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Saviour

Jesus Christ

Healer

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

Vol. VII. No. 17

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Twopence

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AND THEY CAME TO ELIM WHERE WERE TWELVE WELLS OF WATER, AND THREESCORE 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

Just in Time

SOMETIMES God is pleased to use a few words in the awakening of a soul. Such was the case some years ago, in the following remarkable manner. The porters at the Sheffield station had cried, "Take your seats for Derby and the South," when I observed a man making the utmost exertion to reach the train before it started. It was a struggle. "All right!" shouted the guard. The driver answered with a whistle. The train moved. The man was just in time. He took his seat by my side. Smack went the door. I said, "AND THE DOOR SHALL BE SHUT." I do not remember that another word passed between us. Two years afterwards, when I had quite forgotten the circumstance, a friend of mine met with this same man, who told him that those words, "And the door shall be shut," produced such a solemn impression on his mind that he could not, by any means, forget them. When he awoke in the morning, and all day long, they sounded in his ears. The madness and danger of delaying his salvation to the last moment became so evident, that he believed that circumstance had been used of God in bringing him to Christ.

Reader, those are, indeed, solemn words, in that prophetic parable of the ten virgins. "And the door was shut." The gospel train is fast filling, the last person will soon be in it, and then, can you tell what you would feel, not to be just in time, but just too late? Would you like to be one who shall cry, "Lord, Lord, open unto us?" when the only answer will be, "Depart from me, ye that work iniquity; I know you not."

Hark you, the gospel porters cry, "Take your seats." But you say, "I have not paid my fare; and worse still, I cannot pay it." Do you really own this to be true? Have you tried to pay your fare to heaven by good works, and do you own that you are still a vile, worthless sinner? Whether you say so or not, God says so; "The scripture hath concluded all under sin." Yes, you stand at the station, and though the price required is immense to pass you from the kingdom and power of Satan to God, yet strange as it may seem, those only can take their seats, who have nothing of their own to pay. The full price has been paid, even the precious blood of Christ. That which many a poor soul wants to be done, has been done. "IT IS FINISHED!" Yes, the full fare has been paid. Ask God Himself, if the death of Christ for your sins is not enough to justify you in taking your seat, and enough to justify Him in receiving you to glory. The resurrection of Christ is God's answer to both these questions. If God gave Jesus to die for our sins, and thus to pay the fare in the giving up of His own life, God also raised Him from the dead for our very justification. Take your seat, then, and who shall condemn you? "It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God; who also maketh intercession for us." Take your seat, rest in the finished work of Christ? who dare, or can take us out of God's train of Grace? who shall separate us from the love of Christ?

But you say, "This is very strange, a porter told me that I had to do much by prayer and amendment of life, and by deep repentance, before ever I could take my seat in God's train. I have been trying for years, but I do not know how much would satisfy God for my fare. I never before heard that it was all done, and that my ticket must be a free gift, because my fare has been paid, even the blood of God's Son." The porter that told you this story of works for salvation, belongs to another company, and you will not find a passenger in his train who knows his fare is paid for heaven. I was once on that line myself, but I never was happy. I found it all tunnel, and we had no light in our carriage, and then it was all down hill, and so fast, and all uncertainty as to where we were going, that I now thank God for stopping the train, and making known to me His free grace. But you say, "There must be repentance." Yes, and what repentance is like that change of mind when a person believes the testimony of God—to the death and resurrection of Christ—that is, that all who believe are justified from all things? And you say, "There must be a forsaking of sin and the world." True, but I never saw a person get faster away from a place, than by taking his seat in a train. Would you really give up sin and the world? Then believe on the Lord Jesus Christ, and without money and without price, take your seat in a finished salvation. Do you want to be fifty miles from a given place in an hour? The power of steam can take you. You quietly trust this power, the train takes you. It is not you who take the train. Ah! man can trust anything but God! you want to be far away from sin, then take your seat, believing the death of Christ has paid your fare, and the mighty power of God will bear you onward far away.

The devil has many lines, all of which lead to hell. There is only one to heaven. Jesus alone is the Way, the Truth, and the Life. You may say, "Do not bother me. I will not travel on any line." In that you are greatly mistaken. Travel you must. Every day is a day nearer heaven or hell. Look at the crowd about you, and let me ask, where is the crowd that thronged this world a hundred years ago? But hark again! there is one speaks from heaven. "Behold I come quickly!" His words are fast fulfilling. The professing church is as He said it would be: "While the bridegroom tarried, they all slumbered and slept." "Some are saying, we will not believe He is coming." Others, "We will not have Him to reign over us." Few, very few, are waiting for the Son of God from heaven. But the word of God assures us, He will suddenly come, and take the world with as great a surprise as the flood in the days of Noah, or the destroying fire of God, that fell when the sun had arisen on Sodom.

Men may laugh now, as men laughed then; and scorners may say, "Where is the promise of His coming?" But after years of prayerful searching of the scriptures, I take God at His word; and tell you

(continued on cover iii)

The Elim Evangel

FOURSQUARE ON THE WORD OF GOD

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.

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No. 17

The Divine Nature

By HENRY PROCTOR, F.R.S.L

"He hath granted unto us His precious and exceeding great promises, that through these we may become partakers of the Divine nature"—II. Pet 1 4

THE primary and chief attribute of the Divine Nature is Love, not human love but Divine Love (*agape*), as the Spirit says in John, "God is Love."

Jesus spake of a "One thing needful" This is certainly *agape*, as clearly shewn in I Cor xiii, for I may—

- (1) Possess the knowledge of all human languages, and also that of angels
- (2) Possess the gift of prophecy
- (3) Be perfect in knowledge and understand all mysteries
- (4) Have mountain-moving faith
- (5) Give all my goods to the poor, and my body to be burned,

and if I have not Love, it shall profit me nothing

To this agree the words of our Lord "Many shall say to me on that day, have we not in Thy Name

- (1) prophesied,
- (2) cast out demons,
- (3) done many miracles (works of power) "

They *had* done all these things, yet their sentence was "Depart from Me—workers of iniquity, I never knew you "

They being destitute of Love, were lawless *workers* Balaam's name is handed down to us with a curse instead of a blessing, because he, though possessing great spiritual gifts, was destitute of Love, and to-day there are false prophets and false Christs, who are doing great signs and wonders And our Lord, the Good Shepherd, spoke of all such as

THIEVES AND ROBBERS

who certainly entered into the fold, but not by the Door, but climbed up some other way (John x 1-15) These are called "strangers," because they are not "known of God," and the Good Shepherd says that His true sheep will not follow them, because they

know His voice, and are able to distinguish it from the "voice of strangers." These robbers are the men who "invade the kingdom of the heavens and take it by force" (Matt. xi 12) They are well able by the exercise of spiritual powers to lead men to perdition, but none to glory. Jude 12 describes them as hidden rocks in your love-feasts, shepherds that without fear feed themselves, autumn trees without fruit, "twice dead plucked up by the roots" God's love *alone* can save souls, and therefore it is necessary that everyone who would be a thoroughly successful soul-winner *must* be baptised in fire

INTO THE DIVINE NATURE

into Love He that dwelleth in love (*agape*) dwelleth in God and God in Him—God is a "wall of fire to him round about", the evil one cannot touch him because he "abides in everlasting burnings, in God the consuming fire" (Isaiah xxxiii 14, Heb)

Thus he that is baptised in fire is made perfect in love, for the consuming fire is God—is Love—which burns up the chaff with fire unquenchable Love, therefore, is the

ONE THING NEEDFUL

without which even a mountain-moving faith, becomes worthless "Love is the fulfilling of the law" the greatest thing in the Universe, the *only* power that can save souls

"We spend our years as a tale that is told" Every opportunity of soul-winning will soon be gone It is a work which archangels might envy, and no one can be used of God, to impart spiritual life to save souls "to the uttermost," until he has been baptised in the consuming fire of Love—rooted and foundationed in Love, and knowing by blessed experience the knowledge-surpassing love of Christ, and so being filled with all the plenitude of the Divine Nature, "filled unto all the fulness of God "

Unparalleled Scenes of Revival

At Pastor George Jeffreys' Bournemouth Campaign

By PASTOR E BLACKMAN

THE Revival Scenes at the Elim Canvas Tabernacle, Moordown, Bournemouth, continue unabated. One is constantly reminded of scenes which must have taken place in the days of John the Baptist, when crowds went out into the wilderness to hear the prophet. The tent is situated just on the outskirts of the town, and it is amazing to see so many gathering day after day. What can be the attraction? We answer. The presence of Jesus, the Son of God, manifested in saving and healing power.

