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Saviour

Jesus Christ

Healer

THE ELIM EVANGEL



FOURSQUARE ON THE WORD OF GOD.

Vol. X., No. 3.

MARCH, 1929

Twopence

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AND THEY CAME TO ELIM, WHERE WERE TWELVE WELLS OF WATER, AND THREESCORE AND TEN PALM TREES. ~ ~ ~ Ex. xv 27.

Baptiser

The Official Organ of the Elim Foursquare Gospel Alliance in the British Isles and printed and published monthly at the London headquarters.

Coming King

THE ANNUAL ELIM

EASTER CONVENTION

AND FOURSQUARE GOSPEL DEMONSTRATION

Commencing Good Friday, March 29th

The greatest Elim Convention of the year is the Easter Convention. This year we are anticipating larger crowds and a greater outpouring of the Holy Spirit than ever before. The Convention meetings will be held for eight days, commencing Good Friday, March 29th. Owing to the fact that we are unable to secure a building large enough to accommodate the enormous numbers attending the Convention, services will be held simultaneously in several parts of London. The Convener will be Principal George Jeffreys

Times, places, and speakers are now being arranged, and full particulars will be announced in the next few issues of the "Foursquare Revivalist."

The Foursquare Gospel Demonstration

in the ROYAL ALBERT HALL

will be conducted by

PRINCIPAL GEORGE JEFFREYS

(Founder and Leader of the Elim Foursquare Gospel Alliance)

Easter Monday, April 1st—11 a.m., 3 p.m., and 6.30 p.m.

United Communion Service 11 a.m.

Demonstration meetings 3 and 6.30 p.m.

Doors open one hour before each meeting. Special singing by Elim Crusaders for half an hour before each meeting. Refreshments will be obtainable on the premises between the meetings.

All seats will be free EXCEPT box seats, tickets for which are obtainable at the price of 2/6 for each meeting, or 25/- for boxes seating 10, 20/- seating eight, or 12/6 seating five. These tickets are only obtainable from the Box Office, Royal Albert Hall, Kensington Gore, S.W.7. (Telephone Kensington 5360). Do not write to the Box Office except for box tickets.

The Balcony will be reserved for visitors by special Day Excursions.

INTENDING VISITORS TO LONDON—PLEASE NOTE

CHEAP RAILWAY TICKETS.—Arrangements have been made with the Railway Companies whereby cheap tickets will be issued from all stations in England, Scotland, and Wales, from the ports of Belfast, Larne, Greenore, Dublin and Cork in Ireland, and from Jersey and Guernsey. The cost will be a single fare and a third for the double journey (children half-price). Those requiring cheap tickets should write to the Convention Secretary (address below) and state the Railway Station from which they intend to travel. A voucher will then be sent them, which will enable them to purchase a return ticket at their booking office at a single fare and a third. With this ticket, visitors can come to London and return to their homes any days they choose from Wednesday, March 27th to Monday, April 8th, inclusive. Visitors from across the water should note that they can cross Wednesday night and thus arrive in London on Thursday if they so desire.

VISITORS FROM ABROAD. Arrangements have also been made with the Railway Companies for cheap tickets from certain ports in France, Belgium, Holland, Denmark and Germany. The cost will be a single fare and a third for the double journey (children half-price). For particulars, write to the Convention Secretary (address below).

ACCOMMODATION.—Those requiring accommodation should write at once to the Convention Secretary (address below), stating exactly what they desire, with particulars as to length of their proposed stay.

DAY VISITORS TO LONDON.—Where twelve or more travel together from one station, returning the same day, return tickets may be obtained at a single fare for the double journey.

IMPORTANT NOTICE.—All enquiries should be accompanied by a stamped addressed envelope. Write now, without delay, to the

CONVENTION SECRETARY, ELIM WOODLANDS, CLARENCE ROAD, CLAPHAM PARK, LONDON, S.W.4

The Elim Evangel

FOUR SQUARE 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. X.

MARCH, 1929

No. 3

Why I am no longer a Baptist Preacher

By ELMER F. MUIR.

WHEN I was twenty-one years of age the Lord laid His hand upon me in one of Billy Sunday's meetings, and called me in a very definite way. I said, "Lord, it is impossible for me to go into the ministry"; for I had not even a high-school education, and the denomination with which I was affiliated was very pronounced in its requirements regarding the ministry. So I discovered it was necessary for me to do something in respect to an education but how to do it I did not know. Then an elder of the Presbyterian Church said, "I understand you want to go into the ministry. All right, you go, I have a scholarship." That cleared about a thousand dollars out of the way. I said, "Lord, you see my great responsibility at home, I am the only one bringing a salary, and mother and I share together." But mother passed away before I really went to college; I left nine days after she was laid in the grave.

I attended college for five years, night and day burning the candle at both ends, but at the end of that time, graduated both from high school and college. It was not an easy task, for I had to work my way during the entire time. But as time went on I discovered there was something more necessary than knowledge to bring about this great, wonderful programme of God. But how it was to be brought about I had no conception. I am sure the professors under whom I studied had no idea either. I received what they taught me, but it wasn't much; it must have been somewhat of the husks rather than the milk, the dewdrops rather than the rain.

I GAVE out what had been given me, and I studied the best I knew how. I had success in a measure, at least what other denominations call success—people were added to the church. How much religion did they get? Well, the Lord knows; I am not going to judge. And so I went on for twelve years. As those twelve years grew one upon another, I was becoming more and more disgusted with the whole proposition in my own life. I worked night and day, from early morning till late at night, for the cause and for the functions inside and outside of the church. I was a great "joiner"; joined everything that came along, and at everyone of these things I entered I had a

speech to make. And with each organisation came another stream of organisations commanding my time, instead of my time being given to the Word of God. Is it any wonder that I felt my need of something greater than men could give and of which they knew nothing?

Two and a half years ago, when I came to A—, a little French lady came to my study and said to me, "Pastor, I want you to read this passage in the Bible." I said, "Surely," and so I read it, "When the Day of Pentecost was fully come, they were all with one accord in one place, etc." I said, "Well, I have read that before." She said, "What do you make of it?" "Make of it! Why, I don't make anything of it. It is just there. Why, that was for the apostles." She said, "That was not for the apostles any more than for anybody else. Pastor, don't you believe in the Baptism of the Holy Ghost?" (And she did not know what she was talking about any more than I did.) She said, "Pastor, have you the Baptism of the Holy Ghost?" I said, "Oh, yes, indeed." She replied, "You have not got the Baptism of the Holy Ghost." I said, "You came in that door; well, just go out of that door!" And she went

BUT she was one of those persistent women, and so she came back again the next week, and kept it up for two and a half years. Every time she came back I was just a little more ready to listen. God help the man or woman who refuses to have a teachable spirit when the Word of God is given. There are those who think they know more than God does about His great programme and I was one of them. And so in an upper room somewhere in the city, she fasted and prayed every Friday for me. Last December we had a revival in our church. It was one that was worked up instead of prayed down. Have you ever seen any like that? I never want to go through one again; it was dental work from beginning to end. If I ever yearned to have a revival meeting close, it was then. Then weeks dragged on till it came to the third week of the revival. The one who was doing the preaching came to me and said, "What is the matter?" I said, "Do you want me



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to tell you what is the matter?" He said, "Yes, you know it has been a hard job." I said, "Yes, there is no power."

On the last Sunday night I said to the congregation, "I want to announce, there will be a prayer meeting on Wednesday night and we are going to take up the question, 'Has the Church Lost its Power?'" I did not know whether I could answer it or not, for I did not know very much about the Baptism of the Holy Ghost. When Wednesday night came I brought them the first, second and nineteenth chapters of Acts. Then I asked, "How many here have received that which is spoken of in Acts as the Baptism of the Holy Ghost?" Not one hand went up, not even the preacher's. I said, "Now you know why the church has no power, and why the revival just closed has not had greater results." They were amazed.

THEY congregated in a little nucleus in the back of the church, saying, "What do you think about it? Wasn't that terrible?" One of them said, "If there is more to this religion I guess I want it. He gave nothing but what was in the Word of God." I had begun the meeting by asking, "How many believe in the Word of God from Genesis to Revelation?" and every hand in the house went up. Then later on I said, "Now how many believe the Word of God?" But that was a different proposition. The Word of God is either true from Genesis to Revelation or it is not true at all. It is either a whole Book or it is none. And if I cannot believe it from cover to cover I will not accept any of it. But it is the infallible, inspired Word of God from cover to cover. Hallelujah!

