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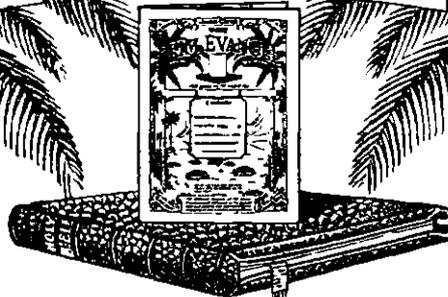
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Saviour

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Healer

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

Vol. VII. No. 20

OCTOBER 15, 1926

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AND THEY CAME TO ELIM WHERE WERE TWELVE WELLS OF WATER, AND THRESCORE AND TEN PALM TREES. — EX. XX. 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

A Royal Proclamation

By H. A. COURT (*Elm Evangelistic Band*)

THE sun is lowering in the west, after pouring its hot rays upon the towns and villages of the Orient. Men are rising from their couches, on which they have reclined during the day, for it has been too hot to attend to the vineyards and the oliveyards. Jerusalem is astir, and men and women alike commence the evening's work, the former making their way to the fields where the crops are being raised, while the latter, bearing large pitchers on their heads, repair to the neighbouring wells to replenish the exhausted supply of water.

Outside the city, on the Jerusalem road, a few people may be seen making their way to some village or town, which they hope to reach before nightfall. The road is dreary enough, and neither comfort nor progress is enhanced by the stones and pieces of rock, with which it is littered.

As we contemplate the scene, it is added to by the approach of a man on horseback. Though some distance from us, we perceive that he is uniformed, an indication that he is a retainer belonging to some personage. Held aloft above his head is a banner or standard, and as he journeys he shouts something to the people on both sides of the road.

As he draws near, what were to us indistinct articulations, become clear, and we hear him cry "Cast up the highway," then "gather out the stones," and yet again "lift up a standard for the people." He passes us, and we read the inscription on the banner—

THE PACHA IS COMING

This proclamation seems to be gladly received, for immediately a number of labourers commence to remove the stones, that a clear passage may be made for the approaching monarch, while numbers of people begin to congregate to await the expected ruler.

Great times there will be on the morrow, for rewards are to be given to those who are deserving, while those who have offended are to receive just retribution for their crimes.

Reader, there are many heralds going forth to-day, bearing a similar message, proclaiming that a King, "thy salvation cometh," and in a like manner call for a clearing of the stones, the hindrances. Theirs is a call to repentance, that all obstacles be removed,

thus making a way for the King in your life, that you may joyfully receive Him. If you want to see Him, do not allow the stones of unbelief, doubt, excuse, or unwillingness, to keep Him from you, but let there be a removal of these things by putting your trust in the finished work of Calvary.

Even as the standard borne by the rider indicated who was coming, so the standard borne by God's heralds to-day indicate who is coming, for they uplift the blood-stained banner of the Cross. It is Jesus, who is coming. "This same Jesus, the Jesus of Galilee, of Nazareth, of Bethany, of Gethsemane, of Calvary, of the emptied tomb, is the One who is proclaimed. 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."

WHY IS HE COMING?

The purpose of His coming is two-fold. He is coming to reward those who have accepted Him, for their faithful service, and to take them to the place He has been preparing during the last two thousand years, that they may dwell with Him eternally. He is coming, too, to punish those who have rejected Him. "Behold His reward is with him, and His recompense before Him."

Reader, the sun is setting in the west, the day of grace is drawing to a close, and soon 'twill be to-morrow, when all will be found naked before Him, the day Solomon spoke of when He said, "they shall call upon me, but I will not answer." Which company will you belong to then? Will you be rewarded as a Christ-receiver or punished as a Christ-rejecter? By turning now to Him, and accepting Him as your Saviour, by believing that He died for your sins on the Cross, you will be

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from the latter to the former company. You will thus be saved, and will welcome the coming of the King, who will take you with all the redeemed to glory, "and so shall we ever be with the Lord."

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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, Elm 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.

Vol. VII

OCTOBER 15, 1926

No. 20

Bible Studies in Divine Healing Dietetics

By LILIAN B YEOMANS, M D

THE question is often asked if, while trusting God for immunity from disease, and going to Him only in the event of being overtaken in a sickness, the same as with a fault, it is not nevertheless necessary for us to have expert advice from a doctor, or scientific authority competent to give it, as to foods, exercise, bathing, etc., which we require to keep us in first-class condition. Is not this our duty, a part of caring reverently for the wonderful living temple which God has given us to use for His glory alone?

Perhaps if some of us went to a doctor for this purpose we might get the prescription which was given to a very rich man who thought himself very sick and consulted a distinguished London physician. After waiting what seemed an interminable time, he was admitted to the presence and thumped, percussed, explored, and examined in every possible manner with the greatest solemnity. Then the great doctor sat down at his desk and slowly wrote a prescription which he handed to the patient, at the same time mentioning the amount of his fee, which was a very large one. The rich man paid this and walked out to his waiting car, with the precious paper in his hand. After the car started, he unfolded the paper with the view of looking at the prescription, not that he expected to be able to read it. A prescription that cost that much would surely be in Latin, if not Greek or Chaldee. To his horror and amazement it was in simple English so that "the wayfaring man, though a fool, could not err therein," and it said, "Live on sixpence a day, and earn it."

The man was furious and nearly ordered his chauffeur to turn back so that he could tell the doctor what he thought of him. "Highway robber! Pirate!" were the mildest names he called him. But as he remembered that the doctor had an international reputation as one of the greatest medical authorities living, and recalled his intensely solemn manner as he wrote the prescription, he wondered if it could possibly be that he expected him to follow it literally. Finally he decided to do just that. He had one of his numerous

servants get him a supply of hardwood which he cut into blocks of the regulation size, turning out sufficient of them to earn sixpence a day. This was no easy job for him at first anyway. But to live on the sixpence a day, when earned, was harder still. However, even this was accomplished by a most careful study of the market prices of staples, and the end of this true story is very bright, for the man was perfectly cured, and sent the doctor a magnificent present in addition to the large fee he had paid.

The same prescription the doctor gave him is in the Bible, where we can have it without money and without price. "In the sweat of thy face shalt thou eat bread" (Gen. iii. 19). "We exhort that

they work and eat their own bread. "If any would not work, neither should he eat" (II Thess. iii. 12, 10). But to repeat the question, if we need no physician but Jehovah Rophi, do we require expert advice regarding food, sanitation, and kindred matters? Personally, I believe that the Scriptures, faithfully studied under the guidance of the Holy Ghost, will give all needed information. We read in II Tim. iii. 17 that Scripture is given—all Scripture—so that the man of God may be perfect, thoroughly furnished unto all good works. We are taught the need of physical cleanliness in the law of Moses, by Jesus in John's gospel, chapter xiii. 10, also in Heb. x. 22, where we are taught to draw nigh unto God with true hearts, in full assurance of faith, having our bodies washed with pure water. As we are to "pray without ceasing," that means that we have to bathe without ceasing, too.

