-day*. I have no possession in that unborn day of grace. All else is in the safe keeping of the Infinite Love that holds for me the treasure of *yesterday*. The love that is higher than the stars, wider than the skies, deeper than the seas. *To-morrow*—it is God's day. It will be mine.

There is left for myself, then, but one day of the week—*to-day*. Any man can fight the battles of *to-day*. Any woman can carry the burden of just one day. Any man can resist the temptation of *to-day*. O, friend, it is only when to the burdens and cares of *to-day* carefully measured out to us by the Infinite Wisdom and Might that gives with them the promise, "As thy day, so shall thy strength be," we wilfully add the burden of those too awful eternities—*yesterday* and *to-morrow*—such burdens as only the mighty God can sustain—that we break down. It isn't the experience of *to-day* that drives men mad. It is the remorse for something that happened *yesterday*, the dread of what *to-morrow* may disclose.

These are God's days. Leave them with Him.

Therefore, I think, and I do, and I journey but one day at a time. That is the easy day. That is the man's day. Nay, rather, that is our day—God's and mine. And, while faithfully and dutifully I run my course, and work my appointed task on that day of ours, God the Almighty and the All-loving takes care of *yesterday* and *to-morrow*.

HUMILITY.

Humility is perfect quietness of heart. It is to have no trouble. It is never to be fretted, or vexed, or irritated, or sore, or disappointed. It is to expect nothing, to wonder at nothing that is done to me, to feel nothing against me. It is to be at rest when nobody praises me, and when I am blamed or despised. It is to have a blessed home in the Lord, where I can go in and shut the door, and kneel to my Father in secret, and be at peace as in a deep sea of calmness, when all around and above is trouble—*Andrew Murray*

Christ Typified by the Spices

Digging Precious Treasures from God's Word

By PASTOR PHILIP WITTICH

ABOUT ten years ago I was led by the Lord in a very remarkable way, and at first much against my natural inclination, into the study of the Song of Solomon. As all students of the Word, I realised that it is the most mysterious volume of the Scriptures, not even exempting the Book of Revelation, and its language so far above the spiritual atmosphere of most believers that I did not dare to attempt a thorough study of its chapters. Here and there I saw glimpses of divine beauty between its lines, but the whole trend of this volume was still veiled to my spiritual vision.

Then God undertook for me one Saturday night, shewing me that this Song was written by His Spirit in the language of human types to glorify and exalt His Son Jesus Christ in His great and mysterious relation and union with a company of chosen and separated believers. To find the key to this holiest of all love songs, it was needful first to get an understanding of the spiritual meaning of the many types and shadows used therein. It is surprising to see the many types and shadows and numbers used by God in His sacred volume, but it is still more surprising to note the absolute ignorance and indifference of the greater part of Bible readers toward this divine system of presenting truths and facts which do remain absolutely hidden unless the key to this mysterious language is found. And this key is right in the Word itself, if we but take time and application to search for it. However, the spirit of this age of materialism, of superficiality, of haste and waste, and of antagonism against everything that is of God, has also left its fingerprints on the saints of our day. People who stoutly claim to be ready to meet our Lord at the sound of God's trumpet, display a deplorable lack of interest in His Word. Yet it is said of our God "Thou hast magnified Thy Word above all Thy Name" (Psalm cxxxviii 2).

I CALL your attention this afternoon to the third verse of the first chapter of this Song "Thy name is oil poured forth, therefore do the virgins love thee." Here the bride is praising her bridegroom,

and now she continues by saying, "Thine oils have a goodly fragrance," or the literal rendering is, "A sweet breath are thy goodly oils." We find that the word "love" used in the second and third verses of this chapter has the meaning "to breathe out." This is love in action, it is the love of God as it is breathed out and into anyone who is open to receive it. God is no respecter of persons. No matter where you stand spiritually, whether you are saint or sinner, if your heart is open to the love of Jesus Christ, that love will flow into you. Jesus came to fill us with His divine love, and He has such an abundance of that love that He can fill everyone who comes

Let not your own ideas, your own teachings or doctrines, your church customs or the doctrines of men be your rule, your guide and norm of faith and life, but let Jesus Christ and His Word be the measure and standard of your daily walk. If we are determined to follow our Lord Jesus, the Holy Ghost will give us grace to walk in His footsteps.

