

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

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

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

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.

APRIL 16, 1928

No. 8

Can We Believe *the Story of Noah and the Ark?*

GENESIS IV. 13—VIII.

By PRINCIPAL PERCY G. PARKER.

I WISH to set out a number of interesting facts, all of which go to confirm the Bible record.

Fact I. Many Nations Have Their Traditions of the Flood.

It is certainly true that nations in all parts of the earth have vague and confused stories of the Flood. A whole article could be given to this interesting fact. The Rev. John Urquhart has dealt with it at much length in one of his illuminating books in "The New Biblical Guide" series. Traditions of the deluge are found among the Mexicans, Cree Indians, American Indians, Brazilians, Hindoos, Malays, Chinese, Persians, Chaldeans, Babylonians, and others. Let me give you a part of the Chaldean narrative:—

"After the death of Ardates, his son Xisuthrus succeeded and reigned eighteen sari. In this time happened the Great Deluge: the history of which is given in this manner. The Deity appeared to him in a vision, and gave him notice that upon the 15th day of the month Dæsius, there would be a flood, by which mankind would be destroyed. He therefore enjoined him to build a vessel, and to take with him into it his friends and relations: and to convey on board everything necessary to sustain life, and to take in also species of animals, that either fly or rove upon the earth; and trust himself to the deep. After the flood had been upon the earth, and was in time abated, Xisuthrus sent out some birds from the vessel, which not finding any food, nor any place to rest their feet, returned to him again. After an interval of some days, he sent them forth the second time: and they now returned with their feet tinged with mud: from whence he formed a judgment, that the surface of the earth was now above the waters. Finding out that the vessel was driven to the side of a mountain, he immediately quitted it, being attended by his wife, his daughter, and the pilot. Xisuthrus immediately paid his adoration to the earth: and having constructed an altar offered sacrifices to the gods."

Such was the Chaldean tradition. You see how it resembles the Bible story. No doubt the Bible story was the original and these other accounts were

misrepresented and jumbled—but they all point back to the fact that there was a flood.

Fact II. Geology (the Science of the Earth's Surface) Proves That There Was a Flood.

IN different parts of the world there are large quantities of sea-shells on the top of high mountains! This proves that these high mountains have been under the sea. Take two examples:—

(i.) A slate quarry was opened in Moel Tryfaen, part of the Snowdon range, 1,390 feet above sea level! On the top of the slate was an immense bed of gravel—gravel full of sea-shells. And these various species of shells not only belonged to the shore sea but also to the deep sea. Which proves that Moel Tryfaen was once under the deep sea.

(ii.) I am a native of Birmingham, and as a boy frequently went to Dudley Castle. Dudley Castle is famous not only for its castle, but its extensive grounds. It stands on one of the highest points in the Midlands. Yet, many times, I have found there lumps of fossilised rock containing hundreds and even thousands of small fossilised shells. Yet this place is a hundred miles from the sea and standing on high ground. But evidently in centuries past it has been covered by sea water!!

Geology also tells us another wonderful thing:—that fossilised remains of all kinds of animals are found in caves upon the highest mountains. The remains of animals which belong to the plains are found away on the heights. And not only that, the remains of the harmless and the harmful are found together. Bones belonging to the wolf, bear, hare, horse, fox, badger, rhinoceros, hog, ox, and deer, are found mingled together on high hills. These facts imply that animals of every kind were driven on to the highest parts as the flood waters rapidly rose. Then the animals having reached the highest heights possible, the water still rose, drowned them, and swept them in a mixed mass into recesses and caves, where they were covered with gravel, buried, or frozen—waiting until modern explorers and excavators discovered them, in order that through geology and the spade God might bear witness to the truthfulness of His Word.

THE ELIM EVANGEL

Fact III. Noah Had 120 Years in Which to Gather His Specimens Together and to Build the Ark.

GENESIS vi. 3 reads:—

And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

God limited a Day of Grace of 120 years—and it appears that Noah received instructions to build the Ark right at the commencement. You can build a very large ship in 120 years, and you can gather a very large Zoo together in 120 years. At the close of the period Noah had his Ark ready, and probably his Zoo outside, waiting to transpose it inside when the time came. God gave him seven days in which to do it. No doubt God miraculously helped him to provide the various species, and to rapidly transfer them into the Ark, but Noah was able to do a great deal himself. Having so much time to prepare, and having so many scattered relatives, he would be able to provide a tremendous selection of animals and birds and to have them all ready for the vital hour.

Fact IV. The Perfection of the Dimensions of the Ark.

THE size of the Ark is given in Genesis vi. 15:—

And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

A cubit was approximately $1\frac{1}{2}$ feet. So the Ark was 75 feet broad, by 450 feet long, by 45 feet deep. Let me give you an interesting fact—the Ark was as nearly as possible the same length as the Glasgow Art Galleries.

Modern engineers tell us that the dimensions of the Ark could not be improved upon, for the purpose that it was made. Go into the Glasgow Art Galleries and you will find a model of the armoured cruiser *Cressy*. It is 440 feet long, 69 $\frac{1}{2}$ feet wide, and 39 $\frac{1}{2}$ feet deep. It only differs from the dimensions of the Ark by 10 feet in length, 5 $\frac{1}{2}$ feet in width, and 5 $\frac{3}{4}$ feet in depth. The tendency, however, to-day is to make Ocean Liners longer—because they are built for speed, and the Ark was not.

Here is a very interesting cutting from "Hours with the Bible":—

"It is said that at the time of the truce between the Spaniards and the Dutch in 1609, there lived at Hooru in North Holland, a devout man, Peter Jansen, who took the notion that he would build a ship of the same proportions as Noah's Ark, only smaller, that is, 120 feet long, 20 feet broad, and 12 feet high. While it was building every one laughed at him, but, Dutchman-like he kept steadily on and found in the end that it justified his expectations, for when launched it proved to be able to bear a third more freight than other ships of the same measurements, required no more hands to manage it than they, and sailed far faster. The result was that the Dutch built many others like it, calling them Noah's

Arks. They only ceased to be used after the close of the truce in 1621, because they could not carry cannon, and thus were not safe against privateers or pirates."

In reading a book on Astronomy by Sir Robert Ball, I came across this interesting statement:—"I remember seeing in my childhood the flyboats as they were called on the Royal Canal, wherein passengers were conveyed from Dublin to the west of Ireland, before the railway was made. The fly boat was a sort of Noah's Ark in appearance, drawn by a horse cantering along the tow-path. In the cabin of such a vessel where there was not the slightest motion of rocking or pitching—nothing but noiseless gliding along the canal—no one would be conscious of motion, so long as he did not look through the cabin window. No one was ever sea-sick in a fly-boat; it was the perfection of travelling for those who loved ease and quiet."

So that these facts show that for ease and safety the size of the Ark could not be improved upon.

Fact V. There Would be Ample Accommodation in the Ark For the People, Animals, Birds, and Food Said to be Therein.

IN the Ark there would be at least 1,700 pairs of animals, 10,000 birds, besides reptiles, insects, food, etc. The average size of an animal is that of a good-sized cat. On the lower story of the Ark (there were three stories in all) there would be room enough for each pair of animals to have a bed-room that would just take an ordinary sized single bed. Note that Noah made rooms or nesting places in the Ark (Gen. vi. 14). On the top floor there was room for 30 modern 5-roomed bungalows! So there was plenty of accommodation in the Ark. The tragedy of the Ark was not the lack of accommodation but the accommodation that was not used.

Fact VI. The Lighting of the Ark.

THE popular idea of the lighting of the Ark is amusingly wrong. But there is an excuse for the popular idea. Note two passages:—

A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it (Genesis vi. 16).

And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made (Genesis viii. 6).

Now the general idea from these two passages is that Noah only made in the Ark a small window through which a raven could just pass. But this is entirely wrong. The word "window" in vi. 16 is spelt *ISO-HAR*. It is a word which means "a double light." It is once translated "window" and once translated "midday," and 22 times translated *noon, noonday, noontide*. It suggests a very strong and brilliant light. The word "window" in viii. 6, is *CHALLOWN*, and that means an ordinary window.



THE ELIM EVANGEL



You have seen a large skylight with a small window that opened in just one corner of it? Well, that was probably the situation in the Ark. A large skylight over all the roof—excepting just a strip or beam a cubit broad from end to end of the Ark, and then just a small window in it. A glass roof or some other transparent substance—with a small sky-light window. So that the Ark was well lighted. If the student feels any difficulty with how the lower stories could be lighted from the roof, a visit to some such place as the Glasgow Art Galleries will show how by a simple construction in building this can be done.