This is the fifth week of the Campaign, and the tide of blessing rises higher and higher. The tent and surrounding country are ringing with the praises of God, Who has done such marvellous things. Testimonies are reaching us daily from many districts round about saying they have been healed of all sorts of diseases. Among these are those who have been delivered from deafness, rheumatism, eczema, arthritis, floating kidneys, goitre, nerve trouble, asthma, lameness. Numbers crippled with rheumatism, who have been unable to walk for years, are rejoicing in their deliverance through the mighty Name of Jesus. The influence of the preaching of the Foursquare Gospel is being felt everywhere. Visitors from all parts of the country are returning home, saved, healed, and rejoicing, to tell others of Him Who is worthy to be praised.

Crowds come every day. The afternoon meetings are wonderful. Multitudes of sick folk have come, and one asks "Who is sufficient for these things?" The reply comes "Jesus. He is sufficient." About 600 souls have been saved up to the present. The congregations, full of holy enthusiasm, are swayed like trees before the wind, by the mighty power of God. Many gaze on in wonder, and all have to acknowledge that God is in the midst.

The preaching of the Word by Pastor George Jeffreys has been wonderfully effective. It has proved to be the opening of the eyes of many to the glorious news of salvation, healing, and power for service. Several have received the Baptism of the Spirit in their seat and others have similarly been healed. The Breaking of Bread services in which hundreds take part can only be understood by those present, the waves of power sweeping over us. All realize, that we are in the midst of a mighty revival, the like of which Bournemouth has never seen before. The scenes as the great crowds disperse are wonderful, the roads being thronged with people, whilst on the

ground surrounding the great tent, numbers of motor cars are parked during the meetings.

The following appeared in the *Bournemouth Times and Directory* at the commencement of Campaign —

A REVIVAL AND HEALING CAMPAIGN Arouses Much Enthusiasm at Moordown.

In a spacious tent erected at the Moordown tram terminus meetings of an unusual character have within the past few days been conducted by Pastor George Jeffreys, "The Welsh Revivalist," as he is known. He is a young man of athletic appearance, animated with a fervent spirit which is typically Welsh.

The interior of the tent is decorated with flamboyant texts of Scripture. For half an hour or so before the Pastor appears a most lively song service is led by a young man of considerable musical talent. Old-fashioned hymns of the Sankey and Alexander type are sung enthusiastically. Then a number of choruses are sung, which seem very popular. Some of the airs resemble negro melodies, others are not unlike ragtime. At first one is inclined to resent the desert from the solemn songs of worship to this modern innovation, but the general effect is more pleasing. The atmosphere, at any rate, appears to make for cheerfulness. Everyone seems very happy.

Pastor Jeffreys possesses quite an original style of preaching. At the outset of his address he is conversational and communicates his thoughts in an easy, matter-of-fact way, making the audience feel perfectly at ease. In this manner he lays the basis of his discourse. Then he is fired by the subject in which it is evident he believes intensely.

On accentuating a point he makes a powerful appeal for faith in the Scriptures. At such a moment, in dramatic style, he lifts the Bible in both hands, and holding it tenaciously above his head of massive black curly hair, thunders with his deep musical voice, "What saith the Scriptures?" The audience is simply held spell-bound as he drives home, with a keen sense of logic, point after point in a rhetorical climax.

Interjections of "Amen" and "Hallelujah" are made all through the congregation by those deeply affected.

At the conclusion of the address, those who desire a change of life called "conversion" are requested to signify by the raising of the hand, after which they are instructed to pray a simple prayer. Over 100, many of whom are men, have been dealt with in this way.

Afterwards the sick and suffering are invited to come forward to a large platform, where they are ministered to while the congregation sing in a subdued tone verses of an appropriate hymn as —

"At even, ere the sun was set
The sick, O Lord, around Thee lay
O in what divers pains they met!
O with what joy they went away!

The Pastor exhorts the sufferers to have faith in God as he moves from one to another offering a few words of prayer over each and touching their foreheads with oil from a silver bowl. Some, on being prayed for, fall prostrate on the platform, under what the Pastor calls "The Divine Power."

At times great excitement is manifested as sufferers experience healing. Some claim to have been healed of rheumatism, neuritis, curvature of the spine, deafness, paralysis and other ailments human nature is heir to.

Pastor Jeffreys believes we are on the verge of a great spiritual revival, which will precede the return of Christ.



THE ELIM EVANGEL



The *Bournemouth Echo* gave the following report after the fourth week:—

MIRACLES OF HEALING

Wonderful Testimonies at Moordown,

CAMPAIGN TO CONTINUE FOR ANOTHER WEEK

People who say that the days of miracles are past should visit the tent at Moordown where Pastor George Jeffreys is holding his Healing and Revival Campaign. Though the weather was so uninviting last night, yet the large tent was comfortably full.

Among the number present were some who had been healed during the campaign. These joyfully told of their cures when the regular meeting had closed.

A lady said she had suffered with chronic asthma, and two years ago was told that she was dying. She had been cured at the mission and had not been attacked since. "I can sing now at the top of my voice!" she added gleefully.

"I have had rheumatism and weak eyes and couldn't see to read without glasses. But now I have left off the glasses," said a young lady.

A gipsy girl said she had been cured of paralysis in the arms and three young people related how they had been "stone deaf" and now were able to hear. Then a girl came forward and emphatically declared that she had been cured of gout, and her testimony was corroborated by her mother.

A lady aged 60, said that ever since she was 16 she had been scarcely able to see, but that now she could see quite well without the use of glasses. Head noises and indigestion were the complaints of another lady. She had suffered for years, but now she was better.

A case of prayer and faith healing was mentioned by a nurse. Prayer was offered for her at a given time one day and at that very moment she was cured of hæmorrhage. The nurse also mentioned that she had been cured of a very serious complaint. A lady testified to having been cured of arthritis which she had had all her life, and other cases related included that of a man who had had pleurisy.

At the healing service Pastor Jeffreys anoints the patients with olive oil, and at the same time offers prayer for the recovery of the sufferer.

Pastor Jeffreys has a valuable assistant in Evangelist Darragh, who last night conducted the first part of the meeting. Mr Bell sang a solo to his own piano accompaniment, and his

variations on the hymn tunes helps to make the singing go with a swing.

It was announced that the meetings will be continued all next week, and that tomorrow afternoon and some other afternoons during the week would be set apart for healing.

