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Saviour

Jesus Christ

Healer

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

Vol. VII. No. 2

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

Baptiser

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

Coming King

The Break-Down, *and* What Became of it

ON a winter morning, many years ago, before the introduction of railways in certain parts of Europe, a post-chaise was driven rapidly up to the posting house of a Continental town, and a gentleman jumped out in a manner that betokened considerable haste

He was a rich merchant, but wanted to be richer still, and having heard that a certain ship was to sail from a distant sea-port town on the following day, and being informed on good authority that, if he could reach the sea-port in time to make arrangements with the captain of the vessel, there was a fair prospect of what is called a "good speculation," by which a very large sum of money might be gained, he was taking this journey

Well, as time was short and the distance great, the merchant was in the greatest hurry. It was the depth of winter, too, and travelling was therefore more difficult besides which, the clouds threatened another and a very heavy storm of snow

"How long will it take me to reach II—?" asked the traveller

"At the utmost speed, it might be possible to get there by to-morrow morning," replied the post-master, "but I don't think you will be able to reach it before the evening."

Fresh horses were brought out, and the merchant, promising a reward to the post-boys if they got to the next posting-house by a certain hour, sprang into the carriage, and went off as fast as four horses could take him. The post-chaise rattled along the frozen road, the post-boys cracked their whips in the frosty air, and shouted to the horses, and ever and anon the merchant put his head out of the window, and urged them to greater speed

Meanwhile, the clouds kept gathering blacker and blacker overhead, and the wind rose in fitful gusts, whirling the road-drift in eddies round the carriage, as it hurried on its way. The next stage of the journey where he could again change horses, was still some miles away, and before he could reach it, the snow began to fall heavily

The post-master there tried to dissuade him from venturing forward, but the excited merchant only scolded him for his officiousness, and insisted on proceeding. It was, however, with the greatest difficulty that he could get the post-boys to consent to go on further. Promises, however, of double payment at length overcame their fears, and they started once more in the face of the storm, while people shook their heads and prophesied that he would come to grief.

The roads were now getting dangerous, and the snow, driving in the faces of the riders, blinded their eyes and hindered their seeing where they were going. The horses, indeed, galloped furiously along, but the deep snow-drift filled the dykes and ravines by the road side, and none could say where they were rushing to. All was one dead level, and no path was to be seen anywhere

All at once there was a crash. The horses plunged and fell, the riders were thrown, the chaise turned right over, and the merchant (bruised, but not seriously injured) climbed out of one of the windows of the carriage to find an axletree broken, one of the horses lamed, and his journey at an end for the night, unless another chaise and other horses could be procured

Down in the valley, about two miles distant, he could see a village, and thither he and the post-boys went, leading the horses with them, to see whether help could be had. But the village turned out to be so very poor and small, that there was no posting-house in it, nor even an inn where a traveller could find a lodging

What was to be done?

"You must go to the evangelist's house," said the villagers, "there isn't another in the place where you could be taken in"

"To the evangelist's! No, that I won't," said the merchant

The merchant was an infidel, one of those unhappy men who make a mock of religion, and who "love darkness rather than light, because their deeds are evil" (John iii 19). To have to lodge in the house of a Christian was a thing such a man would not hear of, and so he went up and down the hamlet in the snow-storm trying everywhere to find a lodging,—but in vain. The houses were only just big enough for those who lived in them, and though he was willing to pay any price to keep out of the way of a Christian, his money could not make room for him in anyone else's house, and finally he was obliged to go and ask a favour of one whom he would gladly have kept away from if he possibly could. Such is the enmity of the natural heart to Christ and those that are His!

Well, this village preacher was a true servant of the Lord Jesus Christ, and, though the merchant came with a very ill grace to his door, and sadly out of temper, he willingly took him into his house, made him change his damp clothes for dry ones and did everything in his power to shew his readiness to obey that word, "Be not forgetful to entertain strangers" (Hebrews xiii 2)

In a very short space of time the merchant was seated by the warm stove, and cheerfully supplied with all that he needed after his cold and trying journey

When bed-time came, the preacher and his household assembled for family prayer, as they were in the regular habit of doing, but when the merchant saw what they were about to do, he asked to be shewn to his bed-room, and though he was cordially invited to remain among them for a few minutes longer, he suddenly refused

The poor man was in a sad state of mind. Angry because he could not pursue his journey, and knowing that he could now not reach the sea-port before

(Continued on cover iii)

The Elim Evangel

FOURSQUARE 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 Second Coming of Christ

Rightly Dividing the Word of Truth Concerning Christ's Return.

THIS is a compilation of the scriptures regarding the Lord's coming. A careful study of these will enable one more fully to understand the doctrine of His return. Jesus, we know, is coming in the clouds to receive unto Himself His redeemed saints (I Thess iv 17). He is also coming to the earth (Job xix 25) with His saints (I Thess iii 13) and His feet shall stand on the Mount of Olives (Zech xiv 4, 5). To some this may seem contradictory, it is not, however, two comings, but two stages in the one coming. Bearing in mind the distinction between these two will help to solve many seeming discrepancies between the different texts of the Bible. Each scripture has been closely examined with its context, they should be studied in the same manner.

I HIS APPEARING IN THE AIR

1. The time is unknown (Matt. xxiv. 36, Mark xiii 32)
 2. It is called the—
 - (a) Last time (I Peter 1 5)
 - (b) Appearing of Christ (I Peter 1 7).
 - (c) Revelation of Christ (I Peter 1 13)
 - (d) Glorious appearing of the great God and our Saviour (Titus 11 13)
 - (e) Day of our Lord Jesus Christ (I Cor 1 8)
 - 3 Foretold by the—
 - (a) Prophets
 - (b) Christ Himself (John xiv 3)
 - (c) Apostles (I Tim vi 14)
 - (d) Angels (Acts 1 10, 11)
 - 4 The manner of His coming
 - (a) In the clouds (I Thess iv 17)
 - (b) As He ascended (Acts 1 9, 11).
 - (c) With a shout and the voice of the Archangel (I. Thess iv 16)
 - (d) It will be suddenly (Mark xiii 36)
 - (e) It will be unexpectedly (Matt. xxiv 44, Luke xii 40)
 - (f) It will be as the lightning (Matt xxiv 27)
- They who have died in Christ shall rise first (I Thess iv 17)
- The saints shall be caught up to meet Him (I Thess iv 17)

He is not coming to make atonement for sin (Heb ix 28, with Rom vi 9, 10)

5. The purpose of His coming—
 - (a) To complete the salvation of the saints. (Heb ix 28, I. Peter 1 5)
 - (b) To judge the believer's work (II Cor. v. 10, II Tim iv. 8)
- Should always be considered as at hand (Rom xiii 11, 12, Phil iv 5, James v 8, 9).
Blessedness of being prepared for (Matt. xxiv 46, Luke xii 37, 38).
6. The Saints—
 - (a) Love His appearing (II Tim. iv 8).
 - (b) Look for Him (Phil iii. 20, Titus ii. 13; Heb ix 28)
 - (c) Wait for His return (I Cor 1 7; I. Thess. 1 10)
 - (d) Pray for His coming (Rev. xxii 20).
 - (e) Should watch for His coming (Matt. xxiv. 42, Mark xiii 35-37; Luke xxi 36).
 - (f) Should be patient unto the coming (II Thess iii 5; James v 7, 8)
 - (g) Shall be preserved unto (Phil 1 6, I Peter 1 5, II Tim iv 18)
 - (h) Shall not be ashamed at (I John ii 28).
 - (i) Shall be blameless at (I Cor 1 8; I. Thess v 23)
 - (j) Shall be like Him at (Phil iii 20, 21; I John iii 2)
 - (k) Shall see Him as He is (I. John iii. 2) For a description of how He is now and how we will be, see Rev i 13-18
 - (l) Shall appear with Him in glory at (Col. iii 4)
 - (m) Shall receive a crown of glory at (II. Tim iv 8, I Peter v. 4)
 - (n) Faith of saints shall be found unto praise at (I Peter 1. 7)
 - 7 The wicked—
 - (a) Scoff at (II Peter iii. 3, 4)
 - (b) Shall be surprised at (Matt. xxiv. 37-39).