Fact VII. The Olive Branch.

READ Genesis viii. 10, 11:—

And he stayed yet other seven days, and again he sent forth the dove out of the ark; And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf plucked off; so Noah knew that the waters were abated from off the earth.

But where did the dove get an olive leaf from, if the trees had all been covered with water for a year? Pliny, an old historian, has shown that an olive tree will grow *under* water. And as the olive will only grow in the plains and valleys it would be among the last of the trees to be uncovered.

Fact VIII. The Decisive References of Scripture.

READ Isaiah liv. 8, 9:—

In a little wrath I hid My face from thee for a moment;

but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto Me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

So Isaiah believed in the Flood.

Read Hebrews xi. 7:—

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

So the writer of Hebrews believed in the Flood.

Read II. Peter ii. 5:—

And spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly.

So Peter believed in the Flood.

Read Matthew xxiv. 37-39:—

But as the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be.

So our Lord believed in the Flood. AND THAT SETTLES IT. If our Lord believed in the Flood then He is not *our* Lord if we do not believe in one also.

Principal George Jeffreys at Reading

The Signs Follow

THE message of the hour that is moving our land—Jesus Christ the Saviour, the Healer, the Baptist, and the Coming King—has been brought to the beautiful Thames Valley town of Reading by Principal George Jeffreys. The fortnight's campaign was filled with answers to prayer. Over 300 professed salvation, and many bodies were healed. Amongst the many who testified to healing was a sister who had been wheeled about in a bath-chair, a helpless invalid. Another who was deaf had her ears opened. One who was blind in one eye had her sight restored to her. A cripple with rheumatoid arthritis was healed, and joints that had been locked were loosened up, and she could run and kneel for the first time for years.

At the closing meeting the great congregation was moved, some to tears, others to rejoicing. Hallelujahs and Praise the Lords were heard all over the Town Hall, as the people who had been healed left their seats and made their way to the front to witness to their healing.

One dear little mother who was unable to look after her home and children, owing to ill health, told

how she had been prayed for by Principal George Jeffreys and was completely healed, and how she could wash and cook—things she had not been able to do for two years; her children say they have a new mother.

A living Foursquare Gospel centre has been established and the hall is full of converts that were brought to Christ during the two weeks, and are determined to stand for the Bible from cover to cover. Pastor W. G. Channon is in charge.



I asked Mr. Muller a short time before he died if he had asked anything of God that had not been granted, and he told me he had prayed sixty-two years for two men to be converted, and there were no signs of an answer. "Do you expect God to convert them?" I said. "Certainly. Do you suppose that God would put upon His child for sixty-two years the burden of two souls if He had no purpose of their salvation? I shall meet them in Heaven certainly." Soon afterwards one of the men was converted.—A. T. Pierson.

The Borrowed Axe

A Powerful Sermon on II. Kings vi. 1-7 preached by Rev. W. G. Hill at the Annual Elim Convention at Belfast, Christmas, 1927

THE school of the prophets under the oversight of Elisha seems to have prospered greatly, so that the place became too strait for those that resorted there. It is more than likely that it had run its course and so fulfilled its purpose. Another "house" must now be built in another locality, viz., Jordan's banks. "Let us make us a place there where we may dwell." Accordingly after consulting together they came to the "man of God" requesting his permission to cut down wood for the erection of the new premises. Having acceded to their request he consents also to go with them. Away they go, each man with his axe on his shoulder to the chosen spot and began their labour.

Now it so happens that one of them has a "borrowed axe" and as he puts forth all his strength for a blow the axe-head slips off the helve into the stream. It quickly sinks to the bottom and is lost to sight. In deep distress the young man exclaims in the Prophet's hearing: "Alas, Master, for it was borrowed." The Prophet asks, "Where fell it?" and after being shown the exact spot he goes into the wood—cuts down a stick or branch of a tree, then returning, he casts it in, when suddenly an operation takes place,—the iron axe-head arises to the surface of the waters and swims hither and thither. It becomes charged with life. The man of God commands him to take it up. "And he put out his hand and took it," so that that which had been lost was found again.

SUCH is the simple narrative. I wonder what does it all mean? And what is the value of this supernatural event to us to-day? Surely it was no mere accident that this axe should lose its head and that it should be restored in a supernatural way.

There are no accidents with Him, with whom we have to do—the "Everlasting Father" who knoweth the end from the beginning and who worketh out His own eternal purposes in redemption, according to His own will and infinite wisdom. The narrative is in no way explained to us, but the Holy Ghost, who is the "Spirit of Truth" is given unto us to reveal the hidden mysteries of both covenants. He

will teach and bring to remembrance, and therefore we must look to Him and Him only for its true spiritual application.

Now it is evident that the most conspicuous object in the whole of the narrative is the AXE. It is the hub of the wheel around which the whole of the story evolves—it was not the young man that slipped into the stream but the root he used. Again, not a word is said of the "new premises." We must therefore centre our minds upon that sharp-edged implement, and if we do so, with reverence and godly fear we shall soon find that hid away there is one of the mysteries of the kingdom of God.



Rev. W. G. Hill,

whose ministry at the Annual Elim Conventions at Belfast and Glasgow, Christmas, 1927, and New Year, 1928, was much appreciated.

and is easily the first in prominence of the whole of his kit-bag—his "first friend," for with it he fells the tree and prepares or makes ready the wood for further use according to the plan or purpose in view.

I have not the least doubt that this axe prefigures the ministry of John the Baptist, a ministry of preparation, having a double fulfilment. The first as already mentioned is John ministering on the banks of Jordan, the last and final is destined for the "last days" to prepare and make ready a people for the coming of the Lord.

The Axe.

THE axe is simply an instrument with a sharp edge for cutting wood and is especially used for the felling of trees. Just a carpenter's tool of labour:



THE ELIM EVANGEL

John was indeed the Master's friend. "He that hath the bride is the Bridegroom, but the friend of the Bridegroom which standeth and heareth Him, rejoiceth greatly because of the Bridegroom's voice—this my joy therefore is fulfilled. He must increase but I must decrease" (John iii. 29, 30). Others followed (see John xv. 14, 15), but the Baptist was easily the first and foremost, a forerunner indeed of Him who was coming after him.

The symbol of his ministry was an AXE representing *truth* that came from above and which cut at the very root of the existing order of things in religion at that time—a *spiritual ministry*," drastic to the extreme. It was said of him that he should be great in the sight of the Lord and should go before Him in the Spirit and power of Elias to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, "to make ready a people prepared for the Lord" (Luke i. 17).

His ministry was one of *Judgment* and wherever he went the AXE accompanied him; descending upon the unfruitful trees with a mighty thud that reverberated throughout the whole of the land—God always makes a new beginning in that way. Judgment must begin in the house of the Lord and all God's prophets and reformers are more or less His "battle axes"; they have to pull down so as to build up, etc. (Jeremiah i. 10).

Its Misfortune.

"**BUT** as one was felling a beam, the axe head fell into the water . . . and he cried and said, 'Alas, master! for it was borrowed.'" You will notice that the last blow this young man delivered deprived the axe of its iron head, therefore its usefulness or ministry was at an end—this is precisely what did happen to John the Baptist, and ended his career (see Mark vi. 14-30). With that keen edged axe of his he had already laid low many an unfruitful tree, but this time he came up against the stoutest and most formidable tree of all Judaea—the king of the forest. John was no reed shaken by the wind, neither was he clothed in soft raiment, but a man of "Iron" and a sharp one at that; so caring for no one, not even the king himself, he raises the axe and with no uncertain aim delivered his last blow. Here it is:—"It is not lawful for thee to have thy brother's wife."

It cut deep down into the very root of the king's being; yea, and even went further, it penetrated her to whom he had surrendered his soul in an unholy alliance, Herodias—the Jezebel of that day. The guilty pair must have quivered under the mighty stroke of the man of God.

But it sealed his doom. By boldly stating the inflexible ordinance of God the price paid must be his own head and eventually it rolls off his body and is brought in a charger and placed in the lap of a sensuous and adulterous woman.

The Baptist's Ministry Was a "Borrowed" One.

SO he back to the narrative:—"Alas, master: for it was borrowed." John had borrowed his ministry from the old veteran of Mount Carmel fame, namely, Elias, who lived in the days of another Jezebel. "And he shall go before him in the Spirit and power of Elias . . ." (Luke i. 17).

