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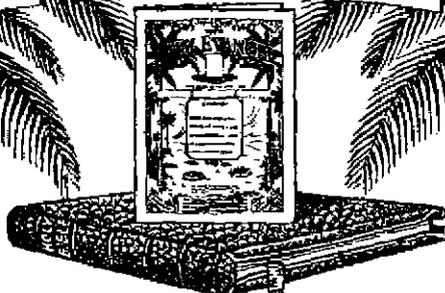
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Saviour

Jesus Christ

Healer

# THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

Vol. VI. No. 20

OCTOBER 15, 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

*The Official Organ of the Elim  
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Baptiser

Coming King

# Saved or Lost?

**D**EAR READER, let me affectionately ask your serious attention to the question which is presented to you above. Though very short—yet the importance of it cannot be over-estimated. Under one or other of the terms you must certainly find yourself, and your eternal happiness or misery depends on which it is. Believe me, there is no possible escape out of one or the other of these two conditions. There is no neutral ground upon which you can place your feet. Either you are *saved*, and, therefore, waiting for that moment which shall usher you into a state of eternal blessedness, or, dreadful alternative, you are in the condition of those who are fast hurrying on to that moment which must settle for eternity their destiny, and consign them beyond the reach of hope—to the region of outer darkness—where there is weeping and wailing and gnashing of teeth!

We would press upon you the word of God to Israel of old. "Thus saith the Lord of hosts, Consider your ways" (Hag. 1:5), most surely you are rapidly advancing on the journey of life, and how near you may be to its close, who can tell?

Oh! that my dear reader, if unprepared for the end of the journey, may indeed pause, and think seriously on that important future. The end may be near. But, near or remote, what can be more certain, what can be more solemn, what can be more thy immediate concern, than thine own eternity? Where is it to be spent, and with whom? Amidst the bright glories of heaven, or the dark miseries of hell? In thy Father's house, at thy Saviour's side and with all the saved from every land, and with all the holy angels who never sinned? Or, awful thought, in the prisonhouse of hell, with the devil and his angels, and all the impenitent wicked of every age? Oh! what an eternity of misery this must be! The very thought of it is overwhelming. Now, we may forget our sorrow, or even our misery, for a little while, in welcome sleep; but there will be no sleep in hell. Now we may find a quiet corner and weep alone, and find relief in solitude, but no quiet, no solitude, no relief will ever be found there. The eyes that are distressed at every sight shall never be closed—the ear that is assailed with blasphemies on every side shall never grow dull of hearing—the weary soul shall never find one moment's rest. All hope shall flee away, and dark despair shall complete its awful work.

But enough, enough; I forbear. Bless God, the door of repentance and salvation is open—wide open—open for thee, my reader; yes, open for thyself. Wilt thou not turn to Jesus now? Wilt thou not flee to Him now while thy sad case is before thee,

and all the solemn realities of the future are pressing on thy mind? Yes, do, I beseech thee. Stay not till thou hast finished this paper. As thou art, where thou art, lift up thy heart to Jesus. "Come unto me . . . I will give you rest," are His own words of tenderest love and richest grace. "Him that cometh to me," He says, "I will in no wise cast out." Thou canst never be more fit to come, or more welcome to thy Saviour than now; and never more welcome to thy Father's arms, thy Father's house, thy Father's sweetest welcome there. His joy and delight in receiving the prodigal is a thousand times greater than the prodigal's in being received. What wondrous grace and love! What wondrous long-suffering and mercy! His name alone have all the praise!

It is difficult—more than difficult—for either writer or preacher fully to realize the force of these two words. "*Saved—Lost.*" All that is solemn, weighty, important—all that is blessed or miserable, both for time and eternity, is included in these words. Were every reader of these pages, and every hearer of the gospel, to be described according to truth, these two words would suffice for all. There is no third class—no middle ground in Scripture. Hence we read that "the Son of man is come to seek and to save that which was *lost.*" Those who believe in Him are saved; those who believe not are lost. Not finally or everlastingly lost, of course, while here; but lost under the guilt and condemnation of sin, and too commonly, alas! lost to all proper sense of the consequences of sin. As one who has forcibly said, "Young, brave, polite, intelligent, but *LOST!* Beautiful, amiable, honoured, beloved, but *LOST!* Wealthy, idolized, caressed, flattered, but *LOST!* Serious, courteous, moral, affectionate, but *LOST!* Discreet, benevolent, educated, a church-gour, but *LOST!*"

Remember, then, Oh my reader, that although every qualification and advantage here mentioned most truthfully applied to thee, thou art still *LOST*, if not a believer in Jesus Christ. Nothing short of His blood can cleanse thy sins away. We are saved through faith in the blood of Christ, which cleanses us from all sin. *SAVED!* yes, saved—saved with God's great salvation. All blessing is included in the one word *SAVED*. Eternal life, pardon, justification, sanctification, reconciliation, adoption into God's family, acceptance in the Beloved, the indwelling of the Spirit of Christ, standing in grace, waiting for glory.

May this wealthy portion be thine, dear reader,—and the wealthy portion of all who read these pages! Amen.—Sel.

# 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

OCTOBER 15, 1925

No. 20

## The Coming of Christ—and After

By C KINGSTON (*Elim Evangelistic Band*)

### The Tribulation Period—The Seals, Trumpets and Vials.

**T**HE careers of the two principal characters which appear on earth during the Tribulation having been studied, we now come to the more terrible time of this period, namely the time of the pouring out of God's judgments upon the worshippers of the Beast

Since the greater part of the book of Revelation is occupied with this, it will be well to give a brief survey of the book, especially as it is so little understood

To most, it is a closed Book, in spite of its title, "Revelation," which means "unveiling" and in spite of the fact that Christ says to John "Seal not the sayings of the prophecy of this book for the time is at hand" (Rev. xxii 10)

Now unless we can perceive a sequence of events, or (to use the words of another) a "story-flow" in the book, it remains to us like a Chinese puzzle, the parts scattered here and there and requiring an almost superhuman intelligence to understand them I believe that we can discern this sequence in fact, the Spirit of God here gives us an inspired prophecy of events from the Ascension of Christ to eternity

Just one word more before we look at the book in detail Supposing a historian were writing an account of the last Great War, he would write in orderly sequence of the events describing the incidents leading up to the war and the different battles and engagements, etc. After describing a battle, he would, perhaps, stop the "story-flow" in order to give a brief pen-picture of the General commanding the troops, and then afterwards would continue the story

This would be an "inset," just as an editor, giving in a daily newspaper a photograph of (let us say) the unveiling of a memorial, will in the corner place an "inset" giving the photograph of the one who performed the ceremony Now the Revelation is one continuous "story," interrupted every now and again by "insets" giving fuller details of some persons taking part in it.

