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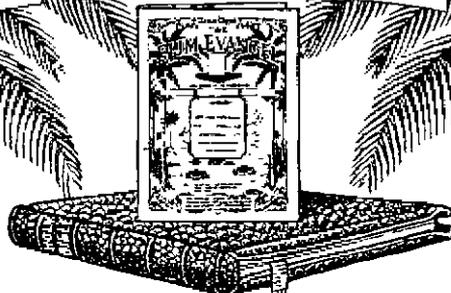
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Saviour

Jesus Christ

Healer

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

Vol. VII. No. 1

JANUARY 1, 1926

Twopence

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

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

Baptiser

Coming King

God's Red Cross Flag

DURING the retreat after the battle of Mons, a British officer was occupied in rounding up stragglers. The enemy was sweeping down in overwhelming force, and shells were falling on all sides. The young officer, marching his little company rapidly along the deserted streets of a small town, came to a municipal building converted into a hospital. He entered and enquired if there were any men able to march. He paused as he looked round, for the floor was covered with the wounded and dying.

There were no stragglers here. Some few Red Cross nurses were there, doing their utmost to tend and comfort.

While the youth stood silent in the doorway, a shell shrilled over the building, crashed into a house close by, and burst with a deafening noise.

The sister in charge of the little band of English nurses was near the door on her knees, supporting the head of a dying lad. He pushed aside a cup she was holding to his lips, and gazed into her face, sudden terror in his eyes.

"They won't shoot on the Red Cross flag, will they, nurse? Ain't we safe under the flag?"

"Perfectly safe, my lad, don't you worry. Drink this and be still."

Looking up she saw the young officer in the doorway. He raised his hand in salute.

"I suppose there is nothing I can do? Shall I take a message through for you? I'll send back help if possible."

"We are all right," she said, slipping a folded coat under the head she was supporting. "Doing famously."

But the next moment she was beside him in the doorway, and had caught him by the arm.

"Don't go!" she whispered. "For God's sake, don't go! I need help, and you must give it."

"Tell me how I can help. What can I do?"

"Listen. There is not a moment to lose. Did you notice the roof of this building as you crossed the square? There is a flag-staff and cords, but no flag. Do you understand? No Red Cross flag! And the Germans are beginning to shell the town. You must find me a Red Cross flag, and hoist it before you go."

The young officer stood beside her perplexed, dismay in his honest eyes.

"I'm awfully sorry, but I have no Red Cross flag, and I don't know where to get one."

"Then you must make one," she urged. "We have over a hundred here under the roof."

She shook him by the sleeve. "Can't you contrive something? Can't you think of something? Can't you make me a Red Cross flag?"

He stood thinking sternly, eager to meet this woman's desperate need. His eyes travelled round

the bare hall. Then it rested on the floor. Suddenly he started, she saw him hesitate. Then his face grew firm and purposeful.

"Give me half a sheet, and some bandages," he said. He helped her to tear the sheet in two. He spread it on the floor, and reached out his hand for the bandages.

"Give me some pins," he said huskily, "plenty of them, and leave the rest to me. This is my job."

All at once the Sister knew what he was going to do, and she who had faced many unspeakable sights without flinching, turned away, while, stooping, he dipped the bandages in the pools of blood on the floor.

As he knelt in his stained khaki, dying eyes watched in calm detachment the making of the Red Cross flag. Wounded men rolled over and raised themselves on their elbows, and smiled in grave approval.

The Sister, after one choking sob, smiled back bravely at them.

He rose to his feet. "Now, then, show me the way to the roof please. No, I will carry it, no need for you to touch it, Sister. This is my show."

She stood beside him on the roof while he drew the cord taut and fastened it. The breeze caught and unfurled the heavy folds of the sheet, and, opening out, the Red Cross flew clear and unmistakable in the sunshine.

She laid her hand once more on his khaki sleeve, "God bless you," she said. "When you write home don't forget to tell your mother of this thing that you have done."

Half an hour later, as he marched his men under cover of a wood, over the crest of a hill, the young officer stepped for a moment into a clearing, and looked back upon the little town.

The German shells were falling to right and left, but above the hospital flew the Red Cross flag, and the wounded lay beneath sheltered by the crimson of their own life-blood.

Yes they were safe as far as their bodies were concerned. Another, Jesus Christ, shed his own blood to save the soul and to give us forgiveness for sins. He has made peace through the blood of His Cross" (Col 1:20). Nothing can touch the soul of him who has sheltered beneath His Red Cross Flag.

After the Israelites had been three hundred years in Egypt, God called Moses, one of the greatest men in history, to lead them out of Egypt to a land He had given to them. The people were willing to leave, but Pharaoh would not consent to this, so God sent a number of dreadful plagues on the Egyptians, but Pharaoh still held out.

So God bade Moses go and stand before Pharaoh, and tell him that unless he would let the people go He would strike dead all the first-born of the

(Continued on cover III)

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

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The Coming of the Son of Man

By HENRY PROCTOR, F.R.S.L

THERE are two stages of the Second Advent, the first being distinguished from the second as the coming of the Lord for His saints, and the second as the coming of the Lord with His saints. The first event, which may take place

AT ANY MOMENT

is called the Rapture

The second stage is called the coming of the Son of Man, when He comes to sit in judgment on the Living Nations (Matt xxv 31-34). This takes place after the Great Tribulation “In those days,

IMMEDIATELY AFTER THE TRIBULATION

the sun shall be darkened and the moon shall not give her light . . . the powers of the heavens shall be shaken, and then shall appear the sign of the Son of Man in the heavens, and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming on the clouds of heaven with power and great glory” (Matt. xxv 29-30.) The gathering together of the elect from the four winds in verse 31, is the gathering of earthly Israel and “the fulness of the Gentiles” (Rom xi 11, 12, 15). For so

ALL ISRAEL SHALL BE SAVED,

as it is written,

“The Deliverer will come from Zion

He will banish all ungodliness from Jacob;

This is my covenant with them, when I take their sins away”

“As far as the gospel goes, they are enemies of God—which is to your advantage, but so far as election goes, they are beloved for their fathers’ sake” (Rom xi 25-29)

Then shall the righteous

SHINE FORTH AS THE SUN

in the kingdom of their Father (Matt. xiii. 43). At this gathering of the elect, there will be a gathering out of the tares also. For “the Son of Man shall send forth His angels, and they shall gather out of His Kingdom all stumbling-blocks, and them that do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth.”