Here we have the words "sweet odour" and that word "odour" has a wonderful meaning. It is related to the same word which means the "kiss." And so the bride continues to praise her Lord, speaking about the sweet breath of that spirit as it comes and brings to her that blessed life. What a sweet fragrance there is when she begins to praise and breathe in the life of her Lord in all His fragrance! Notice the plural, the *oils*. In the King James version you will find it given as the *ointment*. Although

the olive oil was one of the ingredients yet the ointment was a mixture, the prescription of which is found in Exodus xxx 22, 23. Here we find the composition of this, not as given by Moses, but by Jehovah Himself.

Four ingredients mentioned here were used in this mixture: myrrh, cinnamon, calamus and cassia. These were to be mixed with olive oil and then this perfumed oil mixture was to be poured over all the tabernacle and the furnishings therein, and even on the altar and laver in the outer court, and over Aaron and his sons. This is the oil which the bride is praising when she says, "Thine oils have a goodly fragrance." Now what is the meaning of all these ingredients? When we get the meaning according to the Hebrew language, we understand their remarkable significance, and as the bride of Christ, having received the anointing that abideth, we also can praise these oils which have a goodly fragrance."



THE ELIM EVANGEL

THE first ingredient mentioned is *myrrh*, which means in Hebrew, to distil, to drop. Myrrh is an exudation of the myrrh-plant which is found in the Holy Land and chiefly in Arabia. These tear-shaped drops harden into a bitter, aromatic gum, which the natives gather. Therefore the word "*myrrh*" in Hebrew stands for human tears. In God's language it has this wonderful meaning. sadness, sorrow, bitterness or tears. Now this myrrh was one of the ingredients mentioned in connection with the life of our Lord Jesus Christ, otherwise the bride would not be in such ecstasy over the sweet fragrance of this combined oil. Myrrh stands for suffering, for sadness, and the word is used quite often in the Old Testament. For instance we read that the Children of Israel after they left the Red Sea, came to a place called *Marah*, which has the same derivation and also means *bitterness*. Then again we find that on the night of the Passover they had to partake of bitter herbs, called in Hebrew "*merorim*," which is the plural of *bitterness*. This was to point them to the bitterness and suffering that Jesus the Lamb of God was to undergo for them. We also find that when Naomi returned from the land of Moab to Bethlehem, a widow, deprived of husband and sons, and was greeted by the women of her home town as "*Naomi*" (pleasant, joyful) she said, "Call me not *Naomi*, but call me *Mara* (bitter) for the Almighty hath dealt very bitterly with me." Our English word *Mary* (*Maria*) comes from the same root, meaning "the sad one, the sorrowing one, the bitter one."

Now why is that gum product of the myrrh-plant used to bring out something in the life of Christ? This gum is very highly prized by the Orientals as an article of merchandise. Women were accustomed to carry these myrrh-drops in a little bag on their bosom, in order to dissolve them in their mouth. Therefore the bride says, "A bundle of myrrh is my well-beloved unto me. he shall lie all night betwixt my breasts" (S S i. 13, literal rendering). A very distinctive feature about the gummy distillation of the myrrh-tree is that its taste at first is extremely *bitter*, hence the name. When kept in the mouth for any length of time, it produces a very pleasant, aromatic taste; and when dissolved it gives forth its portion of *sugar*.

MYRRH is always connected with the suffering and death of our Lord. When He went to the cross He tasted the *bitterness of our sins* to the fullest extent. When we come to the Lord as penitent sinners, crying out for salvation, we receive the *aromatic flavours* of His pardon. It is fragrant news when He says, "My son, My daughter, thy sins are forgiven thee. When we yield to the Spirit's operation bringing us to the place where we can say, "It is no more I but Christ," that bitterness of His

death becomes *sweet to us*. The suffering and death of the Lamb of God is eternally sweet to those who have *full deliverance from their self-life*.

We find also that *myrrh* is spoken of a number of times in connection with our Lord while He was on earth. For instance, when Christ was born the wise men came from the east and brought unto the Christ-child three gifts, gold, frankincense and myrrh (Matt. ii. 11). The *gold* speaks of the divine nature, pointing out that the Lord who was considered the son of Mary, was above all *the Son of God*. *Frankincense* speaks of His office as High Priest, for frankincense was burned by the high priest when he went into the holiest. It speaks of Jesus as He is now in the Holiest, in heaven, interceding for His believers on earth, and offering the only prayer, through which you and I are accepted by the Father. The *myrrh* speaks of His suffering as the Lamb of God who bore our sins on that cursed tree.

Then we find in Mark xv. 23, that when Christ hung on the cross they offered Him myrrh mixed with wine. However, He refused it because this mixture had a stupefying effect, and because the Father had given Him a cup which was far more bitter. He came to the cross, not to die in a stupor, but to drink the bitter cup of our sins that the Father had decreed for Him, and He drank this cup to the dregs.