As to food, I believe that a man kept perfectly healthy by faith in the blood of the Lamb and the Word of God, and desiring to eat for God's glory, will desire only wholesome and suitable foods in moderate quantities, and will be free from morbid cravings for unwholesome dainties. Notice in the 23rd chapter of Proverbs, verses 1, 2, and 3, where we are warned to be very careful if eating with a ruler at a table covered with luxuries. Also note in verse 20 of the same chapter, that we are warned not to be amongst



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notous eaters of flesh "For the drunkard and the glutton shall come to poverty" (Prov. xxiii. 21) Paul warns us against making a god of our belly, and tells us that we are to eat and drink, and do whatsoever we do, even perform every physical function to the glory of God (I. Cor x 31)

As to exercise, if we follow Jesus as He went about doing good and healing all that were oppressed of the devil, and Paul, as he followed Christ, I think we shall not need to go to a gymnasium for it, for I believe we will have all we can do with.

Sleep is promised us, for "He giveth his beloved sleep" (Psalm cxxvii. 2). We are warned not to oversleep "Love not sleep lest thou come to poverty" (Prov xx 13)

But while I believe the Scriptures are all-sufficient on every point, there is no doubt that it is profitable to study God's plan as we find it written in Nature, where we find "sermons in stones and songs in running brooks," and especially in the fearful and wonderful structure of our own bodies. We are told in the 1st chapter of Romans and the 20th verse, that the invisible things of God, even His eternal power and Godhead, are clearly seen, being understood by the things that are made. So we do well to study God's handiwork in His masterpiece, man. (In this connection notice Job x 8-12)

God has provided life-giving qualities in the simplest of our foods, especially in the fruits and vegetables, and as we eat the things He has provided in the various seasons of the year it will not be necessary for us to resort to tonics and pills that are advertised for those whose bodies are out of condition, most of which are injurious in some way to the human system

Above all we must remember this, that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" There is something in the Word of God that we need for our physical as well as for our spiritual needs. God has ordained that the just shall live by faith. How can we obtain faith? Faith cometh by hearing, and hearing by the Word of God."

The God of Daniel, who made the pulse agree with him and his friends so well, can make our food agree with us whether it be poor or otherwise, and He will do so, if we trust and obey Him. I once knew an evangelist who had a large family of children, some of them quite small. While passing through a test on the line of provision, he had nothing to feed them on for I think some ten days but cake crumbs, which were given him by a baker who had no idea that they formed their sole means of sustenance. The evangelist said that his wife and children were never better and happier. The cake crumbs were sanctified by the word of thanksgiving and prayer.

Good News according to Matthew

By JAMES SALTER (*Congo Evangelistic Mission*)

CHAPTER XII.

TO us this chapter appears to fall naturally into three divisions, which we have headed. "The Sabbath," "The Sin against the Holy Ghost," and "Signs"

THE SABBATH.

There is a connection between the closing verses of chapter eleven and the opening ones of chapter twelve. The former speak of the offer by the Lord Jesus, of the true Sabbath, the rest, or the "keeping of the Sabbath which is for the people of God" (Heb iv 9), the latter opens with the question of the Jewish Sabbath

"Jesus as His custom was, went into the synagogue on the Sabbath day," says Luke. but this Sabbath day finds Him and His disciples some distance from the synagogue. Although they are hungry they are determined not to forsake the assembling of themselves together for worship. Their way to the synagogue leads them through a farmer's fields where the corn is ripening for harvest. The disciples, to stave off the pangs of hunger, begin to pluck some of

the corn, rub off the husks in their hands and eat it. But the Pharisees saw them doing this and said, "Behold, Thy disciples do that which is not lawful to do upon the Sabbath day." The act of taking the corn was perfectly lawful (see Deut xxiii 25). It was the doing of it on the Sabbath day to which they objected. The Lord Jesus vindicates the acts of His disciples by quoting a scriptural precedent, which is also a telling analogy. God had declared, "I have found David, a man after mine own heart with my holy oil have I anointed him." But at the time referred to by Christ, God's anointed was a fugitive. Not only so, but God's representative, Samuel, had retired into seclusion, because the Word of the Lord had been rejected. On David and on Samuel the prophet-priest, who was raised up to walk before God's anointed king (I. Sam ii. 35), rested the whole of the nation's relationship to God, but Saul who occupied the throne had rejected the message of God through Samuel and persecuted the man of God, David. Thus the nation's relationship to God was somewhat disarranged, if not actually suspended. God's ministers were not in their rightful place.



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that when David entered the Tabernacle and asked for bread he was justified in saying, "And the bread is in a manner common" (I. Sam. xxi. 5). The substance had gone, only the shadow was left.

The analogy will readily be seen. John the Baptist, the prophet, the forerunner of the "Greater David," was in a forced seclusion, if He had not already been sacrificed. In refusing John's word, the nation's leaders had "rejected the counsel of God against themselves." God's anointed said, "The Son of Man hath not where to lay His head." The turning to the fields for sustenance was perfectly legitimate, for as the Son of God, He had a claim on the "first-fruits." The necessity which was considered sufficient reason for David's action, Christ claims for Himself and for His disciples. But He goes further and makes two astounding claims. "In this place is one greater than the temple." The temple of that day, although Herod had spent forty-six years' work on it, and gone to tremendous expense, was considered a rebuilding or enlarging of Zerubbabel's temple of Haggai's time. There was *no ark, no mercy seat and no cherubim in it.* Yet God had said, "The glory of this latter house shall be greater than of the former," for to *that house "the desire of all nations"* was to come and "I will fill this house with glory" (Hag. ii. 6-8). "And the Lord whom ye seek, shall suddenly come to His temple" (Mal. iii. 1). The despised Nazarene, the desire of all nations, the One who was to be set forth as a mercy-seat had come to the temple, and to His own people, but they received Him not. He is so much greater than the temple, that in heaven He is the temple. The point He urges in the second claim is, that if the Sabbath must take second place to temple ritual, much more must it give place to the One who is greater than the temple, for "He is Lord of the Sabbath" also. But being representative of their class, ignorant of the divine desire—"I desire mercy and not sacrifice"—and unsubmitted to the divine demands for righteousness (Rom. x. 3), they condemn the guiltless.

The insincerity and hypocrisy of these people is further seen in the case of the man with the withered hand. Jesus entered the synagogue, presumably to worship, but Luke in his gospel tells us that the scribes and pharisees were there to watch. Again the question of the Sabbath was raised. "Is it lawful to heal on the Sabbath?" that they might accuse Him. After summing up, the sentence of the Judge was, "It is lawful." Because of this display of mercy the Pharisees went out and held a council to destroy Him. These things shew us that it is possible to miss salvation, fighting for Sabbaths; that we can nuss the kernel, fighting for the shell; that we can fail of righteousness in fighting for ritual; that we can become sour in our spirits contending for set phrases and forms.