THE FOURSQUARE GOSPEL

"Something like 500 people have professed salvation since I started meetings in this town," declared Pastor George Jeffreys, in the course of his address at one of his recent Revival and Healing Campaign meetings, when the tent was again crowded. "People say the Gospel has lost its power," he continued, "and they are introducing into the churches all sorts of things to attract people, sales of work, bazaars, concerts and tea parties. But the Gospel is still a power unto salvation and if you preach Jesus Christ the crowds will come, and be saved," he added.

Many of the churches," he remarked later on, "have sailed away from the regions of blessing and spirituality and are manned by a frozen crew. In many places where there is modernism, higher criticism, new theology and new thought, they are nothing more than floating sepulchres. "Thank God," he continued, "the little barque I am in is allowed to sail in the region of blessing and spirituality. It is the Foursquare Gospel we are in, and it is sailing where the Sun of Righteousness sheds His beams upon her, and in His beams we find healing." He urged the need for the "old time fire" again and a mighty revival which would sweep worldliness out of the churches.

Some people, he observed later, had demurred at the "Hallelujahs" and "Amens" which had characterised his meetings here and elsewhere. "People say they don't believe in excitement." "But when God ordained me as a minister of the Gospel," he said, "I promised Him I would go forth to excite people to love the Master. By His Grace thousands have been swept into the Kingdom. My emotions belong to my soul, and I am sanctifying my emotions for the sake and purpose of the Gospel. How can you sit quiet, he asked when you feel the powers of another world filling you with divine life? You cannot help saying Hallelujah!"

The churches were asking what they should do for the young people. His reply was, "Give them the Foursquare Gospel and you will find the young people attracted." In his address he suggested that the signs of the times pointed to the Second Advent drawing near.

Questions and Answers

Why do missionaries going abroad have to learn the language before they can speak to the people? As the Lord is giving the Gift of Tongues to-day, why cannot those whom He sends out speak straight away as the Apostles did in Acts ii?

We do not read in Acts ii that the Gift of Tongues was used for preaching to those of the different nationalities who were gathered together. The one hundred and twenty spoke in tongues as a sign that they were filled with the Holy Ghost, and it was this noise that caused the multitude to gather together, when each one heard another speak in his own tongue—not preaching to him, but praising God (see verses 4 to 6). The preaching on the day of Pentecost was not done by the one hundred and twenty, but by Peter, in one language which all the nationalities

gathered together understood (v 14). The uses of the Gift of Tongues are clearly stated in I Cor. xiv where we are distinctly told that it is not given for preaching (verse 2).

Can a believer join with the world in a carnival?

All such matters should be brought to the test of God's Word. Love not the world nor the things of the world, if any one love the world, the love of the Father is not in him" (I John ii 15). "Keep out of all incongruous ties with unbelievers. What have righteousness and iniquity in common? or how can light associate with darkness? Therefore come ye out from among them, touch no unclean thing, be ye separate, saith the Lord" (II Cor. vi. 14-17).

Studies in Hebrews

By PASTOR D J DAVIES (continued).

"His Son, whom He hath appointed Heir of all things, by whom also He made the world; Who being the brightness of His glory, and the express image of His Person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on High."—Heb. 1. 2, 3

THE Epistle to the Hebrews is a classic treatment of the person and work of our Lord Jesus Christ. It covers the whole field of His creative and redemptive activities. The respective relationships of Christ to Deity, to angelic orders, to patriarchs, priests, and prophets are distinctly stated. The eternal Christ is not magnified at the expense of the historical Son of Man, neither is the Jesus of history extolled to the disparagement of the eternal Son of God.

The glorious dignity of Christ has been set forth in this passage in three distinct stages

(1) The glorious dignity of His pre-existence as the eternal Son of God. (2) The gracious condescension of the eternal Son of God becoming the historical Son of Man. (3) The exaltation of the triumphant Redeemer to the place of power and privilege as the representative of the redeemed race

I THE REVEALED EXCELLENCE AND GLORY OF THE ETERNAL SONSHIP OF CHRIST

(1) Our Lord is here described as *"His Son"*. There are some wonderfully acute intellects in the world and if these people are asked as to whether they believe Jesus Christ to be the Son of God, they reply that they believe Jesus Christ to be a Son of God in the same sense that everyone else is a child of God. A certain well-known thinker was once charged with denying the divinity of Christ, and his reply was "I have never denied the divinity of any man." Now all this is subtle and Satanic, it is not exalting humanity, but rather the dragging down to our sinful level of the incomparable Son of God.

This writer, in keeping with all the other New Testament writers, claims for Christ a *unique Sonship*. He is God's Son in a special sense. God has many sons to-day, but only one "only begotten." There is an alone-ness about the Sonship of Christ. He taught His disciples, "When ye pray, say, our Father." Christ alone can call Father in the absolute sense.

(2) Christ is here described as being appointed "heir of all things." Dr A B Davidson says just here "The heirship to which God appointed His Son is certainly His actual Lordship over all things." "Appointed" or "set" describes the actual elevation of the Son to the place on His Ascension. That all things have not yet become Christ's is only too

evident, but He is "Heir apparent." Of the sovereignty of man this writer declares —

"But we see not yet all things put under Him, but we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honour" (Heb. ii 8, 9). And again in chapter x. 12, 13 "But this man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God, from henceforth expecting till His enemies be made His footstool." The fact that Christ is the recognised "Heir of all things" and that He has been exalted to the place of privilege is the certainty that man's sovereignty is to be restored.

(3) "The brightness of His glory, and the express image of His person." Of this term "brightness of His glory" Dr A B Davidson says "Glory is not any external halo that surrounds the divine nature, it is the divine nature itself in its majesty and as manifested to the world." Jesus Christ then is the manifested excellence of the divine majesty and glory. Our Lord is described here as being the "express image" of God. Moffatt translates the phrase thus "stamped with His character," and character is the original word. Jesus our Lord, is the replica of God's Personality.

Arius used to insist that Christ was of like nature to God, but Athanasius insisted that He was of the same nature. This writer insists that Christ has and is the identical glory and character of Almighty God.

II THE REVEALED EXCELLENCE AND GLORY OF CHRIST IN HIS RELATIONSHIP TO CREATION

(1) "By whom also He made the worlds." This again is representative of the New Testament viewpoint. Christ was God's Agent in Creation. This view is not peculiar to any one New Testament writer. It is Pauline, for we read in Col 1 16. "For by Him were all things created." It is Johannine, for we read in John 1 3 "All things were made by Him, and without Him was not anything made that was made." Is it not encouraging to know that the hand that was bruised for us painted the lily of the field?

Some understand by these words "By whom also He made the worlds" that Christ is the Designer of the Dispensations or Ages. This is certainly true, for time is divided into B.C. and A.D. History can be read to mean His Story.

THE ELIM EVANGEL

(2) "Upholding all things by the word of His power" Our Lord Jesus is not only the creator but the Sustainer of the Universe. As one great Divine says "He sustains the organic body of the Universe in all its applications" The same thing is said in Col 1:17 "By Him all things consist" or hold together

During the war, at a certain period our nation passed through a very critical experience. It was found impossible to get the great industrial magnates to pool their resources for the good of the country. Supplies were short in France. There were whispers that our colonies would separate from us. Our nation needed a man who could uphold all things by the word of his power. A man was found. The industrial magnates soon saw that it was far better to suit his purpose. Supplies were soon forthcoming for the troops, and the statesman's name became the greatest power throughout the world. This is just a faint illustration of our Lord Jesus. In all God's domain, His Name is the greatest power, His word the most authoritative.

