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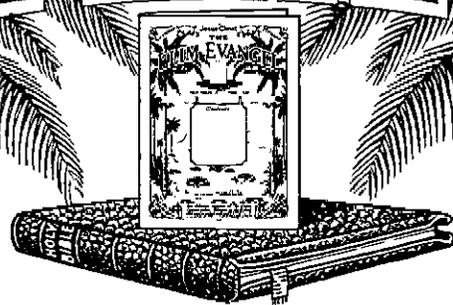
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Saviour

Jesus Christ

Healer

# THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

Vol. VI. No. 3

FEBRUARY 1, 1925

Twopence

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

Baptiser

The Official Organ of the Elim Pentecostal Alliance in the British Isles and printed and published twice monthly at the London headquarters

Coming King

# The Mind of God on the Blood of Christ

**T**O anyone who is not taught of God the death of Christ will not seem very important. But God's thoughts are higher than man's, as the heavens are higher than the earth. Please consider the importance of His death in the light of the following:

1 The death of Christ is directly mentioned more than 175 times in the New Testament.

2 Jesus Christ became man for the very purpose of the death.—Heb 11, 14

3 He came into the world that he might die as a ransom.—Matt 20, 28

4 The prophesied death of Christ was a subject of deep inquiry to the Old Testament prophets and even to the angels of God in heaven.—I Peter 1, 11, 12

5 Christ's death was the subject of conversation when Moses and Elijah talked with Him when on the Mount of Transfiguration.—Luke 9, 30, 31

6 Christ's death is one of the two fundamental truths of the Gospel.—I Cor 15, 1-4

7 His death is the Central theme of the redeemed in glory through endless ages.—Rev 5, 8-12 \*

We request all who are willing to know the truth as it is in Jesus to patiently read the following truthful statements and, with a Berean mind, to search God's Word to know His mind regarding the preciousness of the blood of His Son Jesus Christ our Lord.

1 Lost man was purchased unto God at a very costly price. And that price is the precious blood of God's own Son.—I Cor 6, 20 Acts 20, 28

2 Rebellious sinners can have peace with God only through the blood of the Cross of Christ.—Col 1, 20

3 Sinful mortal can approach the holy God only by the blood of the holy Jesus.—Eph 1, 12, 13, Heb 9, 19-21

4 Man cannot be redeemed from the power of sin and death except by the blood of Christ.—Ps 49, 6-9, I Peter 1, 18, 19. The awful sinner can have present redemption, that is, forgiveness of sins, only in Christ and through His blood. Without shedding of blood there is no remission of sins.—Col 1, 14, Heb 9, 22

5 The just God can show mercy and justify the ungodly only through the blood of Jesus Christ shed on Calvary.—Rom 3, 25

6 The blood of bulls and goats cannot take away sin. But the blood of Jesus Christ, God's Son, cleanses us from all sin.—Heb 9, 4; 1 John 1, 7

7 The guilty conscience is purged and the heart purified only by the blood of Christ.—Heb 9, 14, 18, 22

8 The unholy man is sanctified (made holy) only by the blood of Jesus. There is no perfection to us apart from Christ and the Cross.—Heb 13, 12, 20, 21

9 There is no eternal life for any of us unless we have faith in the blood of the Son of God and take it as the one remedy for all our sins.—John 1, 54, 56

10 The blood of Christ is the one bond of all Christians in all climes. Whoso rejects the atoning sacrifice of Christ is beyond the pale of salvation and is not a Christian at all, however great may be the honour he pays to Christ for His good and holy life.—I Cor 1, 11

11 Abel's blood cried for vengeance. Christ's blood cries for mercy.—Heb 12, 24

Dear dying Lamb! Thy precious blood  
Shall never lose its power,  
Till all the ransomed Church of God  
Be saved to sin no more.

12 Jehovah will never pass over us in the terrible day of judgment or preserve us from his consuming wrath which will come on the ungodly, except He sees the blood of Christ sprinkled in our hearts.—Ex 12, 13, Heb 9, 14, 18, 22

13 He that despised the law of Moses died without mercy. But they who neglect this great salvation through Jesus Christ and who would not humble themselves to believe in the atoning blood of Christ shall go into everlasting punishment.—Matt 23, 46; Heb 9, 29

14 Victory over temptation, triumph over sin and Satan can be enjoyed only through the blood of Jesus Christ. He who is a slave to sin is ignorant of the fact that there is wonderful power in the blood of Christ to save him.—Rev 1, 10, 11

15 We can never become kings and priests in the 1,000 years' reign of Christ on earth unless we come to Him to be loosed from our sins in His own blood and humbly submit ourselves to the sanctifying efficacy thereof.—Rev 1, 5, 6

16 The redeemed saints in glory will sing for ever about the precious blood of Jesus Christ who was slain for sinners. Surely in heaven they cannot err, for there they know even as they are known by God.

\* Points 1-7 are from *What the Bible Teaches*, by Dr. Torrey

# The Elim Evangel

FOUR SQUARE ON THE WORD OF GOD

*"And they came to Elim, where were twelve wells of water,  
and threescore and ten palm trees." Ex. xv, 27*

Vol. VI

FEBRUARY 1, 1925

No. 3

## The Great Dynamic

AN ADDRESS BY REV. F. T. ELLIS, D LITT.

*"The love of Christ constraineth us."—II Cor. v, 14.*

**H**OW easily we read such words as these! They say that "familiarity breeds contempt." Is there a sense in which that phrase can be applied to Holy Scripture? Dare we associate such a phrase with the Word of God? Yes; reverently I dare to say so. For is it not true that we are so accustomed to read sentences like this one of our text; sentences full of sublime and deeply spiritual thoughts, without any moral or spiritual impression being made upon us, without our souls being impressed

Listen "The love of Christ constraineth us" That is not my love to Christ. You may have already begun to examine your own heart's love, you may have already asked yourself the question, "Does my love to Christ constrain me to do much?" But you will notice it is not the saint's love to the Saviour, but the Saviour's love for the saint that the text speaks of.

Not the love I bear to Jesus Christ, but the love He bears to me. I know full well that the consecration of life comes from the believer's love to Christ, but our text speaks of that which begets that love. "We love Him because He first loved us."

1 The love of Christ was a very real thing to Paul. It was not merely something he had read of or spoken about; but something he felt. The love of Christ filled the Apostle with a holy daring. What is the love of Christ to us? Is it real? Is it something more than what you read and sing about? Can you say with a heart that is full to overflowing: "He loved me and gave Himself for me?" Oh, what wretched generalities we allow to come in and eat out the heart of our religion! Oh, if we only felt the love of Christ! To be cold toward Him would be an impossibility. Think, dear brethren, of the love of Jesus for a moment. The love of Christ is not turned away by our unworthiness, not repelled by our non-responsiveness, not wearied by our folly, not withdrawn because of our sin.