We feel it would be opportune here to say a little in reference to the Jewish Sabbath and this age. From earliest Bible times, we see that days have been counted in sevens. Creation had *six literal days and nights* of 24 hours and a seventh for rest. (This is usually objected to, on the grounds that the sun is introduced only on the fourth day. It will be noticed that Genesis i. 14-19, does not contain the story of the sun's creation. The sun belongs to the creation of Genesis i. 1, and became part of the disarranged system referred to in verse 2. The sun was re-installed, not created, on the fourth day). There is a probable reference to something in the nature of a Sabbath in Genesis iv. 3. In Genesis vii. 4 and viii. 6-12 we see Noah made divisions of seven. Every seventh day Job sacrificed for his sons (Job i. 5-13). Along with circumcision and some forms of sacrifices, the Sabbath was introduced into the law at Sinai. It had probably been neglected during the slavery of Egypt, for the fourth commandment is more in the form of a renewal than an invitation. Its first word is "Remember." The Israelites however by their traditions made a travesty of the divine intention and enveloped the divine ideal, until at the time of Christ's appearance, instead of it "being a delight, the holy and honourable of the Lord," the "Sabbath had become a burdensome stone and a heavy yoke." The ridiculous extent to which the Rabbinical teachings on the Sabbath had been carried may be gathered from the following examples. "On the Sabbath one must not draw a chair along the ground or floor, lest it make ruts on the ground, which would be accounted as ploughing. No one may walk on stilts on the Sabbath, nor may a tailor walk carrying his needle, nor a scribe his pen, for that would be burden-bearing. A woman must not look in the mirror lest she see a grey hair and remove it, which would be reaping. The act of the apostles in plucking and rubbing the grain between their fingers would be accounted as reaping and threshing. We see how the Lord in Matt. xii. divests the Sabbath of tradition's trappings, clothes it in its original dignity and reinstates it to its primary position. Tradition said no sick person was to receive medical aid on the Sabbath, unless life was in danger, but Christ had gone in the teeth of this and said, "It is lawful to do well on the Sabbath."

After it was embodied in the Law, and like circumcision became a sign between God and Israel, the Sabbath became part of the divine covenant. As Gentiles we were no party to that covenant. We were aliens from the commonwealth of Israel and strangers to the covenants of promise. We were not represented in the reply which Moses took to the Lord: "All that the Lord hath spoken we will do" (Ex. xix. 8). The Christian comes into relationship with God through a changed priesthood; that of Christ, made a priest after the order of Melchisedec. The



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Holy Ghost says a changed priesthood necessitates a changed law (Heb vii. 12) Jesus has abolished the old and introduced the new (Eph ii. 15, and II Cor iii 7-13) The Holy Ghost says, the Sabbaths of the Jews belong to the things which are shadows" (Col ii 16-17). Prophecy is plain that a time would come when not only Israel's sacrifices and services should cease, but that *her Sabbaths* also should be suspended (Hos. ii. 11 and iii. 4).

Scripture nowhere claims that the Christians' Sunday has superseded the Jewish Saturday or Sabbath. As the Sabbath spoke of rest after the re-furnishing of a world, so Sunday speaks of rest after the redemption of a world. When we come to the establishing of a scriptural precedent we cannot consistently put much weight on the Scriptures referring to time prior to the ascension of the Lord Jesus. Jesus rose from the dead on the first day of the week. The descent of the Holy Ghost in Acts ii was on the first day of the week and may account for the assembling of the believers on that day. Probably the early Christians, many of whom were Jews, would for a time keep both Saturday and Sunday. But gradually, yet firmly, Sunday came to be recognised, so that before the close of the Acts of the Apostles it appears to have been a settled institution (See Acts xx 7; I Cor xvi 2, etc).

It is argued Sunday, means the god sun's day and is pagan. To this we reply Saturday means the god saturn's day, and is equally pagan. Again we are told Sunday is a papal institution. History will answer this. Our earliest literature outside the New Testament is the teachings of the twelve apostles, called the "*Didache*". It is not later than A.D. 100. We read, "On the Lord's day, being assembled together, break bread and give thanks after confession of your trespasses, etc." *Pliny writing to Emperor Trajan* not later than 100-110 A.D. "But they (the Christians) declared that the sum of their guilt or error only amounted to this, that on a stated day they had been accustomed to meet before day break and to recite a hymn among themselves to Christ as though He were a god. When this ceremony was concluded, it had been their custom to depart and meet again to take food, but it was of no special character and quite harmless."

Ignatius (101 A.D.) Disciple of John, Bishop of Antioch "We observe the Lord's day, all who love the Lord, love this Lord's day, as queen and chief of all days, no longer keeping Sabbaths. Let us no more sabbatize."

Justin Martyr (138 A.D.) "On the day called Sunday all who live in cities or the country assemble in one place and the memoirs of the apostles, or the writings of the prophets are read."

Barnabas (said to be the Apostle) "We keep the eighth day with joyfulness the day on which our Lord rose from the dead."

Dionysius (Bishop of Corinth, about A.D. 150) "We passed this holy Lord's day in which we received your letter."

Clement of Alexandria (A.D. 194) "He, in fulfilment of the precepts according to the gospel, keeps the Lord's day. The old seventh day has become nothing more than a working day."

Tertullian (A.D. 200) "The Lord's day is the holy day of the Christian church. We have nothing to do with the Sabbath."

After this discussion regarding the Sabbath, the Pharisees, settled in their hatred against Him, resorted to their bitter enemies, the Herodians, and united with them in conspiracy to destroy the Lord Jesus. But when He knew it, He obeyed His own injunctions, given to the apostles (chapter x 23), and withdrew from them. Gradually they were drawing a cordon around Him. His own birth-place had rejected and attempted to throw Him headlong down the hill on which their city was built. Capernaum had altogether been given up by Him. Gadara had prayed Him to depart out of her coasts. Chorazin and Bethsaida had joined the list against Him. The Pharisees had manifested that they had not the love of God in them but this divine flame (the love of God) was the secret of Christ's tireless energy and infinite compassion. Any other person would have given up in despair, but the Beloved persists in His mission of righteousness. The world-wide nature of this mission is again clearly seen in vv 18-21. These verses shew us Jehovah's servant, filled with His Spirit, delighting His soul (incidentally they manifest the true God), declaring the standard of divine righteousness to the nations. And in His name shall the Gentiles trust: "For from the rising of the sun even unto the going down of the same, My name shall be great among the Gentiles" (Mal i 11).

THE SIN AGAINST THE HOLY GHOST

"Then was brought unto Him a demoniac, blind and dumb, and He healed him," inasmuch that the blind and dumb both spake and saw." This act rouses the amazement of the people to the acclamation, "Is not this the son of David?" But it was soon smothered by the decision and declaration of the Pharisees, "He casteth out demons by Beelzebub the prince of the demons." This was not a misjudgment, it was a deliberate misrepresentation, and it was the second time at least they had made it. They not only refused the mercy of God themselves, but, where possible, hindered it in others. In their hearts they had made an eternal and fixed decision against God's Christ. They knowingly and wilfully lied against light. Of them, the Lord Jesus said —(1)



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"Ye cannot tell whence I am." (2) "Ye judge after the flesh" (3) "Ye neither know Me nor My Father" (4) "Ye shall die in your sins" (5) "Ye cannot come whither I am" (6) "Ye are from beneath" (7) "Ye are of your father the devil."

There is a time and place in the life of every adult person when they are brought to the light and unto the threshold of repentance. That is the place where the issue for eternity is decided, and it is the place where the unpardonable sin is committed, which neither seeks nor finds repentance. Of this sin God, who cannot lie, hath said, "It shall not be forgiven neither in this age nor in the age to come." *Never perish and never forgiven are both equally true and are the east and west which never meet. Nowhere in the whole of the Bible can we find a trace of personal remorse or repentance in hell.* Filthy, in life, filthy in death and filthy in eternal damnation is the sentence of the "Judge of all the earth." Undoubtedly Christ's adversaries had crossed the dividing line, or He who is love would not have used of them such expressions as "offspring of vipers," etc. The inference is clear from vv 33-34, that they were corrupt, both root and branch. Sometimes we meet cases where mentality has given way under demoniacal pressure, and obsession has produced the impression that the person has committed the unpardonable sin. This is a case for the exercising of the church's prerogative of binding and loosing (Matt xvi. 19). Repentance in any person is proof positive that such an one has not committed this sin. Where committed, the protection of the Spirit of God is withdrawn, and the devil is not slow to take the advantage and hasten the victim "to his own place" (Acts i. 25).

