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The Elim Evangel

FOURSQUARE ON THE WORD OF GOD

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

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No. 16

Principal George Jeffreys at Bath

By EVANGELIST JAMES McWHIRTER.

THE historic City of Bath lies in the lap of the eternal hills of Somerset, sleeping as peacefully as a babe on its mother's knee. Sleepy Bath—where hustle and bustle of life are unknown! Lovely Bath—with its peaceful atmosphere of magic charm, only broken by the chiming bells that tell of passing hours! Historic Bath—where there is still the lingering gloom of an old-world Empire. Cathedral city, with its stately abbey and family of beautiful church buildings; so fair to look upon with their majestic spires piercing the soft hazy autumn blue. Wonderful churches, where services are held for the angels! It must be so, for mankind is indifferent, save a few who still seek the living among the dead.

One of twenty who composed the entire congregation at 11 o'clock last Sunday morning in one of the big churches, lamented the fact to me while tears rolled down her cheeks. She continued, "Why don't you come to our churches with the Foursquare Gospel?" But I did not tell her why we could not—why the Wesleys and a host of others could make no contribution to our State church. I had no mind to make the picture worse by turning the back of the canvas and revealing its dust and decay.

Up north I told a professional young lady from the neighbouring district that our next campaign was in Bath; she retorted with an air of finality, "An impossible place!" Among our large circle of friends in the south, not one seemed very hopeful of Bath being aroused by revival.

Thus, humanly speaking, we set out on a forlorn hope.

The day following our first meeting the local newspaper reported very truthfully that we had commenced with a small crowd. But "the age of miracles is not yet past." In this valley of dry bones there has been a movement of the Spirit, a breath of recreation, an invasion of resurrection life. Daily the numbers increased and the spiritual momentum gathered force until the indisputable results of revival have been evidenced. Now at the end of the second week of the campaign there have been a hundred conversions and a large number have testified to the experience of healing through Christ in answer to prayer. Paul,

who said "the kingdom of God is not in word but in power," would call this a real movement of God's Holy Spirit.

"First love" has been rekindled in many hearts. Hundreds of lives are more fully consecrated than ever they have been before. Faith and hope have been inspired in the breasts of men and women to live holier and happier lives.

"Isn't it like heaven?" said one who might have been accused of being drunk with new wine. "So glad God ever sent you to Bath" said another. And in hundreds of similar homely remarks, grateful souls have given expression to their new-found joy.

We call it revival, but have we understood its meaning—what it means to lives and homes, society and the nation—the world? How vitally it has touched life and brought virtue and healing to weary spirits, souls and bodies. Lonely souls have found the companionship of Him who sticketh closer than a brother. Tiring mortals have found a friend who understands the struggle of life, "Who for our sakes became poor that through His poverty we might become rich." To the crushed and discouraged the Holy Comforter has come, "leading them up the stairs love has made and bidding them look out of the window of hope that faith has opened," and they are empowered for fresh service in the world that is white unto harvest.

Homes have been transformed where the Master has come to abide.

The continuance of this revival blessing will expand in increasing circles, vibrating the electric current of the full Gospel of Christ, until it reaches the utmost parts of the earth.

Principal George Jeffreys and party would love to pitch their tent here among the hills, but they must on—on to other towns and cities to herald the message of the hour, that Jesus saves, Jesus heals, Jesus baptises, and that this same Jesus is coming back to reign.

In saying goodbye to Bath we say: "Blessed Bath, for within thy gates are they that serve the Lord Christ with joy and gladness."

Preaching Christ Across the Seas

MEXICO AT LAST

By Mr. and Mrs. G. H. THOMAS

Readers of the "Elim Evangel" will rejoice in the news which follows. Our dear brother and sister will welcome letters in their new surroundings. Their address is Calzada de Guadalupe 164, Guadalupe Hgo., Mexico, D.F. Postage on letters is 2½d. for the first ounce and 1½d. for each additional ounce. Gifts should be sent through our Foreign Missionary Secretary, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

IT will be of interest to the readers of the *Elim Evangel* to learn how the way has so marvelously opened for us to enter Mexico. For a long time past much prayer has been sent to the Throne of Grace that the way would open for workers to enter Mexico. From the border where we laboured we often looked across into Mexico and saw the hills rising up in the distance, and wondered how long it would be before we were in that land working among its people. In the natural we knew it was impossible, as the laws forbade any foreigner preaching or officiating as a priest, minister, evangelist or missionary. We visited the Mexican Consul with a view of getting passports, but when he learned what we were, he said it was impossible. Then followed many weeks of correspondence with officials—British, American and Mexican—then finally, with the help of the native pastor here in Mexico, we were granted by the Mexican Government permits to enter as Teachers of Theology with rights to teach in the Bible Institute here.

In a short time everything was arranged for our departure from the place where we had been labouring since leaving England. The train journey took nearly four days and nights, changing trains once further along the border. The first two days we passed through dry and barren country, sometimes climbing along the sides of the mountains on tracks blasted out of the rocks, which seemed to remind one of the hardness and difficulties of getting the Gospel into that land. The only vegetation seen on parts of the way was the prickly cactus which contains a sweet juice which makes a refreshing drink when not fermented, but the cactus is cultivated and the juice extracted to make an intoxicating drink called pulque, which is white in colour, almost like milk, this is the common intoxicating drink of the poorer people and is sold in saloons on almost every street.

The temperature reached 115 degrees and higher during the first part of the journey and was rather uncomfortable. As we got off the train to unlock our trunks for inspection by the customs officers, dozens of Mexicans came clamouring around shouting to be allowed to handle our trunks, boxes, etc., for which

work they were entitled by Mexican law to one peso (two shillings in English money) for every trunk, box or suit-case handled. They would carry the trunks, untie the ropes, and after they were inspected by the customs officers, re-tie and put them right for the train. At the little stations or settlements where the train stopped on the way, Mexican women came alongside offering for sale tortillas (flat cakes made from ground corn), goats' milk, coffee, fruit, etc. At one little place which consisted of a few roughly constructed wooden shacks, the roofs of which were covered with clay to keep out the rain, we offered to some children copies of the Gospels in Spanish (these are put out by the Scripture Gift Mission, London, and are very attractive as they have a coloured picture on the cover and a number of coloured pictures inside); but they were too shy or afraid to come near, and the more I called them and held out the Gospels, the further they withdrew; I threw a copy on the ground and beckoned to them to come and take it, but they would not, but a woman saw it and ran and picked it up. Another woman who was near looked so disappointed that she did not have one that the first woman gave her the Gospel. By this time a few others were attracted, so from the train I held out some more Gospels; the train began to move out, so the woman who had the Gospel at the first came running along and took them out of my hand as the train pulled out. It is probably the first time that these people have had the Word of God in their hands; they seemed so isolated and primitive in their mode of living. A number of armed soldiers travelled on the train as a precaution against attack from rebels, and about 24 hours before reaching our destination, as a further precaution, an armoured car containing 50 armed soldiers was attached to the train. We learned that from that point onward the danger of attack from rebels was greater. We noticed that every train we passed carried armed soldiers. At the larger stations at which we stopped the train would be surrounded by people selling all sorts of things, as food, wearing apparel, lace, toys, etc. There were numbers of beggars, some playing on musical instruments, others crippled and deformed, making pathetic appeals for help.

We had a strong desire to give Gospels to the soldiers on the train, but were a little anxious about doing so in case the officers should make a fuss; while thinking about it the officer came along, so I spoke to him and asked if I were permitted to give some of these little books to his men. He looked at them and said, "Yes," adding that there is liberty in Mexico for all religions, but that he preferred this Gospel or religion, pointing to the Gospels in my hands, and that he was not a Catholic. He took the Gospels and himself gave them to the soldiers.



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Needless to say, we reached the end of our journey safely, not because of the soldiers who were guarding the train, but rather because we were in the hands of Him who will never leave us nor forsake us. We were met at the station by the native pastor and his wife and a Danish sister, Mrs. Anna Sanders, who has been working here for more than six years. These brethren have themselves recently built a new church with adobe blocks or bricks, made from earth mixed with straw and dried. This building has a seating capacity of over a thousand persons, but we do not have that number in attendance yet, the average attendance on Sunday evening is from 300 and 350. There are some things about the church that have yet to be completed but have to wait because of lack of money, also there is a debt on material for the roof and this has to be paid as soon as possible, otherwise the Government officials may step in and stop any future services. All churches and church property automatically become the property of the nation, but the people who occupy the churches or church property have to keep it in proper repair and free of debt, otherwise it reverts to the nation. As we looked around the church we noticed a number of cracks in the walls caused by recent earthquake shocks, in one place the wall was cracked from floor to ceiling.