Reading the first three chapters we find that they deal with the seven churches of Asia Seven being, in Scripture, the number of perfection, it is here symbolical of the complete church, and although only the seven churches of Asia are mentioned, there is no doubt that God here gives an inspired prophecy of the church age from the ascension of Christ unto His return

Notice, too, the symbol of the Church It is a seven-branched candlestick Here we learn the duty of the Church of God to shew light in a world darkened by sin, while Christ stands in the midst of the candlesticks to keep the flame burning brightly and to supply the needed oil of the Holy Spirit for illumination

The order in which these seven churches are placed has its lesson too, for while it is, no doubt, true that the churches were in the exact state as recorded at the time of the writing of Revelation, yet they prophetically typified the condition of the professing Church during the Church age

We have first the Ephesus-period when the church was full of fervency and zeal, gradually (even in the time of the Apostles themselves) growing cold and backslidden This is followed by the Smyrna-period, the time of the heathen persecutions, and martyrdom of the Christians during the second and third centuries Smyrna means "Myrrh," and speaks of the bitterness of the persecutions they endured Many were slain by wild beasts in the arena to make sport for the pleasure-loving Romans, and others were crucified "Unlike Ephesus, whose candlestick was removed, Smyrna is still a shining light. To her honour, the Turks still speak of her as 'infidel Smyrna.'"

After this we have the Pergamos-period, ushering in the time of religious liberty when Constantine the Roman Emperor professed Christianity and made of it a state religion Henceforth the Church begins to walk with the world and error creeps in "Thou hast there them that hold the doctrine of Balaam" (Rev. ii. 14) It is not long before this period is followed by that of Thyatira It seems that although



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there were some who had remained faithful to God (for He always has His witnesses, even in times of darkest apostacy) yet the state of this church typifies the darkness of the middle ages when the scarlet woman (Rev xvii 4), the apostate church, called here that woman Jezebel (Rev. ii. 20), began to exercise her sway; when priestcraft usurped, in the name of Christ, dominion over the world, giving the true witnesses of Christ to the dungeon and the stake

This period is followed by the Sardis-period, when the professing church has a name to live, but is dead. This seems to mark the awful apostacy of Rome up to the time of Luther, which the Philadelphia-period ushers in. This is a time of revival, and probably extends to the great evangelical movements of the 18th Century

Following this we have the Laodicean-period of lukewarmness and worldliness, which fittingly describes the present state of the professing church as a whole. This terminates with the shutting of Christ out of His own house, so that He has to stand at the door and knock

The first verse of the fourth chapter seems to me to indicate the Rapture of the saints. Notice a door is opened in heaven, and John is caught up, in spirit, into heaven. Henceforth he views the sweep of prophecy from a heavenly standpoint, whereas before he had been viewing the Church age from an earthly viewpoint. The words, "Come up hither," although addressed to John, are symbolical of the calling up of the saints to heaven at the Second advent of Christ. The scene, which is now opened to our gaze, is one of matchless splendour. We see the "throne set in heaven." Possibly this is the Judgment Seat of Christ, spoken of in Romans xiv. 10 and in more detail in I Cor iii 10-15. It is at this throne that the Christian will be judged—not for his sins, for they were judged in the Person of Christ upon the Cross, but for His works. "If any man's work abide he shall receive a reward. If any man's work shall be burned, he shall suffer loss, but he himself shall be saved, yet so as by fire" (I Cor iii 14, 15)

Continuing to read, we find that chapters five and six are concerned with the opening of the book sealed with seven seals. This book is no doubt the book of prophecy, and one's thoughts are taken back to the synagogue at Nazareth on the day that Christ entered it after His Temptation in the wilderness (Luke iv. 16-20). To Him was delivered the book of the prophecy of Isaiah, and, finding the 61st chapter, He read, "The Spirit of the Lord is upon Me etc." This passage gave in detail His earthly ministry, but when He came to the words "and the day of vengeance of our God" (Isa lxi 2), He closed the book without reading them. He had not

come to preach the day of vengeance, but the day of grace. Now, however, we see Christ about to open the closed book—this time to declare "the day of vengeance of our God." And in the seven seals, we see unfolding the judgments of God

It is a remarkable thing, but it seems that the book of Revelation is built up upon these seven seals—they form the central theme of the prophecy. Someone may object that it is only in the sixth chapter that we have any account of them, but a closer study will reveal the fact that the seventh seal contains the seven trumpets (Rev viii. 1, 2), and again that the seventh trumpet contains the seven vials. This will be readily understood when we come to examine them in detail. Setting these out in a diagram, it will be quite clear that the seventh seal really contains the seven trumpets and the seven vials

\*Seals 1, 2, 3, 4, 5, 6, 7

Trumpets 1, 2, 3, 4, 5, 6, 7

Vials 1, 2, 3, 4, 5, 6, 7

If we pursue this "story-flow," we shall find it will greatly simplify the study of the book, always remembering that certain chapters are "insets," giving a closer view of certain characters in the closing drama of this world's history. For instance, chapter xiii is such an "inset," giving the history of the Beast and the false prophet. Turning to the sixth chapter of Revelation we see that the

1st SEAL brings before our gaze a white horse, the rider of which has a bow, "and a crown was given unto him." Opinions are divided as to the identity of this personage, but he is usually identified as the First Beast of Revelation xiii and the "little-horn" of Dan vii 24, who, rising after the ten kings, subdues three of them. He goes forth "conquering and to conquer."

2nd SEAL. At the opening of this seal, we see the red horse of war let loose. This will be no doubt the wars of the earlier days of the Tribulation. Mention has already been made to this in a previous article.

3rd SEAL. The third seal brings black famine upon the world. Food is sold at famine prices. A *chomix* (translated 'a measure') is a pint and a half, and would be a day's provision. A *denarius* (translated 'a penny') was valued at 7½d, and was a day's wage, so that we see that even a strong working man would only be able to keep himself in food—nothing left for family or lodging and clothing, and as for oil and wine (more or less luxuries) they would be out of the question.

4th SEAL shows us Death stalking through the land. Probably pestilence is the chief cause of death under this seal, for after great wars there invariably follows a period of famine and pestilence.

\* "Book of Revelation," by James McConkey.



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5th SEAL gives a glimpse at the souls of the martyrs under the altar. These are no doubt those who have been slain under the regime of the Beast and Antichrist. This passage teaches that after death the souls of the saints are in heaven, for the altar mentioned is in heaven (Rev. viii 3 and ix 13) and that they are conscious, not asleep as some teach—for they are able to cry for justice “with a loud voice.”

6th SEAL ushers in the day of God's wrath upon the Christ-rejectors and Beast worshippers. The reference to sun and moon carries us back to Joel ii 30, 31 where it is prophesied that the “sun shall be turned into darkness, and the moon into blood before the great and the terrible day of the Lord come.” Peter too, calls attention to the same passage in his explanation of the outpouring of the Holy Spirit. There is a connection seen then between the outpouring of the Holy Ghost and these signs and wonders of the last days. From these passages (and others) it seems that God will begin to pour out His Spirit in greater measure as this day of wrath draws near. We are seeing in these days the beginnings of this outpouring—God has privileged us to receive a Pentecostal experience and this very fact goes to prove that the fulfilment of this seal is not far distant.