II. HIS COMING TO THE EARTH

- 1 It is called—
 - (a) The times of refreshing (Acts iii 19).
 - (b) The times of restitution of all things (Acts iii 21; with Rom viii 21)



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- (c) The coming of the day of the Lord (II Peter iii 12)
- 2 It was foretold by—
 - (a) The Prophets (Dan vii. 9-14, Jude 14, 15)
 - (b) Himself (Matt. xxv 31).
 - (c) The Apostles (Acts iii 20)
- 3 The manner of—
 - (a) In the clouds (Matt xxiv. 30, xxvi 64, Rev. i. 7).
 - (b) In the glory of the Father (Matt. xvi 27).
 - (c) In His glory (Matt. xxv. 31)
 - (d) In flaming fire (II. Thess 1 8).
 - (e) With power and great glory (Matt xvi 27, Matt xxv 31; Mark viii. 38; II Thess i. 7).
 - (g) With His saints (I. Thess iii 13; Jude 14)
 - (h) As a thief (I Thess v 2; II Peter iii 10)
- 4 The purpose—
 - (a) Judge (Psalm 1 3, 4, with John v 22)
 - (b) Reign (Isarah xxiv 23, Dan vii 14, Rev xi 15)
 - (c) Bring to light the hidden things of darkness (I Cor vi 5)
 - (d) Destroy death (I Co. xv 25, 26).
- 5. The wicked—
 - (a) Every eye shall see Him (Rev. i 7)
 - (b) Shall be surprised at (I Thess v 3, II Peter ii. 10)
 - (c) Shall be punished at (II Thess i. 8, 9)
 - (d) The man of sin (Antichrist) will be destroyed (II Thess. ii. 8)
 - (e) Devil shall be chained (Rev xx 1-3, xx 10)

—J S.M

The Philosophy of Prayer

By HENRY PROCTOR, F R S L

PRAYER may be dealt with under three heads, viz —

- (1) The Why of Prayer
- (2) The How of Prayer.
- (3) The When of Prayer.

(1) THE WHY OF PRAYER

THESE seems to be at first sight, something strangely inconsistent about prayer, for if as we are told, our Heavenly Father knows what we have need of before we ask, why should it be necessary to "make our wants and wishes known as we say we do? There are many reasons for this God has definitely commanded it After making his great promises to the House of Israel, He says, "I will yet for this be enquired of, to do it for them" "Ye have not *because* ye ask not," but "every one that asketh, receiveth" There is evidently a needs-be both for prayer and faith which is above the common understanding For of the town of Nazareth, we read, that He *could* not do many mighty works there because of their unbelief So that our faith enables God We are also in the position of aliens on the earth, strangers and foreigners and pilgrims Those who are energized by the prince of the power of the air are the subjects of the Prince of this world It is to another Government that we appeal in prayer, just as a citizen of Rome could appeal to Cæsar from any part of the world, so can the citizens of that heavenly city, the New Jerusalem, appeal to the Principalities and Powers in the Heavens over which Christ has dominion And just as the prayer of a British subject, in any part of the world to-day, would give the Home Government a right to intervene, and demand redress for wrong,

and satisfaction for injury, so does our appeal to Heaven enable God to act on our behalf

And we are not only subjects of the Kingdom of God, but we are ambassadors, nay more, we ourselves are kings and priests, and as vicegerents of God we can ask for anything—nothing is impossible to believing prayer—it is in fact almighty Many people think that what God wills must of necessity take place, but this is by no means the case God wills much good to mankind which never comes to the individual It is for us, as kings, and priests to say when and where this good that God wills shall descend For why are we priests, if it is not that we should exercise the priestly right of intercession for poor humanity— If we reign as kings it is not for our own good, but for that of our subjects The disciple is not above his Master, and He came not to be ministered unto but to minister, not to be served, but to serve Were His all nights of prayer for Himself, think you? Not so, but for you and me and for every creature that breathes, who through Him, and through us, shall be delivered from the bondage of corruption into the glorious liberty of the children of God But, by what means? By prayer without ceasing For although we know not how to pray as we ought; the Spirit himself maketh intercession for us with unutterable groanings and the whole creation groans together with us in travail-pains, waiting for the Birth of the New Creation, the New Heaven and the New Earth

(2) THE HOW OF PRAYER

The first essential to prayer is faith, but faith itself is the gift of God We can take Christ for our

faith as we we took Him for our justification. It is not our own faith, but the faith of God and of Christ. So Paul says in Gal. ii. 20 "I live by the faith of the Son of God," and in Mark ii. 22, we are told to "Have the faith of God." In the spiritual world failure has but *one* cause—the want of faith. The power of believing prayer is simply irresistible, real faith can never be disappointed. Our new creation has brought us back to our original destiny, has restored God's image and likeness, and with it the power to have dominion. With holy boldness we may make known what we will.* The powers of the age to come begin to be at our disposal. Our prayers bestow or withhold the blessings of Heaven. As sons of God we determine by our prayers the history of the earth. Each of us as God's kings and priests obtain and disperse the powers of Heaven. All power is put into the hands of redeemed man in Christ Jesus. His Spirit breathes in us what He wants to ask and obtain through us.

The inspired prayer—the prayer energized by the Holy Spirit, is absolutely infallible. It is this that builds us up in our most holy faith—praying in the Holy Ghost.

All prayer should be in the *Name* of Jesus. To ask in His name is to come with His power and authority as His representative. Christ Himself presents my petitions as His petitions, desired by Him for me. In the bosom of the Deity nothing is ever done without prayer—the asking of the Son and the giving of the Father. He whom the Father always hears prays within us, and your prayers go in to the Father as if He were asking.

(3) THE WHEN OF PRAYER

If we ask *when* should we pray—the answer is. Men ought *always* to pray. Pray without ceasing. In *everything* let your requests be made known unto God. Be anxious for nothing, but roll thy way upon the Lord and commit everything to Him, by a habit of continual prayer which becomes a second nature. And though your desires may not be arti-

* The School of Prayer

culated, yet while we wait upon God, in silence, not only of the outward but of the inward man, then the Holy Spirit maketh intercession for us with inarticulate sighings. We may not know what He prays for, but He maketh intercession through us as prayer instruments according to the will of God. Thus by ejaculatory prayer for felt needs and momentary guidance and by an attitude of desire toward God constantly maintained, we can pray without ceasing. But this attitude needs special times of retirement to be alone with God. If our Saviour needed these, how much more we. The Psalmist says in one place—"Seven times a day," in another—"morning, noon and night."