WE also see myrrh connected with our Lord's *resurrection*. To the tomb came two men, Joseph and Nicodemus, who brought with them a hundred pounds of myrrh and aloes with which to embalm our Lord's body. Why is "*aloes*" mentioned in connection with His burial? The aloes tree has something so peculiar from all other trees that God used it as a type of Christ's resurrection. This tree is about one hundred feet in height, and bears very large, white blossoms similar to those of the magnolia tree. The blossoms, however, are different from those of any other tree or shrub in that they are perfectly odourless while they are in full bloom, but after they have shrivelled up and decayed they emit a very sweet fragrance. The Orientals gather up these withered blossoms and use them as perfume. What does that speak of? Our Lord Jesus suffered on the cross and died (*myrrh*) but He arose from the dead, and even as the blossom of the aloes, He brings the sweet message, "*I am the resurrection and the life*" Not His death alone but also His resurrection has the sweetest perfume in the nostrils of the believer. We have not only a suffering Christ, a dead Christ, who in His death settled all our iniquities and delivered our souls from our vile nature, but we have a risen Christ who is seated at the right hand of the Father, forever making intercession for us.



THE ELIM EVANGEL

THE second ingredient mentioned in this holy anointing oil is *cinnamon*. This spice in the Hebrew has the meaning of resurrection, to set up, to erect, to build a nest on high. It suggests the resurrection and ascension of our Lord. We read in Leviticus xiv 6, 7, how our Lord is typified by two birds. One bird was killed and its blood put into an earthen vessel; the other bird was dipped alive in the blood of the dead bird and allowed to fly. There we have an Old Testament type of our Lord. The life of the first bird slain is a type of Jesus giving His life on the cross, and the living bird is a type of Christ our risen Lord in heaven. You understand now why the bride is praising the "oils" of the bridegroom! The first ingredient (*myrrh*) speaks of Jesus the Son of Man as the Lamb slain, the second (*cinnamon*) speaks of Christ the Resurrection and the Life-giving Lord from heaven. The bride sees in Christ her dying Lamb and also her risen Lord.

Let us emphasize again that this spice with its meaning suggests the resurrection and ascension of our Lord, who as the living bird (*Tsippor*) in Lev. xiv 6, 7, dipped in the blood of the first bird and loosened into the open field, rose in His glorious ascent from *sheol* and the *grave* to the right hand of His Father in heaven. How precious it is for the Lord's children to know that they are by faith partakers of His death and resurrection, and shall also share in the upward flight at the coming rapture! Their anthem is that of David's song of ascents, "Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken and we are escaped. Our help is in the Name of Jehovah" (Psalm cxxiv. 7, 8). "But God, being rich in mercy, for His great love wherewith He has loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved) and raised us up with Him, and made us to sit with Him in the heavens (*Ta epourama*) in Christ Jesus" (Eph. ii. 4-10). The second spice, *cinnamon* points to Christ risen and seated in the heavens.

THEN we come to another ingredient which is *calamus*. This word in Hebrew has first of all the meaning of *creating*. When Eve received her first-born son she used this word in an exclamation of joy, "I have gotten (obtained, created) a man with the help of Jehovah." How disappointed that woman was that her first born proved to be a murderer, instead of a Deliverer. But praise God, He has begotten a Man through the agency of the Virgin Mary, and this Man, Christ Jesus, took upon His shoulders the sins of the world, delivering us from the curse of sin! Then again the word "*calamus*" has the meaning of "the shaft of the candle-stick." In Exodus xxv 31 you will find a description of the golden candlestick or lamp-stand,

there we read that its shaft was of *gold*. Jesus Christ is now the Shaft of the candle-stick in glory who sustains and supports His church, the seven lamps, furnishing them with the gold of His divine nature. The seven lamps in the Holy Place are, according to Rev. i. 10-20, a type of the seven churches from the time of the apostles to the time of the Second Coming of our Lord Jesus Christ. He is the mighty Shaft who also furnishes His believers with the oil of His Holy Spirit. Through Him alone they are enabled to shine as luminaries in this crooked and perverse generation (John viii 12, Eph. v. 8; 1. Thess. v. 5).