III THE REVEALED EXCELLENCE AND GLORY OF CHRIST IN HIS REDEMPTIVE RELATIONSHIP

We have already seen the relationship of Christ to the material universe, He is God's Agent in creation, and we have also seen the relationship of Christ to Eternity. He is the eternal Son of the Father, Heir of all things, visible and invisible. He upholds all things by the word of His power, He is the designer of the dispensations.

But we are now brought to the moral world of mankind. The most chaotic and dismal part of all God's dominions, this is the realm of darkness, sin and death. Christ is seen to be glorious in all His other relationships, but He is seen at His best in His redemptive capacity. "When He had by Himself purged our sins" Christ is seen to be mighty and majestic in His ability to hold Universes together "by the word of His power" but who can measure the power of His Infinite love, when He took upon Himself the nature of the race, the sin of the world and cleared its account.

"When He had by Himself purged our sins" The emphasis here is not so much that Christ offered up the Great Sacrifice in an alone-ness, but rather by the sacrifice of *Himself*. We meet this thought again and again in this Epistle (Heb ix:26)

Our Lord according to this writer was enabled by the Holy Spirit to make the great offering, and surely this view of the atonement is far more Christian than many that have held the field. God the Father was not aloof from His Son in the great atonement. "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them" (II Cor v:19) Then again in Heb

ix:14 "Who through the eternal Spirit offered Himself without spot to God."

But as for human aid and sympathy, our Lord trod the wine-press alone, and of the people there were none with Him (Isaiah lxi:3) It was Christ's ability to bear away sin that made John the Baptist marvel. "Behold the Lamb of God which taketh away the sin of the world (John i:29). The sins of Judah caused Jeremiah great grief of heart his eyes became a fountain of tears. The burden of Israel became too great for Moses he desired seventy elders to assist him in his burden bearing, but the accumulated sins of all the ages of every nation were laid upon our Lord for the Lord hath laid upon Him the iniquity of us all.

This is the Gospel "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world" (I John ii:2).

IV. THE REVEALED EXCELLENCE AND GLORY OF CHRIST IN HIS EXALTED POSITION—"SAT DOWN AT THE RIGHT HAND OF THE MAJESTY ON HIGH."

This reference is not to Christ in His exaltation when He was the eternal Son of God in the eternal ages. He was then the Executive of divine authority, regal and glorious. This writer here indicates that Christ has been exalted to the place of privilege and power as the representative of the redeemed. "After having purged our sins He sat down at the right hand of the majesty on High. The Atonement was complete and final, nothing could be added to it", but God hath highly exalted Him and given Him the name which is above every name, that "at (or in) the name of Jesus every knee should bow" (Phil ii:9,10). The relationship that Christ has now is a redemptive one. Though He possessed eternal prerogatives, He laid them aside, and trod the pathway of humiliation and shame, thus God has exalted Him to be a Prince and Saviour.

Just as our Lord lived a sacrificial life while on earth and crowned that sacrificial life by a sacrificial death, so is He living to-day a sacrificial life for us at the right hand of the Majesty on High.

Living for me, living for me,
Up in the skies He is living for me
Daily He's praying and pleading for me
All because Jesus is living for me

No Christian can afford to live constantly in the whirl. Daniel needed to have an Olivet in his chamber amid Babylon's roar and impiety. Peter found his on a housetop in Joppa. Let every child of Jesus resolve that he will have a place and a time for meeting his dear Master alone, and he will go forth from such holy interviews with his face shining and his strength renewed. Our Olivets will prepare us for that mount of heavenly glory where we shall see Jesus as He is.—Sel

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

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Preserved *through* His Name

YOUR whole spirit and soul and body preserved blameless unto the coming of our Lord Jesus Christ! His name is as ointment, as oil poured forth. There is no drought, no famine spiritually, when His name is poured forth, is honoured, is revered. How is His name honoured? How is His name poured forth? By bringing it to the Father in petition, in thanksgiving, in adoration. "His name through faith in His name hath made this man strong yea, the faith which is by Him hath given him this perfect soundness in the presence of you all" (Acts iii 16) In His name perfect soundness. Apart from His name there is absolute rottenness, unsoundness, corruption, "Thou shalt call His name Jesus, for He shall save. Apart from Him is no salvation. No salvation means corruption.

Those who hold that name, who have that name, who use that name, are saviours to that which would otherwise be absolute corruption (Obadiah 21). "Ye are the salt of the earth" Salt saves, and as Christ saves and you are saved, you can pass on the saving

savour There are savourless saved ones Seek as salt ever to have a savour upon you. He is the light Ye are lights (Matt. v 14) Shine as lights. Some lighthouses are darkened at the rear. Seek to have the light all around, in private and public life You need the light behind as much as in front. The motor car has a light in front and a warning light in the rear. Seek to have both, the light to go by and the warning light wherever you go.

Men are not ashamed to advertise their wares or to put their names on their wares, and the wares advertise them and they advertise their wares. Don't be ashamed of advertising the name you bear, and of advertising your wares as being the product of Him whose name you bear.

"Herein is my Father glorified, that ye bear much fruit." There is conspicuous fruit. There is obscure fruit—the cocoanut upon a high tree, and the strawberry hidden under the leaf. "Herein is my Father glorified, that ye bear much fruit." Fruit from Him whose name you bear, who is the Vine, who is the Plant of Renown, who is the Tree of Life.

To bear the name of Him whom the Father has sanctified is greater than to bear the name of Michael or Gabriel. They are angels, but He is much greater than the angels. And as He is, so are we. "Know ye not that we shall judge angels?" (1 Cor vi 3) This is an honour put upon you apart from yourself, your service, or any merit in you. You are beloved for His sake, and God will with Him freely give us all things, the things of authority and power and rulership, and we shall reign with Him, using that name, which we started to use down here, in the coming realms and in the coming ages. Amen.

THE EAGLE AT NIAGARA.

An eagle was seen on a cake of ice floating in the river above Niagara Falls, feeding on a dead lamb. A sleet was falling at the time, freezing as it fell. The unconscious eagle, intent upon its meal, surveyed the scene, obviously aware of approaching danger, yet nothing daunted, expecting to escape the threatening flood by flight. The ice was born into the current, nearer the rapids, and then the falls. The eagle crouched to mount into the air, but its feathers were congealed into fetters. The harmless mist had frozen into bands of ice while the eagle was feeding in security upon earthly things. Nearing the brink, in frantic fright it strove to force the pinions, but it was bound; and with a piercing shriek of agonising terror, plunged into the merciless abyss. This perilous picture will never be forgotten, neither the thought, what if the coming of the Lord should find me occupied with earthly things, unprepared to meet the Bridegroom of my soul.—Sel.

Missionaries arrive at Mwanza

A Letter from Mr. James Mullan, our Missionary in Belgian Congo

WE left Elizabethville on Sunday 20th, by train for Bukama. I was privileged to meet in our compartment the Jewish Rabbi for the whole Congo region, with whom I had some long talks about salvation. At Bukama, we said goodbye to one of our party, Miss Maier, who was going to Mr. Oman's station at Kabondo Djanda. Very soon we were steaming down the Congo river en route for Kaballa. On the way we passed many fishing villages along the river banks, the boys from these villages would swim out to the sides of the steamer, or would paddle out to us in their dug-out canoes, which seemed in danger of turning over all the time from the wash of our boat. We "tied-up" for the night at a lonely place in the midst of a papyrus swamp, where we had lots of mosquitoes in attendance on us.

