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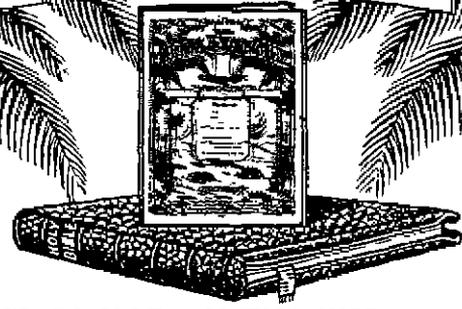
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Saviour

Jesus Christ

Healer

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

Vol. VII. Nos. 23, 24

December 6, 1926

Fourpence

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AND THEY CAME TO ELIM WHERE WERE TWELVE WELLS OF WATER, AND THREESCORE AND TEN PALM TREES ——— Ex xi 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 Elm Evangel

FOUR SQUARE ON THE WORD OF GOD

Vol. VII

DECEMBER 6, 1926

Nos. 23, 24

Christmas and New Year Greetings To All in Elm

By PASTOR GEORGE JEFFREYS

IT is Christmas time again, and once more it is my privilege to send you greetings.

Up to the present it has seemed good to our Lord to keep me as the leader of Elm, with its many activities. The year that is fast drawing to a close began, I must confess, with a real testing time, for the enemy was attacking in a most subtle way. Our Overseers, true to God, stood loyally yet lovingly for the right, and our trust was in God. It was not long until indications of our Lord's tender care were manifest, and we were launched forth upon a year 1926 that has proved to be the most remarkable of all for Elm.

The greatest revival campaigns ever known along Pentecostal and Foursquare Gospel lines in the British Isles, have been held under its auspices. The largest halls in the land have been taken to accommodate the crowds. Revival fires have started here and there, while thousands have been saved. The power of God in healing the sick and working miracles has been demonstrated in such a way as to cause wonder and amazement. The Holy Spirit has been poured out in Pentecostal fulness in every place where the message has been carried. The largest Pentecostal assemblies in the United Kingdom have been shepherded by Elm Pastors, Teachers and Evangelists. Many new Tabernacles have been erected and opened (as seen by the photographs in this *Evangel*) as permanent testimonies to the truth in the various districts. The Elm Crusaders (our young people) are becoming known everywhere. Their work—holding street meetings, visiting hospitals, workhouses, etc., distributing tracts from house to house—is being owned and blessed of God. Advances have been

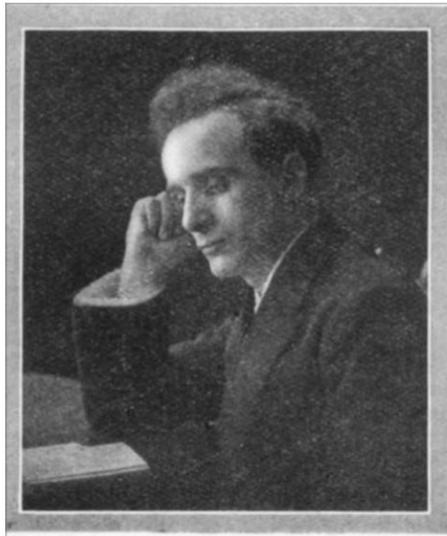
made in other directions. The Publishing Office is broadcasting, to a greater extent than ever, the Foursquare Gospel in print. The Bible College, with its lovely surroundings, is turning out fresh and much called for workers. Last but not least, our *Elm Evangel*, carrying its message of good news and cheer to thousands of new homes, gives joy wherever it goes.

This year has also seen the inauguration of the **FOUR SQUARE GOSPEL CHURCHES**, a body called into being for the purpose of assisting and uniting all who stand for the full gospel everywhere. Its activities along these lines already speak well for its power in the future. In looking back over the triumphs of 1926 our hearts overflow with gratitude to God. To Him alone is due the praise and all the glory. As for ourselves we will lift up our Ebenezer's and say "Hitherto hath the Lord helped us."

What will 1927 bring? Yes! this is the one big question for the moment. I am persuaded that with the same loyalty, devotion and sacrifice that has hitherto characterised our Elm workers from its commencement in 1915, the same loving unity that has hitherto been enjoyed amongst the members of Elm in assembly and mission, we shall still see greater things done in the name of our soon coming Lord. Pray on! God bless you.

Wishing you one and all,

A Happy Christmas and a Blessed New Year,
I am yours a servant of Jesus Christ,



PASTOR GEORGE JEFFREYS

George Jeffreys.

The Christmas Tree:

Its Symbology

By HENRY PROCTOR, F.R.S.L.

AT this season of the year, everyone's heart is opened to be giving gifts one to another. Even little children will, if possible, give some childish gift to friends or parents. It is the influence of the Christ-child, the Heavenly Babe who was born in Bethlehem over 1,900 years ago, who was Himself God's greatest gift to all mankind. For though we are indebted to Him for what we wear, and what we eat, and for every breath we breathe, all this concerns only our natural life, which must come to an end; but to have God's Christmas gift, to have Christ born in us, is to have a never-ending life. All other gifts will waste and wear away, but this gift will last for ever.

We love to have a tree at Christmas, laden with gifts for the children. So our Heavenly Father provides His children with a Christmas Tree, the Tree of Life, for.—

My Christ, He is the Tree of Life
Which in God's garden grows.

The tree of life is laden with gifts, because since God has given us His Son, how shall He not with Him freely give us ALL things. "To him that overcometh will I give to eat," He says, "of the Tree of Life, which is in the Paradise of God." The tree is hung with lights, because light is the symbol of life—"the life was the light of men", and we are united to Him who is "the Tree of Life" and "the Light of the World" that we also may become "the lights of the world" "lights shining in a dark place," because our "whole body is full of light," having no part dark. But not only are we privileged to be full of light, but all the gifts on the tree are ours. "Everything belongs to you" "All things are yours."

The Lord Jesus is Himself the Tree of Life, of which He gives the overcomer to eat (Rev. ii 7).

We sit down under His shadow with great delight, and His fruit is sweet to our taste. By this means we ourselves become trees of life, and trees of righteousness of the Lord's own right hand planting (Psalm i 3), for we see that in the age to come "on both sides of the River grows the Tree of Life, bearing twelve kinds of fruit, and the leaves thereof are for the healing of the (earthly) nations, those on the new earth (Rev. xxi 24 to xxii 2). We are the lights on the tree, because the Light of the World is shining through us, and the "fruit of the light is (seen) in all goodness and righteousness and truth" (Eph. v 9). And we are "all sons of light and children of the day."

Of all this the Christmas Tree speaks to us—of life and light and fruit. The Divine Wisdom, which Christ is made unto us, and produces in us, is called a tree of life (Prov. iii 18).

The Tree of Life is also the True Vine, of which we are the branches. If we remain in Him and He in us, His life will be continually filling us—just as the life-sap fills the branches of the vine, and it will be His fruit that we are bearing in *thought, word and deed*. For meditation on the Word of God is shewn to be the means of fruit-bearing (Psalm i 2, 3), and words are of vast importance, for "by thy words shalt thou be justified and by thy words thou shalt be condemned." And more especially His words, for "They are spirit, and they ARE LIFE." His words, therefore, hid, as good seed, in our heart, cannot fail to bring forth fruit, *cannot* return unto Him void, but must accomplish the Divine purpose, both in our own lives and that of others. And by the good fruit that we bear even the heart of God is refreshed, for the Husbandman must be the first partaker of the fruit that grows in ninefold clusters of "love, joy, peace, good temper, kindness, generosity, fidelity, gentleness, self-control" (Gal. v 22).

The Unspeakable Gift

By PASTOR T. B. CLARKE

"Thanks be unto God for His unspeakably precious Gift"—II. Cor. ix. 15 (Weymouth)

THE word unspeakable is not in common usage, and its meaning is much misunderstood. The Greek word is *anekdē*, and means inexpressible. It does not mean closed lips and closed eyes, but tells of the utter inadequacy of interpreting Christ. "I cannot speak enough of Thee," gives the correct idea. We join our paean of praise to that of Paul.

At this season may our sluggish spirits be stirred

to follow the wise men to the birth-place of the Son of Man. Of course the Apostle refers to JESUS as the "unspeakably precious gift." At its best, our expression of thanks is but an abridged articulation.

"I cannot breathe enough of Thee," we sing. How true it is. God's best gift to us, a Baby. I think we see in that His value of the child.

Our subject is "Gifts." We are led to see the



THE ELIM EVANGEL

transcendent difference between this gift and every other. *All gifts are not gratuitous.* That seems contradictory, but a moment's thought will satisfy the most curious. Many gifts are dearly bought by the recipient. How often temptation comes to purchase one thing to ensure the free gift of another, the full price having been paid in the first article. Passing by such mundane thoughts, Christmas always represents to us a season of gift giving and receiving. Such a spirit had its genesis in Glory, where God gave His only begotten Son

THE UNSPEAKABLE GIFT EXPRESSES THE WEALTH OF THE GIVER

God's Golden Gift! No gift like it! Here is no trinket or bauble, but the brightest gem from heaven's Crown. Could God have given less? Yes! An archangel. But archangels could not redeem us. Here is wealth of the highest order. A koh-i-noor was found of sufficient value to redeem a bankrupt world. What wealth, to have such a Son to give. "For ye know the grace of our Lord Jesus Christ that though He was rich, yet for your sakes He became poor" (II Cor. viii. 9).

THE UNSPEAKABLE GIFT EXPRESSES THE CHARACTER OF THE GIVER.

How wise He is! So many gifts, from a point of utility, are useless: we value the Spirit that prompts them, and there the matter ends. Some gifts received are useful articles of clothing. A loved one has anticipated our bodily need, and a warm wrap is the result. So we are called to "Put on Christ." Speaking of our gifts, we often say, "It is just like them to send us such a love token."

Their personality is patent in the present. While it is true that by our gifts we seek to satisfy the taste of those to whom we give, at the same time they bear the stamp of ourselves. Is not this so with the unspeakable gift? We are more than satisfied with such a love gift, and in it there is displayed the character of the Giver. God gave, and the Son who was the gift, said, "He that hath seen Me hath seen the Father" (John xiv. 9)

THE UNSPEAKABLE GIFT EXPRESSES THE WISHES OF THE GIVER

All gifts do not carry with them such warm wishes. There are gifts of convenience that are purely conventional. They may bring social recognition and distinction; beyond that they do not aim. Other gifts are of a mercenary character, to create commerce. All these are merely the outcome of a prevailing custom, and carry no gracious greeting. How different this Gift, of all gifts the gladdest; the finest and freest sent with a Father's love and deepest wishes. His heart is in the gift, and such a gift, apart from such unworthy recipients, is redolent with Divine perfume.

THE UNSPEAKABLE GIFT EXPRESSES THE SACRIFICE OF THE GIVER

While it is true that God gave His Son, it is equally true to say "He gave Himself." Said John. "He loved me and gave Himself for me." With the Father and Himself there was a *perfect partnership*. "I and My Father are one," said Jesus. When we speak of God's sacrifice, we certainly speak of the sacrifice of the Son of God. Here is such a difference between human and Divine gifts. Generally speaking a gift has no life, or if life, no will in the matter. It is just a symbol of our sentiment, an expression of affection. The giver thereby makes an appeal to our hearts. In the unspeakably precious Gift, there is the manifestation of a Person. God has not merely given a present, but a Person—Himself. We shall understand that more fully as we recognise the Divinity of our Lord, "Who was the brightness of His glory and the *exact expression of His Person*" (Heb. i. 3). There was blood upon God's Gift. It spelt sacrifice. The priest became the victim. The worthy gift for us to offer 'neath the shadow of that sublime sacrifice, is the offering with blood upon it.