At the Bible School there are nineteen students, nearly all young men, and others have sent in applications to enter the school. The Mexican Government requires that the pastors and ministers shall have an efficient training and be ordained by a recognised body before they are allowed to preach or take charge of a church, and of course they have to be Mexican born. Thus the only way of spreading the Gospel through Mexico is to train these young people and send them out.

Mexico needs the prayers and help of the Christians at home and we trust that readers of the *Elim Evangel* will take this country upon their hearts more than ever before.

ANNIVERSARY IN BELGIAN CONGO

By James E. Mullan

In his last letter, Mr. Mullan wrote of his journey northward to Kipushia. Here he is labouring with Mr. Fred Johnstone in an extensive territory that makes great demands on the physical and spiritual resources of the missionaries.

AS I remembered this morning that to-day is the anniversary of our arrival on the mission field two years ago, I also recollected that it is now some time since I wrote to you last. Time seems to pass very, very quickly here, for although one was not idle in the southern section of the work, one seems to have even more to do up here. Here we are attempting to evangelise a very large area, and although

the villages are very much larger than they are south, they are much further apart. Even to rush hurriedly round to our outstations and include them all on one journey would take us over a month, and we are attempting to visit them all, at least once every three months; then in between—during the time we are on the main station, we have to attend to a day school, and an evangelistic training school, besides evangelistic work in all the near-by villages, and the various meetings for Christians and others on the station. Then there is also the usual manual work associated with station life, so you see that this leaves us with very little time for keeping correspondence up to date, or for engaging in the much-needed language study. In spite of all this rush, however, there is one thing that has been continually keeping the joy-bells ringing in our souls, and that is the wonderful way God has been and is blessing the work.

We have recently had the pleasure of a visit from Mr. Burton to this northern section, God granted us a time of very blessed and sweet fellowship together. We had also some very blessed meetings at Kipushia while Mr. Burton was with us, the Sunday morning Gospel meeting in particular was one at which the Lord's presence was very manifest. Mr. Burton spoke, and although he had to speak through an interpreter, God used his message to the conviction and conversion of sinners. A splendid company of Christians stands to-day at Kipushia as a testimony to the mighty power of the Gospel of Christ. We have amongst them at least one person who has been a cannibal, and others who have been slaves to every conceivable form of wickedness. One cannot help praising God in the meetings as one hears these redeemed slaves of Satan taking part in prayer. Some are redeemed slaves in a double sense. There is Shalumbo, the old teacher—a real man of God, who had been a slave most of his life in Portuguese territory. There is also another, a woman, for whom Mr. Johnstone managed to procure release from the most brutal slavery from which she had run away on one previous occasion, but was captured and carried back tied by hands and feet to a pole, like a dead pig. How she rejoices now in her double freedom! She is a very earnest Christian.

The days of Mr. Burton's short stay at Kipushia passed all too quickly, however we still had the pleasure of his company for a little while longer, for in answer to the kind invitation of Mr. and Mrs. Thomas we all went over to the Katenta Station (four days' journey away), for a Conference. We were delighted to find Mrs. Thomas and the new missionary—their baby son—both keeping well, for God had graciously undertaken for Mrs. Thomas in a wonderful way, as she had been very ill indeed. Then there was the other evidence of God's healing power—our sister, Mrs. Gittings, who, when I had last seen her, was at death's door, and was now feeling strong and well again.

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Praise God! Our brethren Mr. Thomas and Mr. Gittings were also enjoying good health.

God has graciously granted us a few very happy, helpful days together, and we are returning to our several spheres of activity feeling much strengthened in faith and courage through having met with one another in the Lord's presence. I feel this to be a fitting beginning to my third year of service out here, and my prayer is that, if God spares me this year may be even more fruitful of good results in His service than the preceding two. To this end, and with fresh consecration to the Lord's work, one covets the earnest prayers of God's people. God bless you all!

he said that that of the white men was so different and so beautiful. This was typical African flattery and reasoning, and yet it all aids us in seeking to understand them better, and to know what they are thinking about. They say that God loved the white men, and hated them. But from souls of heathen darkness, until recently, and still in some respects, slaves herded together as cattle, is it to be wondered at that they should thus think, when they see the white man followed by his group of thirty carriers, carrying him in his palanquin?

The next day we passed through Kashollo, and a big crowd soon gathered around, and Shipila spoke,

BETH-EL TABERNACLE,
RANGOENG, JAVA.

The photograph shows part of the native congregation at an afternoon meeting of the Easter Convention, gathered outside the Tabernacle. The Tabernacle, which seats about 400, was packed. During the Convention, 45 were baptised in water.



AN INTERESTING JOURNEY

By Cyril E. Taylor, B.A.

In the lines which follow, Mr. Cyril Taylor, our missionary in Ngoi-Mani, Belgian Congo, continues the account of his itinerary.

A HUNTER came in with a long coil of rope attached to his blunderbuss gaspipe-muzzle-loading gun. On enquiry, one discovered that it is the custom in these parts always to carry such a coil of thin rope. The big game, such as eland and buffalo, frequently secrete their young over in the bush and then go off to distant feeding grounds. The hunter endeavours to discover the young and tie them to a tree, and he himself climbs a neighbouring tree and awaits the return of the unsuspecting parent, and then shoots both of them.

Whilst in a hut buying a small chicken for the soup pot, I noticed the man deeply scrutinising my personal appearance. He looked at my leg, and at my hair, and said how beautiful it was, and then pointing to his dark and dusky skin and curly head,

whilst I followed. There was quite a desire for Testaments and mission hymn books, and willingness to build a house for a teacher. This is the village where my wife surprised the Roman Catholic teacher tormenting some of the children, and causing them to hold up great rocks during his service. This was his method of introducing the inquisition into Africa, for those who came in late for the service, and who sang out of tune. Later the priest's boy in this same village put a burning cinder on the sole of a child's foot. There is a native custom of burning perforating ulcers in the soles of the feet. Stownes, the chief, and the village rose up against this fellow, and took the case to the Administration Officers, who decided the case against the teacher, and he was removed from the district. He has been replaced by another who is somewhat quieter, at any rate, up to the present time.

We passed on to the school and assembly at Niemba. In the evening we had a meeting of about 50 people, several of whom had recently believed. The meeting was full of power and fire, and many bought Testa-



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ments and portions of Scripture. One young man here prophesied most blessed messages of exhortation and comfort.

Next morning we made an early start, and quickly got into the thick dew. A lad from the gardens accompanied us to show us the path. About half a mile on Kiona comes running after us, and panting for breath—"Bwana, I've come to see you safely along the path"—such a beautiful lad, and well developed, and all the way for twenty miles, without passing a village, he ran ahead of the cycle, picking up sticks that had fallen across the path, and removing logs of wood, and pieces of iron, stone rocks, and looking after me so carefully, all of his own accord, and then never asked for a cent. at the end of it. We continued along this beautiful trek. Onward, across dried-up river beds not yet filled up, for it is still early in the wet season. It was scarcely possible to ride for a portion of the way, owing to the roughness of the path. The native trips along merrily, though he, too, is not immune from cuts from stones and the iron stone rocks, so treacherous for cutting cycle pedals and for cutting the natives' feet.

The sun came out in all his strength, and we seemed to feel the temperature rising as in a hothouse, after the fires have been stoked up . . . hotter and hotter until the stream of perspiration had soaked us. The silence of the forest was only broken by the sympathetic exclamations of Kiona: "Wako, Bwana! Wako!" We halt for a snack by a dried up river bed, when we indulge in some delicious peanuts and a home grown lime. At last the sight of a few native traps tells us we are approaching our haven of destination. The manwi gardens and the fluttering flags of the banana leaves confirmed our arrival at the village. The shout goes round, and all give us their hearty greeting. A visit to the local chief, and to arrange for the mush for the boys. A hasty ride around the village to shake hands with old friends. The rejoicings are only broken by the wailings of some women at the far end of the village.

THE GARDEN OF THE EAST

By John and Hank Thiessen

The following, from two former students in the Elim Bible College, now labouring for the Master in Java, will be welcomed by readers of the "Elim Evangel."

READING in the last *Elim Evangel* about the wonderful Convention you have had, we are full of joy in our Lord Jesus Christ. Oh, these good tidings that we receive straight from the hand of the Lord are an oasis for a mission worker, where he may stop for a moment on the pathway of life which goes often through a barren land. Praise God, we were a moment under the palm trees at Elim, and in their shadow our spirit was quickened by the stream of living water.