Some of the members gathered around me and said, "We knew there was something lacking, but we did not know what." I said, "God help you, I am in the same position." And so I went on for two or three weeks. Then Dr. Towner had a meeting in C—. I told the little French lady that Dr. Towner had sent me an invitation to come, and she began praising the Lord, and said, "I will help you financially," so I decided to go.

THE day came when I arrived at the temple to see for myself the experiences that had been going on. At the evening service I was invited to the platform. I tell you I was dignified, I had on my bob-tailed coat. But the more I listened the hungrier I became. When they gave the invitation for the seekers to go down to the tarrying room it looked as though the whole congregation was going, and I followed. I knelt at the mourners' bench with my bob-tail dragging on the floor, and I stayed for an hour and a half. I said, "I am praising the Lord, and singing, and everything else, but I am not getting anywhere." I expected great things to happen to me. But the Lord seemed to forget me and work in everybody

else around me. I asked, "Do you have to lie on the floor to get the Baptism, as these folks?" They said, "Oh no." I said, "Well, I would like to have it just all by myself, quiet like, so that nobody will see me."

The next day I was invited to Brother Fraser's home for dinner. I went up to his study, and the longer I remained there the more I felt the need of prayer. I had never felt that way before in my life. There was a kind of pulling to get down on my knees. Brother Fraser came up for me and said dinner was ready. But I did not feel like dinner just then. He suggested we have a word of prayer before going to dinner, and we got down on our knees. In less than five minutes I went over. The power of God struck me and the flame just rolled down through me; I don't know how I got to the floor, but I got there. I said, "I am not going to stay here." And I arose, but I arose without any appetite. We went down to dinner, but the appetising food had lost its savour for me.

THAT night Dr. Towner preached, and the hunger seemed to boil up and up within me until the invitation was given and I led them all to the tarrying room. I was on my knees for about five minutes when under the power of the Spirit, I was filled and for two hours I lay under the power of God, struggling to yield to God, but I did not come through. In the sleeping car going home, something seemed to thrill me and I began to praise the Lord. I covered up my head, thinking the porter might throw me out; but I had to praise the Lord anyhow. My wife met me at the door and the first thing she said was, "Praise the Lord!" I was dumbfounded, for I had never heard my wife shout in her life. She was getting something of what was happening to me.

I had to preach the next day, but I determined I would not tell my experience. I thought it would be wiser not to. I got along splendidly and was just about to close when something within said, "Tell it!" And I began to tell it. There was consternation in the minds and hearts of the congregation. Many believed in the experience, but others said, "The preacher has gone insane." Well, praise the Lord; in losing my mind I gained the mind of the Lord.

My wife and I sat down and counted the cost. I said, "We are going to lose this three thousand dollar job, and we will lose our home. It means the selling of our furniture in order to provide funds. It means we will need to cut hundreds of folks in the ministry who are our friends. Are you willing?" She said, "It is worth everything you have said, and a lot more." Mind you, she had not had the experience but was praying for her husband to have it. So I said, "We had better seek the Baptism together."

Two weeks from that day a woman in P— was

awakened at midnight and something told her to telephone to A— and tell them the power was falling at P—. She did not want to disturb her friends and so went back to sleep without telephoning. She was awakened again at nearly morning. To relieve herself of the burden she called up her sister's home, and her sister called the little French lady. Immediately this lady came to our house and said, "You had better go down to P—, the power is falling." I said, "I am not going." She said, "If you won't go, I'll pray that you will go." I knew I could not hold up against her prayers and so I went that night.

ONE of my young men who was interested went along with me, but he was sceptical all the way. He said, "I don't think you will receive the Baptism." When I asked why, he said, "You are too proud." I said, "You just take that to your own heart and see how you like it. That is just what I have been thinking about you." That night the preacher invited me to the platform to give my testimony up to date.

Then he asked the people to pray that I might get my Baptism. And that night I received the Baptism of the Holy Ghost. My wife received her Baptism four days later.

My church immediately waited upon me and said, "We have not a thing against you. You could have continued here indefinitely. But we cannot allow you to go on preaching this doctrine which is not Baptist." I went home and said, "Wife, you and I must begin going down into the valley right now." If anyone should tell you that Pentecost and the deep things of God will not cost you a valley experience, I want you to repudiate it at once. For a thing that is worth while, and that is of God, must necessarily be bought with a price. There are indeed the mountain-top experiences, but there are also the valley experiences. I think of Romans vii. 35, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through Him that loved us."

New Eyes

We were staying at Grimsby and heard the following story with much interest and pleasure—

George Evison was a totally blind man. He had not only lost his eyesight, but his eyes. He was beautifully converted and was present at a faith-tea in the Primitive Methodist Chapel, Garibaldi Street, Grimsby. A youth led him home. Then the youth went away to sea for eight weeks. He returned in time for one of the Methodist old-fashioned love-feasts. At this gathering the blind man got up and declared his belief that God was going to give him a new pair of eyes. He had been praying that God would, and recently instead of his eye sockets feeling cold there was a strange warmth in them. One day he was upstairs praying when his father, who was an atheist, came into the house. "Where is George?" he asked. "Upstairs, praying," was the reply. George was indeed praying and was having a wonderful experience. It seemed to him as if two hands were placed on his eye-sockets. Then the atheist father called him down. He went downstairs, but, owing to his father's manner, got into a temper. This grieved the Lord, and for a time there was no progress made with the new eyes. But, after much penitence and prayer, faith returned. One Saturday night George prayed all night. It was the crisis, for so great had his faith become that he had promised to keep an appointment the next day—and find his way there with his own eyes. Early on the Sunday morning there again came to him the consciousness of two warm hands upon his eye sockets, and sud-

denly—he could see. He rushed into his mother's bedroom and cried out that he could see. "Nonsense," she said, and then held up a handkerchief before him, and asked, "What's this?" Without hesitation he replied, "A handkerchief." His mother was overcome and fainted. But there was no doubt about the new eyes. The specialists said that "he had eyes of super-human brilliance." For several years George Evison's testimony made a great stir, and people realised then as they do now that "God is just the same to-day."

The Christian brother (now a stalwart in the Grimsby assembly) who told this story to the writer for the benefit of Elm readers was himself the youth who had several times led George Evison from place to place.



Never judge nor condemn, never arraign nor censure. Not a word! Never an unclean nor unkind expression. Never a doubt nor a fear. Never a disparaging remark of another. As you would others should do to the world, so do ye. Pause! Be still! Not a word, emphatically, not even a look that will mar the sweet serenity of soul. Know God. Keep silence before Him. Not a word of murmuring or complaining in supplication; not a word of nagging or persuading. Let language be simple, gentle, quiet; you utter not a word, but give Him opportunity to speak. Harken to hear His voice. This is the way to honour and to know Him. Not a word—not the last word. Listen to obey—*Extract.*

Thoughts from the Throne

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

Sunday, March 3rd.

"In that He Himself hath suffered being tempted, He is able to succour them that are tempted" (Heb 11 18)

How greatly the sufferings of Jesus enhance Him in the eyes of those who also suffer. Had the feet of the Saviour trod no winepress of anguish and pain, how could He enter into and understand the crucifixion through which I am now passing? Had He not drunk deeply of the cup of humiliation and rejection then how could He become the partner of my bitterness? But because He suffered thus, going down into the dark depths of Gethsemane and Calvary He is now able to succour and save those who also are tempted and tried. He knows how severe is the struggle against the incoming tide of evil—has He not felt the full force of its power? Did not the huge seas of iniquity break in terrible fury upon His beautiful being? When I go into the wilderness of fiery test, blessed Master, cause me to bear in mind that Thou also hast trod its shadowy depths—Thou hast gone this way, and therefore I also may pass triumphant through—through in victory and to victory. Thou canst make the desert a place of deliverance and of delight—causing it to become the scene of the fuller manifestation of the Holy Spirit's power. There thou mayest display within me the glory of that wondrous baptism with which Thou hast so graciously invested me. For Thou hast not only called me to follow Thee along the pathway of temptation, but Thou hast also suffered me to share with Thee in Thy glorious immersion in the Eternal Spirit. And therefore I am equal to all that lies before.