This seal is but the rumbling of the distant storm—the premonition of what is to come. The seventh seal which, as I have explained, contains both the seven trumpets and the seven vials, fully unfolds the day of wrath, and the storm breaks upon the heads of the Beast worshippers.

Revelation chapter vii. is parenthetical. It gives us an account of the sealing of 144,000 Israelites, who will be protected by God during the latter part of the Tribulation period when His judgments are poured out. Also we are given an account of a large number of people seen by John to be in heaven “before the throne” (Rev. vii 9), who have come out of “the great Tribulation” (Rev. vii 14, R.V.) These, as explained in a former article, are apparently those who have been saved since the Coming of Christ for the saints and who have been martyred for their testimony. In that respect they are perhaps synonymous with the souls of the martyrs seen in Rev. vi 9. The special promise to them that they “shall hunger no more, neither thirst any more” perhaps has reference to the fact that refusing to receive the mark of the Beast (Rev. xiii 17), they were starved to death.

7th SEAL. Rev. viii 1 gives the opening of the 7th seal. There is silence for half an hour in heaven and then are seen seven angels to whom are given seven trumpets.

To summarise these, we see that they contain judgments bearing a similarity to the judgments upon Egypt. The first trumpet affects vegetation, the second the sea, so that a third part of the fish

die, the waters turning to blood. The third affects the sources of drinking water so that it becomes bitter and many die. The fourth trumpet affects the sun, moon and stars so that there is darkness over part of the world. The fifth, sixth and seventh trumpets are called the “woe trumpets,” because they bring “woe to the inhabitants of the earth” (Rev. viii 13). When the fifth angel sounds, a star falls from heaven unto the earth (Rev. ix 1). This is no doubt Satan, for Christ said, “I beheld Satan as lightning fall from heaven” (Luke x 18). “To him was given the key of the bottomless pit.” It seems from the words describing this judgment that they symbolically represent an inrush of demon power and influence so great that men will seek death and shall not find it. This time of terror is said to last five months. The sixth trumpet brings upon the scene an army of 200,000,000. Possibly this also will be of demonic origin. Upon the sounding of the seventh trumpet (Rev. xi 15) the four and twenty elders say, “thy wrath is come,” and in Rev. xvi 1 we are given the pouring out of the “vials of the wrath of God.”

This seventh trumpet is the last woe and comprises the seven vials. The chapters that intervene (viz. chapters xii to xv) are all parenthetical (or “insets”). These vials follow in swift succession. They are reminiscent too of the Egyptian judgments: “A noisome and grievous sore upon men which had the mark of the Beast”—sea becomes blood—rivers and fountains also become blood—an increase in the sun's heat, perhaps a terrible drought and heat wave are implied—kingdom of Beast next thrown into darkness—the drying up of the River Euphrates and the eruption of unclean spirits from the mouth of the dragon, the beast and the false prophet—and lastly, a great earthquake and a mighty hail-storm, the weight of each stone of which, is to be a talent (over a hundred-weight). These are to be the judgments of God upon the worshippers of the Beast during the closing days of the Great Tribulation. Even granting that they may be symbolical (and considering the literalness of the plagues of Egypt we have no justification for denying to these plagues a similar literalness), yet a symbol stands for something far more terrible than it is able to express. So that we see that, dark as this world's history has been in the past, there is coming a time when midnight gloom will overshadow it—the blackness of a God-forsaken earth.

Thank God this will not be the end, for the Coming of Christ will bring in the dawn of millennial day and peace and righteousness will reign instead of sin, war, and bloodshed.

*(The next article of this series will deal with the Coming of Christ with His Saints and the Battle of Armageddon.)*

## Elim Crusaders *at* Barking

(Contributed)

“**W**HAT is going on at the Elim Hall, Ripple Road, Barking?” asked a passer-by on a certain Monday night in August. Young people are coming from every direction, with faces beaming and Bibles and Hymn Books in their hands. Some are meeting friends outside the hall, and instead of the usual “Good Evening!” it is “Hallelujah!” and “Praise the Lord!” as they greet one another. “Oh friend, have you not heard of the formation of the Barking Branch of the Elim Crusaders? Come along just for an hour or so and see what the attraction is, why these young people count the hours to get to their meeting.”

We enter the hall, which is beautifully lit up, and we find about 300 crusaders, some with musical instruments—violins, banjos, mandolins, etc. Someone commences to sing

Jesus, Thou art everything to me,

which is taken up by all, and one immediately learns the secret of their happy faces, when they sing

All my lasting joys are found in Thee

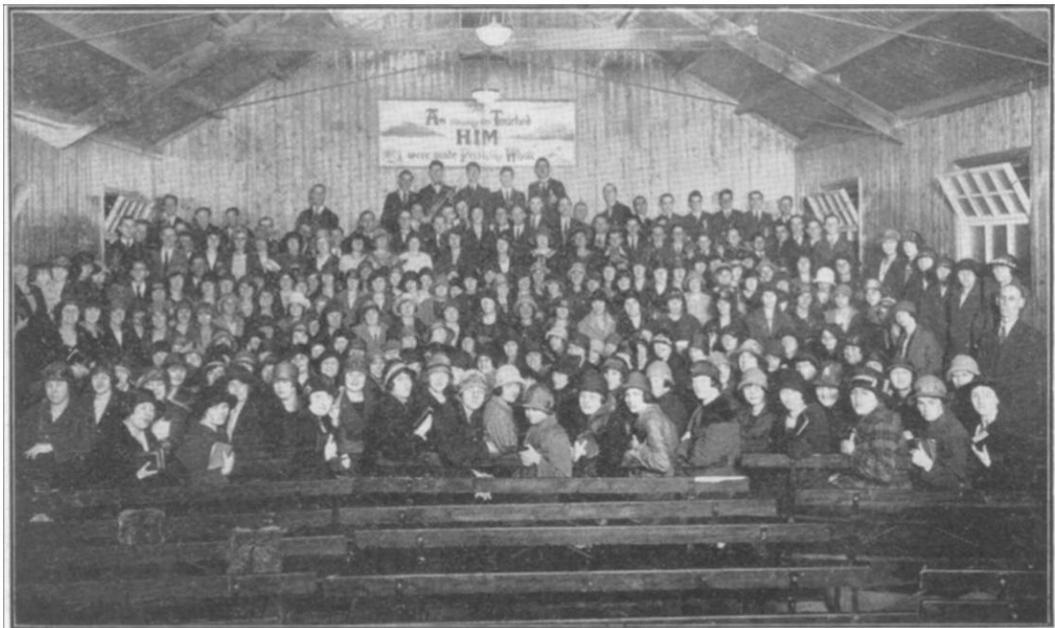
These young people have been to the source of real satisfaction—Jesus—and He has become their all in all

As the meeting goes on, the tide rises and the gifts of the Holy Spirit are manifested, for some of these young people have desired spiritual gifts, and the Lord has given them the desire of their hearts. The meeting is open for 5-minute talks from the crusaders. One after another gets up and speaks from the Word, messages the Lord has given to them. While they speak the Amen and Hallelujah corner is not silent.