IN Ezekiel xl. 3, this same word is translated "*a measuring reed*." We read here of a man whose appearance was as the appearance of brass coming out with a measuring stick to measure the millennial temple. Our Lord Jesus Christ is compared here with the Measuring Stick appointed by God, to judge the living and the dead, but pre-eminently His own people. In the writings of Paul, we find a similar expression. Romans xiv. 10, "For we shall all stand, before the judgment seat of Christ." Again in II. Corinthians v. 10 we hear Paul speaking of this judgment seat. He does not use in these passages the word "*krisis*," the judgment seat for all creatures at the Great White Throne. There are chiefly two words in Greek for judgment, *krisis* and *bema*. *Krisis* means to cut to pieces, to separate. At the White Throne there will be a great process of separation; however Paul doesn't say to the saints of the Corinthian Church that we shall appear at the *krisis*, but at the *bema*. *Bema* is in Greek what the yard-stick means to us in English. Our yardstick has three feet; the ancient Greek measuring stick had two and a half. The platform on which the Judge of civic courts was seated was a *bema* high. A *bema* was also the distance by which every recruit in the ancient Greek army had to measure his steps. That was called "measuring after the *bema*." Christ alone is our Measuring Stick, telling us how to walk in His footsteps here on earth. I therefore exhort you to get your eyes altogether on our Lord Jesus Christ and to find out through His precious Word how He walked. Follow in His footsteps and not in the footsteps of some man or woman. Let not your own ideas, your own teachings or doctrines, your church customs or the doctrines of men be your measuring stick, your guide and norm of faith and life, but let Jesus Christ and His Word be the measure and standard of your daily walk. If we are determined to follow our Lord Jesus the Holy Ghost will give us grace to walk in His footsteps.

We must clearly distinguish between (1) the *bema* which will be in heaven where God's saints as partakers of the first resurrection will be made manifest



THE ELIM EVANGEL

(Rom. xiv 10, II Cor. v 10), and (2) the throne of Christ's glory, established on earth at His coming when all the nations shall be gathered (Matt xxv. 31-46), and (3) the Great White Throne of the Father when the partakers of the second or last resurrection and the fallen angels will receive their judgment (*krisis*) (Rev. xx 11-15)

THERE is another word used in connection with *calamus*, which means "the balance" In Isaiah xlvii 6 that word is thus used Our Lord is not only the Golden Shaft, not only the Measuring Stick, but He is also the Balance. We have to come up to His weight You remember the message which the heathen king received, "Thou art weighed in the balances and art found wanting" (Daniel v 27) God expects us in our Christian life to come up to the weight of our Lord Jesus Christ, and to be adjusted to Him who is the standard weight of true righteousness and holiness Let us say to Him every day "Be Thou my Weight. Be Thou my Balance" Everyone of us will be judged according to the Lord Jesus, and I trust that none here will have the judgment that was pronounced on Belshazzar and be found wanting at His appearing.

The fourth ingredient here is called "*cassia*," a species of aromatic bark The word means to divide, to cleave, and brings out the idea of Jesus our Judge, divides asunder the spirit-life in His people from the flesh-life The Master Himself speaks in such unmistakable words about this subject that it is surprising to see how few of His saints are taking to this teaching Luke xiv 25-33, "If any man cometh unto Me and hateth not his own father and mother, and wife and children and brethren and sisters, yea and his own life also, he cannot be my disciple" "Whosoever does not bear his own cross and come after Me, cannot be My disciple" The word "life" in this passage is in Greek "*psyche*" soul, that is the flesh or sin-controlled self in man. We are therefore not to hate our loved ones or our own self, but that sinful nature which always resists God's Spirit Matt. x 34-39, "Think not that I came to cast peace on the earth I came not to cast peace but a sword, etc." It is the Sword of His Spirit, the Word of God, which will unrelentingly cut down into the heart of believers, separating, dividing, cleaving asunder the *spirit-life* from the *flesh-life* (see John iv. 23) The cutting, dividing and cleaving is going on in the hearts of the saints, and the Master ever separates the flesh from the spirit, the chaff from the wheat, the dross from the gold, the foolish who lack the Spirit's fulness from the wise who are vessels of the Holy Ghost The Coming of the Lord and the rapture of the saints will reveal the secret work of our Lord as Judge, condemning through Word and Spirit what cannot abide in His presence.