The next afternoon we arrived at Kadya, a large fishing village run by about four white men, here we met one of Mr. Hodson's evangelists who had arrived a few days before to preach the Foursquare Gospel. We rejoiced to see how the glorious message of full salvation was spreading in this dark land, ably carried by Africa's dusky sons, who had experienced its mighty power.

The scenery on the river was rather different from what I had pictured in my imagination. I imagined that on either bank we should see dense forests, with thick tropical vegetation overhanging the river, crocodiles basking all along the banks and hippos plunging in the water, with an occasional elephant rushing angrily up to the river bank to trumpet at us, also hideous poisonous snakes hidden under every green leaf, and reptiles and poisonous insects crawling around everywhere. I thought also to hear lions roaring at night, and to see all kinds of queer things. It is true we saw a few crocodiles, and once we saw a few monkeys chattering on the tops of some scattered palms, which grew on the banks of the river. At one place the palms grew quite thickly together and presented a scene which somewhat approached what I had imagined Africa to be like, but, generally, on either side of the river we had flat, bare looking country or vast papyrus swamps. Once we saw herds of antelope, which galloped swiftly away, as some of the would-be sportsmen shot at them from the ship's deck. At night time the sky was usually lit up by great fires which sometimes seemed to extend for miles, this being the season of the year when the people burn off the long grass, and also use the fire to drive the wild animals into a corner to be hunted and killed.

At 4 30 p.m. on Wednesday, we arrived at Kaballa, the place where we disembarked. Here, lining the bank of the river, were a great number of carrier-boys who had come down from Mwanza for our stuff. They cheered heartily when they saw Mr. Salter, and there were many ejaculations of "Eh, eh Bwana," and "Moyo Bwana." It took us some time getting all our baggage off the ship, but we were glad to see it had all arrived safely, for which we thank God. We sent the two sisters on in advance under escort, and when we had things squared up we followed, to tramp our 18 miles to Mwanza.

We set off at a good pace, surrounded by the native boys carrying their loads. Soon we were on the narrow path leading to the forest land, here we were greatly troubled by the mosquitoes, which seemed to enjoy the fresh blood of us newcomers. By the time we reached the forest, night had fallen, but happily our path was lit up by a full moon. We noticed in the forest how all the black boys and particularly the little ones did their best to keep close to us, all the time making as much noise as possible, by shouting and beating their boxes—this we gathered was to keep away wild animals and evil spirits. We soon began to feel very hungry, and were glad that Mr. Salter had gone on ahead on a bicycle to a village about half-way to have some food ready for us. This had thoughtfully been sent on there by Mr. and Mrs. Burton.

After travelling for an hour or two through the dark forest, we heard cheering and we were soon in sight of a village with a fire burning brightly beside the huts. Here we found Mr. Salter surrounded by a crowd of black boys and girls sitting waiting for us. The black people greeted us with cries of "Moyo Bwana," and then stood wonderingly looking at us while we partook of the good things provided. We were just as much interested in them I believe as they were in us. Soon we were on the narrow little path again followed by a crowd of cheering children.

After travelling for some time we arrived at a very large village—the government post. Here we were met by an extremely large crowd of cheering, yelling men, women and children, who surrounded us so closely that we could barely move freely, and could not see which way we were going. It was impossible to try to speak to one another, the noise of the cheering was so deafening. It gave me some little idea what the King of England must feel like while he drives along in state. In some places the path became very rough, or perhaps led across a river which would be minus a bridge. At one place we could

hear the village drum beating out a message to Mwanza announcing that we were coming. When at last we arrived at Mwanza we were welcomed on the verandah of the house by Mr and Mrs. Burton.

We were glad indeed to have arrived at our destination, although footsore and weary, yet with a glad and thankful heart to God who had brought us thus far in safety and in good health. We thank God for the blessed fellowship which we are enjoying together here with God's people. We are all as busy as we can be, trying to pick up the language, which is much more complicated than I had anticipated, it having a vocabulary of some 15,000 words. We have had the pleasure of attending a few meetings here already, and we find the Holy Ghost power just the same in the meetings here as at home, at prayer-time a regular volume of praise ascends from these dusky Christians, and the sound has a real hearty ring about it.

Some of the native customs seem very strange to us. They come to church attired in their best just

as we do, but you will see a strapping young fellow dressed up in a lady's blouse, and a loin cloth, or perhaps a lady with a man's waistcoat. The custom with the men-folk is for them to come to the meeting with their long spears in their hands. They also sit on one side of the building, and the women on the other.

The last few days, most of the missionaries have gathered in to decide where we new missionaries are to be placed. It has been decided that I go with Mr. Wormersley to open up a new work at a place called Busangu—seven days from Mwanza. I feel quite happy about this, as much prayer has been offered up to know God's will in the matter, and I have confidence in God that He will keep His promise in directing our paths as we commit our way unto Him.

I expect to leave here in a few days for Busangu, and shall notify you of my new address as early as possible.

Showers of Blessing

Reports of our August Conventions

The following reports tell of showers of latter rain blessing enjoyed at our many Conventions held last month. We rejoice to know that God is continuing to confirm the preaching of the Foursquare Gospel, with Foursquare Gospel results.

HENDON

Hendon is noted for its high flying. On Bank Holiday Sunday and Monday, a number of saints, whose hearts the Lord had touched, met in the tent, and while people outside were enjoying pleasure trips in the air, these saints soared to a higher altitude. Although arranged at short notice, a good number attended this Two-Days' Convention. The speakers were Pastor W. J. Jeffreys (Wales), Miss Coleman (Maidenhead), and Miss Henderson (Ireland). It was a feast of fat things. Miss Henderson continued until the end of the week, and under her ministry a number were saved, and backsliders returned. Many testified to healing as a result of prayer at these services.

EAST HAM

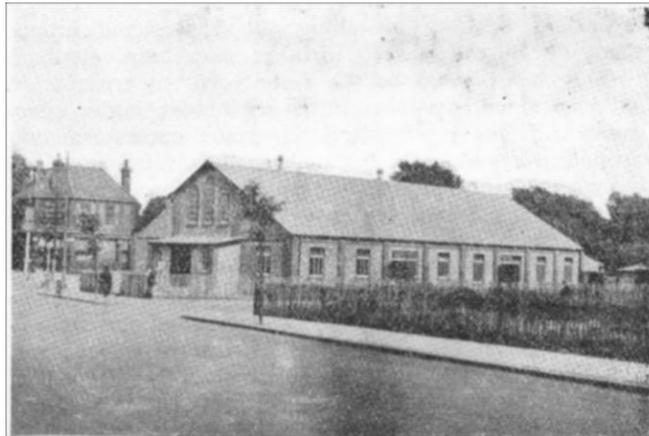
"Bless ye the Lord, all ye His hosts: ye ministers of His, who do His pleasure."

These words of David were the expression of our praise throughout the Convention. An ecstasy thrilled our people, and a new spirit and life characterized each speaker as he daily returned to minister the Word. Notwithstanding many of our people being on holiday, the attendances were good.

Pastor T. B. Clarke opened the Convention on Lord's Day morning with a driving message to a higher and more devoted life of service. Pastor H. D. Stoneham in the afternoon delivered a rousing and

racy address, full of awakening and comprehensive meaning. Mrs. H. D. Stoneham closed the day with her high standard of love for Christ.

Pastor William Jeffreys, with a zeal and passion to spread the Gospel, found it easy to be understood, as



ELIM TABERNACLE, EAST HAM

in the power of the Spirit he went in quest for the lost to win them for Christ. Each message bore the stamp of divine authority. Many unsaved found life in God, through faith in His Dear Son, and many sick were healed.