SIGNS.

Throughout the scriptures God has given ample proof that He is willing to meet people in difficulties. Repeatedly He has met the request for "a sign," e.g., Pharaoh, Gideon, Hezekiah, Nebuchadnezzar, etc. But in the request of v 38, there is a peculiar difficulty. The people who sought the sign were not only estranged from their husband, but were living in adultery. They had forsaken God, and their husband, and contracted another alliance (see Rom vii 1-3). The position was analogous to that in Isaiah vii where God said to Ahaz, "Ask a sign," but Ahaz had already made a covenant with the King of Assyria (II Kings xvi 7-20, II Chron. xxviii, 16, 17), and under a pretence of piety and humble resignation, he replied, "I will not ask, neither will I tempt God." His hope was in another and that was the one who destroyed him. Jesus, however did not altogether deny their request. He gave them the sign of the Son of Man being three days and three nights in the heart of the earth, and used the Old Testament story of Jonah as an analogy. Jonah is a type of sinning Israel, thrown overboard until re-

pentant. He brought mercy to a million, but did not enjoy it himself. Significantly, with the defection of Jonah and the Jew, the Queen of the South, is introduced. A type of the Gentiles coming into blessing in this age.

As to the historicity of Jonah, the best proof of that is, that it was believed by his contemporaries, who were best able to disprove such a story, if it were possible. It was regarded as true by Israel for nearly one thousand years before New Testament times, and Christ believed and endorsed it.

As to the possibility of it, the physical possibility of certain types of whales being able to swallow a man has been proven beyond a doubt. A dying whale has been known to vomit masses of food equal in size to six big men.

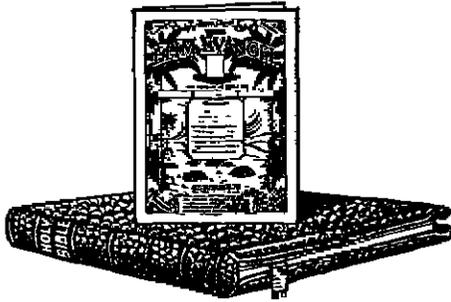
The analogy between Jonah and Israel is further seen by (1) Jonah was called to a foreign and world mission. So was Israel. (2) Jonah at first refused compliance with the divine plan. So did Israel. (3) Jonah was punished by being cast into the sea. Israel was dispersed among the nations. (4) Jonah was not lost, but especially preserved during this part of his experience, and Israel is not being assimilated by the nations, but being kept for God. (5) Jonah repentant and cast out by the fish is restored to full action again, and Israel repentant and cast up by the nations shall be restored to her former position. (6) Jonah obedient went on his mission to Nineveh and Israel obedient shall ultimately engage in a world-wide work. (7) Jonah is successful in that his message is acted upon to the salvation of Nineveh. So Israel shall be blessed in the conversion of multitudes.

Verses 43-45 give a further illustration that God tested Israel on righteousness, not reigning, on sin, not on sovereignty. They were willing for a clean house, but not a clean heart. They are a picture of the white-washed Pharasaism of that time.

Verses 46-50 give the closing incident of the chapter and are most striking. Jesus had so far survived the conspiracy of His foes. He now has to face a conspiracy of His family. His foes said He had a demon, His family said, "He is beside Himself" (Mark iii 21), and they sought to lay hold on Him. Jesus here annuls old family ties and announces new ones. In this we see fulfilled the warning of Matt iii 9 "God is able of these stones to raise up children unto Abraham." And Jesus stretched forth His hand toward His disciples and said "Behold my mother and my brethren! For whosoever shall do the will of My Father which is in heaven, the same is My brother and sister and mother." These verses give us the *founding of a new family*.

In this chapter, we see Jesus as greater than the temple (v 6), greater than Jonah (v 41), and greater than Solomon (v 42).

(continued on next page)



FOUR SQUARE ON THE WORD OF GOD.

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He ever Liveth to make Intercession

TO Moses, the intercessor, the word came, "I have pardoned according to thy word" (Num. xiv. 20) Moses said, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me" (Deut. xviii. 15) Moses at one time was willing to sacrifice himself, even to be blotted out himself on behalf of the people, but he was not blotted out. He suffered. It was because of the sins of the people and their provocation that he spake unadvisedly with his lips and in consequence was not permitted to enter the promised land.

But Christ was indeed cut off. "Who shall declare His generation? For He was cut off out of the land of the living for the transgression of my people was He stricken" (Isaiah liii. 8) "The chastisement of our peace was upon Him" (Isaiah liii. 5)

It is because of this that God can be just and the justifier of them who believe in Jesus Christ. Jesus Christ received the due penalty of the justice of God against sin by bearing the judgment of God. Christ was delivered for our offences, and was raised again for our justification. And not only does He bring us justification, He is our Pleader, Intercessor, Advocate.

How can He be so effective as an Advocate? He surpasses Moses because He suffered death for His people, the death that was due to them. God said to Moses, "I will make of thee a great nation and mightier than they" (Num. xiv. 12), but Moses would not have it. But Christ, because He has suffered and because He has been raised, can now claim a new race. He is the last Adam. As the representative of this new race, He has to plead that His children, His offspring, His followers shall not be blotted out as was the case of those under Moses. And by virtue of His sufferings and by virtue of His living intercession, He has a twofold claim for consideration before His Father, His death has met the claims of righteousness and judgment and now He Himself lives to press home those very claims, seeing He ever liveth. What for? Not so much to put your claims forward as to put forward His own.

His death speaks louder than your sin. And His voice as an Advocate is an active voice, a pleading voice, a convincing voice, a logical voice—an incontrovertible plea does He put forward.

Then look at the relationship of the Pleader. Not only has He a powerful case but He is the Beloved of the Father. Justice and love! And the God who is just, and the God who is love, cannot but acquiesce in the claims and pleadings of His Son.

Have we got to do nothing? No. We have to come. He is not an automatic Pleader. He has to be engaged. Does He plead for all? No. For whom does He plead? For those who "come unto God by Him." Some endeavour to come to God, but not by Him, then if they come to God without Him, they cannot have the benefits of His intercessions and His merits. "There is none other name under heaven given among men whereby we must be saved" (Acts iv. 12).

The soul who is saved has no conception of the planning, the devising, the activity, the solicitude, of the Trinity on behalf of the sinner who repents and continues in the way, and continues in touch with the Saviour, Redeemer, Pleader and Advocate.

(continued from last page)

The healing of the man with the withered hand is one of seven healings performed on the Sabbath day, others are: The woman with a spirit of infirmity in Luke xii. 11-17, the man with dropsy (Luke xiv. 1-6), demoniac in synagogues (Luke iv. 33-37), Peter's wife's mother (Matt. viii. 14, 15); cripple at Bethesda's pool in John v. 1-16, man born blind (John ix. 1-41).