“Well, my friend, what do you think of our crusaders’ meeting?” “Wonderful!” It is just like an old-time revival—plenty of fire, power, joy and blessing.”

But this is not all. Everyone has a special work to do—some sick-visiting, others open-air meetings, tract distribution, many visit the district with the *Elim Evangel*, and so try to get the message of the Foursquare Gospel into the homes of the people. Some visit the drinking saloons and do personal work. Sometimes a crusader goes home with a poor slave to drink and there prays with him, and “chords that were silent vibrate once more.”

Our crusaders all go forth at the Lord’s command, and He goes with them, confirming His word with signs following.



A Flashlight Photograph of the Elim Crusaders at Barking. Evangelist R. L. Darragh and Miss Adams, who are in charge of this branch, may be seen amongst them.

# The New Jerusalem

By HENRY PROCTOR, F.R.S.L. (An Elder at the Elim Tabernacle, Clapham)

**T**HERE is a most important point of interpretation, as to whether the Holy City descends to the earth, before or after, the Millennium. It seems clear that it is the "House" which is specially builded for the Bride, for it is she who is to inhabit it, and "she has made herself ready" before the coming of the Bridegroom as "King of kings and Lord of lords" (Rev. xix 7), which coming is certainly pre-millennial.

If, therefore, she is ready, herself, before the Millennium, will not the Bridegroom have the House ready for her, or will He keep her waiting a thousand years? No, for speaking of the Bride, the Spirit saith "He is not ashamed to be called their God, because He hath prepared for them a City" (Heb. xi 16), "the City which hath the foundations, whose Builder and Architect is God" (v 10).

But though John sees it, in the act of coming down out of heaven, before the Millennium begins, it can never come down to the surface of the earth, as at present constituted, but we are distinctly told that it will really come down to the New Earth (Rev. xxi 3). As Weymouth's Version indicates, John has two distinct visions —

(1) John sees "a New Heaven and a New Earth," and hears a loud voice from the Throne saying —

"God's dwelling place is among men, And He will dwell among them."

(2) But in v 9, one of the seven angels who were carrying the seven vials full of the seven last plagues, took him (in spirit) to the top of a vast lofty mountain, in order to shew him the Bride, the Lamb's wife. This signifies that it was at a great altitude, above the old earth, and yet not in heaven, during the Millennium, and that it does not come down until the New Earth is created after the Millennium. A great majority of prophetic students are agreed on this point, that the "saved nations of the earth walk in the light of it"—that is the light that it sheds on the earth, for it shines "with a radiance like that of a very precious stone—such as a jasper, bright and transparent. This glorious sight of "the glory of God," will mightily increase the faith of earth's favoured inhabitants, which will increase until "righteousness shall cover the earth as the waters cover the sea" (or bed of the ocean).

It will, however, be the HOME of all the partakers of the First Resurrection, who are to reign with Christ "a thousand years." They will reign over (epi) the earth, as its spiritual rulers, as Satan and

his angels do now, but there are also earthly rulers—"Kings of the earth."

As Grattan Guinness says "In considering the future of the inhabitants of the millennial earth we, as Christian, members of the Church of the First-born are not considering our own future, but that of others, that of those over whom it is our destiny to reign with Christ. Our own future is to be 'for ever with the Lord,' wherever He may be. He said 'I will come again and receive you unto Myself, that where I am there ye may be also.' Unless, therefore, we are to limit the Christ to one spot in His universe, during the coming eternity, we cannot so limit ourselves. To beings clothed in the likeness of the Risen Lord, it can be no impossibility at one and the same time to rest in the New Jerusalem and to reign on (over) the earth. We may banish the notion that this reign over the earth implies such a perpetual presence of the rulers among the ruled as to involve exclusion from the place which Jesus has gone to prepare for us. There is no need to imagine that the children of the resurrection will be confined to the earth, because they reign over it."\* But that there will certainly be earthly rulers of the same flesh and blood, as the nations of the earth, is proved by Ezekiel xlv 7, 8, where "estates" are assigned to the princes.

The 20th chapter of Revelation shews three distinct parties during the Millennial age —

(1) The risen and glorified saints who are priests of God and Christ, who reign with Him (v 6).

(2) "The camp of the saints" or the beloved city (v 9), which is evidently the earthly Jerusalem—not the New Jerusalem, but the earthly city of that name, as proved by the fact that it can be invaded by Gog and Magog at the end of the Millennium.

(3) The nations of the earth, who are delivered from Satanic deception during the Millennium, but are afresh deceived at its close, and who fall in the final apostacy.

As Weymouth and Ferrar Fenton shew us, "the City was designed as a square, the length and the breadth, and the height of it are equal. Its form is that of a House 1,500 miles high—300 times as high as Mount Everest. It is the Father's House of many mansions, which Jesus has gone to prepare for His beloved.

Very shortly He will come again and receive us unto Himself, that where He is, there we may be also. And so shall we be "for ever with the Lord."

\* "Light for the Last Days," pp 513-14, 517

# THE ELIM EVANGEL



## FOUR SQUARE ON THE WORD OF GOD.

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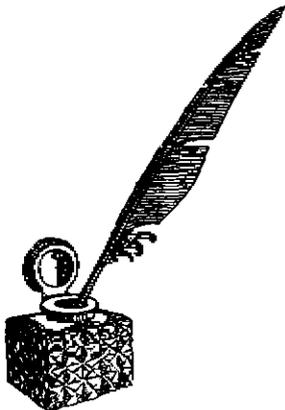
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## Editorial Notes



A GREAT deal has come from pen and pulpit of late concerning the subject of "Religion." Many well-known writers and thinkers have contributed their views upon this question. One has, in perusing these articles, been struck with an entire absence of that spiritual illumination which is so essential to the consideration of a matter of such vital import. Apparently, the basis of their belief is

in no case the Word of God. Generally speaking, their religion is the result of intellectual research rather than Divine revelation. God is regarded almost entirely apart from the inspired *apokalupsis*

which the Bible offers. Somehow the religious philosophy of to-day fails to see that the fullest revelation of God comes to us through the Lord Jesus Christ. In His humanity is unfolded the sublime splendour of the Deity. Some will extol the virtuous life and benevolent ministry of the Master, and exalt Him as an incomparable ideal, a glorious example. But we must never forget that Christ was not only the Perfect Man but that He was also the Incarnate God. The inspired Word tells us that "God was in Christ." An even more profound fact is announced in the scripture which tells us that "the Word was God." The cause of so much misconception and misinterpretation of the Divine Character is that men seek to know Jehovah apart from Christ. Our Lord made no idle boast when He said, "I am the Way." Men are seeking knowledge of God in these days, and yet they pass by the only means of becoming truly acquainted with Him. Christ is "The Way" to all knowledge of God. "No man cometh to the Father but by Me." Science, with all its modern development and devices, cannot offer us an alternative approach to God.