THE UNSPEAKABLE GIFT EXPRESSES THE GENEROSITY OF THE GIVER

"He that spared not His own Son, but gave Him up for us all, how shall He not *with Him*, freely give us all things" (Rom. viii. 32). The costly Gift was accompanied by a most comprehensive promise. Note the conjunction—*with Him*. That is the condition, *receiving Him*. It is God's nature to be prodigal in His gifts. His own heart was pierced when His Son died upon the Cross, and from that open heart has come to the whole world, gifts unceasing throughout the ages. There is no ebbing in the tide of God's love. It is always coming and will do so until it reaches the shores of Eternity. God so loved the world. Can we measure His love by our finite measuring capacity? His love is as great as His power, it neither knows measure nor end. "Here is love, untold, unrivalled, wondrous love beyond compare." To see how generous God is, look at Jesus! What a perfect Gift! May we remember He was given for us all. We may all share in God's magnanimity, appropriating Christ for our several necessities.

Shall we haste to make full room for Him in our hearts and by our hearths this Yuletide—He whose first coming was heralded by angels and unto whom wise men brought their gifts? "They presented unto Him gifts." Have we nothing to bring? The question for us is, dare we anything withhold? "Thanks be to God for His unspeakable Gift."

And Thou hast brought to me,

Down from Thy home above,

Salvation full and free,

Thy pardon and Thy love

Great gifts, great gifts Thou broughtest me—

What have I brought to Thee?

THE ELIM EVANGEL

Some of the Elim Churches opened during 1926.

MOST OF THESE BUILDINGS ARE THE PROPERTY OF THE ELIM PENTECOSTAL ALLIANCE.



ELIM HALL, ILFORD.



ELIM TABERNACLE, EAST HAM.



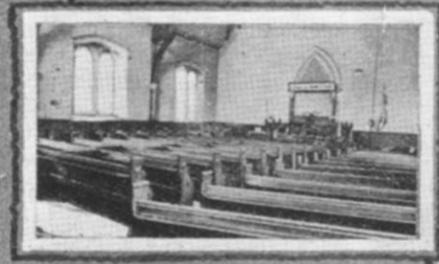
ELIM HALL, RAYLEIGH.



ELIM TABERNACLE, RAVENHILL RD, BELFAST.



ELIM TABERNACLE, BOURNEMOUTH.



ELIM TABERNACLE, LIVERPOOL.



ELIM HALL, BERMONDSEY.



ELIM HALL, PLYMOUTH.



ELIM HALL, BANGOR.



ELIM HALL, HULL.

Elim in 1926

By A Member of the Elim Evangelistic Band

HOW we did rejoice as we came to the close of the memorable year of 1925, and looked down through the months, weeks, and days, filled with so much happy service for the Master! Thousands of souls had been introduced to the Saviour and had come to know Him as their very own. Testimonies had been given by the hundreds to the healing power of the risen Christ. Men and women all over the land had taken hold of the Bible and clasped it to their hearts, and with a look of determination upon their faces had made up their minds, cost what it may, to stand for all the truths contained therein.

Yes, it was a year of revival. Revival fires burned everywhere the Foursquare Gospel was preached. But as we stood on the brink of 1926 and, shading our eyes, looked into the future, we wondered what lay ahead. How we prayed and longed that it might be a year long to be remembered in the lives of many. And then we heard the voice of the One who made worlds, raised the dead, opened the eyes of the blind, unstopped deaf ears by the Word of His mouth, say "Greater things than these shall ye do." "What? Is 1926 going to be a greater year than the one we have passed through?" "Yes, greater things shall ye do."

Now, as we are nearing the end of 1926, we can look back and say "All that the Lord hath spoken has come to pass." Elim Evangelists went forth all

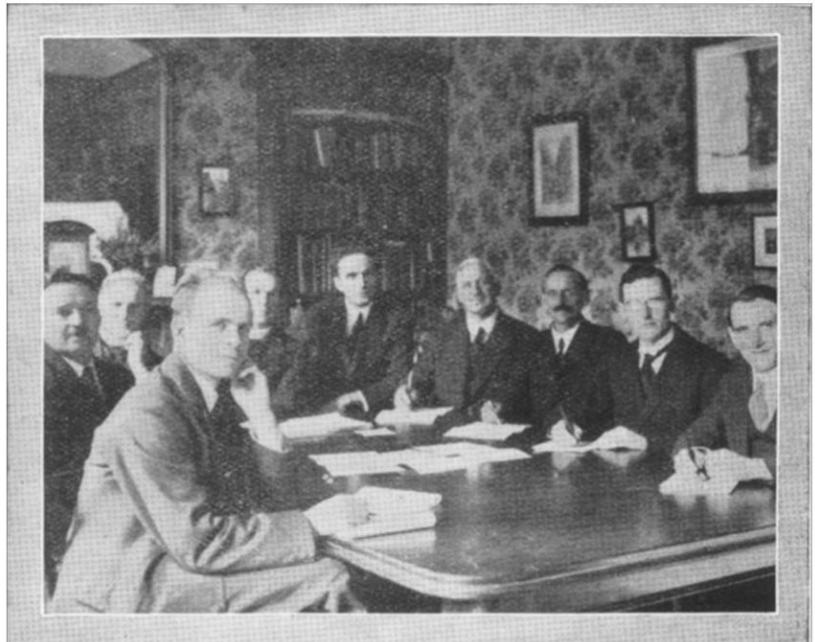
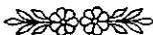
over the country with the blazing torch of truth, declaring the Lord Jesus as Saviour, Healer, Baptiser and Coming King. Revival fires burned where they went, souls came into the kingdom of our Lord and Saviour (as many as 2,000 in one campaign). Notable miracles were done by the hand of the Lord. Tabernacles were built that the converts might have places where they could be looked after and helped.

In these halls you will find monuments of His saving and healing power—young people from all stations in life to whom the world has lost its charm—faces beaming with the joy of their salvation, because the Lord Jesus has become everything to them. If you could stand and call out with a voice that would reach all over the country where these flaming Evangelists have gone "All those who have been saved, healed, baptised in the Holy Ghost and blessed, raise your hands!" thousands and thousands of hands would go up. Voices would proclaim "The Lord hath done great things for us whereof we are glad."

Thank God for the success of the Elim work, the oneness of spirit that is to be found amongst the workers, and the loyalty to our beloved leader, Pastor George Jeffreys, whom we all love and trust. The basis for this is to be found in the words of the Lord Jesus, when He said "But whosoever will be great among you, shall be your minister." He has indeed been the servant of all.



The Executive of the Foursquare Gospel Churches of the British Isles at work in the Conference Room at the Elim Bible College. To the left of Pastor George Jeffreys (President) are Pastors George Kingston and E Blackman (Vice-Presidents), E J Phillips and R Smith. To the right of Pastor George Jeffreys, Pastors E B Finch (Secretary) W J Jeffreys, W Henderson and E C Boulton (in the foreground).



Elim Bible College

ONE of the many branches of our work is the Elim Bible College. It is the Training Institute of the Elim Pentecostal Alliance, and was established to meet the growing need of Evangelists to spread the truths of the Foursquare Gospel, and Pastors to shepherd the assemblies formed.

The Bible College is situated in Clapham Park, one of London's healthiest and most select residential districts. The Lecture Hall and other rooms in the house are large and airy. In the grounds, which extend to more than four acres, one imagines oneself in the quiet and peaceful countryside, and yet as we hear the familiar strokes of Big Ben, we are reminded that we are but a short distance from the very heart of this great city of London.

The supreme text book of the College is the Bible. While in many schools are teaching Higher Criticism, we believe in the infallible Scriptures and the unchanged and unchanging Christ. Many happy hours are spent in the study of Theology, English, Greek, Church History, Homiletics, etc. Lectures, private

study, prayers, and healthy exercise in the grounds are interspersed, so that life is by no means monotonous. Practical training is arranged in visiting and indoor and outdoor preaching, and leading meetings in various parts of the city, where invaluable experience is gained. Past students, some of whom are now on the foreign field and others conducting

evangelistic missions and in charge of assemblies in various parts of the British Isles, often write of their appreciation of the practical experience gained while they were at the Elim Bible College.

There are three terms each year,—Easter, Summer and Christmas—and most of the students remain for two out of the three. No charge is made for tuition, but each student pays 20s per week towards his or her board and lodgings.

The present term closes on Wednesday, Dec 22nd, and the next begins on Monday, January 8th. Those desiring to enter next term should write immediately for an application form to the Principal of the Elim Bible College, Park Crescent, Clapham, London, S W 4.



THE FACULTY OF THE COLLEGE

Back Row —Pastors I B Finch, I J Phillips (Principal) and R Tweed
Front Row —Pastor H I D Stonham, Mrs Cunningham Pike, Messrs H Proctor, I R S L and R Whitfield, Miss Barbour (Matron), Pastor R Smith



Visitors, staff, evangelists and students at Elim Woodlands, November, 1926. Nearly 300 have stayed at Elim Woodlands so far this year.

The Elim Crusader Movement

THE ranks of the Elim Crusaders have thickened considerably during the past year, and it has been a joy to hear of more young people engaging in practical work for the Master. The young life of Elim can be a mighty power for good to-day, and while praising God for what has been accomplished through the Crusaders, we pray that He will use them in a greater measure than before to bring souls out of darkness into His marvellous light.

The Crusaders again formed a striking feature of the London Easter Convention, and hundreds marched round Kensington with banners and placards announcing the meetings. None who saw them could doubt that the One who saves also satisfies.

The Clapham Crusaders' meeting generally takes the form of five-minute talks by the young people on a given subject. On one occasion a month or so ago the older members of the assembly were invited in, and they greatly enjoyed the messages from the Word of God. A Crusader is in charge of the open air work at Clapham, and strangers have been brought to the Tabernacle as a result of these meetings. Several new members have been enrolled during the year, and we pray God's blessing may be upon them all.

At Barking, and East Ham, the Crusaders are still enthusiastic soldiers of the Cross, and prove themselves loyal to God and His cause.

Their ranks have swelled greatly during the past year.

A new branch of Crusaders was opened at Ilford in August, and they are growing spiritually and numerically.

The Letchworth Crusaders held open air meetings throughout the summer in the neighbourhood of the



THE BADGE OF THE ELIM CRUSADERS

Garden City. They have now settled down to their studies again, and are having profitable times searching the Bible themselves on the subjects given each week. We hear from the Belgian Congo that the blessing of God is resting on the work of the native evangelist they support financially and by prayer.

At Grimsby, too, the Crusaders are having blessed times. Pastor Boulton's band of young people at Hull are active soldiers of the Master; they visit the sick, distribute tracts, etc. The Leigh-on-Sea and Hadleigh branch of Elim Crusaders has been steadily increasing in power and numbers. Every Wednesday evening during the summer months they conducted a large open air meeting down at the sea front. Week after week they held crowds of visitors and residents spellbound, as they told out the good news of a Saviour's love. Their enthusiastic efforts were greatly blessed of God, and many young people have been brought to Christ. Our Foreign Missions are loyally supported by them, and they are now considering the upkeep of a native evangelist.

In the Bournemouth district three new branches of Crusaders were opened in October, at Winton, Parkstone and Springbourne. Several of the young people decided for Christ at the recent campaign. Branches were also opened during October at Canning Town, Hendon and Bermondsey.



EVANGELIST R. L. DARRAGH AND EVANGELIST JAMES McWHIRTER who assisted Pastor George Jeffreys in his Revival Campaigns of 1926

Although details of all the Crusaders' activities in every quarter of the field have not been given, through lack of space, we rejoice that the Lord is using the young people. Elim Crusaders, God bless you all, and may you serve yet more whole-heartedly in the cause of Him who went all the way to Calvary for you.

Elim Publishing Office

AS we think of the wonderful way God has prospered the Elim Publishing Office, our minds go back to the few remarks that Dr Franklin made on Easter Monday, the 21st of April, 1924. We shall never forget that day. It was the day that the Publishing Office was first opened, just over two

420,000 *Evangels*, 142,000 Hymn Sheets, 885,000 announcements of Elim Services in England, Ireland and Wales, nearly 120,000 tracts, booklets and books for believers, and over 1,238,500 tracts for the unsaved, making a total of nearly two million tracts and *Evangels*.

Besides all this, there is the Book Department, which must not be overlooked. We are sending out a continual stream of most helpful literature, but most important of all, the Word of God itself. And we are continually receiving letters of thanks for, and reports of blessing received through the printed page.