MANY of the new-born converts, and even newly anointed saints cannot see the Lord as their Judge They seem to think that after the anointing anything they do or say must be of the Holy Ghost However, Spirit-filled saints receive through the Holy Ghost that divine discernment, enabling them to differentiate between the flesh-life and the spirit-life

The first ingredient typifies Christ as our *Lamb*, the second as our *Resurrection*, the third as our *High Priest*, and the fourth as our *Judge* The bride sees all this in her Bridegroom. She sees in Him the Lamb who died for her and the Lord who arose for her She also sees Him her High Priest sitting on the throne who guides her and brings her life up to His standard If you and I let the Spirit we have received, work in us and lead us, no matter how perplexing our conditions, He will show us a way out There is something wonderful in this anointing that glorifies Jesus Christ

His Name is "as precious ointment poured forth" The Hebrew word *shem* for our English word *name* has the primary meaning of a sign, a memorial It signifies also great fame, reputation and a name after death Jesus is the sign and monument of God's love "And thou shalt call His Name Jesus for it is He that shall save His people from their sins" Jesus has also a reputation attached to His name as no other because He humbled Himself and made Himself of *no reputation*, dying on the cross as the substitute of a sinful and shameful race, wherefore also God highly exalted Him and gave unto Him the Name which is above every name, that at the Name of Jesus every knee should bow in the heavens, in the earthlies, and in the under-earthlies, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father" (Phil ii 9-11).

JESUS has also left a Name after death, a memory for all believers as their Saviour, Redeemer, Healer, Cleanser, Sanctifier, Baptiser, Shepherd, High Priest and King "And these signs shall accompany 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 in no wise hurt them, they shall lay hands on the sick and they shall recover" (Mark xvi 17, 18)

O precious Name of Jesus! How it strengthens and quickens, comforts and soothes the hearts of His saints! His Name as their Lamb, their Resurrection and Life, their High Priest and Judge is unmistakably sweet!—*Latter Rain Evangel*

The second object of Satan is to get our eyes turned inward to see how much faith we have Nowhere in the Bible are we told to find out how much faith we have We are told to look to Jesus, "the author and finisher of our faith"

CERTAINTY

By HENRY PROCTOR, F R S.L.

PERHAPS there has never been so much as now of the working of the mystery of iniquity, "the secret force of lawlessness," for Satan is presenting himself as "an angel of light," and his ministers are "legion," for not only are they in the world, but in the professing Church. And the teachings which are *designed* to lead astray, are so like those which are sent from God, that they are as difficult to distinguish, as the mushroom from the poisonous fungi.

How then may we know, with *certainty*, what set of teachings to follow, or who are safe spiritual guides? Again, teachings most variant from each other claim to be founded on the "Impregnable Rock of Holy Scripture," and to those who know but little of the Word of God, arguments founded on specially selected portions of the Bible seem to be absolutely conclusive. No man is safe as a teacher of controversial points, who has not "lived in the Bible till its words became his own," meditating therein, day and night. The vast majority of Christians, however, have not reached this standard.

What then are they to do? Is there for them any criterion? Yes, and a very simple one. Those to whom God Himself bears witness, must be true. How then does He bear witness? Hebrews ii 4, answers. "God also *bearing witness* with them both by signs and wonders and by manifold powers, and by gifts of the Holy Spirit, according to His own will." The baptism of the Holy Spirit, attested by the *sign* of tongues, fully satisfied Peter and the six brethren from Joppa, that Cornelius and his friends were God's own people, for "the heart-knowing GOD *bare them witness*" by bestowing "the promise of the Father" upon them.

If then the word preached has God's approval, He will Himself testify to it if not no such testimony follows. These then are the signs that follow, wherever the *Truth* is proclaimed. Those who believe it —

- (1) Speak with new tongues
- (2) Cast out demons in the Name of Jesus.
- (3) If they take up serpents (as Paul did), or drink any deadly thing, it shall not hurt them.
- (4) They shall lay hands on the sick and they shall recover.

To-day these signs are of constant occurrence, proving that He is just the same to-day as when the first disciples "went out and preached everywhere, the Lord *working* with them and *confirming* the Word by the above-named signs—"the MIRACLES that *endorsed* it." So we see to-day in the Pentecostal movement "the blind receiving their sight; the deaf

hearing, the lame walking, dumb speaking," and paralytics dancing for joy. These are the signs to which the Master Himself appealed (Matt xi 5). When He said to the paralytic "Thy sins be forgiven thee," he felt that a storm of opposition had been raised in the thoughts of his hearers. They accused Him of blasphemy, just as the Pentecostal movement is accused of blasphemy to-day. Thank God, He enables us to give the same answer: "But that ye may *know* that the Son of Man hath authority on earth to forgive sins, He said to the sick of the palsy, "Arise take up thy bed and go to thine house."

This is the unanswerable argument, for when the Pharisees *saw* the lame man *healed*, "they could say *nothing against it*." It is just the same to-day (Acts iv 14).