THE ELIM EVANGEL

On Friday, August 6th, Pastor and Mrs Tweed conducted a largely attended waiting meeting, and a good number received the baptism of the Holy Ghost

ASHBOURNE

Elim Hall presented a very pleasing appearance to those who were privileged to attend this year's Convention. For several weeks, the brothers and some of the sisters had been working hard in their spare time, redecorating the inside of the building. During the same period prayers were being offered for the divine blessing on the coming convention, and God truly has richly blessed His people at Ashbourne.

We announced in the *Evangel* that we were to have a great spiritual feast, and with appetites sharpened by the looking forward to the event, we fed on the bread of life. Mr C L Parker of London, was the only speaker, and the Lord spoke through him in a wonderful way, in fact many have testified that they never experienced such rich blessings before. Truly God was with us.

The Convention lasted from August 1st to August 5th, a period which was too short, but God's message, 'Read the Word,' will remain.

HULL

Five days of fruitful fellowship with God certainly describes the happy gatherings at this year's Convention. One felt conscious of the Divine touch upon each of the services. Christ Himself was the centre around which each message revolved and to whom each heart was drawn in deeper and stronger attachment. Throughout the Convention we were supremely happy in the sweet sense of the all-pervading, all-conquering presence of Jesus. As the Word of God was opened, fresh unveilings of the beauty and glory of Jesus were received. Several of the Lord's people received a new inflow of resurrection life in their bodies.

It is impossible to tabulate all the results of these Convention gatherings—they are registered in the heavenly records and will be made known in that day when the final audit is taken. We rejoice to know that burdens were indeed lifted and many hungry souls led into closer communion with the Lord and His eternal purpose. We are indeed grateful to those servants of the Lord who brought His message into our midst.

GRIMSBY

Once again the Convention period has come and gone. In the opening service on Sunday morning, August 1st, the Convener reminded the large congregation present of the grand times in past Conventions in Grimsby, and said we must again look for His manifested presence and power for we have the same unchangeable God to-day. Praise God, our expectancy was from Him, and was not cut off.

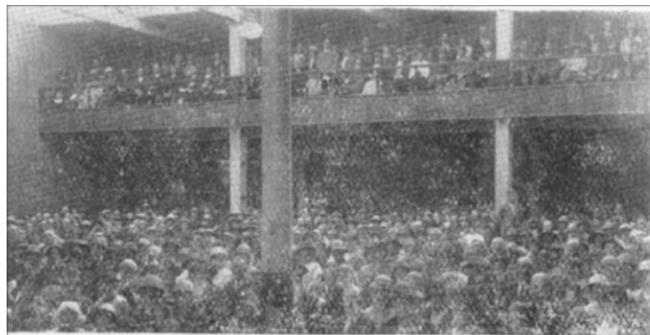
The hearty singing will long be remembered, and the precious Word was ministered with power. We are glad to report that souls were saved, and God's children greatly blessed. Divine healing services were conducted by Pastor Fletcher, when God's power was present to heal.

On Friday night a Baptismal Service was held, three brothers and six sisters being immersed by Evangelist J Lees, making a total of thirty-three in this Assembly during the past few months. Pastor Mercer of Ballymena conducted the closing service on Sunday, August 8th, when a crowded congregation listened to a powerful message.

PLYMOUTH

New Elm Tabernacle Opened

At last! The day so long looked forward to by the Lord's people had arrived. The first day of the first Elm Convention at Plymouth, and in our own Hall too! For many weeks past the brethren had been busily labouring upon a dirty old building—an old foundry—and now we see it transformed into a cosy well-built Hall, from which will go forth the glorious Foursquare Gospel. Hallelujah!



ELIM TABERNACLE PLYMOUTH

A section of the congregation at one of the Convention meetings

At the opening service Pastor Nolan read II Chron 11, and gave thanks unto the Lord for His goodness in providing us a dwelling place where we could meet with Him. Then followed an excellent and stirring address by Pastor D J Davies on "He brought me to the banqueting house, and His banner over me was love." Every heart was melted as the message went forth, and we gathered around the Lord's Table with hearts filled with thanksgiving and adoration.

Truly this first day was a day with God, as indeed were all the following days of the Convention. As Pastor Gomer Jones ministered to us, our hearts were filled with a desire to follow the Lord more closely. On Monday afternoon a Baptismal Service was held, when over thirty passed through the waters. Throughout the week the meetings continued in power, and Jesus Himself stood in the midst. Al-

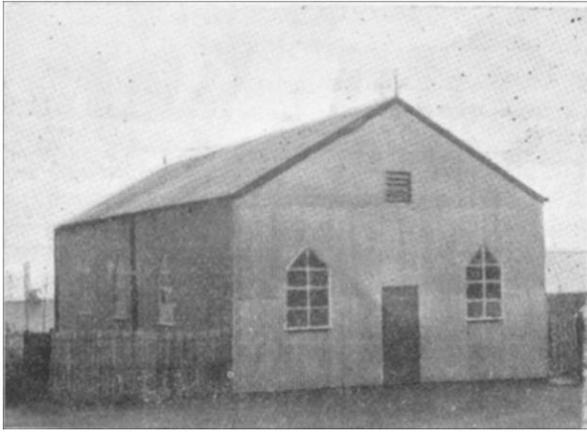
THE ELIM EVANGEL

though the Convention was for the deepening of spiritual life, we rejoice that many souls were saved. The closing address was given by Pastor Le Tissier,

Prayer is requested that God's richest blessing may rest upon the work in this district, that it may be a fruitful field until the day when He, our blessed Master, shall return

MORRISTON

The first service was held at the Elim Hall, Morrision on Saturday evening July 31st, when Mrs Jones (Dowlais), pointed out that we had



ELIM HALL, MORRISTON

come together to extol the Stem of Jesse's Rod, and, praise God, that is what happened all along the line. The presence of the Lord was marvellous. Mr David Owens convened and Mrs Jones and Mrs Mold ad-

ressed the gatherings. At the close of the Sunday evening service, the Morrision Band of Elim Crusaders, led by their President, Mr. Wm Morgan, marched from Morrision to Manselton—a distance of about three miles—to announce and invite people to the services. The march was repeated on Monday morning, when the tambourines and lively choruses attracted much attention.

MANSELTON

The Manselton Convention commenced on Monday morning and, praise God, the Eisteddfod of Wales had not claimed all the people, for the hall was nearly full when the Morrision Crusaders marched in. Pastor David J Jones was the Convener, and helpful messages were given by Pastors Roderick, R Edwards and T James, Mr. Griffiths, Mrs. Jones and Mrs Mold. We believe that much good will be the outcome of these seasons of refreshing from the presence of the Lord.

TUMBLE

When Pastor Stephen Jeffreys, Mr D Jones (Llanrwst) and others proclaimed the Gospel in the power of the Holy Ghost, the Lord confirmed His Word with signs following. Souls were saved, bodies healed, and saints were baptised in the Holy Ghost. A girl of 18 received sight in her right eye. Other remarkable healings took place, and an ex-Captain in the Salvation Army received the baptism in the Holy Ghost. Twelve from the far-off country found peace at the foot of the Cross. The way of salvation was made so plain, the tender love of God was figured so beautifully, and the glory of the Lord filled the temple, so that it was no wonder that the praises of God were heard afar off.