\* \* \*

Whilst the religious thought of the period is prepared to honour Christ by placing Him upon a historical and moral pinnacle, yet they tragically close their eyes to the vicarious value of His death. The Cross is the offence—the stone at which their religious prejudice stumbles—the odious stigma with which they do not care to identify themselves. And yet we may only gain access to God at the Golgotha Gate. 'Tis up the sacrificial steeps of Calvary that we pass into the presence of Jehovah. And so amid all the intellectual and religious conflict and confusion, we who have believed the testimony of God concerning His Son have entered into rest. "We know Whom we have believed." And thus our belief becomes precious experience. We no longer use the language of speculation. Truth has been, and is being, translated into everyday life. Bless the Lord!

### WE ARE RELYING ON YOU

to help us to double the circulation of the "Elim Evangel." Very many have responded to our appeal in the last issue by sending in new subscriptions. We want EVERY READER, however, to co-operate with us in this. All you have to do is to send us the names and addresses of some Christian friends, with:—

1s. for each special offer subscription (three months post free).

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**DO IT TO-DAY!**



# Good News according to Matthew

By JAMES SALTER (*Congo Evangelistic Mission*)

## CHAPTER III.

“**I**N THOSE DAYS” To the student of history, these three words speak volumes. The Jews were rapidly losing control of their beloved land. The Romans had a firm stranglehold on Jewish politics. A Roman ruler already was installed in Judæa (Luke iii 1) and minor Jewish rulers only held power on Roman sufferance. As a people, they had not had such days from those which immediately preceded the carrying away into Babylon. Speeches declaiming Roman tyranny and inciting to revolt were the order of the day. Revolution filled the air. Discontent had eaten deeply into the hearts of the masses and dissolution into the life of the nation. All looked for a deliverer, and the orthodox longed for the Messiah. But heaven was silent, and had been for about 300 years. Its last message had been “I will send you Elijah” (Mal iii 5).

It was at such a time and under such circumstances that John the Baptist appeared. His name, John, means “Jehovah is gracious,” and is most appropriate for the forerunner of Him who brought “Grace and Truth” (John i. 17). He was cousin, or at least kinsman, of Jesus Christ (Luke i. 36). His birth was miraculous and he had a pre-natal endowment of the Holy Spirit (Luke i. 36-44). Being a first-born son and of priestly lineage, he would be a separated child unto God (Luke ii. 23). The scriptures declare unmistakably what *John’s mission* was to be. In the spirit of power of Elijah, he was to prepare Jehovah’s way, and to make ready a people prepared for the Lord. This man had a Message for the word of the Lord had come to him (Luke iii. 2). As he came from God with this message (John i. 6), he must have gone to God for it. Thus he shows us how to get our sermons first-hand. We are told to *buy* the truth—not to beg or borrow it. John had been to ‘buy’. He had had an interview with God, had bent before the throne and been knighted by the King. He was a God-sent man, on a God-sent mission, with a God-given message. Thus when questioned by the Priests and Levites, he could truthfully say “I am a voice” (John i. 23). He was not an “echo.”

Drinking neither wine nor strong drink, eating locusts and wild honey, clad in raiment of camel hair and leathern girdle, John appeared

IN THE WILDERNESS. What a judgment on the Holy city and temple! How typical of Israel’s con-

dition at the time! This was to be an opportunity of embracing new life, for Jesus was to come there and “the wilderness and solitary place, they shall be glad” (Isaiah xxxv. 11). God’s message, no matter where proclaimed, always draws its multitudes. From the banks of the Jordan, he warned and exhorted the people. Sinners and irreligious people were received and baptised by him as they confessed their sins, but he rejects and mercilessly denounces the religious leaders, strongly warning them of impending judgment. (Had Jesus been, as people tell us He was, a candidate for Israel’s throne, John certainly was not the man to get the leaders on His side, for he angered rather than placated them.) This fervent spirited man can only think and talk in terms of “fire.” He has fire for the fruitless trees (v. 10), fire for the chaff (v. 12) and he has a baptism of fire (v. 11)\*. He demands from his disciples “fruits.” His preaching calls for “works,” not words, for repentance, rather than religion.

Judging from the statement in Mark iii. 5, 6, John’s message appears to have had a big response, almost universal. Multitudes from Jerusalem, Judæa, and Jordan are included in his converts. His father prophesied of him that he was “to give knowledge of salvation unto his people in the remission of their sins” (Luke i. 77), and the scenes on Jordan’s banks appear to be a fulfilling of this. They were baptised of him in Jordan, confessing their sins.

THEN COMETH JESUS. How very much out of place He would seem as He took His stand in line

\*FIRE is a common emblem of the Holy Spirit. For the reader’s study, we give seven such emblems in the Scriptures. We feel it would probably be more correct to speak of these as symbolic rather of some phase of the Spirit’s ministry than of His personality.

- 1 Oil Isaiah vi. 1, Heb. i. 9
- 2 Water Ezek. xxxvi. 25, John iii. 5, vii. 37-39
- 3 Wind Ezek. xxxvii. 1-10, John iii. 8
- 4 Fire Matt. iii. 4, Acts ii. 3
- 5 A Dove Matt. iii. 16
- 6 A Seal Eph. i. 13, Eph. iv. 30
- 7 An Earnest Eph. i. 14

Fire stands for enthusiasm, rapture and passion. The Holy Ghost is fire. He kindles men. The heart in which He dwells burns. The Spirit sets men ablaze for goodness, and makes them ardent in all the will of God. Christianity is fire. The church filled with the Holy Ghost is a community of men on fire. A cold church is a corpse. Christian is a man ablaze. For a Christian to be cold is a sin. What a difference fire makes to speech. When a man speaks as the Spirit gives utterance, he always has the word that is appropriate, apt and effective. The soul on fire talks to purpose.—Samuel Chadwick.



# THE ELIM EVANGEL



with publicans and sinners. As disobedience had brought degeneration, so Jesus knew that obedience was at the root of regeneration. John's recognition of Jesus and his reluctance to baptise Him, wrung from his heart. "I have need to be baptised of Thee." Singularly it was a need Jesus never met. In the BAPTISM OF JESUS we have a warning that water-baptism is not the non-essential thing which some Christians make it out to be. It is neither sane nor scriptural to carry the "old man" around with us, after we have died with Christ. A burial is a natural and necessary thing. "Water-baptism is the answer of a good conscience toward God" (1 Peter iii 21) this cannot well be done by babies.

**MODE OF BAPTISM** With such scriptures as these (Matt iii 16, 17), surely no one can justify any mode other than immersion. One of the greatest authorities on church matters, and a man who baptised babies, and whose denomination stands strongly for this practice, wrote "Notwithstanding all that has been written by learned men upon this subject, it remains indisputable that infant baptism is not mentioned in the New Testament. No instance of it is recorded there, no allusion is made to its effects, no directions are given for its administration. However reasonably we may be convinced that we find in the Christian scriptures the fundamental idea from which infant baptism was afterward developed and by which it may now be justified, it ought to be distinctly acknowledged that it is not an Apostolic ordinance. Like modern Episcopacy, it is an ecclesiastical institution, legitimately deduced by church authority in its actual existence.