Oh, the deep, deep love of Jesus,  
Pure, unbounded, rich and free

2 The Apostle had contemplated the love of Christ. He says in the context, "We thus judge," etc. He

had studiously considered the love of Christ Jesus the Lord. The people who thought Paul a fanatic, a madman, were wrong. He was a most calm and logical thinker. "With all his love he never forgets his logic." "We thus judge," he cries. The Apostle sat down before the manifested love of the Saviour. He paid many a visit in silent and holy contemplation to the "green hill far away." And he came to the conclusion, the irresistible conclusion, that:

Love so amazing, so Divine,  
Demands the soul, the life, the all

If we would feel the glow of the love of Jesus in our hearts, we, too, must take Paul's stand-point. We must consider the Cross. The death of Christ was voluntary. It was the deliberate choice of Jesus. The Lamb of God was never forced to the sacrifice. Christ was not dragged to Calvary. He deliberately chose Gethsemane and Calvary. His was a love that ran to the knife. "Who for the joy that was set before Him, endured the Cross." What joy, may I ask? The joy of letting the love of His heart have its own way. He came and found us under a curse, and He became a curse for us, that blessing might be ours. He came and found us in trespasses and in sins, and shed His blood to cleanse our guilty stains. God save us from emptying the death of Jesus of its deepest meaning.

He died that we might be forgiven,  
He died to make us good,  
That we might go at last to Heaven,  
Saved by His precious blood

Beloved, what love, what boundless love! If only we knew more of it, we should be done for ever with the worldly, selfish life. That life which knows nothing of a sigh of pain, nothing of sacrifice on behalf of Christ.

3 Note the word "constrain," which Paul uses. The love of Christ "constraineth" us. What is the weight and content of that mighty word? It is not always translated by the same English word in the New Testament. A brief glance at a few passages where the word is translated differently will help us here. "They were taken with a great fear." What a



# THE ELIM EVANGEL

mighty tyranny is the tyranny of fear. What power it wields over the body, mind and soul. Yet the word which is used to express the dominion of a fear is used by the Apostle to express the hold upon him of the love of Christ. Paul was enslaved by love. Here is another passage with a different use of the word. "The multitude throng Thee." That word translated "throng" is the same word as that translated "constrain" in our text. What a grip a crowd has upon one. Sometimes one is literally carried off one's feet in a vast crowd. Now the Apostle says "The love of Christ throngs me, gets around my soul like a vast multitude. Literally bears me forward in the purpose of God."

One more use of the word. Here it is: "The men who held Jesus." Just try to imagine the hold those cruel men had on Christ. He was their prisoner. They would not let Him go. Paul says that the love of Christ not only possessed him with the power and persuasiveness of a great fear, not only carried him forward with the irresistible force of a vast crowd, but held him with an arresting, gripping, iron hand. The love of Christ had seized him. O love that will not let me go."

"The love of Christ constraineth us. It takes us out of ourselves and makes us blessedly beside ourselves. In view of this great love, does not our poor empty, hollow, conventional religion, which knows little or nothing of holy fire—does it not stand condemned? Oh, that we might be filled with all the fulness of God! That we might cease to count the cost and pay the price. May God help us to feel more of the warm side of the death of Jesus. May the love of Christ constrain us. May we become charged with the heavenly dynamic. For one might almost say love is dynamic. It has power because it is power. Think of a mother's love for her child. What constraining power there is in it. What will not a mother do for the sake of her child?"

4 The effects of this constraining love of Christ. If parental love constrains so many, what shall we say of the love of Christ? Let us seek first to discover what the effects were in Paul's case, and secondly in the case of some of God's other servants in later days. What did it do for Paul? Listen as he cries, "For Whom have I suffered the loss of all things and do count them but refuse, that I may win Christ." That is what the love of Christ had constrained Paul to do. It constrained him to give up social position, it constrained him to go and mix up with the Gentiles and be an outcast. It constrained him to bear witness for Christ amid stripes and imprisonments and stoning. It constrained him to say "I count not my life dear unto me." "I am now ready to be offered." Let me ask a question. Does the love of Christ constrain you? Does it? Has the love of Christ ever moved

you to do anything? You have wept over some silly novel, perhaps. But have you ever shed a tear for Christ's sake? Have you ever done anything out of love to Christ? Friends, motive is the highest test. Why do you do what you do? Why teach? Why preach? Why pray? Is it because the love of Christ constrains us? It will do none of us any harm just to go right deep down into our own motives. What has the love of Christ constrained you to do? Facts are stubborn things. We have seen somewhat of the constraining power of Christ's love in Paul's case. Let us turn now to other illustrations.

Do you remember that leaf in Brainerd's diary, which he says

"To-day, from sun half-an-hour high, until evening twilight I was led out to plead for the souls of my poor Indians, and my body was covered with sweat. But, ah, my Lord Jesus sweated blood for me."

Think of Whitfield in London. He tells us that he went out early in the morning. He was met by ribaldry and abuse, and missiles of every description were hurled at him. He was borne off his chair, took it again, and this was done repeatedly.

Then there is James Chalmers, writing from New Guinea, reviewing twenty years of suffering there, he says "Give me back my privations, my sufferings, the threatenings of my life at times when the savages have hurled their clubs round my head—give me it all back and I could still be a missionary."

What was the power, the driving power, the dynamic, in these men's lives? How could they face the missiles, the abuse, etc., etc.? The only answer possible to give is the love of Christ constrained them. That love gripped them, held them, impelled them. Yes, the love of Christ elevates, beautifies, ennobles men. The love of Christ—do you know and believe it? Do you believe that He had a place in His heart for you when He hung on the Cross? Have you answered His love with yours? Is His love the overmastering impulse urging you to do good? Is it the mighty constraint that keeps you from evil? Is it the magnet that draws, the anchor that holds, the fortress that defends? What is the love of God to you? What will it constrain us to be, to do, to bear, to serve? Let my final word be an incomplete sentence. Let everybody complete it for themselves.

The love of Christ constrained me to —— what?

The love of Christ grips me, throngs me to ——?

Were the whole realm of nature mine,  
That were an offering far too small,  
Love so amazing, so Divine,  
Shall have my life, my soul, my all."

The love of Christ constraineth me to ——?

# The Annual Irish Conventions

In our last issue we printed the report of the Belfast Convention. The accounts of the Ballymena and Lurgan Conventions which follow will be read with interest.—Ed

## BALLYMENA

THE Belfast Convention was over, and after a few days' interval, we were travelling northward from Belfast en route for Ballymena, the scene of the next Convention. It was with some trepidation that we entered and glanced around the Protestant Hall, a spacious building which had been booked for the occasion. But, glory be to God, in spite of the disdain and contempt many delight to show for the Gospel, the people came, until the building proved quite inadequate to accommodate the crowds. Night after night it was very impressive and inspiring to glance down upon a large audience, and look across at a thronged gallery. Our hearts were filled with praise as again and again the building rang with the favourite Convention chorus, which no one could doubt was the language and experience of many a heart.