Looking back over the past months' work in 1928, we witness, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him." In the beginning of the year our new building in Tjimahi was ready, and believing God would bless us, we started the meetings. And to-day, praise His Name, the meetings are packed with people of all nations. Eight kinds of people attend, and sometimes more—Menadoneses, Amboneses, Soendaneses, Java people, Chinese, Europeans and other different races. Different colours but all one heart! And all took the opportunity and received eternal life as a gift. This Sunday came one of them, a European, who was saved a week ago, and told me with a little sorrow in his eyes that he should be glad when his child, a boy of sixteen years, should get the same as he. He, the father, had been 51 years a Roman Catholic, and was a good church-member; but in the first meeting he saw the difference between his dead church and the flaming Gospel, and found the Lord in that afternoon. In his sorrow on Sunday morning, I gave him the Lord's promise: "Knock, and it shall be opened unto you!" And what happened? After having had my meeting in Bandoeng, I was going to Tjimahi for a Malayan meeting in the afternoon, and see! I saw his wife and the boy in the midst, thirsty for the living water! Whole families the Lord is making happy in these last days. The Lord Himself is confirming the preaching in this island with the reality of the personality of Christ, with signs and wonders!

Oh, we could tell you more, but let it be enough for this time. There is much work, and not enough workers. The Lord gives us bodily strength too, to do the work in many hot cities. Please pray for us, that He also may give more reapers in the fields of dark Java.

PIONEERING IN THE CONGO

By Mr. and Mrs. Allan McIntosh

Mrs. McIntosh will be better known to many of our readers as Miss Marjorie Phair. We are pleased to print the first news we have received from these earnest missionaries since they farewelled at our Tabernacle at Clapham on 2nd February last.

WE have been travelling more or less ever since that well-remembered farewell meeting last February in Clapham Tabernacle, and are still on the move, or, more correctly, at present waiting for more porters to put us on the move. After reaching Dar-es-Salaam, we travelled several days by train to Lake Tanganyika, then took a boat along the lake. While on the boat we passed fairly near Kalembe Lembe and would have loved to have been able to get in touch with the friends there. From the northern end of Lake Tanganyika we travelled by automobile to Lake Kion, and after wait-

ing about ten days for the boat, finally set sail. It was the funniest little boat we ever saw. Just a tiny tug pulling a barge in which were all of us, seated on our luggage. When a storm comes up the little boat makes for the shore with all possible speed. There are some magnificent volcanoes at the northern end of Lake Kion and the lake itself is a real gem of beauty surrounded by mountains and studded with little islands. From the northern end of Lake Kion our mode of travel changed to the heads of men and our speed slackened considerably. One stage (five days) by porters brought us to a Swedish Pentecostal Mission, where we waited four weeks for relays. The people here were so kind to us and we were quite sorry to say goodbye. Two more stages will now see us at our journey's end.

We have prayed constantly for you all, for the Church and College. How often the words of the song, "Jesus shall reign" have brought stimulation and new faith during the past few months. You taught us that beautiful new tune, and we have sung it many times since. Standing together at the bow of the ship we sang it while watching a most magnificent sunset over the desert, while passing through the motionless waters of the Red Sea. Then again we sang it at night watching the Southern Cross and



MR. AND MRS. ALLAN MCINTOSH.

the vivid phosphorescent lights. And then we have sung it many times tramping through the dense forest and around mountain sides, for we know it means Africa too. It is hard sometimes to realise it is really true; things look so little like it; but we *know* it is.

We trust you are remembering to pray for us. We need it personally, as travelling so long is trying, and we need it as a mission, as a pioneer mission needs prayer in a peculiar and real way.

Hopeless Cripple Healed

at Principal George Jeffreys' Campaign in Wimbledon Theatre.

AT the age of 37 I had to undergo two operations for moving kidney. I was told I also had enlarged liver and heart trouble. About eight years ago I developed dropsy. I was told by the doctor to make up my mind to be an invalid the rest of my life, as no one on earth could do anything more for me. From that time I was unable to leave the house and was never without medicine. I have been nigh unto death's door about thirty times. On one occasion we had two doctors and they had to prop me up in bed, for if I had laid down I would have died.

I was brought to Principal George Jeffreys' Revival and Healing Campaign at the Wimbledon Theatre, was prayed for by him, and was



completely healed. I went back to the evening service. The great theatre was packed and the only place I could get a seat was the top gallery. Up I went and found no difficulty in climbing the stairs. Wonder of wonders! After years of suffering—wheeled about in a bath-chair for two years, five years unable to leave the house, the greater time being confined to bed—here I was healed and as a proof was sitting in the top gallery of the Wimbledon Theatre. This was on the 13th of November, 1927, and I have been healed ever since. Praise the Lord!—Mrs. J. E. Gosling (Tooting).

Mrs. Gosling is now in charge of a branch shop, where she works from 8 a.m. to 10 p.m.—another proof of her healing.—Ed.

Thoughts from the Throne

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

Sunday, September 2nd.

"Whatsoever a man soweth" (Galatians vi. 7).

The action of to-day must influence the experience of tomorrow. The future is largely moulded by the hand of the present. And here it is not so much a question of the amount sown as the character of the investment which we make. I may be most generous in scattering the seed, but what if it be essentially unsound? The only result of my labour must be the mortification of multiplied trouble. I am preparing a harvest of humiliation; I am heading for a destination of disappointment; I am laying up for myself a store of sorrow. On the other hand let me but sow lavishly of that which is spiritual and eternal, and in the morning of eternity I shall reap a harvest such as shall enrich and gladden the everlasting ages. "Whatsoever" a man soweth! Then all the movement and ministry of my life must in some measure be re-productive. The unholy choice and the selfish consideration as well as the noble impulse and the Divinely-inspired ambition each become the genesis of some unseen and, as yet, undeveloped life-principle to which the being becomes more or less committed and by which it eventually becomes controlled.

Sunday, September 9th.

"For if that which is done away is glorious, much more that which remaineth is glorious" (II Corinthians iii. 11).

And so it is always in the Divine economy—the purpose of God is ever advancing towards the fuller and final goal. The handiwork of the present is but the introduction to the still more glorious accomplishment of the future. To-day's music is but the glad prelude to the rich harmony of tomorrow. I sing my song under the sweet but mistaken constraint and conviction that it is the great finale which I am voicing, a little while and I shall rejoice in the discovery that my lips are but being trained to produce a far more perfect melody. Perchance God allows the axe of circumstances to be laid at the root of some cherished delight and for the moment darkness veils the sky, until I discern that He is but making room for the still more glorious thing. God is at work excavating preparatory to laying the foundation of some more wonderful creation of His unfailing skill, He is clearing the ground with a view to its beautification. He is about to translate His thought into still more eloquent expression in my life. When He has finished His work then shall my soul rejoice inasmuch as God's "new thing" is so much more wonderful than aught that it superseded. Work on then blessed Master Divine until Thou dost reach the consummation of all Thy perfect design in this life of mine!

Sunday, September 16th.

"By faith they passed through the Red Sea" (Hebrews xi. 29, R.V.).

Like Israel of old the Christian pilgrim's pathway is often blocked by mountainous difficulties. And yet these very barriers are intended as a challenge to faith—God permits their presence in order to provoke His people to exploits. Dear Christian disciple, does thy path lead through the "depths"? Is thy way hemmed in by thronging obstacles? Are the shadows of fear growing thick and tending to shut out the glory of His face? Be not faithless, but believing! God will cleave a passage through the menacing waters. On the "other side" is God's promised land of blessing. Thou shalt emerge from thy "straightened" place into the unlimited expanse of the Divine provision. God Himself will bring thee forth into the sphere of unhampered and unhindered movement in the Spirit. Look not at the enemy, neither pay attention to his threatening attitude. Seek not to escape by some other way—God's path for thee is "through" the waters of difficulty. Herein lies the greatest manifestation of His

power, the truest proof of His faithfulness. He will speak the creative word which will convert the mountain to a plain. A far greater hindrance to thine advance than these defiant difficulties is thy fearful forebodings. These may indeed prevent thy progress. Turn thine eyes unto Him and thou shalt find thy feet resting upon the rock which can never fail.

Sunday, September 23rd.

"It is enough for the disciple that he be as his Master, and the servant as his Lord" (Matthew x 25).