The Great Finale

of Pastor George Jeffreys' Revival Campaign at Bournemouth

By PASTOR E BLACKMAN

AFTER leaving Moordown, with its delightful surroundings, the great tent was moved to the Boscombe district, where for two weeks the glorious gospel was preached by the Pastor to great crowds, resulting in hundreds being saved. The campaign there again will stand out in the memory of many hundreds. As I write, the pictures come before me of great crowds of men near the platform, sitting or standing in every available space, whilst the other seating accommodation is filled to its utmost capacity; and outside hundreds look on, and listen with intense interest.

The following is from the "*Bournemouth Guardian*" of Sept 25th:—

DIVINE HEALING CAMPAIGN.

Unusual Scenes at Boscombe

For some months past one of the chief topics of conversation amongst Bournemouth religious circles has been the eventful revival and healing campaign which has been conducted at Moordown and Boscombe by Pastor George Jeffreys, who is said to be the founder of what has come to be known as the Elm Foursquare Gospel Church, with headquarters in London. This mission, for such it is has been conducted in a large marquee capable of accommodating some 1,200 people and has attracted enormous crowds representative of all social grades who seem to have entered into the spirit of the campaign with zest. Extraordinary scenes of enthusiasm have marked all the meetings, thousands have thronged the tent, and thousands have been turned away owing to scarcity of accommodation. Bournemouth residents, the victims of almost every conceivable ailment common to humanity, have been making the tent their regular resort. Long treks in bath-chairs never before witnessed in Bournemouth have been made.

The evening services to which multitudes thronged, were entirely reserved for the preaching of the Word by the Pastor, while the afternoon services were given to ministry and praying with the sick. It was an impressive sight to see the great afternoon gatherings. The following, reprinted from the "*Bournemouth Times and Directory*" of September 25th, is

a description of a Divine Healing Service, by a well-known Bournemouth authoress. It gives the impression of one who looks in from the outside.

A MISSION OF HEALING

Another Impression of Pastor Jeffreys' Campaign

If I had gone to the big tent—where Pastor George Jeffreys has been holding revival and healing meetings at Moordown and Boscombe during the past seven weeks—to scoff, I should certainly have remained to pray. But I did not go to scoff,

I went to see if the wonderful cures of which I had heard were really taking place, and to decide—if I could—whether they were due, as some said, to hysterical excitement, or to something much greater and more permanent in its effects. I went, I saw, and I was conquered.

It is true the preliminary service with its emotional appeal, its ejaculated "Allelujahs" and "Praise the Lord," left me critically cold. Yet that it caught and held the great congregations that gathered in the tent, and induced in them a spirit of worship is undeniable. And the singing, conducted with magical skill by Mr. Darragh, was genuinely inspiring. That smiling young evangelist could coax a congregation of stubborn parrots to show off their vocal accomplishments! The choruses which nearly lifted the roof off the tent, were caught up and sung in perfect time and tune, after one or two rehearsals, in a way that would only come after long practice under less inspiring leadership.



PASTOR GEORGE JEFFREYS

A PITIFUL PROCESSION

But after this joyous—one might almost say rollicking—introduction to the healing service, a decided change was observable, when Pastor Jeffreys invited the sick to come to the platform for treatment. From all parts they streamed up. The halt, maimed and blind, led by their friends, others with pale strained faces that told their tale of suffering plainly—little children carried in their parents' arms. A hushed sympathy held everyone in thrall as that pitiful procession filed past. I felt that if any false hope were held out—any pretension to be able to help without sure ground for such a claim, it would be blasphemy, indeed. Slowly the patients were marshalled into order by kindly helpers. The strains of the hymn "At even 'ere the sun was set" rose softly and reverently from a thousand throats. One's mind was irresistibly drawn back to a similar scene in Palestine two thousand years ago. There was a spirit in the air—the spirit of faith, compassion, and loving service.



THE ELIM EVANGEL

The hands of the healer touched each sufferer gently with the anointing oil, a few words of earnest prayer were uttered, and faces that had been strained with pain and expectation relaxed into calm and peace.

TEARS OF JOY

A tiny fair-haired girl seated on her mother's lap held my attention. One little arm was paralysed. I learned, when the mother answered the healer's quiet inquiry. He gave the treatment and passed on. But evidently the child had made an impression upon him, for he returned to her. Smilingly holding a penny above her head he told her to lift the helpless arm and take it. Waveringly, but surely, the paralysed arm was raised, the prize was grasped, and tears of joy shone in the mother's eyes.

The gift of sight to a boy—who—so I was told—was born blind, was conferred at the same meeting, and I was given the particulars of the healing of a severe and long standing

Great interest was taken in the event, people of all ages coming in from the district around to take part in the meeting.

To organize and conduct a meeting of this magnitude in a tent is not an easy matter, but everything passed off with perfect smoothness. Some people, quite naturally, of course, showed some curiosity, and others a reverent interest in the proceedings during the healing service, whilst others—and there were many—supported the work that was going on by prayer.

As is customary, the first part of the meeting was taken up by the singing of choruses expressive of faith and salvation, and then followed in earnest address by Pastor Jeffreys preaching what he happily describes as the "four-square Gospel."

The theme of his address was that the miraculous should accompany Christianity. He asserted that if they took the



Pastor George Jeffreys at the Drill Hall, Bournemouth. View of the front section of the congregation, with hundreds of men on the huge platform.

case of spinal trouble by the grateful patient himself. Cases of cancer, goitre, rheumatism, nerve trouble, curvature of the spine, hereditary deafness, asthma and numerous others have been cured at other meetings. No wonder the great tent is packed to overflowing at every meeting, and the names of Pastor Jeffreys and his zealous colleagues figure in hundreds of grateful prayers.

MARION HOLMES

Throughout the whole time, the local press frequently reported the Campaign at length. The following is from the *Bournemouth Daily Echo*, of September 25th—

PASTOR GEORGE JEFFREYS' CAMPAIGN Enthusiastic Meeting at Boscombe

TESTIMONY TO HEALING

An audience of 1,400 within the tent and some 500 outside, participating in a revival and divine healing meeting, was the impressive feature of the last meeting, held on Thursday evening of Pastor George Jeffreys' mission in Boscombe Grove Road prior to the campaign being resumed to-morrow at the Holdenhurst Road Drill Hall.

miraculous out of it, there was no Christianity left. He dealt first with the miraculous birth of Christ, and remarked that many in these days disputed the Virgin Birth. But men were, he said, disputing many other things. In these days there was a departure from the faith, a giving heed to seducing spirits and their doctrines. They were not surprised, he said, at men falling away, but what he was surprised at was in finding "born again" people supporting men who denied the Virgin Birth. He said he would not be surprised one day to see the stocks again put up and men led out for the truth for which they stood.

He went on to observe that the whole life of Jesus Christ was miraculous, His ministry was full of miracles and healing. His death, too, was miraculous, by the Cross. He blotted out the sins of the whole world. Miraculous events occurred as His Spirit left the body, which shewed clearly that He was the Son of God. The rending of the veil in the temple shewed that the way into God's presence was made through the death of Christ. His resurrection and the gift of the Holy Spirit at Pentecost were also miracles. Men, when they are converted, are also miracles, he said, for in the Scriptures it said "Ye must be born again." "What a change these meetings have made in many men and women," observed the pastor, and the audience endorsed his remark with many "Hallelujahs."