"And His disciples asked Him saying, 'Why then say the scribes that Elias must first come?' And Jesus answered and said unto them: 'Elias truly shall first come and restore all things, But I say unto you that Elias is come already and they knew him not but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them.'"

"Then the disciples understood that He spake unto them of John the Baptist" (Matt. xvii. 10-13).

Its Restoration.

"**AND** the man of God said, 'Where fell it!' and he showed him the place. And he cut down a stick and cast it in thither; and the iron did swim—There said he: 'Take it up to thee.' And he put out his hand and took it."

The restoration of a "preparatory ministry" in the "last days" is sure and certain. It will indeed make ready a people for the coming of the Lord, and this time, accompanied with signs and wonders, will reach further than the national Jews, yea, even unto the uttermost parts of the earth. The stick or rod the prophet used is but a type of Christ who is the Restorer of His people—indeed He is sent for that purpose (Acts viii. 19-21), and times of refreshing and restitution for His own people shall certainly come from the presence of the Lord.

The "iron will yet swim" (not float) and signs and wonders will accompany the preaching of the Word. "There shall come forth a rod out of the stem of Jesse and a Branch shall grow out of his roots . . ." It will mean the ushering in of His glorious kingdom. It was the Spirit of Christ in both Elijah and John that made them such wonderful *battle-axes*, and it will do so again in the "last days." But woe unto the unbelieving world, for if the righteous scarcely be saved where shall the ungodly and the sinner appear? And if "Judgment" first begin at the house of God . . . what shall the end be of them that obey not the gospel of God? His enemies shall indeed lick the dust. The Israel of God will have become His *battle axe* and the slain of the Lord shall be many. "Israel is the rod of His inheritance and the Lord of hosts is His Name." "Thou art my battle-axe and weapons of war, for with Thee will I break in pieces the nations and with Thee will I destroy kingdoms" (Jeremiah li. 19-26).

The foundation of "Modern Babylon" will be discovered, and thrown down, and great will be the fall of it.

Good News According to Matthew

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

CHAPTER XVI. (Continued).

THE Messianic expectation must have been constantly preached in the synagogues of Palestine, and it certainly took a strong hold of the popular mind. It was differently received and understood by the different hearers. With some quiet God-fearing souls, "poor in spirit," like those who come before us in Luke i. 2, it was cherished secretly with averted and wistful longings (Luke ii. 25-28). With the mass of the population, teachers as well as taught, it took its place only too easily among the body of hard, narrow, materialised beliefs which were so characteristic of the time—a visible earthly kingdom reserved for Israel as its right, and carrying with it domination over other nations, with such unlimited command of enjoyment as a sovereign people might expect under conditions specially created for its benefit: all this introduced by supernatural means, wielded by one who is variously called "Messiah," "Anointed," "The Righteous King," "The Elect," or "The Son of Man."

Scattered among the masses there were many—some banded together under the name of Zealots—and thousands more who were ready to join them at the first signal; men not of dreams, but of action, who were only waiting for the leader and the hour to put their hand to the sword against the hated foreigners, who oppressed them, prepared to take a fearful vengeance, and proud in the thought that in doing so, they would be doing God service and establishing His kingdom.

"AND I say also unto thee, that thou art Peter, and upon this rock I will build My Church." This is one of the most controverted scriptures in the Bible. Without doubt Christ is *the Rock* and the Stone, both the head stone and the corner stone. He is the foundation stone too. Yet after prayerful consideration we are forced to the conclusion that Peter and not Christ is the rock here referred to. It is true two different words are used in the Greek, but we must remember Christ would speak in Aramaic or Syro-Chaldaic which was His mother-tongue. Thus He would use the same word in each instance. This is illustrated in the French translation where "Pierre" is used in each instance. McLaren says, "Unquestionably the Apostle is the rock on which the Church is built. The efforts to avoid that conclusion would never have been heard of but for the Roman Catholic controversy." The names of the Apostles of the Lamb are on the foundations of the heavenly city (Rev. xxi. 14). Why should they not have a place in the earthly presentation of that city? However,

we are not left to argument, for the Holy Spirit, the great dissolver of doubts, leads us for a final answer to Eph. ii. 20, where we read that the Gentile Ephesians had become fellow-citizens with the saints and of the household of God (which is the Church, I. Tim. iii. 15; Heb. iii. 6), "are built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone."

For us this settles the question. Peter here, as in v. 19 is but representative (see ch. xviii. 18): "I will give unto thee the keys of the kingdom of the heavens." These keys are the truths of "the suffering Messiah"—Christ's Cross work, and secondly the "glory that should follow." These two keys Peter used as recorded in Acts ii., where the sufferings and the glory of the Messiah are heralded, and again in Acts x. "whom they slew and hanged on a tree: Him, God raised up the third day and shewed Him openly," etc. These two subjects also form the themes of Peter's two epistles. The sufferings and the glory." They are the keys to Christ the door "in whom are hid all the treasures of wisdom and knowledge" (Col. ii. 3). Christ may surrender the keys of the kingdom of the heavens, but He still retains the "Key of David" (Rev. iii. 7) and "the keys of Hades and of death" (THE death) (Rev. i. 18). Officially the door of the kingdom of the heavens was opened by Peter on the Day of Pentecost when three thousand souls entered.

UPON this rock—the true confession of the Messiah—Christ is building His Church. Jesus did not mean what the Roman Catholics claim, to exalt Peter to supreme authority above the other apostles. The Lord taught "whosoever will be great among you let him be your minister. Judging from Acts xv. James appears to have held a superior position officially. Again in Gal. ii. 11 we read that Paul withstood Peter because he was blameworthy; a thing which could not have taken place if Christ meant that Peter should be absolute and infallible: least of all is anything said here, or anywhere else in the Bible that Peter should have infallible successors. A resumé of authentic Roman Catholic history reveals the facts that *Papal pretensions to Apostolic succession are a figment and not a fact.* There have been several Popes and anti-Popes all claiming the office at the same time. For two and a half centuries after Peter no one knew even in Rome itself that the bishop of Rome claimed to be in a peculiar sense Peter's successor. The fiction was a gradual growth, an afterthought. St. Cyprian writing to Cornelius, bishop of Rome (A.D. 251-253), addresses him only as "dearest brother," and again "Stephen our brother."

IN the middle of the Third Century every bishop was a Pope and Roman clergy wrote to Cyprian addressing him as Pope. Even in the 6th Century St. Gregory claims for the Pope of Rome an equality only with the patriarchates of Alexandria and Antioch. It was at Constantinople, where the seat of government had been transferred from Rome that the first assumption of Papal supremacy was made. About A.D. 589 John the Pope of Constantinople issued a public document, and styled himself "Universal Bishop." This was strongly opposed by St. Gregory, Pope of Rome (the one who sent St. Augustine and others to evangelise England). He said "the sole head of the universal church is Christ. He is also credited with saying that "whosoever aimed at being universal bishop would be the forerunner of antichrist." The Bishop of Rome's claim to supremacy is built upon a forgery and has never been universally allowed. Papal infallibility is a farce and Papal morality is worse. There have been heretical Popes, and Popes who have been adulterers and fathers of families of illegitimate children, e.g., Alexander VI., who

was Pope between 1492-1503, was the father of seven children. Two of his mistresses were married women; yet on one of Rome's triumphal arches was inscribed "Rome was great under Ceasar: now she is greatest. Alexander VI. reigns. The former was a man, this (Alexander) is a God." Finally, the Pope first laid claim to possessing Peter's keys to bolster the idea of Apostolic succession. Hyslop in his book "Two Babylons" says "the key theory is not only not Christian, but distinctly pagan, heathen and hellish." It has a mythological and blasphemous pretension. The Pope's keys are those of two heathen deities, Janus and Cybele. The former is known to Bible readers as the Philistinian god Dagon. The Pope's mitre is also emblematic of this god.

¶ The French publication "L'action Francaise" of 26th October, 1926, says: "Monsignor Riviere declared: 'Before all other things, any other attachment or different view, complete, absolute and filial obedience must be given to the words which the Sovereign Pontif (Pope) has deigned to speak. The Catholics do not wish to be, nor could they (if they wish) be Christians only on these conditions. *The Pope is Christ on earth and Christ is God.*'"

The Christian Crusader Spirit

PASTOR Arthur H. Carter of the *Bible Witness*—a periodical earnestly contending for the faith—recently gave a striking illustration in his paper. The Elim family will be glad to have this illustration. It thrills the heart to know that such a spirit of loyalty to Christ still exists:—

"A committee representing the Standard Oil Company had an all-night session. The main task was to secure a manager for a new division of operation which the company hoped to open in China. The chairman insisted that the manager must have four qualifications: he must be under thirty years old; he must be thoroughly trained; he must have proved generalship; he must be able to speak the Chinese language. Many good men had been considered; but each was found to be lacking.