Surely the goal and glory as well as the guerdon of the Christian discipleship must ever be likeness to Jesus. Discipleship then means identification, I must bear the marks that distinguish me as a follower of the Lamb, wearing the livery of love, clothed in the raiment of redemption, and immersed in that same Spirit which energised His ministry. No greater honour can possibly be enjoyed by the believer than this union with his Master and Lord. This is the supreme compensation for any loss entailed in consecration. But it must not be forgotten that this union implies the sharing of His shame and suffering, the acceptance of His reproach and repudiation, the fellowship of His poverty and pain. I may not partake of the honour without the humiliation; if I would accompany Him to the throne of His power then I must be willing to walk with Him through the dark shades of Gethsemane, and up the steep slopes of Calvary. To share the sceptre of His crowning glory I cannot escape the cup of gall and bitterness. I must place my hand in the nail-scarred hand of Golgotha, and be prepared to experience the sharpness of the cruel thorns. Glorious Christ, I gladly take the proffered privilege of partnership with Thee in Thy loneliness and loss! Thy call makes me for ever Thy love-bound slave! Henceforth command me as Thou wilt!

Sunday, September 30th.

"But this treasure is lodged in a body of fragile clay, that so the surpassing might which accomplishes its work, should be God's and not my own" (II. Corinthians iv. 7-10, Weymouth).

The weakness and unworthiness of the vessel but magnifies the power and the skill of the One who deigns to use it. Thus we see that the beauty of the choice does not detract from the glory of its Divine contents. How marvellous that God should consent to take up the piece of shapeless clay and fashion it into a receptacle capable of bearing such unspeakable treasure. The vase of fragile flesh, so unlovely and unlikely, becoming the medium through which Thy wondrous life of radiant holiness and risen glory might find expression. The indwelling beauty of the reigning Christ throwing the mantle of His loveliness o'er the whole of the life, transforming its meanness and nakedness into the wealth and warmth of a new creation. The vision is staggering in its sublime magnificence—God the Eternal tabernacled in temples of clay, making the sin-darkened domicile of the human life into a palace for His presence to pervade. God the Omnipotent pouring His own wonderful nature of love and grace into the mould of the life which His power has won. To think that Jehovah should thus limit Himself to the confines of a human life! That He should be able to accommodate Himself to such environment! What dignity this must add to every heart that apprehends its splendid significance!

The sale of "indulgences" and a modern "raffle for souls . . . at which bleeding and tortured souls will be rescued from Purgatory" are subjects dealt with in "Good News According to Matthew" in this issue. No readers should miss this series of articles which is being continued in our pages.

THE ELIM EVANGEL



FOURSQUARE ON THE WORD OF GOD

The Elim Evangel

Official Organ of Elim Foursquare Gospel Alliance.

Editor ... Ernest J. Phillips.

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

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Elim Foursquare Gospel Alliance

Founder and Leader: Principal George Jeffreys.

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

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

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

Elim Bible College Correspondence School.

For those who cannot attend our Resident School. You must not miss these wonderful studies. The cost is only 10/- per year, or 5/- for six months. Write to-day.

Items of Interest

As announced in a recent issue of the *Foursquare Revivalist*, Mrs. Aimee Semple McPherson, whose visit in 1926 is still fresh in our memories, is coming to England next month. Particulars of her campaign in the Royal Albert Hall are announced on page ii of the cover of this issue. Those who can make use of posters, window bills or folders announcing the meetings should write to the Secretary, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4, stating exactly what is required. Our readers are asked to pray for a deluge of blessing on these great meetings, that hundreds may be swept into the kingdom of God.

The next term of the Elim Bible College commences on the 15th of this month. Intending students should write without delay to the Dean, Pastor P. N. Corry, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

The attention of our readers residing in Western Canada is drawn to the fact that the *Elim Evangel* is obtainable from Mr. A. E. Reeve, Christian Book Depot, 1850, Fifth Avenue West, Vancouver, B.C.

On Monday, 20th August, the marriage of Mr. R. G. W. Prentice and Miss G. A. E. Webber was solemnised at Elim Tabernacle, Clapham, by Pastor W. G. Hathaway.

Mr. W. Baines and Miss E. J. James, both members of the local church, were united in marriage on 5th August, at Jerusalem Chapel, Merthyr, by Mr. William George.

Pastor T. B. Barratt of Oslo, continues to visit various centres in the United States of America, with much blessing on his ministry. Leaving Los Angeles (where he preached at Angelus Temple) he has ministered in turn at San Francisco, Oakland, Mount Hermon, Turlock, Escalon, Kingsburgh, again at San Francisco, then Portland, Tacoma and Seattle. He is now in Canada and returns by way of Minneapolis, Chicago and New York.

A Baptist church at Mount Norris, Penn., was the scene of a most successful revival campaign recently, conducted by Pastor and Mrs. Stoneham; the building was far too small to accommodate the large congregations. At a tent campaign at Smithburg, Maryland, the evangelists were assisted by Mr. Miner, who for some time was in charge of the Elim work at Canning Town, London. Following these meetings, Pastor Stoneham, together with Pastor and Mrs. Chambers, conducted a tent campaign in North Carolina. These meetings are still in progress as we prepare for the press.

The Editors' Page

Planted Out.

WE recently paid a visit to the lovely Kew Gardens in Surrey. The gardens were a feast of gorgeous colours set in a background of green. We were delighted with everything—but at first a little puzzled about one fact. Within the greenhouses there was not that mass of colour which we expected to find. We could think of glass-houses in smaller parks which sheltered heavier and lovelier masses of coloured flowers. We had seen greater profusion of colour in the early spring. We wondered at this. Then it suddenly dawned upon us. It was the planting out season, and instead of the flowers being carefully protected inside, they had been planted out in various parts of the beautiful gardens. The time of preparation and training was finished and the time of public service had come. So that crowds scattered about in the open were everywhere blessed with the beauty and fragrance of the flowers.

There comes a planting out time for all of us. We have our time of preparation and training in the things of God. But the time comes when from a sheltered Galilee we have to go forth into a populated Judæa. There is the seclusion of the school with Christ, and then the publicity of service for Christ. Happy should we be if, after the growing and preparing time, we are planted out to do service for the great Gardener in Africa, India, China, Iceland, South America, or elsewhere.

Perils of Revival.

In a telling article, the Rev. A. E. Realf has drawn attention to the perils of revival. One of those perils he declares to be "jealousy." Thus he writes:

"Tell it not in Gath! Jealousy has ruined many a much-used channel. 'They have ascribed unto David ten thousands, and to me they have ascribed but thousands . . . And Saul eyed David from that day and forward' (I. Samuel xviii. 8, 9). If an outstanding leader is popular, much sought after, highly successful in his work, he is often the object of criticism levelled at him by some less conspicuous leader, who is filled with the devilish spirit of jealousy. What if another can preach the gospel better than you? Well, he cannot preach a better gospel. So serve God up to the measure of your capacity, and continually pray for your fellow-preacher with greater gifts, that he may be kept humble, for he has a greater responsibility. From all jealous, ulterior motives, so disastrous in the service of the Master, may the good Lord deliver us! Brethren, if we would safeguard our lives against all the perils lurking in the dark, let us strive to remember:

"1. Always labour for the glory of God and the good of souls.

"2. Maintain, at all costs, fellowship with Christ.

"3. Seek the constant reception of the Holy Spirit.

"4. Cultivate that spiritual intuition whereby it is possible to detect the false from the real.

"5. Shun and suppress all thoughts of self-advertisement and self-advantage.

"6. Keep the Judgment Seat of Christ in view, where service will be rightly valued and rewarded."

Character that Counts.

In a beautiful tribute to the late Mrs. Ransome Wallis, founder of "The Mission of Hope," Croydon, the following description is given, which is a most thought-provoking setting forth of strong Christian character:—

"She was one of the happiest people I have ever known, and her happiness—deep, calm, and restful—attracted one because it simplified so many problems of life and at the same time confirmed man's highest wisdom.

"She was pitiful to human weakness, but not pitiful to a shifty character. She roused as many women to self-respect as she touched penitents with the melting power of God's mercy. She did not like people who were voluble in expressing reasons and excuses for their fall into sin; yet to the woman who grieved sincerely over her lapse from virtue, and blamed herself with honest grief, no one could so skilfully apply the fine and stimulating remedy of self-forgetfulness—forgetting what has been, and pressing on to what, in God's mercy, is to come.

"This practical good sense which so distinguished her was not lacking even in her dealings with children. She loved children with a great fulness of love, but she was never the victim of that sentimentalism which so often mars useful work among the young. She could easily forgive a child's trivial faults, as easily as she could enter into its simplest pleasures; but she was a very different person when confronted by any tendency to lying, whispering, and duplicity. A child might have many faults so long as its nature was straightforward; but no child with a crooked nature ever came before her and went away chuckling over its cleverness."

