

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

A table of contents for *Elim Evangel* can be found here:

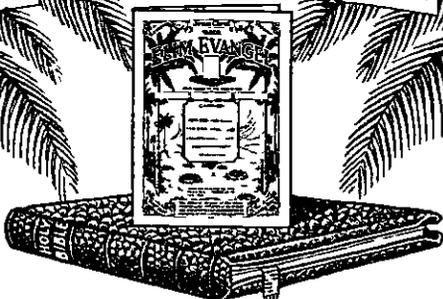
https://biblicalstudies.org.uk/articles_elim-evangel-01.php

Saviour

Jesus Christ

Healer

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

Vol. VII. No. 10

MAY 15, 1926

Twopence

Contents:

THE TWO " MUSTS "	11
I AM THE LORD I CHANGE NOT . . .	109
UNPARALLELED BLESSING IN EAST LONDON	110
A PRESENTIST—FUTURIST HARMONY . . .	111
THE LORD'S TABLE . . .	112
HAVE YE RECEIVED THE HOLY GHOST ..	113
CHRIST IS COMING	114
GOOD NEWS ACCORDING TO MATTHEW	115
HIS LEADING . . .	118
LUBEI	119
ITEMS OF INTEREST ..	119
ELIM EVANGELISTIC BAND	120
WHITSUNTIDE CONVENTIONS	111

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

The Two "Musts"

IN our Lord's discourse with Nicodemus, He twice makes use of the word "must"—a word of immense depth and moral power in both cases. Let us ponder it for a few moments, as it contains a volume of precious evangelical truth, in whatever light we view it.

I. First, we read, "Marvel not that I said unto thee, *Ye must be born again.*" Here we have the total setting aside of man in his very best estate. The "must" of the third of John, like the flaming sword of the third of Genesis, "turns every way to keep the way of the tree of life." It completely shuts out the first man and all who are linked with him, from the tree of life. If I must be born again—if I must have a new life—a new nature, then it matters not what I am or what I have; I am shut out. It is not said, "Ye must mend, ye must try and be better, ye must alter your mode of living." Had it been so, Nicodemus would not have asked, "How can these things be?" A Pharisee would have understood any or all of these things. A change of conduct, a change of character, any moral reform, any self-improvement is perfectly intelligible to a Pharisee of every age, but "*Ye must be born again,*" can only be understood by one who has reached the end of himself and his doings, who has been brought to see that in him, that is, in his flesh, dwelleth no good thing, who sees himself a thorough bankrupt—a bankrupt without a certificate, who can never again set up on his own account. He must get a new life, to which the deed of bankruptcy cannot apply, and he must trade in the wealth of another, on whom the creditors have no claim.

There is immense power in this little word "*must*." It bears upon all alike. It speaks to the drunkard and says, "*You must be born again.*" It addresses the most rigid teetotaler and says, "*Ye must be born again.*" It says to every class, to every condition, to every grade, to man in every rank and every clime, to every creed and every denomination, in a clear, emphatic, sweeping style. "*Ye must be born again.*" It bears down with far more weight upon the conscience than any appeal that could be made on the ground of moral conduct. It does not interfere with the question of moral reform in any

one of its many phases. It allows as broad a margin as any philanthropist or moral reformer can desire. It does not disturb the various distinctions which society, public opinion, law, or equity has established. All these things are left perfectly untouched, but it raises its commanding voice above them, and says to man as born of a woman—to the worst and to the best of men, "*Ye must be born again.*" It demands not reformation, but regeneration—not amendment, but atonement.

II. What then, it may be asked, are we to do? Whither are we to turn? How are we to get this new life? Our Lord's second "must" furnishes the reply. "As Moses lifted up the serpent in the wilderness, even so *must* the Son of man be lifted up, that whosoever believeth in him should, not perish, but have eternal life." A second Man has entered the scene. There are two *men* and two *musts*. Those descended from the first man, *must* be born again, and the Second Man, *must* be lifted up. In a word, the cross is the grand solution of the difficulty, the divine answer to the "How?" Am I completely struck down by the first *must*? Am I overwhelmed by the insuperable difficulty which it proposes to me? Am I on the very verge of despair as I contemplate the apparent impossibility of what, nevertheless, *must* be? Oh! then with what power does the second "must" fall on my heart. "The Son of man **MUST** be lifted up." Why *must* He? Because I must have new life, and this life is in the Son, but it could only be mine through His death. The death of the Second Man is the only ground of life to me. One look at Christ, as lifted up for me, is life eternal. The moment this look is given, the new birth takes place. The soul that believes on the Son of God, as dead and risen, is "born of water and of the Spirit", he *hath* everlasting life—he is passed from death unto life, from the old creation into the new, from the first man to the Second, from guilt to righteousness, from condemnation to favour, from darkness to light, from Satan to God. May God the Spirit unfold to the reader's heart, the beauty and power, the depth, comprehensiveness, and moral glory of the two "musts"—Sel.

During the months of July and August

A GREAT
REVIVAL AND HEALING CAMPAIGN
will be conducted by Pastor George Jeffreys in a large tent
IN BOURNEMOUTH

Arrange to spend your Summer holidays at Bournemouth

Those desiring accommodation should write, enclosing stamped addressed envelope for reply, to Pastor E. B. Blackman, "Salem," 46, St. Luke's Road, Winton, Bournemouth.

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*

Vol. VII

MAY 15, 1926

No. 10

"I am the Lord: I Change Not"

By AIMEE SEMPLE McPHERSON

SEASONS come—seasons go
Snows fall and snows melt
Islands disappear and sink beneath the waves
Glaciers shift and slide and move out into the sea
Mountains are rent asunder by the upheavals of
nature, or levelled by the blasting and drills of men
Monarchs of the forest that have stood since e'er
the Lord was born, fall with booming thunder be-
fore raging fire or woodman's axe—
But thus saith the Lord Jehovah "I am the
Lord I change not"

Stars fall from the heavens. Constellations shift
in their orbits The wind blows hot; the wind blows
cold, but Jehovah changeth not

Niagara bites with foaming teeth into imprisoning
granite, devouring the rocks with its tumble and
roar, and carves new paths for its galloping feet
as it leaps toward the sea

Deserts are changed to garden spots, transformed
by life-giving streams Fertile lands bleach to bar-
ren wastes,

Fashions are made and fashions are changed—
friendships formed and friendships shattered

Empires that mingle as freely to-day as the gulf
stream with the ocean, may to-morrow be lashed by
the frenzy of war, and seethe with deathless hatred,
treaties signed by mighty men, cast aside as "a scrap
of paper" But though kingdom totter and universe
reel, and the sun grow cold in the heavens, Jesus
Christ is the very same yesterday, to-day and forever

He at Whose touch Sinai trembled and smoked,
Whose Word the proud sea parted; Whose "Peace
be still" calmed the troubled deeps, knows no
variableness, neither shadow of turning

"Thy sins are forgiven," said the Saviour of men
as He trod Life's teeming highways None were
too vile, too stained with sin, too steeped in black
transgression, for Christ to lift and cleanse and
purge and transform unto His glory

To-day His blessed saving power remains all un-
diminished They who put their trust in Him and
call on Him believing, are lifted from the mires of
sin and caused to stand in a sure place upon the
rock Christ Jesus

"Be thou made whole" rang out His voice like
Heaven's silver chiming, as to the pallet of the sick,

He came with healing virtue "Be thou made
whole," and at the words, dread sickness, vanished,
slunk away and melted in the shadows

He was the mighty Lord of Life with healing in
His pinions At His rebuke foul demons fled. He
broke the captive's fetters

Be thou loosed from thine infirmity "At His
Word the bowed were straightened "Take up
thy bed Go to thy house" It was as He com-
manded The blind men saw—the lame men leaped
—the dumb declared His praises, and though the
years have come and gone, His power remains un-
changed His touch has never lost its power, nor
has His ear grown heavy. The prayer of faith still
saves the sick, still cools the raging fever Faith
suff flings God's portals wide, appropriates His pro-
mise.