Items of Interest

Pastor Charles Kingston conducted a fortnight's tent campaign at Arnprior, Ontario, during the month of July. The campaign was marked by crowded congregations and striking results. Pastor James Montgomery, late of Portadown, Northern Ireland, is in charge of the flourishing assembly at Arnprior, and its members are on fire for God.

* * *

On August 12th, the wedding took place at Monticel of Pastor Charles Kingston (of the Elim Evangelistic Band) and Miss Norah B Holcroft. The service was conducted by Pastor C E Baker, assisted by the bridegroom's father.

* * *

The weekly Divine Healing service in the Elim Tabernacle Park Crescent, Clapham, which was suspended some time ago, was re-commenced last

month. The service is held on Thursday afternoons at 3.30 o'clock.

* * *

We would remind our readers that the next term of the Elim Bible College commences on Monday, September 13th. It is essential that applications should be received immediately from those desiring admission.

* * *

We are sending out in future with parcels of the *Elim Evangel* and the *Young Folks' Evangel*, posters on which are printed the principal contents of the magazine. We suggest that these posters be exhibited on notice boards, or in other prominent positions in halls and meeting places. We should be glad to hear from any of our readers who will exhibit them in shops or elsewhere, so that we may arrange to send them the posters regularly, and post free.



THE ELIM EVANGEL

*Elim Daily
Bible Readings.*

The Lord's Table

By
PASTOR E. B. PINCH

Selected portions of Scripture for daily reading with devotional comments

September 16th. Thursday. Genesis xliii. "Take also your brother, and arise, go unto the man" (v 13) Jacob is to deliver up Benjamin, and the thought tears at his heart-strings. The demand is inexorable, and seems to Jacob the hardest of all providences. Yet how full of grace in reality. By this means, not only is the famine to be lifted from his house, but his sons by confession are to be relieved of a burden of guilt they have carried for long years.

September 17th. Friday. Isaiah xli. "My counsel shall stand, and I will do all my pleasure" (v 10). God's promises are to be relied upon. At the back of His promises stands (1) His unchangeableness, (2) His almighty power, and (3) His pleasure and delight.

September 18th. Saturday. Joshua xviii. "How long are ye slack to go to possess the land?" (v 3). There are times when God's children need to be reproved and reminded of the promises of God. Joshua reproves them for indolence, and the taking of undue satisfaction in their present comforts. It is easy to become so familiar with the pledges of the Lord as to entertain light thoughts of the promised inheritance.

September 19th. Sunday. I Samuel xxi. "Why art thou alone and no man with thee?" (v 1). David who has been called of God to royal honours is here seen in the time of his rejection, a lonely and hungry fugitive. How strikingly suggestive this is of David's greater Son, of whom it was said, "Of the people there were none with Him" (Isaiah lxiii 3). Now is the time to prove our loyalty in the day of His rejection.

September 20th. Monday. Isaiah xlvii. "I shall be a lady for ever" (v 7). This is the language of a fool. Blinded and self-deceived, wrapped in a false security with no suspicion of danger, the poor soul regards lengthened prosperity as a further excuse for pride rather than an opportunity for repentance. There is here in the language of this verse presumption, boasting, self-satisfaction, abandonment to luxury, spiritual blindness.

September 21st. Tuesday. Exodus xxxiii. "I beseech thee, shew me thy glory" (v 18). There is an eager desire in the hearts of many of God's children to-day to see the glory of the Lord. This glory is only seen by revelation. He must shew us. But where is His glory to be seen? Read vv 21 and 22. As we abide in the cleft rock, so He reveals Himself to us. This is the heavenly vantage point—in Christ!

September 22nd. Wednesday. Acts xix. "Have ye received the Holy Ghost since ye believed?" (v 2). That the baptism in the Holy Ghost, accompanied by speaking in other tongues as on the day of Pentecost, is a subsequent experience to conversion and the new birth is clearly proved by this passage. When writing to the church at Ephesus some years later, Paul reminds them of this experience and says, "After that ye believed, ye were sealed with that Holy Spirit of promise" (Eph 1 13).

September 23rd. Thursday. Matthew xix. "Why callest thou me good?" (v 17). Christ's goodness seems to have been almost an unconscious thing. It is as though He had been so thoroughly engrossed in the happy doing of His Father's will that He had never paused to contemplate His own goodness. In the Old Testament this truth is to be found in the words concerning Moses. He "wist not that his face shone" (See Exodus xxxiv 29).

September 24th. Friday. Isaiah xlviii. "For mine own sake even for mine own sake, will I do it" (v 11). Merits we have none! Nothing to commend us! No worthiness to boast of! If we received all we deserved we should never receive any blessing at all. But thanks be to God, He is not seeking to reward our merit, but to meet our need. For His own sake He will help us because He delights in mercy.

September 25th. Saturday. Genesis xliii. "What shall we say unto my lord? what shall we speak? or how shall we clear ourselves?" (v 16). Sooner or later this is the language of every sinner. Happy is the man who makes this tearful confession now, at the foot of the cross, where mercy is still to be found. Leave your confession if you will till the door of grace is shut, and stand before God's throne speechless.

September 26th. Sunday. Exodus xxxiv. "I will do marvels such as have not been done in all the earth" (v 10). He is still the One who doeth marvels. If ever there was a day when an extraordinary witness was demanded, it is surely to-day. And the Lord is equal to the occasion. Thank God for signs and wonders done in the Name of His Son, Jesus, sufficient to arrest a heedless and pleasure-seeking generation.

September 27th. Monday. I Samuel xxii. "Every one that was in distress, and every one that was in debt, and everyone that was discontented gathered themselves unto him" (v 2). What a picture of Jesus! Praise God, there is still a refuge for distressed and discontented bankrupts.

"Lost, and wandering from the way,
Bankrupt, with my debts to pay,
Guilt, and with naught to say,
Just the case for Him."

September 28th. Tuesday. Isaiah xlix. "I have graven thee upon the palms of my hands" (v 16). Yes! those palms have known the thrust of the nails for me—

"Five bleeding wounds He bears
Received on Calvary
They pour effectual prayers,
They strongly plead for me"

To-day the Saviour says "Behold My hands," and as I look upon those wounds I see the eternal pledge of His never-dying love for me.

September 29th. Wednesday. Matthew xx. "The Son of man came not to be ministered unto, but to minister" (v 28). The blessing is not in the life that grasps, but in the life that gives. He who has spent himself for Christ and his neighbour shall find himself enriched. He who has selfishly gathered to himself shall be eternally impoverished.

September 30th. Thursday. John xiv. "He that believeth on Me the works that I do shall he do also, and greater works than these shall he do" (v 12). There is a two-fold meaning to this word "believeth". In the first place it flings open the door to all who have come to Christ. This promise is not reserved for Apostles or men having special and unique gifts. It is for the believer. Secondly, this word emphasises the necessity of faith. The blessing is not the reward of intelligence nor enthusiasm, but faith.

The Holy Spirit will move to heaven when His home on earth (the Church) is broken up.

A Short Meditation

By E. WERN WILLIAMS

"They came to *Elim*, where there were twelve springs of water and seventy palm trees: there they camped beside the springs."—Ex. xv. 27 (Moffatt)

WE see in the light of this verse and from our own experience, that the *conditions* and *experiences* of Christian people are varied and changeable. Full of difficulties at times, the *desert* and the *Red Sea*, thirst and *scorching heat* at other times, disappointments and disheartenings are on our track. *Marah* with its bitter waters is in our way—but glory be to God, it is not all disappointments and sufferings—No, ten thousand times No!