Wonderful, wonderful Jesus!  
In the heart He implanteth a song,  
A song of deliverance, of courage and strength—  
In the heart He implanteth a song

The special speakers were Pastor Stephen Jeffreys and Pastor D. J. Davies (Baptist minister, South Wales), who faithfully and fearlessly presented the truth as it is in Jesus. We trust the Holy Spirit will create a desire in many a heart for a deeper and fuller life in God, and stimulate the large number of young converts, who so eagerly devoured the words of life, to press on into the fair land of promise.

Almost every afternoon was devoted to praying for the sick. Large numbers attended these "Divine Healing" services, some came out of mere curiosity, yet a tear glistened in the eyes of many as the sick and suffering were brought in, some walking on crutches, others quite *helpless*, but, thank God, not *hopeless*, for the power of the Lord was present to heal. One remarked: "Does Jesus heal?" Critics say "No" cripples say, "Yes" Hallelujah, "Jesus is the same yesterday, to-day and for ever," as was proved by many who came in *faith*, "For as many as touched Him were made perfectly whole." Many gave definite testimony in these services, having proved Jesus as Healer of their bodies.

Every service was wonderful. One night after a searching discourse on "Following the Lord fully," the convener, Pastor George Jeffreys, put the meeting to the test, and fourteen raised their hands to signify their willingness to obey the Lord by going through the

waters of baptism. Very convincing were the words of the Pastor. "At the bottom of every baptismal font you will find the foot prints of the Master." The candidates were immersed on Thursday, January 8th, Pastor Robert Mercer officiating.

Space would not permit, neither could one, in a brief report of this kind, comment on the many heart-searching and soul-reviving addresses given by the Lord's servants. The ministry of the Word was with power and persuasion, the Four-square Gospel being strictly adhered to—Christ the only *Saviour*, Christ the *Healer*, Christ the *Baptiser*, and Christ the soon-coming King.

—P. Le T.

## LURGAN

How our hearts rejoiced at the prospect when we read the preliminary notice of the coming Convention!

We were delighted to welcome Pastor Stephen Jeffreys and Pastor D. J. Davies to Lurgan, this being their first visit. Needless to say the weeks seemed like months, until the day arrived for the opening service.

Finally the appointed time came when the doors were thrown open and hundreds of people could have been seen wending their way to the Town Hall, which accommodates about 1,000 people. We were expecting great things, and praise be unto the Lord, "Our expectation was not cut off." There were ten services in all, including the Breaking of Bread Service on Sunday morning. Magnifying and exalting the Christ of Calvary, our risen Lord, was the theme of the Convention, dwelt on in every address and permeating the hearts and minds of those present.

From the first meeting on Wednesday evening until the closing meeting, the Hall presented a busy scene. Tea was provided for strangers between the services, and our local pastor and his wife, Mr and Mrs J. B. Hamilton, did not spare themselves in their efforts to make the Convention a blessing. One was impressed as one looked down from the platform on the sea of faces and saw how the attention of all was rivetted and held spellbound as the message of the Lord went forth in the power and demonstration of the Holy Ghost. As the meetings went on the tide rose higher and higher, and people became more interested, with the result that the crowds increased to such an extent that hundreds had to be turned away towards the end of the Convention, and in order to secure a seat it was necessary to be present about an hour before the appointed time of service.



# THE ELIM EVANGEL

Our Welsh brother, Mr. W. Bell, sang an inspiring solo at each service, and one could feel that the Spirit of God was moving while the Gospel went forth in song. We thank God for the consecrated songs, and we believe that they will bring forth fruit to the glory of God. In fact, the duet in which Mr. Bell and Mr. Darragh took part was made a blessing to many, and the cry is in our hearts yet. "Lord, send us more Elijahs to pray the fire down." The Divine Healing Service each afternoon was a special attraction and also a blessing, both to the sufferers and the critics. It proved to many as never before that Jesus Christ is the same yesterday, to-day and for ever, and many of God's people felt the Divine touch in their bodies and the quickening power of the Spirit of God, and went away rejoicing that all things are possible to him that believeth, and that according to their faith it had been unto them.

It was made very clear to each one as they went forward to be anointed, that it was necessary to be right with God and to have a pure motive in seeking the blessing of healing in the body, which is the Temple of the Holy Ghost. Throughout the Convention we truly realised the presence of the Lord and felt that it was indeed a feast prepared for all, as saints were edified and built up in the faith, bodies healed, souls saved and backsliders restored; and we believe many have been encouraged to seek the baptism of the Holy Ghost with signs following, and take their stand for the full Gospel. We do praise God for this Convention, and on looking back cannot but say that God has done wonderful things for us since the work started in Lurgan, whereof we are glad, and we have the assurance in our hearts that we shall see greater things for His glory.

—M.E.M

## ? Questions and Answers ?

*What is the meaning of Matt xvi, 18?*

This verse reads: "And I say also unto thee, that thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it." "Peter" is the translation of a Greek word *Petros*, meaning a stone, or a piece of rock. "Rock" in the Greek is *Petra*. These are two entirely distinct words. Christ did not say that He would build His church on Peter, but on *this rock*. Every student of the Scriptures knows that the rock refers to Christ. References to Christ as the rock abound in both Old and New Testaments. I Cor. x, 4, says, "that Rock (*Petra*) was Christ." The Church of Christ is built upon the foundation of Christ—anything built on another foundation is not THE CHURCH.

\* \* \* \* \*

*Is it wrong for a Christian to marry an unbeliever?*

Most certainly it is. Both Old and New Testaments speak in the strongest language against it. One of the great sins that God's people Israel were guilty of was that of intermarriage with those who were not His people. There are no exceptions to the injunction in II Cor. vi, 14, "Be ye not unequally yoked together with unbelievers." Those who have broken this command have learned, often by bitter experience, that God's laws cannot be trifled with. We go a step further, and say that a Christian should not choose a companion from unbelievers. "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" "Blessed is the

man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Followers of Christ should choose companions from those who will help, not hinder them, in the Christian life. The Psalmist said: "I am a companion of all them that fear Thee" (Ps. cxix, 62).

\* \* \* \* \*

*Please give a clear explanation of Luke xvi, 9—"Make to yourselves friends of the mammon of unrighteousness."*

This verse is more accurately translated in the Revised Version—"Make to yourselves friends with the mammon of unrighteousness, that when it shall fail, they may receive you into everlasting habitations." As in other Scriptures, riches are here spoken of as the "mammon of unrighteousness." Jesus is speaking to His disciples and He is exhorting them to so make use of the "mammon of unrighteousness" that they will, by means of it, gain friends for eternity. The day is coming for each of us—either at death or at the coming of the Lord—when wealth shall fail, earthly riches shall be useless, and we shall have no more need of the gold that perisheth. And so we are told to use our money in such a way that when this takes place we shall find those who have been brought to Christ through our self-denial waiting to receive us into eternal habitations. How blessed to know that through the giving of our substance, in tithes and offerings, we may be the means of bringing souls to Christ and making friends, not for time, but for eternity!

# Filled to Flow



BY PASTOR E. C. BOULTON

"Filled . . . to the brim"—John ii, 7.