"Ye shall receive the Holy Ghost" So spake
the Great Baptiser ere He ascended up on high,
leading captivity captive With rushing wind and
tongues of flame, and the language of the nations,
He poured His Spirit from above upon each hungry
suppliant "He shall abide with you," He said,
"forever"—yea, forever!

And so to-day in old-time power and Pentecostal
fulness, He pours from out the windowed skies in
drenching showers of blessings the selfsame Spirit
He then sent upon the Jew and Gentile

Than Gibraltar, firm and strong, besieged through
countless ages by marching armies and mad waves—
than mountains strong and rugged, the Word of
God is surer still, and shall be sure forever

"I am the Lord and I change not" 'Tis men,
variable, unstable, who change as does a weather
vane with the shifting breezes

"I shall come again," the Saviour said, "in
flaming clouds of glory" Concerning His promise,
He is not slack, He will come with voice of trumpet,
causing the dead in Christ to rise And those alive
remaining shall be caught up with Him for aye to
realms of bliss celestial

Then let us watch, for we know not what hour
our Lord returneth Let us step out upon His Word
believing and receiving from the hand of Him Who
changeth not Let us receive this very hour the
blessing we are most needing

Unparalleled Blessing in East Ham

The new Elm Tabernacle built by the Elm Alliance in Central Park Road, East Ham, was opened on Sunday, April 25th, by Pastor George Jeffreys, who has since conducted Revival Services daily in the new building. Below we print the impressions of two of our readers—ED

PASTOR George Jeffreys opened the new Elm Tabernacle at East Ham on April 25th. This great building, standing in its own grounds, is the outcome of a Revival Campaign, conducted by the Pastor in the East Ham Town Hall last year, where many hundreds were saved, healed, and baptised in the Holy Spirit. What testimony to the faithfulness of Jehovah Jireh!

When the Pastor dedicated the building, he thanked God for the joy and privilege of opening another new Elm Tabernacle for the proclamation of the Foursquare Gospel. From the first service, the glory of the Lord filled the house of the Lord.

Already most remarkable healings have taken place at the afternoon services, when the congregations have been larger than any hitherto in the East End. The attraction is not the sensation of miracle-working, so much as the Pastor's Bible talks, which are most lucid expositions of the Word of God—sometimes dispensational, and at other times doctrinal, or devotional, as the Holy Spirit leads. Before the sick are prayed for, large numbers are led to a saving knowledge of Jesus Christ.

The evening services are of quite another character; they are animated with revival fervour; the singing, led by Pastor Darragh, has an unspeakable charm and fascination. The evangelical addresses of Pastor George Jeffreys are well constructed to appeal to every faculty of the reason, and the tenderest sentiment of the heart. The response for salvation is wonderful night after night. At the same time, on several occasions, numbers have received the baptism of the Holy Spirit in their seats.

On Sunday evening, May 2nd, after the Gospel meeting, about 1,500 waited for the communion service, when the power of God was very manifest.

This is only the beginning. We are expecting the revival to spread. Remember our beloved Pastor and this great work in prayer.

* * * * *

NEAR the entrance to the beautiful Central Park, stands the Elm Tabernacle, East Ham. How we looked forward to the day when the doors would be thrown open for the first meetings, weeks were counted, then days, then hours, until the opening campaign commenced. For weeks we had been praying that the Pastor would come in the full blessing of the Gospel, and that it would be accompanied by grand results; and this was so,

right from the first meeting. How the people sang and sang:

Then God's fire upon the altar
Of my heart was set aflame,
I shall never cease to praise Him,
Glory! Glory! to His name.

This is what took place. Hearts were touched by the fire of God, souls were awakened and saved, the Lord setting His seal upon the first service. As the meetings have gone on, the tide of revival has risen higher and higher, until we have felt that, one more heaven, and we should all be landed in the Glory.

The healing services have been outstanding in notable miracles being wrought by the hand of the Lord, and expressions have been heard like those from the dear ones who have been prayed for and healed. "Life is worth living now"—"I am without pain for the first time for years"—"I can run upstairs like a young girl"—"I can hear my children speaking to me"—"I see and read my own Bible now"—and so the crowd that look on go away saying, "Yes, JESUS is the same to-day."

Never shall we forget the baptismal service which was held on the notable Saturday evening, when the curtains which are at the back of the platform were drawn to one side, and a unique baptismal pool came into sight, and with it, waterfall scenery in the background. As the Pastor stepped into the water with the first candidate, we all felt we were back in the days of John, and the Jordan revival, and as one after another put their feet into the footprints of the Lord Jesus, and went through, the joy that comes with obedience was to be seen on each face.

After the evening service on the Sunday, the hall was packed with saints, who had remained behind to remember the Lord's death, in eating bread and drinking wine. We would not over-estimate in saying that fifteen hundred sat at His table and broke bread. Those who were present will never forget it, it was an outstanding meeting, bodies were healed and many received the Baptism of the Holy Ghost, according to Acts 11:4, speaking in tongues.

At every service souls have been saved. We all look forward to greater things as the campaign goes on.

The great importance of perseverance in the exercise of prayer and inward retirement may be sufficiently learned, next to the experience of it, merely from the tempter's artifices and endeavours to allure us from it and make us negligent of it.

A Presentist-Futurist Harmony

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

IT is generally understood by all prophetic interpreters that, "The Times of the Gentiles" are 2,520 years. This fact has been demonstrated time and again, by striking fulfillments of prophecy at various terminal dates from A.D. 1699 onwards. But while this is true, it does not militate one iota against a future literal fulfilment in 2,520 literal days. The proof of this statement is found in the fact that it is absolutely impossible to explain the visions of the Apocalypse, except on the ground of literal, and therefore future, fulfilment.

Many prophetic interpreters have adopted a safe and sane method of interpretation, the basis of which is that God means exactly what He says. It is surprising how much comfort might be derived from simply reading the Bible, especially the prophetic parts, exactly as they stand written, and believing as Abraham did, that what God has promised, He is able to perform. No Christian can be "thoroughly furnished unto every good work," apart from "the written word of prophecy, to which (Peter says) you do well to pay attention—as to a lamp shining in a dark place—until day dawns and the Morning Star rises in your hearts" (II Peter 1:19, 20).

On no other than a literal basis, could we explain the Book of Revelation, for how could it speak of 12,000 of each tribe of Israel being sealed, as in chapter vii, unless the whole *twelve* tribes existed somewhere? Yet even this feat has been attempted. For some have conceived it to mean the converts to Christianity during the reign of Constantine; others, that the 144,000 represent Christians preserved from the judgments on Pagan Rome; others suppose them to mean the Waldenses and Albigenses; others, the Kingdom of Great Britain, sealed, they say, at the Reformation. In short, the diversity of opinion is so great that we may fairly conclude that none of them is right, and fall back on the simple explanation that the vision means exactly what it says. But if it be *literal*, then it must be *future*. So that in this case we must of necessity have a futurist fulfilment.

So also in the case of the Two Witnesses, every exposition which is purely presentist must explain it as indicating not two *persons*, such as Elijah and Moses, but two *systems*. They must explain how these two systems "turn waters into blood," or "smite the earth with every plague as often as they will," or "shut heaven that it rain not," and also how their dead bodies can lie unburied in the street of Jerusalem for three and a half years; or

how "fire proceeding out of their mouth" can devour their adversaries, as can be clearly explained of Elijah. Whereas, on the simple assumption that the Word of God means what it says, everything becomes as plain as a pikestaff.

We are persuaded that when the futurist exposition is fully understood, that is, simply to believe the prophecy as it stands, without addition or diminution, against which we are specially warned, our difficulties will vanish like mist before the sun. The difficulties, on the other hand, of a *purely* historical exposition are insuperable. For at what period was Satan cast out of heaven? Is he not still "the prince of the power of the air?" And have we not still to "wrestle, not with blood and flesh, but against the principalities and powers of darkness, the wicked spirits in the heavenlies?" But when he is cast down, a great voice is heard in heaven, saying "Rejoice, O heavens, and ye that dwell in them. Woe for the earth and for the sea, because the devil is come down unto you, having great wrath, knowing that he hath but a SHORT TIME (Rev. xii 12). This time of rejoicing in heaven and woe on earth, has not yet come, and when it comes it will be but a *short time* before he is cast into the Abyss for a thousand years. This term is applicable to 42 months, but *not* to 1,260 years, as required by the Historic system.