There is no trace of it until the last part of the second century, when a passage is found in Irenæus, which may possibly—and only possibly—refer to it. Nor is it anywhere distinctly mentioned before the time of Tertullian, who, while he testified to the practice, was himself opposed to it. As an established order of the church, it belongs to the third century, when its use and the mode of administration and the whole theory of it as a Christian ceremony were necessarily moulded by the baptismal theology of the time—a circumstance which ought to be distinctly kept in view in every consideration of the subject" (Ecclesiastical Polity of New Testament).

Surely it becometh the disciple as much as his Master to fulfil all righteousness. In the case of Jesus, God appointed, approved and applauded it. Disobedience in this matter is the answer to many people's question as to why the Promise of the Father, the gift of the Holy Spirit, is deferred in their case. "He giveth the Holy Ghost to them that obey Him" (Acts v 32). "He that believeth and is baptised," precedes these signs shall follow (Mark xvi 16, 17).

Chapter iii is the Leviticus of the New Testament. The analogy is seen in the manifestation and ministry of John, who was really a priest. It is also seen in the announcement and anointing of Jesus. At His baptism, God's satisfaction is shown and Jesus sonship is declared. Jesus was not a priest while on earth, but He was anointed for "the suffering of death, that He by the grace of God should taste death for every man" (Heb ii 9).



## Revival Services at Surrey Tabernacle

*Special Campaign by Evangelist and Mrs. BLACK*



**T**HE people of Surrey Tabernacle have been blessed with spiritual blessings in Christ Jesus during the revival campaign conducted by Evangelist and Mrs Wm Black.

For the past two years, Evangelist Wm Black has been the assistant Pastor of the world-famous Angelus Temple, Los Angeles, which, since it was opened, has been the centre of great revival and has a net membership of from 5,000 to 6,000 believers, all eager for God. His skill in winning the hearts of everyone, especially the young people, was demonstrated when he was introduced a few days prior to the commencement of the campaign, to a congregation who were sitting patiently, but nevertheless with

a marked air of curiosity, eagerly waiting to get a glimpse of the one under whose faithful ministry they were to receive such spiritual enjoyment.

His unconventional style in handling a congregation and in leading a meeting, his almost endless repertoire of songs and choruses (including several negro melodies), his illustrations while preaching (though at times, humorous), punctuated with a powerful pathos that created an interest to fascination upon his hearers, the masterly way in which he handled God's Word, all tended to shew, like Bunyan's character, Mr Fearing, that he had "the root of the matter in him." The way in which he would break up God's Word to His people and draw from



# THE ELIM EVANGEL



hither and thither the necessary material for the explanation and building up of the fundamental truths of our faith, was a study in pulpit rhetoric. But how could one describe with the necessary feeling that such an occasion calls forth, the skilful way in which such a powerful knight errant wielded the Spirit's sword, waging fierce battle against the forces of darkness, snatching brands from the burning, and by the power of the Spirit shewing them the futile quackeries concocted by the enemy of souls to produce a pernicious false pleasure which was doping their senses and dragging them down mercilessly to a lost eternity. He shewed them their need of a Saviour, Who would not only give them eternal life but also break sin's power in their lives simultaneously at conversion. Very many found Christ for the first time at these services.

We shall all ever remember the night when he preached on the "Three Deliverances" in II Cor. 1, 10, vividly describing the "Outer darkness" spoken of in St. Matthew's Gospel, as being a future state of the sinner, who through the power of Christ's Sacrifice could have his dread changed into a blessed hope and assurance. A searching of the lives of Christians in a new direction was the result of a powerful address on "The Judgment Seat of Christ" (II Cor. xv. 10). His minute explanation of the fact that we are responsible for the influence we have on our associates and the influence we leave behind us when we are called up higher, was remarkably portrayed by contrasting the power of the life of the Apostle Paul on the lives of mankind today—his influence by his writings have been the means in the hand of God of pointing men into the way of life and truly he, being dead, yet speaketh—and the awful consequences of the life influence and writings of such men as Tom Paine and Ingersoll, which are heaping up condemnation and judgment, to be meted out at the time of their reward—the Great White Throne.

A great attraction was the singing, both solo and together in duet, of Evangelist and Mrs. Black. Mrs. Black has a lovely, rich contralto voice which blended admirably, in perfect harmony with that of Mr. Black, who sang in the American conversational way. Many tears were seen as they sang the simple Gospel of the wondrous love of God to man. Mrs. Black's accomplished work at the piano was a great attraction—to watch her but for a few moments was sufficient to conclude that she is a pianist of the first order. Quite a number of new choruses were introduced. One which became a great favourite was—

When your cup runneth over with joy,  
When your cup runneth over with joy,  
You'll find it easy to pray, sing all the day—  
When your cup runneth over with joy

A great feature of the campaign was the prayer meeting after the preaching service. Night after night, numbers of people would retire into the minor hall to pray for the salvation of souls, success of the Campaign and blessing on the Evangelists in their labours. Great and powerful times in prayer were experienced and the minor hall became the power house of the Campaign. The sick were prayed for during these meetings, and numbers testified to having been touched by the healing hand of Jehovah-Ropheca.

To crown a fortnight's strenuous work, on the last Friday, a baptismal service was arranged at very short notice, and no less than 103 candidates were baptised by Pastor George Jeffreys, confessing their faith in the Lord Jesus before a good congregation of people.

We thank God for both Evangelist and Mrs. Black, who, with their untiring love for the Master, for the souls of men who are on the broad way to destruction, have that great ulterior motive of glorifying God. May God bless them and use them to His Glory in their ministry unto the saints!—F. T.

## Pastor Stephen Jeffreys at Pontypridd

A VERY successful revival campaign was conducted last month at Pontypridd, South Wales, by Pastor Stephen Jeffreys. The hall in which the services were held was quite inadequate to accommodate the large crowds that endeavoured to gain admittance. Revival scenes of intense enthusiasm were witnessed, and very many found salvation for soul and body.

The following report is from the local press—

### REVIVAL WAVE SWEEPING THROUGH PONTYPRIDD.

Pastor Stephen Jeffreys, the world renowned evangelist, is again paying a special visit to Pontypridd. He commenced his mission on the 6th of September at Elim Hall, Thurston Road.

Services are conducted every afternoon and each evening during the week. The afternoon service is principally held for divine healing, and during the last week some remarkable cases of healing have been recorded. One which came under our special notice was Miss Elsie Maud Blake, 41, East Street, Pontypridd, who declared publicly that she had received sight after 12 years of total blindness in the right eye. She declared that she had been in different hospitals for treatment but to no avail.

Another lady who came from Cardiff suffering from deafness, came up to the platform for healing. The pastor dealt with her and immediately she could hear the faintest whisper without the aid of the instrument, which she left behind as a testimony to the healing powers of her Saviour. Another remarkable case was that of Mrs. Sarah Ashton, 103, Middle Street, Pontypridd, who was healed of tumours after five unsuccessful operations.