"It appeared that the meeting would fail of its object. But finally a young man arose, addressed the chairman, and declared that he knew one man who could meet all requirements. He added that the man was at that time in China, living in the very city where the company was planning to establish headquarters. He was twenty-eight years old; had degrees from three colleges, had three years' study and practice in the Chinese language; and had the full confidence of the Chinese people among whom he was widely known. Moreover he had been valedictorian of his class in college and was a natural leader.

"Some one asked how much salary this young man was getting, and his friend startled the committee by answering '\$600 a year' (£120).

"The chairman said, 'There is something wrong.

"The young man's friend replied: 'I know there is. But the wrong is not with my friend; it is with the system that employs him. He works for a Mission board.'

"After thorough questioning regarding the missionary, the chairman said to the committeeman, 'You go to China and offer him the place.' The committeeman was to offer \$10,000 a year (£2,000). If that failed to secure him, he was to offer \$12,000 (£2,400) or even \$15,000 (£3,000).

"The young agent crossed the ocean and half of China; found his friend, and offered him the situation at \$10,000 a year. The young missionary declined. The offer was raised to \$12,000, then to \$15,000, but was rejected.

"Finally the agent asked, 'What will you take?'

"The missionary replied: 'It is not a question of salary. The salary is magnificent. The trouble is not with the salary; it is with the job. The job is too little. You offer me a big salary but a small job. I get a small salary but I have a big job; and I would rather have a big job with a small salary than a small job with a big salary. I thank you for the confidence expressed in your offer; but I feel that I should be a fool to quit winning souls to sell oil.'



The fulness of the Spirit helps a man or woman to do the common thing in an uncommon way, helps them to bring heaven's blessing and power down to earth's commonplaces.



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 2981).
Telegrams: "Elim, Clapham, London."

Elim Foursquare Gospel Alliance

Founder and Leader: Principal George Jeffreys.

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

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

Gifts are urgently needed for the expansion of this work which has been so signally blessed by God. Readers of the *Elim Evangel* are asked to pray about this matter, and cooperate 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.

Elim Bible College Correspondence School.

The family is growing. Do **YOU** belong to it? See particulars on the cover of this magazine and write **TO-DAY.**

Items of Interest

As we go to press, there is in progress the most successful Easter Convention and Demonstration we have ever held. The next issue of the *Elim Evangel* will be a special Demonstration Number. Extra copies are being printed, but there will be a great demand, and we urge all those who are placing orders to do so without delay.

Principal George Jeffreys opens the new Elim Tabernacle in West Walls, Carlisle, on Sunday, 15th April. He is announced to conduct special services there from 15th to 19th April.

Londoners should remember our central Foursquare Rally every Friday at 7.30 p.m. On 20th and 27th April the meeting will be held in the Welsh Tabernacle, Pentonville Road, King's Cross.

Full particulars of the house party arranged for the summer months (commencing 24th April) at Eastbourne by the Superintendent of the Elim Bible College can be obtained from Miss M. F. Barbour, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4. Commencing 24th April, the house will be open to visitors during the summer months.

Pastor T. B. Clarke who has for some time been in charge of a church at Bourne, Lincs., commences ministering at Leigh-on-Sea on Sunday, 22nd April.

The Foursquare Gospel Testimony badge is now made in a smaller size—both in brooches and studs. For full particulars of membership, write to the Secretary, Foursquare Gospel Testimony, Elim, Park Crescent, Clapham, London, S.W.4.

Visitors are received at the home of the Elim Bible College for short periods. Situated in what is probably the healthiest of London's suburbs, here spiritual fellowship and physical refreshing are uniquely combined. For terms application should be made to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

Commencing Saturday, 5th May, the grounds of Elim Woodlands, will be open for the present to visitors every Saturday from 3 p.m. until 6 p.m., at which time a meeting for fellowship will be held in the house. Tea will be provided at 4 o'clock. The inclusive charge will be 1/- per person. Tickets are obtainable from the Superintendent, or from Pastors or Evangelists in charge of any of our London assemblies.

The Editors' Page

Urgent—Revival.

THE editor of the *Christian Herald* has recently been discussing the question, "Why Churches are 'Falling Away.'" He powerfully presents the situation. Says he:—"When we think of the great army of preachers who every Sunday occupy our pulpits, the still greater army of Bible-class leaders and Sunday School teachers who every Sunday appear before their classes; when we remember the quantity of religious literature pouring regularly from the Press,—the marvel surely is that the Church is not as a conquering army, with banners unfurled, marching forward to take the world for God. Instead of which, both the Anglican and Free Churches are in such a parlous condition that at best they can only report an infinitesimal increase of members, while practically all of them admit a tragic decline in Sunday Schools, and other young life organizations."

He concludes by saying, "Let the whole Church awake in its strength,—or, rather, in the strength of God. We have talked about revival, and prayed for revival. Now is the time to rally to the help of the Lord. The need is desperate, but the Lord of the harvest can always be depended upon. 'Lord, send a revival, and begin it in me.'"

We heartily agree with the general situation as herein described. But we would add that one only has to read the pages of the *Elim Evangel* to know that at least in one corner of God's vineyard, *the revival is a fact*. God is marvellously blessing Principal George Jeffreys and his co-workers.

Prejudice.

The foregoing paragraph leads to this question. Why is it that so many who are praying for revival, and bemoaning its absence, do not heartily support God's work through the Elim Foursquare Gospel Alliance? Why is it that several of our leading Christian periodicals are quite silent upon the work? We suggest that it is because of lack of unbiassed enquiry into the work. Attitudes are adopted on the strength of what others say. Surely the least that can be done is that those who are critical should attend the meetings and judge for themselves. One has frankly written as follows: "I went to the Croydon campaign filled with prejudice, I left with my heart filled with (not prejudice) joy and praise."

The phrase "Tongues Movement" is frequently used to excuse the cold attitude. It is an amazing thing that such a reason should be given. It is passing strange that those who profess to believe in the whole Bible should be so critical on this matter. It has been frequently said that if Christ were to be on earth again that once more He would be crucified.

Is it not even more pathetic to think that professed believers would keep a hundred miles away from Pentecost, and the household of Cornelius, and the Ephesian believers, and the Corinthian Church, simply because the marvellous gift of tongues was manifested. By all means let us resist extravagance and fanaticism, but to call a movement "anathema" because all the gifts of the Spirit are being exhibited therein, is bordering upon blasphemy against the Holy Ghost. The Elim movement is not a "tongues movement," it is a complete gospel movement. In it God is revealing Himself in a miraculous way, and we rejoice that God is bestowing such privileges in these dark spiritual days.

Grumbling and the Weather.

No Christian has a right to grumble. Look at the story of the Brazen Serpent, and you will find the root of the trouble was grumbling—which of course means lack of faith. In a book recently published the following occurs:—

"Despite most people's opinion, a moderately moist climate is healthier than a dry one. The contrast of temperate seasons is mentally as well as physically invigorating; so are the frequent lesser changes from day to day. Among factory workers and students for example, it has been found that if the temperature of one day is the same as that of the preceding day . . . people's work is not so good as if there is a change. The point of the matter is that *change* is exhilarating."

It is recorded of Charles M. Alexander, the sweet-voiced and sweet-spirited songster, that his choir had gathered for a rehearsal on a wet and windy day. "A wretched day" was the verdict of thoughtlessness. But when Alexander entered he cried out, "This is the day which the Lord hath made; we will rejoice and be glad *in it*." And lo!—the atmosphere of that rehearsal was changed from gloom to gladness.

A Twelve Hours' Prayer Meeting.

Assemblies will be glad of this suggestion, and some, no doubt, will follow the example.