And although the whole Gospel age has been characterised by the presence of antichrists, as John said of his time "Even now there are many antichrists," all knew that THE ANTICHRIST had yet to come, and that he is a literal man is indicated in Rev. xiii 18, where speaking of his number or cipher (666), it says "arithmos anthropos estin"—"for it is the number of a MAN." But though the Dragon gave him his throne and great authority, he could give him none over Israel, because that belonged to Michael the Archangel, (ho archōn homegas) the emperor, the great one, who is appointed by God over Israel (Daniel xii 1). However he is said to "make war with the saints and to overcome them," and it seems that he will take possession of Jerusalem and "tread it under foot during the whole period of his authority—"42 months." At this time also, he overcomes the two witnesses and kills them, but not until the period of their testimony is finished (Rev. xi 7). (Thus we have 2,520 days—1,260 for the witnesses and 1,260 for Antichrist). The special seat of his power will be in Jerusalem, and Judea, and that is why our Lord says "When, therefore, ye see the abomination of desolation (the image of Antichrist) standing in the holy place.



THE ELIM EVANGEL



then let them that are in *Judea* flee to the mountains " (Matt xxiv. 15, 16)

The false prophet will be the Pope of the Antichristian religion. He will cause to be substituted for the worship of God and of Christ, the worship of Satan as God, and of Antichrist as Satan's Vicegerent (Rev xii 11-18)

It is noteworthy that they who get the victory over the Beast and over his image sing the Song of *Moses* and of the Lamb. There is a remarkable parallel between Exodus xv. and Revelation xv., as there is also between the "Last Plagues" and the "Ten

Plagues of Egypt." In both cases the waters are turned into blood, there are sores upon those who had the mark of the beast. Under the fourth trumpet and the fifth vial, there is darkness. Under the first trumpet there is hail and fire, and under the fifth, beings described as "locusts." Egypt is a type of the Kingdom of the Beast, and Pharaoh of Antichrist.

The period occupied by these plagues must of necessity be very short, otherwise no flesh would be saved, i.e., survive on the face of the earth, whereas we know for certain that millions will survive, to people the earth during the Millennium.

Elim Daily Bible Readings.

The Lord's Table By PASTOR E B PINCH

Selected portions of Scripture for daily reading with devotional comments

June 1st Tuesday Genesis xxii. "Take now thy son, thine only son Isaac, whom thou lovest and offer him there for a burnt offering" (v 2). The true spirit of sacrifice is not merely the yielding to God of something we barely miss, but rather the willing consecration of the dearest treasure of our hearts. Verse 1 declares, "God did test Abraham." If our life is tested by this standard, shall we be found wanting?

June 2nd. Wednesday. Joshua xi. "As the Lord commanded Moses, His servant, so did Moses command Joshua, and so did Joshua, he left nothing undone" (v. 15). The Lord may have different servants for different parts of the plan. The day may come when Moses must pass on the plan which the Lord has shewn him, to another servant, yet it is all well if the Lord be glorified. The Divine Workman may lay one tool aside to select another, yet we will praise Him for letting us be in the plan at all. Only let us see that nothing is left undone.

June 3rd Thursday. I. Samuel xiv. "For there is no restraint to the Lord, to save by many or by few" (v 6). Victory is not determined by our prowess or accoutrement. The Lord of Hosts is not limited by our mean resources. It is nothing to the Lord, whether we be many or few. It is true that He delights to encourage our co-operation, but even then it is most noticeable that He specially chooses the weak to confound the mighty.

June 4th Friday. Isaiah xxv. "A strength to the poor, a strength to the needy a refuge, a shadow" (v 4). Yes, indeed He is just all we need. The poor find in Him eternal riches, the exhausted and distressed find in Him an inexhaustible fountain of favours and benefits. When the clouds gather, He is a safe hiding place, and when the scorching heats appear, He is a screen. He is like nobody. He is better than everybody. He is just Jesus!

June 5th. Saturday. Matt. xii. "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand" (v 25). Beelzebub will never cast out Beelzebub. It is foolishness to think it. Civil war is akin to suicide, and much more so when it is within one's own breast. If there is to be true peace in the heart and life, Jesus must reign without a rival.

June 6th Sunday. Genesis xxiii. "Thou art a mighty prince among us" (v 6). There should always be something striking about the man of God. Unlike the man of the world, there is no attempt at display, no pompous externals, for the

sake of convincing others of one's importance, but a quiet, serene and impressive carriage which is the expression of true dignity and heavenly relationship. The world still knows when it meets a man of God.

June 7th Monday. Exodus xix. "And the Lord came down, and Moses went up" (v 20). Yes! God comes to meet us. When we were deep sunken in sin, He stooped low in Christ to uplift us. The world fast ripens for judgment, but we look for His coming. And when He comes down, we shall go up. Hallelujah! Is it not true that even now when the glory of His presence falls upon us, we have a mighty uplifting?

June 8th. Tuesday. Judges xi. "Did ye not hate me and expel me out of my father's house, and why are ye come unto me now when ye are in distress?" (v 7). Rejected in prosperity, Jephthah is wanted now that trouble has come. They seek out the one whom they have scoffed at and scorned and say "Come and be our captain." Is it not poignant suggestive of the sinner's appeal to Christ? When trouble comes upon us, we are quick to seek for the help of the One we have expelled from the house in the days of prosperity.

June 9th Wednesday II. Samuel xi. "But the thing that David had done displeased the Lord" (v 27). The story of David's sin is laid bare in all its ugly details. That the Lord was displeased we are certain, as indeed He always is with all sin. Sin can only be indulged in at the price of fellowship. The life of the Lord can only be communicated to us as we walk before Him in sincerity.

June 10th Thursday Isaiah xxvi. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee" (v 3). This is a rich gem from Isaiah which has brought comfort, and given poise and balance to many a life tossed on the storm. Our thoughts must be fixed on Him, to the displacement of every other rival for our attention. Looking only to Jesus with trustful confidence, we are certain to remain unmoved.

June 11th Friday. John viii. "Ye shall know the truth and the truth shall make you free" (v 32). It is true! We have proved it so! This word was spoken to believers "If ye continue in my word," says Jesus, then ye shall know the truth. The truth emancipates. Satan cannot now frighten us with the spectre of death. He cannot torment us with the fear of judgments, neither can he persuade us from the power is in his hands. Thank God, the secret is out and we know the truth about these things now.



THE ELIM EVANGEL



June 12th. Saturday. Genesis xlv. "The man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold" (v 22) This unnamed servant, who comes searching for a bride for Isaac, is surely a type of the blessed Spirit, Who never speaks of Himself, but whose lips are full of praise for His Master. It is significant that when the bride is found, He presents her with a foretaste of the wealth that is to be hers when wedded to Isaac. It is indeed an earnest of things to come. And the Holy Ghost has brought us gifts from Jesus in heaven. Praise God for the earrings and the bracelets.

June 13th. Sunday Exodus xx "In all places where I record My Name, I will come unto thee, and I will bless thee" (v 24) After the giving of the law, the Lord proceeds to give directions to Moses concerning the worship of God, and particularly the erection of the altar. God will meet with man at the blood-stained altar. There He will come unto thee, and there He will bless thee.

June 14th. Monday. Isaiah xxvii. "I the Lord do keep it, I will water it every moment, lest any hurt it, I will keep it night and day" (v 3). God's care for His vineyard is unfailling. He never slumbers nor sleeps. No effort is spared that it might be fruitful, no personal sacrifice too great, that it might be defended from despoilers and thieves. Constantly watered with the sweet rains of heaven, fanned by the gentle breezes of the Spirit, it is under His watchful care night and day.