The hall is packed out to the doors for each service, and many are turned away unable to find standing room. The hall is getting a centre of attraction, people from many parts of the country are attending the services, including London, Leigh-on-Sea, Shrewsbury, Bristol and Cardiff, and the problem now is, how to accommodate the congregations which pack

the hall to its utmost capacity twice daily. The pastor's preaching and messages are searching and demonstrative of an unusual power, and over 60 converts are recorded. Hundreds are delighted in these days of apostasy and declension that the Lord has sent His servant in this way, and are praying that this wave may sweep Wales again in a great revival.—*PONTYPRIDD OBSERVER*, September 19th 1925

## Pastor George Jeffreys at Forest Hill

THE closing days of Pastor George Jeffreys' campaign at Forest Hill were marked not only by remarkable healings, but also by a considerable number receiving the baptism in the Holy Ghost according to Acts ii 4

We print the following from the local press —

### FOREST HILL REVIVAL SCENES

#### PASTOR JEFFREYS' MISSION

In these days when the trend of public thought is what is generally termed rationalistic or materialistic, it is a thing of much surprise to the matter-of-fact man in the street to discover the great interest that is being created in London, and particularly in the quiet, residential district of Forest Hill, in a revival campaign conducted by Pastor George Jeffreys in the Trinity Church, Perry Vale

"What time is it by God's Clock?" was the subject dealt with before a crowded congregation on Sunday evening. A panoramic view of the dispensations of providence was dramatically depicted, and although the sermon lasted over an hour, there was rapt attention throughout. The Bible was likened to a timepiece which gave unmistakable signs denoting the close of a dispensation of grace. Some of the preacher's sentences seemed to pass over the congregation with the velocity and power of a cyclone, while others, given in low musical tones, hushed them into semi-consciousness. Describing the signs of the time he would startle his hearers by such statements as "This world as a stage is being set for the bloodiest of all dramas, while the orchestra of materialism, modernism and higher criticism is playing the lullaby of peace. The outlook is dark, but the uplook is bright. While the dark clouds are gathering, we, as Christians, can look up, for our redemption draweth nigh. We are about to witness and take part in a scene surpassing in prodigy and splendour anything that has already taken place on earth—the personal return of Christ in clouds of glory, and the translation of living Christians to meet Him there."

As the sermon proceeds, it is punctuated at intervals with various ejaculations from a congregation which evidently greatly appreciates the pastor's messages. On the termination of his address, Pastor Jeffreys makes a stirring appeal for converts, who pass through an ante-room to receive further instruction. At this stage of the proceedings the order of the meeting is changed, and the Pastor invites those ailing in body, who desire what he terms "Divine Healing," to come forward to the platform to be prayed for. Immediately sufferers from almost every conceivable kind of disease and infirmity press forward in a pitiable procession. The Pastor prays with each sufferer and lays his hands on their head, and usually the person prayed for seems to stiffen out and fall prostrate, lying on the ground in a state of semi-consciousness.

Many of those dealt with in this way testify to receiving healing. One lady, Mrs Stulley, of 5, Gladiator Street,

Honor Oak Park, S U, eagerly told before the congregation how she had suffered from sugar diabetes and acute rheumatic pains since 1923, the suffering occasioning great loss of sleep. She stated that since being prayed for she has had complete healing and is now quite free from pain.

Mrs Anne Porter, 20, Fairfield Road, Croydon, stated that since being prayed for she has been healed of internal trouble, necessitating constant medical treatment, also of defective eyesight.

Mrs Dobson, of 28, Oliver Grove, South Norwood, claims to have been healed of septal tonsils, noises in the head, and also an internal trouble.

Several other testimonies given to healing received were: D G Perry, 237, Torordon Road, Catford, from duodenal ulcer, Florence Bending, 51, Blandford Road, Sydenham, from infantile paralysis, which occasioned the wearing of leg-irons and surgical boots, she is now able to walk about without these things, and her leg is now almost normal, Mrs Turner, 31, Russell Street, Sydenham, healed of neuritis and rheumatism.

Many others dealt with on previous occasions claimed to have been healed some from deafness, tuberculosis, partial blindness, and one who had been a deaf mute could now hear, and also pronounce a few words.

As the sick were being ministered to in the above-mentioned fashion, occasional scenes of what could only be adequately described as of a supernatural order were being enacted. Several persons in different places in the congregation could be seen to shake or tremble violently, and others with loud sighs would apparently be prostrated, usually those so affected would eventually break out into ecstatic utterance, which after a few seconds would become extremely voluble and bear remarkable resemblance to what might be a foreign language spoken with great rapidity. Pastor Jeffreys explained this to be what he terms the Baptism of the Holy Ghost, and he claims that these occurrences are identical with certain phenomena of a similar nature recorded in the Bible, particularly the instances spoken of in the Acts of the Apostles as being the descent of the Holy Spirit on the disciples, thus, it will be remembered, is generally recorded to be accompanied by a manifestation of speaking in foreign tongues. During these strange happenings a remarkable influence, or some eerie, mysterious power, seemed to manifest itself all over the meeting, and a spirit of intense worship was created, thus preserving remarkable order where one might have expected to find chaos.

The meetings are generally brought to a close after about three hours' duration, most of the large congregation remaining all the time.

These revival meetings are conducted under the auspices of the Elim Pentecostal Alliance, a society founded by this young pastor in Northern Ireland a few years ago, and its churches are found throughout the United Kingdom.—*DUBLIN AND PICTOU, LENO*, September 25th, 1925