The Source of Revival.

"Remember revivals are not pumped up, they are prayed down. You can't have a revival unless you have a praying church. Call the church to prayer. Let her demand prayer in every home, the erection of the family altar, the gathering of her members in prayer groups every week, and the opening of every church building every day in every week for prayer and meditation and then the revival will be here."

The Life of Prayer, Talk No. 3 (continued)

The Name in which to Pray

By PRINCIPAL PERCY G. PARKER.

OUR subject is still, "How to Pray." The special thought for this article is: "All prayer should be offered in the Name of the Lord Jesus Christ."

There is no other successful way of praying. In John xiv. 13, 14, we read:—

And whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My Name, I will do it.

Our Lord further says in John xvi. 23, 24:—

And in that day (period after Christ's resurrection) ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My Name, He will give it you. Hitherto have ye asked nothing in My Name: ask, and ye shall receive, that your joy may be full.

There is sometimes perplexity in the minds of earnest Christians as to whether prayer should be addressed to Christ, or addressed to the Father in the Name of Christ. The last is undoubtedly the correct order. We may *worship* Christ, which is direct address to Him; we may also *commune* with Christ, which also means direct address to Him. But the regular method of prayer (not worship and communion) is petition to the Father, through the Name of the Son, in the power of the Holy Spirit.

There are at least two important things to be considered about praying in the Name of the Lord Jesus:

- (1). THE WISDOM OF IT.
- (2). THE REASON FOR IT.

I. THE WISDOM OF IT.

ANYONE who is wise will certainly pray in the Name of the Lord Jesus, simply because *God says we must*. We may not understand the wisdom of so doing. Why God should narrow down our access to Him thus may be a great perplexity. But the very fact that God has made such a rule should be sufficient for us to eagerly respond to it. If God made ten thousand laws and we could not understand the reason for one of them, it would be prudence on our part to obey.

There are many schools where a scholar may only address the teacher after first raising the hand. *It is a rule*. The teacher thoroughly understands the wisdom of it. The scholar may not. But if the boy or girl is wise and desires to obtain an answer that rule will be obeyed.

I know some Christian friends who have many business letters come to them, asking various questions. They have made it a rule that they will only answer those questions on condition that a postage stamp is enclosed to cover the return letter. If no stamp is enclosed then the letter is thrown into the

fire. *It is their rule*. They understand the wisdom of it. If people really wish to get an answer from them then they will act wisely and obey the condition.

God has made His rule concerning prayer. We must pray in Christ's Name. It is the only condition upon which He has promised to answer us. It is sheer folly and waste of time not to obey God's revealed will. It is simply the folly of man fighting against the perfect wisdom of God if there is refusal to pray in the Name of the Lord Jesus Christ.

II. THE REASON FOR IT.

BUT it is not difficult for us to see the reason for God's rule. Jesus is the God-Man. The One who perfectly understands God and the One who perfectly understands man. He is God. He is Man. Through His death on the Cross He has put away the great barrier between God and man—sin. Through that death He brought man to God and God to man. He is the supreme fact to a prodigal world. He is the supreme fact to a sin-hating God. He speaks God's language. He speaks man's language. He is the great go-between between God and man. He is the "daysman" who brings God and man together.

God the Father loves Christ the Son with an incomparable love. Christ has been to Him an eternal delight. From the beginning God the Father, God the Son, and God the Spirit have, in the mystery of the Trinity, dwelt together in undiminishing rapture and unsurpassable love. When God the Son took flesh and became man, in order to shed His blood on the Cross, it was the outworking of the plan of the Triune God. The lovely Son of God by His death performed the act which will ultimately destroy the darkest, dirtiest fact from off the face of God's creation—the repellent fact of sin. How fitting, therefore, that *God's plan for the world's redemption should also be God's plan for the world's prayer*. Through Christ the world's sin is dealt with. Through Christ the world's prayer is dealt with. Christ is God's plan for the world's redemption. He is also God's plan for the world's prayer.

A GREAT preacher and missionary leader, Dr. Grattan Guinness, said in my hearing that he was once many miles away from his father's home, which was also his home. He met a friend who was passing near his father's home. He therefore gave the friend a letter, bearing his (the son's) signature. When this friend presented the son's name at the father's house he was immediately received with intense warmth and lavish generosity. *The son's name*

was the key to the father's heart. "Jesus" is the key to your heavenly Father's heart. Would you have your prayers answered? Would you have heaped upon you the riches of heaven? Then, when you pray, say, and say with grateful meaning, "FOR CHRIST'S SAKE."

This is beautifully exemplified by an illustration from Dr. E. Jones of the U.S.A. :—"A young lady had a very dear friend, a charming woman. Frequently this young lady enjoyed the hospitality of this lovely friend. Christmas was approaching, and with pardonable curiosity the young friend began to wonder what her older friend would give her. She expected a valuable piece of jewellery, and had set her heart upon it. But when Christmas Day dawned, and the young woman opened the gift from this friend, it turned out to be *just an ordinary door-key*, tied with a piece of ribbon, on which was a little card. The young woman was at first so disappointed that she did not even read the writing on the card;

but when she did, this is what she saw: "The key to the door of the house of a friend. It is yours to use. Use it every day, if you wish." The lovely significance of the gift then broke fully upon the young lady: that beautiful home with the special guest chamber, in which she had on several occasions rested in peace and comfort—this home was open whenever she wished to use the key.

GOD has given us His key. The key to all His riches. It is the Name of Jesus. That key fits every lock of God. It opens to us all the wealth of God. It is the secret of our insufficiency being met by His boundless sufficiency. Let us use the key. Let us use it constantly. Use it for the world, use it for the Church, use it for ourselves. It is a key that will never break.

There is a key of priceless worth,
That opens a door, hinged fast to earth:
Through it petitions fly to heaven,
And then return with answers given,
It is the Name of Jesus.

Good News according to Matthew

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

CHAPTER XVIII.

IN this, as in other chapters, we have found the use of simple divisions and subject headings a help to our studies. Three such headings are found ready to hand in the present chapter. They are:—The Child, the Church (local), and Compassion.

The Child.

Someone has remarked that in all probability Matthew was a "family man," as he makes more room for children in his gospel than any other of the New Testament writers. We can afford to leave this with a thought, but the fact compels attention, that even young people found something of interest in the Lord Jesus, and that when He wanted one for an object lesson He had not far to seek.

In the two previous chapters, prominence had been given to certain of the disciples. This had probably occasioned some jealousy among the twelve. No doubt they had talked the matter over among themselves, but at last, they gave vent to their feelings and decided to ask their Master: "Who then is greater in the kingdom of the heavens? Then Jesus called a little child (like some other creatures, children sense instinctively who love them), and set him in the midst." Then when all eyes are centred upon this child, Christ declares the absolute necessity of conversion for entrance, and of humility for progress, in the kingdom of the heavens.

IN view of a prevailing idea of a material and earthly nature of the kingdom, these statements of Jesus are very weighty. On another occasion He had been

even more explicit and said "Except a man be born again, he cannot see the kingdom of God," and His demand for this "re-born," this little child condition, had been met by "How can a man be born again when he is old?"

This reply of Jesus declares plainly that only the "converted," the "re-born," are in the kingdom, and serves to emphasise the human necessity, "Ye must be born again"; for "not every one that saith unto Me, 'Lord, Lord' shall enter into the kingdom of the heavens, but he that doeth the will of My Father which is in the heavens." "Whosoever therefore shall humble himself as this little child, the same is greater in the kingdom of the heavens." Christ makes no demands from us, the equivalent of which He has not already made for us. "He humbled Himself and was found in fashion as a man." He became the "Son of man" that we might become sons of God. Born in a stable, reared in a gipsy encampment, met with the taunt "Can any good thing come out of Nazareth?" lived under a ban of shame, for the people sneeringly asked, "Who is Thy father?"; an alien to His brethren, a stranger on the streets of the world He made; lived with the homeless, slept with the animals, nowhere to lay His head; His motives suspected, His act criticised, His intentions misjudged, His works belied; bearing blessing, receiving cursing, ministering healing amid ingratitude, living to raise the dead and dying to give life. When He by the Holy Spirit says, "Humble yourselves" and "Learn of Me," He only demands what He Himself gave.