**P**ERHAPS the first thought that strikes us in these words is that of ADEQUACY, serving to remind us of the magnitude and munificence of the Divine resources. No feast that is furnished by the regal and liberal hand of Christ shall offer scanty fare. His guests shall be right royally entertained. His festal board shall be suitably and sufficiently spread with the choice delicacies that become the King's table. No disappointment awaits those who obey His summons to the bounteous banquet which grace provides. Profusion prevails where Jesus presides. The feeding of the hungry multitude in the desert place reveals the plenitude of His power to meet the most urgent need. He hath but to open His hand and our need is swallowed up in the wealth that lies therein. The Divine measure is always pressed down and running over, exceeding abundantly above what we ask, excelling even our most sanguine expectations.

My need and Thy great fulness meet  
And I have all in Thee

"Filled . . . to the brim!" These words may also convey to our minds that splendid spiritual experience of abundant fulness which is the patrimony of every believer.

On the other hand, whilst we are confronted with Divine sufficiency, our text also reminds us of human limitation. "To the brim!" Ah, here is the limit! The tide has reached its high-water mark! There is no room for more! "According to your faith!" This is the extent of achievement in the Christian life. Yes, even God is limited by the capacity of the vessel. We attempt no magnificent exploit, we venture forth upon no perilous enterprise. We risk so little because our capacity to believe is so small. Our enthusiasm is so soon quenched. We shrink from the extraordinary, we shun the exceptional. We linger upon the plains of mediocrity when some glory-crowned summit stretches invitingly before us. Perchance the Master has to say to us as to Jerusalem, "How often I would . . . but ye would not!" "I have yet many things to say unto you, but ye cannot bear them now." A new capacity must be created ere we can be the possessors of this larger vision, this fuller unveiling of Himself and His purpose. At present the glory of it would blind our eyes and stagger our flickering faith.

Does not the limitation with which we are faced challenge to expansion? Does it not awaken within a stronger and more insistent demand for development? The limited capacity of to-day begets a new ambition to launch out into a "larger to-morrow." The range of our spiritual vision must be lengthened and widened. Yesterday's boundary no longer restricts our present outlook—a new horizon has superseded the old one. Our advance has been upward as well as onward, and thus a fresh influx of Divine life has been made possible—God has poured Himself into the broken, broadened channel of our lives, and now rivers rise to give birth to fresh spiritual fruitage.

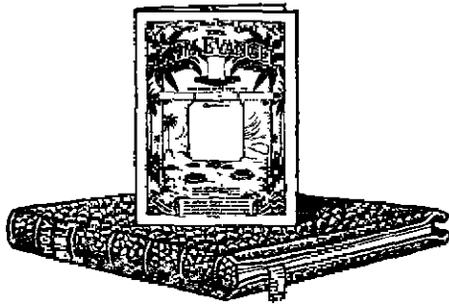
We observe that it was not the vessels which constrained the governor's attention and commanded his appreciation, but the sparkling wine which they held. Thus it should always be! There is something amiss when the vessel deprives the treasure of its glory, when the casket wins more admiration than the precious stones which it contains. 'Tis the character of the contents rather than the shape and design of the vessel which counts. The vessel that brings to us the living water may be exceptionally plain. But what of that? Perhaps some messenger clad in the rude garb of a John the Baptist, or some love-conquered Peter fresh from his nets on the shores of Galilee, who comes with that which quenches the burning thirst of our souls. Sometimes the choicest channels are the most unobtrusive and unostentatious.

Again we observe the necessity and responsibility of maintaining an uninterrupted inflow of spiritual life and power—this will always be determined by the outflow. It is the outpoured life which is replete with power. To expend means to expand! And so the highest ministry that we can fulfil is some bestowal of ourselves in sacrifice, service, influence or inspiration.

"We lose what on ourselves we spend" is eternally true.

Oh, to be nothing, nothing!  
Only to be at His feet,  
A broken and emptied vessel,  
For the Master's use made meet  
Emptied that He might fill me,  
As forth to His Service I go,  
Broken—that so unhindered  
His life through me might flow

# THE ELIM EVANGEL



## FOUR SQUARE ON THE WORD OF GOD.

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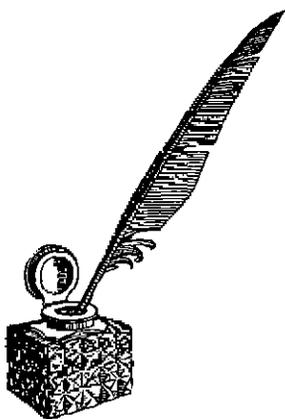
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## Editorial Notes



AS we go to press, two Revival Campaigns are in progress in London. These are the first of a series of similar services which we hope to launch in various parts of the Metropolis during the ensuing months. In this way we hope to give London the Full Gospel message, reaching districts that have hitherto been unpenetrated. Many difficulties confront us, but

we are convinced that all these are simply challenges to which faith will respond, and above which we shall rise to glorious victory.

We note with satisfaction the splendid success which has attended the previous campaigns, and in view of this we anticipate even greater things for God in the days to come. We invite our readers to become "workers together with us in prayer." The friends in the provinces may thus wield a potent influence upon these special services, and largely contribute towards the desired end. Let us focus our prayer power upon this London Crusade. Remember prayer is the prelude to victory!

## What Others are Saying Jottings from Last Week's Mail Bag

"We are more than delighted with the *Evangel*" (Herts.)

"Elim Magazine is improved, and I am so glad of the Crusader Movement" (Malvern)

"I enclose 5s subscription for Elim; it is very fine, now that it is enlarged" (Switzerland)

"Please send the *Elm Evangel* every fortnight, we appreciate the reading of them very much." (Hereford)

"I like the enlarged *Evangel* very much, and wish it may be a real success" (Sible Hedingham)

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### DIVINE HEALING MEETINGS

are held every Wednesday afternoon at 3.30 o'clock in the Elim Tabernacle at Belfast, and every Thursday afternoon at 4 o'clock in the Elim Tabernacle at Clapham. At these meetings the sick are prayed for and ministered to according to James v, 14-16. Requests for prayer may be sent to Highbury Gardens, 3 University Avenue, Belfast, or to Elim, Park Crescent, Clapham, London, S W 4.