June 15th. Tuesday. Acts xii "Thou art mad" (v 15) Here is a band of people praying with desperate and unceasing earnestness that God will deliver Peter from prison and from death. On this night, the eve of the day of his execution, they tarry late, and pray with increased fervour. Prayer is answered. Peter is delivered, and stands without the door. The messenger enters with the news and this is the response. "Thou art mad." They keep fast closed by unbelief the door that, once opened, would admit the answer to their prayers.

"Have ye received the Holy Ghost since ye believed?"

IF the archangel were to ask the above question in trumpet tones that would encircle the globe, over a million hands would be raised, and as many voices answer in the affirmative. There would be no "I guess so," or "I think so" about it, but everyone of them could point to the Bible as their standard.

Dear reader, can you do the same? Have you a Bible experience in the Bible way, with the Bible evidence? Perhaps you will say, "I had a bright conversion and I must have received Him then." Here are some conversions from the New Testament that no doubt were brighter than yours, yet it distinctly says that they did not receive the Holy Ghost. In Acts viii 7 we read, "Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice came out of many that were possessed with them, and many that were taken with palsies, and that were lame, were healed, and there was great joy in the city. And they were baptised, both men and women." There can be no question about this revival being greater than modern ones, or that these people were saved, or Philip would not have baptised them. But let us continue, "Now when the apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John, who when they were come down, prayed for them, that they might receive the Holy Ghost." Notice particularly that it does not say that they had received some of the Spirit before and a fulness now. The Word very faithfully makes the Holy Ghost a Person. No doubt He was bearing witness with their spirit that they were children of God, but He was not in them. Something

happened, too, when they received Him. All commentators agree that the same manifestations took place here as at Pentecost, as at the house of Cornelius and at Ephesus, and that the witnesses knew that they had received the Holy Ghost.

God has given a pattern for this dispensation, and all through the Acts of the Apostles He is very careful to shew that not only Jews but also Gentiles and the converts of John the Baptist received the Holy Ghost the same way as the 120 did at the beginning (Acts ii 4). If you want a Bible baptism and not a modern kind He will give it to you. But God requires those who would have the Holy Spirit to change their lives, make straight paths for their feet, and their importunity, their desire for His abiding presence, will have to be greater than the opinions of their friends or enemies. The promise is for everyone, for God said He would pour out His Spirit upon all flesh, and He is more willing to give the Holy Spirit to those who ask Him than an earthly father is to give good gifts to his children.—E A C

WHAT IS THE TIME?

It is time to seek the Lord (Hosea x. 12)

FOR THE SINNER

The time is fulfilled, repent and believe (Mark i. 15)

FOR THE SAINT

This I say, brethren, the time is short (I Cor vii 29)

FOR THE LUKEWARM

It is high time to awake out of the sleep (Rom xiii 11)

A PRAYER FOR ALL

It is time, Lord, for thee to work (Psa cxix 126).

A PROMISE FOR ALL

At evening time it shall be light (Zech xiv 7)

A WARNING FOR ALL

The time is at hand (Rev i 3, xvii 10)

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

Editor Ernest J Phillips
Associate Editor Ernest C Boulton
Contributing Editors

Henry Proctor, F.R.S.L., A.V.I. Ernest B Finch
Mrs Aimee Semple McPherson E Wern Williams
And Elim Alliance Ministers.

THE ELIM EVANGEL is the Official Organ of the Elim Pentecostal Alliance Principal Overseer Pastor George Jeffreys

TERMS—5/- for one year (24 issues) post free to any address. American and Canadian subscribers, instead of paying \$1.20 for one year, may send one dollar bill for 10 months (20 issues) or two dollar bills for 20 months (40 issues) post free

ASSEMBLIES or individuals requiring a dozen or more of each issue may obtain same at 2/- per dozen, post free, monthly payments

REMITTANCES should be addressed to the Elim Publishing Office, Park Crescent, Clapham, London, S W 4, and cheques made payable to the "Elim Publishing Office"

Printed and published on the first and fifteenth of each month by the Elim Publishing Office, Park Crescent, Clapham, London, S W 4 (Telegrams "Elim, Clapham, London" Phone Brixton 2981)

Christ is Coming

When is He Coming?

No man knows. It may be at any moment. For Jesus said "Of that day and hour knoweth no man, no not the angels of heaven, but My Father only"

"Watch therefore for ye know not what hour your Lord doth come"—(Matt xxiv 36, 42)

Why is He Coming?

To receive His own unto Himself (see John xiv. 3). That they may escape the "great tribulation" coming upon the earth.—(Matt xxiv. 21).

How is He Coming?

In Person.

And "as a thief in the night"—(I Thess. v. 2).
"Therefore be ye also ready for in such an hour as ye think not the Son of Man cometh."—(Matt. xxiv 44)

Where Shall we Meet Him?

God's Word says, "in the air" "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of

God and the dead in Christ shall rise first then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air and so shall we ever be with the Lord — (I Thess iv. 16, 17)

What are the Signs to Prove that He May Come at any Moment?

God's Word says, "In the last days perilous times shall come" There shall be "boasters," "blasphemers," "disobedient to parents," "traitors," "traitors," "lovers of pleasures more than lovers of God" (II Tim iii 1-5) "Many shall run to and fro, and knowledge shall be increased" (Dan xii 4) "Nation shall rise against nation, and kingdom against kingdom and there shall be famines and pestilences, and earthquakes in divers places" (Matt. xxiv 7) Rich men shall heap up "treasure for the last days" (James v 3) "There shall come in the last days scoffers saying, 'Where is the promise of His coming?' for all things continue as they were" (II Peter iii 3, 4) "In the latter times some shall depart from the faith . . . forbidding to marry, and commanding to abstain from meats, giving heed to seducing spirits, and doctrines of devils" (I Tim iv 1-3) We see it in Spiritualism, Theosophy, Christian Science, Millennial Dawnism, Mormonism—and all other doctrines that deny the blood of Jesus Christ and that He is come in the flesh.—(II John 7)

Are You Ready to Meet the "Lord Himself" at any Moment?

If not you will have to stay behind to go through the "great tribulation" that is coming upon the earth

What Does the "Great Tribulation" Mean?

"A time of trouble such as never was"—(Dan xii 1)

"For then shall be great tribulation such as never was not since the beginning of the world to this time, no, nor ever shall be"—(Matt xxiv 21)

"For behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity."—(Isaiah xxvi 21).

"Search the Scriptures."

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man"—(Luke xxi 36)

"Take ye heed, watch and pray for ye know not when the time is. And what I say unto you I say unto all, Watch"—(Mark xiii 33, 37)

Beloved in the Lord, encourage and "comfort one another with these words"

Weary ones, you who are sad and lonely, afflicted and tempest-tossed "look up and lift up your heads," for "when these things begin to come to pass know that your redemption draweth nigh.

"Surely I come quickly Amen Even so, come, Lord Jesus"



Good News according to Matthew

By JAMES SALTER (*Congo Evangelistic Mission*)

CHAPTER VIII

IN Chapters 5 to 7 we dealt with "the King's Speech," declaring the rules of the heavenly constitution which was then "at hand" From whatever avenue we approach this speech or "sermon," it is undoubtedly a masterpiece As preachers, we can all learn something from it Jesus had His subject well in hand, because He had it deep in His heart. *He was consistent in His matter, consecutive in His method and concise in His message* He had studied the Old Testament well, leaving us an example that if we too would be approved, we must study and be absorbed in our subject (I Tim. iv 15; II. Tim ii 15) He had the word in His heart and could quote it in power: thus He could say with the Psalmist, "Thy word have I hid in my heart" He was skilful in His use of it He could succour or smite, using both edges of the "Sword of the Spirit," and like David's men was able to use either right or left hand equally well The secret of His success is an open one, for He declared, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel" (Luke iv 18)

Just as to how this sermon was reported we are not specially concerned here; but to some it may be helpful to say that if it were needed, a form of shorthand was much used at that time

In a previous article we suggested for chapter 8 three headings, namely, "Disease, Discipleship and Demons" To the first of these topics we devoted our last article, so shall not deal at length with it in this one

In Acts i 1, we read that "Jesus began to do as well as to teach," and in Acts x 38, we read "How God anointed Jesus of Nazareth with the Holy Spirit and with power who went about doing good and healing all who were oppressed of the devil, for God was with Him"—but whether it was doing or teaching, it was all "because of the anointing." In chapters 5 to 7 He had been preaching the Gospel of the Kingdom, in chapter 8 He begins to put it into practise.

