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Saviour

Jesus Christ

Healer

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

Vol. VII. No. 21

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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

The Heavenly Railway

IN travelling we meet with persons and incidents, some of a sorrowful, others of a joyful or instructive character. One of the latter I witnessed recently. My train was going west; the time, evening.

At one of the stations, a girl about eight years of age came aboard, carrying a bundle, and deliberately took a seat. She then commenced a scrutiny of faces, but all were strange to her. She was weary, and placing her bundle for a pillow, laid herself down for a nap. Observing the conductor coming along, she asked him if she might lie there. The gentlemanly official replied that she might, asking her for the ticket. She informed him she had none. Whereupon the following conversation passed between the two.

Conductor "Where are you going?" "I am going to heaven." "Who pays your fare?" She replied "Mister, does this railway lead to heaven, and does Jesus travel on it?" "I think not. Why do you think so?" "Why, sir, before my ma died, she used to sing of a heavenly railway, and you looked so nice and kind, I thought this was the one. Ma sung about Jesus on this line, and He paid everyone's fare, and stopped at the stations to take people on. Nobody sings to me any more, and I thought I'd get on the cars and go to ma. Mister, do you sing to your little girl about the heavenly railway? You have a girl, haven't you?"

He answered, weeping "No, my little dear, I have no girl now. I had, but she died and went to heaven." "Did she ever go over this line, and are you going to see her?"

By this time the passengers in the coach were on their feet, and many weeping. Some said, "God bless the child!" Hearing some one say, "She is an angel," the girl responded, "Yes; mother used to say I would be an angel some day."

Then addressing the conductor once more: "Do you love Jesus? I do. If you love Him, He will let you ride on His heavenly railway. I am going and want you to go with me. I know Jesus will let me in and you, and everyone that will ride on His line. Wouldn't you like to see Jesus, and your girl there?"

These words, so innocently spoken, brought a rush of tears from all eyes, and most profusely from

the conductor's. While some, on the heavenly way, shouted for joy.

She then said, "Mister, may I lie here till we get to heaven?" "Yes, dear," said the man. "And will you wake me then, so that I may see my ma, and Jesus and your little girl?" "Yes, dear" (the answer came, in broken accents) "Yes" "God bless you! Amen!" was sobbed by many voices.

Turning her eyes on the conductor once more! "What shall I tell your little girl when I see her? That I saw her pa coming on Jesus' train, shall I?" This brought fresh floods of tears from all eyes, and the conductor kneeling, embraced her, and wept the response his lips could not express.

At this juncture, the brakeman called out, "H—!" The conductor arose and requested him to attend to his duties at the station for him, because he was engaged . . .

SEQUEL TO THE STORY

Later the conductor wrote—"I wish to relieve my heart, in writing to you about that angel visit on the train, which proved the means of my salvation, although I did not realise it fully till a few hours afterwards. Oh, my joy, my joy! But the instrument of it has gone to God. With purpose of adopting her, I took her to C—, and on my return to S—, where she left the train. Consulting my wife about adopting her, she replied, 'Oh, yes, I never could refuse to adopt such an instrument of my husband's salvation.'

"I made inquiry for the girl at S—, but learned that she had died suddenly three days after I had returned there, without any disease, and had gone to live with her ma, my little girl and the angels. I felt sorry. But my sorrow is turned into joy at thoughts of my daughter receiving intelligence of her father's coming on the heavenly railway. Oh, sir, I seem to hear her sing, 'I am safe at home, and pa and ma are coming'; and find myself sending back the response, 'Yes, darling, we are coming, and will soon be there!'"

Dear Reader Are You on The Heavenly Railway? Is Jesus your Conductor? Is your passport signed, sealed with His own blood, certified by the Spirit's witness yith yours?

Jesus Christ said "I am the way"—John xiv. 6

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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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Pardon and Healing

By ANDREW MURRAY

"But that ye may know that the Son of man hath power on earth to forgive sins (then saith He to the sick of the palsy), Arise, take up thy bed and go unto thine house"—Matt ix 6

IN man two natures are combined. He is at the same time spirit and matter, heaven and earth, soul and body. For this reason, on one side, in a certain sense, he is spiritual, and on the other he is doomed to destruction because of the Fall, sin in his soul and sickness in his body bear witness to the right which death has over him. It is the two-fold nature which has been redeemed by divine grace. When the Psalmist calls upon all that is within him to bless the Lord for His benefits, he cries, "Bless the Lord, O my soul, who . . . forgiveth all thine iniquities, who healeth all thy diseases" (Psalm ciii 3). When Isaiah foretells the deliverance of his people, he adds, "The inhabitant shall not say, I am sick, the people that dwell therein shall be forgiven their iniquity" (Isaiah xxxiii 24).

This prediction was accomplished beyond all anticipation when Jesus the Redeemer came down to this earth. How numerous were the healings wrought by Him who was come to establish upon earth the kingdom of heaven! Whether by His own acts or whether afterward by the commands which He left for His disciples, does He not shew us clearly that the preaching of the Gospel and the healing of the sick went together in the salvation which He came to bring? Both are given as evident proof of His mission as the Messiah. "The blind receive their sight and the lame walk . . . and the poor have the Gospel preached to them" (Matt ix. 5). Jesus, who took upon Him the soul and body of man, delivers both in equal measure from the consequence of sin.

This truth is nowhere more evident or better demonstrated than in the history of the paralytic. The Lord begins by saying to him, "Thy sins be forgiven thee," after which He adds, "Arise and walk." The pardon of sin and the healing of sickness complete one the other, for in the eyes of God, who sees our entire nature, sin and sickness are as closely united as the body and the soul. In accordance with the Scriptures, our Lord Jesus has regarded sin and sickness in another light than we have. With us

sin belongs to the spiritual domain, we recognise that it is under God's just displeasure, justly condemned by Him, while sickness on the contrary, seems only a part of the present condition of our nature, and to have nothing to do with God's condemnation and His righteousness. Some go so far as to say that sickness is a proof of the love and grace of God.

But neither the Scripture nor yet Jesus Christ Himself ever spake of sickness in this light, nor do they ever present sickness as a blessing, as a proof of God's love which should be borne with patience. The Lord spoke to the disciples of divers sufferings which they should have to bear, but when He speaks of sickness, it is always as of an evil caused by sin and Satan and from which we should be delivered. Very solemnly He declares that every disciple of His would have to bear his cross (Matt xvi 24), but He never taught one sick person to resign himself to be sick. Everywhere Jesus healed the sick, everywhere He dealt with healing as one of the graces belonging to the kingdom of heaven. Sin in the soul and sickness in the body both bear witness to the power of Satan, and "the Son of God was manifested that He might destroy the works of the devil" (I John iii 8).

Jesus came to deliver men from sin and sickness that He might make known the love of the Father. In His actions, in His teaching of the disciples, in the work of the apostles, pardon and healing are always to be found together. Either the one or the other may doubtless appear more in relief, according to the development, or the faith of those to whom they spoke. Sometimes it was healing which prepared the way for the acceptance of forgiveness, sometimes it was forgiveness which preceded the healing, which, coming afterwards, became a seal to it. In the early part of His ministry, Jesus cured many of the sick, finding them ready to believe in the possibility of their healing. In this way He sought to influence hearts to receive Himself as He who is able to pardon sin. When He saw that the paralytic could receive pardon at once, He began by that, which was of the



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greatest importance; after which came the healing which put a seal on the pardon which had been accorded to him.

We see, by the accounts given in the Gospels, that it was more difficult for the Jews at that time to believe in the pardon of their sins than in divine healing. Now it is just the contrary. The Christian church has so much of the preaching of the forgiveness of sins that the thirsty soul easily receives this message of grace; but it is not the same with divine healing; that is rarely spoken of; the believers who have experienced it are comparatively few.

In order to receive it, it is necessary to begin by

confession of sin and the purpose to live a holy life. This is without doubt the reason why people find it more difficult to believe in healing than in forgiveness; and this is also why those who receive healing receive at the same time new spiritual blessing, feel more closely united to the Lord Jesus, and learn to love and serve Him better. Unbelief may attempt to separate these two gifts, but they are always united in Christ. He is always the same Saviour both of the soul and of the body, equally ready to grant pardon and healing. The redeemed may always cry "Bless the Lord, O my soul . . . who forgiveth all thine iniquities, who healeth all thy diseases" (Psalm ciii 3).

I Forced Myself

By WILLIAM E BOOTH-CLIBBORN

I FORCED myself "What a statement! What a confession! It was wrung by conviction from the lips of Saul whom Samuel caught usurping the office of the priesthood (I. Sam. xiii 12). Before we examine the story related to these words, let us look at them first and take them at their face value, for these three words contain a wealth of truth for us in this time.