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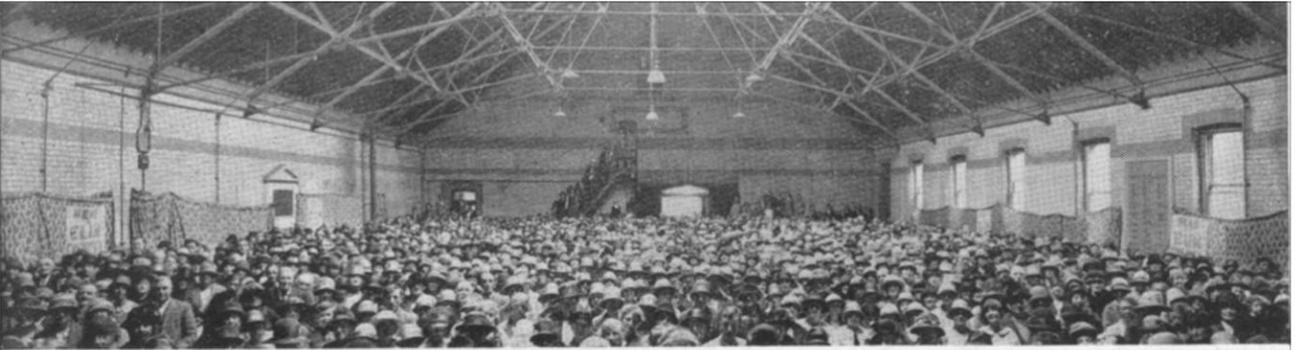
The meeting for divine healing followed, Mr R E Darragh asking those who had been healed to signify by standing. About forty responded. They were asked to testify, and replies were given by them saying they had been healed of cancer of the breast, cataracts on both eyes, floating kidney, asthma, chronic heart trouble, gout and hæmorrhage of the throat, neuritis, tumour, facial paralysis, arthritis, deafness, malaria, internal complaints, defective vision, and many other complaints.

One man who had been told he would never be able to work again owing to curvature of the spine, declared that he had resumed his employment. Another said he had suffered from deafness and catarrh and attended hospital for 18 months until nothing more could be done for him. 'I am healed,' he exclaimed.

A woman testified to the healing of a withered thumb which she had had for twenty years, and a man at the back of the tent said he had suffered with a poisoned hand, his wife with cancer, his father with paralysis and his mother with chronic sciatica, but all were healed.

The meetings at the Drill Hall, which was filled with something like 3,000 persons, while crowds outside endeavour in vain to gain admittance are now over and gone, but impressions left upon all are indelible.

Pastor Jeffreys' ministry thrilled, inspired, and encouraged all who were privileged to hear. The singing, especially of the Hallelujah Chorus, filled the hall, and as we come to the closing moments of the greatest and most successful campaign in the history of Bournemouth, we rise and sing to the tune *Dudem*, "All had the power of Jesu's Name." The meeting closes with prayer. Our farewells are given 'mid tears and smiles, looking forward to the Great Final Rally, when we shall see our Commander face to face, and tell the story "Saved by grace."



Scene from the front at an afternoon service at Pastor George Jeffreys' Revival Campaign at Bournemouth Drill Hall

The Tent Campaign closes with a great shout of praise, and as the people wend their way home, songs of praise arise from hundreds who have experienced salvation and healing.

We now come to the Great Final Rally, at the Drill Hall. In the place where so often one can hear the order, "Halt! Right about turn! Quick March!" to men being trained for war, now we hear the order of the Great Commander, saying to men and women dying in sin, "Halt! Right about Turn! Quick March!" Are there any who obey? Praise God, yes, hundreds join the Lord's Army, making a total of over two thousand who have been saved. A multitude of sick have been prayed for, and, thank God, many have been marvellously delivered.

As one looks from the platform, one sees a sea of faces lit up with the joy of the Lord. Where hopelessness had been, now hope has sprung up, failure has turned to victory, despair into joy. Enemies become friends, and where discord and division have been, now, harmony and unity reign. How can one be silent after seeing such a mighty manifestation of God's power through the preaching of His word by Pastor George Jeffreys.

Impressions of Pastor George Jeffreys' Revival Campaign at Bournemouth

"I have been asked by several people what I thought of Pastor George Jeffreys' Revival and Healing Campaign, and I have replied as follows—As a Revival, it has been justified by the fact that I myself and many well-known to me, have benefited spiritually by attending the meetings.

"Jesus Christ was preached as cleansing the whole being, soul and body, and able to restore both to perfect health. I have witnessed the uplift of spirit experienced by those who have taken this as fresh light upon their way. As regards the healing, I have been able to go the whole way, in the belief and faith that has been spoken and felt in the power of Jesus Christ.

"It has been impossible not to know that the touch has been in the channel of communication between the healing Christ and the sick, just as the spoken message has opened communication anew between the Saviour and the sinner."

REV A D H ALLEN, M A
(Headmaster of Wimborne Grammer School)



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“ Bournemouth has been stirred as never before, by the wonderful works the Lord has wrought My soul has been stirred as I have looked on the multitudes gathering day after day, to hear the Gospel of a Saviour who saved, healed, and baptised in the Holy Ghost.

“ Marvellous cases of healing have been wrought, and hundreds of souls saved I for one among thousands will never cease to praise the Lord for the mighty outpouring of His Spirit Districts all around are enquiring about the Foursquare Gospel ”

PASTOR J H TULLETT
(Parkstone)

* * *

“ Ten long weeks of Revival have at last come to an end A mighty victory for the Foursquare Gospel has been secured, and demonstrated in the lives, souls and bodies of the vast crowds of people who have thronged the services night after night Bournemouth and the surrounding towns and villages have received the Foursquare Gospel with joy and gladness

“ Almost every means of conveyance has been pressed into the service of bringing folk to the meetings—bath chairs, cycles, motor cycles, side cars, motor cars, and lorries, etc , The large tent, beautifully new, and capable of seating 1 200 people, has

been packed day after day and night after night, and the hundreds standing around outside shewed that the Foursquare Gospel supplied a real need to the hungry masses

“ Ministers of various denominations—medical men—men of high educational attainments—Christian workers of much experience—earnest men and women who have longed for something real—those who were careless and indifferent to their soul’s welfare—young and old—rich and poor—strong or weak—in fact men and women of practically every station in life—have been drawn to the meetings and wonderfully impressed The truth of the Gospel, faithfully preached by the Pastor, has been demonstrated with old time power, to heal the sick and to save the perishing, and the people have realised this to be the work of God

“ Oh, the joy and the enthusiasm of those hundreds and hundreds of folk who are now rejoicing in their newly found Saviour Even the big Drill Hall, which was taken for the final Four Days’ Rally, was far too inadequate to accommodate the multitude that came, and it was a pathetic scene to witness people in the vast crowd outside pleading with the police to try to get in Thousands in Bournemouth district will never forget ”

C DAVIS, M A
(Winton)

Elim Daily
Bible Readings.