Sunday, March 10th

"And James and John came unto Him, saying, Master, we would that Thou shouldest do for us whatsoever we shall desire" (Mark x 35)

We, too, have often approached the Lord with some such request as this upon our lips. We have been as urgent in our demand as these two disciples. And doubtless our motives have been as selfish as those which lay behind this prayer of James and John. We have cried for power, abundance of power. Power to save the lost—power to heal the sick—power to sway the multitude. All this has found a place in our prayers. But we little realised the underlying desire for prominence and promotion—on the surface it appeared a most noble appeal to make—a lawful plea to urge. But God saw into the hidden depths of our hearts—He diagnosed our desires, and discerned the selfishness which held sway within. And so the answer to our cry came, but not in the way that we had expected. We, like those followers of Christ, sought position, and God proceeded to prepare us for position in His church—He sought to lead us to a place where we could qualify for power—He allowed us to pass down into union with Himself in a life of suffering, all in order that we might learn to reign with Him in the "afterward" that He had planned and prepared. We little knew when we pressed our plea that He would take us at our word. He is willing and able to make us equal to the fulfilment of that prayer of ours—ready to bring us to a place of continuous triumph in Himself. But this can only be for those who are willing to pay the price that He wills.

Sunday, March 17th.

"Casting down imaginations and every high thing that exalteth itself against the knowledge of God" (II Cor x 5)

How many things there are which challenge the Divine will and the execution of the thought of God in the life of the believer. Old ideas which most stubbornly withstand the outworking of God's purpose and plan, the deep-rooted traditions of years, which still exert their hindering influence upon the service of the saint, thwarting him again and again in his ministry. These things must be dislodged and made to bow the knee to the sovereign sway of the Spirit of God. Nothing

(that in any way offers resistance to the development of the Divine will must be tolerated—it must be put mercilessly to the edge of the sword, and the soul delivered from its disquieting presence and power. How easily the mind may become a vantage ground for the work of the enemy, he is not slow to seize any opportunity which may present itself for poisoning and perverting the thought life of the child of God. Therefore how necessary for the mind of the believer to be strongly garrisoned against any such attacks, to have the mind richly fortified and filled with that which will prove an all-powerful preventative in the hour of temptation. Nothing like the armour of light to guard the heart against the inroads of darkness—naught so effective for the repulse of evil and error as the dynamic of truth. A mind saturated with the Word of God will prove the most potent protective against every aggressive onslaught of the foe.

Sunday, March 24th

"My speech and my preaching was not with enticing words" (I Cor 11 4)

In other words Paul's ministry was not of words but of deeds. He came to display the glory of the Gospel in a practical form. He sought to reveal the everyday value of the Cross, to make known the exceeding greatness of its energy in the realm of present-day living. To shew how it contained that which could revolutionise experience, transforming from the sordid and selfish to the sublime and spiritual, lifting life from the lowest to the utmost level. He came not to that Corinthian cesspool of iniquity with a lofty but impossible ideal for an unrenewed humanity. But he brought an evangel that possessed the all-essential power to deliver those who needed deliverance. He realised that whilst words had their place yet they were but the channel through which God was pleased to pour the life-giving energy of His Name. And so he gloried not in any natural gift that he possessed but rather rejoiced in the endowment and equipment from on high which made all things possible, and enabled moral miracles to be wrought. It was not Paul's personality that produced the remarkable results, but the indwelling and creative Spirit who gave birth to these wonders. Oh for a ministry with such a vision! What a tremendous effect it would have upon current Christian living and preaching!

Sunday, March 31st.

"If the Son therefore shall make you free, ye shall be free indeed" (John viii 36)

What a cry for freedom is heard from every quarter in these times. What mass movements have been born within the last half century for the emancipation of those who groan beneath burdens grievous to be borne. What desperate efforts have been made to accomplish the deliverance of various sections of the people. And yet all the while the great author of bondage continues to bind those who submit to his yoke. Men seek freedom, but it is of the wrong type, and from the wrong source. Who shall set them free but the Saviour? Who shall break the shackles that make them prisoners but the Lion of the Tribe of Judah? 'Tis He alone who is able to open their prison doors and bid them come forth to liberty. This is part of His gracious and glorious commission, to set at liberty them that are bound. Oh that men could realise the beauty and blessedness of such a blood-bought franchise—then would they hasten to claim their heritage of freedom. O child of God, forget not that thou art called to enjoy the fullest freedom—that thy liberty is thy Lord's delight. Knowest thou not that where the Spirit of the Lord holds sway there is liberty? Let not the accuser throw over thee palls of doubt and fear! God having called thee to uttermost freedom set to it that thou dost enter in and experience all that thy Lord hath purchased for thee in this respect!



THE ELIM EVANGEL

Two More Cases of Divine Healing

At Principal George Jeffreys' Campaign

HEALED OF INTERNAL TROUBLE



Miss Rose E Howse

I DO praise the dear Lord for His healing power. I suffered with internal trouble which caused awful pains round my heart. The pain prevented me from lying down at night, and for hours at a time I had to fight for breath. My body became weak and I could not eat without awful sickness following. I came to the Revival and Healing Campaign on September 11th, and was anointed and prayed for by Principal George Jeffreys.

The power of God went through my body, and I felt a snapping from my stomach to my heart, and was instantly healed.

Since my healing my body is stronger than ever it has been in my life. I am able to take my food and enjoy it, without any sickness or pain. Praise the dear Lord for this wonderful full salvation!— (Miss) Rose E. Howse (Exmouth).

HEALED OF KIDNEY TROUBLE



Miss Gladys White

IT is with a grateful heart I give my testimony to the healing power of the Lord Jesus. I suffered with kidney trouble for over nine years. I was in such awful pain I very seldom knew what a good night's rest was. I went to a Four-square Gospel meeting at Grange Park Road Leyton, where I was gloriously saved, the Lord Jesus coming into my life and bringing with Him peace and satisfaction.

I heard that Principal George Jeffreys was holding a Revival and Healing Campaign in the great Finsbury Park Rink. I went to the service, was prayed for and anointed with oil according to James v. 14, and was completely healed. When I went to bed that night to my unspeakable joy I had no pain.

I do thank and praise the Lord for healing me.— (Miss) G. White (Hackney, E.9).

Illustrations for Christian Workers

Collected from Various Sources

HUMILITY PAYS

"In the American Civil War during General Sherman's last campaign in the South, certain changes in commanders were made. General Howard was placed at the head of a special division.

"Soon after this the War closed, and there was to be a grand review of the army at Washington.

"The night before the review Sherman sent for Howard and said: 'The political friends of the officer you succeeded are determined that he shall ride at the head of the corps, and I want you to help me out.'

"It is my command," said Howard, "and I am entitled to ride at its head."

"Of course you are," replied Sherman, "you led the men through Georgia and the Carolines; but, Howard, you are a Christian man, and can stand the disappointment."

"If you put it on that ground," said Howard, "there is but one answer. Let him ride at the head of the corps."

"Yes, let him have the honour," said Sherman, "but you will report yourself to me at nine o'clock to-morrow morning, and will ride by my side at the head of the army."

Howard protested, but his commander's orders were positive. So that day, in the grand review, the man who had yielded his rights had a place of high honour at the head of the whole army.

How we hear echoing down the ages the inquiry made of St. Augustine: What is the greatest grace?—and his reply, "Humility"—and the next? and his reply, "Humility"—and the next?—and again, "Humility."

The Life of Prayer, Talk No. 9.

Hindrances to Answered Prayer

By PRINCIPAL PERCY G PARKER (of the Christian Workers' Bible Correspondence School)

THERE is one sense in which all prayer is answered. All prayer is answered in one of five ways:—

- (1). God says YES
- (2). God says No.
- (3). God says WAIT
- (4). God mingles YES and No and WAIT together
- (5). God ignores the prayer altogether

But the special thought now is, Why does not God always say "Yes" to our prayers? Experience proves that frequently we do not get an immediate Yes to our requests. We ask and do not receive. We seek and do not find. We knock and the door is not opened.

Why is this?

In this present talk I wish to give three reasons

1. Prayer is Not Answered When the Suppliant is Unsaved.

Unsaved people frequently gather to themselves a few words on prayer taken more or less at random and think the words refer to them. For example Matthew vii. 7 is taken

Ask, and it shall be given you, seek and ye shall find, knock, and it shall be opened unto you

Such readers say to themselves, all I have to do is to ask and I shall receive, seek and I shall find, knock and it will be opened. But when the unsaved pray they find that no answer is given to their supplications.

Why is this?