DO YOU EVER FORCE YOURSELF?

Do you force yourself to pray, to read the Scriptures, to go to meeting? Then remember the time when it was a delight for you to do these things. Your heart was so full of the joy of the Lord. Without doubt whenever the sweetness of God's presence is not enjoyed in the soul, and the flavour and taste for the spiritual departs, then one is left to a religion of *self-compulsion*. One must begin to *try*, and *strive*, and *endeavour* to please God and the whole *effort* leaves but a feeling of dissatisfaction and disgust, and a realisation that after all we have not succeeded in pleasing Him at all. There is that in us which inherently is contrary to the worship and adoration of God. When we were wholly subdued to God it did not assert itself. But when out of touch with God, that inner rebellion, however slight, is felt and we are left to no other course than to *force ourselves* to sing and pray or to worship God in a humdrum, mechanical way. Now for a moment let us see if this is not true of much of professing Christendom.

WILL WORSHIP

One of the many forms of error Paul warned the Colossians from, was "*will worship*" (Col. ii 23). The true worship of God arises from *hearts* fully surrendered to Him and filled with His love and power. But no doubt there is an immense multitude of unregenerate but professed Christians to-day who attempt to worship God by going through certain forms of service, which however distasteful to them, by a

forcing of themselves they are enabled to perform. They compel themselves to go to meeting out of a sense of *duty*. They sing and pray because they feel they *ought* to. Whether they really enjoy it or not they adhere to certain religious practices as strictly as possible. This they do in the hope of obtaining God's favour. *All this is salvation by works*, is hideous in the extreme to God, and a complete opposite of the true worship which He desires to be given freely, out of a sense of love, and from hearts overflowing with joy and filled with praise. There is no doubt much which appeals to the natural man in an elaborate church programme filled with much worldly wisdom, learning and with much art in evidence. Paul characterises it thus "Which things have indeed a *show of wisdom in will worship, and humility*" (Col. ii. 32). Whatever the religious beliefs may be, whatever claims of such upon the people, be it in giving much money, in abstaining from certain foods, in exacting attendance at services and ceremonies, be it even in more or less passive attention to prayer, singing or preaching, Paul strikes at the root of the trouble when he describes it as *will worship*. This kind of worship we find almost everywhere to-day.

God complains through Isaiah regarding Israel, "this people draw near to me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men" (Isaiah xxix. 13). God's complaint is the lack of heart worship from hearts filled with love. He knew well that they were merely *compelling* themselves to attend and take part in the outer forms of the temple ceremony whilst their hearts were far from Him. This was *will worship*, and what can better describe the servile "going to church" of multitudes these days?

SERVILE RELIGIOUS DRUDGERY

When animals are seen to do certain tricks on the stage it is a perfect illustration of the natural man



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forcing himself to worship God through a compliance with the forms of religious service. An animal knows nothing of the things of man. It looks pitifully ridiculous doing its stunts in imitation of man before a circus crowd, yet it forces itself to it for fear of punishment. So the natural man is absolutely opposed to and his inclinations are contrary to the things of God, for "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him, neither can he know them, because they are spiritually discerned" (I. Cor. ii. 14), and it is only pitiful to see him force himself to act and speak as a man would who is truly born again. When a poor beast is made, at the crack of the whip, to perform, anyone can discern how distasteful the whole procedure must be to the brute by the expression upon its face. But it has been taught to do these things for a long period of time, oft with the most horrible cruelty. Thus many who throng our places of worship manifest by their faces their dislike and their mere endurance of it all. Too often the proceedings are but a bore, and a sigh of relief is heard when the benediction is pronounced. From their youth up, thousands upon thousands have never been converted, but have been trained and taught by the "precepts of men" to perform certain religious functions. They have become slaves to "a form of godliness" (II. Tim. iii. 5), and knowing nothing else, compel themselves to this *will worship* in an effort to appease a guilty conscience.

BORN OF THEIR OWN WILL

Just as there is no human intelligence and understanding in the performing beast to do those things which men are accustomed to do, so also there is no spiritual intelligence in the natural man, who has not become a partaker of Christ's divine nature whereby he may worship God acceptably. Oh, glory to God! With what light this saying of Christ shines, "*the true worshippers shall worship the Father in Spirit and truth. For the Father seeketh such to worship Him*" (John iv. 23). It is evident that many people sincerely believe themselves Christians who have merely sought to become so by will power or from determination or self-compulsion. These cannot have the remotest idea of what true Christianity is. They have made up their minds to try and be Christians, and forthwith have joined a church and there they are under a horrible yoke, ceaselessly endeavouring, forcing, compelling themselves to adhere to its demands. The apostle John tells us however that the true Christians are not born "of the will of the flesh, nor of the will of man but of God" (John i. 13) and of His will. Again scripture speaks that salvation is "not of him that willeth, nor of him that runneth, but of God that sheweth mercy" (Rom. ix. 16). All of this self-acquired Christianity is the worst kind of self-deception.

"A man can receive nothing, except it be given him from heaven" (I. John iii. 27). People cannot will themselves into God's kingdom without meeting the requirements and conditions. They must believe, repent and forsake. They have to cease from their own ways and thoughts and subject themselves to the will and Word of God. Only as they yield themselves entirely to God, will God ever receive them, and by His own divine power make them a new creature.

We have considered the will worship of the unconverted, but now let us recognise a more subtle danger. Is it not possible that in the worship of those once truly "born again" there can come in some forced worship and "will worship"? Cannot the carnal mind arise to assert itself, supplanting the truly spiritual mind and dethroning the Spirit of God and carry on in the flesh and in the natural energy and zeal what once had been only and purely through the power of the Holy Spirit?

SAUL ON TRIAL

The natural energy of man has to be wholly crucified and sanctified before it can ever be blessed in God's service. An occurrence of this carnal running ahead of God is revealed in the story contained in the first book of Samuel and the thirteenth chapter. Saul had called the people together at Gilgal. The Philistines had gathered themselves thirty thousand chariots, six thousand horsemen, and people, "as the sand which is on the sea shore in multitude." The men of Israel naturally "saw that they were in a strait, for the people were distressed . . . and they did hide themselves." As for Saul, he remained at Gilgal and all the people followed him trembling. No wonder the people trembled! The enemy was formidable and had risen almost in a moment to come to war against them. But whenever God's people are in straits, it is their opportunity to prove God, and here was an ideal situation. Rough circumstances were undoubtedly against them, Saul had no need to worry. God was with His people ready to deliver, and all that could be done was to obey instructions and to wait until the coming of the prophet Samuel.

How many times powers of darkness overwhelm us at the beginning of a meeting or at the start of any enterprise for God! We are often made to tremble as Saul. And it is distressing to feel the fierce opposition of Satan heavily weighing down the people. But, oh, here is the true test, the real opportunity to please God, to cease from our own endeavours and to wait for Him to come down in a cloud with power and with glory to deliver us.

WAITING FOR SAMUEL

Saul was out of touch with God. This is all the more reason why he should have been careful. *But the hardest thing you could possibly ask of the flesh*



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is to wait! The will of the flesh and that of the natural man is ever to be up and doing, performing things and making a great show of itself. Waiting upon God is considered inactivity by the flesh—it is folly to it. Never is this so plainly manifest as in our modern day of rush and tear, worry and hurry. How often does this spirit creep into our meetings, upsetting God's sweet peace and destroying the ministry of prayer among the saints. What a show many of our religious communities make of accomplishment, of endeavour, of numbers, etc. They are so active that there is no time to wait upon the Lord. *On with the performance, the ritual, the ceremony, the programme, the form of worship, on to the next thing, let's get it done, let's get it over—this seems to be the attitude*

It must have been especially hard for Saul to wait—he was a man of war and action. We are told "he tarried seven days" and seeing that the people scattered from him he became nervous and fretful, and said "bring hither a burnt offering to me." He offered it, thus usurping the office of God's priest, Samuel. Oh what an indictment there is in this incident of our modern running-ahead-of-God. How many times in moments of testing and trial and difficulty, instead of waiting for the anointing, for God's Samuel of to-day—the Holy Spirit—we rush into the conflict only to be defeated. We pray, we preach, we sing, we work, we strive, we struggle, but all to no avail. Saul was a leader and this sin particularly belongs to "leaders." Our prayers, our preaching, our worship is naught without the Holy Spirit. *It is He and He only that can bring an offering acceptably* but alas, how often we see Him supplanted and laid aside and disaster invariably following.

A LITTLE MORE TARRYING.