When the Publishing Office was first opened we had plenty of room and the necessary machinery for the work, but since it has grown so rapidly we have had to increase both our staff and machinery. Hence our appeal for investments in this work, to which our friends have responded, and thus enabled us to purchase a new linotype machine and just recently another large second-hand press. Now we are in great need of more room, and trust that the Lord will undertake for us in this matter also.

Last, but not least, is the work of the Free Distribution Fund. This Fund is kept to enable the many willing workers, who have not the means, to distribute the message of the Foursquare Gospel amongst the masses. And we are thankful to say that we have been able, by the grace of God, and the kind help of His stewards, to send out absolutely free, well over 220,000 tracts at a cost of nearly £60



The staff of the Elim Publishing Office with the Manager (Mr Frederic B Phillips)

and a half years ago. The building was packed to the doors, and hundreds crowded outside at the Dedication Service, when Dr Franklin told us of the work in Sweden—how, although it had such a small beginning and so much opposition to contend with, yet God had mightily blessed it, and their little paper was then one of the most widely circulated religious magazines in the country. How this encouraged us to go ahead, and God has indeed been blessing our work in a similar way, for which we thank and praise Him. Not only are we printing nearly twice as many *Evangels* now as we were two and a half years ago, but they are being published twice instead of once each month.

We are sure it will also interest our readers to know that the *Elim Evangel* is being sent regularly, amongst other places, to Belgium, Belgian Congo, British West Indies, Bermuda, Ceylon, China, Denmark, Egypt, France, Germany, Guernsey, Holland, India, Japan, Jersey, New Zealand, Newfoundland, Norway, Palestine, Swaziland, Switzerland, Sweden, Spain, Upper Burma, Zululand, as well as to many parts of the United States of America, Australia, South and West Africa, Canada and South America. Thus it will be seen that practically every corner of the globe is being reached.

The following figures will give a little idea of the work done during this period. We have printed over



A corner of the Printing Works

Only eternity will reveal the blessed result of this simple work for God. Many of God's dearest children have been saved through simply a tract being handed to them. And we would in the Name of our Lord commend this precious work to all our readers, young and old.

The History of the Atonement

By PASTOR H. T. D. STONEHAM (*Elim Evangelistic Band*).

JUST as the body has its vital parts as well as those of less importance—parts which may be removed, as a limb, for instance, without sacrificing our life, whereas to remove a vital part, such as the heart, would mean death—so our holy religion has her vital parts, and the doctrine of the atonement is one of them. Christianity came from the heart of God, and the Atonement is the heart of Christianity, therefore all true Christian teaching must either point to or proceed from the Cross.

The history of the Atonement is coeval with the history of man, and it is the basis and ground of all the gifts which God has bestowed, is bestowing, and will yet bestow on our fallen race. In mercy He provided an atonement, and in justice, because of that atonement, all good things come to us. Therefore this history should interest us. We will first speak of

I. THE HISTORY OF THE ATONEMENT DURING THE PATRIARCHAL AGE.

(1) THE SACRIFICES FOR ADAM.

The first intimation which we have of the atonement was given to Adam. God had in His wisdom provided for the worst. This was not at first told to Adam, else it might have perturbed his will. The possibility, not the certainty of the Fall was pointed out to him. The Fall was a sad but not a necessary fact. Man in the exercise of his own will sinned and fell, but the lamb was already provided—Jesus was the Lamb slain from before the foundation of the world (Rev. xiii 8), that is, in the divine purpose—and because of this, the awful stroke of justice was averted from the guilty pair, and turned toward the substitute. The substitute consented that the stroke of death should fall on Him (John x 15).

Hence the blow was to fall, not on Adam and Eve, but on the woman's seed (Gen. iii. 15).—on One who would be bruised in order to bless, on One who would be wounded for our transgressions, and yet by whose stripes we would be healed (Isaiah liii 5). The woman's seed—not seeds, as of many, but seed as of one, for we want not many saviours, but one all-sufficient One. He was to be bruised, not on the foot or leg, far less on the vital parts, but on the heel—the human nature, that which united Him to us, to the earth.

The skins wherewith God clothed the guilty pair were doubtless those of animals slain in sacrifice. Victims had been slain, blood shed, justice propitiated. One unseen yet coming Sacrifice was spoken of, and the victims constantly slain in sacrifice taught our first parents the importance and the necessity of the blood of the Atonement—of blessing by bruising

(2) THE SACRIFICES OF CAIN AND ABEL.

At the Eastern gate of Paradise was placed a cherubim, which reminded man that not himself, but only an emblem of perfected humanity, could be allowed in Paradise. This was also an emblem of God's condescension, for He kept an emblem of humanity when He could not keep us. Here our first parents, who had now changed their state of innocence for one of guilt, and their fig leaves for the warmer skins, and left the balmy air of Paradise for the cold blasts of the desert, where they resorted to worship. Here they sacrificed in fear to that God whom they approached in love. This change was in Adam, not in God. Had God remained the same to Adam after the Fall as before it, then God would have changed to the full extent of the Fall. God remained the same in principle, the same loving just God, hence the sentence was pronounced upon Adam.

Hither also resorted Cain and Abel to sacrifice. Cain's disposition became wrong, and it was this that put his sacrifice wrong. God says to him "If thou doest well, shalt thou not be accepted?" (Gen. iv 7). And again it is written "By faith Abel offered unto God a more excellent sacrifice than Cain." It was then not only the thing offered, but also the spirit in which it was offered, that was wrong. With his offering, Abel surrendered himself by faith to God, Cain would offer anything but himself.

Abel kept in mind the revelation of atonement by blood, which included the truths of expiation and propitiation, but Cain did not. Without the shedding of blood there is no remission of sin (see Rom. ix 22).

(3) THE SACRIFICES OF NOAH.

Noah received his religion from the old world and introduced it to the new. His religion was one of sacrifice, but the era between Cain and Noah saw a great development in the doctrine of sacrifice, a marked and intricate development. Hence we now read of clean and unclean birds, of clean and unclean beasts—those that may and those that may not be offered in sacrifice.

The history of the Atonement shews us the development of the doctrine. As it grew in years it grew in intricate mystery. The essence always remained the same in all ages, from the first till now. Under the figure of an animal, man offered himself. He said in effect "I die in my substitute." Now we offer Jesus, we die in Him.

Man sank lower and lower in the moral scale, and when the human race reached the place where God's Spirit no longer strove with man, God sent the flood-

which was then the only fitting punishment. This closed another stage of human probation

Noah opened the new start in life with sacrifice. God was well pleased with the offering, and covenanted with the patriarch as a reward for his devotedness.

This doctrine of bleeding sacrifices is a doctrine of humiliation: it acknowledges that we deserve death, and that life is a gracious gift of God, for our life is forfeit to Him and He accepts the substitute. The natural man rebels at this, but the spiritual man sees in it all his hope and all his plea

(4) THE SACRIFICES OF JOB

This Gentile patriarch lived long before the Jews had any national existence, and he was the priest of his own household just as many fathers are to-day, although they do not offer because they need not the same sacrifices as Job

Job offered a bleeding sacrifice for himself and for his sons and their families. We do not know if they all lived together or not, nor do we know whether they were near or at a distance, but we learn that the father feared that sin had mixed up with their festivities, and so he offers the slaughtered victims to God (Job i 5)

(5) THE SACRIFICES OF ABRAHAM.

Abraham sacrificed under the immediate direction of God, and he sacrificed not only the clean birds and the clean beasts, but in the history of his life the doctrine of atonement, receives a new and startling development. He was instructed by God to sacrifice his own son. This was like drawing back the veil of the future, to shew that the great sacrifice of which this may well be considered a touching type, was to be one of human form, and if not Isaac the son of Abraham, Jesus, his descendant who in the course of time would appear to take away sin by the sacrifice of Himself. Abraham made the sacrifice as far as he was allowed. This sacrifice God accepted as far as it was His purpose that it should be made

“Abraham saw my day and was glad” (John viii 56) He probably saw it here when offering Isaac

II THE HISTORY OF THE ATONEMENT DURING THE THEOCRATIC AGE.

(1) THE SACRIFICES OF THE HEATHEN NATIONS

The tribes, peoples and nations that had forsaken, and in some cases forgotten God, still kept up the religion of the bleeding sacrifices. False worship is not an original conception of the human mind: it is either a degradation or else an imitation of the true. Man lost sight of the true object, namely the living God, but he had not lost sight of the true form of religion—the bleeding sacrifices

He had little at stake in the form, so he could retain it. He had all at stake in the object, so God

must be lost sight of speedily and effectually. Thus the sacrifices made were to beasts, birds, reptiles, and blocks of wood and stone. This is true not only of the lower tribes but it is true also of the greatest nations of antiquity, great in learning and in power—Egypt, Babylon, Assyria, Greece and Rome

Even human creatures were thrown into the burning arms of Moloch, to disappear in smoke. Read of the practices of those nations nearest to the Jews, not because they were worse than others, but because we have a more detailed account of them

The fact of worship is one thing, and the object of worship is quite another. To lose sight of the true object of worship—the living God—is to sink very low in the moral scale. When Moses appeared, the earth was given to idolatry, and man was far from God

(2) THE SACRIFICES OF THE HEBREW THEOCRACY

Moses, in his first interview with Pharaoh, spoke of sacrifice, and when he by the power of God led them out of Egypt into the wilderness he there gave Israel a perfected symbolism which he had received from God. This symbolism foreshadowed the person, character and work of the Lord Jesus Christ

The whole ritualism was baptised in meaning because it was baptised in blood. “For almost all things are by the Law purged with blood”

Atonement was the leading thought in the sacrifices of the Jews.

Jesus throws noonday splendour upon these shadows. We read them all in the light He throws upon them

III THE HISTORY OF THE ATONEMENT DURING THE MONARCHAL AGE

(1) THE SACRIFICES OF THE TEMPLE

From Saul to the fall of Jerusalem, the rites of the Sanctuary underwent many vicissitudes. Kings would sometimes sacrifice as well as priests. Sometimes, too, the worship of idols and of Jehovah went on together. Sometimes Jehovah was dethroned and an idol set up in His place. At such times the very Temple became the centre of idol worship, as under the reigns of Ahaz (see II Kings xvi), and Manasseh (see II Chron xxxiii.) Sometimes the rites were slighted and sometimes they were made the all of religion. Man can abuse the most impressive institutions

(2) THE SACRIFICES EMPHASISED BY THE PROPHETS

These were special envoys of God and had a special message to deliver to the king, priests, and people

They pointed to no ceremonial rites. They demanded obedience, self-sacrifice, and fellowship with God. They emphasised spiritual life. They gave a



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fuller significance to the moral precepts of religion, and exhorted men to walk with God

No king trembled before a reformer, no Felix shook before a Paul, more than the kings and priests and people were made to tremble before these men

Whilst they insisted on the moral requirements of God, they foretold the true sacrifice who would be bruised for our iniquities (Isaiah liii 5), who would be cut off for sins, but not for His own (Daniel ix 26), who would be the Lord our Righteousness (Jer xxiii 6)

It is when men endeavour to do the will of God and to keep from sin, that they feel the absolute necessity for the atoning sacrifice. The prophets knew this, and so insisted on obedience, that humbly and fervently the people might offer the divinely appointed sacrifices, that their sins might be cancelled

IV THE HISTORY OF THE ATONEMENT DURING THE TRANSITION AGE

(1) THE SACRIFICES OF THE HEATHEN

For centuries before the coming of Christ, heathenism was found wanting. Men saw that rivers of blood could not wash away sin; that the sacrifice of bullocks could never give the consciousness of pardon, nor give peace to the heart; and so they longed for something else

Jesus found the world in a state of chronic unrest and discontent

Cain's sacrifice is the fountain head from which the whole stream of unacceptable sacrifices has flowed. This stream has flowed contemporaneously with the true—that is the "Abel sacrifice," which was offered in faith. Cain had no pleasure in his sacrifice, neither had God, and this is just as true of heathenism generally. During this age men were losing heart, and longing unconsciously for the desire of all nations

(2) THE SACRIFICES OF THE HEBREWS

During this period, the Temple priesthood and sacrifices were restored. Puerile restrictions, prohibitions and precepts were written and enforced till religion became a penance and a terror. It ran to seed, became unprofitable, and it was clear that ritualism was exhausting itself and men eagerly studied to know if the time had not arrived for the advent of the new age, when the Messiah should come.