# The Epistle to the Assembly at Rome

BY THOMAS MYERSCOUGH

BIBLE STUDY No 24

**C**HAPTER XII, 4, 5. These verses are appointed for our consideration in this study "For as we have many members in one (human) body, and all members have not the same office: so we being many are **ONE BODY IN** (Gr., as to place *within*) **CHRIST, and EVERY ONE MEMBERS ONE OF ANOTHER**"

The word **BODY** is used here to illustrate the company saved by Christ, as being one mysterious "Body," likened unto a human body—not cemented together, but "by joints and bands" knit together, so that *each* is a portion of *one whole organism*

Many figures of speech are used as illustrating our Lord, but all refer to the same Saviour. Each is illustrative of His office or relationship either to those He saves or to the world. He was the Word "and the WORD was God" (Jno i, 1) "I am the BREAD OF LIFE" (Jno vi, 48). "I am the GOOD SHEPHERD" (I Peter ii, 25; Jno x, 11) "GREAT SHEPHERD" (Heb. xiii, 20) "CHIEF SHEPHERD" (I Peter i, 4) "I am the VINE" (Jno. xv, 1) "The MIGHTY GOD" "The EVERLASTING FATHER" "The PRINCE OF PEACE" (Isa ix, 6) "The BRIDEGROOM" (Jno iii, 29). The "HUSBAND" of the Church (I Cor xi, 2; Rom vii, 4) "The bright and MORNING STAR" (Rev xxii, 16) "The LIGHT OF THE WORLD" (Jno viii, 12) "The BISHOP OF OUR SOULS" (I Peter ii, 25), etc

In like manner those who are saved by Christ and His precious Blood are described by many names "Children of God" (John i, 12, I Jno. iii, 1, 2) "Believers" (Mark xvi, 17, Acts v, 14). "Children of the Kingdom" (Matt xiii, 38) "Children of the Resurrection" (Luke xx, 36, Heb ii, 13) "My sheep" (Jno x, 27) Those saved in the Church are *all* described as "WHEAT"—"Good Seed" (Matt. xiii, 30; Jno. xii, 23, 24) "Branch in the Vine" (Jno. xv, 2) "Servants" (Jno xv, 20). "Those whom Thou gavest me" (Jno xvii, 11). "Disciples" (Jno xxi, 1) The *whole Company* were called "The Church" (Acts ii, 47, etc) *All* saved are said to be "His Body"—the only one of which He is "Head" (Eph i, 22, 23) "One New Man" (Eph ii, 15) "An holy Temple in the Lord" (Eph ii, 21). "Saints" (Eph i, 1, etc, etc) "The Bride" (Jno. iii, 29; Rev xviii 23; xxi, 2, 9; xxii, 17) "Wife" (Eph v, 21, 22, 23, 24, 25, 27, 29, 30, 31, 32; Rev. xix, 7). "The Bride, the Lamb's WIFE" (Rev xxi, 9)

The many names and appellatives given to the Lord Jesus Christ may safely be compared on the same ground as those given in the Word of God to those who are members of the New Creation through their salvation by the New Birth (which dwells within them) No one would for one moment think that there is more than **ONE** person in the many names and descriptions of our Lord. There is only "**ONE** (Gr., one single) **LORD**" (Eph iv, 5). "So we being many are **ONE** (Gr., one single) **BODY IN** (Gr., within) **CHRIST**." The same word for "**ONE**" is used for the person and offices of Christ as is used for the whole company of saved ones. The only distinction given us as to the **BODY** within Christ is "The **DEAD IN** (within) Christ" who will rise first and "We (in Christ) which are **LIVE** and remain (I Thess iv, 15-17) This dual condition of Dead and Alive "in Christ" is perfectly covered by our Saviour in John xi, 25, 26 "I am the Resurrection *and* the LIFE, he that believeth on Me, though he were **DEAD, YET SHALL HE LIVE** and **EVERY ONE** that **LIVETH** and believeth in Me shall **NEVER DIE**" There can only be **ONE COMPANY** in the **BODY**, though the greater part of them have passed through death. Believers "alive" at His Coming will never die: "Believest thou this?"

"THE CHURCH WHICH IS HIS BODY" (Eph i, 22, 23) Note that our Lord said He would *build the Church* on this foundation "Thou art the **CHRIST, the SON OF THE LIVING GOD**" (Matt xvi, 16) "Whosoever believeth that **JESUS IS THE CHRIST IS BORN OF GOD**" (I John v, 1). "Which were **BORN** not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i, 13)

The Lord, since His resurrection, is not building any other **BODY THAN THE CHURCH**, or it would have been named "And the Lord **ADDED TO THE CHURCH THE SAVED** (Newberry, Acts ii, 47) "And much people were **ADDED UNTO THE LORD**" (Acts xi, 24) "and *believers* were the more **ADDED UNTO THE LORD**" (Acts v, 14, Acts xi, 24) These Scriptures clearly show that being "added to the Church" is being "added to the Lord"

## THE TEACHING OF BAPTISM, THE LORD'S SUPPER, THE COMING OF THE LORD

These point out that all who are saved form one **BODY** only. All the saved who are baptised "are **BAPTISED INTO JESUS CHRIST and His DEATH**," and are "**BURIED WITH HIM**" (Rom vi, 3, 4) "**RAISED with Him**" (Col ii, 12, 13) This illustrates the only



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way of salvation. The death, burial and resurrection of Christ is the only hope of the believer at His Coming, for those who are truly Christ's, dead or living. "FOR BY ONE SPIRIT (of Christ) ARE WE ALL BAPTISED INTO ONE BODY" (I Cor xii, 13)

"He that is joined unto the Lord (having received the New Birth) IS ONE SPIRIT (I Cor vi, 17). "For as the Body is one and hath many members and *all* the members of that one Body being many ARE ONE BODY · SO ALSO IS CHRIST and His saved ones (I Cor xii, 12) There are divisions in the BODY on earth, but thank God there will be none in the Glory. There the feet will be satisfied to be feet in the BODY, and the "better members" will be delivered from the vanity of saying to the feet, "I have no need of you"

The student will readily see that if all that are saved are baptised into the "Body of Christ," the Body must be completed *before* He comes. That being so it follows that should any other company be *formed out from among the saved ones*, three things must happen (1) Another Body would be formed, which is precluded by many unqualified statements in Scripture. (2) The first-formed Body would be minus some of its members—yet "the least esteemed are *most necessary*" (I Cor xii, 21, 27) (3) If "another" Body be formed, it must be on the ground of another Gospel than that of "the Gospel of the Grace of God" (Acts xx, 24) Whilst the Church is on earth we read, "But though *we or an angel* from heaven preach any other gospel unto you than that which *we have preached unto you*" (Gospel of Grace—see Galatian Church Epistle please read and prayerfully consider it) let him be accursed" (Gal 1, 8, 9) It is needful to be prudent not to commit this grievous sin

**The Lord's Supper** The BREAD to be eaten during the Church's sojourn on earth is Passover or Unleavened Bread, signifying that Christ is our Passover. The same "Passover" for *every one*. "FOR WE (who are in Christ) being many, are ONE BREAD (the broken Body of Christ) AND ONE BODY, for we are ALL partakers of that ONE BREAD" (I Cor x, 17) "Take, eat, this is my body, which is broken for you" (all), (I Cor xi, 24) The same "breaking" for every saved one, showing also the same provision for acceptance to the 500 pence debtor as to the 50 pence debtor

**The Wine** "This cup is the New Covenant in My BLOOD, this do ye, as oft as ye drink it, in REMEMBRANCE OF ME. For as oft as ye eat this (one) Bread and drink this Cup, ye do show the Lord's death TIL HE COME" This ordinance ends when He comes. If part of the Saints were translated when He comes, what must those left behind "rest on" or observe?