At Leigh-on-Sea, a mission was contemplated. Pastor George Kingston impressed the need of special prayer. The Friday before the mission commenced a period of prayer was arranged from 9 in the morning, until 9 at night. The Pastor said, "I want four to volunteer for the first hour, 9 to 10." Up went four hands. "Now four more from 10 to 11." Up went four more hands. "11 to 12." Four more hands. "12 to 1," and so forth. It was made clear that the prayer group was not limited to four. But a nucleus of four was definitely arranged for each hour. For the closing hour of the day—from 8 to 9—practically all present promised to attend. Such old-time prayer meetings will surely result in old-time power. What about your assembly?

The God of the Clouds

By EVANGELIST SETH SYKES.

"I do set My bow in the cloud" (Genesis ix. 13). "I will appear in the cloud" (Leviticus xvi. 2).

"The Lord descended in the cloud" (Exodus xxxiv. 5).

WE are told many wonderful things in the Scriptures regarding the clouds, which help us in many ways. Though we do not as a rule interest ourselves in the Meteorology of the Bible, yet it does not alter the fact that there is much to help us in this study. David the Psalmist as well as Jeremiah the prophet tells us that God made them (Psalm cxxxv. 6, 7; Jer. x. 3), and if we care to search God's Word we will find how they are made and how they beautifully illustrate the sweetest truths of Holy Writ. One or two of the many references tell us that they are Established (Proverbs viii. 28); Suspended (Job xxxvii. 16); Spread (Job xxvi. 9); and Guided by God (Genesis iv. 14). There are three primary forms of clouds:—

Cirrus (Ci)—like a girl, or like trellis work, drawn, and dissolving by the wind.

Cumulus (Cu)—like a ball of cotton, or like mountains of snow, seen in summer.

Stratus (St)—the night cloud, like a sheet.

Nimbus (Ni)—loose vapour driven by wind.

Believing that the Bible covers the whole entire range of human existence, and that there is no relationship to which it does not offer guidance, let us look at the clouds and see if we cannot get something to help us in our journey heavenwards.

The first cloud is that spoken of in Genesis ix. 13-17:—

"And God said, I do set My bow in the cloud, and it shall be for a token of a covenant between me and the earth . . . The bow shall be seen in the cloud, and I will remember My covenant . . . and I will look upon it that I may remember the everlasting covenant between God and every living creature of all flesh that is upon earth."

This speaks to us of the God of the clouds as the

(1). Promise Keeping God.

AS sure as the rainbow is a necessary effect in sunshine and rain, so surely shall the earth be preserved, an act of My own great promise, God says. Notice that the cloud was behind the rainbow—speaking of judgment past, like the blood on the lintels, and doorpost (Exodus xii.) in Egypt the night of the Pass-over, and which was also a token—God saw the blood, and God sees the rainbow, and He remembers. God reasons with us by His promises. Hearken, He pleads, and thy peace shall be as a river and thy righteousness as the waves of the sea. Hearken, He pleads, and thy soul shall be as a well watered garden. Return, He pleads, for I have redeemed thee. The acrostic on *promises* maybe will encourage us

to look up to the God of the clouds who keepeth His promise for ever.

God promises Pardon (Isaiah lv. 7).
Remembrance (Psalm xci.).
Ownership (Psalm xxiii. 1).
Mercy (Isaiah lv. 7).
Instruction (Psalm xxxii. 8).
Salvation (Hebrews ii. 1-4).
Eternal life (John iii. 15).

My labour threatens to reduce me to a mere drudge and slave; my calls and engagements become a despair, they are so many; my cares dog my footsteps day after day and depress my soul. But I turn to God's truth; God's rich promises; and a door is opened into a large room, a place of light and liberty, a land of far distances; and behold time and time again the down-dragging influence or tendencies are counteracted, and I rise up refreshed and blessed determined to serve Him faithfully and loyally till He calls me home. As a child of God I should know God's promises in the head, I should show God's promises in the heart, I should show God's promises in my life, and above all I should sow God's promises in the world.

The second cloud mentioned is that spoken of in Exodus xiii. 20:—

And the Lord went before them in a pillar of cloud, to lead them the way.

THIS pillar of cloud speaks to us of the God of the clouds as the

(2). Protecting God.

or the God who guides and guards. In the pillar of cloud the Lord went before them (xiii. 21), and safety was assured for even the youngest in Israel. Time after time, the people of Israel discovered how willing He was to "pardon, welcome, cleanse, relieve" in their long march to Canaan. For the poison of the serpents there was His supernatural healing. From the rock the gushing, gurgling waters of health and happiness. From the heavens the manna of life, typical of the Lord Jesus Christ, the Bread from Heaven. Day after day He led them on, *caring* for them, *guiding* them, *guarding* them, and *protecting* them from the hand of the enemy. As a child of God my song should be:—

In the darkness of Egypt I sojourn no more,
My foes lie has driven to bay,
The Red Sea behind, and the desert before,
I'll trust Him all the way (S. Sykes).

We will find the next cloud mentioned in the book of I. Kings xviii. 44-46:—"A little cloud—like a man's hand." If we read the story of Elijah's



THE ELIM EVANGEL



prayer for rain we will find the God of the clouds as the

(3). Prayer Hearing and Prayer Answering God

whose ear is ever open to the cry of His children, and who delights to supply their needs, from His riches in glory by Christ Jesus (Phil. iv. 19; II. Chron. vii. 14; Luke xi. 1). The righteous cry, and the Lord heareth, and delivereth them out of all their troubles (Psalm xxxiv. 17).

His name is Jehovah-jireh, the Lord who sees and provides. Neither for the necessities of the body, nor for the far deeper necessities of the soul, have I myself any sufficiency of supply, but He whose kingdom rules over all spreads my table with earthly bread and also with heavenly. Prayer is the simplest form of speech, that infant lips can try, prayer the sublimest strains that reach, the Majesty on high. Lord, teach us to pray, for neglect of prayer is spiritual suicide and death to the child of God: then let us pray from day to day, for prayer changes things.

PRAYER consists of the following:—

- Petition.
- Reverence and request.
- Adoration.
- Yearning.
- Entreaty.
- Response and revival.

Keep on praying though no sign appears,
Keep on praying through the barren years,
Keep on praying, and nevermore despair,
Jesus is in glory, and He will answer prayer (S. Sykes).

- Protects God's child.
- Reveals God's truth.
- Answers God's enemies.
- Yields God's provision.
- Edifies God's Church.
- Releases God's power.
- (Eph. vi. 18; Jer. xxxiii. 3; Jude 20; John xiv. 14; Psalm xxxvii. 4; I. Kings xviii.).

We will never be able to enjoy or appreciate the little message on the God of the clouds unless we know Him as the

(4). Pardoning God (Isaiah xli. 22),

who hath blotted out as a *thick cloud* our sins and transgression and who asks us to return unto Him, He having redeemed us. What a thought! the God of heaven entreats the fallen sons of Adam to return unto Himself! The price has been paid; He who was rich, He whose home was in the bosom and innermost heart of God, stripped off the splendour of His heavenly majesty for my sake—"from robe and crown the King stepped down," makes His way from the manger to Calvary, that He might redeem us to God. Oh, can it be that I, a poor sinner, can know this wonderful Saviour and Redeemer? Yes, praise God, the Word assures us, "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (I. John i. 9).

Pardon, pardon pardon,
Offered full and free,
Sinner, Jesus died to win
Pardon now for thee.

ANOTHER little acrostic maybe will enable us to keep this PARDON in mind:—

It is a **P**urchased pardon,
" an **A**bundant pardon,
" a **R**oyal pardon,
" a **D**ivine pardon, and it is
Offered
Now.

If we as sinners claim this wonderful pardon so freely offered, we will have the living, glorious Son of God as our constant companion and guide all through life's journey, and then when we come to the end of the road, the God of the clouds will bid us welcome. He knows whether I am to pass through death, or to be changed and caught up to meet Him in the air (I. Thess. iv. 16), and if He should assign death, why, then death will be the chariot that carries me to where He is Himself, in that land that is fairer than day, the new Jerusalem, "built of gold, of crystal, pearl, and gem—O fair thy lustres manifold, thou fair Jerusalem."

When the sweet vales of Eden,
In Beulah I tread,
His righteousness all my array,
I'll bless and adore Him,
That e'er I was led,
To trust Him all the way (Seth Sykes).

THERE are many other clouds in the Word of God that could be mentioned, but in closing I would speak of another to be found in Acts i. 9: "And a cloud received Him out of their sight." This, too, should bring comfort and cheer to the "troubled heart" (John xiv. 3), for it again speaks to us of the God of the clouds as the

(5). Promise Fulfilling God,

in the person of His Son, the Lord Jesus Christ, who prior to His death declared "If I go away I will come again and receive you unto Myself, that where I am there ye may be also" (John xiv. 3).