V THE HISTORY OF THE ATONEMENT DURING THE CHRISTIAN AGE.

(1) THE SACRIFICE RE-EMPHASISED BY THE LORD JESUS

About the sacrifice of Himself, Jesus said He came to give His life a ransom for many (Matt xx 28) "For this is My blood of the new testament, which is shed for many for the remission of sins"

(Matt xxvi 28) "The good shepherd giveth His life for the sheep" (John x 11). "This is My body which is given for you" (Luke xxii 19), etc. From first to last, at first dimly, and at last very clearly, Jesus taught this doctrine. It is the doctrine He would have us feed upon, and have ever before us

Jesus' death explains His life, and His life explains His death. They belong to one another. They are two sides to one thought. "The Lamb of God which taketh away the sin of the world" (John i 29)

All personal sacrifices of believers are based on this. Because of His Cross, we take up our cross and follow Him

(2) THE SACRIFICE EMPHASISED BY THE APOSTLES

The doctrine of the atonement of Jesus is the essence, the work of the Epistles. Take the history and the observance of the atonement out of the Bible, and you leave nothing but a shell. Take a pen in your hand and strike it through all the passages referring to sacrifice by blood, and little will be left of the whole book

The blood of the atonement colours every page, and gives it its meaning. Not pen, but pen-knife take up, and cut out the large parts that speak of the atonement in Genesis, Exodus, Leviticus, etc.—the writings also of the Psalmist, prophets, and apostles—and you leave little behind

Atonement is the key-note of the music of Revelation—the corner-stone of the Temple—the pivot on which the whole book turns—the essence of the inspired writings and the apostolic preaching

(3) THE SACRIFICE EMPHASISED BY THE REDEEMED IN HEAVEN

The atonement flowed from eternity, and it flows back to eternity. Christ was the Lamb slain from before the foundation of the world, and through all eternity forever we shall sing of Him who was slain for us

The song of the Cross is sung now in Heaven. It is an eternal song. What better song can we sing? If this song ceased, Heaven would be silent, and the numberless host of redeemed be dumb. But this song shall never cease. We must sing "Worthy the Lamb"—"Unto Him that hath loved us" Some sweet day the Lamb that was slain will lead us to fountains of living waters

HIS CALL

I heard the call, "Come follow!"

That was all

My gold grew dim

My soul went after Him,

I rose and followed

That was all

Who would not follow

If they heard His call?

Elim Daily
Bible Readings.

The Lord's Table

By
PASTOR E. B. PINCH.

Selected portions of Scripture for daily reading with devotional comments.

December 16th. Thursday. Genesis i. "Ye thought evil against me, but God meant it unto good" (v. 20) What a wonderful way God has of overturning the plans of men The anger, malice, and hatred of men is all turned to His praise When they crucified the Prince of Glory, men had gone to their farthest lengths, yet God turned it into the most glorious triumph Let us leave all human enmity with the Lord, and He will make all things work together for good

December 17th. Friday. Judges xxi. "There was no king in Israel every man did that which was right in his own eyes" (v. 25) This, the closing word of the Judges, is the key-note of the whole book As we have read it we have been oppressed by a sense of the repeated and continual failure of God's people, even under the most favourable circumstances Self-pleasing, the rejection of Christ's authority always means failure, and ultimately, irrevocable defeat

December 18th. Saturday. II. Samuel xxiv. "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing" (v. 24) The burnt offering is typical of the consecrated life upon which the fire falls Sacrifice, to be real, must hurt It must cost you something It is noteworthy that this is the same spot where Abraham offered his son Isaac, and on which the Temple ultimately was built (see II Chron iii 1).

December 19th Sunday. Song of Solomon viii. "Make haste, my beloved" (v. 4) It is striking, that, like many other books in the Bible this Song closes with a significant reference to the return of the Lord The words are here put into the lips of the Church as the bride of Christ, and the language finds its echo in Rev. xxii verses 17 and 20

December 20th Monday. Matthew xxviii. "All power is given unto Me, Go ye therefore, and lo, I am with you always" (verses 18-20) There is an essential relationship between these three phrases The Risen, Powerful, Christ is behind this campaign, it would be useless to "go" if He were not But thank God, there is permanence and progress here, for He continues with us

December 21st. Tuesday. Exodus xxxix. "A bell and a pomegranate, a bell and a pomegranate" (v. 26) Testimony (or gifts) and fruit are to equally balance in the priestly life We can only produce the clear, pealing testimony as we shew forth the fruit of the Spirit

December 22nd. Wednesday. Joshua xxiv. "Choose you this day whom ye will serve (v. 15). It is good to bring things to a crisis Both men and nations need to take solemn and decisive steps, which mark the pathway of life like milestones on the road A day to look back upon, marking a new epoch in their experience Let us be definite with God!

December 23rd. Thursday. Ephesians vi. "Above all, take the shield of faith" (v. 16). Of all the spiritual accoutrement of the Christian warrior this shield is emphasised as being of supreme importance Most people think of faith as the spiritual faculty by which they get things. It is noteworthy that it is here spoken of as a weapon of defence, by which we successfully withstand the assaults of the devil

December 24th Friday. Nehemiah xii. "I cast forth all the household stuff of Tobiah out of the chamber" (v. 8) What a surprise for Nehemiah, on returning to Jerusalem, after a considerable absence, to find his old enemy, who had done his utmost to prevent the restoration of the place, con-

tentedly ensconced within the walls of the temple His striking ejection might well serve as an example of the kind of treatment which should be accorded to those sceptical enemies of the truth, who have crept into some modern pulpits

December 25th. Saturday. Christmas Day. Luke ii. "And the shepherds returned, glorifying and praising God" (v. 20) They went wondering They returned praising A sight of Jesus revolutionises anyone And now in turn they astonish others by their testimony (note verse 18) May our witness be equally sensational!

December 26th. Sunday. Exodus xl. "If the cloud were not taken up then they journeyed not" (v. 37) It is useless to go on without God Does the Lord sometimes seem slow to you, and His delays unnecessary? Does He seem to keep us in our experience too long Do not fret Rest in the Lord The quickest way on is to wait for God

December 27th Monday. I. Samuel xxx. "So Saul died, and his three sons, and his armour bearer, and all his men, that same day together" (v. 6) The unhappy and untimely end of Saul and his sons, should serve as a solemn object lesson for all time To those who continually harden their hearts in the day of grace, there comes a time when their own sin lures them on to destruction

December 28th. Tuesday. Isaiah lxvi. "As one whom his mother comforteth, so will I comfort you" (v. 13) Thus is set forth the tender compassion of the Lord toward His own people He chooses the sweetest picture of tenderness which human nature provides, but even then it is only a weak and faulty picture of His great love for us

December 29th. Wednesday. John xxi. "When the morning was now come, Jesus stood on the shore" (v. 4) What a surprise for these tired, disappointed disciples After a weary, strenuous, and unsuccessful expedition they are about to land when Jesus appears He is never nearer than when He is needed most The more broken the spirit the more certain His presence

December 30th Thursday. Acts xxviii "Whom when Paul saw, he thanked God, and took courage" (v. 15) Hope arises! Courage returns! Spiritual optimism triumphs! and all because of a little Christian fellowship and sympathy Here is a ministry to which we all are called. To cheer, and encourage those who stand in the battle front, and are bearing the burden of the day.

December 31st. Friday. I. John v. "This life is in His Son" (v. 11) There is no life apart from Jesus He is the source of our life and has become to us, everything It is only as we maintain our fellowship with the Son that we retain this blessed life

"Jesus, Thou art everything to me,
All my lasting joys are found in Thee,
Jesus, Thou art everything to me"

"IF" OR "IS"?

"The shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass" They did not say, "Let us go and see if this thing is come to pass" They said, "Let us go and see this thing that is come to pass" What a world of difference between the two ways of taking God's Word!

Morning Meditations

Gathered Gold from the Treasury of Truth. By PASTOR E. C. BOULTON.

Saturday, January 1st. "He goeth before you into Galilee"—Mark xvi 7.

"HE goeth before"—the Risen Redeemer! Into all the untrodden and untried track of 1927 goes thy Lord! What a wonderful year this should become since He hath gone ahead to pioneer the path to meet its dangers and difficulties and thus deprive the future of all possible disaster. And then what wonders should surprise us on the way since He, the Wonderful One, hath gone before. This thought should turn our tears to triumph and our sighs to songs.

Sunday, January 2nd. "Let your lives be guided by the Spirit"—Galatians v 16 (Weymouth)

No life so rich in divine manifestation, so radiant with spiritual sunshine, so regnant with heavenly authority as that which is swayed by the Holy Spirit. The call of the Spirit may at times take us from some Samaria that is throbbing with revival enthusiasm to some lonely desert ministry, or it may lead us from our Jordan of triumph to the wilderness of terrific temptation. Whatever the call, let us respond—whatever the command, let us obey.

Monday, January 3rd. "Forgetting those things"—Phil iii 13

This represents an act of the will that is essential to real spiritual progress. Let the fetters of the past fall off—they will only claim our attention and chain our affection, acting as a deterring influence in the hour when we need courage to launch out into some new endeavour for God. Remember His mercy but forget thy misery. Thoughts of past failure are thankless companions for those who would tread the path of triumph. Seek not fragrance from withered flowers nor inspiration from a shadowed past.

Tuesday, January 4th. "I will make all My mountains into a level way"—Isaiah xlix 11 (Spurrell).

"My mountains!" Mountains which confront us in the divine will are always compassable. They may offer a very serious and stubborn resistance to the accomplishment of our heart's desire, but do they not make the goal all the more desirable—will not the prize prove all the more precious when we possess it by reason of the challenge which we have encountered? Do not seek, in your own strength, to reduce the mountain to a plain, let the hand of Jehovah level it.

Wednesday, January 5th. "Therefore will I offer sacrifices of joy"—Psalm xxvii. 6

"Sacrifices of joy!" But surely sacrifice and sorrow are inseparable companions! Can the altar become the place of gladness? Yes, God hath taught us that the sacrificial life is the truly joyful life. Offerings which perhaps have been anointed with our tears, yet have been provocative of the truest and deepest praise. How much more welcome must that offering be that is given gladly to the Lord.

Thursday, January 6th. "And their eyes were opened, and they knew Him"—Luke xxiv. 31

What blinding influences surround us, seeking to seal our eyes to the glory and beauty of Jesus. How near He may be, and yet His presence is lost to us because our power of spiritual perception is engaged with the sights of earth. Blessed moment when the veil is lifted and we behold His loveliness! All is entirely changed by that transporting vision. One look at Him and the mists of our unbelief evaporate and we are immersed in a new sense of His sufficiency.

Friday, January 7th. "Being welded together in love."—Col ii 2

The great cohesive force which Christ employs in the formation of His Body is love. Divine love melts and merges into one all things that come within its benevolent influence. So strong are the divisive forces in the world that only love's "eternal fetters" can hold together that which God hath made one. The law of love rises superior to all other powers in the principles which it embodies and the results which it achieves, it staggers not under the blows of adversity, nor gives ground under the pressure of a fierce Satanic offensive.

Saturday, January 8th. "Christians of . . . clear conviction."—Col iv 12 (Weymouth)

What a tremendous amount of equivocal religion there is to-day. Conjecture rather than conviction, reason instead of revelation. Trimming the teaching to the taste of the times. And yet the Christian without clear conviction is as a ship without a helm—he is a derelict disciple, drifting in any direction, liable to be caught in any current and carried out of his course. How clear was the apostolic conviction and conception of the Gospel. "We know" said they! And this should be the glorious persuasion of all who would magnify the name of the Lord to-day.

Sunday, January 9th. "Not I, but Christ"—Gal ii 20.