There will be nothing secret about His coming as the Son of Man, for “Behold He cometh with the clouds and

EVERY EYE SHALL SEE HIM

and they which pierced Him and all the tribes of the earth will wail because of Him (Rev. i 7). “For like lightning that flashes forth from one side of the sky to the other, so will the Son of Man be in His day” (Luke xvii. 24). “On that day He shall set His feet on the mount of Olives” (which fronts Jerusalem on the east) and the mount of Olives shall be split in two, from east to west by a huge gorge, till half of the mountain slides northward and half southward”

ALL NATIONS

will at that time be gathered against Jerusalem to battle. Then shall the Lord go forth to fight against the Antichrist, and “the kings of the earth,” on behalf of Israel. For John says “I saw the Beast and the Kings of the earth and their troops mustered to wage war on the King of kings and Lord of lords” But the beast was seized, together with the false prophet . . . and both of them were flung alive into the lake of fire and brimstone, while the rest were killed by the sword that issues from His lips i e, the Word of God, for “with the breath of His lips shall He slay the wicked” (Isaiah xi 4 with II Thess. ii. 8).

Then John sees “an angel descend from heaven with the key of the abyss and a huge chain in his hand, and he gripped the dragon, that old serpent (who is the devil and Satan) and bound him for a thousand years, flinging him into the abyss, and shutting it and sealing it on top of him, to prevent him seducing the nations again until the thousand years were completed—after which he has to be released for a little while” So the earth will have a Sabbath rest of 1,000 years,

THE MILLENNIUM

during which there will be no Devil or demon to mar its happiness. Then the New Jerusalem descends from heaven, at the beginning of the Millennium, and is suspended between heaven and earth for 1,000 years, after which it

DESCENDS TO THE NEW EARTH

for the first heaven and the first earth will then have passed away, for they fled away from the presence of Him Who sat in Judgment upon the Dead on the Great White Throne (Rev. xxi 11, 12)

Can we have Communication *with the Dead*?

“The man who tampers, opens a door he cannot shut.”

An Address by S. D. GORDON

CAN we have communication with our loved ones who have died? It is perfectly natural to want to have it. We had communication with them, sweet and continuous—then death broke cruelly in, and the communication was rudely snapped. It would be unnatural not to want to talk with them. Can we? Not, may we, if we could? Not that. Can we?

Death has been running riot of late, taking people away, the usual toll immensely increased by the war, violence, disease, famine, and so this question is being asked as after every great war in the past. The number of new books dealing with the question has run into hundreds since the war, and the magazines likewise. We have notable men who have swung the tide, and in a way that is not good—one man of them, a scientist standing high in the scientific world, a man of charming presence, of real culture, of deep, emotional nature. He has had great favour everywhere, though it is striking to find his scientific associates saying, “Poor Lodge, if he had used the same childish methods in his scientific researches as in this, his name would never have emerged from the shades of obscurity.”

Then there is a little mechanical device that is being used very largely in this connection, used by many laughingly as a jolly evening entertainment, it has a strange name, it is called a Ouija Board, a mongrel name, a word made up of two words from two entire different languages, *Oui*, French for “yes,” and *ja* for “yah,” the German for “yes.” The thing will say yes to you in any language. Bring your longing, your desires, your heart cries to it in any tongue you happen to speak, it will say “yes,” “yes.” The striking thing to mark is this. While it is used so much as a bit of entertainment, yet mark you, it will not operate unless a man becomes passive. That is very significant. He must demit his control over his faculties in some degree, or the thing will not work. To demit the control of our faculties in any degree is unmanly, it is wrong, it is a sin against a man’s mental integrity. God strengthens a man’s self-control, never lessens it. This thing will not work unless one demits control over his faculties.

It is incidental to note that the cult of the dead is the underpinning of almost every religion, except two, the Hebrew and the Christian. The dead hand of the past in most religions has a strangle-hold on the life of the present. Can we have such commu-

nication? Three groups say, “Yes.” Those who believe in ghosts say, “Yes, they do come back, and the communication is uncomfortable.” It is striking how common this belief is, even among some cultured folks. Then there are the experts in every nation, in every generation, a group of experts, the English word to designate them is medium, the French derivative, clairvoyant. These experts say, “Yes, you can have communication.” There is a third group, those who believe in what is called psychical research, and it ought to be said here that there is a legitimate sphere of research. There are certain faculties of our mental development that we do not know much about, there is a realm of mental science not yet fully discovered or even fully explored. It is being worked at now, the new psychologist will emerge meanwhile. A group among them, not all, say, “Yes,” and the striking thing to mark is this. That there are responses which come from the attempt to have communication with our loved dead, there is no attempt to deny. The responses come, that is quite clear. If they come from our loved ones, it is a bit discouraging, for if that were true, they must have suffered a mental collapse in transition.

These responses come from one or more of five sources. Some say they do come from our loved dead. Secondly, they may come from the working of our sub-conscious or subjective mind, or the sub-conscious functioning of our mind. This bit of psychology we know so little about. Thirdly, they may come through deceptive means. Fourthly, they may come from demons, evil spirits impersonating our loved ones to deceive us, and fifthly, they may come as a blend of two or more of these.

For myself, I have reached three simple conclusions. For the last twenty-five years I have been digging into this kind of thing in this country, and on the Continent, to satisfy my own mind but with no thought of teaching. I have read books, listened to strange experiences, talked with people everywhere in these countries for the last twenty-five years. I have pushed my researches to the very last legitimate limit, though I haven’t gone to the seances, as a matter of principle and conviction. I refuse to tread on the devil’s territory. It is not needful to touch pitch to know that it blackens your hand; you do not need to commit adultery to find out about it. I refuse to touch pitch, but I have made every investigation and have come to three conclu-



THE ELIM EVANGEL

sions Firstly, *human spirits do not return* Let the brevity be the emphasis Secondly, haunted houses, apparitions and this kind of thing can be explained without the suggestion of human spirits returning The older the country, the more frequent this thing is The third item is this These responses that come, *never do come from our loved dead*. The evidence there is quite irrefutable They come either from demons, or the working of our subjective consciousness, or deception, or the blend of two or more of these

Yet I want to put in two parenthetical bits about strange experiences Christian folks, who have not thought of tampering with the illegitimate, tell me they have been conscious of the presence of their loved ones, who have gone, in a very real, definite way There is always an answer When a loved one goes, our hearts are very tender and the angels of God are very tender in their ministrations The Holy Spirit is especially tender at such a time, and these angelic ministrations seem to us as though it is our own loved ones who have come back to us There is a second bit Many times as the loved ones near the border of life, they seem to see the loved ones gone before, and as they lie there they repeat the name of someone who died, and the whole inference is that the loved one who died before has come back But the answer is this As death draws near and the physical life wanes, the spirit-life oftentimes strengthens, and the spirit vision is open to us In the spirit world there is neither distance nor space If I could see with my spirit eye, I could see my mother yonder in Jesus' presence, though I might think of it in my normal thinking as thousands of miles away, but in the spirit world I can see without any space The one dying sees through what we call space, and sees plainly the faces of loved ones yonder in Jesus' presence