The Lord’s Table

By
PASTOR E B PINCH

Selected portions of Scripture for daily reading with devotional comments

November 1st Monday. Genesis xlvii. “ Our money is spent, there is not ought left ” (v 18) The famine had reduced and expended all their resources They had scoured the markets and failed to purchase food Now, with their money all gone and having come to an end of themselves, they appeal to Joseph And so do we come to Jesus, when all other resources fail us, and find Him as ready as ever to open His storehouses to us

November 2nd Tuesday. Joshua xxi “ There failed not ought of any good thing which the Lord had spoken unto the house of Israel, all came to pass ” (v 45) Often had this people disappointed the Lord, often had they failed Him, often in moments of sincere repentance had they made promises unto the Lord—all in their turn to be broken Yet He abideth faithful Not one of His promises fail

November 3rd. Wednesday. I. Samuel xxvii. “ And it was told Saul that David was fled to Gath, and he sought no more again for him ” (v 4) There is something to be said for the art of running away There are moments in our spiritual life when we stop to parley with the world, the flesh, or the devil, only at our peril The scripture hath said, “ Man of God, flee these things ”

November 4th Thursday Isaiah lvi. “ I dwell in the high and holy place, with him also that is of a contrite and humble spirit ” (v 15) He inhabiteth eternity and His Name is Holy Yet He comes to make His home in the humble and contrite heart And when He comes, He brings with Himself into our poor hearts, His own holiness, and the spirit of eternity

November 5th Friday. Matt xxiv “ But as the days of Noe were, so shall also the coming of the Son of Man be ” (v 37) Here is God’s picture of the days when Jesus may be expected Study the record in Genesis and you cannot fail to recognise the likeness But thank God, there is not only the sign of growing ungodliness, but there are also the faithful warnings of a few true messengers of the Lord, who cry continually, “ Come into the ark ”

November 6th Saturday. Exodus xxxvii. “ And he made the holy anointing oil and the pure incense of sweet spices, according to the word of the apothecary ” (v 29) Both the oil and the incense for the tabernacle were to be made according to the clear directions of the Lord There is no substitute for either the holy anointing, or the true spirit of prayer

November 7th Sunday Judges xviii “ A place where there is no want of anything that is in the earth ” (v 10) This is a part of the report of the spies who have been sent to investigate the condition of the land which the tribe of Dan are claiming as their inheritance It is richly suggestive of the new and heavenly life, our inheritance in Christ Jesus All want is abolished Every good thing is supplied

November 8th. Monday. II. Samuel xxi. “ There was a famine and David enquired of the Lord And the Lord answered, “ It is for Saul because he slew the Gibeonites ” (v 1) Distress and sin are intimately related The sin of Saul and his sons brings distress and trouble upon a host of others Our sins do not end with ourselves Nothing can remedy the matter, but a satisfying atonement (see verse 3)

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November 9th. Tuesday. Isaiah lviii. "Then shall thy light break forth as the morning, and thine health shall spring forth speedily" (v 8) The prophet has been protesting in the name of the Lord against the empty and hollow ceremonial that parades itself before men, but utterly fails to merit either the sanction or approval of the Lord. Verses 6 and 7 describe a life of practical devotion to God, which shall be rewarded in the terms of verse 8.

November 10th. Wednesday. Nehemiah x. "We will not forsake the house of our God" (v 39) It is always the clear sign of national prosperity and blessing when the people of God make such a vow as this. That their interest is of a very practical nature, the whole of the chapter proves. May the Lord likewise cause us to love both His house and His sabbaths.

November 11th. Thursday. Acts xxiv. "The way which they call heresy believing all things which are written in the law and in the prophets" (v 14) Men are still ready to brand us as heretics, if we confess our faith in the whole of the living Word of God. It has now become both fashionable and scholarly to reject in a wholesale fashion some portions of God's word. Nevertheless, this word gives us "hope toward God" and a clear conscience (see verse 16).

November 12th. Friday. John xv. "I pray not that thou shouldst take them out of the world, but that thou

shouldst keep them from the evil" (v 15) We are not intended to be nermites. Our present sphere is this world. Ours is to be the miracle of constant preservation "Kept by the power of God, through faith."

November 13th. Saturday. Song of Solomon v. "O, friends, drink, yea drink abundantly, O beloved" (v 11) This is Christ's loving invitation to His church. Drink! This is a thirsty land, but He stands to offer us the nectar of His love, and the refreshment of His rest. Here is no rationed supply. Satisfy thyself fully with Jesus. Drink abundantly.

November 14th. Sunday. Isaiah lix. "The Lord's hand is not shortened, your iniquities have separated" (verses 1 and 2) The failure is never on His side. He is as ready as ever to do the same mighty works. It is our sin which stands between and prevents that more mighty manifestation of His power for which our hungry hearts are longing.

November 15th. Monday. Matthew xxv. "Enter thou into the joy of thy lord" (v 21) This is the reward of faithfulness. We share the joy with Jesus. What joy He has when a sinner is converted, a sick one delivered, a proud one melted. Share the labour with Him, and you shall share the sweets which are the truest reward of faithful service.

Concerning Spiritual Gifts

"Now concerning spiritual gifts, brethren, I would not have you ignorant"—I. Cor. xii 1

PAUL wrote this to believers, to heathen converts. They were outside the pale of the line of prophets. They were not related or connected with the holy men who of old spake as the Spirit moved upon them. They were converts, but were ignorant of the operations of the Spirit. Paul sought to remove the ignorance and told them of the manifold gifts, and of the threefold working of the Trinity in bringing about these operations, administrations and gifts.

There are gifts, administrations and operations. They have been manifested all down the ages to a greater or lesser degree, to the lesser degree because of the ignorance of the believer, to the greater degree when the ignorance and prejudice were removed.

To question to-day whether God can or does do certain things through His people, is to put oneself on a par with the ignorant Corinthian believers who Paul desired should not remain ignorant. This scripture is for the removal of the ignorance of all subsequent believers. Why does this ignorance exist to-day? Because of the hoary tradition that is settled around the church. The supernatural has been so limited that it has been relegated to a remote section and to a remote part of the believer's faith.

"For to one is given, by the Spirit, the word of wisdom, to another the word of knowledge, by the same Spirit, to another faith." The critic says, "We accept those." Then if you can accept those, you have no right to dismember the rest, or to pick and choose. You say you accept faith. You don't. One of the most remarkable evidences of faith was

in Peter, who said, "In the name of Jesus Christ of Nazareth, rise up and walk." Peter testified that it was "through faith in His name, yea, the faith which is by Him hath given him this perfect soundness in the presence of you all." Peter said, "Such as I have, give I thee." The gift of faith was exercised. The miracle followed faith.

If you claim you believe in the three, the word of wisdom, the word of knowledge, and faith, you are bound to believe and accept the working and operations of the remaining six. You cannot pick and choose the operations of the Trinity to suit yourself. "All these worketh that one and the selfsame Spirit" (I Cor. xii 1).

"To another the gift of healing by the same Spirit." What are you going to do with that? You cannot relegate it to certain ages for certain purposes. It runs concurrently with faith.

"To another the working of miracles." You say, "The days of miracles are over." Of course they are as far as you are concerned. But not as far as the Trinity is concerned. You say, "I have not seen miracles." No, nor did that one who doubted when the prophet in Samaria said that the next day there would be abundance of food (II Kings vii). He was left behind, a mangled body, by those who were after the good things. He heard of the miracle that was coming, but he never tasted of the good things.