Saul had tarried seven days. It was now the afternoon of the seventh. It surely could not have done him much harm to tarry a little while longer. *God is called to wait upon us we are called to wait upon Him.* But in how many places of worship to-day is the Holy Spirit truly honoured, is He truly waited upon? Most times God's Holy Spirit could not get into the programme edgewise. We are liable to forget that it was tarrying that brought the power down in the early days of the church, they were tarrying when the Holy Ghost descended at Pentecost, for Jesus had commanded them "tarry until." Before the Welsh Revival broke out, Evan Roberts waited upon God for ten months alone in his room, for nine hours a day and sometimes longer. When I saw him in London he confirmed this to me with his own mouth. And wherever God can find here one, and there one, or yonder a band of people, who are willing to "wait on the

Lord" (Psalm xxvii 14), He will invariably manifest Himself to the routing of every power of darkness.

It is exactly this waiting proposition that upsets so many precious hearts, seeking and desiring the Baptism of the Holy Ghost and fire. How many have complained to me and insisted that they were getting nowhere, they seemed only to be getting worse, and oh how irritating it was to the flesh one could easily observe by one look at their faces! To wait upon God seems such foolishness, such waste of time and to so little purpose. But "my ways are not your ways, neither my thoughts your thoughts" (Isaiah lv 2). "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him" (Isaiah lxiv 4).

SOME THINGS THAT ARE FORCED

At last Samuel came, toward the end of the seventh day. Saul ran out to meet him as if nothing had happened. God's prophet spoke, "What hast thou done?" Oh said he "I saw that the people . . ." etc. "I saw that the Philistines . . ." etc. He had eyes for everything else but God and His word, and it is precisely this that is the trouble to-day. If we kept our eyes on *Him alone*, He would give us victory every time.

"I forced myself therefore"—and all the worship that is not born of the Holy Ghost is forced, is vain and presumptuous. Oh the mighty power, life, and refreshing there is in a service, in a meeting wholly directed and inspired, and wholly dependent upon the Holy Spirit, but what a servile drudgery, what slavery, what drag, draw and pull there is where He who brooded over the waters at creation is absent.

Forced prayers—People must be coaxed to pray, must be hegged to lead in prayer, and once started everybody just longs for them to stop, to cease. Such prayers are only heard, they are not felt.

Forced testimonies—People are besought to arise and just say one word, with emphasis on the one word, and when the congregation has been sufficiently entreated, some will deign to rise, and such miserable speeches, and pitiable remarks, such confessions, instead of praise! Some of them are a dead "give away" as to the spiritual condition of the one that testifies; and other testimonies are only suffered, simply endured.

Forced giving—Tremendous appeals—such entreaties for a good collection. Every device is resorted to, to get some people to give that are determined not to.

Forced singing.—Not free and spontaneous but stereotyped and mechanical. Not abandoned, joyful and light, but dragging and slow.

Forced preaching.—Not happy, warm and anointed, but laborious, precise and frozen. Not with wings, but with forced reverence, heavy!



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But it is useless to express it all. It is plain enough. When people forsake seeking after God's power, then the bondage becomes terrible. It is not always the people's fault either, so many are blind leaders who call themselves shepherds. It is no doubt the desire to force oneself to be in a meeting what one is *not* outside of it that makes such a condition possible. It is true that half the time with many the plane of spirituality met with in a service is ahead of the plane of spirituality of the daily life. However none will confess their lack but far rather keep up a pretence at least, a show of spirituality by a strenuous effort at "camouflage." Oh are we not going to be weary at least of playing at religion? Why attempt to be that which we could be if we chose? Why try to become instead of rejoicing in the fact that we are?

SAUL'S EXCUSES.

Saul began to make excuse. Many do to-day when caught doing wrong, rather than falling upon their knees and admitting their faults and mistakes. Oh, grieve not the Holy Spirit! If from these words an arrow has found its way into your heart, take it not away but let it remain deep and imbedded within the core of your soul until you fall down prostrate before your Saviour and call upon Him to restore you, to break you, to forgive you, but—don't make excuses.

First Saul's self-sufficiency made him charge Samuel with breaking a promise. He reproached him (so the tone of his language sounds), whereas Samuel came according to his word before the seventh day had expired. How many would almost reproach God and would find fault, whereas God always comes in time if we wait upon Him, and honour Him as we should. We read in the Scriptures that "when the fulness of the time was come, God sent forth His Son" (Gal. iv. 4). God always does things in the fulness of time. Oh that we might have the discernment, the patience and the assurance to know the time and the way of God, and recognize His leading and His voice!

Second Saul went out to bless Samuel. Think of it, yes Saul went out to bless Samuel, for so the reading of the original Hebrew text is. He should have gone out to be blessed of him. Oh the patronizing ways of the flesh—the conceit, the presumption! How many would lead God to-day just as they would lead a man by the nose. So many consider themselves to be indispensable to God's work. Always conscious that they are not being appreciated or suspicious of the honour and success and labour of others.

Third. When Saul was charged with disobedience and folly, he justified himself instead of repenting. He was full of excuses. It was circumstances that had shaken his peace of mind. Do we live above circumstances? How many to-day when reproached

of their lack of spirituality and their foolish carnal worship, of their disobedience of the Spirit of God, will immediately seek to justify themselves and establish their own righteousness. What a true picture is this of our modern forced worldly religion, self-sufficient—able to get on without the Holy Spirit, ready to bless everything and everybody, including wars, worldly pursuits and the universe in general—always justifying itself.

SAUL'S PUNISHMENT

"And Samuel said to Saul . . . now thy kingdom shall not continue: the Lord has sought Him a man after His own heart, and the Lord has commanded him to be captain over His people, because thou hast not kept that which the Lord commanded thee" (1 Samuel xiii. 13, 14).

The definition of the word Kingdom in the Bible is that sphere or domain in which the power of a king is maintained. Spiritually speaking this applies to us wonderfully to-day. The kingdom of God has certainly been removed from a thousand places of worship for the same reason, "For the kingdom of God is not in word, but in power" (1 Cor. iv. 20). And surely the power of God has fled and departed, and on many a door of our modern places of worship "Ichabod" might be written. No miracles are wrought there, no conversions, no tears, no weeping, no freedom, no glory, no pillar of fire is there, people are not healed, neither are they set on fire with a passion for souls, nobody sees visions, no one dreams, unknown tongues are forbidden. Ah, the sadness of it all! The kingdom was to be removed from Saul and given to another, and whenever God's people begin, after a season, to dethrone the Spirit of God from the direction of their meetings and their efforts, and refusing the guidance of the cloud that must go before, and substituting for Him and His presence the carnal mind in forced duty service, in will worship, in a craven, servile, bondage to form and programme, then the kingdom departs, the dove of the Holy Spirit takes to its wings. Oh what a punishment. Oh what an awful chastisement is this oh anything could be easier borne than this by souls who have tasted of the goodness and seen and been enveloped by His Shekinah glory!

THE MAN AFTER GOD'S OWN HEART

Who was this man after God's own heart? His name was David. An obscure little shepherd boy, but above all he had learned what Saul knew nothing of—to wait upon the Lord. Thus the Psalms of David are full of such expressions as these: "Truly my soul waiteth upon God: from Him cometh my salvation" (Psalm lxxii. 1). "My soul wait thou only upon God, for my expectation is from Him" (Psalm lxxii. 5). "On thee do I wait all the day" (Psalm

xxv. 5). "I wait on thee" (Psalm xxv. 21. "Wait on the Lord be of good courage, and He shall strengthen thine heart. wait, I say, on the Lord" (Psalm xxvii. 14) "Wait on the Lord, and keep His way, and He shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it" (Psalm xxxvii. 34) "I waited patiently for the Lord, and He inclined unto me, and heard my cry" (Psalm xl. 1). "I will wait on Thy name, for it is good" (Psalm liii. 9). "I wait for the Lord, my

soul doth wait and in His word do I hope" (Psalm cxxx. 5). "My soul waiteth for the Lord more than they that watch for the morning. I say, more than they that watch for the morning" (Psalm cxxx. 6). It is useless to quote them all, the Psalms are full of them. This was "the man after God's own heart" (Acts xiii. 22), and would to God that today we would wait, then we would not have to force ourselves to do anything in a strenuous endeavour—*The Pentecostal Evangel*

Studies in Hebrews

By PASTOR D. J. DAVIES (Continued).

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward, How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him? God also bearing them witness both with signs and wonders and divers miracles, and gifts of the Holy Ghost, according to His own will"—Heb. ii. 1-4

A PATHETIC PARENTHESIS

THE New Testament writers are noteworthy for their combination of the doctrinal and the practical. Where we read of the Christians place and position in the spiritual uplands, we read also of the Christians character and conduct in the lowlands of our earthly sojourn (Eph. iv. 15, 16). Likewise here in this Epistle, though we have such splendid descriptions of the ideal, and magnificent expositions of the glories of our faith, they are all coupled with most practical injunctions. Such a wedding of the ideal with the practical is most necessary for a rightly adjusted life, sane service, and a proper perspective.