God, the Eternal, prepares a tree near at hand to make the water fresh. He puts us to the test, and He says to us as to the Israelites, "If you will listen carefully to the voice of the Eternal, your God, and do what is right in His eyes and pay heed to His commandments and follow all His rules, then the Eternal promises never to inflict upon you any of the diseases He inflicted on the Egyptians for He is the Eternal Who *heals* you."

Then comes a change. *Elim* is the next place to camp, and what a glorious change! Twelve *springs* of water—not simply wells filled with rain water, but *springs*, continually bubbling up and flowing over—and *seventy* palm trees, tall and *shadowy*.

Marah reminds us of the bitter cup of sin which our blessed Saviour drank, dregs and all, for our sakes. The tree used to purify the bitter waters of *Marah* represents the tree on which our blessed Master gave Himself as a propitiation for our sins.

The springs call to our mind the Water of Life,

which is in our hearts springing unceasingly—to everlasting life. The twelve represent the twelve apostles, and the seventy the disciples appointed by our Lord (Luke x. 1).

What a varied experience is ours! Sometimes it is bitter through sin and sorrow, losses and disappointments, unbelief, temptations and persecutions. That is only one side of our lives. There is a side which is all silver lined. We have the blessed experience of being pardoned. We have His love in our hearts, we walk with Him and in continual fellowship with the Eternal. We have the joy of our Lord Jesus Christ. We also have His promise of a crown, a palm, and a kingdom beyond Jordan. God has prepared an abundance for His children amid all the scarcity of the journey. Plenty and to spare. Glory be to His Name! For His great deliverances, for His divers evidences of His wonderful love, and for smiling upon us as He does through His anointed Son, we ought to heartily join in the spirit of *Miriam* to praise His Holy Name.

Then the prophetess *Miriam*, Aaron's sister, tambourine in hand, went outside the camp (before coming to *Elim*) followed by all the women, dancing to their tambourines, while *Miriam* led them in song. Sing to the Eternal, for He rose up in His might, hurling horse and chariot into the sea (Ex. xv. 20-21).

He is the very same God to-day! "Oh, for grace to trust Him more!"

Elim Evangelistic Band

Liverpool. Pastor George Jeffreys' very successful campaign in the tent at Everton, Liverpool, reported in our last issue, was followed by special meetings conducted by Pastor G. T. Fletcher. The meetings were well attended, and on the last night fifty souls decided for Christ. It was decided to continue for one week in the new *Elim* Tabernacle in Windsor Street, where Miss Kennedy has been labouring for the past few months. These meetings were much blessed, and fifty more souls were won for the Lord. Large numbers came forward for a touch from the Great Physician. Amongst some remarkable cases of healing was that of a woman who had suffered with neuritis for 12 months, and was completely healed after being anointed. Another afflicted with nerve trouble for eight years testified that she was completely healed. A young man suffering from haemorrhage of the throat said that when he was

prayed for he felt the power of God go right through his body, and has had no return of the bleeding since. Others testified to healing from a poisoned tonsil, sprained wrist, blindness in one eye, skin disease, tumour, sleeplessness and other ailments. A baptismal service was held, when thirty-six were baptised by Pastor Fletcher, and an equal number testified to their willingness to be baptised at the next opportunity. 'Twas indeed a blessed service long to be remembered.

We have in stock a large quantity of back numbers of the *Elim Evangel*. To those who will carefully distribute them, we will send these, while they last, on payment of postage only. We also have in stock back numbers of the *Young Folks' Evangel*, which we will supply at 3s 6d per 100, post free. Write to us at the *Elim* Publishing Office.

(continued from cover u)

plainly that "they that are ready shall go in, and the door shall be shut." And how soon no one knows. "For the Lord Himself shall descend from heaven with a shout, with the archangel and with the trumpet 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." What an event!

Ah, reader! are you ready? Can you say, "Come Lord Jesus, come quickly?" You tremble at the thought. Your sins! Ah! you could not bear to

meet the Lord with them unpardoned. Oh! bring them at once to the cross. None ever sought forgiveness and was denied. "Believe on the Lord Jesus Christ and thou shalt be saved." There are thousands of professors whose lamps have gone out, or are going out and who have no oil in their vessels. Think of the midnight cry! awake from that fatal slumber! Fellow-believer, go to Christ for oil. Trim your lamp. gird up your loins, be like one that waits for your Lord. "For yet a little while, and He that shall come will come, and will not tarry." And then, farewell, poor world of sorrow, sin, and death: welcome bright eternal joy! forever with the Lord!—Sel

Destiny—Indisputable

By FRANCIS COLES

"Things which **MUST** shortly come to pass"—Rev. i. 1

"He that is unjust, let him be unjust still and he which is filthy, let him be filthy still and he that is righteous, let him be righteous still, and he that is holy, let him be holy still"—Rev. xxii. 11.

THIS prophetic head-light, by revelation, speaks a remaining condition, in language that cannot be misinterpreted, and three times in this one chapter are we warned, "I come quickly!"

The "midnight hour" will prove a terrible one for those who have "refused Him that speaketh" in grace, after "long patience" by the Husbandman who waiteth for the precious fruit of the earth. "Repent ye and believe the gospel" (Mark i. 15)

The hoisting of the S.O.S. distress signal at sea is a cry of anguish in the face of death, but many only think of their *lives* being saved. But, profoundly note, this signal means, **SAVE OUR SOULS—NEVER DYING SOULS**—a vastly more vital thing!

You must spend **ETERNITY**—but **WHERE**?

God is love—truly—but equally a fact, Justice and Judgment are His. He delighteth in mercy, but **NOT** at the expense of justifying righteousness, for if so, the tragic atonement of the Son of God would be meaningless.

"Come unto Me, with contrition of heart," is His loving and merciful rejoinder to "EVERY ONE THAT

THIRSTETH" Yet, the distress signal must be **S.M.S.** (save MY soul), a distinctly personal cry!

Let us here note too that it is coming to a Person—"Come unto Me"—a personal living Saviour. Not, 'come unto a religion,' a creed, a philosophy, a priest, a sacrifice, or even to the virgin Mary as a mediator—blessed though she was. There is but "ONE MEDIATOR" between God and men, the man Christ Jesus" (I. Tim ii. 5).

You may die unsaved, but never be able to say you died **UN-LOVED**, because

"**GOD SO** loved the world, that He gave His **ONLY** begotten

SON, that *whosoever believeth* in Him should not **PERISH**, but have **EVERLASTING LIFE**" (John iii. 16)

Nothing but the Blood of Jesus atones for the soul. No scrap of human merit avails for this.

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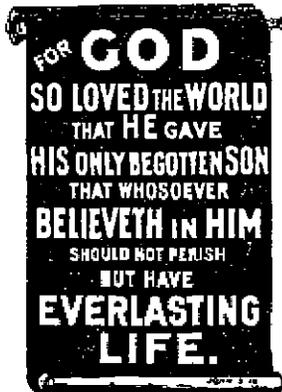
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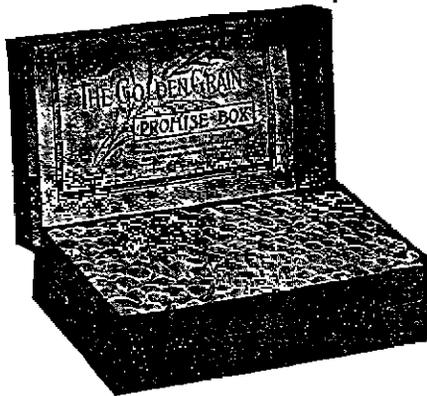
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