Because the conditions have been overlooked. This verse occurs in the Sermon on the Mount. It extends from chapter v. to vii. Now read verse one of chapter v.

And seeing the multitudes, He went up into a mountain and when He was set, His disciples came unto Him and He opened His mouth AND TAUGHT THEM

Who did He teach? The disciples. He went right away from the gaping, curious mob. He left those who were simply wonder-gazers, not truth-seekers. His disciples came unto Him—those who had left all to follow Him—those who had responded to Him and belonged to Him. It was to these disciples that our Lord gave the promise of answered prayer.

THIS is strikingly confirmed by Proverbs i. 24-28. Read the whole passage and then especially notice verses 24 and 28.

Because I have called, and ye refused, I have stretched out My hand, and no man regarded. Then shall they call upon Me but I will not answer, they shall seek Me early, but they shall not find Me.

If you don't answer Christ's call to repentance and belief, then God will not answer your call. The only prayer of the unsaved that God promises to hear is the cry for salvation. He will hear the cry of those who are anxious to get on to redemption ground, but otherwise He only promises to answer the cry of those on redemption ground.

REV W Y Fullerton, Secretary of the Baptist Missionary Society, says: "When I was in Leicester a woman whom I knew very well used to take flowers to the infirmary for the patients. She was so full of the love of Christ that she felt she must say something to the patients about her Master. She was bold enough to talk to the nurses, too, and sometimes to the doctors. One day, when one of the doctors was entering the ward, and the good woman was about to retire, the doctor shut the door and placed his back against it. 'Well,' he said, 'I suppose you have been telling these people that God hears prayer and answers it?' 'Yes,' was the reply. 'I'm hard up,' said the doctor. 'If I were to ask your Father for a five-pound note, do you think He would give it to me?' 'Sir,' said the woman, 'suppose you were introduced to the Prince of Wales to-day, do you think you could ask him for a five-pound note?' 'No, no,' replied the doctor, 'I would need to wait until I knew him better.' 'Yes, sir,' rejoined the woman! 'and you will need to know my Father better before you can ask Him for a five-pound note!'"

II Prayer is Not Answered Because of an Unforgiving Spirit Toward Others.

Take Matthew v. 23, 24.—

Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

This has a Jewish setting, but the spirit of it is Christian. It teaches that before prayer is answered, a preceding action may be necessary on our part. When a Jew was presenting a gift to God, and remembered that a brother-Jew had something against him, he was to hold back from offering his gift, find out the offended brother, get the wrong thing put right, and then come and offer his gift.

No matter how many miles he had to go—no mat-



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ter how much delay and inconvenience, he must first be right with his brother before his offering was acceptable to God. Unhesitatingly he must say, "Brother, I am sorry I harmed you, please forgive me," and then, at peace with God, at peace with his brethren, at peace with himself, he could offer an acceptable gift.

So it is with prayer.

I REMEMBER some years ago when carrying on mission work that at our Saturday night prayer meeting the attendance was very small. At one prayer meeting a girl about sixteen years of age came in, spoke to me, and took her place. A few minutes later another girl came in, about the same age, spoke to me, and sat down. But she did not speak to the other girl—yet they were supposed to be strong friends. In addition she sat in a corner of the room, as far from her friend as possible. I wondered at this—for as a rule these two sat shoulder to shoulder, and nudged each other in a friendly way when anything was said that particularly pleased them. Then I suddenly remembered that I had heard that these two friends had had a tiff. Evidently they had! I waited a little, expecting others to come in. But no one came in. There I was left to have a prayer meeting with two others who had quarrelled! It was impossible. God would not hear us—He could not. I spoke to them, explained the position—and said, "Now you make it up while I go downstairs a few minutes to speak to Mrs. Lowe (the prayer meeting was held in this person's house). When I came back the two were sitting like statues—just as I had left them. There had been "no making up."

Again I tried to unravel the situation—and again I left them. When I came back—oh, what a change. They were sitting shoulder to shoulder, as in times passed—and a glad smile spread over the face of each. They were reconciled to each other! Then we were able to have our prayer meeting.

LISTEN! There are men and women who, before they can ever pray a prayer that God will answer, will have to find out someone that they have cruelly or even slightly wronged, and humbly ask forgiveness. A husband will have to find out his wife—a wife will have to find out her husband—a son will have to find out a mother, and confession of failure will have to be made, before prayer will be answered. If we are not in communion with our fellows we cannot possibly be in communion with God.

Shall we ask ourselves, is all right with our attitude to others? Have we harmed them—cheated them—failed them? Have we misrepresented them—have we wrongfully opposed them? Then we must seek their pardon, and then we shall be able to pray the prayer which God can answer.

III. Prayer is Not Answered When We Cease to Abide in Christ.

Read John xv 7:—

If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you

Note, it does not say "sojourn" in Christ. A sojourner is one who passes a certain portion of his time with another. We are not to sojourn, we are to *abide*. Christ had been speaking about the vine and the branches, and the thought was—if you abide in Me as the branch abides in the vine—if you are actually a part of Me, not simply attached—if you are constantly a part of Me, moment by moment, continuously—then you may ask what you will, and it shall be done for you. Moment by moment the branches have the same nourishment—moment by moment they are fed from the main stem—moment by moment they are known as part of the same tree. So it is with us and Christ—when there is perfect harmony of life between us—when His life floods our lives—when it is not I, but Christ who liveth in me, then we may ask what we will, and it shall be done unto us.

A MILITARY FIGURE.

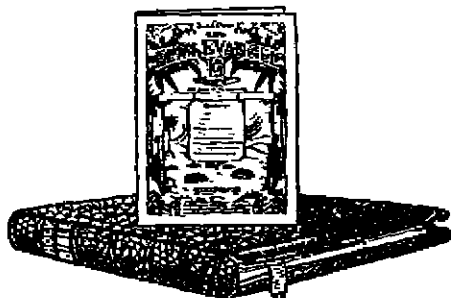
To make the truth doubly clear change the figure from an agricultural figure to a military one.

General Haig was the head of the British Army during the Great War. He was absolutely one with the British Army. Her interests were his interests. Her wounds his wounds. Her defeats his defeats. Her victories his victories. He was completely one with the British Army, and because of that he asked what he willed from the British Government, *and got it*. Did he wish for ammunition—it was sent. Aeroplanes—they were sent. More men—they were sent. The co-operation of the navy—it was given.

BUT supposing the impossible had taken place. Supposing General Haig had gradually lost sympathy with the British Army. Supposing his sympathies had been weaned away by Germany, supposing the spirit of the British Army *was not* his spirit. What then would have become of his requests. As soon as the change in attitude was suspected, he would have asked in vain. Only as he abided, one in spirit with the Army, were his requests answered. Power in prayer is lost because men and women fail to abide in Christ. They mix with worldly people, worldly pleasures, worldly methods, and so their prayers are unheeded.

A wife had long been praying for an unconverted husband. Her face revealed the distress of her heart. Her little child, aged seven, who was greatly pained with his mother's pain, pleadingly and tenderly said to her, "Mother, why won't God say yes?" I press that question upon every one whose prayers are not being answered. Why won't God say Yes? Is it because you are not abiding in Christ?

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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Founder and Leader, Principal George Jeffreys.

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- 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

The Annual Elim Easter Convention.

Every year registers an increase in numbers, power, and blessing. You must not miss it! Read the announcement on page 11 of the cover and plan to come!

Items of Interest

Thousands of Foursquare enthusiasts are eagerly looking forward to the great Annual London Easter Convention and to the Demonstration in the Royal Albert Hall. Full particulars of the Easter Convention will be printed in the *Foursquare Revivalist*. On page 11 of the cover of this issue will be found particulars of the Royal Albert Hall meetings.

There is one meeting which none of our readers within reach of London should miss. It is the great Communion Service on Easter Monday morning. Our first (and the first) Communion Service in this famous building was held on Easter Monday last year. It proved to be a time of unparalleled blessing, when thousands met together to remember their Saviour's death and to commune with their risen and exalted Lord. We shall never forget it. If you cannot come to the other services—*do not miss this!*

Our readers are asked to remember to pray earnestly for an outpouring of the Spirit of God on these great Easter gatherings.

Early application should be made to the Convention Secretary for accommodation and for railway vouchers, and to the Box Office at the Royal Albert Hall for box tickets. We would remind our readers that every box ticket sold helps to reduce the very heavy rent which we have to pay for the hall.