There is no Scripture giving instructions for such. It is only from His death "Till He come" that this ordinance is appointed. The Thessalonian Church "turned to God from idols to serve the living and true God and to wait for His Son from heaven, whom He raised from the dead, even Jesus" (I Thess 1, 9, 10). There are no appointments *on earth* for those who are in the "Body" ("Born from above") *after* the Lord has come from heaven. Sometimes we see endeavours to prove that part of the Church will be left on earth after the "better" portion has gone to be with the Lord. This is mostly done by deductions from "type teaching" and from misplaced Scripture quotations, but I have never seen one plain direct Scripture in the Epistles (where the details of the Lord's coming for the Church *alone are given*) which could possibly satisfy us that part of the Body will be left on earth whilst the other part has gone to the Judgment Seat of Christ. "WE MUST (Gr, It is necessary) ALL appear before the Judgment Seat of Christ" "FOR WE SHALL ALL stand before the Judgment Seat of Christ" (II Cor v, 10, Rom xiv, 10) One of these Scriptures says, "*We must*", the other says "*We shall*" appear and stand before Christ at the same time. Some rejoicing and some ashamed "*before Him*" (Jude 24, I Jno. ii, 28)

A consideration of great importance in regard to the whole Church meeting Christ at the same time is that God has appointed that His "judgments must *begin* at the house of God and if it begin at (or from) us what shall the end of them that obey not the Gospel of God" (I Peter iv, 17) Our Lord will already have dealt with ALL His own, before He deals with any of the earth companies whom He meets when He arrives on the earth, *viz*, the Virgins, His Brethren, the Sheep and the Goats.

The "New Covenant" from God belongs to the whole Church and precludes the possibility of its "one-side" conditions failing a *portion* of the Church. Our Lord "is able also to save them unto the uttermost (Gr, completion) that come unto God by Him, seeing He ever liveth to make *intercession for them*" (Heb vi, 23, 25) "He is the MEDIATOR of a BETTER COVENANT which was ESTABLISHED ON BETTER PROMISES" (Heb viii) Here we have "intercession" and "mediation" by Christ to our blessed Father who promised, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more" (Heb viii, 12) Only one result can happen to our our Saviour's intercession and mediation, *viz*, God our Father fulfils His promise *on the ground of His promise and the righteousness and faith of Christ* (Rom v, 18, Gal ii, 16) There is no Christian now living nor has one ever lived who can stand before God except upon the High Priestly intercession and media-



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tion of Christ his Saviour and the Grace of God. This points to the necessity of the New Covenant to each and every saved person, and also the importance of a godly life. God hath said of Israel "Thou has brought Me no sweet cane with money, neither hast thou filled ME with the fat of thy sacrifices BUT thou hast MADE ME TO SERVE WITH thy sins, thou hast wearied ME with thine iniquities. I, even I, am HE that blotteth out thy transgressions for MINE OWN SAKE, and will not remember thy sins" (Isa xliii, 24, 25)

The many who have in these last days said and written that the Church would be divided at the Coming of our Lord (one part meeting Him and the other part being left on the earth to go through the Tribulation) have so declared because of their own view of God's "ways," entirely forgetting that the principle on which He acts is set out for the Church in I Cor 1, 27, 29 "God hath chosen the foolish things of the world to confound the wise and God hath chosen the weak things of the world to confound the things which are mighty, and base (Gr., low, vile) things of the world, and things which are despised (Gr, treat as contemptible) hath God chosen, yea, and things which are not (comp. II Cor. v, 21) to bring to nought the things that are: that no flesh should glory in His presence" It will help the student to note the carrying out of God's New Covenant (made with Christ) in regard to the RESURRECTION of CHRIST. His BLOOD being the sole ground of His resurrection, "Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, THROUGH THE BLOOD OF THE EVERLASTING COVENANT" (Heb xiii, 20) The whole Church, which is His Body, is exactly under the same covenant "Drink ye ALL of it, for this is My blood of the NEW COVENANT which is shed for many concerning the remission of sins" (Matt xxvi, 27) It is the precious Blood through which the dead in Christ are raised, showing that we may rely on the dead in Christ being at the judgment seat of Christ only on the ground of the Blood of the NEW COVENANT. We need now to consider the "living" who are saved "when He shall appear" There is the same Covenant for the "living" as the "dead" in Christ "Whosoever liveth and believeth in ME shall never die" (Jno xi, 26) There is no change in the conditions at His coming as to salvation and death OR salvation and life All in the Body are to eat of the one Bread All the time, and All are to drink the same Covenant Wine All the time, "until He come" to claim "the Church of God which He hath purchased with His own Blood" (Acts xx, 28) "Jus-

tified by Blood" (Rom v, 9). "Communion (Gr., sharing) of the Blood of Christ" (1 Cor. x, 16). "Made nigh by the Blood of Christ" (Eph ii, 13). "Made peace through the Blood of His Cross" (Col. 1, 20) "Boldness to enter into the Holiest by the Blood of Jesus" (Heb x, 19) "Jesus the Mediator of the New Covenant, and to the Blood of sprinkling that speaketh" (Heb xii, 24) Wherefore Jesus also, that He might sanctify the (His) people with His own Blood, suffered outside the gate" (Heb xiii, 12 See also I Peter 1, 2, 19, Rev 1, 5, v 9, vii, 14)

The only ground of Salvation, Resurrection, or Translation given in the Scriptures is the precious Blood of Jesus Acceptance before God as given in the Scriptures is alone on the ground of the shed Blood of His dear Son There is no means of pardon of sin or of purging them away given us but the Blood, and these things apply to the whole Body, which is the Church Nothing more than the differing members of the human body are needed to show forth the measure of reward and shame appointed to each member of the Body at the Judgment Seat of Christ.

Of the names used to describe those saved and those still being "added to the Lord," the words Church, Body, Bride, Wife, have caused much confusion. If we consider them without any previous setting by man it will not be difficult to have the mind of Christ. "Church" and "Body" are linked together by Eph 1, 22, 23, so there is no need to consider them except to understand that the word "Church" signifies a meeting of a company or organisation summoned by a herald The word "Body" means the body as a whole, the necessary medium for the possession and manifestation of life I Cor xv, 38, declares that every Body springs from a Seed. First a Creation, then all that follow is by "Seed" The natural body of the believer is not a part of the Church, but is its temporary abode The "incorruptible seed" of Christ (Isa liii, 10) in every saved one is a portion of that Body which will be like Him when He shall appear (I Jno iii, 2), of which body Eve is a perfect type, being built up from Adam "This is now bone of my bones, and flesh of my flesh" (Gen ii, 22) It should be noted that she was perfect and presented After the judgment seat of Christ and His great cleansing of His people (1 Cor iii, 11-15) He will "present it to Himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish" (Eph v, 26, 27)

The Lord presents the complete Church (His Body) to himself, ready then for presentation to God the



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Father. "Behold I and the children Thou has given me" (Heb. ii, 13). Thus is the company presented (Jude 24, 25; Eph iii, 20, 21) They confess in song how they have arrived "unto God" and are before the LAMB. "Thou art worthy to take the book and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy Blood out of every kindred, and tongue, and people and nation" (Rev v, 9).