The multitudes which He had gathered in chapter 4, are still with Him in chapter 8 Christ had charmed but not convinced them He had fascinated, but not filled them with faith.

At this point, a leper, a social outlaw, is introduced The figure of multitudes following and one, a leper, worshipping, is beautifully significant. another, "choosing the better part" Whether he had or had not read Zechariah's words relative to a

fountain for uncleanness, we do not know, but he acted as though he had, and "immediately his leprosy was cleansed" Legally he had no right to be there, but Christ suffers his presence and touches his person Jesus, for His own reasons forbids the leper to bear testimony to any person except the priest He zealously, but unwisely, disobeyed Christ's command, with the result that "Jesus could no more openly enter the city, but was without in desert places" (Mark i 45). This leper is typical of the nation's condition at that time, and of the outcast's entering into blessing while the religious people miss their opportunity

The next person seeking Christ's help is a Centurion—a Roman and a spiritual outlaw "My servant lieth at home sick of the palsy" is his plea In advancing this man's claim on the compassion of Christ, the Jewish elders, said that "he was worthy for whom He should do this for he loveth our nation and he hath built us a synagogue" (Luke vii 3-5). We pause for a moment here to make a little comparison between this centurion and another of whom we read in Acts x With the former the Jews place the manward before the God-ward, love for nation before synagogue in the latter, things are related from God's standpoint—"thy prayers and thine alms" (Acts x 4) "God seeth not as man seeth" Let us, however, in proceeding, listen to the words of this first centurion "Lord, I am not worthy" he says, and he ought to know He then proceeds to marshal one of the most masterly pieces of logic in the whole Bible, the effect of which was that even "Jesus marvelled" Speak the word only" is the man's plea and Jesus did and the young man was healed in the self-same hour The potency of the Word of God is seen in the fact "that the world's were framed by the word of God" (Heb xi 3) When once the Church of Jesus Christ awakens to the fact that "God spake and God saw" is still an established law, it will create a spiritual revolution This incident is typical of the Gentiles coming into blessing through the "righteousness of faith," while the unyielding Jews went on building their "Babel of self-righteousness (Rom ix 30—x 4)

In both these cases—the social outlawed leper and the spiritual-outlawed centurion—we have a picture of "Grace reigning in righteousness by Jesus Christ our Lord." This is emphasised by the statements of verses 11, 12 in this eighth chapter of Matthew "Many shall come from east and west and recline with Abraham and Isaac and Jacob in the Kingdom of the heavens" One is tempted to linger over this verse It is so full. The three persons named here



THE ELIM EVANGEL



belong to a pre-law or pre-Mosaic period. To Abraham God announced glad tidings saying, "In thee shall all nations be blessed" (Gal. iii. 8) Thus we find out who the "many" are to whom Jesus refers. For added confirmation we hear the Holy Ghost say. "For the promise is unto you and to your children and to all that are afar off, even as MANY as the Lord our God shall call" (Acts ii 39) This verse also dissolves the idea of the "kingdom of the heavens" being an earthly and materialistic kingdom. It accords better with the Ephesian Epistle, where people who were aliens, are now "no more strangers and foreigners, but fellow-citizens with the saints and of the household of God" and "having been blessed with every spiritual blessing, have been made to sit together in the heavenlies" (Eph ii 19; i 3, ii 6) Verse 12 is fully amplified in Romans, chapters ix-xi. Blindness in part has happened to Israel until the fulness of the Gentiles be come in. Their defection was used of God to give birth to the Church of Jesus Christ. Their return to blessing will bring life to a world. The Israelites were the trustees of divine service on earth and it is in this capacity only that the church has temporarily superseded the Israelites. Let us therefore "be not highminded, but fear, for if God spared not the natural branches, take heed lest He also spare not thee" (Rom xi 20, 21)

In verses 14-17 we have two further pictures of the healing ministry of the Lord Jesus. This day's ministry has a dispensational bearing which we will briefly outline. (1) The leper shews us that the gospel was and is "to the Jew first", but we know that the outcasts, publicans and sinners entered the kingdom and left the religious outside. (2) The Centurion, as we have before remarked, pictures the Gentiles entering into blessing and health. (3) Peter's wife's mother tells of the return to the house (Matt viii 14, Acts x, 16)—Christ's return to earth to rebuke the Jewish national fever, when they too shall arise and minister to Christ and to others. (4) Tells us of a time when "at eventide, it shall be light," when Jerusalem's streets shall be full of healthy, happy people and the inhabitants shall no more say, "I am sick."

Discipleship is our second heading. A disciple simply means a learner or a follower. Thus we have disciples of Moses (John ix 28), of John the Baptist (Matt ix 14), of the Pharisees (Matt xxii 16), and of Christ (Matt x 1). The fundamental difference between disciples of Christ and other disciples is the former follow the Cross (Matt x 28), and the latter follow a creed. Christian discipleship demands denial, surrender of self, abandonment of all. He is to endure hardness as a good soldier. There is a fight to fight. "As we study the teaching of the Lord we discover that according to His conception of the con-

fluct, the soldiers of the Kingdom who offer no resistance are by that fact offering resistance. The soldiers of the Kingdom who are constantly being scourged and crucified and driven out, are by that fact walking triumphantly after their overcoming Lord, Who Himself did overcome by this process of defeat. As a matter of fact in these very methods that astonish us, are the secret sources of strength and of ultimate victory. By defeat they are to win, by dying they are to live, by crucifixion they are to come to crowning, by non-resistance they are to resist; by taking no sword of the flesh in their hand they are to master all such as use the sword of the flesh"—Dr. Morgan. The weapons of their warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down reasonings and every high thing that exalteth itself against the knowledge of God (II Cor x 4-5).

There is something wholesome and spontaneous about the declaration of the scribe in verse 19 of this eighth chapter. Coming from a person in his position, it betokened a measure of confidence, and the answer of Christ was not in the least intended to take the form of a thing prevalent in these days and known as "wet-blanketing." His method was "A smoking flax shall He not quench and a bruised reed shall He not break." It was a plain statement in the nature of a "count the cost" proposition. In the answer to this scribe, Jesus applies to Himself the title "*Son of Man*"—used here for the first time.

As this title will be recurring in our studies we will touch upon it somewhat at this time. For reference to this title it is usual to turn to Ezekiel or Daniel, where we read "I saw in the night visions and behold one like unto the son of man came with the clouds of heaven and came to the Ancient of Days and they brought him near before Him, and there was given him a dominion and glory and a kingdom, that all people, nations and languages should serve him" (Daniel vii 13, 14). It would be easy to give to the above scripture an interpretation that would satisfy ourselves and possibly others, but it would not necessarily be the right one. The interpretation is in better hands than ours. The Holy Spirit quoting from Psalm viii says "What is man that Thou art mindful of him, or the *Son of Man* that Thou visitest him, Thou madest him a little lower than angels, Thou crownedst him with glory and honour and didst set him over the works of Thy hands. Thou hast put all things in subjection under his feet" (Heb ii 6-8). This quotation the Spirit applies to Jesus. In it there are three periods representing (1) The Son of Man as "lower than angels," (see also Phil iii 5-8). This is relative to the life He lived on earth and the death He died (Heb v 9). (2) "Crowned with glory and honour" is the pre-



THE ELIM EVANGEL

sent position of the "Son of Man"—"and Stephen being full of the Holy Ghost, looked up and said "I see the heavens opened and the *Son of Man* standing on the right hand of God" (Acts vii 55, 56) During this age He is the King invisible, the Prince and Saviour, the true Melchizedek King-Priest (3) His Dominion, i. e., the future time for which Christ waits, and which is implied in the word "Until" in the first verse of the 110th Psalm and quoted as relative to Christ in Heb 1:13 This refers to the *Kingdom of the Son of Man*, which will be set up in power when Christ returns to earth (D V, we will treat more fully on this in later studies)