Will those who can make use of posters (20 x 30 inches), window bills (11½ x 17½ inches), or folders announcing the Demonstration meetings, please write to the Convention Secretary, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4, stating quantity of each required.

There will again be a large choir of Elim Crusaders, who will sing special hymns before each of the three services, accompanied by a large orchestra.

The *Foursquare Revivalist* of March 22nd will give full details as to how best to reach the Convention and Demonstration meetings from various parts of London.

Mr Hubert C. Phillips and Miss Jean J. Lewis, Elim missionaries in East Transvaal, were united in marriage on Monday, 4th February last. The service was conducted at Cape Town by Pastor de Vries.

On 17th February, Pastor W. L. Kemp officiated at the wedding of Mr James Cook and Miss Emily Smith (both members of the Hastings assembly) at the Robertson Street Congregational Church, kindly lent

The Editors' Page

Filled with the Spirit—Luke i. 15.

O John—I envy thee!
 Not with an envy that is sin,
 But with a righteous thirst within;
 I too would know, in this my day,
 The fulness of the Spirit's sway
 O God—I turn from John to Thee,
 For Thou alone canst so bless me
 For Christ's own sake, out from Thy treasure
 To me Thy Spirit give—in fullest measure

Bramwell Booth and the Costermonger.

In an interview with his private secretary by Miss Violet M. Beckett, it was stated that "Bramwell Booth's spiritual experience was the result of a long and continuous struggle, and, strangely enough, apart from the influences of his parents and home, he derived most assistance in spiritual things through an old costermonger in Whitechapel, who sold watercress and onions on a barrow for his living. This man had been a terrible drunkard, and had, through his cruelty, caused the death of his wife, but through the influence of the Army he had become converted. The General said, 'He was not educated, nor eloquent, nor clever, nor even refined, but, oh, how he prayed!' He used to take me up to his garret in Spitalfields—I was about fifteen and very delicate—on Sundays, and read the Bible to me, and pray with me. Oh, how he brought the glory down! His faith and courage and love moved me towards the higher things, and sowed seeds in me which have sprung up and become trees, as I have travelled along life's way."

Divine Strength Triumphs.

The Christian Herald in an intensely interesting article on the General shows how through God's grace he triumphed over great physical weakness —

"His delicate health caused Bramwell Booth much anxiety. It hindered his education, although that difficulty was afterwards surmounted. He would go without his dinner, and save a few coppers to purchase a second-hand book for a shilling, and when he had read it he would sell it again for 1/1 (The business instinct was at work early). He used to trade in white mice and foreign stamps, and thus gain a little capital to lay out on books. He burned much midnight oil in study, but his poor health made him shy and retiring, so that his public speaking had to be fostered by sheer determination. Often in those early days he stood at the book-rail with his knees knocking together with nervousness. Although the doctors of his day said he would not live to be twenty, he has outlived them all. Not only has he lived fifty years longer than their predictions, but his life has been crowded with work, and remarkably free from serious illness. Few men could sustain the continuous labours of General Booth, whose week-ends have often been even

more occupied than week-days, and whose holidays have been taken accompanied by a secretary, and within easy reach of Headquarters, whence letters and dispatches reached him several times a day. He was once asked what he considered to be an ideal holiday, and he replied that his was made up of the following ingredients: A cottage in a wood—a secretary—a typewriter—not more than an average of fifty (selected) letters a day—some books (old and new—especially old)—certain telegraphic codes—a newspaper—a chess-board and a book on chess problems—a quiet conscience—and a simple diet. Many of General Booth's campaigns would try the physique of much younger men."

The Master-Hand.

The Irish Free State has struck a new coinage. In order to obtain it artists were invited to submit designs. In all eight designs were to be submitted—the half-crown, two shilling-piece, shilling, sixpence, threepenny-bit, penny, halfpenny, and farthing. The design for each coin was selected on its merit. At the close it was found that the same artist—Mr. Metcalfe of Yorkshire—had designed them all. There was a master touch of natural inspiration about his designs that stood out above all others.

It is so with the Holy Scriptures. It is obvious to the spiritual reader that the author of Genesis was also the author of Revelation—that the author of Isaiah was also the author of John. It is clear that behind all the human writers was the Master Artist—giving the touch of inspiration to every book in the Bible.

The Pope and Mussolini.

The act of Mussolini in making the Pope a temporal king is full of suggestiveness and prophetic interest.

A few notes taken from the *Elim Bible College Correspondence Course on Revelation* will give added interest. After making it clear that Antichrist is responsible for the world-wide rise of the papacy, the notes continue as follows —

REVELATION xvii 16

The order seems to be thus —

1. Roman Catholicism, with Rome as its centre, spreads throughout the world.

2. The Ten Kings under Antichrist will give all their power in order to Antichrist's Deification.

3. But the Papacy withstands this and seeks to gather all worship unto herself.

4. Whereupon the Ten Kings—moved by God—destroy Rome and the Papal system completely, probably burning Rome and destroying all Roman Catholic buildings throughout the world, appropriating the Papacy's vast wealth unto Antichrist.

In this verse (16) we have the end of Roman Catholicism.

Labouring for Christ in Mexico

A People in the Grip of Roman Catholicism

By Mr and Mrs G. H. Thomas (*Elim Evangelists*)

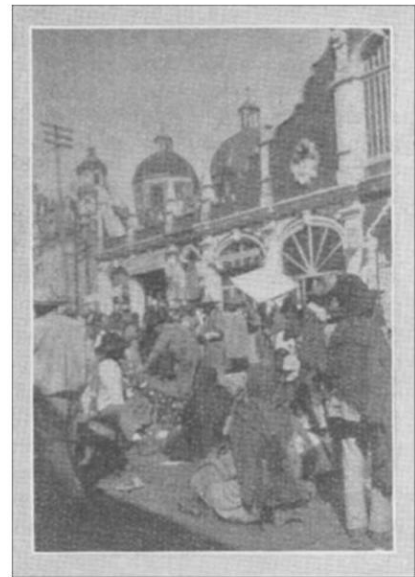
A FEW days ago one of our students met a woman making a pilgrimage to the Roman Catholic church, going along on her knees. She had just passed our house when he met her and spoke to her about the Lord Jesus, the Sin-Bearer and Deliverer, she admitted that she knew about the Gospel and had heard the story of Jesus. The brother then asked her why was it then that she was doing this penance, and she replied that she had promised the Virgin of Guadalupe to do this and was fulfilling her promise. She was still a mile away from the church and the way was very rough and stony so that the poor woman's knees must have been in a bad state. (Some of our Christians tell us that before their

spoken had found a place in her heart that will mean her deliverance from such bondage and suffering.

This brother in question had himself been in such darkness and before his conversion had promised the "Virgin" to dance before some images for five years if she would give sight to his little daughter who was blind. He had danced on different occasions for two years before these images, when he was brought in touch with the Gospel. For a while he resisted all appeals to attend the meetings, and when he was told that they prayed for the sick, he said "If they will heal my little girl and she receives her sight, I will believe." The little girl was prayed for and the Lord performed a miracle and restored her sight, with



Scenes outside the Temple at Guadalupe
on 12th December last



conversion they used to do the very same thing and after such pilgrimages on their knees, would be compelled to stay in bed for some weeks, recovering from the soreness of their knees and bodies). While our student was talking to this woman a number of people gathered round, and hearing the trend of the conversation said, "Let the woman alone to go where she is going." He replied that he did not wish to interfere with her except to speak to her of the Lord Jesus Christ, our Saviour. With this the woman continued her painful pilgrimage, but when the brother turned round a little later, to his joy he saw she had risen to her feet and was walking. We trust some word

the result that her father was saved and filled with the Holy Spirit, and is now one of our best personal workers. We are expecting this man soon to leave to take charge of an assembly in one of the needy places now longing for a worker to come and take charge.