The **PERSON** who is coming—I.
The **PROMISE**—I will come again.
The **PORTION**—I will receive you.
The **PROSPECT**—that where I am there ye may be also.

My home is in heaven, for Jesus is there; He's gone His own home for His friends to prepare; in the land that no evil has ever defiled—where each tear shall be wiped from the eye of His child. The God of the *clouds* is my God, and when I shall praise Him in heaven above with those who have gone before, I think that my heart will rejoice that I loved and served Him, the wonderful

GOD OF THE CLOUDS.

Baptist Minister's Wife Healed

Cataracts on Both Eyes

AS long as I can remember, I have suffered with headaches, caused by eyestrain, and for thirteen years had really bad sight. An eye specialist at Southampton Eye Hospital told me that I was born with cataracts on both eyes. About June, 1924, this doctor told me that as the cataracts were then developing, I should be blind in two years' time. Six months later this doctor offered to remove one cataract, to give me sight for sewing and reading. I felt I had not prayed about it definitely enough, and hesitated. It was arranged for me to go to see the principal specialist on the Tuesday following. This gave me three clear days for prayer. I prayed that God would reveal His will to me through this man, and after he had examined my eyes, I sat believing God was guiding me aright. The doctor said, "Mrs. Dimmick, I do not advise an operation yet. As you have a certain amount of light in the one eye, it



Mrs. F. DIMMICK.

would be so difficult to get the two eyes to work together afterwards. I praised God aloud, and asked the doctor how long it would be, before he would operate. He replied, "I am simply waiting here for you to come and say that you can bear it no longer, and I will operate at once, but the longer you wait the more successful will the operation be. Meanwhile Pentecostal relatives were urging me to believe God, and were praying daily that I should be healed. These prayers were being offered for me in America, but praise God, He heard from America and answered in England.

In August, 1926, I attended Principal George Jeffreys' meetings at Moordown, Bournemouth. I could not go alone, as I was not able to judge distance at

all, and the cataracts were thick on my eyes. I could not distinguish people's features, and to me men were as trees walking. I recognised my friends by their size and shape. I was anointed by the Principal twice and my spirit was strengthened but my sight was no better. I was much in prayer, then Jesus shewed me that when the woman with the issue of blood came to Him for healing, that she pressed through the crowd and touched Him herself. She acted in faith, I must do the same. Hitherto I had been waiting for Jesus to touch me. I was ashamed that I had so little faith. I told Jesus so and asked Him to increase it. Then I was anointed by Principal George Jeffreys the third time, and truly I touched Jesus. I saw and cared for no one but my Lord. My natural strength with all the old doubts and fears went from me. My eyes were sealed by God Himself. The Lord Jesus truly quickened my mortal body, and when He unsealed my eyes about thirty minutes later, I arose a new woman. Gradually the cataracts went. Almost every day for twelve weeks I could see something more clearly. The houses seemed to be all freshly painted. The first time that I saw the telegraph wires I sang aloud for joy. Then I could read the texts in the tent and truly

Heaven above was softer blue,
Earth around was sweeter green.

My eyes are perfectly clear. There is no trace of cataracts and I have written all this without glasses. I can sew and do all ordinary work. I do praise God that Jesus is the same yesterday, to-day and for ever.

I can find words to praise Him for healing me, but I can never find words to express what He is to me in the every-day life. He is my Saviour, my Healer, my constant Companion, my Coming King. Jesus, Thou art *everything* to me! God says, "Them that honour Me, I will honour." Principal Jeffreys does certainly honour God and His holy Word. As he dares to believe that the Bible means just what it says, and to act upon it (see James v. 14) so surely does the Lord confirm His Word with signs following.—(Mrs.) F. Dimmick.



We may be as needy as the cripple at the beautiful gate of the temple who lived on alms, but if we are as wise as he was, who, when he saw Peter and John about to go into the temple, asked an alms, "expecting to receive something from them," we shall have our times of leaping and praising God also. Let us reckon on all this. God will make our reckoning good in whatever degree we reckon on Him.—F. W. Ainley.

Love and Divine Healing

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

DIVINE healing is impossible apart from love. It is the "one thing needful" for the maintenance of divine health. For "God is love, and he who lives in love lives in God, and God in him" (I. John iv. 16). That is, he has made the Most High his dwelling place, and because he has made the Most High his habitation there shall no evil befall him, neither shall any plague come nigh his dwelling (Psalm xci. 9, 10).

Love then must be

The First Essential

towards divine health, for apart from it healing cannot be received or maintained, but "everyone who loves has received the new life from God, and knows God. He who does not love has not learnt to know God; for God is love. No human eyes have ever seen God; yet, if we love one another, God remains in union with us, and His love attains its perfection in us (I. John iv. 7, 12, XX. Cent).

One may excuse himself by saying: "I never do and never will hurt my brother," but let us probe deeper. A word spoken often does more harm than any deed that we are capable of doing. For the Holy Spirit says through James: "Speak not evil one of another. He that speaketh (against or) evil of a brother, judgeth his brother." And the Saviour said: "Judge not and ye shall not be judged," but when we are judged of the Lord we are chastened, and because of this judgment "many are weak and sickly among you," and

Some Sleep the Sleep of Death

(I. Cor. xi. 30). "But if we judged *ourselves* rightly, we should not be judged. Yet in being judged by the Lord we are undergoing discipline, so that we may not have judgment passed upon us with the rest of the world" (I. Cor. xi. 31, 32, XX. Cent. N.T.).

To pass judgment on others is to bring judgment on ourselves. "Who art thou that judgest another man's servant? to his own master he standeth or falleth." "Let us then cease to judge one another. Rather let this be your resolve—never to place a stumbling-block or an obstacle in a brother's way" (Rom. xiv. 4, 13). But this we do when we speak evil of him. "Think how tiny a spark may set a whole forest ablaze! And the tongue is like a spark. Among the members of our body it proves itself

A Very World of Mischief;

it contaminates the whole body; it sets the wheels of life on fire, and is itself set on fire by the flames of the Pit." "It is a restless plague! It is charged

with deadly poison" (James iii. 5, 6, 8, XX. Cent.).

But this is not all. We need to go to the root of the matter. For "love thinketh no evil," and "As a man thinketh in his heart so is he." Evil thoughts may hurt another, even though they are not expressed. "Every thought of the heart must be brought into captivity to the obedience of Christ" (II. Cor. x. 5). "Guard well thy thoughts; thy thoughts are heard in heaven." Our prayer should be: "Search me, O God, and know my heart: try me and know my thoughts."

These are

The Fiery Darts

of the wicked one, all of which by taking up the shield of faith we shall be able to quench. "He that hateth his brother is a murderer." The thought is sufficient to condemn the hater. Every hate-thought is set on fire of hell. Every morning we should put on the whole armour of God, above all, taking up the shield of faith; "for with it you will be able to extinguish all the flaming darts of the evil one" (Eph. vi. 16).

Only in this way can we enjoy perfect soundness of spirit, soul and body, for these darts are causes of pain and disease. We should cultivate a praiseful spirit:

A Habit of Praise

to God, for by this means our love to God is increased, and the measure of our love to God is the measure of our love to our neighbour.

The one cannot grow without the other. Gratitude praises God for what we have received, but faith praises Him for what we are about to receive. True faith is never disappointed, but it must be heart-faith, not head-faith, for with the *heart* man believeth unto righteousness. It must be faith energised by love, otherwise it "will

Profit Me Nothing"

(I. Cor. xiii. 3). Love is long-suffering and kind; love is never envious, never boastful, never conceited, never behaves unbecomingly; love is never self-seeking, never provoked, never reckons up her wrongs; love never rejoices at evil, but rejoices in the triumph of truth; love bears with all things, ever trustful, ever hopeful, ever patient.

Love Never Fails.

In perfect love there is healing power, because it casts out all fear of the future; all anxiety, all distrust of God, and thus *removes the cause* of most of our ailments.

Daily Readings and Meditations

Being the Scripture Union portions with a meditation for each day by Pastor E. C. W. Boulton.

Tuesday, May 1st. I. Kings xiii. 23-34.

"The man of God who was disobedient unto the Word of the Lord" (verse 26).