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CHRIST then returns to the subject of "offences" or "stumbings." There with a love in His heart, the equal of which no human ever knew, and with a trustful, loving, prattling baby on His knee, He whose gracious words made His audience exclaim in amazement, "Never man spake like this Man," gave expression to words, the interpretation of which has for more than a millennium and a half, made Christians mutual enemies, divided homes and torn assemblies in twain. "But whoso shall stumble one of these little ones which believe in Me, it were better for him that a large millstone were hanged about his neck, and that he were drowned in the depth of the sea." He proceeds further to say, "It is *better* for thee to enter into the life halt or maimed, rather than having two hands or two feet to be cast into the fire, the everlasting one," and again, "It is *better* for thee to enter into the life with one eye, rather than having two to be cast into the Gehenna of fire."

As we intend, D.V., devoting some time in a later article to the consideration of the retributive judgments of God, we shall here content ourselves with a few passing remarks. Whatever may be our opinion as to the everlasting fire, or the Gehenna of fire here referred to, Jesus said that the loss of an eye, a foot, a hand, or even being drowned in the depths of the sea, are preferable to being cast therein. These *bettors* of Christ take us on to an even more emphatic "*Better* were it for that man if he had *never been born*" (Mark xiv. 21). Finally, allowing a late tradition, that Gehenna is a symbol of the Valley of the Son of Hinnom, which place was made a receptacle for the filth of the city and the bodies of criminals, and whose fires were kept continually burning to consume this refuse, consistency demands that we allow that refuse is put into an incinerator, not to take it out again, but to reduce it to ashes. The solemnity of this subject is increased by the thrice repeated assertion of the Lord Jesus concerning the people who are cast into Gehenna, that "Their worm dieth not, and the fire is not quenched" (Mark ix. 43-48). Gehenna is referred to as a place of punishment for both soul and body. "Fear Him who is able to destroy both soul and body in Gehenna" (Matt. x. 28). The moral is, "It is better to live maimed, than to die whole."

LINKING verses 10 and 11 of this 18th chapter with verse 14, we find the purpose of the Son "to save that which is lost," and the plan of the Father, "to ensure that none of these little ones perish." We are aware that Universalist teachers make much of verse 14, but when we see that Jesus says, "these little ones which *believe* in Me," their theory collapses. In verses 12 and 13, the straying animal is neither the symbolic goat, dog nor pig, but a sheep, which in Scripture typology always refers to a re-

generate soul. This leaves the teachers and writers who believe that "even the great schemes of wickedness, and colossal idolatry, the grossest debauchery and saturnalia, all witness that man fallen is 'majesty in ruins,' a prodigal son of God," to look elsewhere than the Scriptures of truth for their support. Thus far we have seen the Lord Jesus as a just God and a Saviour, warning against stumbings and teaching submission and service as the true secrets of victory.

The Church.

FOR the second and last time in the whole of the four Gospels reference is made to the Church. In chapter xvi., it is the Church in its world-wide aspect, but here we have the Church as the local assembly. An exemplary assembly is revealed in Corinth about the year A.D. 58. It would assemble regularly in the house of Justus (Acts xviii. 7), or some other suitable dwelling. The 2,000-year-old wall of partition between Jew and Gentile is down and both enter by the same door, embrace one another, and greet with a holy kiss; recline around the same table, break bread, and drink from the one cup of blessing. There we should find Crispus the Chief Ruler of the synagogue with the G eek Chamberlain of the city (Acts xviii. 8; Rom. xvi. 23). There woman was accorded a rightful and honourable place; there the slave (a class which composed one half of the city's population) was welcomed as a brother in the Lord. There were found those who had once been led and carried away by idols, but who now were borne along on Holy Ghost power to pray, praise and prophesy in the Spirit. The manifestations of the Holy Spirit, and the ministrations of His nine gifts built up the Church and the ministry of Stephanas and others all combined to procure for this much-abused assembly Paul's commendation, "Great is my glorying on your behalf . . . I rejoice that I have confidence in you in all things" (II. Cor. vii.).

To such a company, "a compact society, composed of those who really believed in Christ, held together by love so deep and living that it cannot tolerate within itself a quarrel, and assured of the actual presence of the Lord Jesus Christ; empowered to offer prayers which shall be answered, authorised to declare truth in its corporate capacity, as well as in its individual members; to bind and to loose, to remit and to retain," was the offending brother to be brought. But only as a last resource. There is method in all God's appointments. We read that as "it is the will of the Father that not one of these little ones should perish," so the end to be achieved here is not the losing of the offending one, but the "*gaining*." The servant who said, "Lord, thy pound hath *gained* ten pounds," received, "Well, thou good servant, because thou hast been faithful in a very little, have thou authority over ten cities." If only we would show the same diligence to make



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it up with our brother as we show in making our one pound into ten, how blessed our assembly life would be.

FIRSTLY, "Go and tell him his fault between thee and him alone; if he hear thee, thou hast *gained* thy brother." If we have unhappily received any injury from a fellow-member of Christ's Church, the first step to be taken is to visit him "*alone*," and tell him his fault. He may have injured us unintentionally, as Abimelech did Abraham (Gen. xxi. 26). His conduct may admit of explanation, like that of the tribes of Reuben, Gad and Manasseh, when they built an altar as they returned to their own land (Joshua xxii. 24). At any rate, this friendly, faithful, straightforward way of dealing is the most likely course to win a brother, if he is to be won. "A sott tongue breaketh the bone." Who can tell but he may say at once, "I was wrong"—and make ample restitution?

If the brother cannot be gained by the first method, then we are to try again. Find one or two others who are equally interested in the *gaining* of this brother. Jesus said, "That if two of you shall agree on the earth as touching any thing that they shall ask, it shall be done for them of My Father which is in the heavens." Two at agreement have more power than twelve on strike. Only if he fails to yield to the prayers and persuasions of the two or three is the matter to be taken to the Church. (Believers as a whole ought to know that the assembly is not a laundry nor a debating club, and that no one person is justified in taking personal grievances into the Church to create divided opinion and feeling.) The Church, not the law court, is to be the final authority. This precludes outside interference. Paul says, "Dare any of you having a matter against another (brother) go to law before the unjust and not before the saints?"

When brought before the assembly the idea of *gaining* the offender must still predominate. Each member must be prepared to be made all things to all men, that by all means they may save this one. If all this fails to gain the brother, then "let him be unto thee as an heathen man and a publican." This is purely personal between offended and offender. The attitude of the assembly as a whole is not stated. Although excommunication is usually inferred here the Scripture does not affirm it. Only as a last resource and in specific cases is the assembly to use its prerogative of binding and loosing and excommunicating an offender. This is a very grave affair and a matter not for the officers only, but to be carried out by the whole assembly. Even then, the excommunication is to be carried out solely with the view to the "saving of the spirit in the day of the Lord Jesus." An example of this is found in I. Cor. v. The story of the offender's recovery is found in II.

Cor. ii. 5-8, and the exhortation is given to "forgive, comfort and confirm your love toward him."

TURNS now for a little while to *vv.* 18-20, we see that what appeared in chapter xvi. 19 to be personal is here made general. Thus we reaffirm that in chapter xvi. Peter was representative of the "gathered ones" of chapter xviii. Remission of sins is always and only subsequent to repentance, and no individual or body of people can reverse the Divine order (see Luke xxiv. 27; Acts ii. 38, etc.). The Church of Rome's interpretation of these verses has done her tremendous harm. It was this, probably more than any other one thing which drove Luther from its fold. The Pope of that time, Leo X., had need of money for the completion of the Church of St. Peter, and also to provide a marriage dowry for his sister Margaret. So he resorted to the sale of "indulgences." Some of these were entrusted to the Dominican monk Tetzel. Travelling from place to place he became a familiar figure as he would exclaim, "Priest, noble, merchant, wife, youth, maiden, listen to your parents and other friends who are dead and who cry to you from the bottom of the deep abyss: 'We are suffering a horrible martyrdom! A small pittance by way of alms will deliver us; you are able to give it, and yet you do not wish to do so.' At the very moment when the piece of money tinkles at the bottom of my money box, the soul takes its departure from purgatory and directs its free flight toward heaven.—Deaf and heedless man! with ten shillings you can release your father from Purgatory, yet you are so ungrateful as not to purchase his deliverance!—I would not exchange my privilege for those of St. Peter in heaven, because I have saved more souls by my indulgences than the Apostle by his discourses." This man was the avowed enemy of Luther.