Relative to the "other disciple" in verse 21 of chapter eight of Matthew, a passing comment must suffice here. It is alarming how many natural claims leap into prominence when a spiritual call is heard. Parents, possessions, passions all begin to pull. The first with both of these disciples would come in verse 23, when the ship was launched, and His disciples followed Him. These are the kind of people who were divinely called Christians (Acts xi 26)

Demons is the third and last heading and is introduced by the account of the two demon possessed persons in verses 28-33. The labours of the day had evidently fatigued the Master, for as soon as he got into the ship he fell asleep, and even the great tempest and the waves washing over the boat failed to disturb Him. The origin of this tempest is declared in the words "there arose," and the originator is rebuked by Christ in the word "be muzzled." Thus He composed the spirits of the disciples and calmed the sea. On landing He was met by two demoniacs, who had their dwellings among the tombs. *Two savage outlaws*. They were not merely sick, nor even lunatic. The Holy Spirit discriminates between these and for those who wish it we refer to Matt x 8 and Mark 1:32, where difference is made between diseased and demon-possessed, and to Luke vi 17 and Matt iv 24 where distinction is made between diseased, lunatic and demon-possessed. It has been argued that the idea of demon possession is superstition and of that kind which in past ages has been responsible for horrible persecutions and judicial murders. To this we reply that the cases in the New Testament were treated as of suffering rather than transgression they were healed, not hunted. Supposed friends of Christ have insisted that He knew better, but in the idea of demonology, as in many other things He adopted contemporary views. This is an unfounded and unworthy supposition.

The scientist and the Christian are face to face with a fact that, after making all due allowances for the physical and for the psychical, we still have manifestations of power which no natural definition will fit and which, whether we will or not, demand a supernatural explanation. Demonology is alto-

gether independent of Bible history and is not a Bible product. It has a place in Assyrian, Babylonian, Persian, Greek and Roman mythology and literature further the pioneer missionary is met with it, in lands where the Bible and its teaching have not penetrated. As Christians, we rely on the infallible Word of God, which teaches that there is a personal devil. That he is wicked, extremely wicked, always wicked, totally wicked, incurably wicked. There is nothing in all the universe like him. There are wicked men in the world, monsters in crime—but they are not fiends, they are not universally corrupt. They are capable of some good, they feel some tender emotions. But the devil is utterly devoid of any holy sensibility. He is an absolute stranger to all love, to all pity, to all good. He is the very embodiment of all malignity, the concentration of all wrong, the essence of all injustice. There is not a single bright spot in all his character. There is not a sun that shines, that he would not quench, not a star that twinkles that he would not extinguish, not a flower that blooms that he would not blight. There is not a laugh that rings out upon the air that he would not turn to lamentation; not a song that is sung that he would not turn to wailing, not a happy being anywhere that he would not curse. Heaven itself he would make hell. His language is blasphemy, his food is cruelty, his heart is hatred, his mind is revenge and his life a perpetual damnation. It is his dark shadow that leads its horrors to all transgressions, and the worst we can say of anything is, that it is devilish. He is not omnipresent, but he goeth about seeking whom he may devour, and demons are his ministers. The answer to the revival of demon possession in the time of Christ is found in the fact that it was Satan's and Hell's reply to the divine plan of "God manifest in the flesh." The first chapter of Mark's gospel pictures for us, a man in the Holy Spirit and a man in an unclean spirit. We may say that possession is the concentration or accumulation of evil through certain channels, where there has been a continual yielding to evil, until mental paralysis results, for to whom ye yield yourselves servants to obey, his servants ye are whom ye obey. It is outside the range of this article to state the difference between possession and obsession, but it is a real one nevertheless.

The scriptures speak of a Synagogue of Satan, a table of demons, doctrines of demons, and worship of demons. It also foretells a revival of Devil worship (II. Thess ii 3 and Rev viii 4). Consistency demands that if we preach a symbolic Devil we must preach a symbolic Adam, a symbolic universe, a symbolic Christ and symbolic God.

The demons in this story knew and acknowledged the Lordship of Christ. They also knew of a coming time of judgment. They were powerless against His will. As to their entering into the swine, it is sufficient

to say He acquiesced rather than commanded. If we charge Him with the loss of the swine, we must credit Him with saving the lives of the two men. Furthermore, even if He had personally destroyed the swine, He would only be filling the office and doing the duty of a modern sanitary inspector. The keeping of such creatures was illegal. But the men of the place were so degenerate that they preferred swine to souls, and they besought Jesus that He would depart out of their coasts and He went. He had in His desire to help them, endangered His life to shipwreck and drowning and in contact with legions of demons. The storm he had calmed, the demons

he cast out. He overrides the elements and overrules the demons, but submits to the desire of men. Thus we see God may punish by answering and bless by denying. Compare Mark v. 12-17, where the demons got their desire and were drowned, and the people got their desire and Christ left them (Mark v. 19)—Jesus suffered him not (see Matt viii 22 and Luke viii 30-38).

Some key words in this chapter are *Great* (vv 1, 10, 24 and 26); *Touch*, cleansing in v 3, and cooling in v 15.

Healing methods—A touch in vv 3 and 15; a word in vv 8 and 32. a rebuke in v 26.

His Leading

By MISS D PHILLIPS (*Elim Evangelistic Band*)

“*He led them forth by the right way*”—Psalm cvii 7

YES, His way is always the right way, even though it may seem most wrong. Our way oft-times looks the right one, but it may lead us right off the track.

How we all need to learn the lesson of trust, simple childlike trust in Him Who has all knowledge, all wisdom, Who sees the end of the path as well as the beginning, Who has a reason for every step that He would have us take. Can we doubt His love if He leads us through darkened ways? Should we fear if He leads us in untrodden paths? Shall we falter if we see before us deep waters? Shall we turn back when we come to the fiery furnace? Has He not said “*I will be with thee,*” “*I will not fail thee nor forsake thee,*” “*I the Lord have called thee, and will hold thine hand, and will keep thee?*” How precious are His promises, what assurance and comfort and hope they bring, and how blessed to know they cannot fail, because He Who promised is faithful.

We can learn many lessons from the way God led His people Israel. He led them by certain ways that He might “*teach them to profit*” as we read in Isaiah xlviii 17-21. *He* led them through the deserts, dried up places, barren places, dreary places, but there they proved Him as they could never have done in a fruitful, well-watered land. “*He caused the waters to flow out of the rock for them.*” Have you tasted of these waters? How sweet they are to the parched and thirsty soul! Perhaps you are still pining in a desert place, and like Hagar of old, thinking there is no hope for you. Look away to your Guide, He has water to quench your thirst even in a desert, and He can even spread a table in the wilderness.

Many of God’s dear children give way to doubts and even despair in such testing times as these,

because they do not realize that *He* is leading them into such paths, and the enemy tells them that they have failed God somewhere and stepped out of His will, or that He has forgotten them, because they do not *feel* the joy that once they did.

Remember, dear ones, that our Lord Himself was led into the wilderness to be tempted, and perhaps you are being led that way too. God says of His people “*I will allure her and bring her into the wilderness, and speak to her heart.*” (Hos ii 14). It is oft-times there that we hear His whispers, He speaks right to our heart, the very darkness drives us to Him, the loneliness creates a deeper yearning in our hearts for Himself—we find ourselves drawn closer and closer to Him as we are cut off from all other help. And that was His blest purpose in *leading* us there. Truly it was the right way, and we come up out of the wilderness leaning upon our Beloved (Song of Solomon viii 5).

Jesus led His disciples up the Mount where they beheld His glory and rejoiced in His presence, and oh, they wanted to dwell there always, but He led them down again into the valley, where they came face to face with difficulties and trials. But it was still His leading. He is the Lily of the Valleys, as well as the God of the Mountains. He leads us through the valley of the shadow of death spiritually in order that the self life may be utterly destroyed that His life might come forth. For it is only as we are made conformable to His death that we may know the power of His resurrection. Let us not fear to be led by Him, though it be into suffering and death.

Let Him lead thee by His way
Through death to resurrection life
From twilight into glorious day.