The apostles, even after Pentecost, said, "We will *give ourselves* to prayer." Our true aim should not be to work much but to pray much, and then to work enough for the power obtained in prayer to find its way through us to men. Everyone that has been greatly used of God, has been a man of prayer. Luther prayed three hours a day, Bramwell six hours, and John Knox used to spend whole nights in prayer. But in order to do this, we must learn to wait upon God in silence. "I had in the past," said an old saint of God, "committed an immense mistake, I had been doing most of the talking." God has very much to say to us. The Psalmist often says "My soul be thou silent unto God"—literally—"Dumb to Jehovah."

"How rare it is," cries Fenelon, "to find a soul quiet enough to hear God speak." We should wait in silence until the mind is cleared of all its preconceptions. Our attitude should be that of the listener and the learner. We should keep the soul open for the sacred message with a greater intensity than the astronomer at the moment of deepest expectancy when fixing his gaze upon the eclipse—he gives his undivided attention to the supreme moment. Then shall we have the opened ear of the learner, which is awakened morning by morning to hear the voice of the Silence, in words which cannot return unto Him void, but must accomplish that whereto He sent them.

Good News according to Matthew

By JAMES SALTER (*Congo Evangelistic Mission*)

CHAPTER V

JESUS Christ is presented to us in the New Testament as a "Prophet," a "Priest," and a "King." In Hebrews i. 1-3, we see Him in each of these aspects. In this fifth chapter of Matthew, Jesus is presented as the Prophet of whom Moses spake in Deut. xviii. 15-19. This passage is quoted by Peter in Acts iii. 22, 23 and by

Stephen in Acts vii. 37. The reader will do well to compare these scriptures. In this *sermon on the mount* we hear God speaking to us in His Son (Heb. i. 2), and the Father commands us to "Hear Him."

This sermon is not the sequel, but a *distinct contrast to Sinai*. The sequel to Sinai is the sacrifice on Calvary, the mount of blood. This is the mount of "Beatitudes." Instead of thunders and light-



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nings and Sinai's "quaking mountain" and "shaking Moses," we have the "seated Master" and the "seeking multitudes." See also the contrast in Heb xii 18-25. This reminds us of Moses' words "Yea, He loved the people, All His saints are in Thy hand and they sat down at Thy feet every one shall receive of Thy words" (Deut xxxiii 3). The sermon on the mount is the Law of Christ (see Gal vi 2 and I Cor ix. 21). Its teaching is a most needful sedative in these days, when lawlessness has so permeated the church of Christ. God sent His Son in the likeness of sinful flesh not only to fulfil the righteousness of the law for us, but that it might be fulfilled in us also (Rom viii 4). The scriptures speak of the "Righteousness of the saints" (Rev xix 8) as well as the righteousness of the Saviour (Matthew's is a gospel of righteousness, as Romans is an epistle of righteousness. It is instructive to read one in the light of the other).

A man of God gave us a book called "A serious call to the unconverted" but the God-man, "Emmanuel," has given us "God's serious call to the converted," and we find it in the sermon on the mount.

Nine (the number of the Holy Spirit, e.g. nine gifts and nine fruits, I Cor xii 8-10; Gal vi 22-23) beatitudes are found in this chapter, and *nine times* the Prophet of God repeats "I say unto you."

The chapter gives us the divine ideal for a life "Before men for God" (v 16), and of a *godly profession without pride*. It teaches us that happiness depends not on what men have, but on what they are, "for the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Spirit" (Rom xiv 17).

VERSE 3 As in the first Psalm, so here also, "Blessed" would be more fittingly translated by "Happy." *Happy are the poor in spirit*. As many in Jesus' audience came from Galilee's slums, the analogy would be a telling one. Jesus was anointed of God to preach the gospel to "the poor" (Luke iv 18). The very sense of spiritual poverty means riches begun. The most pitiable part in the statement as to the plight of the Laodicean church (Rev iii 14-22) is not that she was poor, but that she "knew it not" (v 17). The first pre-requisite to blessing, is to realise our need of it, and that we have nothing to purchase it, and that it *must be of grace*. "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (II Cor viii 9). "Hath not God chosen the *poor* of this world *rich in faith*, and heirs of the kingdom which He hath promised to them that love Him?" (James ii 5). See the contrast to this in Luke vi. 24.

VERSE 4 *Happy mourners*. The second step to blessing is to mourn the absence of Him in whom the fulness of blessing is to be found. Like Nehemiah, to get under the burden of a spiritually decaying and declining people, and petition the king on their behalf. "The Spirit of the Lord Jehovah is upon Me, to comfort all that mourn to appoint unto them that mourn in Zion beauty for ashes, oil of joy for mourning, garment of praise for the spirit of heaviness" (Isaiah lxi 1-3, Psalm xxx 11). Contrast Luke vi 25.

VERSE 5 *Happy meek*. Meekness is not cowardice. It is the lion spirit in the lamb skin. This meek and quiet spirit, which in the sight of God is of great price (I Peter iii 4) is best learned from Him who said "I am meek and lowly in heart" (Matt xi 29). Some commentators have confined the word "earth" to the land of Palestine. To such we would say that "the meekest man on earth" (Moses, see Num xii 3), was not during his lifetime allowed into Palestine, much less did he possess it.

VERSE 6 *Happy, yet hungry, and thirsty*. The idea here is not of a soul seeking salvation, but rather that of the Psalmist in 42nd Psalm, "Panting and thirsting for God." These followers after righteousness (Isaiah li 1) are continually receiving supplies of that righteousness which creates an increasing appetite for itself, so that although they are full, they crave for more, and though they be saturated, they are still thirsty. There is no finality in Christian experience. Contrast Luke vi 25.

VERSE 7 *Happy, merciful*. According to the view given in the scriptures, the Christian stands in a middle place, between a mercy received and a mercy yet needed. Sometimes the first is urged upon him as an argument for showing mercy—"forgiving one another as Christ forgave you" (Col iii 13; Eph iv 32) sometimes the last—"Blessed are the merciful, for they shall obtain mercy. Forgive and ye shall be forgiven" (Luke vi 37, James v 9). And thus while he is even to look back on the mercy received as the source and motive of the mercy which he shows, he also looks forward to the mercy which he yet needs and which he is assured that the merciful shall receive, as a new provocation to its abundant exercise.

VERSE 8 *Happy, Pure*. Visions of the God of glory were rare and treasured occurrences in the Old Testament. But the Christian whose heart is sprinkled from an evil conscience, may by the blood of Jesus live in the Holiest Place with his God (Heb x 19-22). He may live "with an unveiled face beholding the glory of the Lord" (II Cor iii 18). Until that day when we shall awake after His likeness, he may live "looking at Jesus" "We see Jesus" (Heb ii 9).



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VERSE 9 *Happy, Peacemakers* Jesus Christ made peace, preached peace, and gives peace. The Christian having been justified by faith, has peace with God (Rom v 1). Having received it, he diffuses it. He studies it and scatters it. It is a God-like trait manifested in His sons.