In the case of the Apostles and the early Christian Church, the miracles of healing were accompanied by the preaching of the Gospel, and the salvation of souls; and *this is the difference between them and some modern cults* who profess to follow in their footsteps, but do not preach the Gospel of salvation to sinners. We are warned, beforehand, of the great signs and wonders, the miracles and portents of falsehood, which will be after the working of, or by means of the *energy* or inworking of Satan, such signs and wonders, that "if it were possible would deceive the very elect."

But here is a great distinction, Satan never attempts to *save* souls. This is the difference between the mushroom and the toadstool, or the tares (darnel) and the wheat. The vital and test question, therefore, is: Do those who profess to heal the body, preach the Gospel, in the same way that the Apostles preached it? For the Spirit, speaking through Paul said: "Though we, or an angel from heaven should preach unto you any other gospel, than that which we preached unto you, let him be anathema" (Gal i 8). This means according to Moffatt's version: "Whoever preaches a gospel which contradicts the gospel you have already received."

God's order therefore is (1) Preach the gospel to the whole creation (2) And for those *who believe* these miracles *will follow*.

Now, there are those who preach the Gospel, "*in word only*," without any signs following, and few, if any, are being saved. There is no "demonstration of the Spirit and of power." On the other hand there are those who seek for signs and wonders only, without the preaching of the Gospel. These are not a help, but a hindrance to God's work. But where the Gospel is preached, *with signs following*, many thousands are being saved.



THE ELIM EVANGEL

They Came to Elim

“And they came to *Elim*, where were twelve wells of water, and threescore and ten palm trees and they encamped there by the waters.”—Ex. xiv 27

ELIM was an oasis in the wilderness, a refreshing sight of green, with palm trees dotted about beside the twelve wells of water, which were already dug. The Israelites were a large company numbering 603,550 people at their first numbering (Numbers i. 46)

After their wonderful passage through the Red Sea, they had been in the wilderness three days without water when they came to Marah, and greatly to their disappointment, the waters there were bitter, though they were healed by a tree being cast into them—a type of the healing through the Cross. It was a great time of refreshment when they arrived at ELIM, where they found the twelve wells of water, which were enough to supply all their needs, as well as those of their herds and flocks.

Though the water and the palm trees were there, the Israelites could not quench their thirst without effort. Buckets and pitchers would have to be let down to bring the water up. Is not this a type of ourselves being lowered and lowered until we are ready to be filled and saturated with the water of the Word, before we can pass it on to others? Not only that, but the seemingly empty pitchers, if not full of water, are full of something else (i.e., air), which has to be expelled by the water getting in (rather noisy sometimes!). If we would profit by the Word, we *must* be emptied of all the air and froth of self or anything else displeasing to God, before we can be used in bringing the water up for thirsty souls around us.

If the traveller in a dry and thirsty land, fails to get water, and comes across a cocoa palm tree, the nut would supply a juice similar to milk, which has a wonderful power of quenching thirst. But the cocoa-nut would have to be climbed for and brought down (an old dried fallen one would have no milk), then it has to have one of its eyes pierced, or be broken, before the milk can be extracted. That, I think, is another instance of the bringing down and humbling of self, the being broken up for others' benefit.

The twelve wells are a type of the twelve apostles ordained by our Lord Jesus Christ, and who were so much with Him. He filled them with the “water springing up to everlasting life” (John iv 14).

The threescore and ten palm trees are a type of the seventy disciples sent out, later on, by our Lord, to preach, heal, and cast out devils (Luke x 9, 17, 19).

Both the wells and the palm trees had to yield something themselves to give fresh life to those who needed it; which reminds us firstly of the Lord Jesus Christ giving us *His* life, so that we might be saved, secondly the disciples and missionaries giving themselves and all they held dear (sometimes their lives) for the preaching of the Gospel, and the winning souls for the Kingdom! We are also commissioned to do the same (Mark xvi 15-18). Are we trying to do what we can to obey that command?—A H M

VOLTAIRE AND THE BIBLE

More than a hundred years ago, Voltaire, the noted French infidel, stated that in a hundred years from the time he spoke, the Bible would be a forgotten book. One would have to hunt in libraries of ancient volumes, he said, even to find a copy of it. It would be dead.

The hundred years that he spoke of have fled.

Voltaire himself is dead and well-nigh forgotten.

But the house in which he lived and made this prophecy has been taken over by the British and Foreign Bible Society, and its room stacked to the ceilings with copies of the precious Book, and from there sent to the ends of the earth.

Millions of Bibles, more now than ever in the history of the world, are being printed. It is now translated into literally hundreds of languages and dialects, and is reaching every land.

Yes, Voltaire and his prophecy are dead.