I. This parenthesis is pathetic because it indicates the stages of spiritual and moral descent.

(1) There is a slipping away from the essentials. Things of primary importance are relegated to the background. Things non-essential and of much less importance, are given great prominence. There is a transferred emphasis thus distortion follows, and everything becomes out of proportion.

(2) The pathos increases as we follow the degrees of descent—"Transgression," "disobedience," "neglect," "no escape." The path of the apostate is from gloom to darkness, and from darkness to death. Once decay sets in, deterioration follows, and inevitably, moral and spiritual disaster and death.

II. This parenthesis is pathetic because it indicates that the people concerned had known the way of moral and spiritual ascent.

(1) To despise angelic ministries was to qualify for judgment. To ignore prophetic testimony was to certify severe sorrow. But to neglect God's greatest effort in the redemptive undertaking of His Son, is to offer a superlative insult to beneficent love.

(2) Further, to reject Christ's atonement and high priestly ministry, is to be absolutely disqualified for being accepted of God. Christ is the only way to God. Those who forsake this way are heading for ultimate despair. There is no possible escape for the apostate. The apostate sins not only against law and light, but against grace and love.

III. This parenthesis is pathetic also because it indicates the *magnificence* of that which the apostate is rejecting—"So great salvation."

(1) This salvation is the most stupendous undertaking that Almighty God was ever engaged in. He could command light into being, and will worlds into existence, but to redeem a lost race, God had to become Incarnate, the Author of life had to die. Prophets could not bring the message of redeeming grace, angels were not eloquent enough to proclaim it, it was God the Son who said: "God so loved the world that He gave" (John iii. 16).

The magnificence of this salvation is seen by the fact of its being authenticated by Christ. "Which at first began to be spoken by the Lord."

(2) The magnificence of the neglected salvation is further seen by the fact that it was *attested* by Christ's early followers. It was "confirmed unto us by those that heard Him."

Its magnificence is further enhanced by its being accompanied with supernatural signs and the miraculous ministries and enduements of the Holy Spirit. "God also bearing them witness both with signs and wonders and divers miracles and gifts of the Holy Ghost."

IV. The parenthesis is painfully pathetic for it indicates the *magnitude* of the salvation which was being neglected by apostates.

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(1) The magnitude of this salvation is seen by the *universality of its appeal*. Its appeal is as wide as humanity and as broad as the needs of the race. Its reach extends to the lowest, it uplifts to the highest.

(2) Its magnitude is further seen by the *equality of its opportunity*. "Without money and without price" Nothing to pay, nothing to do, the Gospel conditions are receive, believe, accept. "Whosoever will may come."

The *comprehensiveness* of this salvation reveals its magnitude.

(3) The magnitude can again be seen when the *completeness of its operation* is considered.

It covers spirit, soul, and body, assuring pardon for past sins, power to overcome present sin, and a promise of a complete deliverance ultimately from sin's presence.

(4) The magnitude of salvation is realized when the *scope of its contact is realized*.

The Gospel touches every phase of life, social life and family life, industrial and commercial. Everything that is best in civilization is the result of

Christian contact. Philanthropy and education are but the implications of the Christian principle and spirit.

Thus it is the height of folly to neglect the greatest and most magnificent of Divine enterprises.

The programmes of the politicians pale into insignificance when compared with the New Testament programme for a new race in a new relationship to God.

The new cults and theologies are narrow and petty beside the length and breadth and depth and height of the Christian Gospel.

The revelation of God in Christ is the greatest and most glorious evangel declared to a ruined race. That God in Christ rectifies the ruinous results of sin, and restores men to righteousness and love, is the gladdest tidings known to men.

To reject and neglect such an offer is to spurn God's mightiest demonstration of His love.

There can be no escape, but fatal and final retribution for all who forsake Christ.

The Opening of the New Elim Hall at Hull

IT was an eager, expectant company of the Lord's people who assembled on the occasion of the opening of the new hall at Hull, on Wednesday, September 29th. Radiant faces revealed realized hopes. God had indeed made a way where no way

out of the loving sacrifice of loyal hearts has emerged a temple dedicated to the worship and service of Him Whose faithfulness has made such a result actual.

On every hand one could discern traces of the loving labour which devoted hands had contributed towards this happy consummation. During the dedicatory services, reference was made to the past four years, during which time the church had carried on its activities under the heaviest handicaps. Grateful hearts expressed their gladness in jubilant song. Step by step had God led, going before to search out a place in which His people might erect their altar of worship. Pastor Tweed's timely messages were much appreciated, and many spoke of the blessing received. Each and all felt that the building stood as a tangible token of God's gracious provision. We all rejoice that in this new Elim Hall the Foursquare Gospel will be proclaimed.

"KEEP YOUR EYE ON PALESTINE"

True in Israel's day, truer to-day, Jews, Arabs, Turks, British, French, Italians, all realise that Palestine is the coming centre. The Jews are gathering back in thousands, millions of vines have been planted, property is stabilised, the latter rain is falling, railways are spreading, electric and other schemes developing, the desert beginning once more to blossom as the rose. The land is getting ready for the people, the city is getting ready for the King. When ye see these things "Look up" "the coming of the Lord draweth nigh."



THE NEW ELIM HALL, HULL

appeared possible. Three years previously, both to pastor and people, a hall of their own seemed a very remote possibility. It is with thankfulness we reflect that without resorting to any of those popular but unscriptural money-raising methods so frequently adopted in the erection of religious buildings, God has placed in the possession of His people this hall,

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

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Acceptable Speech

"Yea, verily, their sound went into all the earth, and their words unto the ends of the world"—Rom x. 18

IT is recorded, Every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt xii 36) The Lord will come to execute judgment upon all, to convince all that are ungodly of all their ungodly deeds which they have ungodly committed, and of all their hard speech which ungodly sinners have spoken against Him (Jude xiv 15)

But there is correspondingly the blessed side "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven" (Matt x 32) "They that feared the Lord spake often one to another and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name" (Mal iii 16)

Talking of the Lord, about the Lord, of His salvation, the home in the glory and the coming of the Lord, are all noted by Him He is pleased. Those two on the road to Emmaus, when they came back, told the good news to the disciples that the Lord drew nigh and spoke unto them He notes, listens, recalls the talks of His people of Himself. Better talk about Him than find fault with those who are His There is a reward attached to those who speak about Him "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels"

But there is no reward, but the reverse, in speaking against those who are His "But I must draw attention to their faults," you say Suppose Christ said the same thing about you "If thou, Lord, shouldst mark iniquity, O Lord, who shall stand?" (Psalm cxxx 3) The High Priest is pleading for those you find fault with as well as for you, and maybe you need more intercession

Then, he who speaks in an unknown tongue speaks to God Some will have a surprise when they learn hereafter the secret nature, the holy secrets in their conversation Converse with the almighty Creator is no mean thing Some belittle it because they have no part nor lot in it

Esau valued his birthright at the price of a meal, of one course only. Jacob would not have parted with it if Esau had promised to keep him supplied with free meals for the rest of his life And so men to-day are not valuing that which Paul valued so highly Paul wrote, "I thank my God, I speak with tongues more than ye all" (I Cor xiv 18) They take Paul as a pattern in some things, but in this they do not But they try to rearrange his pattern to suit their own ends.