But now turn to the Book Happily we have the Book, and I confess my ignorance of any thing authoritative except from the Book There are a long list of passages on this subject, but I will give just one keen passage in Deuteronomy xviii 9-14, 'There shall not be found among you anyone that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer For all that do these things are an abomination unto the Lord and because of these abominations the Lord thy God doth drive them out from before thee' This same thing is used nine times interchangeably, and in this, as in a whole string of passages in the Book, all the pretended communication with the dead is plainly characterised as "devilcraft" The teaching could not be plainer A second bit from the book, and again a long string

of passages, one an index finger to the other, Isa. viii 19-20, "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word it is because there is no light in them" The whole thing is strongly forbidden under the severest penalty

Then the third bit to mark, listen softly, is this: This kind of thing of getting into communication with our loved dead, is utterly incompetent Whatever seems to come is through deception, it is utter incompetency clearly to have any communication with our loved ones gone And the fourth bit is this to mark, the continued tampering with this kind of thing undermines a man's mentality I ran across a little book in London, not written from a Christian's standpoint, the man plainly not a Christian man who wrote it, and he said this, quoting roughly, after tampering and after a struggle to get control again of his mental integrity: "*The man who tampers here opens a door that he cannot shut, and through the door there come foul spirit presences that threaten a man's mental integrity as well as his moral fibre*" I remember talking with what they call a peasant in Germany, one of the common folks He was a man of all work in a large Bible School up in Frankfort-on-Oder. Plainly he was in distress, something troubled him He was humble, deferential, modest, seeking for help We knelt to pray and another personality manifested itself He gnashed on me with his teeth and raged as under the control of another distinct personality We talked a bit, prayed, we pleaded the blood of Jesus and the strange, evil, foul presence had to go Then the man said this "I opened the door This foul presence came in and I could not get rid of it" The dangers attending all this kind of thing even S. O. Oliver Lodge himself speaks of That is rather striking is it not? I never heard a man talking about the dangers of praying, of reading the Bible, or living a straight, pure, Christian life, have you?

"But what shall we do?" you ask You sit in a lonely corner by a lonely fireside, and the rain of your grief patters down on the roof of your heart, I know, but there is an answer There is One who knows all about the grief and the tears for the loved one gone He will come and sit in your lonely corner and hold an umbrella over the roof of your heart, that the tear-drops cannot patter down. Even while they fall He will start the music a-going His Presence will be real. What do I mean? Do you know that the Holy Spirit was sent down by Jesus, crucified and crowned. He sent down the Spirit, His own other self, the One who swayed Him all those human years and was in Him as He went to



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the grave of Lazarus, He was the full diapason of Jesus' life. He knows every human experience. He will come and sit by your side and His presence will be very real. And if to-day, my friend, yonder who knows the sharp edge of the knife of grief and the pattering of the rain and the sheer lone of the corner that cannot be told, you will yield afresh to Jesus Christ, His Spirit will fill your surrendered heart. He is real. It is Jesus' own self who is in you. He will start the music a-going, and He will cushion all the edges for you even while the lone feeling is there. His presence is real. You will know it. This is the answer what to do.

I have a friend in Ohio, the Dean of a Theological Seminary. He told me when his daughter was a little child, less than three or four years, he was awakened one night by the little child speaking, her bed was on the far side of the big, broad bed. Half awake, he roused himself and the little thing was saying, "Hand, hand, papa." Half asleep he

put his hand over the side of the bed, and at once the little fat baby fingers held as tightly as only baby fingers do hold, you know about that. In a few moments, he knew by the breathing, the baby was asleep, and she slept hand in hand through the night until the light came. "A little child shall lead them." This little child shall lead us. It is night time, a bit scary, some folks find the night time. You want a bit of a feeling. Very well, there is a Hand reaching down, and a quiet voice says, "Hand, my child," and we may slip our hand into His, yes, and feel the knotted place that tells you whose Hand it is, and you and He may go on hand in hand. Listen! He has two hands and His other hand is in that of your loved one yonder. He is the Communicator, and some day He will bring the two hands together, and you will meet your loved ones face to face in His presence. Meanwhile He will keep the music a-singing till the face-to-face times. Let us slip our hands anew into His.

The Margate Campaign

Revival at a Cinema.

THE prayers of the faithful children of God at Margate have been wonderfully answered through the first visit of Pastor Stephen Jeffreys, to this popular seaside resort. For years the saints have been interceding with God that Margate should have a real witness to the Foursquare Gospel. At last their prayers are being rewarded.

Pastor Stephen Jeffreys commenced his campaign here on November 8th, at the large Clifton Concert Hall. Despite the terrible storm which raged during the opening day of the campaign, a goodly company of people were present. The presence and power of God were in evidence from the outset, and several decisions took place at both meetings, the attendance and interest growing each day as the meetings continued. At every service there were fresh surrenders to the Lord Jesus, and at the time of writing 220 decisions have taken place. Whole families have been saved, and their homes have been revolutionised by the power of the Gospel. Family altars have been set up among the local Christians, and the spiritual vision of many of God's people has been clarified, and the campaign has given them new desires for the victorious life that is to be discovered in the Full Gospel of our Lord Jesus Christ. Scores of them testify they can never again settle down to the old religious routine, and are overjoyed to know that the teaching of the Foursquare Gospel is to be maintained at Margate after the mission is over. During the last two Sundays a Breaking of Bread Service has been held, and on the last occasion over 100 were present to remember

our Redeemer's death and coming again. All that were present were impressed by the simplicity of the service, but above all by the wonderful sense of the Lord's presence during the meeting. It will never be forgotten by those present.

The Pastor's ministry of Divine Healing has been wonderfully owned of the Lord. At the first Healing Service a lad from Ramsgate, named David Palmer, came on two crutches with his leg cased in plaster of Paris. He was run over during the summer by a motor car, which broke his thigh, and the doctors stated he would not be able to be out of splints before Christmas. However, on November 10th, he came to the platform and was prayed for, and the Lord immediately healed him.

The same night he walked around the platform unaided, leaving his crutches and plaster cast behind him. He is now walking perfectly, without even a limp. Also during the campaign four cases of blindness have been wonderfully healed.