One would think that people possessing the above characteristics would be universally welcomed. But not so. These seven characters are all in the teeth of the spirit of the world, inasmuch that such hearers of this discourse as breathed that spirit, must have been startled, and had their whole system of thought and action rudely dashed to the ground. Poverty of spirit runs counter to the pride of men's heart, a pensive disposition in the view of one's universal deficiencies before God, is ill-relished by the callous, indifferent, laughing, self-satisfied world. A meek and quiet spirit, taking wrong, is regarded as unmanly, and rasps against the proud, resentful spirit of the world. That craving after spiritual blessings rebukes but too unpleasantly the lust of the flesh, the lust of the eye, and the pride of life, so does a merciful spirit the hardness of the world. Purity of heart contrasts painfully with painted hypocrisy, and the peacemaker cannot easily be endured by the contentious, quarrelsome world. Thus does "righteousness" come to be "persecuted." But blessed are they who, in spite of this, dare to be righteous. "Persecuted" in v 10, probably has reference more to physical punishment. Yet they are happy and sing in the prison (Acts xvi 25). This persecution is for righteousness' sake—"for a cause." In v 11 it is for the Christ, and probably refers more to persecution by lip and law. Yet they follow Him who, when He was reviled, reviled not again. Having the armour of righteousness on the right hand and on the left, they take pleasure in persecutions for Christ's sake (Contrast Luke vi 26).

VERSE 13 *Ye . Salt Work of Infusion* Preserving and protecting. Stems the world's corruption. Thus the Christian is responsible in a great measure for the godliness or otherwise of the world (see John xvi 7-11). "Good-for-nothing"—real religion is always respected even if not received. It is the insipid (saltless, unsavoury) kind which men despise.

VERSE 14 *Light Work of Diffusion* Light in the world and city on the hill, tell us that in our public life we have to be true to God. Our private life is typified by the candle in the house. Christians are spoken of as lights or luminaries (Phil ii 15). We are plainly told here that the place for a candle is in the candlestick. The place for a Christian to give what light he has and exercise any ministry God may have given, is the "house of God," so that there may be mutual benefit. He is not to forsake the assembling together of the Lord's people

Not to hide it (Luke xi. 33) not to be a recluse. This is contrary to the idea of nunneries, monasteries, and hermitages. *Bushel* a corn measure. It warns us that our business too must be run on Christian principles. Bad measure will never produce a bright light.

VERSE 15 The key verse to the chapter.

VERSE 17 The previous verses had probably caused conflicting ideas among His hearers. Now He declares His position. Thus he quietens the religious and quells the revolutionary. Jesus fulfilled all righteousness. He did not evade it. He mercilessly pressed home by life and lip, not the letter, but the spirit of the law.

VERSE 19 We are not saved by keeping the commandments, but we sin if we break them.

VERSE 20 Righteousness—exceed not in degree, but kind. Righteousness of faith is the only saving kind.

VERSES 21 and 22 Here Jesus passes from murder to motive. He overleaps the work and judges the word.

VERSES 23 and 24 Reconciliation, not religion is what God demands and gives.

VERSES 25 and 26 No amount of religious profession absolves a person from moral obligations. He must pay as well as pray.

VERSES 27 and 28 Not just but the look.

VERSES 29 and 30. Offending members dealt with (Compare Col iii 5-10, Gal i 24).

VERSES 31 and 32 Divorce is permissible on one condition only, namely fornication. Jesus says that the remarriage of guilty divorced persons is adultery.

VERSES 33 to 37 Avoid vain and frivolous speech. Do not belittle the things of God by cheap conversation and flippant usages. God Himself has sworn and taken oath, so we cannot confine this to oath-taking (Heb vi 13-18).

"The old law reckoned with self and attempted its conditioning. The new considers self as having lost its assertiveness in the will of the King. To the loyal soul whose greatest ambition is the coming of the kingdom, there will always be a delight in accompanying the King on those excursions of undeserved generosity, which best reveal His heart. The other cheek—the thy cloak also—the second mule—the constant gift—are the methods of revenge in the Kingdom, and it is no wonder that men are astonished and unbelieving until they have known the King" (Rev. C. Moigan).

Grace can always give twice as much or go twice as far as law, and still have reserves if needed.

VERSES 43 to 47 In these verses we have a picture of the superabounding of the Law of Christ. God, rich unto all—opening His hand and satisfying the desire of every living thing.

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FOUR SQUARE ON THE WORD OF GOD.

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And Elim Alliance Ministers

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The Devil beats the Preacher.

THERE is a story of a lady who heard a sermon on behalf of some charitable object. The discourse seemed to produce no great impression upon her mind, and she declined to contribute when the collection was called for. As she left the church, her pocket was cleverly picked. On making the discovery of this, she remarked very pertinently, "Well, the preacher could not find his way to my pocket; but what the preacher could not do the devil has done!"

There are multitudes of people who succeed in shutting their pockets against the Lord, but are not quite so successful in protecting themselves against the devil. The call of God is unheeded, the interests of His cause are disregarded, and money which is needed and should be spent in blessing the world and sending the light of the Gospel into dark places of the earth, is hoarded up and is kept in defiance of all these

requirements, but let some speculator come with a scheme which promises fabulous returns, and at once the hoarded treasure is brought forth and poured out, and frequently is lost beyond all possibility of return. Thousands and millions of pounds have thus been sunk in wild and foolish schemes, when it should have been devoted to the work of God for the diffusion of His truth.

Be sure of this, if the Lord cannot get control of your money, the devil will. It is only the Lord who gives you the power to acquire wealth, and the judgment to make profitable investments and plan successful enterprises. And if you put away His wisdom, His providence, and choose your own way, you will be sure to reap trouble and disappointment. You may save money for your children, only to see them waste it and come to poverty. You may bequeath it to charitable objects, only to have your will contested and your estate divided among lawyers, but if wise you will do what you wish to do while it is in your power to do it, and put your work and your wealth beyond the reach of hinderers and plunderers. "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it."

(Continued from page 17)

VERSE 48 Divine Perfection—Parental desire for reproduction of God-like traits. The child of God may have a Perfect Faith (James ii 22) Perfect Hope (I Peter i 13) Perfect Love (I John iv 17, 18), and be a Perfect Man (James iii 2).

The Sermon on the Mount is a heart-searching subject. Consequently it is a much neglected theme. The Beatitudes breathe freedom and to the child of God who has received the Holy Spirit and lives in His fulness, they represent the breath he breathes, the sighings of his soul, and the life he lives. A body bound by the will of God. A soul in self-chosen slavery. A spirit, set ablaze and sustained by the Holy Spirit. There are three things noticeable about the "beatitudes," (1) Their intense spirituality. (2) The possibility of exemplifying their practical conditions in daily life. (3) The present and personal blessedness which they affirm (Dr Joseph Parker).

NOTE. In the above statements one is conscious of a departure from some generally accepted systems of interpretation. I will give my explanation in a brief analogy. When the Jew had the dispensing of the divine food, the Gentiles were allowed the crumbs (see Matt xi 26, 27). But now that the Gentile dispenses it, it is customary to relegate the "bones" to the Jew. That is, apparently hard or difficult scriptures are termed Jewish and the Jew is expected to do under law what the Christian cannot do under grace.

Record Gatherings at Belfast

Two Tabernacles simultaneously packed.

PASTORS GEORGE JEFFREYS AND WM. BLACK MINISTERING.