"They that feared the Lord spake often one to another, and the Lord hearkened" He is hearkening. Give Him something worth hearing. There is hay, wood and stubble conversation There is gold, silver and precious stones conversation The world speaks of its kingdom Let the saints speak of His kingdom

"By thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt xii 37) Idle words belong to idle people. The saint should have no idle words, for he is a citizen of another country Get the language of the country to which you are travelling

Their speech betrayeth them—saint or sinner God has been raising up a people who have been speaking to Him in a language purified, free from the dross of the world, inspired by the Spirit of God It is a spiritual language, given by the Spirit to the spiritual one, so that he can speak of spiritual things to Him who is Spirit and Truth, and as such it is entirely incomprehensible to those who are not spiritual

Prayer

Blow the trumpet in Zion, sanctify a fast, call a solemn assembly gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts, let the bridegroom go forth of his chamber, and the bride out of her closet Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, "Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them, wherefore should they say among the people, "Where is their God" THEN will the Lord be jealous for His land, and pity His people Yea, the Lord will answer and say unto His people "Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith, and I will no more make you a reproach among the heathen" Be glad then, ye children of Zion, and rejoice in the Lord your God, for He hath given you the former rain moderately and he will cause to come down for you the rain, the former rain, and the latter rain in the first month And the floors shall be full of wheat, and the fats shall overflow with wine and oil And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you, and my people shall never be ashamed AND IT SHALL COME TO PASS AFTERWARD, that I will pour out my spirit upon ALL FLESH, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions, and also upon the servants and upon the handmaids in those days will I pour out My spirit And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come —Joel ii 15-31

I FEEL more than ever convinced that the book of Joel is a prophecy which has special reference to the entire dispensation of the church, and its warnings and exhortations should be diligently heeded. In the first chapter we find the meat offering and the drink offering cut off from the house of the Lord, the field wasted, the land in mourning, for the new wine was cut off, and joy withered away from the sons of men, a condition exactly fulfilled during the dark ages of the church's history. Then in the second chapter we have the prophet's exhortation as set forth in the foregoing scripture, for a gathering together of God's people in solemn assembly, from the elders down to the smallest child, for the congregation to sanctify themselves, and in fasting and tears to cry mightily upon God to spare His people, and give not His heritage to reproach. Then the Lord gives this special promise. "THEN will the Lord be jealous for His land, and pity His people. Yea, the Lord will answer.

In a measure the church has heeded this exhortation to prayer, with the result that the Lord has answered by sending the latter rain, and the floors have become full of wheat, and He has restored the years that the locust, the cankerworm, the caterpillar, and the palmerworm have eaten. Praise His holy name. But in Joel ii 28 the prophet writes. "AND IT

SHALL COME TO PASS AFTERWARD, that I will pour out my spirit upon ALL FLESH." Although the Apostle Peter quoted this verse at the outpouring of the Holy Ghost on the day of Pentecost, when he said "This is that which was spoken by the prophet Joel," I feel that this verse has a greater fulfilment, for the prophet Joel says "It shall come to pass AFTERWARD," that is, after the restoration of the years that the locust and the caterpillar had eaten, and after the floors become full of wheat, and the fats overflow with wine and oil, that the Lord would pour His spirit upon ALL FLESH. Praise the Lord I believe that we have yet to see great and mighty things, which we know not. But just as it was necessary for a mighty calling upon God for Him to bring the church to its present state of power, where the latter rain is falling, so it is also necessary for God's people to-day to gather themselves together in sanctified solemn assemblies, and call mightily upon God to shew forth His mighty power, and bring in the multitudes on every hand who are without Christ and without hope in the world.

O church of Christ, awake to your God-given opportunity to pray down the power and blessing of God upon a rebellious world. Our God is calling us to prayer, to prove and try Him, and see whether He will not pour out a blessing there will not be room enough to contain. His word encourages us to prayer—"O thou that hearest prayer, unto thee shall all flesh come" (Psalm lxxv 2) "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer xxxiii. 3). "Therefore I will look unto the Lord, I will wait for the God of my salvation; my God will hear me" (Micah vii 7) "Ask, and it shall be given unto you, seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth; and to him that knocketh it shall be opened" (Luke ix 10). "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark xi 24) "The effectual fervent prayer of a righteous man availeth much" (James v 16) "Pray without ceasing" (I. Thess v. 17) "Praying with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. vi 18) "Continue in prayer, and watch in the same with thanksgiving" (Col iv. 2) He is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us" (Eph. iii. 20)

It was the prayer of Abraham which caused the Lord to say that if he found ten righteous in the cities



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of Sodom and Gomorrha, He would spare them. It was the prayer of Moses on behalf of the children of Israel, that caused the Lord to spare them, when He had purposed to destroy them when they sinned in the wilderness. It was the prayer of Daniel, the man greatly beloved, that turned again the captivity of the children of Judah from Babylon, when he sought the Lord with fasting and tears after he had learned that the seventy years of their captivity were almost ended. It was the prayer of Elijah that stayed the heavens from rain for three years and six months, and they were again opened by his prayer. It was the prayer of the united church which caused the word of God to be spoken with such boldness, when their persecution first started. It was the prayer of the church which caused the Lord to send His angel to liberate Peter from prison.

O Church of Christ, let us take this mighty weapon of prayer, and use it to open the prison doors for those who are bound by Satan. It is said of George Muller, that mighty man of prayer, who in his lifetime prayed for and received £1,500,000 for the orphan home which he established, without asking a man for a single penny, that he used argumentative pleadings with God when hard pressed for funds. His prayers would take this form—These were His orphans, for had He not declared Himself the Father of the fatherless? This was His work, for had He not called His servant to do His bidding, and what was that servant but an instrument that could neither fit himself nor use itself? Can the rod lift itself, or the saw move itself, or the hammer deal its own blow, or the sword make its own thrust? And if

this were God's work, was He not bound to care for His own work? And was not all this deliberately planned and carried on for His own glory? And would He suffer His own glory to be dimmed? Had not His own word been given and confirmed by His oath, and could God allow His promise, thus sworn to, to be dishonoured even in the least particular? Were not the half-believing church and the unbelieving world looking on, to see how the Living God would stand by His own unchanging assurance, and would He supply an argument for the sceptic and the scoffer? Would He not, must He not, rather put new proofs of His faithfulness in the mouth of His saints, and furnish increasing arguments wherewith to silence the cavilling tongue and put to shame the hesitating disciple?

Can we not take a lesson from this man of God? Is not the church the body of Christ? Is not the work which the church is engaged in His work? Is it not for His glory that the gospel is preached in its loveliness? Has He not said that His word shall not return to Him void, but shall prosper in the thing whereunto He sent it? Is it not His will that none should perish, but that all should come to the knowledge of the truth? Has He not said, without Me ye can do nothing, so is He not bound to come forth and vindicate His own cause? O Church of Christ! Let us seek Him with ever increasing zeal. Ask Him to burden us with Holy Ghost compassion for souls, and cry mightily unto God. He will hear and answer. The glory of the early church will be dimmed beside the glory which shall be revealed in us. **PRAY! PRAY!! PRAY!!!—Sel**

Elim Services in London

In response to many requests, we print below a list of our services held each week in the London area. The following abbreviations are used—BB, Breaking of Bread; BR, Bible Reading; C, Crusaders; G, Gospel Service; P, Prayer Meeting; S.S., Sunday School; W, Women's Meeting.

CLAPHAM ELIM TABERNACLE, Park Crescent, Clapham Park Road

Sunday, BB 11 a.m. SS 3 p.m. G. 6.30 p.m.
Tuesday, P. 7.30 p.m. Wednesday, C. 7.45 p.m.
Thursday, Divine Healing, 3.30 p.m. BR. 7.30 p.m.

BARKING ELIM HALL, Ripple Road.

Sunday, BB 11 a.m. SS 3 p.m. G. 6.30 p.m.
Monday, C. 7.30 p.m. Tuesday, P. 7.30 p.m.
Thursday, BR. 7.30 p.m. Saturday, P. 7.30 p.m.

EAST HAM ELIM TABERNACLE, Central Park Road

Sunday, BB 11 a.m. SS 3 p.m. G. 6.30 p.m.
Tuesday, P. 7.30 p.m. Wednesday, W. 2.45, C. 7.30 p.m.
Thursday, BR. 7.30 p.m. Saturday, P. 7 p.m.

CANNING TOWN CENTRAL HALL, Barking Road

Sunday, BB 11 a.m. G. 6.30 p.m.
Wednesday, C. 7.15 p.m. P. 8 p.m.
Thursday, W. 2.45 p.m. BR. 7.30 p.m.

ILFORD ELIM HALL, Scafton Road

Sunday, BB 11 a.m. SS 3 p.m. G. 6.30 p.m.
Tuesday, P. 7.30 p.m. Wednesday, W. 3 p.m. C. 7.30 p.m.
Thursday, BR. 7.30 p.m.

FOREST HILL FORESTERS' HALL, Raglan Street, off Dartmouth Road

Sunday, BB 11 a.m. G. 6.30 p.m.
Tuesday (2nd & 4th in each month) C. 7.30 p.m.
Wednesday, P. 7.30 p.m. Thursday, BR. 7.30 p.m.

BERMONDSEY ELIM CHURCH, corner of Grange Road and Upper Grange Road

Sunday, BB 11 a.m. SS 3 p.m. G. 6.30 p.m.
Tuesday, P. 7.30 p.m. Wednesday, C. 7.30 p.m.
Thursday BR. 7.30 p.m.

HENDON. CARSE'S CAFE, Hendon Central, Sun., BB 11 a.m.