In three cases the persons had one eye blind from birth. The Lord graciously touched them by His Divine Hand, and to-day after testing them, all three are continuing in their testimony of the Lord's delivering power. One sister has put her glasses away, and is able to read the smallest print with the eye that was blind. Another sister is now able to read, sew and knit with an eye that was blind from birth. A young sister who is a domestic servant also received sight in a blind eye, her mistress testifying to the fact that the healing was real and per-



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manent A young man hailing from Wales, but now residing at Ramsgate, who was blind in one eye from the age of four years, received instantaneous healing, and boldly testifies to his marvellous deliverance. Numerous others have been healed of various diseases. One sister having complete deliverance from a growth which has entirely disappeared. Several cases of incurable complaints have been completely healed by the Great Physician.

Owing to the Concert Hall being engaged, the Campaign after the first two weeks was continued at the Clifton Cinema, next door to the Concert Hall. It has been a unique experience to hear the full Gospel message preached in such a place. The hearty singing and the happy faces of the people, testify to all that they are now enjoying the true "living picture" of Christ—Dying, Buried, Risen, Glorified, and soon-returning King.

—G E

Christ in You

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

"Know ye not that, except ye be reprobate, Jesus Christ is in you"—II Cor xiii 5, Lit

WHAT marvellous words are these of Holy Writ! Jesus Christ is in me. He to whom all authority is given in heaven and on earth. This therefore is mine—

ALL AUTHORITY

He is the Wisdom of God and the Power of God—in Him and therefore in me, are all the treasures of wisdom and knowledge hidden. In Him I am made full, complete, perfect. Nothing is impossible to the Christ within me, except sin.

I am His and He is mine forever and forever—Christ in me is my Hope of Glory. I have no other and want no other hope. Surely this is all-sufficient. Therefore I am ready to live or die for Him. I renounce entirely every earthly ambition that I have heretofore cherished. Christ is mine, and with Him I possess all things. All authority is given unto me in heaven and on earth—even over evil spirits to cast them out. They must obey the Christ Who is in me.

These things are hidden from the wise and prudent and

REVEALED ONLY UNTO BABES

These can not only therefore cast out demons but also heal, blessed be the Holy Name, every kind of sickness. They need not, since they have the authority of the Name, go under the same roof, but speak the word only, and the loved one is healed.

THE WORLD CALLS THEM MAD,

but they rejoice in the title, for it links them on to Jesus. Fools are they for Christ's sake, off-scouring of the world, it may be, but still they alone are its saviours, being partakers even now of this, His glory.

For these two are inseparable, His scorn and His glory, both are mine now. The reproach of Christ is greater riches than all the world-treasures. Seek it then with thy whole heart. Seek the scorn, seek the obloquy; hide not thy face from the shame

and spitting, and thou shalt have the glory. There is no other way but

THE ROYAL WAY,

the Way of the Cross. Count all that the world holds dear, and precious, as dung and refuse, that you may win Christ, for then all things are yours in the present, as well as in all future ages.

Would you have authority over the nations to plant or to pluck up, to rule them with a rod of iron? Then here it is for you in Christ Jesus, for Christ in you says: All authority is given unto me in heaven and on earth. You will not have the

RICHES OF THE VATICAN,

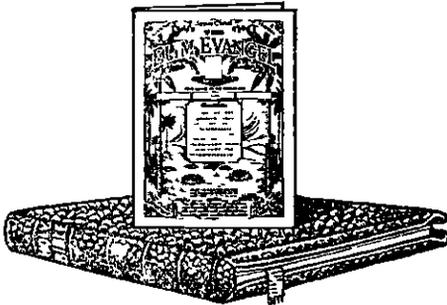
but you will have that which is a million times better, power to say in the Name of Jesus: "Rise up and walk."

Yea, again, you will cause the tongue of the dumb to sing, and the deaf to hear the words of life, and the lame man to leap as an hart—not only in some dim hereafter, but here and now; for this wisdom and power and glory is a present possession of the crucified ones, who hide not their face from the shame and spitting; who glory in nothing but their Lord. They have

OVERCOME THE WORLD,

and having authority over all the power of the enemy, they know that nothing can by any means hurt them, and are filled with the realisation of that perfect love which casts out all fear; that peace which passes all understanding, and sooner or later reap the reward of a joy which is unspeakable and full of glory.

THE FOOTSTOOL AND THE WATCHTOWER. How many answers have been missed, simply because we did not follow our petition with a heavenward eye and with the calm waitings of expectant faith! Remember, when you pray, go at once from the footstool to the tower.



FOUR SQUARE ON THE WORD OF GOD.

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A Happy New Year !

HAPPY 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,
 But his delight is in the law of the Lord ;
 And in His law doth he meditate day
 and night.

And he shall be like a tree planted by the
 rivers of water,
 That bringeth forth his fruit in his season ;
 His leaf also shall not wither ;
 And whatsoever he doeth shall prosper.

—Psalm i. 1-3.

Another Year

ANOTHER year is dawning !
 Dear Master, let it be,
 In working or in waiting,
 Another year for Thee,

Another year of leaning
 Upon Thy loving breast,
 Of ever-deepening trustfulness,
 Of quiet, happy rest,

Another year of mercies,
 Of faithfulness and grace ;
 Another year of gladness
 In the shining of Thy face ;

Another year of progress,
 Another year of praise,
 Another year of proving
 Thy presence " all the days "

Another year of service,
 Of witness for Thy love,
 Another year of training
 For holier work above

Another year is dawning !
 Dear Master, let it be,
 On earth, or else in heaven,
 Another year for Thee !

—Francis Ridley Havergal

The Word of God

" I have been a lover of the Word of God, and that uninterruptedly During this time I have read considerably more than one hundred times through the whole Bible, with great delight I have for many years read through the whole of the Old and New Testaments, with prayer and meditation, four times every year

" I also state to the glory of God, as His witness, that in my inmost soul I believe that all the books of the Old Testament, and the Gospel, Epistles and Revelation of the New Testament, are written by inspiration This I have believed to the full ever since my conversion in the beginning of November, 1825 Before that time, though brought up from my earliest days to be a clergyman, I cared nothing at all about the Bible, and from my fourteenth year to the twentieth never read a single chapter of it."

—George Müller

Elim Bible College

FOURSQUARE ON THE WORD OF GOD

Principal: Pastor E. J. Phillips.

Faculty Ministers of the Elim Alliance, Pastor E. E. Pinch and Henry Proctor, Esq., F.R.S.L.

THE COLLEGE

is situated in its own beautiful grounds of 4½ acres in Clapham Park, one of the healthiest and most select residential areas around London. It is within easy access of the revival centres, and but 20 minutes from the heart of this great City

THE STUDIES

First and foremost is the study of the Scriptures. Other subjects include English and Original Languages, Church History, Homiletics, Music, etc

PRACTICAL TRAINING

is an essential. This is provided in the numerous and varied Elim activities in the London area. In

the large Revival Campaigns, in assembly work, in open-air meetings, and in visiting, invaluable experience is gained

THE FEES

Tuition is free, but each student pays 20s per week toward his or her board and lodging

THE NLW TERM

commences on Monday, January 18th

APPLICATIONS

for admission should be made without delay. Application Forms, with full particulars, may be obtained from the Secretary, Elim Bible College, Park Crescent, Clapham, London, S.W. 4

Good News according to Matthew

By JAMES SALTER (*Congo Evangelistic Mission*)

CHAPTER IV.