Herein lies the secret of spiritual success. Self is the sworn enemy of Christ, it will always challenge His right to the throne, it is for ever seeking to supplant Him in the affections of His people and to win their allegiance from Him. These words do not teach so much the annihilation as the assimilation of self, not the removal but the regeneration of the personality. That "I" too often becomes the cloud that shuts out the sunshine of His presence and renders our witness for God unfruitful. This means a new centre of attraction—a fresh mainspring of action.

Monday, January 10th. "Yearnings that can find no words"—Rom viii 26 (Weymouth)

O those unvoiced longings after God which no human language can express! Those deep inward aspirations after "God's best!" And are not these voiceless petitions amongst some of the truest offerings of our inner life unto God? They are not tinged with the subtle insincerities of our public prayers. They are the inaudible breathings of our beings which reach the ear and move the hand of God. They may only be told as we wait "in stillness on His breast."

Tuesday, January 11th. "Approved unto God."—II Tim ii. 15

What an incentive to service! What a reward for labour! This represents the noblest ambition in life—to please God! To win the guerdon of the Divine approbation. Not the quantity, but the quality which counts here. Perhaps, according to human standards, to be regarded as a failure, and yet in the estimation of God, *approved*. Work wrought according to the Divine pattern, without the adulteration of modern methods or means. Character built upon the biblical basis, which ever makes the will of Jehovah predominant.

Wednesday, January 12th. "This is that"—Acts ii 16

How happy are we if to-day's experience is the fulfilment and fruition of yesterday's promise. If the present miraculous manifestation of the upper room comes to us as the consummation of the Divine pledges of the past. Happier still are we if we recognise them not only as the performance of past promises but also as the earnest of future blessing, the gracious tokens of the "greater things" which are to follow.



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Thursday, January 13th. "The Lord is"—Psalm xxxiii 1

Here is a blank cheque that invites our bold appropriation What is thy need? Art thou weak? Then He is thy strength Art thou poor? He is thy wealth Art thou forsaken, forgotten and forlorn? He is mindful of thee Art thou unlovely in disposition? He is thy adornment Art thou sick and suffering? He is thy health and life Canst thou not sing, "Jesus, Thou art everything to me?" A covering for thy nakedness—a shelter in thy season of storm—an answer to every accusation of the Enemy

Friday, January 14th. "Kings and priests unto God"—Rev 1 5, 6

The princely and priestly offices in the Levitical sense may have passed away, but a new and nobler race of kingly priests have been born to offer unto God spiritual sacrifices They, in their new covenant ministry, exercise spiritual power

and fulfill spiritual functions—privileges and responsibilities which were unknown to those Old Testament worshippers And ther to remember that each blood washed believer is called into this blessed new creation priesthood, to partake of this holy, heavenly ministry

Saturday, January 15th. "He is like a refiner's fire."—Malachi iii 3

What varied processes the Divine Alchemist adopts in order to bring forth His people as gold The development that comes by discipline may prove painful to the flesh, but even the fierce fires of suffering shall be my allies to make me more like Him Who trod the winepress of rejection and crucifixion Now 'tis the fire of persecution through which we pass, or the flames of cruel misrepresentation threaten our destruction, or again the sudden uprooting of some fair flower in the garden of the home It is but the master Refiner at work, seeking to make the gold shine with a richer glow

God's Picture of His Church

By PASTOR GILBERT T. FLETCHER (*Elim Evangelistic Band*)

THE question puzzles many people to-day as to which is the true Church of God, and who are the true people of God

The Roman Catholic Church claims to be the true Church, and says she is the universal Church, and the largest in existence. Her claims are not to be ignored, but when examined in the light of the Word of God, we discover that Rome is not the Church of God, but is the antagonist of the true Church of God This great false Church is to have a great revival in the last days, prior to her eternal fall, and signs are not wanting to-day to shew the truth of this Bible prophecy

We see around us also, many sects and denominations known as Protestant, and the question is asked again, "Which sect or denomination is the true Church of God?" We would remind our readers that the term 'Protestant' means one who protests against Popery, so it is quite possible to be known as a Protestant and yet not be a member of the Church of God

We can find the answer to our question only in the Bible, which is the Word of the Living God We shall, then, examine the Bible to see what the Lord has to say concerning His true Church

Let us make clear at the outset, that when we refer to the Church, we are not meaning a structure of stone, nor of brick and mortar, nor even of wood, the Church is not a material building, but a spiritual building The Church may meet in a consecrated material building, but the material structure is not the Church

The true Church of God is composed of born again people If we turn to Heb xii 23, we read of "The general assembly and church of the first-born, which are written in heaven" Christ is the first-born of the new creation, and born again believers are members of that Church Members of the Church of the first-born are written in heaven, and we know that it is

possible to have our names inscribed on a church roll down here, and yet not have our names enrolled in heaven. How vastly important it is to see that our names are written in heaven (Luke x 20)

The true Church is a spiritual edifice composed of living stones built upon a sure foundation. Christ Himself is the Builder of this Church, and He also is the Foundation and Head Stone of the Building (Matt xvi 18) Let us note very carefully, that it is not poor, frail, mortal Peter who is the Rock upon which the Church is built, but Christ Two different words are used here, *Peter*, *Petros*, a stone, *Petra*, a Rock The Rock is Christ, but Peter is a Stone in the building Praise God, the Church of God is built upon the Christ, the Son of the living God (see also I Cor iii 11).

The Building is also referred to in Eph ii 20-22, and again in I Peter ii. 4, 5, where Peter himself tells us that we (including himself, for he never took to himself any such dignity as man wrongly seeks to give him) are Living Stones built upon the Rock which men rejected, but which God chose for Himself

The true Church is also likened unto a body with a living Head, the risen, exalted, glorified Christ, and members, the born again believers (Eph i 22, Col i 18)

The Church of God is the especial object of the love of Christ (Eph v 23-31) She was loved by Him, purchased by Him with His own precious blood; sanctified by Him, nourished by Him, and one day very soon, will be glorified by Him and with Him See also Acts xx. 28

The Holy Ghost in this dispensation is fulfilling a most important mission See Acts xv 14. He is calling out from amongst the nations, those who become the members of the Church of God The term 'ekkllesia' used in connection with the Church, means 'that which is called out' The Church of God has been called out from the world, called out from sin;



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called out from darkness, called out from false systems of religion, called *into* fellowship with the Father, and with His Son Jesus Christ. This *calling out* of the Church was a mystery hidden from former dispensations but revealed in this dispensation of grace (Eph iii 3-6, Col i 26)

In this dispensation of grace, in which we now live there are three classes of people in the world (I Cor x 32) —

- (1) *Jews.*
- (2) *Gentiles*
- (3) *Church of God*

Now the Jews are the natural seed of Abraham, and the Gentiles are all the nations outside the Jewish race, but the Church of God is neither Jew nor Gentile, neither bond nor free, neither male nor female. She is *called out* from both Jew and Gentile, and there is therefore no racial distinction, no social distinction; no sexual distinction, but all believers are *one* in *Christ Jesus*

We have already noticed the fact that the Lord Jesus Himself announced His intention to build the Church, but the actual formation of the Body of believers did not take place until the Day of Pentecost, when the Holy Ghost was sent down upon the one hundred and twenty believers in the upper room in Jerusalem. See Acts ii. Here then we have the formation of the Church, and we notice in verse 47 of this chapter that the *Lord* added to the Church. We might well take heed to the kind of people whom *He* added to the Church—not unbelievers, but believers

Since that glorious Day of Pentecost when the Church was first cemented together, the *Lord* has been adding to the Church and, praise God, is still adding those who are believing.

Now the Church of God is declared to be the *pillar and Ground* of the Truth (I. Tim iii 15, 16). She has a testimony to maintain, she has a trust to keep, she has a mission to perform (Matt xxviii 19, 20). Alas, alas, how many so-called "churches" have departed from the standard. Truly the great apostacy has already set in, and we find that instead of supporting the "Mystery of Godliness" many, far too many, are supporting the "Mystery of Iniquity". It is popular in these days to deny the Divinity of Christ, His Virgin Birth, His atoning Sacrifice, His bodily Resurrection and Ascension, it is popular to deny the efficacy of the precious blood which alone cleanses from all sin; it is popular to deny the Personality of the Holy Ghost, the doctrine of the Trinity, the Bible is declared not to be the Word of God, and the standard of truth is very low.

The Church of God, cemented at first in the bonds of love and truth and unity in Christ, has been rent asunder by schism and division. The enemy has been allowed to enter and work havoc in the Church. The prophetic utterances of Paul in Acts xx 29, 30 have

been fulfilled, the grievous wolves have entered into the fold from without, and from within some have risen up who have been led away by error and pride. Our only safeguard is to heed verse 32.

Let us now take a look at the picture of the Church which God has hung for our inspection and example in His Great Picture Gallery of Truth. We shall then see how far from the Divine pattern the professing Church has strayed. In Acts ii 42 we read that the early Church believed in stedfastly continuing in the apostles' doctrine and fellowship, in breaking of bread and prayers. She believed in the true unity of the Spirit, in love and truth. There was loving communication to those who were in need, and the members of that Church of Pentecost were wholeheartedly consecrated to God and His service.

The early Church believed in the Power of God

She believed in *obeying* God

She believed in *praising* God.

The early Church would receive none but *saved* people into fellowship. Unsaved people, especially hypocrites, were afraid to join, because of the *fear of God* that was in her midst.

Her money for carrying on the work of God did not come from concerts, bazaars, and shows of every kind, as it often does to-day.

She believed in separation from the world—from its politics, fashions, warfare, religious systems, and she walked with God, and in the comfort of the Spirit.

Her message to the world was that Jesus Christ was the Son of God, and that *He* was the Saviour, Sanctifier, Healer, Baptiser with the Holy Ghost, and soon coming King.

She believed in Baptism by immersion, and her converts were taught to grow in grace and in the knowledge of Christ Jesus.

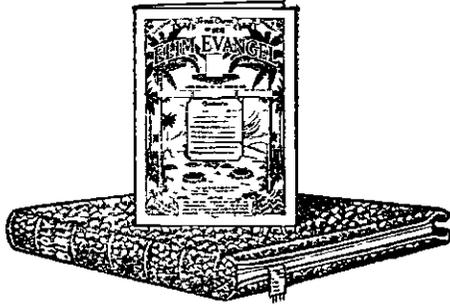
The Risen, ever-mindful Head of the Church poured out the Holy Ghost upon her, and gave her *gifted men and women* for the work of the ministry (Eph iv. 11), and gifts of the Holy Ghost were also bestowed upon the members (I Cor xii 6-11). A careful study of I Cor xii and also chapter xiv will reveal how the gifts of the Spirit edified and built up the Church.

Such then is the pattern of the Church revealed in the Bible. A living Church, a holy Church, a soul-saving Church, a Spirit-energised Church.

Such is the Church which the *Lord* is building up again in these last days.

Hear the voice of the Spirit of God in II Cor. vi 14-18. God is the same in all dispensations. Christ is the same yesterday, to-day and forever. The Holy Ghost is the same. Let us then yield to Him our whole spirit, soul and body, that He may glorify Himself through us to the glory of His Name.

The Resurrection is God's "Amen" to Christ's "It is finished."



FOUR SQUARE ON THE WORD OF GOD.

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make the day a glad day for Him whose birthday we celebrate, and who endured so many sad days for us.

We would be happy if we could set the joy-bells ringing in human hearts everywhere, as they rang in the hearts of the shepherds that night of nights, as they listened to the proclamation of the angels.

"Unto you is born this day in the city of David a Saviour, which is Christ the Lord"

The promise had been given and must be fulfilled (Isaiah vii 14).

"Therefore the Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call His name, Immanuel"

The shepherds tended the flocks which were meant for sacrifice. He was to be a Lamb and also a Shepherd. Someone must see the vision, and someone must hear the story of the angels. What could be more appropriate than that to these humble, unknown shepherds the heavens should be opened, and that to them should be made known the long-promised fulfilment of the Old Testament prophecy

"For unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace"

Where was He born? In Bethlehem, the city of David. From whence came He? From Heaven itself, where He left His robes of royalty. Of Whom was He born? Of a woman. What is His name? Immanuel, "God with us," the Son of God, the Holy One. Why was He born? To be the Saviour of sinful men—God manifest in the flesh, to dwell among men—a fountain of living waters for thirsty souls.