December 12th is a national holiday ("Dia de Fiesta") in Mexico. There are a number of them, but this one is important, its origin is connected with a legend that dates back to the year 1531. Everybody is on holiday on this day. Banks and business houses are closed and the people by the thousands visit the Temple of the Virgin of Guadalupe, to gaze upon the



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image on the tilma On the night previous to 12th December, we saw the tram-cars crowded with people, mostly Indians, who had come from long distances, going to the Temple of Guadalupe. Between three and four o'clock in the morning we were awakened by the loud report of fire crackers and understood that it was caused by those who were on their way to the temple at that early hour. At five o'clock, we too were on our way, desirous of seeing for ourselves something of what was taking place. It was quite dark and cold. On reaching the highway we were met by throngs of people all going in the same direction. Arriving at the temple we saw thousands of people—it was still quite dark—waiting for the doors to open. Inside the iron fence that surrounded the church were hundreds of Indians, men, women and children, lying on the ground, huddled together sleeping, wrapped only in their blankets. Many of these had come from long distances and had been here some days previous to the 12th, and slept each night out in the open in the shadow of the temple. At six o'clock the church doors opened and we entered, being carried along by the dense mass of people. The interior was illuminated by many candles and specially decorated with flowers and artificial decorations. The majority of the people carried large, lighted candles which they placed on receptacles for that purpose near the altar; there were so many candles that there was no room to place any more on the receptacles, but young men stood near the altar and received them from the people, extinguished them, and threw them on a pile that was rising higher and higher as they were deposited by the continual stream of worshippers.

From an elevated position we looked down and saw the floor of the temple as a sea of lighted candles held in the hands of the people. The crowds streamed through the church hour after hour, so that there must have been hundreds of thousands of people who visited the shrine of the Virgin of Guadalupe that day. We also saw inside the temple a number of Indians dressed in gaudy coloured dresses covered with beads and headdresses of feathers and beads, they were

singing and playing on stringed instruments, and as they marched from the temple still singing, we caught the words, " Good bye, O Virgin, good bye, O Virgin of Guadalupe." Later we saw different groups of these Indians some distance from the temple, dressed as previously mentioned, dancing and playing on their stringed instruments and holding aloft banners on which were figures of the Virgin of Guadalupe and words ascribed to her, in the centre of the circle of the dancers was a man whose face and head was covered with a large ugly mask with horns; in the centre of another group of dancers was a man dressed to represent a skeleton. These sights impressed us more than anything we have seen before of the awful darkness in which these people live and how it is impossible to reconcile such things as these with true Christianity.

Much good is being accomplished by house-to-house visiting, as in this way one is able to get in direct touch with the people and learn of their doubts and difficulties and explain to them more clearly the way of salvation and help them in various other ways. Recently Mrs Thomas visited a woman who had been attending the services and suddenly stopped coming; on making enquiries this woman said she did not wish to come to our church any more as she had been told that we do not believe in the Virgin and the saints; she said she could give up her " pulque " (the common intoxicating drink) and her smoking and other vices, but she could never give up her " santos " (saints) as she did not know but that at any moment one of them might perform a miracle, she had five images of saints in her house and believed in each one of them. This gave an opportunity to shew from the Scriptures that we, too, believe in the Virgin Mary, and that we never speak against her as she was the mother of Jesus. They were surprised to hear this and appeared much more friendly. The son was suffering from some bodily sickness and was invited to come to our meetings to be prayed for. He came the following night and was healed, with the result that he, his wife, and children have since been attending the services and have shown real interest.

The Two Sons

Christ's Rebuke of a Disobedient Nation

MATTHEW XXI

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

THUS far the religious leaders had been the aggressors, but from now onward Jesus takes the conflict into their territory. Following immediately upon His refusal to answer their question, He turned upon them with this

But what think ye? A man had two sons, and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not, but afterward he repented and went. And he came to the second, and said likewise. And he answered and said, I go, sir, and went not. Whither of them twain did the will of his father? They say unto Him, The first.

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In this, the first of three parables spoken at the same time, and to the same people, He who was the "wisdom of God," began subtly but surely to tear the mask from the faces of these religious hypocrites, and relentlessly to expose their refuge of lies. The questioned One now becomes the Questioner. To His previous question they had made an evasion to avoid an admission, but now swept off their guard by the apparent simplicity and guilelessness of this little parable they reply to His "What think ye?"—"The first"—the repentant one. They must have been staggered by His moral

Verily, I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not, but the publicans and the harlots believed him; and ye when ye had seen it repented not afterward, that ye might believe him.

Back again to John the Baptist! As Herod learned to his horror, that John lived in his conscience after he had beheaded him, so these people now found that though they might avert temporarily, they could not avoid permanently, collision with that pivotal personality. They had yet to learn that actions toward God's saints are indicative of the attitude toward God's Saviour.

IN the exposition of the parable we take the "man" as the Father-God, the "two sons" primarily as representative of two groups in the family Israel—the religious and the irreligious, the self-righteous and the unrighteous. The crux of the parable is the attitude of these two groups to the will of the Father, which in this case, so Jesus declares, was "The baptism of John." The words of Jesus are diametrically opposed to much so-called dispensational teaching of to-day, and crash through a lot of what passes for "rightly dividing the word of truth." They shew, without further speculation the part John Baptist played in the Kingdom of God. His message insisting on a real heart repentance, and belief in Him who should come after him, that is in Jesus Christ, and his ministry of baptism with its demands for fruits worthy of repentance, are seen to be "in the way of righteousness," and the means which the publicans and harlots adopted for entry into the Kingdom of God. These were the means Peter preached at Pentecost, and Paul all through his ministry preached no other (Acts xxvi 20). This is the beginning of the Gospel of Jesus Christ (Mark i 1), and a foundation principle for all time (Heb vi 1, 2).

"I go, sir, and went not," sums up the attitude of the second son. Like the "fig tree," there was promise, but no performance. As we have before stated, tradition had supplanted truth, and Jesus had said "Ye hypocrites! well did Isaiah prophesy of you, This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is kept far from me" (Matt. xv 7, 8). They had a

religion of lip which did not find expression in their life. Jesus said "they say and do not." They boasted in a law which none of them kept. It was the travesty of the doctrine of "state and standing" which is so prevalent in many circles to-day that was responsible for Israel's downfall. They threw all the obligations upon God, but shirked their own. Let it be our warning, lest God has to read the burial service over us saying "I know thy works that thou hast a name that thou livest, and art dead" (Rev iii 1).

MY SON

HOW annoying truth can be! its aggravating gnawings have made cowards of us all at some time or other. It would seem from the opening of this second parable as though Jesus had not only taken the conflict into their territory, but had got the Jewish leaders on the run. But no, don't go, "Hear another parable." He urges

There was a certain man, a householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen that they might receive the fruits of it. And the husbandmen took his servants and beat one and killed another and stoned another. Again he sent other servants more than the first and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said, This is the heir, come let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their season.

OF all the parables Jesus used, and they were many, no one of them lays bare the heart of the nation as this one does. It was but an Old Testament story in a New Testament setting, and the wonder is that these leaders did not recognise it. But how blind are those who know not that they are blind. Nearly eight hundred years previously Isaiah had told the nation

The vineyard of Jehovah of Hosts is the house of Israel, and the men of Judah the plant of His delight, and He waited for justice, and behold bloodshed, for righteousness, and behold a cry (Isaiah v 7).

The Psalmist had said

Thou hast brought a vine out of Egypt. Thou hast cast out the nations and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land (Psalm lxxx 8).

He had hedged this vineyard. Israel was a separate and distinguished people, not reckoned among the nations, and dwelling upon a land of corn and new wine. Fifteen hundred years previously it had been asked,

For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for? And what nation is there so great that hath statutes and judgments so righteous as all this law which I set before you this day? (Deut. iv 7, 8)

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There was nothing forgotten in the furnishing of this vineyard: hedge, winepress, tower, all were there. In fact God asks "What could have been done more to My vineyard that I have not done in it?" (Isaiah v. 4) But the "time of fruit" was to be Israel's testing time, as it is everybody's. Ezekiel xv. teaches us that apart from its fruit a vineyard is of very little value. The servants of the owner came that they might receive of the fruits of this vineyard, but they found that the husbandmen had trespassed upon privilege, and had taken possession of the vineyard. A repetition of an old prophecy was manifest, for again:

Jeshurun waxed fat, and kicked Thou art waxen fat, thou art grown thick, thou art covered with fatness Then he forsook God which made him, and lightly esteemed the Rock of his salvation (Deut xxxii 15).