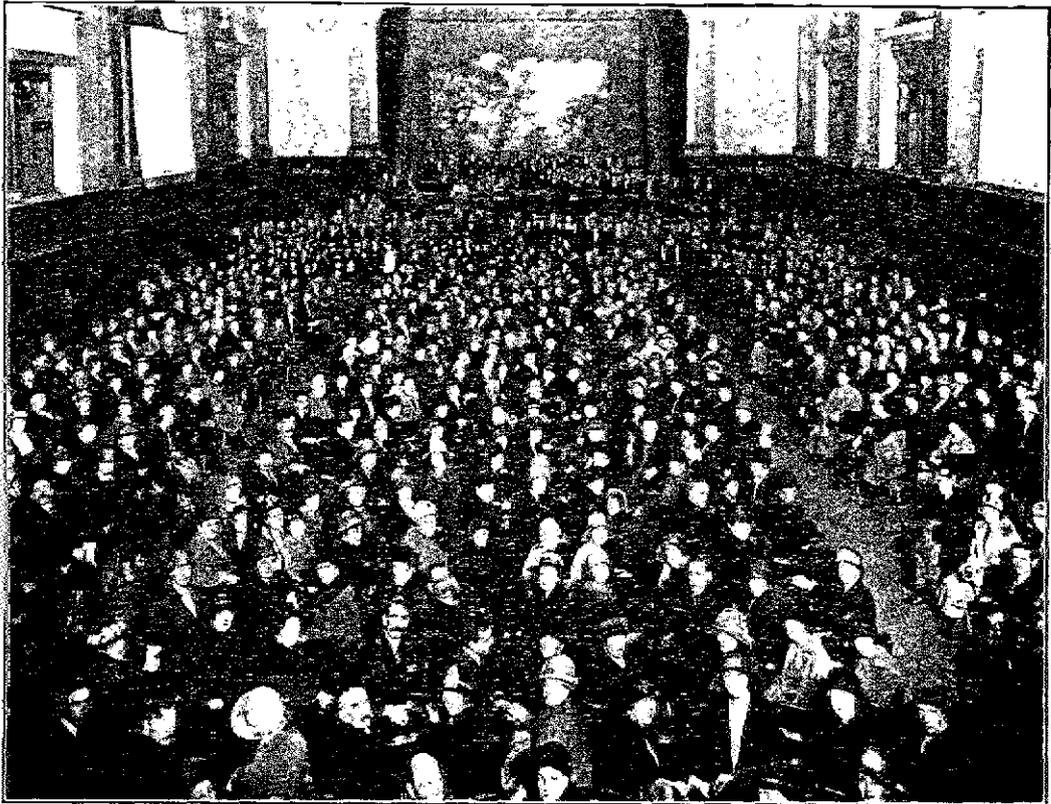
## Certain Victory

By C. H. SPURGEON.

**S**OLDIER of the cross, the hour is coming when the note of victory shall be proclaimed throughout the world. The battlements of the enemy must soon succumb; the swords of the mighty must soon be given up to the Lord of lords. What! soldier of the cross, in the day of victory wouldst thou have it said that thou didst turn thy back in the day of battle? Dost thou not wish to have a share in the conflict, that thou mayest have a share in the victory? If thou hast even the hottest part of the

battle, wilt thou flinch and fly? Thou shalt have the brightest part of the victory if thou art in the fiercest of the conflict. Wilt thou turn and lose thy laurels? Wilt thou throw down thy sword? Shall it be with thee as when a standard-bearer fainteth? Nay, man, up to arms again! for the victory is certain. Though the conflict be severe, I beseech you, on to it again! On, on, ye lion-hearted men of God, to the battle once more! for ye shall yet be crowned with immortal glory.

## The East Ham Revival Services



A Flashlight Photograph, taken from the front of the gallery, shewing the platform and front section of the congregation in Pastor George Jeffreys' Revival Services at the East Ham Town Hall. The continued and increasing interest which is taken in these meetings is nothing less than remarkable. The large Town Hall is crowded and queues line up for every meeting. Even at the Bible Readings, numbers may be seen weeping their way to the cross. Over 1,000 converts have passed through the enquiry room since the meetings began. Many have received the Baptism in the Holy Ghost and marvellous cases of healing have been witnessed.



# THE ELIM EVANGEL

## Pastor George Jeffreys at Bournemouth

### Anniversary Thanksgiving Services.

**S**ERVICES not easily forgotten, were witnessed on Wednesday, September 30th, in the Pentecostal Church, Douglas Road, Upper Parkstone, Dorset, when Pastor George Jeffreys (accompanied by Evangelists Darragh and McWhirter), conducted thanksgiving services

The meetings were wonderful, and will long live in the memories of those present, of whom, many heard Pastor Jeffreys for the first time. The power of God surged over and around us like a mighty wave, and as the Spirit of the Lord moved, some seventeen or more souls were brought into saving and living touch with our blessed Lord and Saviour Jesus Christ. A number also testified to the healing of their bodies. Hallelujah! He is just the same to-day. The Word of the Lord was poured forth in convincing, convicting, and uplifting power, and our hearts burned within us as He talked with us.

There was a goodly gathering of people both morning and afternoon, but the evening meeting eclipsed anything yet seen at Parkstone. The church was packed to the doors, vestibule and schoolroom also, whilst many were unable to get in. The brethren taught us some of the Elim choruses which were

taken up heartily by the congregation who sang with hearts full of praise to God for His great goodness towards us. One very well-known chorus was sung—“Yes, we’ll gather at the river”—Pastor Jeffreys asking first one part of the audience to sing and then another, also those in the vestibule and schoolroom behind. Then all together we joined in one great joyous burst of praise, which thrilled every one present.

Truly it was a time of heaven on earth. Many friends giving their testimony later, said they went home filled to the full, so that they were unable to partake of food, and could only say, “Praise the Lord, Hallelujah.” It was indeed a red-letter day for us all.

The results of the meetings can only be measured by the Spirit of God, and in eternity alone will it be fully revealed that which the Lord wrought in those precious hours. It was a glorious day’s Anniversary Services. Our hearts are filled with praise to God for the privilege of having a visit from His beloved servants. May the blessing of the Lord continue to rest upon their ministry—

E. BLACKMAN (Pastor)

## Items of Interest

Prayer is asked for the first Elim campaign in Cornwall, which will be commenced in Torpoint on Sunday, November 15th, by Elim Evangelists

\* \* \*

Evangelistic Missions were commenced on September 13th in the Elim Hall, Pottinger Street, Cullybackey, by Miss A. McKinley; on September 20th in the Good Templars Hall, Richhill, Co. Armagh, by Evangelist Chas. Kingston, on September 17th at Devonport, by Evangelists J. Smith and A. Lockham, on October 4th in the Elim Hall, Park Street, Tamworth, by Miss N. Kennedy, and on the same date in the Elim Hall, Tunnard Street, Grimsby by Evangelist and Mrs. Wm. Black. Much prayer is asked for these services, reports of which will appear in our next issue.

\* \* \*

Pastor George Jeffreys opened the campaign at Canning Town at 3 o’clock on Sunday afternoon, October 4th, in the Central Hall. The hall was crowded to the doors. In the evening the Town

Hall, which is only a few minutes’ walk from the Central Hall, was packed long before the commencement of the service, and an overflow filled the Central Hall as well. Over sixty souls were saved on the first day. A full report will appear in our next issue.

\* \* \*

Pastor Stephen Jeffreys commenced his campaign at Peniel, Notting Hill Gate, the assembly of which Pastor B. Griffiths is minister, on Sunday, October 4th. The opening service was crowded, and the signs as well as the fervour of the congregation indicate a glorious time of revival for Notting Hill Gate. Our readers will remember that Pastor Stephen Jeffreys conducted a campaign in this district some years ago, at the Horbury Chapel.

\* \* \*

It will be observed from the report, in this issue, of Evangelist and Mrs. Black’s campaign that another baptismal service was held at Surrey Tabernacle on Friday, September 25th, when 103 were immersed by Pastor George Jeffreys.

Preliminary Announcement  
of the

# Annual Christmas Convention of the Elim Pentecostal Alliance

The Convention will be held at Belfast during the Christmas Holidays.

*Convener* : PASTOR GEORGE JEFFREYS.

*Further particulars and times of  
services will be announced later*

Friends desiring accommodation should write to the Convention Secretary,  
3, University Avenue, Belfast.

## ELIM PENTECOSTAL ALLIANCE

Principal Overseer : *Pastor George Jeffreys*

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PASTOR STEPHEN JEFFREYS.  
PASTOR W. HENDERSON.  
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PASTOR R. MERCER.  
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