Brotherhood Hall, Edgware Road, Sunday, G. 6.30 p.m.
The Town Hall, Wednesday, BR. 7.30, Friday, C. 7.30

BATTERSEA ELIM HALL, Plough Road

A mission is now in progress regular services will be announced later

The sick are prayed for at many of the above services. Open air meetings are also held at each of these centres. Occasionally, breaking of bread services are held on Sunday evenings.



Questions and Answers

What is the meaning of Mark vii. 35, 36, where Christ healed a man who was deaf and dumb, and afterwards charged them that they should tell no man?

They were commanded "to tell no man," because of the fame of the miracles of Jesus, actually sometimes was so great as to hinder His work, so that He could not go into a town or city because of the multitudes which gathered to see Him, but had to continue His work "without, in desert places."

Is it scriptural to preach Divine Healing in Open Air Services?

Yes Divine Healing is an important part of the Gospel. Nearly all the recorded miracles, both of our Lord and His apostles, were wrought in the open air, for "they carried out the sick into the streets" so that the shadow of Peter might fall upon

them; consequently the teaching concerning healing was mostly in the open.

What is meant by the election of grace?

The "remnant according to the election of grace" is shewn by the context to have reference to the "elect according to the foreknowledge of God," who had separated themselves from the unbelieving Jewish nation, and gone "forth to Christ without the camp" of Israel, "bearing His reproach" (Heb. xiii 13);

Does not Luke xvii. verse 27 indicate that as Christ's Coming draws near, those who are watching for Him ought not to marry or be given in marriage?

Luke xvii 27 says nothing against marriage, any more than against "eating and drinking." Their great sin was that they were completely absorbed in earthly matters (see also vv. 28, 29).

How the Apostles Died

ALL of the apostles were insulted by the enemies of their Master. They were called to seal their doctrines with their blood, and nobly did they bear the trial. Schumacher says -

Matthew suffered martyrdom by being slain with sword at a distant city of Ethiopia.

Mark expired at Alexandria after having been cruelly dragged through the streets of that city.

Luke was hanged upon an olive tree in the classic land of Greece.

John was put in a cauldron of boiling oil, but escaped death in a miraculous manner, and was afterwards branded at Patmos.

Peter was crucified with his head downward
James the Great was beheaded at Jerusalem

James the Less was thrown from a lofty pinnacle of the temple, and then beaten to death with a fuller's club.

Bartholomew was flayed alive.

Andrew was bound to a cross, whence he preached to his persecutors until he died.

Thomas was run through the body with a lance at Coromandel, in East Indies.

Jude was shot to death with arrows.

Barnabas of the Gentiles was stoned to death by the Jews at Salonicæ.

Paul, after various tortures and persecutions, was at length beheaded at Rome by the Emperor Nero.

Such was the fate of the apostles, according to traditional statements.

Elim Daily Bible Readings.

The Lord's Table

By PASTOR E. B. PINCH.

Selected portions of Scripture for daily reading with devotional comments

November 16th. Tuesday. Joshua xxii. "So Joshua blessed them and sent them away and they went unto their tents" (v 6). It is true that the benefits and blessings of the land of promise are not to be enjoyed without the stern battle and the hard-fought fight. Nevertheless, there comes a season when all such faithful conflict is rewarded and one is sent home from the seat of war, with a blessing, to enjoy the quiet retirement and shelter of Canaan.

November 17th. Wednesday. I. Samuel xxix. "And David said unto Achish, 'But what have I done?'" (v 8). David's complaint to Achish serves to illustrate the weakness of that individual. Though David has been nought but a friend to him, and "as an angel of God" (v 9), yet is he persuaded to be rid of his help and service. Pressure being brought against him, he lacks the courage to stand his ground, and

thus takes a step through fear of man, much against his better judgment.

November 18th. Thursday. Nehemiah xi. "And the rulers of the people dwelt at Jerusalem" (v 1). Though such large numbers had been brought back into the restored land, yet it is especially noteworthy that only a tenth of the people and the rulers dwelt in the city of Jerusalem. Yes! even in heaven, there are degrees of proximity to the presence of God. May we be among those who "willingly offer ourselves to dwell at Jerusalem" (v. 2).

November 19th. Friday. Isaiah ix. "Thy sun shall no more go down" (v 20). That setting sun is a fitting emblem of this present world and age. Lights are failing and setting on every hand. Twilight is upon us, and the black night of suffering and distress is near at hand. But in the kingdom to which we have been translated, the light is



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marvellous "Thy sun shall no more go down," for there is no night there

November 20th. Saturday. Matt. xxvi. "Consulted that they might take Jesus by subtlety and kill him. But they said Not on the feast day" (vv 4 and 5) The attitude of these traitorous plotters is very suggestive of the conduct of some to-day. Determined that Jesus shall be crucified afresh, and His Word butchered and mutilated, they are yet anxious to do it in the most religious manner possible. The greatest enemies of the truth are self-satisfied professors.

November 21st. Sunday. Exodus xxxviii. "And he made the laver of brass, of the looking-glasses of the women" (v 8) It is a striking and suggestive fact that the laver was made of the brass reflectors of the women. What better mirror is there than the water of the word, And as we come to this Word to cleanse away our defilement, we truly see ourselves as never before

November 22nd. Monday. Judges xix. "When the man rose up to depart, his father-in-law urged him, therefore he lodged there again" (v 7) One of the outstanding weaknesses of this man seems to have been his indecision. Having no mind of his own, he yields again and again to the coaxings of his father-in-law. Had he not delayed his departure so long, but bid farewell at an hour consistent with the length of his journey, he would have been saved from the sad and disgraceful scenes that conclude the chapter

November 23rd. Tuesday. Isaiah lxi. "The Lord hath anointed me" (v. 1). The results of the anointing are clearly set forth in these verses. Applying in their original sense to our Lord Himself, they are yet true of all His lesser brethren. Yes, He will anoint me, not churches, nor methods, but men

November 24th. Wednesday. John xviii. "Jesus oft-times resorted thither with His disciples" (v 2) Where Jesus goes He takes His disciples. In both the first and second verses, this is stated. Is it to the garden of betrayal and suffering? We must go with Him. Is it to the seat of power in heaven, at the Father's right hand? Yes! we shall go there with Him too

November 25th. Thursday. Song of Solomon. vi. "Thou art beautiful, O my love, as Tirzah, comely as Jerusalem,

terrible as an army with banners" (v 4) Thus is described in richly poetic language, the true character of the church. Tirzah was a royal residence (I Kings xiv 19) So is the church. Jerusalem is the symbol of beauty (Psalm 1 2) And yet withal the church presents an awe-inspiring sight, like an army with banners. Invested with royal power and authority, she marches triumphantly on with a bearing of heavenly dignity

November 26th. Friday. Genesis xlvii. "And Jacob said unto Joseph 'God Almighty appeared unto me at Luz and said unto me'" (vv 3 and 4) It is always good to remind ourselves of God's promises to us, and to stimulate our faith in God by the remembrance of some great spiritual crisis when God came to our aid. It is blessed, moreover to trace the fulfilment of those promises and the development of God's plan for us

November 27th. Saturday. Acts xxv. "Jesus, which was dead, whom Paul affirmed to be alive" (v 19) The great touchstone of Christian doctrine is the resurrection. Around this truth the battle rages. Preach a living Christ and you will soon be brought to the bar of judgment

November 28th. Sunday. Isaiah lxii. "For Zion's sake will I not hold my peace, I will not rest until the righteousness thereof go forth as brightness" (v 1) In such terms does the prophet describe his devotion to the cause of the Lord. And should our zeal be less? Can we happily rest while the church on earth comes so far short of God's ideal?

November 29th. Monday. II. Samuel xxii. "And David spoke unto the Lord the words of this song in the day that the Lord had delivered him" (v 1) In those moments when our hearts are most deeply stirred by the realisation of God's great goodness, it is often the case that we are lifted far above the bald, prosaic language of common expression, and our heart's overflow is poetry and music. The great deliverance and the praiseful song are never far from each other

November 30th. Tuesday. Acts xxvi. "I think myself happy, king Agrippa" (v 2) Strange language to be on the lips of a prisoner. Strange place and circumstance from which to extract pleasure. But the true Christian is superior to every environment or company. He rather regarded it as affording him an excellent opportunity of witnessing for his Lord and Master. Happy always if in His will!

Items of Interest

Three new branches of the Elim Crusaders were opened in the London district last month—at Canning Town on Wednesday, 6th, Bermondsey on Wednesday, 20th, and Hendon on Friday, 22nd.

* * *

The prayers of our readers will be appreciated for Pastor George Jeffreys' Revival and Healing Campaign at Carlisle, which commenced on Sunday, October 24th.