CHRISTMAS again! How soon the busy days go by! Only a month to Christmas! Only three weeks! Only a few days now! How one counts the days and moments before the great annual convention, which is to be held in Belfast over Christmas time. Now the day dawns and with hearts aglow with the thoughts of happy times, ahead, the friends wend their way to the rendezvous.

Christmas this year was an old-fashioned one. The air had that cold frosty nip that caused one to step out briskly and brought the colour to one's cheeks, white snow mantled the hills and valleys, the hedges glittered with hoar-frost, and the robin-red-breast brought a splash of colour to the scene, as he hopped from branch to branch.

The meetings, too, were old-fashioned! There was singing, such singing, in those old-fashioned airs! There was power, such power, in those old-fashioned prayers! The very glory of God came down upon the place so that it was like heaven to be there.

Anticipating large crowds—for every year sees a large increase in the size of our convention—it was arranged to hold the meetings at both sides of the city simultaneously—in the Elim Tabernacle,—the scene of so many wonderful conventions, and in the Revival Tabernacle, Templemore Avenue.

The most noticeable feature was the large crowds. Both places were filled and at some of the meetings packed to overflowing. In spite of all opposition—for there are many who, as one speaker said, like Sanballat and Tobiah, are trying to hinder the work of building again the old walls of Praise, Divine Healing, and the mighty Baptism of Holy Ghost Power—the work is continually growing, and crowds are pressing into this Foursquare Gospel experience. Men, and young men, at that, were conspicuously in evidence. While most churches fail to draw or interest the men, and tennis clubs, socials, whist drives and football clubs have to be started in order to attract to the church, here in Pentecost one finds crowds of young men attracted by the old time preaching and the old-time power.

The speakers ministered the word in the power of the Holy Ghost with blessing to both saint and sinner. At the Elim Tabernacle, Pastor George Jeffreys and ministers of the Elim Alliance preached to large and attentive congregations. Many times the Minor Hall at the back had to be used for the overflow, and the people listened through open doors to the messages. The Divine Healing meetings were signally blessed,

the power of God fell upon many. Eyes and ears were touched by the mighty hand of the Great Physician, and sick bodies were healed.

The Baptismal Service on Boxing Day was as crowded as ever, and many obeyed the Master's command by following Him through the waters of baptism. The special series of subjects on the Second Advent of Christ given by Pastor Jeffreys were exceedingly helpful to all.

At the Revival Tabernacle, Pastor and Mrs. Black, assisted by Mr. McWhirter, preached and sang their way into the hearts of the Belfast people. Here again one realised that God was in the midst of His people. The messages delivered by Mr. Black and ministers of the Alliance were made a blessing to all, while the special solos and duets of Mr. and Mrs. Black captivated and touched the hearts of all who listened to them. So great was the interest shown around the district that Mr. and Mrs. Black continued the meetings for another week. The Tabernacle was packed night after night and souls were saved.

The need for a larger building in which conventions could be held is realised, and at the time of writing the contractor is commencing upon a large and spacious Tabernacle situated opposite the beautiful Ormean Park. Here, within easy reach of the centre of the city, and yet in such beautiful surroundings, there is to arise a building which will be like a lighthouse, to shew storm-tossed mariners upon the sea of life the way to the Haven of Rest, and to shine forth the blessed light of the Foursquare Gospel truth to those in the darkness of sin and superstition. By next Christmas there will be a large hall capable of seating over 2,000 in which to hold the great annual conference. Funds are needed that this may be completed as speedily as possible.

To sum up the impressions of the Convention. Crowds! Hearts on fire for God! Red-hot preaching! Miracles of Healing! Fresh anointings for service! God glorified and Jesus magnified!

One of the greatest advances in holiness is made when we, seeing the truth in the strength of God, immediately and for ever renounce everything known or suspected to be wrong, for even in a matter of doubt God is to have the advantage. Whatever there is in the manners, or the disposition opposed to God every believer should set his face deliberately and absolutely against it looking, not to himself for strength, but to God. It is an awful thing to trifle with any form of sin.—A. T. Pierson

*Elim Daily
Bible Readings*

The Lord's Table

By
PASTOR E. B. PINCH

Selected portions of Scripture for daily reading with devotional comments

February 1st Monday. Genesis v. "The generations of Adam to Noah" (v. 1) This chapter provides one of the most wonderful examples of the meaning of Hebrew names in the Bible. The following meanings are according to the late Dr. Cumming: Adam—man in the image of God; Seth—substituted by Enos—frail man; Canan—Lamenting; Mahal-geel—the blessed God; Jarod—shall come down; Enos—meaning Methuselah—his death shall send; Lamech—in the humble; Noah—rest (or consolation). Here is the whole story of salvation: "To man made in the image of God, now substituted by frail man full of sorrow, the blessed God shall come down to the earth, teaching, and His death shall send to the humble, consolation."

February 2nd Tuesday. Nehemiah iii. "And next unto him" (v. 2) This is a constantly recurring phrase. It is the keynote of the chapter. It is a wonderful picture of workers standing side by side, man to man, without a gap between. The marginal reading for "Next unto him" is "At his hand," suggesting closeness and continuity. If we have a work to do for God, surely this is the right way. We must stand together without a break in the ranks, every man supporting his neighbour.

February 3rd. Wednesday. Isaiah v. "He looked that I should bring forth grapes, and it brought forth wild grapes" (v. 2) "Wretched and disappointing failure! Whose fault is it? Not the Lord's!" "What could have been done more to my vineyard?" He has torn His Son from His bosom and yielded Him to the cross for us. What more could He do? All Eternity and sin is on our side. Oh, beloved, may we not disappoint our God after such a display of His love.

February 4th Thursday. Matt. iii. "Prepare ye the way of the Lord, make His paths straight" (v. 3) The stern task of preparing a highway for God's approach to the soul is one of the most inviting to the flesh. Surely with the soul as with the human race there are seasons of divine visitation, times when it may truly be said "The Kingdom of heaven is at hand." Blessed is the man who in such an hour, shall look himself squarely in the face, search his own heart till he finds much to repent of, and so prepare a way for the entrance of that blessing which God's presence brings.

February 5th Friday Exodus iv. "They will not believe me. That they may believe" (vs. 1 and 5) Preaching to-day has become the handmaid of religion. It is largely a profession. When God raises up a man with a message from heaven, they will not receive him nor believe that God has appeared unto him. Oh, these unbelievers! And the worst type of unbeliever is the unbelieving believer. How shall we answer them? Shall we call in the aid of scholarship and contention? No! No! God Himself will deal with them. God's answer to an unbelieving generation is miracles, signs, and wonders. Read vs. 9. How this agrees with Mark xvi. Whenever the gospel is preached, in all the world, and to every creature, these signs shall follow them that believe.

February 6th Saturday I Samuel iii. "The Lord called Samuel and he ran unto Eli" (vs. 4-5) We too are living in days when the Word of the Lord is precious. A dying world is being offered destructive crosses

science, falsely so-called, or the pills and plasters of moral and social reformation—in place of the Living Bread of God. Nevertheless God is calling some obscure simple and child-like souls, and making of them a nation of priests. Yet how slow we are to recognise God's voice. How eager is the flesh to dispose of all heavenly impressions as the work of an enchanter. God speaks, yet we put it down to Eli.