Coming, however, to more modern times we still see Rome's abuse of this Scripture. Dr. Horton, in his book, "England's Danger," tells of a notice affixed to the door of a Roman Catholic church in Mexico which read "RAFFLE FOR SOULS.—At the last raffle for souls the following numbers obtained the prize, and the lucky holders may be assured that their loved ones are for ever released from the flames of Purgatory." A further notice adds: "Another raffle for souls will be held at this same blessed Church of the Redeemer on 1st January at which four bleeding and tortured souls will be rescued from Purgatory. Tickets, one dollar each. Will you for the poor sum of one dollar leave your loved ones to burn in Purgatory for ages?" This is rank blasphemy.

Compassion.

"**LORD**, how oft shall my brother sin against me and I forgive him? till seven times?" In putting this question it may be that Peter had in mind a cur-



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rent Jewish maxim, to forgive three times. The Rabbis were supposed to find their warrant for this in Amos i. 3, ii. 6. He did go beyond the Rabbis precept, but did not go far enough for grace's demand: not seven times, but seventy times seven.

"Therefore is the kingdom of the heavens likened unto a certain king which would take account of his servants, and when he had begun to reckon, one was brought unto him which owed him 10,000 talents," etc. The sense is completely obtained by taking the 10,000 talents as a vast, but indefinite sum. A hundred talents of silver constituted the hire of a great army (II. Chron. xxv. 6), and notwithstanding the lavish use of gold in the construction of the Tabernacle, only 29 talents were used. Yet the king presents his claim for the impossible payment of a myriad talents. There can be no forgiving in the dark. God will forgive, but He will have the sinner to know what and how much he is forgiven. There must be first a "Come now and let us reason together" before the scarlet can be made white as snow (Isaiah i. 18). The sinner must know his sins for what they are, a mountain of transgression, before ever they can be cast into the deep sea of God's mercy; he must first have the sentence of death in himself, ere the words of life will have any abiding worth for him" (Trench).

The king would have been justified in carrying out the order to sell the man, his wife and children, and all that he had, for he was an absolute bankrupt, and his assets were nil. "He had not to pay." But the servant fell down and worshipped him, saying, "Lord have patience with me, and I will pay thee all." He asked for a respite and promised to do the impossible thing of paying all: but he got exceeding abundantly above all he asked, or thought, he got unconditionally forgiven.

BUT the forgiven debtor became an unforgiving creditor. He went out, and began to throttle a fellow-servant, demanding immediate payment of one hundred pence. The comparison between the two debts is ridiculous. Moffat translates them as £3,000,000 and £20 respectively. The one hundred pence debtor urged just the same plea, in just the same words as the 10,000 talents debtor, but the latter took the law into his own hands and put his debtor into prison, until he should pay. He quickly forgot that he had been a debtor for a far greater amount and his only thought now is to obtain his rights. Truly another case of "man's inhumanity to man." Many real and imperfect Christians have got the length of looking to the forgiving love of God in Christ as their only hope, but not looking to it as their imperative example. Their minds are like ocean-going steamers, built in water-tight compartments, and the gospel which is stored in one has not reached all the rest" (Maclaren).

When the 10,000 talents debtor fell down and worshipped he obtained great favours. It is the place and position of prevailing. His failure came, like so many of ours do. "He got up from the feet of his lord and went out." At Christ's feet we prevail. When we get up and go out we give place to the Devil, and all conceivable kinds of sins. Then we begin to throttle the brethren. All who enter the kingdom do so as forgiven debtors. It is the place where grace reigns and where we are bidden to "be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

THE lessons which this parable teaches are lessons which they need to learn who are not under law, but under grace, and this chiefly—that it is not always right to press our rights and that in the kingdom of grace the just may be the injurious. This man was one who would fain have been measured by God in one measure, while he measured to his brethren another. He would fain be forgiven, while yet he did not forgive. But this may not be. Each man must take his choice. It is free to dwell in the kingdom of grace; but then receiving grace, he must show grace; finding love he must exercise love. If on the contrary he exacts the uttermost, pushes his rights as far as they will go, if the law of strictest, severest justice is the law of his dealings with fellow-men, he must look to have the same as the law of God's dealings with him, and in the measure wherein he has meted out it shall be measured to him again (Trench). The attitude of the king toward the 10,000 talents debtor is the background: the pith of the parable is to emphasise "So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."



Foursquare

Imagine a man taking three planks—however solid, however well seasoned, however smooth—and joining them together in the form of a triangle, and then endeavouring to stand on this triangle for any length of time!

But let him take another plank, and with these four planks make a square object. He now has a platform or, which he can comfortably, securely and unfeigningly stand. *That is just what I have done.*

To the solid plank, if I may say so reverently, Jesus my Saviour, I have attached Jesus my Baptist. To these two I have added Jesus my Healer, and then secured the whole with the glorious plank Jesus my Coming King.

What a crowd of Christians there are endeavouring to stand firmly on the Triangular Gospel platform! —W. A. Elliott (East Ham Salvation Army Corps).

Nine Baptismal Services

Over 200 Candidates Immersed—Crowded Conventions—Successful Campaigns

Miss Buchanan, who is at present ministering at Letchworth Garden City, commences a campaign at the Recreation Hall, Heathfield, Sussex, on 2nd September.

Evangelist J. McAvoy is now in charge at Armagh.

Evangelist S. Gorman, whose ministry at Armagh has been richly blessed, is now ministering in the London area.

Kilsyth. Prayer is requested for a campaign commenced by Pastor and Mrs. Charles Kingston at Kilsyth on 21st August.

Hornsey. A baptismal service was conducted in Zion Tabernacle, Duncombe Road, Hornsey, on Wednesday, 8th August, when about 20 candidates were baptised by Pastor F. N. Corry.

Reading. A baptismal service was conducted by Evangelist I. C. Quest on Wednesday, 15th August, in a swimming pool in a tea garden, kindly lent for the occasion. Twenty-six candidates were baptised, and a large crowd witnessed the service. Another service was arranged for 29th August, as a greater number still remained to be baptised.

Benfleet. A tent campaign was commenced at Benfleet on 6th August. Our readers are asked to pray for these special meetings which are still being continued this month.

Sidmouth. Special meetings were held here last month by Pastor A. Murdoch, and God richly blessed His Word. Several were baptised in the Holy Spirit with signs following.

Hull. Following the annual Convention, a ten days' campaign was held by Pastor and Mrs. Charles Kingston, with splendid results, especially among the young people, many of whom received the Baptism in the Holy Ghost with signs following.

Leeds. The monthly baptismal service was held on 15th August, when fourteen candidates were immersed, making a total of 156 up to the present this year.

East Ham. Another baptismal service was held on 16th August at Elim Tabernacle, Central Park Road, when thirty-one candidates were baptised by Pastor R. Tweed.

Eastbourne. Revival still marks the regular meetings at Eastbourne, where Pastor P. Le Tissier is in charge. Recently twenty-five converts were registered in one week.

Liverpool. Pastor B. Richardson is now in charge of the work at Liverpool, and God is blessing his ministry in the salvation of souls.

Lurgan. A tent mission is in progress at Lurgan, conducted by Pastors Farlow and Kelly, and the Lord is confirming His Word.

Clapham. Two baptismal services have recently been held at Elim Tabernacle, Park Crescent, Clapham. At the first there were about fifty candidates—most of them converts of the Croydon campaign. At the second service the number of candidates was thirty-four. Both services were conducted by Pastor P. N. Corry.

Guernsey. The work here is steadily progressing. A baptismal service was held on 9th August, when fourteen candidates were baptised by Pastor S. A. Pinchbeck.

Merthyr. Special meetings were held at Jerusalem Chapel, Court Street, during Bank holiday week, when inspiring messages were given from God's Word. The speakers included Messrs. G. Davies and Wm. Evans, the convener being Mr. Wm. George. The Monday evening service was conducted by the local Crusaders. It was a joy to see the saints drinking in the water of life. A baptismal service was recently held at Merthyr, when nine candidates were immersed by Mr. Wm. George.

Swansea Convention. Much spiritual blessing and benefit were derived by the saints at the Convention at Swansea held on 6th and 7th August. The speakers were Pastor W. G. Hill (Aberkenfig) and Miss Blodwen Terrell (Crosskeys). It has been decided to continue this Convention monthly.

Hull Convention. Speakers and congregations alike experienced great blessings during our six days' Convention. We had with us Pastor E. C. W. Baulton, and also Pastor and Mrs. Charles Kingston. The Lord used these speakers greatly; their messages were full of "The Christ." As the Word went forth we were lost in Him. The great I AM was in the midst in fulness. On Tuesday, 6th August, the Convention speakers from Grimsby visited us, Pastors Coffin and Hachaway. From the very first meeting it was evident that our brethren, who gave soul-stirring messages, had come in the fulness of the blessing of the Gospel of Jesus Christ. The hunger and readiness to receive the Word was deeply encouraging. To God be all the praise!