CHAPTER III closes with the scene on Jordan's banks, where Jesus had been declared by John to be "The Lamb of God (John 1:29-37), and the One Who should baptise in the Holy Spirit and Fire (Matt 3:11). The divine declaration had been heard—"This is my beloved Son, in whom I am well pleased." Whatever Jesus did or did not know before, the coming of the Spirit, with the usual "vision and voice" was to mark the commencement of a new epoch in the life of the Son of God. From henceforward in a special way, His life was to be the will of God, and His meat and drink the word of God. In fact, it is intended by God that all who receive the Spirit should know no other condition than this

There appears to be a divine method in the fact that the devil's fiercest onslaughts usually come to us immediately following our times of richest blessing. These onslaughts, if met in the power of the Spirit, serve as ballast to balance us, as tests where we may triumph, and play the part of the foot in the "pressing down and shaking together" process, for God to give the running over measure.

With the manifestation of a personal Saviour we get a personal Satan, with a personal Deliverer, a personal destroyer; with a personal God, a personal devil. The "last Adam" met the tempter in a

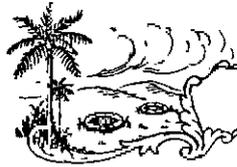
place and under conditions entirely opposite to those of the first Adam

For forty (number of probation) days the batteries of hell were concentrated on the Son of God. But every test has its time (see Rev 11:10) and if met in God's way will have its triumph

When Moses was interviewing God relative to the law for Israel, he neither ate nor drank for forty days. So Jesus probably spent these forty days receiving from God the laws of the new kingdom. There, like Paul in Arabia, the heavenly vision of bringing many sons to glory would burn itself on His pure soul, also the cost of obedience to it.

The three temptations as recorded by Matthew are not intended to be taken as the sum total of forty days' testing, but rather as typical of three classes under which all temptations may be found. They are outlined in I John 2:16—lust of the flesh, lust of the eyes, "pride of Life" (power, possession). Eve saw, took and ate, to be like God. These three tests come to the Lord Jesus as human and devilish alternatives to God's plan for His life. Behind each temptation was the devilish desire to separate between Jesus and God. To get the man, the creation, to act independently of the Creator

The time of this first temptation is well chosen. Jesus "was an hungered." This is a pithy, pathetic picture of the humanity of Jesus. The first appeal



THE ELIM EVANGEL



was to natural desire To the body This is the *Devil's Bread Gospel*

The devil's mode of attack with Jesus is just the same as that with Eve He begins by casting doubt on the Word of God God had said Jesus was His Son, now the tempter says "If Thou be the Son of God" We can hear him saying "Why are you here in the wilderness among wild beasts, and alone; and why are you so hungry? God fed Jacob and his descendants in Goshen when Egypt was in famine, and He fed Israel for forty years in a wilderness: even the day they danced around the golden calf, heaven gave its daily supply of manna Surely you cannot be the Son of God, or at least, if you are, are you in the right place? But if you really are the Son of God, why not make these stones into loaves. There is a need for it" Feed the body, forget the spirit, meet the present need, leave the future Provide food This is the *bread gospel* It is social salvation It works from the outside rather than inside It puts reformation in the place of regeneration Feeding problems, slum questions, all have to be considered Satan says "Make bread" Jesus had lived for thirty years in Nazareth, a place notorious for its poverty He had, during the whole of that time, been in contact with and fully cognisant of its poignant privations, yet He did not adopt the bread gospel "Command these stones to be made bread" is a swift, short, but unsafe expedient for the elevation of the race It is philanthropy in a hurry

The *bread gospel* (social salvation) may be popular The only occasion when the popular enthusiasm ran so high on the side of Christ that the people would have made Him king, was after He had fed the 5,000

Wheat is a grass, a wild grass, specialised by cultivation The discovery of another such grass, capable of an edible variation, hardy, enduring opposite climates of heat and cold and dampness and dryness holding a heavier head of grain, richer in gluten and starch, which is within the capabilities of our wild grasses, would naturally alter the condition of man's life on earth What an apparently easy thing for God to do Yet the body is more than meat, and the reply of Jesus to Satan is something more than a home-truth It is the only possible answer satisfactory to God's, and man's spiritual nature

The *bread gospel* is a modification of the original plan in the interests of philanthropy It is a subtle seduction Plainly it is the devil's illusion, instead of the Divine ideal Had Jesus made bread for Himself He could never have given His flesh for the life of the world Now He can say "I am the bread of life and he that eateth of this bread shall

live for ever" The message to the church from this vanquished temptation is that her radical work is missions, not charities

The Broad Gospel is the name we have chosen for the second temptation The devil, having felt the keenness of the Sword of the Spirit in the first round, turns preacher in the second and tries to use the sword on Jesus. He miserably fails He adds to the Word of God and he also takes from it The promised protection is only afforded "in all Thy ways" The devil omits this Again he inserts "at any time" It is the old gospel of "do as you like, be as you like, God is too merciful to punish you" It is the gospel of "self-salvage" and trust God to do the "make-weight" The reply of the Lord Jesus, "Thou shalt not tempt the Lord thy God," silenced the originator of the *Broad Gospel*, and should warn all who trust in it to-day We read Israel tempted the Lord ten times The Holy Ghost warns to-day saying "Let us not tempt Christ" This temptation vividly portrays how Satan has access even into holy places and things We need to have the scripture fulfilled in us which says "casting down reasonings, and every high thing which exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor x 5). To do this we must have our minds and hearts garrisoned by the peace and power of God

The Bloodless Gospel is the alternative in the third temptation It means a Christless and a crossless religion Wonderful powers are displayed by Satan in these temptations It was as though He had power to do what he liked and to take Jesus where he liked To visualise and to cause to pass in panoramic review before Jesus, the kingdoms of this world meant no small thing After a masterly marshalling of all these kingdoms, antique and modern, past and present glories, the adversary makes one last bold attempt As the "God of this world" he makes his proposal "Worship me and take the world Take the crowns at my hand and avoid the cross Leave out Gethsemane with its 'bloody sweat' For Golgotha there is no need Calvary is not a necessity" With masterly precision the Lord sends deeply into Satan for the third time "the sword of the Spirit," and then indignantly gives him his dismissal "Get thee hence" The bloodless gospel has many champions, but it has no place with God Without the shedding of blood, there is no remission of sins In the face of a statement one sometimes hears these days that "even the devil will eventually find salvation through the cross," it is difficult to reconcile why he should engage all hell to assist him to thwart the manifestation of the Son of God and to turn him from going to Calvary



THE ELIM EVANGEL

The temptations were no mock or make-believe things. Jesus was tempted in all points like as we are. Having suffered, He is now able to succour. The temptations also teach us the necessity of being fully panoplied by God. That is being filled with the Spirit, and having and knowing how to use the only weapon which the heavenly armoury provides "the sword of the Spirit." Jesus had confidence in the word of God. He knew that there is no other power that can save sinners, satisfy God, and smite Satan so effectively as the "grand old book." God has magnified His word above all His name" (Psalm cxxxviii 2).