February 7th. Sunday. Acts iii. "Such as I have give I thee" (v. 6) "No money" (v. 6) "No power" (v. 12) "No holiness" (v. 12) "No" but we have a wonderful Saviour, with a marvellous Name. And His Name, through faith in His cause, still makes men strong and gives them perfect soundness. He is the very same Jesus.

February 8th. Monday. Joshua iii. "Sanctify yourselves, for to-morrow the Lord will do wonders among you" (v. 5) He is still the God who doeth wonders. How we shrink God for the things we are seeing to-day. Bodies healed! Divine manifestations! Yet our hearts tell us that these are but the droppings before the shower. Would we see greater wonders to-morrow? Let us earnestly heed God's Word "Sanctify yourselves."

February 9th. Tuesday. Judges iii. "And the Spirit of the Lord came upon him" (v. 10) Endowment with power by the coming upon of the Spirit of the Lord is no new doctrine. It is as old as the story of God's dealings with men. The Holy Spirit does not now come simply for our equipment during some particular crisis. The glory of the pentecostal experience is that this anointing abideth.

February 10th Wednesday Genesis vi. "A window shalt thou make above, the door shalt thou set in the side" (v. 16) "No sight of the storm! No glimpse of the waves! Only one outlook, and that heavenward. Accepted and sheltered in Christ Jesus, we are not only protected from the storm of judgments that fall upon sin, but just in proportion to the swelling of the flood, so are we lifted nearer to heaven. There is only one way into the Ark, and that is through His wounded side.

February 11th. Thursday. II Samuel. ii. "There the anointed David King" (v. 4) As the oil came upon the head of David, the outcast and wanderer was transformed into the man of power and authority. We shall never be raised to power by our own efforts. No man can lift himself. If we are ever to become overcomers and rulers it will be because of the anointing. It is significant that this happened at Hebron. Hebron means communion or fellowship and surely it is as we walk in communion and fellowship with the Son of God that the oil is outpoured.

February 12th Friday Isaiah vi. "Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin is purged" (v. 7) An unveiling of God's glory, always means a new revelation of our own uncleanness. Oh, for the purging fires from off heaven's altar! There is naught else can create in us either a willingness or preparedness to say "Here am I, send me."

February 13th. Saturday Exodus v. "Neither hast thou delivered thy people at all" (v. 23) How often it happens that when we trust God definitely for some deliverance accord-



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ing to His promise, He seems to disregard us, and our case gets worse and worse. There are at least two reasons for this. In the first place as soon as we trust God to undertake for us, the enemy is stirred up to resist, and secondly, the Lord permits things to go from bad to worse with us in order that the distress of the situation might lead to our prayers a more desperate earnestness, so making them fervent and effectual.

February 14th. Sunday. I. Samuel. iv. "The glory has departed from Israel, for the ark of God is taken" (v. 22). The glory goes with the ark. When the ark goes, the glory goes. You may be as zealous as ever in service, as punctilious in ceremonial, but the glory has departed. Christ must be enthroned in the centre of your life. When you lose the consciousness of His presence, Ichabod is inscribed on your soul.

A Wonderful Day at Surrey Tabernacle

BOXING DAY, 1925.

IN the early hours of the morning, preparation was being made in many homes all over the city. Hearts were light and faces beamed with expectation, for all looked forward to an outpouring of God's Holy Spirit. Some boarded trams, trains, buses, underground, and others motor-cars. They were going "to their own company" to stand outside the tabernacle and see their arrival, was enough to cause one to dance with joy. Here they come from all quarters with the Two-edged Sword in their hands, and the high praises of God in their mouths. Not one has his harp on the willows, all have been brought out of captivity, and their mouths are filled with laughter and tongues with singing.

"What has happened to these people?" asked a passer-by. The answer came from one of the happy, praising crowd. "The Lord hath done great things for us, whereof we are glad."

The meetings commenced by the singing of the old-fashioned revival hymn "Send the Fire," and indeed the Lord answered the prayer in the song. The fire fell, and it burned right through the day.

Pastor Pinch gave the opening message, and one felt right there that one was sitting at the Lord's

table, feeding on the finest of the wheat. In the afternoon Pastor R. Mercer ministered, and the word again was sweet to our taste. Pastor Stephen Jeffreys followed, and stirred us up to follow on to know the Lord in a better and more real way. After his message, the sick were prayed for, and the Lord made bare His arm in signs and wonders, and many monuments were raised up as a proof that Jesus is the same to-day.

Between the meetings, the prayer room was open, and many tarried and were endued with power from on high. One thought one was back in Jerusalem nearly 2,000 years ago, to see these precious children of God filled and thrilled and overflowing.

When the evening meeting came on, it was high water mark, the tide was rising, and we were in the heavenlies. Pastor Pinch and Pastor Stephen Jeffreys both ministered, and all one can say is, "The glory of the Lord filled the house of the Lord."

It was indeed a wonderful day, wonderful because the Lord Jesus was right in the midst. He was the one whom the congregation had gathered together to meet. He was the one worshipped. **IT WAS INDEED A DAY WITH GOD.**

The Result of Tithing

TITHING is an avenue through which God has promised to bless all who practise it according to Bible lines.

The following facts should induce all Christians to practise tithing.

(1) Pay tithes, because God's Word commands it.

We notice, in the following passages, that great blessing await all those that obey the Lord in this respect. In Deut. xiv. 22, we read, "Thou shalt truly tithe all the increase of thy seed that the field bringeth forth year by year" (Prov. iii. 9, 10), "Honour the Lord with thy substance and with the firstfruits of all thine increase, so shall thy barns be filled with plenty and thy presses shall burst out with new wine."

Malachi iii. 10. "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

In II Cor. ix. 6-8, we read "He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully, not grudgingly, or of necessity, for God loveth a cheerful giver." What better inducement do we want than this? The Lord surely sets His seal of approval upon all those that give liberally to His cause. In God's plan, giving is a grace. If God's people will enter into that grace a twofold blessing will follow, the character will be strengthened and



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God's cause will also reap the benefits. God asks nothing of man except it be for His glory and man's edification. The Lord is certainly glorified through our paying tithes.

2 *Notice, that tithing was given under grace and not under law.*

It belongs to the Abrahamic covenant and was instituted hundreds of years before the law was given on Mount Sinai. Abraham paid tithes to Melchizedek and Jacob also paid tithes. God, in giving the law to Moses, did not mention it as something new, but refers to it as already existing, for He said, "The tithe is the Lord's," not shall be, but is.

Jesus Himself commended tithing. We read in Matt xxiii 23, "Ye pay tithe of mint and anise and cummin and have omitted the weightier matters of the law, judgment, mercy; these ought ye to have done and not to leave the other undone." If it was a good thing under law it is still better under grace. To love God with all the heart, mind and strength was given under the law; but Christ reaffirms it in Matt xxii 37.

Many truths in the Old Testament are endorsed in the New Testament and tithing is one of them. We find grace in the Old Testament and we find it also in the New Testament. Praise the Lord for it.