"To another prophecy." You discount prophecy or explain it away in a convenient way. A common thing is to say that the man who preaches is a



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prophecy according to the scripture was a distinct operation and gift of the Spirit

“To another discerning of spirits” You say, “That is not for to-day” Why do you say that? Because of the absolute ignorance of the scope and meaning of the Word and the need of the gift Paul exercised the gift and he cast out the spirit of Python from that girl in Philippi (Acts xvi 16-18) Christ recognised the need of the gift for the seventy and the twelve that He sent forth to heal the sick and to cast out demons, and the need is still as great, if not greater Paul also used it to the sorcerer Elymas, and notice the character he gave to the demon (Acts xiii 10) Discerning of spirits is a gift of the Holy Spirit and is necessary to detect false spirits

“To another divers kinds of tongues” This is the most heavily discounted of all the gifts It is given, by many, a special discount of one hundred per cent Why all this wrath upon this innocent gift? What is the reason? First, it is most evident and conspicuous Second, it is misunderstood

Third, it is seemingly uncanny, because it is supernatural Fourth, it puts the hearer in a separate class, and on a different plane, although a believer, to the one who exercises the gift

Then it has a special value, because Paul elaborates on this special gift in the many verses of the fourteenth chapter of I Corinthians That which had special attention drawn to it by the Holy Spirit, that is, the gift of tongues, conversely has a special attack made on it by the enemy Why this onslaught? For two reasons First, because of the advantages, benefits, and honour placed on it, as enumerated in the fourteenth chapter, and second, because of the enmity and malignity evinced by the enemy And those who are opposing this which they call the least of the gifts, are unwittingly carrying out the plans and purposes of the enemy They call it the least of the gifts, and by their opposition are putting it to the forefront and to the chief place

“To another the interpretation of tongues” If they misunderstand the importance of speaking in tongues, the gift of interpretation will of course be superfluous

The Spirit of God will work where He has opportunity, where there is a yielded heart, an unprejudiced mind, and a cleansed, blood-washed spirit The preachers who denounce covetousness will be quite safe in advocating men and women everywhere to covet earnestly the best gifts

Items of Interest

The new Elim Tabernacle, which Pastor George Jeffreys opened under the auspices of the Elim Alliance on Sunday, October 3rd, at Springbourne, Bournemouth, was crowded throughout the day, while hundreds were unable to gain admittance The afternoon service was devoted to the ordination of Mr Feigus E H Trevor, and Pastor George Jeffreys with Pastor E Blackman officiated

* * *

Pastor George Jeffreys commenced the baptising of the converts of the Bournemouth campaign by immersing about 100 in the new Elim Tabernacle in one evening

* * *

Three new branches of the Elim Crusaders have been commenced in the Bournemouth district—at Parkstone, Winton and Springbourne

* * *

Pastor E Blackman is making new arrangements for the erection of a spacious new Foursquare Gospel Church in Winton Our readers' prayers for him, as superintendent of the district, will be appreciated

* * *

On Saturday, October 2nd, a wedding took place at the Elim Tabernacle, Clapham, when Mr Sidney Baden Powell and Miss Ethel Mary Dobson, both members of the Clapham assembly, were united in marriage by Pastor H T D. Stoneham

Three weeks' tent meetings have been conducted by Pastor and Mrs Charles Kingston in Brantford, Ontario, Canada The Lord blessed the inspiring messages to the salvation of sinners and the building up of the saints Several received the Baptism in the Holy Spirit during the meetings From Brantford, the Evangelists go for a short campaign to Brandon, Manitoba, in the heart of the wheat country

* * *

“The Coming of Christ and After” is the title of a book just off our press Written by Pastor Charles Kingston, it originally appeared as a series of articles in the *Elim Evangel*, and has now been revised We refer our readers to the advertisement on the cover of this issue, and recommend the book for wide distribution

* * *

The *Elim Evangel* to be enlarged

Some splendid articles have been withheld from the *Elim Evangel* for some months past, owing to lack of space Our readers will be glad to know that, commencing with our next number four extra pages are to be added to each issue of the *Evangel* The additional expense entailed is considerable, and we are relying on our readers to recommend this paper to their friends, and thus help to increase its circulation

PRELIMINARY ANNOUNCEMENT
of
ANNUAL
Christmas Convention

AT BELFAST

December 25th to 27th, 1926

Speakers will include PASTOR GOMER JONES
and ministers of the Elim Alliance

Convenes PASTOR GEORGE JEFFREYS

Commencing October 24th,

A GREAT

Revival & Healing Campaign

to be conducted by

PASTOR GEORGE JEFFREYS

in the

**Lower Queen's Hall (West Walls,
The Viaduct)**

CARLISLE

Sundays 3 and 6 30 p.m.

Week-nights 7 45 p.m.

Tuesday, Wednesday and Thursday afternoons at 3 o'clock

Elim Sacred Art Calendar

FOR 1927 IS NOW READY

Below we give two illustrations of the Calendar, but these by no means adequately picture it, as it is most beautifully printed in Art Colours. Although we sold nearly twice as many Elim Calendars for 1926 than we did for 1925 we are sure that our friends will be even more pleased with the 1927 issue.

Special Features

The Sunday School Lesson

as in the

Young Folks' Evangel

is given each Sunday,

A Daily Scripture Verse in full

and

Twelve Bible Pictures

The verse for each Sunday is the
Golden Text for the following Sunday



On the back page of the Calendar is shewn a perpetual calendar and various useful weights and measures



Size of Calendar 9 1/4 x 17 inches

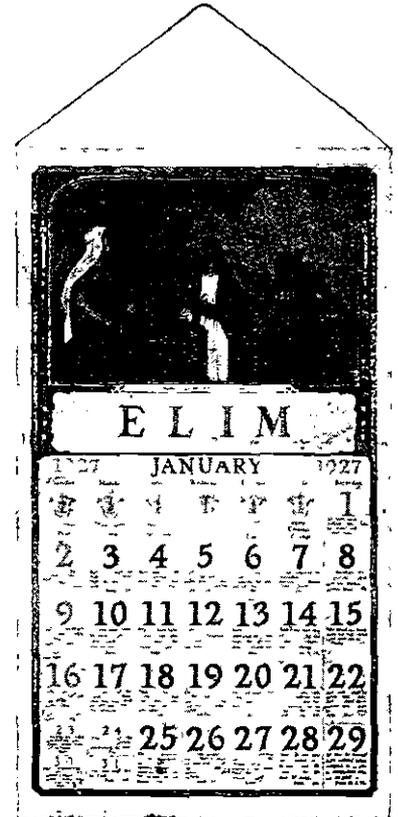
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(we pay postage)



THE COVER

The Cover is an exceptionally artistic reproduction of "The Flight into Egypt" in art colours, and is well worth framing



INSIDE PICTURES

A different one for each month. The influence these pictures done have on the young should appeal to every parent.

MAIL ONE TO YOUR FRIEND ON THE MISSION FIELD

DON'T

fail to order your Elim Sacred Art Calendar early
See Illustrations on last page and write to-day
We expect to sell out early this Season, so don't

FORGET

Should I write To-day

for two beautifully illustrated Guides which will be posted to me per return, *free and post free*? They are full of suggestions for Christmas Presents and helps for Christian Workers, such as Bibles, Hymn Books, Concordances, Four-square Books, Missionary Volumes, Duty Lights, Scripture Brooches, Wall Texts, Bible Wallets, Children's Gift and Reward Books, etc., etc. *Why, of course I should!* Just write the word "To-day" and your name and address on a Post Card and send it to the Elim Publishing Office, and we will do the rest. Sit down and do it now!

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By CHARLES KINGSTON

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