FROM kicking at God's sacrifice, they went on to despising God's service, until Israel became an empty vine, bringing forth fruit unto himself (Hosea x 1). Then they took the Owner's servants, and stoned and slew them. Again He sent other servants only to be treated likewise. Israel's treatment of Jehovah's servants is a puzzle. Maclaren says, "There is no more remarkable fact than that of the uniform hostility of the Jews to their prophets. That a nation of such a sort as always to hate and generally to murder them should have had them in long succession throughout its history is surely inexplicable on any naturalistic hypothesis. Such men were not the natural product of the race, nor of its circumstances, as their fate shews. How did they spring up? No philosophy of Jewish history explains the anomaly except the one stated here. "He sent His servants." "And the Lord God of their fathers sent to them by His messengers, rising up betimes and sending; because He had compassion on His people and on His dwelling place but they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy." "Stoned and slain" covers Israel's treatment of God's prophets.

Having yet therefore one son, his well-beloved, he sent him also unto them saying They will reverence my son. But those husbandmen said among themselves, This is the heir, come let us kill him, and the inheritance shall be ours. And they took him cast him out of the vineyard, and slew him.

They knowingly and wilfully murdered the heir. What an indictment! All pretence of covering was now removed.

JESUS came unto His own things, and His own people received Him not. His demand for the fruits of righteousness was met by increasing hatred and hostility. The intention of the Jews to murder Christ was a fixed one some time before He entered Jerusalem for the last time. As early as John v. 18, we read that the Jews sought the more to kill Him, and in John vii. 19, Jesus asked, "Why go ye about to kill

Me?" In John xi the official decision that He must be killed was made. Knowing this as Jesus did, He entered Jerusalem with no false hopes. He knew that the Cross, not the crown, was the rulers' fixed decision, as it was also the heavenly decree (Acts ii 23).

"They caught Him, cast Him out and killed Him"—an outcast, then murdered. What a picture! How prophetic. The development of opposition, more and more noisy, persistent and pitiless, is one of the most perplexing features of history. Why was not Jesus welcomed by the world He came to save? Why is not every knee bowed to Him now in grateful homage? This opposition was foretold from the first (Luke ii 34) and was expected by Christ throughout. He set forth its cause and true character in John xv 18-24, but "They hated Me without a cause." They killed the Prince of Life and had no excuse or cloak for their sin. The Holy Ghost says, "Who both killed the Lord Jesus, and their own prophets, and have chased us out and they please not God and are contrary to all men (I. Thess ii 15). The parable is a picture of Jewish national selfishness and pride.

IN the preceding parable the Pharisees decree their own guilt. In this one they name a fitting punishment. Christ had been explicit, and plain to a point. The master surgeon after clearly exposing the cancer invites the patient to prescribe a cure; or again, after hearing all the evidence from the prosecution, the prisoner is invited to name his own sentence—"What shall therefore the Lord of the vineyard do?" They say unto Him, "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen which shall render him the fruits in their seasons." "Out of thine own mouth will I judge thee" Jesus once said. Or in the words of Israel's king, "So shall thy judgment be, thyself hath decided it" (I Kings xx 40). Ahab may steal the vineyard and stone the owner, but Naboth shall be heard in Elijah's words, "Hast thou killed, and also taken possession? Thus saith the Lord. In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine" (I. Kings xxi 17-19).

THE STONE.

Jesus said unto them, "Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner. This is the Lord's doing, and it is marvellous in our eyes." How gallant this must have been! He had ignored their authority in the Temple, and now for the second time during the same conversation infers their ignorance of the Scriptures. When Jesus entered Jerusalem the acclamation of the people found expression in a verse from this same Psalm. Yes, these chief priests, elders, and scribes must have read it: but like many people to-day, they not only chose their own texts, but also their own interpretation of those texts. When the people sang "Hosanna," or "Save now," there was

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only a verse between them and the "Stone," but they missed it.

THE Stone is one of the Messiah's titles in the Pentateuch. "From thence (the sorely grieved and shot at) is the Shepherd, the Stone of Israel" (Genesis xlix 24) Note, He is firstly "the Shepherd." "The good Shepherd, who giveth His life for the sheep" Then Isaiah tells us, "And He shall be for a Sanctuary; but for a Stone of stumbling, and for a Rock of offence to both the houses of Israel" (Isaiah viii. 14) Again, we see Jesus as a "Refuge," before He is called "Rock of Offence" Then Zachariah pictures Him as the "Shoot" (Branch) before the Stone with seven eyes He is to spring up and build the temple of Jehovah, bear the glory, and sit and rule upon His throne, and He shall be a priest upon His throne, etc." This can only have reference to the post-resurrection priestly work of Christ for His Church, and the building of a Temple for God in this age. But to return to the words of Jesus in Matthew xxi 42, a story was current among the Jews, in the days of Jesus, which had reference to the building of Solomon's Temple. It was to the effect that at an early stage of the building operations, the masons sent to the Temple site a stone for which no use seemed then apparent. It was discarded as unnecessary and rejected by the builders, until at a most critical part of the edifice, an essential and important stone was declared to be missing a uniting corner-stone was lost. This resulted in an organised search, and the unearthing and discovering of the discarded stone. It proved to be a perfect fit, and the Temple was completed. This may have served Jesus as an analogy, although we are persuaded that He preferred the Scriptures to stories. A Divine commentary on this passage is found in Acts iv. 10-12

Be it known unto you all, and to all the people of Israel, that in the Name of Jesus Christ of Nazareth whom God raised from the dead, even in Him doth this man stand here before you whole. This is the stone which was set at nought by you builders, which is become the head of the corner

and again,

A living stone disallowed indeed of men, but chosen of God and precious (I Peter ii 4-8)

A stone of stumbling and a rock of offence even to them which stumble at the word, being disobedient, where unto also they were appointed

We must be content with remarking that our Lord in this last portion of His address throws away even the thin veil of parable, and speaks the sternest truth in the nakedest words "He puts His own claim in the plainest fashion, as the corner-stone on which the true kingdom of God was to be built. He brands the men before Him as incompetent builders, who did not know the stone needed for the edifice when they saw it. He declares with triumphant confidence, the futility of opposition to Himself—even though it kill Him, He is sure that God will build on Him and that His place in the building, which shall rise on through

the ages, will be even to careless eyes the crown of the manifest wonder of God's hand" (Maclaren).

THEREFORE I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" Another lonely Daniel deciphering the Divine writing, telling a nation's doom." And they said, "God forbid." But it was too late. John the Baptist had warned them of this possible transference, when he said, Think not to say within yourselves "We have Abraham to our father," for I say unto you, that God is able of these stones to raise up children unto Abraham (Matt. iii 9) Away back in Isaiah God had declared "For the Lord God shall slay thee, and call His servants by another name" (Isaiah lxv 15). The fulfilment of this is seen in Acts xi 26, where the disciples were oracularly called "Christians" They could see the sins of the husbandmen against the owner of the vineyard, but they were blind to their own sin against God. Like Nathan's parable before David, they did not see the personal element until the pointed "Thou art the man" brought out their part in it. The people to whom pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all God blessed for evermore" have been nationally displaced, and spiritually dispossessed, and have been superseded by "a chosen generation, a royal priesthood, an holy nation, a peculiar people." To them, during this age, have the Divine prerogatives been entrusted

EVEN in the first century this expression "A nation" was made a bone of contention between Jews and Christians. They referred back to the two nations of Genesis xxv 32 Esau and Jacob and, argued the Christian "the Jews are Esau and came first we are Jacob, the true Israel who was to supplant his brother. This change is referred to by Paul when he wrote, "But I say, did not Israel know? First Moses saith, "I will provoke you to jealousy by them that are not a people, and by a foolish nation will I anger you."

This "holy nation" born in a day, first appears in Acts ii. It is the Church of Jesus Christ, the pillar and ground of the truth, entrance into it being by regeneration, every one owning loyalty to his invisible King. Therein is the kingdom of God on earth in these days

"And whosoever shall fall on this Stone shall be broken, but on whomsoever it shall fall, it will grind him to powder" The first and second appearances of Christ are here referred to. At the first He was and is the Stone of Salvation: at the second He will be the Smiting Stone referred to in Daniel ii. To-day there is safety in the Stone. To-morrow destruction will be under the Stone.

Prayer Empowers Men

DAVID Livingstone, most famous of all who have penetrated into the secrets of the Dark Continent, died upon his knees.

So, too, when they found the body of Horace Tracy Pitkin after the fury of the Boxer attack had passed, his hands were not bound, but clasped in prayer.

Self-sacrificing devotion to Christ creates pioneers like Verbeck of Japan, of whom the Japanese themselves said, "This benefactor, teacher, and friend of Japan prayed for the welfare of the empire to the last."

When Judson finished his Burmese Bible, taking the last sheet in his hand, on his knees in prayer he dedicated it to God.