3 *The testimony of history is in favour of tithing.*

The sacred historian Grotius says "From the most ancient ages a tenth has been regarded as the portion due to God, and that the evidences of this fact can be found in the religious beliefs of the ancient nations." "The Arabians by law required every merchant to give one-tenth of his frankincense to the priests for their gods." "The Phoenicians, following the example of Abraham, gave a tenth of the spoils of war to holy uses." The Carthaginians, the Ethiopians and Egyptians paid their tithes to their respective gods. If the heathen strictly adhere to paying tithes to their gods, how much more should Christians who know the true God, be not only willing but anxious to comply with His command.

The church Fathers, Irenaeus and Cyprian, taught their followers to pay tithes unto the Lord. The Reformers, Augustine, John Knox and Calvin, practised paying tithes.

The Christians of to-day who pay tithes also add their testimony in favour of it and are greatly blessed in so doing.

In Minnesota there was a Presbyterian Church that called a pastor. They were to pay him £200 a year, but said to him, "We are not able to raise over £140, and will ask the Home Mission Board to add £60." He said, "Brethren that is not right. If you will pay your tithes you will not need that £60 from the Missionary Board. I will make

you a fair proposition. how many of you will join me in paying tithes for three months?" Twenty-one agreed to do so. At the end of three months they brought in their tithes and it amounted to about £400. That year they supported two missionaries. A revival began, the church was crowded to its utmost capacity and a large number of people were saved. When the other members saw how the Lord was blessing the twenty-one who were paying their tithes, they all began to do the same. The Lord truly opened the windows of heaven and poured out such blessings upon that church and great things were done through it.

A brother testified that he was in debt and no money was coming in. He was distracted, but on reading Mal iii 10 was convicted and began to pay tithes. Before long he was out of debt and the Lord wonderfully blessed him, and to-day he is giving thousands toward the support of the gospel. Remember that nine-tenths with God's blessing resting upon them will go further than ten-tenths without God's blessing.

4 *To whom should the tithes be paid?*

The tithes should not be given for secular work, such as repairs and church buildings, but should be given toward the support of men and women who give all their time to the Lord's cause. "The tithe is holy unto the Lord. The Jews paid their tithes to the priests, and when they wanted to make any repairs on the temple they took up a special offering."

Some people often give as an excuse for not paying their tithes that they are in debt. My answer is, the best way to get out of debt is to pay God what you owe to Him.

Dear Christian Readers the cause of Christ is suffering because many of God's people fail Him in this respect. Our missionaries are not receiving proper financial support, the heathen are denied the gospel because there are not sufficient funds to send them missionaries. God is demanding that all His people should freely give to His cause. let us all obey Him as loyal sons and daughters.

If all Christians paid their tithes there would be plenty of funds to carry on the Lord's work. Let pastors preach and practice it, and let all God's people bring their tithes and offerings to the Lord, and thus have a part in the great work of evangelizing the world.

As you do this, the Lord will do as He says He would in Mal iii 10. How can the Christian withhold from giving his tenth when God commands him to give, promising to bless those that obey Him? How can he be deaf to the pitiful cry of the heathen. *Come over and help us?*

To this end, let us meet God's challenge found in Mal iii 10. There are six facts mentioned here.



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First, We are commanded to bring the tithes into the storehouse, that ought to be sufficient to the child of God

Second, Why? "That there may be meat in Mine house" It is evident that God does not want the church treasury empty He wants His people to keep it full to carry on His work Dear saint, will you do your part?

Third, The test of God's Word, "Prove Me now" Hundreds of thousands have taken God at His word in this respect and have always found that He did what He promised If you have not tried Him on the money question, begin now

Fourth, The promise, "To open the windows" This suggests the multiplicity of blessings that God

will cause to come upon those that obey Him

Fifth, The result "Pour you out such a blessing" God here does the pouring, and He never stops until the vessel is full even to running over

Sixth, Capacity too small "Not room to receive it" This means that the blessings will be so great and numerous that the soul will not be able to retain them, but will have to share with others

Tithing is a practical acknowledgment of the claims of God upon us, and God expects us to meet these claims If we do, God's blessing is ours Remember, "There is that scattereth and yet increaseth there is that withholdeth more than is meet and tendeth to poverty" (Prov xi 24)—*The Pentecostal Evangel*.

Items of Interest

We regret that, owing to pressure of work in connection with the Elim Bible College and other matters, this issue of the *Evangel* is several days late

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Signs and wonders are being wrought in the name of the Lord at the Revival Campaigns being conducted by Pastor Stephen Jeffreys at Greengate Congregational Church, and by Pastor George Jeffreys at the Stonehouse Town Hall, Plymouth Full reports will appear later

* * *

Prayer is requested for the special campaign now being conducted at the Elim Tabernacle, Clapham, by Evangelist and Mrs Black of Los Angeles The campaign commenced on January 10th, and services are being held on Sundays at 3.30 and 6.30, and week-nights (except Saturdays) at 7.30 p.m.

* * *

A revival campaign is to be conducted by Pastor Gomer Jones, in the Elm Hall, Hull, from Tuesday, February 2nd to Thursday, February 11th, inclusive

* * *

By the time this appears in print, the new Elim Bible College will be opened The sound of the hammer, and the tramp of plumbers, bricklayers, carpenters and painters, is still heard throughout the house, and to open by January 18th at present seems an impossibility Up to the present only a few of the rooms are furnished, but our trust is in the Lord of Hosts, who has promised to supply all our need according to His riches in glory by Christ Jesus

* * *

Two weddings were recently conducted by Pastor P Le Tissier at Ballymena, on December 24th, Mr

George Hanna and Miss Rose Caldwell were united in marriage, and on January 1st, Mr Samuel Wilson and Miss Agnes Douglas

* * *

On December 24th, Mr Victor Reavie and Miss Elizabeth Reid of the Portadown assembly were united in marriage by Pastor J Kelly, in the Elm Hall, Lurgan

* * *

READERS, KINDLY NOTE!

You will greatly assist us at headquarters by attending to the following —

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If you wish to write at one time to several departments of the work, you may enclose all in one envelope if you write on a SEPARATE sheet of paper about each matter.

Please do NOT address your letters to INDIVIDUALS, as this often occasions delay

Elim Evangelistic Band

GENERAL REPORTS

Pastor R. Tweed is at present conducting the services in the Elm Tabernacle, and Pastor F. Farlow in the Portable Tabernacle, Belfast. Miss Henderson is at Bangor, Miss Streight at Newtownards, Miss McKinley at Lurgan and Miss Crofts at Armagh. Pastor J. Smith is at Barking, Pastor C. Kingston at East Ham, and Pastor R. Mercer at Canning Town. Miss Kennedy and Mr. H. A. Court are at Leigh-on-Sea and Hadleigh.

Ystradgynlais Convention. Great times were experienced here. Mr. J. Edwards convened, the speakers being Pastors Glasnant Young (Cwmwrch) and John Evans (Baptist minister, Llantrisant), and Mrs. Dixon (Crosskeys). The unity of the Spirit caused much rejoicing.

Christmas Convention at Pontypridd. Pastor W. Roderick writes as follows:—"From December 24th to 28th, we had a most refreshing time. The speakers were Pastors T. Evans (Ystalyfera), I. Roberts (Cwmwrch) and Evangelists T. and G. Gunter (Dowlais). The Word of God was given forth in power, and mighty signs followed, as promised by our Lord (Mark xvi. 15-20). Souls were saved, saints edified and the sick were healed. The outstanding case was that of Mrs. Watkins, of Pontypridd, who had been on her bed for over a month, unable to walk. She was wheeled up to the church in a chair and after being anointed and prayed over, according to James v. 14, she was able to stand without support and walk without aid, and the chair in which she was wheeled to church was no more needed as she was able to walk home."