He came for the shepherds, and they rejoiced.

He came for the Wise Men of the East, and they bowed at His feet

He came for the fishermen of Galilee, and joy filled their souls as they obeyed His call, "Follow Me"

He came to take our sins, to carry our burdens, to take into His loving arms sinful men, and give them the gift of peace.

The bells of Heaven are ringing! The angels are singing! Let the celestial music find an echo in our hearts!

Tell out the story—so old yet so new; so marvellous, so merciful, so satisfying! Tell it out! Tell it out!

The poor old world, staggering beneath its awful load of sin and suffering, needs above and beyond all else the Christmas story and the Christmas Christ

The Christ of Christmas

HOW meaningless are many of the terms, and how shallow are many of the trite sayings to which our lips give utterance! How often what seem hearty greetings are without heart—mere empty words!

We are thinking now of the words so familiar to us all, and which have so often been spoken by us when we were not thinking beneath the surface "Merry Christmas!"

Christmas so often brings thoughts of "gifts" and not the Gift and the Giver, of trees and candles, not of the Tree and Crown of Thorns. We would not withhold a jot of the joy that should be manifested at this season, nor of the happy times of the children, but we would rejoice if it were possible to

Jesus Christ *the* Saviour

By PASTOR GEORGE JEFFREYS

THERE is born unto you in the city of David a Saviour! Such was the import of the startling message that rang out in the stillness of night over the plains of Bethlehem, which is situated about six miles from the city of Jerusalem.

Darkness like a mantle had already covered the land, and in the fields shepherds, ever vigilant, kept guard over their flocks. We have reason to believe that these shepherds were careful students of the Old Testament. Many an hour had been spent quietly meditating upon its truths and promises. If one theme claimed more attention than another, it was the coming of the long promised Saviour. This particular night they were occupied, as usual, with the duties pertaining to their calling, when suddenly a dazzling brightness breaks forth in the heavens, and the glory of God shines around. Such a prodigy, they immediately conclude that something of an unusual character is about to happen. Clearly and distinctly the voice of an angel messenger is heard, and a message that thrills souls is given—"I bring unto you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David a Saviour, which is Christ the Lord, and this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger."

Their beings throb with emotion they had listened to messengers of human origin preach, but probably never one from heaven. The message is now delivered, and the angel voice is hushed when suddenly a heavenly host breaks forth into singing—"Glory to God in the highest, and on earth peace, good will toward men." Music such as they had never heard before comes rolling over the plains, louder and louder in volume until at last there is a full chorus. The fear that possessed the humble shepherds when the glory first flashed across the sky was of a temporary duration, and they now rejoice as they make preparation to visit the place of the Saviour's birth.

At this Christmas time our thoughts, too, go back

to the same place, and although twenty centuries have almost gone, our emotions are stirred to the depths as we look upon the babe in the manger. The birth of Christ the Saviour caused a greater stir than the birth of any other, and the whole world is still stirred. At this particular time humanity everywhere wends its way, as it always does, to the lowly manger in Bethlehem. It was the one great occasion when the Creator invaded human nature. The

incarnation had been declared in prophecy and prefigured in types, but here the actual step was taken. He who was in the glory, surrounded by myriads of angelic beings is now found in the form of man. The Word was made flesh and tabernacled among us. He humbled Himself and became man. One can quite imagine with what joyous spirits the shepherds returned from Bethlehem. To come away glorifying and praising God was an attitude that was quite natural, for had they not seen and heard as it was told unto them.

The babe grows and develops into manhood. The intervening years are almost hidden by the mist of obscurity. He works behind the scenes as the humble carpenter of Nazareth, handling the like material upon which He some day would die. Thus He continually laboured under the shadow of the

Cross. We pass on until we find Him standing on the threshold of His public ministry. Before any message is delivered, and while as yet not a single miracle had been wrought, He must needs be baptised. The significance of baptism, hidden from those who stood near, and possibly from the baptiser himself, is understood by Him, He knew quite well that it meant His identification with a world of sinners who were deserving of death. The water in which He was immersed was but a type of that which was to roll over His soul a few years hence. The going down in the water meant His going down into death. Yet He said, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." His was implicit obedience to His



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"And the shepherds returned, glorifying and praising God for all things that they had heard and seen." Luke ii. 20.



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Father's will. He was the Lamb of God, chosen to bear away the sin of the world; and though the accomplishment of the task meant humiliation, suffering and death, He sets His face like a flint to this end. But if the going down pictured His death on the Cross, the coming up again anticipated His glorious resurrection on the third morning

His baptism over, Jesus now commences to preach, and in various aspects, the life that He came to give is presented to His hearers. To one, salvation is likened to a gift which, if accepted, would be as a well of springing water within. To another, it is described as a new birth whereby a person becomes a child of God. The one thing He always emphasised was the inability of all men to save themselves. He had come to seek and to save sinners, not to call the righteous—those who laid claim to any merit or righteousness of their own. His messages were simple and His language that of the common people. The power with which He clothed His words was testified to by the officers who had come to arrest Him. "Never man spake like this man." For illustrations He used the wheat in the field, the birds of the air, the son in the far-off land, and the sheep that had strayed. Yea, they were drawn from every realm in order to reach the mind and heart of man. In His ministry He healed the sick, He delivered the demoniac, He raised the dead. The elements, too, were subject to His word, for winds ceased howling and seas became calm.

We pass on towards the end of His public life on earth. He draws near to the goal that was ever kept in view. Before the world's foundation was laid, even when He was in the brightness of the glory, the Cross loomed in the distance. The great step from the Throne to the manger undertaken, He was afterwards brought up in a home where He was continually reminded of the Cross. The yearly passover, so full of significance to Him, must have been observed there.

At every turn in the pathway of life, there was something to remind Him of Calvary. He lived and moved continually under its shadow, and understood to the full its meaning. The years of His ministry are now drawing to a close. The last public utterance is given, and the last miracle wrought. The last passover feast is ended and the hymn is sung. The garden is reached, and He is in the hands of the mob. The judgment hall is left behind and He reaches the Cross. The suffering of the night previous leaves its mark upon Him. All His bones are out of joint, His face is marred and His body torn. The thorns pierce His brow and the spear His side. He pours out His life unto death, as He hangs there. The hours pass slowly, the suffering is intense. At last a voice is heard—"It is finished"—and the

world is atoned for. The purpose for which He had come into the world is accomplished.

The death of the Saviour on Calvary is the greatest event in history. We are not surprised at Jehovah rising up, coming out of His imperial palace, and manifesting His power when He died. He had done so before on great occasions. If the bringing in of the Saviour meant the heavens dazzling with the brightness of glory, an angel preacher to announce His arrival, and a heavenly host to sing His praises—His death would call for a manifestation too. His exodus, under conditions which shocked not only earth, but heaven, was indeed witnessed too. When Jesus died, darkness covered the earth for three hours. Dionysius, a heathen who observed the darkness is reported to have exclaimed "Either nature is departing or the God of nature dies." The Sun of Righteousness was withdrawing His beams, the Creator of the universe was dying, and it was appropriate that nature should be clothed in mourning. From a reeling world, amidst rending rocks, the Son of God passed out.

A new and a living way had been opened, whereby all could come to God. The Saviour born in the manger at Bethlehem, had finished His work. The world had been atoned for, and henceforth countless multitudes, saved by His death, shall enjoy, with Him, endless and perpetual life.

(continued from page 296)

tion, feels His touch of power. She stands before the people, healed, and perfectly straight. That day she had come into contact with her Lord. The enemy who had forged her chains in the furnace of suffering, had to depart, taking every link with him.

He uplifts the oppressed

Jesus healed all that were oppressed of the devil (Acts x 38)

The despised and the downtrodden found in our Lord a sympathiser and a friend, one who was touched with the feelings of their infirmities. It was no unusual occurrence to have publicans and sinners pressing in upon Him. Drawn by the irresistible magnetism of love, they unburdened their hearts and told Him their stories. Injured feelings were soon healed by His touch. Fainting hope and wavering faith received strength in His message of cheer. Seasons of overwhelming despair had to pass away before His authoritative word, and oppression could not remain in His presence. He went about doing good, and everywhere His blessed ministry was characterised by cheering the faint, strengthening the weak, enriching the poor, befriending the friendless and healing all that were oppressed by the Devil.

(continued on page 302)

Jesus Christ *the* Healer

By PASTOR GEORGE JEFFREYS

JESUS heals! The blind see, the dumb speak, the lame walk, diseases of all kinds are being healed, and their shadows turned back before our own eyes. Yes! to-day we are witnesses of these things. "Surely," exclaims one, "we are either back in the days of the Christ, or He is back again on earth. It is true that God has not rolled back the centuries, and we are not living at the time and place where Jesus lived, but we have discovered the fact that in spite of centuries that have passed since His sacred feet trod the roads of Palestine, He is living and moving in our midst to-day. He is here in response to the world's dire need

DISEASE RAMPANT

Here we have all sorts of diseases, dropsies, leprosies, fevers and plagues preying upon humanity everywhere, with fearful violence. Here in this vale of tears, are those whose frames are weakened by consumption. Others whose bodies suffer the ravages of cancer. In defiance of all efforts on the part of medical science, the former rages on, while the latter digs itself deeper, and fastens its roots the firmer in the flesh of its victims. I see the lame and the paralysed, the epileptic and the demoniac, the tortured and blind—multitudes suffering from all kinds of maladies. They stretch forth the hand towards every suggested remedy, and while doing so are thrown back in despair, bleeding and broken under the weight of bitterest disappointment.

Into this world came the great Healer (Christ), with an infallible remedy, one that could not only deal with these awful effects, but with the cause of all the trouble as well. Such pain, such agony, such suffering must have a root-cause somewhere, which cause is revealed and exposed in the Bible.

There are two states of bliss found in the Scriptures—one in the beginning of the Bible and the other at the end. In each of these we find no sin, sickness or disease.

In Genesis 1:31, we read: "God saw everything that He had made, and behold it was very good." Back at the commencement, our first parents lived when aches, pains and diseases were not known, and when their perfect bodies pulsated with real life. John in the Isle of Patmos catches a glimpse of a future state when the Tabernacle of Jehovah will be with men: "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain for the former things are passed away" (Rev. xxi. 4).

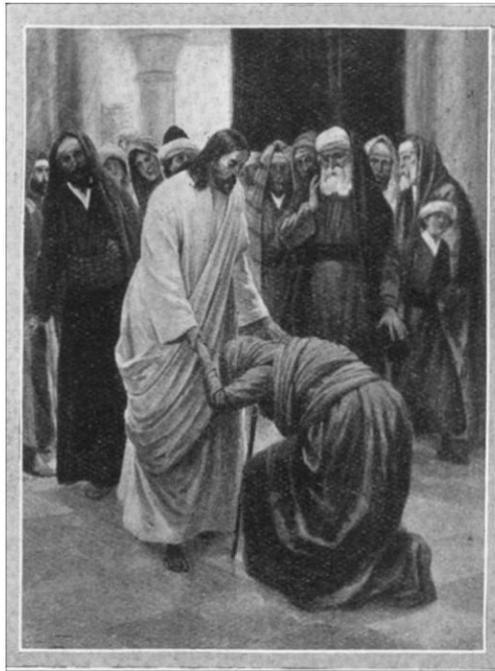
We are at present living in a dispensation between these two states of bliss, and are confronted with conditions which are diametrically opposite to those found in either of these. We are now surrounded by objects of pity, diseases, plagues, fevers causing havoc amongst the human family, leaving its victims distorted and maimed. Sorrow, having ministered to them when born, giving them their first cries, lives with them throughout life, and accompanies them to the valley of the shadow of death.

While considering the Scriptures which portray the scenes and chronicle events between the Eden of Genesis and the Paradise of Revelation, we see the ravages of disease, find its cause, discover its author, and contem-

plate the only sure remedy.