We read that angels ministered to Jesus after the temptation. Jesus ministered to His people before temptation. He is a "Priest of good things to come" (Heb ix. 11). Like Melchisedec who ministered bread and wine to Abram before he was tempted by the king of Sodom's proposals, so our Melchisedec (Christ Jesus) prepares His people beforehand. "There hath no temptation taken you, but such as is common to man, but God is faithful, who will not suffer you to be tempted above that ye are able, but with the temptation also make a way of escape, that ye may be able to bear it" (I Cor x. 13). The Holy Ghost takes eleven verses to tell of the testing of Jesus. John's testing has only a passing reference in one verse. "He was delivered up."

Only a casual reference is made, too, to the leaving of Nazareth. Jesus had preached there after His temptation, but while they wondered at His words of grace, they despised His witness, rose up in anger and wrath, thrust Him out of the city, and led Him to the brow of the hill to cast Him

down headlong. Thus His leaving Nazareth, His home town, was a matter of necessity more than choice. Capernaum in Galilee of the Gentiles now becomes His headquarters. The "light of the world," comes to the people in darkness, and the "life of the world" to those in the shadow of death. "No prophet ariseth out of Galilee" was the taunt flung at Nicodemus by the Pharisees, but here we read that the "Prophet" of whom Moses spoke, went there. Situated at some distance from the capital, it was a cosmopolitan and turbulent district. It is not without significance that Matthew records that "from that time" Jesus began to preach and to say, "Repent, for the kingdom of heaven is at hand." Jesus had before this preached to Jews and Samaritans. Now He commences to choose and call disciples. As God made choice of a farmer to succeed Elijah, so now fishermen are chosen to follow His Son. The four men mentioned, Simon, Andrew, James and John, had all had previous acquaintance with Jesus.

The remainder of the chapter records the practicing as well as the preaching of the gospel. It is recorded "How God anointed Jesus of Nazareth with the Holy Ghost and with power. Who went about doing good and healing all that were oppressed by the devil for God was with Him" (Acts x. 38).

The Psalmist knew this gospel for he says "Bless the Lord. Who forgiveth all thine iniquities, Who healeth all thy diseases (Psalm ciii 3).

Jesus was no "sheep-stealer." He won His people as He went, and multitudes followed Him. We should probably see more multitudes to-day if we practised the gospel as well as preached it.

Questions and Answers

Should anyone but an elder anoint the sick with oil?

No mention is made in the Scriptures of anointing except by elders or those specially authorised by God. The laying on of hands can be exercised by all those who have a gift of healing.

Where it says in the Bible "Touch not the unclean thing," does it mean we are not to eat pork or rabbit?

"Touch not the unclean thing" does not refer to food, but to sins against the body, which is God's temple, and to separation from unclean persons. Note the context: "Come out from among them, and be ye separate. Let us cleanse ourselves from all filthiness of the flesh and spirit" (II Cor. vi. 17 and vii. 1). Jesus said "Not that which goeth into the mouth defileth a man." For hygienic reasons it is well to avoid pork-eating, however

Rabbit is not forbidden. The hyrax (translated "coney") is quite a different animal, found in Palestine but not in this country.

What is the meaning of "If they do these things in a green tree, what shall be done in the dry?" (Luke xxii. 31)?

A large multitude followed Him, especially of women who lamented Him, but Jesus turning to them, said "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, 'Blessed are the barren'" (vv. 28, 29). He foresaw the days of judgment which were coming on Jerusalem. A green tree represents the righteous; a dry tree, the wicked. If the Romans did these things to the Righteous One, what would be done to that "wicked and adulterous generation" who said "His blood be on us and on our children."



Elim Daily Bible Readings

The Lord's Table

By PASTOR E B PINCH

Selected portions of Scripture for daily reading with devotional comments

January 16th. Saturday. Genesis. iii. "So He drove out the man, and He placed at the East of the garden of Eden, Cherubims" (v 24) Expulsion from Paradise is always the penalty of sin. You will lose the blessed consciousness of God's presence when you swerve from the straight path of happy obedience. The moment God drove them out, He began working to bring them back. The Cherubim are throughout Scripture, typical of Christ's redeemed people, and so, as God sadly expels them, He lovingly foreshadows their return.

January 17th. Sunday. Judges ii. "Ye have not obeyed my voice" (v 2) Wherein lay their disobedience? God had commanded the extermination of their enemies, the previous possessors of the land. But their opposition to those former inhabitants became less and less determined, until the place of compromise was reached and they were permitted to remain in the land. And will God be less angry with us, if we make terms with the world, the flesh, and the devil? The solemn warning of verse 3 should surely interpret much of our conflict.

January 18th. Monday. II. Samuel i. "I am distressed for thee, my brother Jonathan thy love to me was wonderful, passing the love of women" (v 26) How much David owed to Jonathan, it would be hard to say. Not simply to stand by, a silent spectator, but to lovingly support his rival, is a stern task to set any man. That Jonathan's love for David was of the rarest and choicest character, his supreme unselfishness testifies. Sacrifice is the hall-mark of true love. Is our love for Christ, in these days of His rejection, as unselfish and sacrificial?

January 19th. Tuesday. John i. "There was a man sent from God, whose name was John" (v 6) This is true of every great movement of God. God begins with a man. God does not pour His Spirit upon plans or schemes, or institutions, but upon men. Any man will not do in God's service. He must be a God-sent man, one who has known the ordination of the nail-pierced hands. The meaning of his name is significant. John means "Jehovah hath been gracious." We cannot witness for God unless we have first tasted His grace.