Disobedience always works out disastrously. To disobey God means involving ourselves in a conflict with Omnipotence; pitting our puny strength against that of the Almighty; throwing down the gauntlet to God. And this is the awful possibility that presents itself to all. Disobedience is particularly distressing when it rears its ugly head within the home circle; when it is the hand of the son raised against the father, or the will of the child challenging that of the parent. And yet this is the painful picture that is sometimes seen in the family of God. Beware, O servant of the Lord, lest thou lendest thine ears to the subtle reasoning of the enemy! Confer not with fleshly counsellors, but hearken always to the voice of the Divine Word, seeking only to please Him who hath appointed thee to this high and holy calling!

Wednesday, May 2nd. I. Kings xvi. 23-34.

"But Omri . . . he walked in all the way of Jeroboam" (verses 25, 26).

What a powerful influence evil example may have upon character. And yet this does not relieve me of a personal responsibility. It is for me to choose the particular influences that shall shape my conduct and mould my character. I may breast the tide of environment or I may go with the stream of unholy example. I may be invested and indwelt with a power of resistance which shall make me proof against 'all the power of the enemy.' My heart may become the throne from which the Lord exercises His sovereign power over all the forces of evil that surge around me. If I choose the 'Jeroboam way' then I shall most surely suffer the same final humiliation. My course to-day decides the goal of tomorrow. To-day's surrender is in the nature of a qualification for future triumph or tragedy. O Master Divine, help me to walk in 'Thy way!'

Thursday, May 3rd. I. Kings xvii. 1-16.

"And it came to pass after a while, that the brook dried up" (verse 7).

"The brook dried up!" This was the climax of test. As long as the waters of the brook failed not, there remained a measure of natural resource upon which to depend. But when even these were withdrawn the feet of faith had indeed to tread the "seeming void." Difficult indeed has been our circumstances at times, but as long as we had God and the brook then we were prepared to go on, but to trust God apart from every human dependance was more than our faith could stand. And yet how wonderfully the Lord opened a new spring when the old one had been sealed. The channel perhaps was changed but the source remained the same. Whether it was the brook or the barrel the supply was as adequate as ever. God can work His miracles either through the ravens or the widow woman of Zarephath. Fear not though the old sources of supply seem closed! The Lord will see to it that thy needs are fully met! He hath many messengers ready to do His bidding.

Friday, May 4th. I. Kings xvii. 17-24.

"Now I know that thou art a man of God, and that the word of the Lord in thy mouth is truth" (verse 24).

What a vital connection exists between the words and the works of those who call themselves by the name of the Lord. The latter confirms the former, but it is in the former that the dynamic of accomplishment lies. The Divine Word that exercises its blessed authority o'er the kingdom of my affections, shall also exert its benign and beneficent principality throughout the whole realm of my Christian ministry. No longer in

'word only' but also 'in demonstration of the Spirit and of power' shall my witnesses be. Thus it is that in the moment of supreme crisis we discover the creative and re-creative dynamism of the 'word of the Lord.' No emergency can possibly arise which will find the man of God who is armed with the word of God, unprepared. He stands undaunted and unflinching in the face of all foes.

Saturday, May 6th. I. Kings xviii. 1-16.

"After many days" (verse 1).

How interminable seem those hours during which we wait for the coming of the divine call or the moving of the divine Spirit. How we watch as those who look for the dawn, eagerly scanning the horizon for the first traces of the promised blessing. Each new day finds us on the tip-toe of expectation, and again and again we ask the question, 'will God make bare His arm to-day?' 'Will the voice of the Lord break the long silence, and the vision of God pierce the prevailing darkness which seems to shut us in?' Beloved think it not strange that thou art kept thus waiting! 'After many days' the desire of thy heart shall come to pass. God will respond to thy faith in terms of fire. Out of the night of mystery shall shine the star of promise which shall lead thee to the land of overflowing plenty.

Sunday, May 6th. I. Kings xviii. 17-29.

"But there was no voice" (verse 26).

How frequently in Scripture we discover the voice and the fire closely associated. This was the acid test on this occasion. There was neither fire nor voice, and thus God by His silence indicated His attitude. It is the voice that creates the fire—God speaks and my being is caught in the glorious glow of the eternal blaze. When God is silent my soul is arctic—my soul is warmed by the voice speaking at the centre of my life. And herein lies the spiritual secret of all revival—the church is powerless because she is voiceless. She may be vehement in her endeavour to produce fire, but fails in all her efforts either to coax or coerce that creative energy which shall make her a burning and shining light in the firmament of religious experience and testimony. O Church of the living God see to it that the Voice is heard within thy courts!

Monday, May 7th. I. Kings xviii. 30-46.

"Let it be known this day that Thou art God in Israel" (verse 36).

And so we see that the object of all this display was that the character of Jehovah might be revealed to the nation. And is not this intended to be the purpose of all true ministry? Whether it be the ministry of my lips or that of my life. From beginning to end I am called to make known somewhat of the glory of the divine nature, to be in some degree a living expression of the invisible God. To declare in terms of daily conduct the righteousness of Christ. That my life may be enveloped in the divine flame, and that God may thus speak forth therefrom the revelation of His will to those who know Him not. And this is only possible as I am prepared by means of a living faith to put Him to the test in the eyes of those who challenge His authority or who discredit His existence. Such a surrender may and probably will put me into glaring contrast and conflict with the popular conception of the Divine character and will. But God will assuredly vindicate Himself in me.

Tuesday, May 8th. I. Kings xix. 1-8.

"He . . . sat down under a juniper tree: and requested for himself that he might die" (verse 4).

The vision of God had suffered a temporary eclipse, and the soul of the man of God was shrouded in the blackness of un-

THE ELIM EVANGEL

belief; in some way his faith had lost its anchorage, and he was drifting towards despair. How easy it is to be caught in the current of discouragement; only by keeping the inner vision clean and clear can we remain unmoved by the threats of tyrant temptation. Strange that this stalwart soul, who so recently had braved that band of false prophets, should fear the fury of Jezebel. That he who had so courageously defended the character of the Lord should blanch before the anger of this impotent daughter of Baal. And yet so paralysing is the effect of fear that it both blinds and binds those who come under its enervating influence. O my soul, stand thy ground in God, and give not a single inch to the accuser! If God be for thee, He is more than all that can be against thee!

Wednesday, May 9th. I. Kings xix. 9-21.

"What doest thou here, Elijah?" (verse 9).

As though Jehovah Himself was suffering from surprise at finding the prophet in such a place and in such an attitude. What a rebuke and reproach this question contains. O servant of the Most High, thou art out of thy God-given place; the Lord hath called thee to the enjoyment of conquest; thou art appointed to the throne, why dost thou choose the dust of defeat? Thy divine Lord and Master would have thee wield the sceptre, why art thou smarting under the lash of a woman's venomous tongue? Elijah, consider how great things thy Lord hath wrought through thee and take courage! O heart of mine, why take the place of failure? Why not arise and stand strong in the strength of Jehovah thy God? The juniper tree of discouragement is no place for thee, O child of God. Let thy Lord clothe thee once more with the mantle of His own power, and thou shalt go forth to the fray with victory written on thy heart.

Thursday, May 10th. I. Kings xx. 1-14.

"Let not him that girdeth on his harness boast himself as he that putteth it off" (verse 11).

How easy it is to put confidence in that which, in the hour of need, is almost sure to fail. In entering any conflict it is well to bear in mind that the issue is in the Lord's hands, and that only as we fight in His might are we sufficient to wage war with the legions of darkness arrayed against us. We must not forget that we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, and therefore the more need that we stay ourselves upon the Lord. Beware of a false confidence that ignores the power of the enemy. Take care lest thou dost succumb to the temptation to treat the Satanic resources too lightly.

Friday, May 11th. I. Kings xx. 15-30.

"Go, strengthen thyself, and mark, and see what thou doest; for at the return of the year the King of Syria will come up against thee" (verse 22).

Although Israel had won a glorious victory over the forces of Syria, yet we notice how timely was the prophet's warning to prepare for a further onslaught at no distant period. The danger was that Israel should now rest on their oars, and relax their vigilance, deeming themselves safe from further molestation. Is this not the snare that many of the Lord's people have fallen into. They have ceased to watch and pray, and in an unguarded moment the enemy has returned to the conflict. Then again it may be perchance that the recent triumph is but preparatory to the greater and more magnificent victory that God hath in store for His own. 'Greater things than these' is the stimulating cry of the Holy Spirit. Let us be ready, that when the enemy comes in as a flood we shall be able to stand against him.

Saturday, May 12th. I. Kings xx. 31-43.