James Gilmour, the martyr missionary, as he crossed the frontier into Mongolia and caught sight of the first hut, kneeled down and gave thanks to God for a redeemed Mongolia.

Prayer was a consuming passion in the life of George H. C. McGregor, who sent out seven missionaries from his own church and was planning to win another seven when he was cut down by death. It was he who said, "I would rather train one man to pray than ten men to preach."

When we have been inspired by all these and a multitude more who might be marshalled before us, we come back at last to look at Christ and let those words once more search us through and through.

"And in the morning, a great while before day, He rose up and went out and departed into a desert place, and there prayed." "And it came to pass in these days that He went out into the mountain to pray and He continued all night in prayer to God."

In these ringing words do we not hear His call to the highest, most glorious service that can be offered to followers of Christ?

We would do well, however, to remind ourselves of what Andrew Murray said, "To break through old habits, to resist the clamour of pressing duties that have always had their way, to make every other call subordinate to this one, whether others approve or not, will not be easy."

Is this not what our age needs, that its life may be saturated with the spirit of intercession, that there may be a rediscovery of its power, a new dedication to its practice until our whole high intense life is subdued, quieted, fused into the holy fire of a new devotion to Christ? To this we are summoned by the call of God—*Sel.*

Rousing Reports Recently Received

Carlisle Crowds—Break at Ballymena—Grimsby Gains—Blessing at Bath, Bradford, and Bridgwater

Holloway. God is graciously blessing the ministry of Pastor S. Gorman, and many souls here, during the past few months yielded to Christ. The young life of the church is on fire for God and eager to do their utmost for the cause which they love.

Hastings. The power and presence of the Lord is being manifested in the midst of the church here, and souls are seeking salvation in many of the meetings. All sections of the work show real progress.

Barking. During the pastorate of Mr. Cloke the church at Barking has been deepened spiritually and precious souls have been won for Christ. A warm-hearted congregation gathered to bid farewell to the Pastor and his wife, who are now in charge of the church at Exeter. Pastor and Mrs. Stoneman are now ministering at this centre.

Bridgwater. The recent revival fire, kindled through the ministry of Pastor Edward Jeffreys, continues to burn on in the hearts of God's people in this church. Mr. Kitching, who is now in charge of the work, is experiencing much blessing.

Lurgan. The Sunday School recently held their Anniversary Service when the scholars were presented with prizes. A most enthusiastic service was held under the leadership of Pastor J. Kelly, Miss Dougherty presented the prizes to the children.

Hendon. This church has lately had a most helpful visit from Pastor and Mrs. Charles Kingston, whose ministry was much enjoyed. Inspiring expositions of the Scriptures were given.

Bermondsey. A rousing week-end visit to this church was recently paid by the Clapham Open Air Workers' Band, who gave the people a thoroughly stirring time.

Portsmouth. The work at this centre is forging ahead—the cold weather is powerless to chill the ardent spirits of these warm-hearted believers—the fire burns on as strong as ever. At present Miss Thompson is acting as assistant to Miss N. Kennedy.

Hammersmith. God's blessing is falling here—at one Sunday evening service nine souls decided for Christ. Others are receiving the Baptism of the Holy Ghost and fire.

Worcester. A most inspiring baptismal service was recently held in this centre—thirty-four believers being immersed in water according to the Word of God. Mr. D. E. Forsyth officiated. Great blessing is being experienced at all the services.

Bradford. Souls still surrendering to Christ! All enthusiastically engaged in spreading the glorious Foursquare Gospel message. Lives are being lit up with Calvary's wondrous love and grace. Young people out for the utmost service in the army of the Lord.

Bath. The reports to hand from the church here contain most encouraging features. "People's hearts overflowing with praise"—"God moved in mighty power in the services"—"Many testifying to the touch of God in their bodies"—"A deep longing for the inabbing of the Holy Spirit!" Praise God for such evidences of blessing!



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Croydon. A series of most helpful and instructive services have recently been conducted by Rev and Mrs L T Pearson, whose presentation of Eastern life and customs served to illuminate many portions of the Word of God

Reading. God is gloriously fulfilling His Word and the expectations of His people here. The manifestation of the Divine power has been wonderful, leading to blessed results in the lives of those present

Ilford. The power of God continues to descend upon the church at Ilford. Souls are being drawn into the kingdom Sunday after Sunday.

Eastbourne. Increasing interest, power, and congregations are reported as a result of the efforts of the Lord's servants here. Special subjects are being taken by the Pastor on Tuesday and Thursday evenings

Carlisle. This church, under the oversight of Pastor H A Court is making steady progress. Large crowds assemble at both morning and evening services week by week

Ballymena. Several souls have recently accepted Christ in this centre as a result of special services conducted by Mrs Wall. Towards the close of the campaign it became necessary to acquire the use of the Town Hall as the Elim Hall was too small for the crowds that came

Leyton. This growing work has just had a special campaign conducted by Pastor B J Russell. A number of souls have given themselves to the Lord during this campaign

Grimsby. A splendid campaign—rich in results—has just been conducted by Pastors George and Charles Kingston at the East Coast church. Most enthusiastic meetings were held throughout and great blessing was realised

What are You Building *your* Hopes Upon?

"For other foundation can no man lay than that which is laid, which is Jesus Christ"

JESUS Christ divided the people who listened to the message of the Gospel into two classes. (1) Those who obeyed the Word of God. He said were like the wise man who built his house upon a rock, which the floods and rain could not shake, and (2) those who heard but failed to heed and obey were like the foolish man, who built his house upon the sand, which fell when the winds and rain descended upon it, because it had no proper foundation. It is not only necessary that we hear the pure Word of God, but that we allow it to find an entrance in our lives. It is important that we obey it, if we would derive the benefit of the safety afforded.

Our opinions and ideas about it will never save us, but we must accept what God declares. He will not compromise with us or our ideas, or change His Word in any way. All have heard enough of the Gospel and received enough light to make them responsible to God for a proper decision of how they have received His testimony concerning His Son, and met the simple conditions of His great salvation.

The foundation of the Gospel is the Lord Jesus Christ. He is God's appointed Son, and the only foundation, for there is no other way and no other name by which we can be saved, or build our future hopes upon. Why try to substitute some other way instead of Christ? That is what multitudes are doing in their blindness and folly. They really want to set God's way aside, and build upon another foundation.

Many build upon their church membership. If the truth were fully known, it would be startling to know that vast multitudes are depending upon this idea as a foundation to build their future hopes upon. But this is only a deception of the deceiver, and because they go to church, and have their membership there, but have never repented of their sins nor accepted Christ as their Saviour, they have been led to believe a lie instead of the truth.

Many are honest in their convictions, being taught and deceived by their false teachers, and do not know that Bible Christianity is something more than simply belonging to a church. And if we are building upon such a foundation let us awake, the foundation is only sinking sand.

There is another class who say, "I am as good as others," and base their foundation upon their morality and self-righteousness, because they have some good qualities and live good, upright lives. They are temperate in their living and appetites, abstain from intoxicating liquors, tobacco, etc., do not attend the theatre, dances, and many other things that have an evil effect on many, they may be honest in their dealings with one another, and seek to do all the good they possibly can, and have noble purposes and desires, they seek to harm no one but to help them. And yet if they depend upon these things alone for their hope of eternal life, they are building upon a false foundation that will not stand when the testing time comes. "For other foundation can no man lay than that which is laid, which is Jesus Christ."

To substitute some other theory, plan, idea, or teaching that is contrary to the plan of salvation laid down in the Word of God, which is repentance and faith in the Lord Jesus Christ, is a counterfeit and deception, and is a false foundation. To substitute some other way than Christ, is to ignore God's way, to turn your back upon what God has planned, to set it aside as though it amounted to nothing. To do such a thing is to insult God, and cause His disapproval to rest upon you.

We may be very moral, educated, cultured or refined, and our lives may be upright and spent in doing good to our fellow men, yet that cannot of itself save us or bring us salvation, but we must repent, realising that "All have sinned and come short of the glory of God," and accept Jesus Christ as our Saviour.

Because of sin we are lost, but thanks be unto God, He so loved a lost world that "He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life. He prepared a way of salvation, that we might be saved, by grace through faith.

Christ is the eternal Rock of Ages on which we must build our hopes of eternal life, or we will be lost. Let us not be deceived, but be sure we are building upon that sure foundation. All other ground is sinking sand.

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