THE CAUSE—SIN

There was no disease before the Fall of Adam, as we have already seen in the declaration of God: "Behold it was very good." Adam, the head of the human race, was created in the image of God and was in possession of a sound, healthy body. No germ had as yet invaded his nature, and he was not doomed to die. The scene soon changes. From the lofty pedestal of purity and soundness he fell and because of his sin, disease found a lodging place, and thus entered the germ of death. His sin threw open the floodgates of impurity, and corrupting



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"And there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And Jesus said, Woman, thou art loosed." Luke xiv. 11, 12



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disease has since overwhelmed the world. In the course of time, after thousands of years had passed, the inspired Apostle, looking out upon devastated humanity in his day, emphatically declares: "By one man sin entered into the world, and death by sin." The diseases, sicknesses and plagues, raging with unabated fury, causing such wanton destruction, could only be accounted for by the fact of Adam's sin.

THE AUTHOR—SATAN.

The author of all disease is undoubtedly Satan. Long before light was called out of darkness, and when the earth without form was void, this arch-enemy had already received from God part judgment because of pride. From Satan, after his fall, there emanated the deadly germs which ever since are ready to fasten themselves upon beings who are susceptible to them. In the form of a serpent we find him early in the garden, casting a doubt upon the word of the Creator in so doing he allured the first human pair into a condition that made them the easy victims of disease and sickness, when these harbingers of death came in. It is still the work of Satan to get mankind to doubt the word of God. If he can succeed in doing so, his lie is received and the truth of God rejected.

He smites with disease

So went Satan forth from the presence of the Lord, and smote Job with sore boils, from the sole of his foot unto his crown (Job 11 7)

Whilst going to and fro in the earth, continuing his mission of hatred against the Creator and created, Satan comes across Job, and it is not long until the once powerful man is resigned to a place among the ashes. Job's pitiful condition and terrible suffering were the work of the enemy, who had smitten him with a cruel hand.

He binds with fetters.

Ought not this woman . . . whom Satan hath bound, lo, these eighteen years, be loosed from this bond (Luke xiii 16).

In this case it is a helpless woman that is the victim. She was bound together so that she could not lift herself up for eighteen years. What a long time to be in the world without being able to glance at a clear sky, or to witness the glory of the starry heavens. She could hear others speak of these wonders, but seeing them was denied her.

He oppresses humanity.

God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good and healing all that were oppressed of the Devil (Acts x 38)

From the first, this has ever been the case. Rich and poor, learned and unlearned, peer and pauper, young and old, even the child in the cradle—has

come in for his crushing oppression. Asylums, prisons and inebriate homes, all testify aloud to the fact that humanity is oppressed. Its cloud overhangs mansion as well as cottage, and darkens the alleys of our slums.

THE REMEDY—CHRIST.

The sure and infallible remedy is found in a Redeemer, promised to the first sinning pair while the blush of shame was still upon their faces. The centuries roll on, and in the fulness of time the promise is realised and (Christ) the healer is born. Wrapped in swaddling clothes and lying in a manger, was the One who in due course proved by His acts to be the Master of Satan and the destroyer of his works. God who had early in the Old Testament declared Himself to be the Healer of His people, was there manifested in the flesh. The babe in Bethlehem had claim to the title "Jehovah-Rophi," and at the appointed time carried in the veil of human nature, sin and sickness to the Cross. The prophet Isaiah foresaw this when he prophesied, "Himself took our infirmities and bare our sicknesses."

He heals of fever

When Jesus was come into Peter's house, He saw his wife's mother laid, and sick of a fever, and He touched her hand, and the fever left her, and she arose and ministered unto them (Matt. viii 14, 15)

One can easily imagine the inconvenience occasioned by such a responsible person as Peter's mother-in-law being smitten with fever at this time. Just when she is most needed to supervise the household arrangements, preparatory to a reception of visitors, she is suddenly laid up. Satan, ever on the look-out for an opportunity to smite, takes advantage when probably she is busily engaged in the multifarious duties of the home. The burning fever rages on without check, and those gathered around are becoming anxious. Then Jesus arrives, and it is not long before He manifests His power. In response to His touch, the fever left her, and she was soon actively engaged ministering to the household.

He liberates the prisoner

And when Jesus saw her, He called her to Him and said unto her "Woman, thou art loosed from thine infirmity." And He laid His hands upon her, and immediately she was made straight and glorified God (Luke xiii 12, 13)

This woman is indeed an object of pity. Bowed and fettered, she is unable to lift herself up. Only one woman, yet she was the replica of many. Her sad condition must have called forth sympathy, even from the most irresponsible of hearts. But her long drawn out captivity is soon to end, her fetters soon to be broken, for near her stands a deliverer. She catches His sympathetic glance, she hears His melodious voice, she responds to His loving invitation.
(continued on page 294).

Jesus Christ *the* Baptiser

By PASTOR GEORGE JEFFREYS.

THE BAPTISER—JESUS

I will send Him (the Comforter) unto you (John xvi 7)

THE promise of the Holy Spirit was made to the disciples by our Lord, just when their hearts were heavy with sorrow. He had gently broken the news of His soon departure, and the thought of His leaving troubled them greatly. He had spoken of dark times in the immediate future, and in language somewhat veiled of the pathway mapped out for Himself. He was to be denied by one and betrayed into the hands of a cruel foe by another. The disciples had been warned of the trials that awaited them. The shepherd was to be smitten, and the sheep scattered. They had spent about three years in His company and had found in Him a loving friend. Their difficulties He had solved, their burdens He had carried, and they were captivated by His love. Now a dark cloud overshadows them. Their Lord is leaving, and they are to face a merciless world without Him. Jesus speaks "Because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth, It is expedient for you that I go away, for if I go not away the Comforter will not come unto you but if I depart, I will send Him unto you."

The time of His departure comes, and the price of His betrayal is paid. The disciples follow afar off, Peter denies, the scourging is over, the crown of thorns applied, the Cross is raised, and the Saviour dies. His body is now borne along to the tomb, the seal affixed and the guard is established. Man's work is over. The third morning dawns, and in spite of every hindrance, He is raised from the dead. He is now to shew Himself alive by many infallible proofs, and to be seen of the disciples during forty marvellous days. The day of ascension comes; He arrives in the glory, sits at the right hand of His Father's Throne, where, as the Divine Agent, He baptises with the Holy Ghost.

THE BAPTISM—HOLY GHOST.

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 (Joel ii 28, 29)

The outpouring of the Holy Spirit prophesied by Joel was fulfilled on the day of Pentecost. On that

memorable day one hundred and twenty seeking souls were filled with the Spirit. The great yearly feast of Pentecost was being observed at the time in the Temple, and for its celebration the faithful had come from far and near. But the showers did not fall in the Temple. The real Pentecost, seen there only in type, was literally experienced by a company of people, men and women, in an old-fashioned upper room in the city. This great blessing is termed by Joel an "outpouring" (Acts ii 16-18), called by our Lord a "baptism" (Acts i 5), mentioned as a "gift" by Peter (Acts xi 17), and described as a "filling" by the writer of the Acts of the Apostles. These terms are interchangeable and refer to one and the same experience. What a joy it was to us when we discovered the links in the chain of promise that connected saints in this twentieth century with the

same great blessing that was received on the day of Pentecost.

We had been previously taught to receive the Baptism of the Holy Spirit by faith. By some teachers we were told that it was an act of faith once and for all, by others that it was necessary to keep on talking. From one Christian Convention to another we went, always longing for an experience that would satisfy, and in each we were asked to receive in the same way. The thought of receiving a baptism such as they had in Bible days never entered our minds. The truth dawned in upon us at last, and even then we were hindered by teachers of the receive-by-faith school. The idea of being



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"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting."—Acts ii 2.



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filled like the hundred and twenty at the beginning came, they said, from the enemy. To put ourselves in the attitude of seeking a similar experience meant opening our beings to every evil spirit.

Still, the truth prevailed, and an assuring message was received direct from the Word of God. "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish will he for a fish give him a serpent? or if he ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" (Luke xi 11-13). This settled the question—our doubts had gone. Our Lord Himself had spoken, and we began to seek to real earnest. The seeking time was a heart-searching time, it is true; yet with joy we anticipated the promised gift. The receiving time came, and what an experience! Tongue can never tell, for language fails. The outpouring spoken of by the prophet Joel, and which was received by the disciples in the upper room over nineteen hundred years ago, had now fallen upon us.

That the Baptism of the Holy Ghost is an actual experience, is proved by the metaphors used to describe it. In our Lord's last great public utterance, the experience is likened to flowing rivers of living water. In the last day, that great day of the feast, Jesus stood and cried, saying, "If any man thirst, let him come unto Me and drink. He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit which they that believe on Him should receive for the Holy Ghost was not yet given, because Jesus was not yet glorified (John vii 37, 38). Surely here is a direct reference to a real filling. The Spirit was to flow like rivers out of their innermost beings. No theory can possibly take the place of an experience so vividly described. The disciples who sought the Spirit at Jerusalem could have theorised and accepted by faith, without tarrying for ten days as they did, if it were a matter of asking and taking, without any manifestation. How much the filling they received resembled rivers of living water flowing from within is seen in the words of scripture: "They were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance."

Paul the Apostle exhorts the Ephesian believers to be filled with the Spirit and describes the experience as being drunk: "Be not drunk with wine, wherein is excess, but be filled with the Spirit." I once listened to a well-known teacher who commented on this scripture. He emphasised the fact that the second half of the verse had as wide an application as the first, and that it meant real intoxication. The pity of it all was that he concluded his remarks by

saying: "The highest level of faith is that which accepts without feeling or experience."

THE CANDIDATES

Ye shall be baptised with the Holy Ghost not many days hence (Acts i 5).

The disciples of our Lord had heard Him speak of the Baptism of the Holy Ghost before. Now it is only a matter of days before they shall actually receive. The candidate for the Baptism must of necessity be a Christian. It is a gift that is promised to believers only. Our Lord made this perfectly clear when speaking to His disciples just before He went to the Cross: "And I will pray the Father and He shall give you another Comforter— even the Spirit of Truth, whom the world cannot receive (John xiv 16, 17). Every unbeliever is of the world, and as such cannot receive the gift of the Holy Spirit. What God holds out to every unsaved person is the gift of eternal life—"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life (John iii 16). The disciples to whom the promise of the Holy Spirit was made were already regenerated and saved from the world. Jesus said to them: "If ye were of the world, the world would love his own, but because ye are not of the world the world hateth you."

Saul, the persecutor, was saved before he received the gift of the Holy Spirit. While journeying towards Damascus, he is suddenly arrested by a light that shines from heaven, and soon he cries: "Lord, what wilt thou have me to do?" He is immediately saved, and a few days later receives the Holy Spirit in the house at the street called Straight. The people of Samaria were saved before the Holy Spirit was given them. They had been swept into the Kingdom and were even baptised during the great revival. Peter and John laid their hands upon them that they might receive the Holy Spirit because they were already converted. The convicted sinners on the day of Pentecost were commanded to repent before they could receive the gift of the Holy Spirit. They had to obey the command before they could realise the promise. Sinners, without exception, must first be saved in order to receive the Baptism of the Spirit. The vessel must be clean before the Comforter comes in to abide.

The Baptism of the Holy Spirit equips the child of God for service, and revives the Church of God. Like the disciples of old, we need such an equipment. They had to suffer much in their ministry and had to contend with serious evils in their day. But if the Baptism was essential then, surely it is more so to-day. The churches, cold and formal, are drifting into worldliness. It is difficult to gather a few dozen persons for a prayer meeting. In some churches such services have altogether ceased. Yet

(continued on page 300)

Jesus Christ *the* Coming King

By PASTOR GEORGE JEFFREYS.

BEHOLD a King shall reign in righteousness. Isaiah, clothed with the prophetic mantle, peers right into the future. He proclaims with no uncertain sound the establishment of a Throne upon which a King sits, whose reign transcends all others. The King will be Christ Jesus our Lord, and He shall reign over the earth. Thus the very scene of His loneliness, His humiliation, His suffering, His death is to become that of His glorious reign. The journey which commenced in the Heavens, that led through Bethlehem, Gethsemane and Calvary, will eventually reach the Throne.