Merthyr Tydfil Convention. Pastor R. Smith writes:—"We can truly say that the Lord has visited us at this time and sent His servants into our midst with messages right from the throne. On Christmas Eve and Christmas Day Mr. Hume and Pastor Edwards ministered the Word, and reminded us of the love of God and His care for us, as a great shepherd cares for His sheep. We shall never forget the Christmas morning meeting, for truly it was Christmas and Pentecost combined, for the glory of the Lord came down. Pastor Edwards concluded his practical exhortation by quoting Rom. i. 16, 'I am not ashamed of the Gospel.' On Saturday 26th, Mrs. Hume led us into the depths of the Word, by showing the connection between the resurrection of Christ and that of Lazarus. Miss Meredith spoke

on the necessity of abiding in Christ. There is also the same testimony of blessing received at Bethany. Pantywan, where Mr. and Mrs. Hume ministered the Word on Christmas Day and Miss Meredith on Sunday, December 27th. We feel such a sense of revival at Merthyr Tydfil that we are continuing the meetings each evening till Thursday. We trust the Lord will continue to bless and that souls will be saved."

Christmas Convention at Dowlais. We have received the following report from Mr. R. Jones:—"We had arranged prayer meetings each night of the week before the Convention commenced, and they were fairly well attended, considering we had such a blizzard and snowstorm causing a stoppage on the railways, and road transport, also making the roads very difficult for pedestrians. But those obstacles only revealed the determination of God's people to prevail in prayer for the Convention that was to commence on Thursday evening. The Lord had privileged us in securing Pastor A. H. Carter, of London to minister the word, and through his ministry our hearts were really set aflame. The Pastor opened the Convention by reading from John xii. 21. 'Sir, we would see Jesus,'—which soon revealed to us that we were going very rapidly into deep waters, yea, waters to swim in. Further messages were delivered from Hebrews, Luke and John, also glorious discourses on Elijah in testings, trials, and triumphs, which were so clear that they were brought into our everyday life."

"At the closing meeting on Sunday evening, there was a breaking of bread service held which will ever live in the memory of all who were present. Every heart must have been burning with the presence of the Holy Spirit, as the message came forth from the Throne of Grace. We were also blessed by the ministry of the word on Saturday afternoon by Pastor D. J. Davies of Ebbw Vale, who ministered on the enthroned Lamb mentioned in Rev. v. Also Brother G. Davies and Pastor Carter ministered on Saturday evening. The messages have given us new zeal to enter into the New Year walking in the steps of the Master, and thus every day being brought into closer fellowship and communion with Him, Who is the Author and Finisher of our faith, until the day breaks, and we shall spend eternity in the presence of Him Who is King of Kings and Lord of Lords."

"Lord, grant every day I live I may be less like what I used to be, and more like what I shall be."

(Continued from cover II)

the sailing of the vessel whose captain he wanted to see; angry, too, at having come so far, and spent so much for nothing, even to be asked to listen to family prayer irritated him, and he went upstairs displeased with everything and everybody.

To add to his troubles, he could not sleep. The state of excitement he was in, kept him awake. Moreover, the sound of prayer reached him even in his chamber, and, in spite of himself, he heard the master of the house pray for him.

This reminded him of one long since gone to her rest, who had been wont to do as his kind host was doing even then. Yes, he had had a *praying mother*, and she had often prayed for him in his hearing when he was a boy. And, although since he became a man, he had strayed far from the ways in which she had sought to train him, and had forgotten, or tried to forget, her teaching, the Lord had not forgotten her prayers. The time had come for them to be answered and the long journey which he had taken, and which he thought was all for nothing, was to bring him a richer reward than anything earth could bestow. For "what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark viii 36, 37)

Thus tossing sleeplessly on his bed, he heard the praying household retire one by one for the night, while he lay awake, thinking of the years long past, when he was a happy boy by his dear mother's side. Thus thinking of her, he could not but recollect many of the words that she had spoken, and how often she had read to him *the Word of God*. Texts of Scripture, long forgotten and despised, came suddenly afresh and in power to his memory, his past evil life rose up before him, his sins came to his remembrance, and, before the morning dawned, the merchant who, but the day before, had set his whole heart on getting increased riches, was under deep conviction of sin, and groaning beneath his felt load of guilt.

When he went down to breakfast, his worn looks told his kindly host that something was the matter. Perhaps he knew what it was, for he had been a secret prayer that night for his infidel guest, and was looking to the Lord for an answer.

After breakfast, the Bible was brought out, and the merchant did not attempt to leave the room. His host read a chapter, but the merchant neither shut his ears nor shewed impatience. The family knelt down, but the merchant did not go away, nor did he keep his seat, he knelt down too. The master of the house prayed and prayed, even for his guest, before his face, but the merchant shewed no displeasure, he listened, and in spite of himself, the tears stole down his face, and he groaned in-

wardly as he thought of his mother, asking long years ago for the very same thing, namely, that he might be brought by grace to trust in the precious blood of Christ which "cleanseth us from all sin" (I. John 1 7)

It was just what he needed: faith to trust in that precious blood. He was a sinner, but God's Word says, "Christ Jesus came into the world to save sinners" (I Tim 1 15). His iniquities were as a heavy burden, too heavy to bear, but it is written, "The Lord hath laid on Him the iniquity of us all" (Isaiah liii. 6). His sin was terrible to think of, but God hath said, "He appeared to put away sin by the sacrifice of Himself" (Heb ix 26).

After prayer, he went aside with this servant of God, and told out all his troubles, and before many hours had passed over his head he was rejoicing in the Lord! How plainly now he could see God's great goodness in all that had happened to him! The snow-storm had brought down showers of blessing on his soul. The overturning of the chaise had brought about the breaking down of all his plans, and turned about his whole course of life. In that poor little hamlet where the post-horse was not to be had, nor even a bed for love or money, save in the house of God's servant he had found untold riches, and everlasting life in Christ!

God's hand was in it all. In all that had happened to him he could see God's answer to his mother's prayer, God's grace to him as a grievous sinner. And when at last he left the preacher's house, it was to be from that time forth the servant of that blessed One who had so wonderfully brought him to Himself, when he thought not of, but hated, Him and all who bore His name.

In his native city he subsequently used his wealth in the service of his gracious Master, and no doubt many a one had cause to praise the Lord for the break-down of the post-chaise, and for all the blessings that it was the means of bringing to the once infidel merchant.

What shall we say of all the goodness of God in thus following with His mercy that poor blind sinner, and overruling everything to His own glory in his conversion, and that, too, in answer to the prayers of a Christian mother, long before gone to be with Christ? How many a like tale will eternity unfold!

In the meantime, what do you think of this Christian merchant's God? Do you know Him by faith in His dear Son? If not, *can* you be content to remain without the knowledge of such a gracious God? "No man knoweth the Father save the Son, and He to whomsoever the Son will reveal Him. Come unto Me, all ye that labour and are heavy laden and I will give you rest," says the Lord Jesus (Matt xi 27, 28). What a rest to the weary heart to know the Father of our Lord and Saviour Jesus Christ.

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