"Because thou hast let go out of thy hand a man whom I appointed to destruction, therefore thy life shall go for his life" (verse 42).

To spare anything in our lives that God hath appointed to destruction is dangerous in the extreme. It is a false leniency

that will cost us dear in days to come. When God hath called us to wipe out the unclean thing it is indeed folly to spare it. It will be sure to prove a thorn in our side causing us untold pain and hindering us many a time in our service for the Lord. When we would fain be strong then this thing that we have spared shall be a source of weakness, betraying us in the presence of the foe, and leading us to dishonour the name of the Lord whom we serve. When God says slay utterly, let us guard against any plausible excuse for sparing the choicest portion of the spoil taken in battle. Whatsoever the Lord commands must be done at all costs!

Sunday, May 13th. I. Kings xxi. 1-19.

"Give me thy vineyard" (verse 2).

Beware of the sin of covetousness, for this may lead to greater and more grievous transgressions of the divine law. Often the tempter comes to us via the avenue of the eye, causing some pleasing prospect to fascinate us, until, overcome by its alluring but unlawful attraction, we are drawn into some treacherous attempt to possess ourselves of that which belongs to another. No matter how apparently possible it may appear to gratify the desire awakened within us, let us refuse any opportunity for the indulgence of that desire. We may gain our heart's longing, but it can only bring in its train the bitterness of disappointment and disillusionment. Drink not of the deadly potion, though it be offered to thee by the hand of an angel; steadfastly resist the tempting proposal, it will surely land thee in the mire of misery.

Monday, May 14th. I. Kings xxii. 1-12.

"And he said unto Jehoshaphat, wilt thou go with me to battle to Ramoth-Gilead?" (verse 4).

How careful we should be in all the alliances of life that we form. There are times when it seems that to join forces with others will enable us to achieve the dearest ambitions of our heart. And yet such an alliance may draw us into spiritual difficulties from which it will take long to extricate ourselves, and through which we may suffer irreparable spiritual loss. Unity is only strength when it is union that is governed by the will of God. Only those partnerships that are built upon such a basis can withstand the strain of subsequent test and trial. Those who are indeed joined together by the Lord cannot be separated—such unions are indissoluble. But no temporary advantage that may be gained by linking forces outside the Divine will can ever compensate for the tremendous loss involved.

Tuesday, May 15th. I. Kings xxii. 13-28.

"As the Lord liveth, what the Lord saith unto me, that will I speak" (verse 14).

Blessed indeed is that ministry that comes under the constraint of such a resolve. Rich is that fellowship that can command men of this calibre; men who will not barter the truth for any earthly gain. Never was the church of Christ so much in need of such a ministry as this. Let her pulpits be filled with preachers of this type and the departed glory will speedily return to the temple of the Lord, and the courts of Zion will soon be thronged with those who are drawn by the magnetism of the inspired revelation. Woe is me if my lips should betray the trust of the Lord! Hath He not chosen me as His mouthpiece, to make His mind known? How shall the people prepare themselves to the battle if the trumpet should give forth an uncertain sound? O Lord, enable me to speak only and always that which Thou dost put upon my lips!



If we could only realise the great fact that He has His people here for His own ends, and that we are here as His witnesses, to be here just as long as He desires, and in whatever position in life in His infinite wisdom He considers best, be that master or slave, prisoners or free men, sickness or health, poverty or riches, there would be no dissatisfaction with our lot.

Foursquare Gospel Centres

Campaigns in Progress—Baptismal Service—Continual Revival

East Ham. Prayer is asked for a special campaign to be conducted by Pastor B. J. Russell of Exmouth in the Elim Tabernacle, Central Park Road, from 15th to 29th April.

Clapham. A series of Bible Readings will be given by Rev. C. H. Coates at Elim Tabernacle, Park Crescent, from 15th to 29th April, services being held on Sunday at 6.30 p.m. and Monday to Friday at 7.30 p.m.

Plymouth. Pastor and Mrs. Charles Kingston are announced to conduct a revival campaign at Elim Tabernacle, Rendle Street, commencing 15th April, and the prayers of our readers are solicited for these special meetings.

Hastings. Mr. W. L. Kemp is now in charge of the work at Hastings, Mr. W. G. Channon having moved to Reading.

Dowlais. A glorious time of rejoicing and fellowship was spent last month among the saints assembled together for a special evangelistic campaign, when God blessed the services of Miss B. Tyrell of Cross Keys, and Mr. W. L. Bell of Pontardulais. The large congregations revealed that the Foursquare Gospel has still its power to meet the needs of humanity. The week-end gospel song by our brother was much appreciated, and the saints present gave glory to God for his message in song. Our sister who remained for the week was wonderfully anointed by the Spirit in the Word, which she gave in power night after night. Her message at the missionary meeting on Friday evening when she portrayed some of her labours and the conditions that prevailed in India, also brought much blessing, and is bearing fruit in continued prayer for that vast country.

Springbourne, Bournemouth. God is continuing to pour down mighty showers of revival fire upon this church, and Pastor and Miss Henderson are finding themselves surrounded by a band of loyal prayer-warriors through whose prevailing prayer and

support their ministry is upheld and marvellously blessed of God. To such an extent is revival power flooding the place that the Tabernacle cannot accommodate the vast crowd of people who throng into its precincts on Sunday evenings to hear the Word of God, the vestry having to be thrown open to accommodate the overflow. Nor does the blessing end here. Crowds of souls are finding salvation through the preaching of the Word from meeting to meeting. On two successive Sundays eleven souls were saved, and on the last Sunday prior to this going to press sixteen souls were pointed to the Lord Jesus for full salvation. On Thursday evening, 15th March, 43 candidates—many of them only saved a few short weeks—passed through the waters of baptism, while many others at the close of the meeting expressed their desire to be baptised at the next opportunity that presents itself. "So mightily grew the Word of God and prevailed."

Springbourne, Bournemouth (Bible Correspondence School Lectures). This church was highly privileged with a series of six lectures by Principal Percy G. Parker of the Elim Bible College. Large audiences listened night after night in the delightful manner in which Principal Parker opened up the Word of God, and explained the best methods of Bible Study. Keenest interest was manifested throughout the whole course of lectures. The atmosphere in every meeting was pregnant with power, prayer, and pathos. One could feel that the one who was speaking knew the power of prayer and that it was this power that had linked him in such an intimate manner with the Author of the Book, and by which its secret treasures were more easily unfolded to him. The most beautiful feature of these lectures was the deep spiritual note that was struck at every meeting. The young people of the church are now purchasing bigger and better Bibles, and concordances, and quite a few have joined the Elim Correspondence School in order to continue digging more deeply for themselves into the Word of God.

Why Will Ye Die? (Ezek. xviii. 31)

By P. H. HULBERT.

IMAGINE yourself in the midst of Alpine scenery. Over on the right there is a narrow, winding path, leading to scenes of surpassing beauty, but very few seem to be treading that pathway. On the left there is a broad road which looks inviting, and crowds are seen hurrying along. The road terminates in a terrible precipice, over which one after another falls, notwithstanding the fact that there are several very earnest men and women warning the crowds of their danger.

Unparalleled folly, you say! No! Folly even greater than this existed in Ezekiel's day and caused him to write under the Holy Spirit's guidance the words with which this is headed:—"Why will ye die?" It is because crowds are committing the same folly to-day that we take our stand at the brink of the abyss into which thousands are falling daily, and, holding out the torch of truth, try to show the nature of your ruin, if you persist in your downward course.

"Why will ye die?" It is clearly demonstrated from the Scriptures that God has no pleasure in your death, and to prove this He has at infinite cost provided a

means of escape and a pathway of safety for all who will obey His voice. Listen to His wonderful words: "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life" (John iii. 16). Whatever may happen to you, my friend, you can never charge God with being the author of your ruin, nor yet with being indifferent to it, for He is still asking the heart-searching question, "Why will ye die?"

Oh, strange infatuation that causes men and women to despise God's love and God's warnings and to go blindly on to a lost eternity. God's good news of salvation is embodied in God's Gospel, but the Word of God declares that if the gospel is hid, it is hid to those who are lost, whose minds are blinded by Satan, the god of this world.

Oh, friend, think for a moment what this means. Blinded by Satan, so that you are being hurried along that broad road to eternal ruin by Satan. Oh! why, why will ye die? Let Christ save you now out of the clutches of your great enemy. He is able. Ask Him and trust Him, and you shall be saved.