Lubei

The following is extracted from a letter we have just received from Dr Cyril Taylor, Elim missionary in the Belgian Congo—ED

ON 12th February I set off for a trip around the out-schools and stations, and at the end of my trip felt led to visit a Methodist Mission six days' journey from here, and spent such a happy week with the missionaries in charge. They kindly asked me to take all the meetings for them in their Church, and said I was to feel quite free to preach the whole Gospel, as they had only been in the country eight months, and were not very fluent in the native language. They said they were most desirous for God to send a revival there.



MR JAMES MULLAN
(of the Elim Evangelistic Band) who sailed for the Belgian Congo on April 30th

And so we just sought to encourage them all to come right out for God, and that it would be well for those seeking revival to gather together at least once a day for special prayer for the revival. We were told they were so dead spiritually, and so many of their teachers unconverted. We just sought to make the most of the opportunity for the Lord

Just a week after leaving, the missionary in charge of this Methodist station sent me the following letter

"MY DEAR BROTHER TAYLOR,

"Last evening at 5 o'clock, our revival started. The Spirit of God was poured out with much power. The spirit of conviction was abroad, and many confessed their sins. Many elders were among those who confessed. Then I asked people to come forward to be prayed for, and they all came *en masse*. Before long, the Spirit of God took hold of them. I witnessed a scene which I had never seen before. They were all beside themselves, writhing on the floor in agony. One boy of 10 speaks in a foreign tongue, which resembles German.

"The movement is spreading. People from the district are coming in. Please continue to pray much for us, we need your prayers. Will you be so kind as to come and help us here as soon as you can. Your presence is needed. I am sure you will be able to help us at this junction. Please do come.

"May the Lord bless you richly

With best wishes to you all,

Yours very sincerely,

My wife and I hope to leave for this station in a week's time. Pray much for very rich blessing on our visit.

Items of Interest

The new Elim Tabernacle, Ravenhill Road, Belfast, is to be opened next month by Pastor George Jeffreys, who is also to conduct opening services at the Salem Tabernacle, Coulsdon, in July, and the Elim Hall, Hull, in September.

* * *

Owing to the fact that during the General Strike parcels are not accepted for transmission by the Railway Companies, or by the Post Office, the last issue of the *Elim Evangel* was very late in reaching assemblies outside London. We are, however, endeavouring to overcome the difficulties, and believe that the delivery of this issue will not be as late as the last.

* * *

The Kingston party arrived at Montreal on Monday, April 26th. Owing to icebergs, the *S S Montrose* was only able to proceed as far as Quebec,

from whence they finished their journey by rail to Montreal.

* * *

Special meetings are to be held during the Whitsuntide holidays simultaneously at Surrey Tabernacle, Letchworth and Leigh-on-Sea. Full particulars will be found inside the cover of this issue.

* * *

Much prayer is asked for the six missionaries now *en route* to the Belgian Congo—Mr. James Salter (England), Miss Entwistle (England), Mr. Etienne (Switzerland), Mr. Gittings (Wales), Miss Maur (U.S.A.), and Mr. Mullan (Ireland). A very blessed farewell service was held at the Surrey Tabernacle on Thursday, April 29th, and the party sailed the following day on the *S S City of Sparta* from the East India Dock, where many friends gathered to bid them good-bye and God-speed.



THE ELIM EVANGEL

Mr James Salter is still continuing to write for the *Elim Evangel*, although he is now on his way to the Belgian Congo. His articles on the Gospel of Matthew have been made a blessing to very many

* * *

We have received a splendid report of a five weeks' mission recently held at the Bible Hall, Washington, D.C., by Pastor and Mrs H. D. Stoneham (née Adams). We rejoice to know that God is richly blessing the ministry of our brother and sister on their various campaigns in the U.S.A. Mr Clinton-Miner is in charge of the assembly at Wardensville during their absence. Our correspondent writes of the Washington campaign, as follows: "Night by night for five weeks we feasted upon the wonders of our Lord's will and way, and felt fresh zeal for His service animate us. We thank God for Brother and Sister Stoneham. Our love and gratitude to them is stored up in our hearts like jars of sweet incense. Perhaps the most blessed part of their ministry was

the installation of the Breaking of Bread service each Sunday morning. One only needed to walk into the room to feel the presence of the Holy Spirit, and lives were drawn into sweetest fellowship and bodies healed of their diseases, as we partook of these blessed emblems in memory of Him. We dreaded to have them leave us—who has not experienced the let down, the heaviness that seems to prevail after the revival is over? But now comes the best part of it all—the slump did not come. They had to leave us, but they left the presence and power of Jesus with us. It is a glorious thing to have a mountain top experience, but the test of its reality is our service down at its foot, where the cry for help has gone forth. A revival that keeps up after the Evangelists have departed is a God planned one, and He has set His seal upon this one at Bible Hall by bringing in sinners to the altar, baptising believers in the Holy Spirit and healing the bodies of the sick. Our hearts reach out in love to Brother and Sister Stoneham."

Elim Evangelistic Band

Belfast Easter Convention. The annual Easter Convention held in the Elim Tabernacle, Melbourne Street, Belfast, during Easter Sunday and Monday, April 4th and 5th, was convened by Pastor Robert Tweed, and proved to be a real spiritual and uplifting time for the saints of God, who came from far and near. The speakers included Messrs F. Carson (Lurgan), J. Strachan (Ballymena), G. Bell (Lisburn), W. Uprichard, and Evangelists W. Campbell and Miss Dougherty. On Easter Monday morning a missionary meeting was held, when Mr J. E. Mullen gave a farewell address, and in the afternoon, forty-two believers were baptised in water, by Pastor R. Tweed. The name of the Lord was glorified throughout the Convention, and Christ Jesus was beheld as Saviour, Healer, Baptiser and Coming King.

Dowlais Easter Convention. The usual Convention meetings were held in the Elim Tabernacle, Ivor Street, Dowlais, from Saturday, April 3rd to Tuesday, April 6th. The special preachers were Pastor and Mrs E. B. Pinch (Coulsdon), Messrs T. James, D. J. Jones and W. Roderick. Much blessing was experienced on the gatherings, and the Lord confirmed His Word with signs following.

Ashbourne. Pastor G. T. Fletcher of Banbridge, Co. Down, conducted a Foursquare Gospel Campaign at Ashbourne, lasting nearly a month—from March

28th to April 22nd. For the first week, the Lord led the Pastor to minister to the needs of the people of God, and a great deal of soul searching resulted in a time of re-consecration on the part of many of the saints. On the second and subsequent Sunday evenings, the services were held in the Town Hall, after special efforts in the way of advertising, for several days previous to the meetings, special subjects were announced from large posters outside the Town Hall, and also a horse and lorry with hoarding-fitted paraded the town and district at busy intervals during the day, meeting work-people as they came out of the factories, etc. This method had the desired effect, with the result that we had three good congregations to listen to the Pastor as he expounded the glorious gospel. The three special subjects chosen for these meetings were "Is there a Hell?" "Is Christ Coming?" and "What is man?" On Wednesday evening, April 21st, we enjoyed a well attended special meeting held in the Parish Hall, Mayfield, when Pastor Fletcher, supported by Rev. D. Tudsbury, Vicar of Mayfield, gave a Foursquare Gospel address on the subject "Has Jesus Changed?" During the whole period of the mission, God has ministered exactly according to our need, feeding us upon the finest of the wheat; and a work has been done which will redound to the praise and glory of God throughout eternity.

The Elim Pentecostal Alliance was founded by Pastor George Jeffreys, its Principal Overseer, in the country town of Monaghan in Ireland, in the year 1915. It consists of Elim Revival and Healing Campaigns, Elim Publishing Office, Elim Bible College, Elim Foursquare Gospel Churches, and this, the "Elim Evangel," which is its Official Organ. It stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against all modern thought, higher criticism and new theology. It condemns extravagance and fanaticism in every shape and form. It promulgates the Old Time Gospel in Old Time Power.