But the Bible is living, and enshrined to-day in the hearts of untold hosts of every colour under the sun.

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

April	1st, Friday	Luke	xix	41-48
„	2nd, Saturday	„	xx	1-18
„	3rd, Sunday	„	xx	19-36
„	4th, Monday	„	xx	37-47
„	5th, Tuesday	„	xxi	1-13
„	6th, Wednesday	„	xxi	14-24
„	7th, Thursday	„	xxi	25-38
„	8th, Friday	„	xxii	1-13
„	9th, Saturday	„	xxii	14-23
„	10th, Sunday	„	xxii	24-38
„	11th, Monday	„	xxii	39-53
„	12th, Tuesday	„	xxii	54-71
„	13th, Wednesday	„	xxiii	1-12
„	14th, Thursday	„	xxiii	13-26
„	15th, Friday	„	xxiii	27-43.

Easter Monday Visitors

IN addition to the large number who will be coming for the whole or part of the Convention, and using our railway vouchers, many will be traveling 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 (a fraction only of the single fare for the double journey). Already the following have been arranged:—

From Glasgow, Carlisle and Liverpool. The special 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. Further particulars and tickets from Pastor G. T. Fletcher, Plymouth House, 77, Currock Road, Carlisle.

From Bournemouth and Poole. The special train will leave for London on the morning of Easter Monday, returning the

same day. The return fares will be From Poole 7s, Bournemouth (Central) 6s 6d. Further particulars and tickets from Pastor L. Blackman, Salem, 46, St. Luke's Road, Winton, Bournemouth.

From Hull. Passengers from Hull will leave Paragon Station at 10.15 a.m., returning the same day at 11.25 p.m. The return fare will be 8s 6d. Further particulars and tickets from Pastor W. A. Nolan, 12, De Grey Terrace, Anlaby Road, Hull, Yorks.



Students of the Elm Bible College, photographed with Pastor R. Smith

Elim Foursquare Gospel Churches

GENERAL REPORTS

Pastor and Mrs. Stoneham are now in charge of the church at Ilford. Pastor H. A. Court is now at Forest Hill. Pastor W. A. Nolan, during the absence of Pastor Boulton is ministering to the church at Hun. Pastor E. C. W. Boulton is now assisting in the work at headquarters, and ministering at Clapham.

Watford. The past three weeks, during which Miss R. Coleman has been conducting special services, have been full of rich blessing. We have seen the fulfilment of much of the Foursquare Gospel which our Sister proclaimed so faithfully. Quite a number of God's children have been drawn into a place of closer communion, and are now rejoicing in a deeper experience of God's power in their lives. We are full of faith for a glorious awakening here in Watford—an awakening on Holy Ghost lines, that shall sweep the whole district with the fire of God.

Rochester. Pastor and Mrs. Stoneham have just concluded a very successful three weeks' campaign. Much lasting blessing has resulted therefrom. Mr. Morgan is now in charge.

Hull. We have recently concluded ten days' special services, conducted by Pastor Blackman of Bournemouth, whose ministry was the means of much blessing to many who attended the meetings. The Bible Readings were full of rich spiritual thought, both stimulating and satisfying the heart hunger of those assembled. One was conscious throughout the services of the gracious guidance of the Holy Spirit in the subjects chosen and the messages given. Faithfully and fearlessly did the preacher proclaim the Gospel in its fourfold fulness. Many a skilful home-thrust with the sword of the Word reached the hearts of the hearers, leading

to complete separation from anything and everything that would displease the Lord in the walk and the witness. Certainly one blessed result of these gatherings will be a real prayer partnership between the Lord's people at Bournemouth and those in Hull. Though distance divides, we shall delight in spiritual co-operation, standing together in God for the greater things which we believe are to follow.

Ilford. The Elm Crusaders, who now number upwards of ninety, conducted the Gospel service on a recent Sunday evening. The platform was packed with this band of joyous young people who, with commendable efficiency, conducted the meeting. God blessed the effort thus put forth, and six souls were saved. The work of the Master in this corner of His vineyard will never flag whilst we have such a devoted company of young men and women to witness for Him. The training of these soldiers of Christ has been a real labour of love on the part of Pastor H. A. Court, who has now left us to continue his ministry elsewhere. We pray that God may use him in his new sphere of service.