* * *

Some of the photographs of Pastor George Jeffreys' Bournemouth Campaign which recently appeared in the *Evangel*, have been reduced to post card size, and are obtainable at the price of 6d each, post free from Pastor E. Blackman, 46, St Luke's Road, Winton, Bournemouth.

Divine Healing services are held every Wednesday at 3.30 p.m. in the Elim Tabernacle, Melbourne Street, Belfast, and every Thursday at 3.30 p.m. in the Elim Tabernacle, Park Crescent, Clapham, London. Requests for prayer for the former meeting should be addressed to the Secretary, 3, University Avenue, Belfast, and for the latter to the Secretary, "Elim," Park Crescent, Clapham, London, S.W. 4

* * *

A successful fortnight's campaign has been conducted by Pastor and Mrs. Charles Kingston at Brandon, Manitoba, Canada. Souls were saved and saints baptised in the Holy Ghost. This thriving assembly was commenced about four months ago, and has been increasing in numbers and blessing since. On September 28th the Evangelists commenced a campaign in the Wesley Church, Winnipeg

Destroying a Church

To do this effectually, you must —

- I Discourage the Pastor.
- II Discourage your fellow-members
- III Destroy the confidence of the community

I TO DISCOURAGE THE PASTOR —

1. Absent yourself from one service every Sunday, or miss at least one in three—if he is not very strong, once in four times may answer
2. Neglect the Prayer Meeting and Bible Readings
3. Criticise your minister freely, praise him sparingly; find fault plentifully, pray for him little or none
4. If he proposes to hold extra meetings, withhold your co-operation
5. Give yourself no concern whether he has a living or not
6. Never allow him to think that his comfort, or that of his family, is a matter of any importance in your eyes

II TO DISCOURAGE YOUR FELLOW-MEMBERS ·

1. Observe the directions given above
2. Complain about everything they do and don't do
3. Contrive to make yourself the head of a clique, and by their assistance and your own industry, keep the Church in hot water generally.

4 While doing this, lose no opportunity to complain of the bad treatment you are receiving.

5 Be as much like Diotrephes and as little like Paul as you can.

6 Discard charity and candour, take distrust to your bosom, and make scheming your speciality.

III TO DESTROY THE CONFIDENCE OF THE COMMUNITY.

- 1 Observe the foregoing directions
- 2 Tell the people that you are in the Church by force of circumstances, but have no respect for the way in which business is conducted
- 3 Publish the faults of your brethren, taking care to magnify them
- 4 Make no effort to induce people to attend the Church
- 5 Publish it on all occasions that you have no confidence in the concern—predict that it must fail—go down—blow up, never can succeed.

By observing these directions faithfully, you may have the satisfaction, if the Church is not unusually vigorous of witnessing the fulfilment of your predictions.—*Anon* (published 1868).

Missionary Work in Mexico

The Present Position

By H. C. BALL.

MANY have wondered what are the underlying causes for all the disturbance in Mexico, and why the Roman Catholic churches are closed.

For centuries Mexico was practically governed by the Roman Catholic Church. The church gained more and more control over everything, and was fast becoming the land owner of all Mexico. When Mexico fought against Spain for her freedom, the church was for Spain. When Mexico fought against French dominion, represented by Maximilian, the church was again against the armies of liberty. Hidalgo, the Washington of Mexico, a former priest, was excommunicated from Rome because of his patriotic efforts on behalf of Mexican liberty.

President Juárez, the Lincoln of Mexico, took drastic measures to curtail the power of Rome, and most of the present laws that are now being enforced by President Calles were formed under the Juárez administration. Rome has ignored these laws, but Calles is determined to enforce them. Whether he is radical or not, we may differ in our opinion, and

whether this will really benefit Mexico or bring revolution and bloodshed, we do not know, but we are trusting that however it may go, the Lord may be glorified and Rome's power forever broken in Mexico, and the doors thrown wide open to the gospel.

President Calles did not close the Catholic churches the priests obeyed the hierarchy orders and declared a "boycott," closing their churches by way of protest against the present laws. The law requires the priest to be native born Mexican, also that all churches and their property is the property of the federal government. The church preferred to close her doors rather than tolerate these laws.

The Protestants generally have gladly obeyed the laws. The missionaries have ceased to act as ministers, and have become teachers of theology, advisers to the native brethren in an unofficial capacity, administrators of the Publishing Houses, etc. The Protestant churches have been handed over to the government, and they have been permitted to continue their religious services, the churches being lent them by the government. Where the laws strike our

THE ELIM EVANGEL

Pentecostal movement so hard is that it is against the law to hold religious services outside of a government owned building. We only have four churches in Mexico that have been turned over to the government. We have over fifteen Assemblies that worship in rented halls and private homes. *These services must stop, or have already been stopped!* We feel that we as Pentecostal people must rise up and give Mexico the grand message we have. The only way to do it is to build churches that shall be government property. A small adobe chapel can be built for some £60. Let us stand together until our fifteen Assemblies without any way of gathering together to worship, are provided with buildings, otherwise the sacrifice of many dear native brethren for the past three or four years may be lost, and the Assemblies scattered forever.

Advancement in Mexico at present is impossible. We cannot open new fields, as the law requires all services to be held in churches. All we can do is provide for the present Assemblies and then pray God to change matters, so our native brethren can press into new fields in some way. While we foreigners cannot enter Mexico and carry the glad tidings to her millions who are without Christ and the Bible, and now without any church of any kind, we can train and send into Mexico natives who have been born in Mexico. Even Mexicans of pure Mexican blood born in Texas or California cannot preach in Mexico. They must be born there.

The Lord has made it very evident that His plan for us of American and English descent is to continue to evangelize the one million Mexicans on the border, and train and send into Mexico native sons. In order to accomplish this, two Bible schools have been founded, namely The Spanish Department of the Berean Bible Institute of San Diego, California, and the Latin-American Bible Institute of San Antonio, Texas. Both of these schools will open their doors to the native workers from the border and from Old Mexico in October, and both covet the prayers of the entire Pentecostal family in the whole world.

There is something tragic about the whole matter to us. For example, a brother who has laboured in Mexico for over sixteen years, and is now around the seventies, yet quite active and in charge of an Assembly in Ciudad Juarez, Mexico, had to leave the land and the people and the work he has loved for so many years. There is a certain feeling in our hearts for Mexico that no one but a missionary can understand and we feel sure the missionaries that read these lines will know how to pray for us.

MR. AND MRS. THOMAS

From a recent letter we cull the following.—Today, October 1st, is the date of the opening of our Mexican Bible School. For the past months we have been busy preparing and looking forward to this, as it is going to mean so much to the spreading of the Gospel in Mexico.

As you are aware, we foreigners are not allowed to preach in Mexico at the present time. Soon after we arrived here on the border, this old law (forbidding anyone, except Mexicans themselves, who were born in Mexico, to preach) was revived, and some of our workers who were not of Mexican birth had to withdraw from that country, and work among the Mexicans along the border on the American side. Seeing we are not allowed to preach in Mexico, the next best thing to do is to train those who are allowed to, and send them into that land.

Already some of the students have arrived, coming from a distance of over 600 miles. The school is to be held here in the new church that we built only two or three months ago, and we are earnestly praying that from this place will go out numbers of men and women, trained to carry the Foursquare Gospel to their own people in Mexico.

The opening service of the School will be long remembered by us, as it was a time of real blessing for both teachers and students. The presence of the Lord was very manifest in our midst.

Archdeacon Phair of Canada, who is truly a veteran in missionary work, having spent many years among the Indians of North West Canada, was with us, and gave us some very helpful and encouraging advice. His son, Dr. Phair who is Dean of the Berean Bible School (Pentecostal) here in San Diego, was also with us and spoke. Miss Luce, who has worked so hard for the past ten years in this Mexican work,



ILFORD BRANCH OF THE ELIM CRUSADERS,



THE ELIM EVANGEL



came here for the occasion, and is staying here a few weeks, to help in teaching.

The school commences at 8 30 a m., when we all meet for prayers and a little talk on the Word until 9 0 o'clock The Roll Call is taken first, and as each one answers to their name, they have to give out a text of Scripture in Spanish. Studies continue from 9 0 a m till 12 0 noon, with a ten minutes interval at the end of each hour There being a different sub-

ject each hour. The afternoons are devoted to the study of the lessons received in the morning, and preparation for the following day. In the evenings, the students have practical work in the meetings, on the streets and indoors.

This Bible School is starting in a small way, but we know its result will be far reaching. It is the only way of meeting the present conditions in Mexico.