SPECIAL WHITSUNTIDE

Foursquare Gospel Rally

under the leadership of

PASTOR GEORGE JEFFREYS

will (D.V.) be held in the

SURREY TABERNACLE,

Wansey Street, Walworth Road, London

SUNDAY, MAY 23rd to THURSDAY, MAY 27th

WHIT SUNDAY 3 and 6 30

WHIT MONDAY 11, 3 and 6 30.

TUESDAY, WEDNESDAY AND THURSDAY, 3 30 and 7 30

Breaking of Bread Service on Whit Sunday at 11 a.m. in the Elim Tabernacle, Park Crescent Clapham. The afternoon meetings on Monday, Tuesday, Wednesday and Thursday will be Divine Healing meetings

Speakers will include :

PASTOR GOMER JONES (Welsh Revivalist)

PASTOR E C BOULTON (Hull)

PASTOR E B BLACKMAN (Bournemouth)

PASTOR E B PINCH (Coulsdon)

MISS L THORNLEY (Welsh Evangelist)

Those desiring accommodation should write without delay, stating exactly what they desire, and giving particulars as to the length of their proposed stay to:—The Convention Secretary, Elim, Park Crescent, Clapham, London, S W.4.

LETCHWORTH CONVENTION

will be held in a large tent opposite the Elim Hall in Norton Way North, in this beautiful Garden City, which is only 35 miles from King's Cross, from Saturday, May 22nd to Tuesday, May 25th, 1926

SATURDAY 7.30 p.m. WHIT SUNDAY and MONDAY 11, 3 and 6.30 p.m.

TUESDAY 11, 3 and 7.30 p.m.

The afternoon meetings on Monday and Tuesday will be Divine Healing meetings

Speakers will include :

PASTOR E C. BOULTON (Hull)

PASTOR E B BLACKMAN (Bournemouth)

PASTOR E B PINCH (Coulsdon)

And Elim Alliance Ministers

The Convention will be followed by a Foursquare Gospel Campaign, which will be held in the Tent, commencing Wednesday, May 26th.

Those desiring accommodation should write without delay, stating exactly what they desire and giving particulars as to the length of their proposed stay to:—The Convention Secretary, "Hermon," Norton Way, Letchworth, Herts.

Elm Crusaders will meet all trains arriving at Letchworth on Saturday afternoon and evening, May 22nd, for the purpose of escorting visitors to their lodgings. The Crusaders will wear their badges and wait outside the station.

LEIGH-ON-SEA WHITSUNTIDE CONVENTION

will (D.V.) be held in the

ELIM HALL, Glendale Gardens, LEIGH-ON-SEA

WHIT SUNDAY, May 23 11 and 6.30

WHIT MONDAY, May 24 11, 3 and 6.30

SPECIAL SPEAKERS FROM THE SURREY TABERNACLE CONVENTION

JESUS CHRIST THE SAME

"In the morning
sow thy seed—

Yesterday, and To-Day, and for Ever.

In the evening
withhold not thy hand"

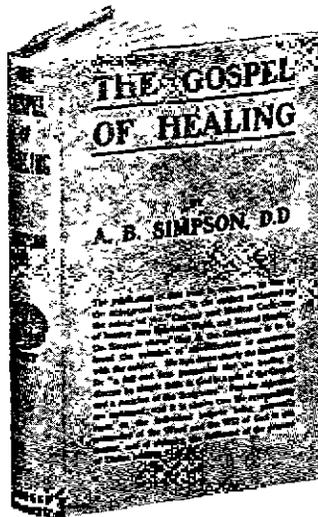
The Ministry of Healing. By A J GORDON Though written more than forty years ago, yet this book is still one of the most valuable books that has appeared on the subject Mr Gordon shews that healing is both scriptural and reasonable He gives the testimony of the Church, theologians, missions, the healed, Satan, and experience that God heals In the concluding chapter he tells the three conditions which it is necessary to meet in order to receive "Throughout the Spirit of God is honoured and exalted, and if Dr Gordon does not call attention to the one sovereign remedy for all failures, both in our methods and motives, our work and our spirit, we know not where such a remedy is to be found"

—*Missionary Review of the World*
Every Pastor should own a copy of this book and help its circulation 5s net (by post 5s 6d)

Healing via Redemption By DAVID TRIHARNE It is interesting to notice in Matthew viii. 17 the significance of the words "took" and "bare" The Lord having healed many, and cast out many demons, it goes on to say, "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses" The Greek word for "took" signifies "to take in hand" The Greek word for "bare" signifies "to lift" The sicknesses (diseases) were by Him lifted The infirmities were taken in His hand thus connected with His power In the one class strength is added, in the other, diseases are removed, lifted The Saviour meets both conditions.—D T 136 pp Crown 8vo Paper Covers, 2s net (by post 2s 2d)

Why we believe in Divine Healing
A tract giving twenty-one sound reasons from the Word of God for believing in this Divine Truth By TINNEY WHEELER 1s 6d per 100 (by post 2s), 12s 6d per 1,000 (by post 14s) The price is such that these little messengers should be scattered far and wide

Healing by Faith in Christ. By WM H ALBERT PRITCHARD Spiritual Healing of the Body by faith in the Name of Jesus Christ our Lord as taught in the Scriptures 96 pages Crown 8vo Cloth Boards 1s 6d net (by post 1s 9d)



Gospel of Healing, The By A B SIMPSON, D D D^r. Simpson lays down clearly the foundation for "a full and firm persuasion that the healing of disease by simple faith in God is a part of the Gospel, and a doctrine of the Scriptures" Popular objections are answered, and it is shown that the responsibility rests on the individual believer being personally persuaded of the Word and the Will of God in this matter, and of claiming the fulfilment of the promise of Divine healing Over 150 pages well worth reading Cloth Boards, 3s net (by post 3s 3d) Paper Covers, *New Cheap Edition*, 1s net (by post 1s 2d)

Saving Health. By MRS C F HARRARD An exceptional little work on Divine Health and Healing 1s net (by post 1s 2d)

Promises of Healing. By RIV A T DENCO A brief meditation from the Word of God, arranged for daily use applying the many promises of healing for the body, to our every day need Paper Covers, 9d net (by post 9½)

Why a Doctor left his Profession By DAVID TREILHARNE An account of why the writer arrived at the conclusion that the profession and practice of medicine and surgery are not in accord with the teaching of Holy Scripture 46 pp Paper Covers, 6d net (by post 7d)

The Diseases of Egypt. By PHILIP MAURO Most earnestly do we appeal to those who bear the responsibility of instructing the people of God, to seek diligently and prayerfully the light of His Word on this whole subject We have hope in Him that this booklet may, by His blessing, be a means of helping some of His people to a right understanding of it —PHILIP MAURO 32 pp Crown 8vo 4d net (by post 4½) Six post free for 2s 3d

You have seen the end of the Lord (James v 11) By PHILIP MAURO What a prospect there is for blessing, and for a real and widespread spiritual revival among the people of God when they learn and act upon the simple lesson pointed out herein 4pp Demy 8vo 1d (by post 1½) Twelve copies post free for 1s 3d

By What Means? A Reply to Various Communications on trusting God in sickness By PHILIP MAURO It is told of the late J N Darby that he "dressed poorly, and was very charitable He was a man of faith—when ill he simply rested in God, asking to be shewn the spiritual cause of his illness, and just leaving himself in the Hands of the Lord to heal him when He saw best He himself assured me that he had not taken medicine for forty years (he was then about seventy-six), and it was not that he had never been ill, but at such times he would simply fall back upon God" 40pp Crown 8vo 2d net (by post 2½) Six post free for 1s 3d

Sickness Among Saints. To whom shall we go? By PHILIP MAURO There are special reasons why the Mind of the Lord on this important subject should be understood by His people, and His way in regard thereto be strictly followed by them during these closing days of Church testimony on earth 42 pp, Crown 8vo 3d net (by post 4d) Four post free for 1s 3d

Salvation and the Mortal Body By PHILIP MAURO Some of the teachings of Scripture on the treatment of the body in sickness, and showing why the writer surrendered opinions formerly held by him and very largely held by the saints—men and women 64 pp Crown 8vo 3d net (by post 4d) Four post free for 1s 3d