January 20th. Wednesday. Nehemiah ii. "For what dost thou make request?" So I prayed to the God of Heaven" (v 4) The magnitude of Nehemiah's temptation at this crisis is to us inconceivable. We must feel the royal blood tingling in our veins, we must see ourselves exiled and in slavery, before we can understand all it meant to this young man to stand before the greatest ruler in the world, the King of Babylon, and hear these words: "For what dost thou make request?" What will he ask for? Liberty? Place and power? How pregnant with spiritual significance are the next words: "So I prayed to the God of Heaven." May God teach us in the day, when we stand at the cross roads of life, to follow the example of Nehemiah.

January 21st. Thursday. Isaiah iii. "Ruined and fallen, because their tongue and their doings are against the Lord" (v 8) A chapter of judgments because they have departed from God. Remember, God is unchanged. Sin always brings confusion. How refreshing is verse 10 by contrast! Praise God! He never forgets the faithful remnant. Is the world getting more openly sinful? Is vital faith in Christ becoming a rarer and more exceptional thing? Fear not, trembling one! Ere this old world feels the weight of judgments, God will take to Himself His own.

January 22nd. Friday. Acts ii. "It shall come to pass in the last days saith God, I will pour out my Spirit upon all flesh" (v 17) Thus from the prophecy of Joel! So the Pentecostal experience is scriptural! The multitudes were "amazed," "marvelled," "mocked" "were in doubt" Oh yes! Pentecost makes a sensation. And the great point of contention was the speaking in other tongues. "Peter, you are hysterical!" "No, my friend, 'This is that which was spoken by the prophet Joel.'" Thank God! we are assured in this chapter that the same blessing is for believers to-day. The last days are identified in verse 21. Surely this is our day. Who will dare to tell us that the Day of Grace is over? Note verse 39. Have you heard the call of God? Have you heeded and come to Him? Then the blessing is for you.

January 23rd. Saturday. Exodus iii. "This great sight" (v 3) We are living in the days of a great exodus. On every hand God is calling out. It is not sufficient to honour the sprinkled blood. It is equally important, that immediately we have found shelter from destruction under the blood of the Lamb of God, we should turn our backs on Egypt, never to return. Egyptian business, pleasure and religion must all be left behind. "This great sight" is always the starting point. A revelation of His glorious power and presence, and we are never the same again.

January 24th. Sunday. Song of Solomon ii. "My beloved is mine, and I am His" (v 16) Love must be reciprocal. One-sided affection is an abnormal and unbalanced thing. "We love Him because He first loved us." "What wonderful enrichment is this! "Jesus is mine." All His special and peculiar thought, love, and care is toward me, What a solemn obligation here! "I am His." Not my plans nor my pleasure, "I am His." All my thought, love and care is toward Him.

January 25th. Monday. Matthew ii. "The star went before them" (v 9) Wise men looking for Jesus! Never did they show their wisdom to better advantage. The wisdom of earth will never find Christ, unaided. We need a heavenly light to shew us the way. Ours is not the responsibility, God leads. He goes before. We follow.

January 26th. Tuesday. Joshua ii. "Whosoever" (v 19) Rahab's house proved a shelter in the time of national judgment. That scarlet thread in the window was the token of salvation. The blood of Jesus is worth all else in the world put together. It is significant that not only Rahab was saved, but notice that "whosoever" was in her house, was preserved also. This was a blessed foreshadowing of the universal welcome afforded by the cross of Christ.

January 27th. Wednesday. Isaiah iv. "He that remaineth in Jerusalem shall be called holy, even every one that is written among the living in Jerusalem" (v 3) This holiness is both a gift and a growth. It is a gift, in the sense that it comes with His presence. The only holiness the Bible teaches is the presence of the indwelling Spirit of Holiness. Yet it is a growth in the sense that our hearts are prepared for His reception by the washing, purging and burning mentioned in verse 4.

January 28th. Thursday. Ephesians ii. "We have access by one Spirit unto the Father" (v 18) This is a wonderful chapter which conducts us right into the presence of God.

THE ELIM EVANGEL

The dead quickened (v 1) Resurrection life (v 5) Overcoming life (v 6) In the presence of God (v 18) Accepted in His household (v 19) God's dwelling place through the Spirit (v 22)

January 29th. Friday. Genesis iv. "And the Lord had respect unto Abel and to his offering, but unto Cain and his offering He had not respect" (vv 4, 5) Men have learned this lesson badly There is but one way back to God It is the way of the blood Not the result of my toil Not the product of my labours, but the free gift of God through the sacrifice of an innocent substitute on my behalf God always respects the blood of Jesus

January 30th. Saturday. I. Samuel ii "And the child Samuel grew before the Lord" (v 21) There is no true growth outside of God's presence The zealous service for Christ which is done by one who lives 'before the Lord,' has its own reward in the gracious development of spiritual consciousness

January 31st Sunday I. John ii "All that is in the world" (v 16) The world is here summed up under three great comprehensive headings "The lust of the flesh, the lust of the eyes, and the pride of life" These are the three great avenues of temptation In the garden man was tempted in each of these ways, and fell In the wilderness Jesus was likewise tempted and conquered

Items of Interest

A report of the Annual Christmas Convention at Belfast will appear in the next issue of the *Elim Evangel*

* * *

Mr and Mrs Thomas, who sail for Mexico on February 5th, are visiting many of the Elim assemblies in England and Wales early this month

* * *

The new term of the Elim Bible College commences on the 18th of this month Full particulars will be found elsewhere in this issue

* * *

Visitors will be gladly welcomed at the "Elim Woodlands," the new home of the Elim Bible College, for short periods For terms, etc, application should be made to the Matron, "Elim Woodlands," Clarence Road, Clapham Park, London, S W 4

* * *

It will interest our readers to hear that the marriage of Miss L N Adams, of the Elim Evangelistic Band, to Pastor H Stoneham, took place at the Glad Tidings Tabernacle, New York, on Tuesday, December 8th, when Pastor Robert Brown officiated

* * *

Evangelist A Stronge and Miss C Lapley of Ballymoney were united in marriage at Belfast on Wednesday, December 16th

* * *

Much prayer is requested for the series of special services and Bible readings to be conducted this month by Pastor George Jeffreys at the Stonelouse Town Hall, Plymouth. The campaign commences on Sunday, 10th inst, and meetings will be held on Sundays at 11, 3 and 6 30 p m and weekdays at 7 30 p m Special Divine Healing services will be held on Tuesday, Wednesday and Thursday afternoons at 3 30 p m.