The Three Judgments

By HENRY PROCTOR, F R.S.L

THE three judgments which are clearly distinct from each other, separated both by time and circumstance, are as follows —

- (1) The Bema or Judgment Seat of Christ
- (2) The Judgment of Living Nations at the Throne of Glory
- (3) The Judgment of the Dead at the Great White Throne

The first is for believers *only*, and is not of their *persons*, but of their *works*, which are described as building material—wood, hay, straw, gold, silver and precious stones All true believers have been “judged already, and passed out of death into life,” so that they cannot come into judgment (John v 24) So that when Christ comes into the air, all true believers will be caught up to meet Him, but after the Rapture, the Bema or Judgment Seat will be set up, at which “each one’s work shall be made manifest for the Day shall declare it, because it is revealed in fire, and the fire shall prove each one’s work of what sort it is” (I Cor in 13).

“If the structure raised by any one survives, he will be rewarded; if a man’s work is burnt up, he will be a loser—but he himself shall be saved, yet so as through fire”

- (1) This may be called

THE JUDGMENT OF REWARDS

It is the consummation of the Gospel of the Grace of God Grace is the leading characteristic of this dispensation So far as salvation is concerned, it was finished on the Cross It is done, once and for ever, for it is “not the outcome of what we have done, but God’s *free gift*” (Eph in 8)

Hence the necessity of a judgment of rewards, quite apart from the matter of our personal salvation “Then shall every man have praise of God, we shall receive those things which God has prepared for those that love Him the reward of the inheritance, incorruptible crowns of life (Rev ii 10), of glory (I Peter v 4), of righteousness” (II Tim iv 8) “If we suffer with Him we shall also reign with Him.”

The Body of Christ will thus have been completed and perfected. Its members will be waiting “with the Lord from whom they can never again be parted (I. Thess. iv. 17). They will come with Him to the Mount of Olives *after* the Great Tribulation (Zech xiv 4) “Then shall the Son of Man come with power and great glory” to inaugurate the second Judgment which is called —

- (2) The Judgment of Living Nations at

THE THRONE OF GLORY

(Matt xxv 31-46) at which all the living nations will appear Some of these, the “sheep” nations, will remain to “inherit the earth” during the Millennium, in conjunction with Israel (Rev xxi 24), “the Chief of the Nations.”

“Then shall the righteous shine forth as the sun in the Kingdom of their Father” (Matt. xxv. 34), and “righteousness shall cover the earth, as the waters cover the sea”

For “the Lord shall reign over them in Mount Zion and in Jerusalem, henceforth, even for ever,” and “of the increase of His government there shall be no end” “Yea, all kings shall fall down before Him all nations shall serve Him”

- (3) “After the thousand years are finished” there will be a final Judgment—called

THE GREAT WHITE THRONE JUDGMENT

(Rev xx 12) for “As for the rest of the dead they did not come to life until the thousand years were completed” (v. 5), when “all whose names are not found written in the Book of Life will be cast into the Lake of Fire”

After the Millennium, John sees the new heaven and the new earth, for the first heaven and the first earth had passed away; and the sea is no more. The Holy City, the New Jerusalem, descends to the new earth, and so “the tabernacle of God is with men, and God shall wipe away all tears from their eyes, and death shall be no more, neither sorrow, nor crying, nor any more pain, for the former things are passed away” (Rev. xxi. 2-4).

Elim Foursquare Gospel Churches

GENERAL REPORTS

Pastor J. Smith is in charge of the assembly at Melbourne Street, Belfast, and Pastor F. Farlow and Miss Streight at Ravenhill Road. Pastor J. Kelly is at Annaghanoon and W. Campbell at Portadown. Miss Crofts is at Armagh and Miss Dougherty at Lurgan.

In the London area, Pastor and Mrs. Stoneham are at Clapham, Pastor and Mrs. Tweed at East Ham, Pastor R. Smith at Hendon, H. A. Court at Ilford, Miss Kennedy at Barking, Mr. S. Pinchbeck at Forest Hill and J. Morgan at Bermondsey.

Pastor G. T. Fletcher is at Liverpool, P. Le Tissier at Plymouth, F. Trevor at Springbourne, Bournemouth, R. Lewis at Ashbourne, J. Lees at Grimsby and Miss Jansen at Tamworth.

Hendon. A successful campaign was conducted last month by Evangelist John Clinton Miner in the tent at Central Hendon, when a number of souls were saved. The tent has now been taken down, and the regular services are being conducted by Pastor R. Smith.

Battersea. A mission was commenced by Evangelist John Clinton Miner in the Elm Hall, Battersea, on Sunday, October 17th.

Plymouth. Miss Roxana Coleman commenced a mission in the Elm Tabernacle, Plymouth on Sunday, October 24th.

Liverpool. Pastor G. T. Fletcher has just concluded a month's campaign at the Elm Tabernacle, Windsor Street, Liverpool, which was characterised by glorious meetings and crowded gatherings. Very many souls have been saved and remarkable testimonies to physical healing have been given. Forty believers were baptised in water during the campaign, and many received the baptism in the Holy Ghost, as promised by the Master. We rejoice to know of the healthy condition of the work at Liverpool.

Tamworth. On Tuesday evening, September 28th, a largely attended Baptismal Service was held in the Elm Hall. The Word was ministered by Miss Jansen, after which six believers gave testimony to their faith in Christ, as Saviour, and were immersed by Evangelist J. Lees of Grimsby. The presence of the Lord was greatly manifested, and at the close of the service quite a number signified their desire to follow their Lord through the waters of baptism, at the next opportunity. Thank God for the encouragement which He gives to the Assembly, in stretching out His arm, to save precious souls from time to time! Truly

"mercy drops round us are falling, but for the showers we plead"

[**Bermondsey.** A fruitful three weeks' mission was conducted last month at our new Elm in Bermondsey by Miss Roxana Coleman. A church with a bold front, foursquare like the gospel, brightly lit with powerful electric lamps, the raised platform and rostrum decorated with flowers—that in brief is what the new home of the Bermondsey saints looks like now. Not when we took it over, but *now*—after the saints have lovingly laboured for the Lord, carpentering, electric light fitting, painting, scrubbing, and in other ways preparing the building for the opening services. Saturday came, and with it the Crusaders and workers ready to advertise the campaign. Bermondsey was startled, and wondered what had happened as the procession made its way to various points and held open air meetings distributing handbills as they went. The bright singing and breezy testimonies had their effect, and when Sunday evening came, the hall was nicely filled. The attendance was good throughout the campaign, and a large number of souls were saved. Several testified to having been healed of physical infirmities at the services. On the last Sunday of the campaign, October 17th, a breaking of bread service was commenced in the morning. A Sunday School and a branch of the Elm Crusaders have also been opened at Bermondsey.

Bournemouth. The whole district round about beautiful Bournemouth has been moved, and is still being swept into the current of the Revival which started during the campaign held by Pastor George Jeffreys. The meetings in the various halls are conducted by Pastors E. Blackman, F. Trevor and J. H. Tullett and Mr. Carey Davies. There are assemblies at Winton, Springbourne, Parkstone and West Howe. The buildings are crowded, numbers of sick are flocking together to be prayed for, while the power of God sweeps over them in a mighty wave. At Wimbourne, where the Foursquare Gospel is also being preached, hundreds are coming together, and twenty-seven souls have been saved. Others have been healed. Verwood also has caught the fire, and a meeting was started there on Saturday, October 16th. Men are trying to extinguish the flames, but thank God, it is like a prairie fire. One hears the Lord saying "Now will I arise. Now will I be exalted." Hallelujah! One's heart responds "Ride on! ride on! in majesty, Thou conquering King, ride on!"

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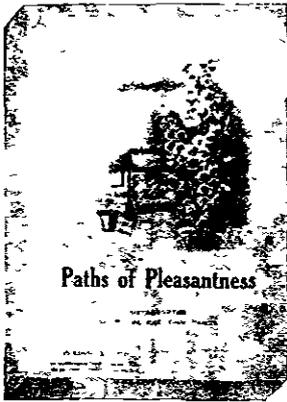
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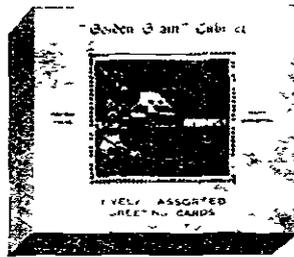
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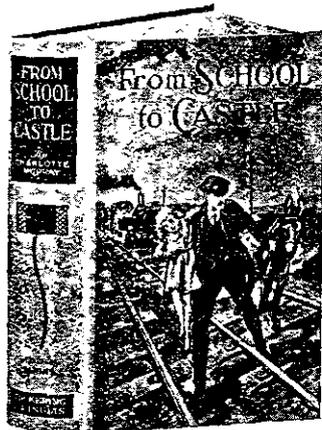
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