What constitutes a "Bride"? One who is veiled from her home to the Bridegroom's home (see Rebekah when meeting Isaac, "therefore she took a veil, and covered herself"—Gen xxiv, 65)

What constitutes a "Wife"? Every wife has been a Bride Abraham said to his eldest servant. "But thou shalt go unto my country—and take a wife unto my son Isaac" (Gen. xxiv, 4). Her destiny was not to be a Bride but to be a WIFE She was Bride on the journey only We therefore conclude that the names "Bride" and "Wife" represent the stages of experience for God's purpose for the "Body" of Christ Eph v, 30, declares that the company forming the Church are "members of His body (Eve, the type) of His flesh and of His bones"

The names given to our Lord coincide with the names given to the Church.

"The Everlasting Father" "Behold I and the Children Thou hast given Me" (Heb. ii, 13). "Now are we the Children of God" (I Jno iii, 1). "Children of the Resurrection" (Luke xx, 36)

A Body hast Thou prepared Me (a New Creation—Gen ii, 7) The Saviour of the BODY—Eph. v, 23

"I am THE BREAD" (Jno iv, 48)

"The Bridegroom" (Jno iii, 29)

"The Husband" of the Church (Rom vii, 4, II Cor xi, 2).

"We are MEMBERS of HIS (Resurrection) BODY (Eph v, 30; I Cor xii, 13, I Peter i, 23; Jno iii, 6; Gen ii, 23)

"FOR WE ARE ONE BREAD and ONE BODY" (I Cor x, 17)

"The Bride" (iii, 39). "Espoused" (Gr, betrothed) (II Cor. vi, 2, Rev. xviii, 23; xxi, 2, 9, xxii, 17)

The WIFE of Christ (Eph v, 25-32; Rev xiv, 7) The BRIDE the Lamb's WIFE" Rev xxi, 9)

The association and interlocking of names for our Lord and for the Saved in this dispensation preclude the possibility of there being more than one company to meet Him at the Judgment Seat, and as this *must* be the first event preparatory to the judgment of those who will be found on earth, we must settle it that the ultimate position in the one Body of each believer is the measure of our reward or loss for eternity in regard to the deeds done in the body "according to that he hath done, whether it be good or bad" (II Cor v, 10) If the distinctions in worthiness for reward were not as are the members in *one* BODY, there would clearly be *separated companies* forming *disjointed* bodies. Where would the one Head be in such a case? We may safely settle it that Christ is the HEAD of only *ONE* BODY, with All the members necessary, in their respective places (I Cor xii, 14, 27, Col iii, 3, 11)

## Items of Interest

Pastor E C Boulton commenced ten days' Revival Services at Wilsden, near Bradford, on January 24th

Many are looking forward already to the coming London Easter Convention The speakers will include Pastor Stephen Jeffreys, Pastor Gomer Jones (Baptist Minister, South Wales), and Elim Alliance Ministers Further particulars and an announcement re railway arrangements will appear in due course.

There was a great demand for the January 15th issue of the *Elim Evangel* The splendid article on Divine Healing by Mrs Crisp and the masterly examination of Christian Science by Dr Lillian B Yeomans no doubt were contributing factors These articles should be very widely circulated.

We have in stock at the Publishing Office a remarkable book on Christian Science Of the many books we have read dealing with the teachings of this cult, this takes, without a shadow of doubt, the pre-eminence Few of the followers of Mrs Baker Eddy understand what Christian Science teaches This book explains it perfectly In fact, we never understood Christian Science until we read it It is a fascinating book, and will give every reader what the book itself is entitled, viz, *The Real Key to Christian Science.* The price is 3s (by post 3s 3d).

The first two of a series of special campaigns in London commenced on Sunday, January 18th Pastor Stephen Jeffreys is preaching every night at the Public Baths Concert Hall at Barking, and Mr Darragh and Miss Adams at the old Methodist Church in Perry Vale, Forest Hill



# Elim Evangelistic Band

## GENERAL REPORTS

Mr Mullan is at Armagh, Mr Stronge at Money-slane, Miss Dougherty at Portadown, and Miss Crofts at Bangor Mr Tweed and Miss McKinley are still at Belfast, Pastor R Mercer at Ballymena, Pastor J. B Hamilton at Lurgan, and Pastor E C Boulton and Evangelist A Lockham at Hull

Pastor J Smith is now at Plymouth, and Miss Henderson at the Revival Tabernacle at Belfast Mr H A Court is leaving Clapham for Guernsey

On January 18th Mr Dullagh and Miss Adams commenced a mission at Forest Hill, London, and on 25th Miss Streight at Newtownards and Mr Fletcher at Moygashel, Dungannon Much prayer is requested for these missions, that God will be glorified in the salvation of precious souls



ELIM HALL HADLEIGH (INTERIOR)

### Sunday School Anniversary at Clapham

A London fog, one that could be felt—and the worst fog for some twenty years, according to the daily Press! Thus is what those who were eagerly looking forward to the Anniversary were awakened to on the morning of Sunday, January 11th We ventured out for what is in normal times a five minutes' walk, but found it exceedingly difficult to return without a stick to feel the way It is not to be surprised at then that the congregations were small in fact, one wondered how so many were able to grope their way through the darkness to the services

Nevertheless, God was with us, and richly blessed the ministry of His Word and the sweet singing of the children Pastor E C Boulton, of Hull, gave the address at each of the three services, Sunday's services being led by Mr Bonner, the superintendent of the school, and Monday's by Pastor E J Phillips

The report which Mr Bonner read on Monday night was most encouraging. It revealed the fact that during the past year the numbers had again been doubled, that fifteen scholars had definitely accepted Christ, and that eight had passed through the waters of baptism. The missionary offerings for the year have also more than doubled, the total for 1924 amounting to £30 12s. 4d, of which sum £3 came from the Infants' Department In the course of his address the Superintendent said that the same spirit that characterises the Elim meetings characterises the meetings of the Sunday School—there is liberty and blessing, because the Spirit of God is there

The Sunday school prizes were distributed at a happy gathering one week previous to the Anniversary

May God bless these dear children, so full of promise for the future

### Christmas Convention at Dowlais

A Convention which yielded much blessing was held during the Yuletide season The speakers were Pastor W Roderick (Ammanford) and Pastor T B Clarke, the newly-appointed Pastor of this Assembly. The services were splendidly attended, and the tide rose higher as the gatherings increased in number and power. During the last session, Sunday evening, Mrs Altoft, of Grimsby, gave her thrilling testimony to God's healing power The large company were visibly moved by her stirring story and were emboldened and encouraged to trust themselves entirely to the Great Physician The unspoken words of all the believers were, "Nothing is too hard for the Lord" Messages were given from the Word, and the joys of Christian discipleship were brought before the believer The fact of sin, and the need of separation, were emphasised in the Gospel services, many being brought to conviction by the Spirit illuminating the Word Two promising cases of surrender to Christ were registered, and many young people are on the verge of decision

Oh, if the Heaven, and the Heaven of Heavens were paper, and the sea ink, and the multitude of mountains pens of brass, and I able to write that paper, within and without, full of the praises of my fairest, my dearest, my loveliest, my sweetest, my matchless, and my marvellous well-beloved! Woe is me, I cannot set Him out to men and angels! Oh, there are few tongues to sing love songs of His incomparable excellence! What can I, poor prisoner, do to exalt Him? or what course can I take to extol my lofty and lovely Lord Jesus? I am put to my wits' end how to get His Name made great —SAMUEL RUTHERFORD

# Faith and Knowledge

BY HENRY PROCTOR, F.R.S.L., A.V.I.