Liverpool. The Lord continues to bless here and on each of the past four Sunday nights souls have been saved. Praise the Lord! We praise Him for manifesting His saving power. On Saturday, February 19th, a number of friends from the Carlisle Assembly paid us a visit there were thirty-six in all, including Pastor Fletcher, we were delighted to meet them and to enjoy a time of fellowship. A very happy time was spent and we soon realised the oneness there is where Jesus reigns supreme although this was the first time of meeting our friends from the North. We soon felt the truth of the scripture "One is your Master, even Christ, and all ye are brethren." Lunch was served to the party after which an afternoon service was held. In the evening a large congrega-



tion assembled and a very happy time was spent—quite a number of the Carlisle saints testified to the great blessing received in the past few months since residing in "Elim," and much blessing rested upon their words. Pastor Fletcher delivered a splendid address on the "Millennium." How quickly the time passed, we were sorry when the time for parting came. A large company marched to the station singing choruses *en route*, thus giving a striking testimony to the crowds of citizens that Jesus saves and that members of the Four-square Gospel Churches have an experience of which we are not ashamed. Hallelujah!

Bermondsey Sunday School. On February 6th, at the Sunday evening Gospel service, the Sunday School children

occupied the choir, which is usually filled by the Crusaders, and they rendered their hymns and choruses in a very hearty and effective manner. Many friends and parents of the children came to the service, some for the first time. The service was conducted by Mr J Morgan, who has been in charge of this assembly for the past few months. On Wednesday evening, 74 children sat down to tea, provided by teachers and friends, many of whom enjoyed waiting upon the young folk. Hymns and recitations followed. The Sunday School has grown considerably in the short period since the church was opened, in September last. God has greatly blessed the School, and indeed every branch of the work at Bermondsey is prospering under His hand. To Him be all the glory!

His Last Chance

A True Incident

IT was a common scene—a mission with a few souls gathered, the room was cheerful, the singing hearty, and over all was the melting power of the Holy Spirit.

The message, "Come unto me and be ye saved," was going forth through the lips of a young woman. It was her first night in the little Peekskill mission to which she had come to labour for a few months. She had been a Bible student in New York City and had caught something of her Lord's love for the souls of men.

Several straggled in, as much for the warmth of the place from the chill November evening as for any soul help, but it gave one more opportunity to get the word to their ears, possibly to their hearts.

Among all the men who sat bowed and sad about the "volcano" stove, one seemed more sad, more forlorn, more absolutely hard and obdurate than all the rest. It was Charlie. He may have had another name in better days, if so, no one in Peekskill ever heard it. "Charlie" was enough to designate the character so well known to mission workers and saloon-keepers. He was never known to have been sober. He was always shuffling and fussy.

As the little worker talked on, all was still and solemn in the room. Her words carried an intensity of desire born of divine compassion. The Holy Spirit was striving. When the altar call was given, no one stirred, there was no yielding, no softening of the heart, on the part of any. The hour was late, past closing time, and as the last hymn was sung it was with heavy hearts that the Christians prepared to leave for home. All felt that the Spirit was grieved. Someone had spurned His offer of the Saviour.

At the closing word of the benediction the new worker went straight to Charlie, talking long and earnestly as if impelled by the Spirit.

"Thus may be your last chance," she pleaded.

"I'll risk it," he answered sullenly.

"Indeed this might be your very last chance," she urged.

"I'll wait until to-morrow night," he said.

"'To-morrow' might be too late. 'Now is the day of salvation,'" she continued as she followed him to the door toward which he had been inching for some moments.

"I'll risk it!"—and he was gone, out into the night, into—

"No use to spend time with him," said one. "He's hopeless, been coming here for two years regular as the sun, but never wants anything except a cup of coffee and a warm corner until ten o'clock. He's gone over to the saloon now, sleeps there among the kegs. You never would have talked to him if you hadn't been new about here. I've promised him a day's work to-morrow cleaning up brush," and with "Goodnight" they parted.

The next night as the new worker entered the mission someone said, "Have you heard about Charlie? He was working for Mrs Allen to-day and about noon she discovered him under a tree unconscious. He is now in the hospital, raving. The nurse said that it took seven men to hold him last night, now he is strapped to his bed." Prayer was offered for him that night, but there was no faith—only a deep sense that the Spirit had been grieved.

When some of the mission people called at the hospital next day they were told that all was over—Charlie had gone on to his eternal doom. The nurse said he never regained consciousness, mumbled all the time in his delirium, once they thought he said something about "too late" but perhaps they imagined it, they could not be sure. Charlie had lived without Christ, and so he died.

The few mission friends performed the last rites. The sadness of the hour was like a heavy pall over the little company. For two years Charlie had heard the gospel invitation pressed home to his heart night after night. He always said "Sometime, but not to-night. I'll take a chance."

Charlie had lost his last chance.—*The Pentecostal Evangel.*