* * *

Our readers will be interested to learn of a new movement set on foot in the British Isles for the

purpose of finding a common platform upon which all who stand for the Pentecostal teaching can meet, under the name of the Foursquare Gospel Churches of the British Isles The Constitution has been chiefly drawn up by our leader, Pastor George Jeffreys, who has been in consultation with other ministers For a long time enquiries from ministers outside Elim, and from assemblies not founded by Elim, with regard to joining us, have been discouraged The Pastor, in view of his many engagements, concluded that to bring all into Elim,



Clarence Road, Clapham Park, in which is situated "Elim Woodlands," the home of the Elim Bible College

although meaning a work with tremendous possibilities as regards size and power, would entail too much responsibility Consequently, after much prayer and consideration, he decided to launch this new Constitution in order to meet such a need, and to make possible the taking over of responsibility, and share in the management of same, by others of a like mind. The Foursquare Gospel Churches will, we believe, supply this, while the Elim Pentecostal Alliance will retain its own Constitution as heretofore Let our readers pray for our efforts

Elim Evangelistic Band

Belfast. The two weeks' mission, just concluded in the Portable Tabernacle, Templemore Avenue, commemorative of its opening one year ago, has been fruitful, for the Lord was with us, confirming the Word, with signs following. Pastor R. Tweed preached faithfully the Full Gospel of the Lord Jesus Christ for spirit, soul and body, diligently contending for the faith that was once and for all delivered unto the saints. Redeemed ones were exhorted, roused and edified, and all by a show of hands, openly avowed their desire for a deeper and more intensive knowledge of Him, Whom to know is life eternal. Unredeemed ones, seeing their need, sought, and found salvation. The sick and suffering were prayed for, and the Lord answered. The perambulating open-air, of ardent souls, with hymns and testimonies, amply advertised the meetings nightly.

Monaghan. A week's special meetings on the subject of the Baptism in the Holy Spirit were held by Evangelist C. Kingston in Monaghan from November 16th to November 22nd. Many strangers came to hear the truth, and the members of the assembly were edified. In spite of much prejudice, the work is growing in this centre.

Lurgan. A fortnight's special campaign was conducted in Lurgan by Evangelist C. Kingston commencing November 22nd, prior to and preparatory for Mr and Mrs Black's Campaign in that town. On the opening night, Miss Henderson preached to a large and attentive gathering (the hall being crowded to its fullest capacity) with much blessing, souls being saved. The week-night meetings were well attended and blessing to both saint and sinner was realised. On Sunday two public meetings were held in the large Town Hall. These attracted large numbers, and much blessing was realised on the service.

Ballymena. On Thursday night, December 3rd, Evangelist P. Le Tissier conducted a baptismal service in Elim Hall, Castle Street, at which 11 candidates followed their Lord's example and rendered this obedience to His Divine command. Their brief and convincing testimonies, before passing through the waters, evidenced the fact that it was *believers* baptism according to the Word of God.

EVANGELIST AND MRS. BLACK

Ballymena, which has been so richly blessed of God in bygone days, was the first place to be visited by Evangelist and Mrs. Black in their Irish tour. From the very commencement of the mission, a deep interest was manifested by an attentive and appreciative congregation. Mr and Mrs Black's unique

style of presenting the Gospel in all its fulness, in song and in story, has proved that it has lost none of its ancient power. The Lord indeed was with us, souls were saved, backsliders restored, and the Lord's own people received a spiritual uplift. The prayers of the Ballymena friends accompany our dear brother and sister that the Lord will richly bless their labours in other parts of His vineyard.—J. C.

Armagh. Mr and Mrs Black's visit to Armagh will long be remembered both by the members of the assembly and by the strangers who attended. The meetings attracted considerable attention, and every night car-loads of friends came from surrounding districts. Many who have never attended the meet-



A corner of the Publishing Office at Clapham, where this *Evangel* is printed.

ings before were there night after night, and much prejudice was broken down. God blessed the ministry of the Evangelists both to the salvation of souls and the revival of God's people. The singing of many new spiritual songs and the realistic rendering of negro melodies formed a great attraction. Some were called for again and again, so much were they appreciated. The hall was filled to its utmost capacity on the closing night, and one was conscious of the power and blessing of God in the midst.

Lurgan. Mr and Mrs Black commenced their campaign in Lurgan on Wednesday, December 9th. The Hall was crowded to its utmost capacity, and the interest is growing. A great feature of the meetings is the attractive singing of new songs by Mr and Mrs Black. The "negro spirituals" especially find favour with the congregations. At the moment of writing, the meetings are in full swing, and evidences are not wanting that God is about to move in a wonderful way.

(Continued from cover in.)

Egyptians, from the first-born of cattle to his own first-born son. But Pharaoh did not seem to believe this, so he again hardened his heart. Moses, however, knew it was true, and he prepared for their departure.

This was the first month, Abib. The Jews count their year from this important event of leaving Egypt by God's command. They were told now to take a year old male lamb for each family, one without blemish, and kill it in the evening of the fourteenth day of Abib, then to take a bunch of herbs, dip it in the blood, and paint the top and sides of their doors with it.

They were then to roast the lamb and eat it, with unleavened cakes, and be all prepared for a journey, with loins girded and staves in their hands.

What was the reason for this?

Because the Lord said "I will pass through the land of Egypt this night, and smite all the first-born of Egypt. And the blood shall be to you for token upon the houses where you are, and when I see the blood I will pass over you."

And so it happened. In the silence of the solemn night, when everything seemed just as usual, the houses, and temples, and pyramids, all stood as at

other times, peaceful and calm; but at midnight a terrible cry arose from all the Egyptians' homes, for God did as He had said, and struck dead all the first-born.

Then the Israelites went out of Egypt with a high hand. Pharaoh and the people were only too glad to hurry their departure.

Now, what preserved the Israelites? It was the blood of the lambs. With that red blood over their doors they were safe. Without it they would have lost their first-born also.

This blood is a type of that of the Lord Jesus Christ. He willingly gave His life-blood to save the souls of sinners.

The Israelites obeyed God's command and were safe. Now He has given another command. "Believe on the Lord Jesus Christ and thou shalt be saved."

Why not believe it and be safe for all Eternity? "It is the blood that maketh an atonement for the soul."

"In Him (Jesus) we have redemption through His blood, the forgiveness of sins." Through Him "we have peace through the blood of His Cross." This is the flag under which you shall find shelter—forgiveness, holiness, Heaven at last. God's Red Cross Flag—Sel.

Preliminary Announcement of THE ANNUAL EASTER CONVENTION

The Convention will be held, as last year, in the large

SURREY TABERNACLE

Cheap Railway Tickets will be issued from all parts of Great Britain

Further particulars will be announced later.

NEW YEAR'S DAY, 1926

Begin To-Day

with thousands of other readers of the *Elim Evangel* the world over, and read daily at family prayers or private devotion the

Elim Daily Bible Readings

You will miss a blessing if you miss these readings!

N.B.—The Readings for the first fortnight of this year were printed in the December 15th issue of the *Elim Evangel*.



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 for 1926

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