(An Elder at the Elm Tabernacle, Clapham)

THE immense importance of Divine Healing is shown in the fact that it changes faith to knowledge. This is clearly demonstrated by the case of the paralytic at Capernaum, who was let down through the roof. For Jesus, seeing their faith said to the paralytic "Son, thy sins are pardoned." This the Scribes thought was blasphemy, but to confirm the faith of his hearers, and to rebuke the unbelief of the Scribes—that they might know that He had authority on earth to forgive sins, He said to the paralytic "Rise, take up your bed and walk." And rising up at once he went out in the presence of them all; so that ALL were in an ecstasy and praised God, exclaiming, "We have never seen anything like this." But beside this there are other signs which God has expressly promised shall follow the proclamation of the Gospel by "them that believe," for He "corroborates their testimony by signs and marvels and various miracles and by gifts of the Holy Spirit distributed in accordance with His own will" (Heb. ii, 4). Can we wonder that the world is tired of a maimed and mutilated Gospel which has nothing to show of the confirmation which God granted to all grades of Christian workers from apostles to evangelists, who went out and made proclamation everywhere, the Lord working with them and *confirming* the message by the signs which followed. Among the signs were these "They shall cast out demons in My Name; they shall speak in new languages, they shall lay hands on the sick, and fully restore them to strength" (Mark xvi, 16-20).

That these signs did accompany the apostolic preaching we have ample proof, and that in every case the signs made the word effectual. At Pentecost it was the sign of tongues, for "They saw distributed to themselves fiery tongues which settled upon every one of them. And they were all filled with the Holy Spirit and began to speak in foreign languages as the Spirit endowed them with clear expressions" (Acts ii, 3, 4), and as the proclamation to Israel was thus inaugurated so was it also to the Gentiles in the House of Cornelius. "For they heard them speak with tongues and magnify God" (Acts x, 46). The second great sign was the healing of the lame man at the "Beautiful" Gate of the Temple, through which two thousand were added to the Church. For though the authorities were determined *not* to believe the words of the apostles, yet seeing the man that was healed standing with them, they felt that here was an unanswerable argument. "They could say nothing against it." Similar signs were granted to confirm Philip's proclamation to the Samaritans. "For from many of those possessed he expelled foul spirits, yell-

ing with a loud voice, and many who were paralysed and lame were made well."

Divine Healing was then, as it is to-day, the *most* effectual means of preaching the Gospel; for when Eneas was healed at Lydda, after eight years' paralysis, we read "Then all that dwelt at Lydda and Sharon saw him and turned to the Lord."

The raising of Dorcas was the beginning of a great gospel work at Joppa, for "It was known throughout all Joppa, and many believed on the Lord."

A real, vital Christian experience is a progression from faith to knowledge. When John, in his younger days, wrote the Gospel, his theme was faith, for there are only two chapters in which the word "believe" does not occur. But when in his old age he wrote his Epistles the keynote was the word "know," and his language was that of certainty. "That which we have seen with our eyes, that which we have contemplated, and our hands have handled of the Logos of Life, for the Life was *manifested* and we have *seen* it, and bear witness and show unto you that eternal life which was with the Father and was *manifested* unto us" (I John i, 1, 2). "These things write we unto you that believe that ye may know that ye HAVE eternal life." "We know that we have passed from death unto life, because we love the brethren."

Our aspiration should be that of the Apostle Paul "That I may get to know *Him* and the power of His resurrection, and the fellowship of His sufferings, becoming conformed to His death (Phil. iii, 10). This was demonstrated at Lystra, when he was stoned and left for dead, but *rose up* (in the power of the resurrection) and went into the city, and next day was preaching the Gospel at Derbe, together with Barnabas, and making many disciples. It was not Paul's life restored, but the resurrection life of Jesus making alive his mortal body (Rom. viii, 11). He had been "delivered to death" (II Cor. i, 9) for Jesus' sake, that the *life also of Jesus* might be made manifest in his mortal flesh (II Cor. iv, 11), so that he could testify that "In conjunction with Christ I have become crucified, nay, *having no longer am I*, but living in me is Christ, while *so far* as I now live in flesh, *in faith* I live, the faith of God and Christ." He exhorts us to seek the same *knowledge* of Christ (Phil. iii, 15) as he had attained, and prays for the Ephesians that they might have a Spirit of wisdom and revelation in gaining *full-knowledge* of God (Eph. i, 17), and for the Colossians that they might be filled to the full-knowledge of His will, in all wisdom and spiritual discernment—walking worthy of the Lord unto all pleasing, bearing fruit in every good work and growing in the *full-knowledge* of God.

When the Spirit of truth reveals to us that the bleeding love of Christ will be the theme of praise in heaven through eternity, if any pastor, chaplain, bishop or pope teach anything to the contrary, who will follow these blind leaders of the blind? As for our part, we will follow the leading of the Holy Spirit and cling to Him Who died for us and for our sins.—Rev v, 9, 11.

17 None can go to heaven and have the blessedness of being before the throne of God for ever, unless they *now* wash their sin-stained robes and make them white in the blood of the Lamb of God—Rev vii, 14, 15.

Any religion (such as Spiritualism, Christian Science, New Theology, Higher Criticism) which makes light of the blood of Jesus Christ and its atoning efficacy, is of the Devil. Any one, however eloquent and learned, preaching against the saving power of the blood of

Jesus, is doing the Devil's work. The vicarious death of Jesus, the Divine Saviour, is the vital centre of the Christian faith. Any denial of this truth is mortal heresy. Any word spoken (by the laity or the clergy, by men or angels) against the truth of "salvation only through the blood of Jesus Christ," is nothing but Satanic suggestion.

May the readers be zealous and repent now and "Come for a cleansing to Calvary's tide." Let me faithfully warn you that you shall die in your sins, and awful will be your judgment in the Resurrection Day, unless you have faith in "the blood of Jesus Christ, God's Son, which cleanses us from all sin." Behold Jesus Only, the Lamb of God, which takes away the sin of the world

He was nailed to the Cross for thee,  
He was nailed to the Cross for thee,  
On the Cross crucified, for thee He died,  
He was nailed to the Cross for thee

—Sel

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