East Ham Convention. Although the month of August is usually accepted as the principal holiday period of the year, a large company assembled themselves at the Elim Tabernacle, Central Park Road, East Ham, for the usual August Convention under the leadership of Pastor R. Tweed—the speakers being Pastor F. E. H. Trevor and Miss A. Henderson. These services were, as hitherto, wonderfully blessed of God by a renewal of spiritual power and quickening in which all were happy recipients. The messages both of Pastor F. E. H. Trevor and Miss A. Henderson were intensely practical, and their translation into the avenues of our common life must produce a high standard of Christlikeness in the lives of His people. Not only was there a "feast of fat things" prepared for the appetites of the hungry, but the Holy Spirit, particularly on the Monday evening, under the ministry of Miss A. Henderson, wrought a definite work of conviction among her bearers, when a number of precious souls were gathered into the garner of God. Surely all the efforts that are exercised in the formulating of Conventions are well repaid when we see the kingdom of our God and of His Christ extended in the hearts of men and women. Therefore we take fresh courage and go forward in the "strength which God supplies through His eternal Son."

Plymouth Convention. The annual Convention? The very phrase seems to awake within our breasts memories of past blessings. For many days we prayed that God would do a new thing in our midst. At last the first day of the Convention dawned with both the sun shining in its splendour and also the Sun of Righteousness shedding forth His health-giving rays in the midst of His people. Pastor B. J. Russell ministered the Word in the first service, showing us that we all have our place in the great harvest field. At night, in the great Gospel service, Pastor Robert Smith—under the anointing of the Holy Ghost—gave to us another wonderful revelation of the Christ whom we love. The Bank holiday services were well attended and many signified their desire for a closer walk with Him. And so the days went on—Tuesday—Wednesday—until Thursday evening, which was a special missionary meeting, when Pastor Russell told of his work as a missionary amongst the Indians of the North Pacific Coast. Our hearts were melted as we listened to the story. Truly God was speaking to His people, kindling afresh in their hearts missionary fire and enthusiasm and a love for those who sit in darkness; at the close of this service 27 young men and women stood to their feet, giving themselves to God for His service to go whenever and wherever He should call.

Pastor Russell had a few days to spare before his next campaign, and so he was invited to stay until Thursday the 16th. As the meetings went on the tide rose and Thursday was the

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climax. This was the last night of the special effort—our hearts were up to Him to do great things in our midst, and He did! Pastor Russell took for his text Exodus x. 3, God's words to Pharaoh: "How long will thou refuse to humble thyself before Me?" and thirteen decided to yield themselves to Him who gave Himself for them. Truly there was rejoicing among His people and amongst the angels in heaven. Our third annual Convention will live long in our memories whilst we praise God for the great things He hath done for us!

Grimsby Convention. At the close of our Annual Convention our hearts are filled with praise and thanksgiving to God who has blessed us so wonderfully, for we have been feasting with our Lord. At the very commencement we knew our expectations were going to be fulfilled, and under the ministries of Pastors Coffin and Hathaway we were led into valleys of blessing as the Foursquare Gospel was proclaimed and messages of exhortation were delivered. God was indeed opening unto us His good treasure. Praise His Name! On the first Sunday afternoon, as the congregation were enthusiastically singing, to the accompanied waving of hymn sheets, that lovely chorus, "Saved by His wonderful grace," one realised that all who sang knew what it meant to be saved and were glad to be freed from sin. Praise God, one soul who entered the meeting, bound by the chains of sin, knew there was something here she had not got and surrendered her life to the Saviour.

On Tuesday a visit was made by Pastor Boulton and Pastor and Mrs. C. Kingston, under whose ministry we were again blessed. Thursday was again a day of blessing. In the afternoon, Pastor Coffin ministered the Word and afterwards the sick were prayed with in the Name of the Lord. A beautiful baptismal service was held in the evening. Pastor Hathaway spoke on the necessity of fulfilling the commands and example of Jesus, and the fruits of such obedience. Pastor Bradley then immersed twelve believers. One realised the solemnity of this service, and all felt the presence of God as a hush fell upon the meeting. Hands went up at an appeal at the end of the meeting from those who signified their desire to follow the Lord at the first opportunity through the waters of baptism. Sunday was the final and crowning day of the Convention, and our hearts were drawn out to God as the Word was ministered. The note running through the whole Convention has been "Holiness," and many have testified to the greater desire they have for God and for His Word, and how they have been deepened spiritually during this time of great blessing. The

singing too was a feature and quite a congregation gathered at the door to listen as hymns and choruses were sung enthusiastically under the able leadership of Pastor Bradley.

Brighton Convention. The following report of the Convention held last month is taken from the "Brighton Herald":—

"Scenes of religious enthusiasm were witnessed at the Dome at a Convention held on Monday, Tuesday, and Wednesday in support of the Elim Foursquare Gospel Movement. This movement has attracted many supporters in Brighton and district since it commenced its work here over a year ago. Many persons state that they have been healed of serious disabilities, and regular services under the auspices of the movement are held at the well-known mission hall in Union Street."

"The chief speaker at the Convention meetings was Principal George Jeffreys, the head of the movement, who, it will be recalled, conducted the remarkable baptismal service at the Corporation Baths, North Road, where hundreds of persons were baptised. A man of distinctive personality and much religious fervour, Principal Jeffreys wields a strong influence among the adherents of the Foursquare Gospel campaign. One of the outstanding features of the campaign is that its adherents believe the Bible 'from cover to cover.'"

"In the course of a stirring address on Tuesday afternoon, Principal Jeffreys said that some people were saying in Brighton a year ago that the campaign would 'blow over.' 'It has blown over,' said Principal Jeffreys significantly, 'but it has not blown away. I don't suppose you are tired of this Foursquare Gospel' (Voices: 'No, never!')."

"The speaker took as his subject the healing of the cripple at the gate of the Temple. 'The Christian Church started with the miraculous,' he said, 'and I am sure it will end up with it. I believe that we are living in the latter end of the latter days, and we can expect another mighty Pentecost. When Principal Jeffreys asked those who had received Divine healing to hold up their hands, fully one hundred hands were raised. The singing at the services was of the fervent character which has marked many notable revival meetings. The assembly showed a real desire to sing, and a reluctance to cease singing."

"Those who took part in the Convention included Evangelist R. E. Darragh and Evangelist J. McWhirter. Beautiful flowers adorned the platform, and harmonised with the joyous spirit of the services."

More Than a Friend

"HE DIED FOR ME."

I WAS deeply interested in hearing of an incident that took place at a soldier's grave in one of the Southern States of America. A person was seen denking it with flowers; and a stranger, observing him, asked, with a tone of sympathy, if his son were buried there? "No," was the reply. "A brother?" "No." "Some other relation?" "No." "Whose memory, then, may I venture to ask, do you thus so sacredly and tenderly cherish?" Pausing a moment from emotion, he replied—"When the war broke out, I was drafted for the army; and as I was unable to procure a substitute, I prepared to go. Just as I was leaving home to report myself for duty, a young man whom I knew came to me, and said: 'You have a large family, whom your wife cannot support when you are gone. I am a single man, and have no one depending upon me—I will go for you.' He went. In the battle of Chickamauga the poor fellow was dangerously wounded, died, and was buried here. Ever since his death I have wished to visit this place, and having saved sufficient funds, I arrived yesterday, and to-day have found his grave."

This touching story concluded, he planted the rest of the flowers. Then taking a board, he inserted it at the foot of the grave. On it were written these simple words, and no more—

I know your heart will glow when you think of that noble fellow's generous, self-sacrificing love for his friend. Does it not glow when you think of One who died for you? Is that deed forgotten, and not one loving, grateful thought given to His dear memory? As that generous soldier died to save his friend, so truly did Jesus die for you—yes, far more so. The soldier might have returned safe, but Jesus knew He went forth to death for you, and how have you treated Him?

He knew you did not love Him, nor even care for your own soul; but He saw you would be lost, so He gave Himself up to suffer in your stead. You have shed no tears for Him, nor experienced one loving feeling.

Perhaps you think that because He was the Son of God, He could feel no pain or grief! Listen! He said, "My soul is exceeding sorrowful, even unto death."—"If it be possible, let this cup pass from Me." He died a most suffering, agonising death, and a mocking crowd stood round Him—and, ALL FOR YOU (John iii. 14-18, John v. 24).