Those who have been regenerated have known Christ as Saviour, some have known Him as Healer too, others know Him as Saviour, Healer and Baptiser in the Holy Ghost—but as King He will be known to all. Monarchs of earthly origin have miserably failed to rule in righteousness, although some have borne excellent characters. To-day the world is groaning under conditions that are worse than ever they were. We have the down-trodden and the oppressed, the tyrant and the slave, the covetous rich and the discontented poor, all bitterly opposed and denounced by one another. The fires of revolution are everywhere smouldering and the spirit of lawlessness abounds. When Christ, the true King, reigns, the world's crying need will be met, conditions will be changed materially as well as morally.

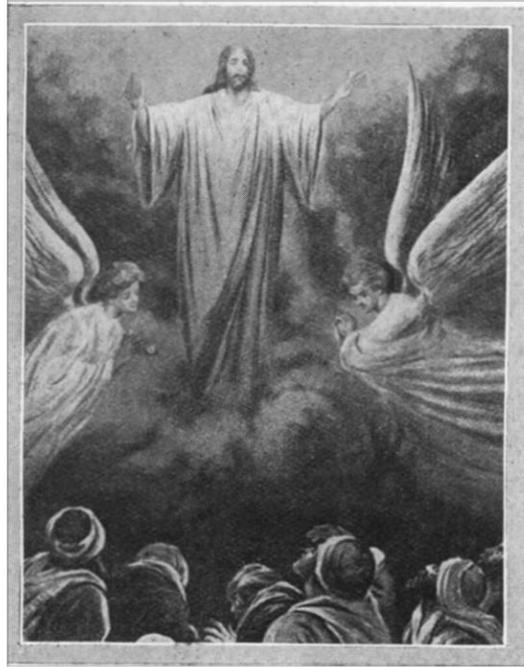
The Kingdom over which He comes to reign is a literal one, and His Throne is located in this world. His subjects will be men and women of every tongue, kindred and nation, who will render loving and implicit obedience. The direction from which the King comes will be the sky, and His will be a chariot of clouds. Our Lord Jesus Christ has an original as well as a Divine right to the Throne. He was back in the beginning, hurling planets into space and creating the very kingdom over which He now comes to reign. He who amidst convulsions of nature died an atoning death upon it, has also a Divine right

as Redeemer. "But," someone declares, "this interpretation upon scriptures which speaks of His Throne, Kingdom and reign is far too literal, for the Bible is a spiritual book, containing symbolical language. The Bible is truly a spiritual book, and the fact that it contains prophecies (history foretold) which eventually becomes history (prophecy fulfilled) in no way detracts from, but confirms its spirituality.

Let us consider a few prophecies relating to our Lord's first advent. The miraculous nature of His birth, by Isaiah — "Behold a virgin shall conceive and bear a Son and shall call His name Immanuel." The obscure town of Bethlehem as His birth-place, by Micah — "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me, that is to be Ruler in Israel." The piercing of His precious body, by Zechariah — "They shall look upon Me, whom they have pierced." His glorious resurrection, by the Psalmist — "Neither wilt Thou suffer Thine Holy One to see corruption."

These prophecies, and many others, were literally fulfilled at His first advent, all exactly as foretold hundreds of years before by the prophets. Therefore what reason has anyone for supposing that those relating to

His second advent will be otherwise fulfilled. To be consistent, one is compelled to believe the literal fulfilment of second coming prophecy, or else disbelieve past history. To deny His personal appearing in the clouds, means no babe in Bethlehem. To turn a deaf ear to the shout as He descends, one must silence His cries at Calvary. To refuse Him a real Throne is to say there was no real Cross. If He is not to reign as King, then He has never suffered as Saviour, and the sins of the world are still unatoned for. To spiritualise great scripture truth and promises, is the subtle work of the enemy. His purpose is to undermine Christianity and deceive Christians. The second coming of Christ, the King, is the hope of the be-



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"This same Jesus, shall so come in like manner as ye have seen Him go into heaven" Acts 1:11



THE ELIM EVANGEL



liever. It is the incentive to holy living, for every man that hath this hope in Him purifieth himself.

Let us now look at the character of Christ's reign and the changed conditions that prevail. The arch-enemy is removed and his power crushed. The evil he was the means of bringing into the world is cancelled. The most glowing and descriptive language is employed by the prophets to describe the glories of the Kingdom. The King reigns in righteousness, and real, abiding peace is restored. In His days shall the righteous flourish, and abundance of peace as long as the moon endureth. The call to arms will no longer be heard in the land. The din of battle, the sound of cannon, is for ever silenced. Youth will never be summoned to battle and the clash of steel will have ceased. The King reigns supreme, and peace flows on. He maketh wars to cease unto the end of the earth. He breaketh the bow, and cutteth the spear in sunder. Swords shall be beaten into plowshares, spears into pruning hooks. Nations shall not rise up against their neighbours, neither shall they learn war any more.

The King's laws will be so framed that there will be no injustice unlike conditions to-day, the inhabitants shall build houses, and inhabit them as long as the King reigns, for there will be no leases to run out. They shall plant vineyards, and eat the fruit thereof. There will be no ill-feeling between master and servant. The former shall address the reapers in the fields as Boaz did. "The Lord be with you," and they shall answer "The Lord bless thee." Each one will consider himself a necessary part of the Kingdom, and his interest will not be self centred.

Conditions in the lower creation will also be changed. Paul speaks of the earnest expectation of the creature that waits for the manifestation of the sons of God. When the King takes the Throne, even the animals will be delivered from bondage. The wolf shall dwell with the lamb, the leopard shall lie down with the kid. The calf, the young lion and the fatling will be together and a little child shall lead them. The earth, too, will be delivered from the curse that came upon it because of sin. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree. The desert shall rejoice and blossom as the rose. The wilderness and the parched land shall be transformed into beautiful gardens, and waters shall break out and flow. Instead of a curse there will be a blessing, and the earth shall blossom abundantly.

These conditions will continue as long as the King reigns. Isaiah, the prophet, tells us how long that will be:—"Of the increase of His government and peace there shall be *no end*." Earthly thrones totter and fall, but His never will. To-day one king after another takes the same throne, because earthly reigns cease. His Throne will never see another take it. for His reign will be a perpetual one. The knowledge

of the Lord shall in that day cover the earth as the waters cover the sea. The words which are often sung, will then be fulfilled:—

Jesus shall reign where'er the sun,
Does his successive journeys run,
His Kingdom spread from shore to shore,
Till moons shall wax and wane no more

Having identified the King, located the place of His Throne, and meditated upon the character of His reign, let us now, in conclusion, concern ourselves with His near return. His second advent is looked forward to by believers in every land. The first aspect (His coming to the air) enraptures their souls, and prayers continue to ascend that it might be soon. The appointment made by our Lord with every believer, to meet Him in the air, is about the next item on the Divine programme. It will not be long before graves shall open and the dead in Christ come forth. It will not be long until immortal life shall be the happy experience of living saints. Together shall both be drawn up as by a magnet to meet Him in the air. This will be but the prelude to their entering the glory, the robing chamber before passing into the King's palace.

The earth below will pass on through its bitter but limited time of trouble. The rule of man is over, troubles cease. The King and His saints arrive on earth. All that offends is removed. The glory breaks forth. Amidst a scene of surpassing splendour, the King, Christ Jesus, takes the Throne.

(continued from page 298).

if a worldly entertainment be announced, you will find the members crowding the place. I must say here that this, of course, is not the case with the Foursquare Gospel Churches, for prayer meetings are crowded as well as preaching services.

To-day we see the blighting influences of scepticism on every hand. It was considered a terrible thing a few years ago for a person to openly condemn the Scriptures, or to dispute the Divinity of Christ, even on the square or in an open market place. To-day we have Modernists, Higher Critics, and others, taking up the same attitude in the pulpit. The Bible as the inspired Word of God is disputed, the incarnation of our Lord rejected, there is no atoning merit in the death of the Cross, no resurrection, and certainly no coming again. In some quarters, even if they claim to believe the old truths, they are lost to sight behind the ritual of crucifixes, vestments, masses, confessionals.

Thank God for the Baptism of the Holy Ghost which is given in our day. We are being clothed with power, and the old truths are precious to us. Our Lord is moving in defence of His Word, and signs and wonders testify aloud that He is still the same. He indeed baptises believers with the Holy Ghost and with power.

Revival at Carlisle

Pastor George Jeffreys' Campaign

By EVANGELIST J WELSH

THE Lord is blessing Pastor George Jeffreys and we are in the midst of the greatest move of the Spirit Carlisle has known for 35 years. People are coming in large numbers from all places, even as far as thirty miles away, and praise the Lord, the whole district is charged with the spirit of revival. Over five hundred have been brought to the Lord al-

transferred from the Queen's Hall to the great Drill Hall. It is twenty-five years since evangelistic services were held in this hall. It is now packed out and hundreds are turned away. It is pitiful to hear those who cannot get in, pleading even for standing room. But this is out of the question, for inside people stand in every available spot. The huge platform is



REVIVAL AT CARLISLE—PASTOR GEORGE JEFFREYS CONDUCTS A REVIVAL CAMPAIGN IN THE NORTH

The older inhabitants say that they never remember such a visitation from God. The whole district has been stirred, hundreds have been converted, and most marvellous cases of healing witnessed. People have been delivered from all kinds of diseases. The largest halls in the town have been crowded to the doors. Here is a view of the front section and platform of the big Military Drill Hall at one of the revival services. As we go to press, the great Military Riding School is contemplated for a final rally—L D

ready. Marvellous healings of all kinds of diseases are daily taking place.

Some of the services have been held in the Methodist Church, which was kindly lent us. Hundreds of young people are rejoicing in the Foursquare Gospel. The old teaching that was grounded in so many people about the Holy Ghost coming to burn up sin, is receiving a real smashing up. The mass open air service in the market place on Saturday attracted crowds. The Queen's Hall was packed and hundreds were turned away. The meetings were

crowded with young people and is a sight never to be forgotten.

The Pastor's addresses dispel doubts and fears, and when the call is given for those desiring prayer, people stream up to the great platform. Many are prostrated under the power of God, and come out healed. The big crowds gaze in wonder, many sobbing aloud. Carlisle has never seen the like of this, and can scarcely believe its own eyes. One hundred and three decided for Christ in one day, amongst them being many young men.



THE ELIM EVANGEL



Most striking healings are happening. A child born with a paralysed arm was brought to the services, and was healed at once. Her mother told the congregation that the child, six years old, had never been able to move the arm. Now she could raise the arm above the shoulder and could feed herself. A sister suffering for years with rupture was instantaneously healed. Another who came in a bath chair was able to walk, after six years' suffering. One person was healed of a broken ankle, and walked up and down before the meeting without a limp and without aid. One suffering for nine years with sleeplessness was healed, and is sleeping like a child. A sister suffering from bad eyesight for fifty-eight years was restored by the power of God. A young

lad with broken arm in splints was healed, and the mother took off the splints. In the evening service the little fellow stood upon a chair in the middle of the hall, waving the arm above the shoulder, while the people rejoiced. A man who came to the meeting dragging his paralysed foot along the ground was prayed for, and is able to put his foot on the ground after years of suffering.

These are only a few out of the scores who have been healed, and the people all wonder. They indeed have never seen things in this fashion before. Queues form up long before the times of services. The great Military Riding School is booked for the final rally, a report of which will appear in the next *Evangel*.

? Questions and Answers ?

What does "which are exercised thereby" mean in Hebrews xii 11?

To be "exercised thereby" is so to regard it as permitted by our loving heavenly Father for our good, that it shall produce in us humbleness of mind, long-suffering and patience as it did in the case of Job. The context shews that the principal matter referred to is persecution, in suffering which, Jesus Himself is set forth as our Exemplar (vv. 2 and 4); but it is applicable to any kind of chastening. If we kiss the rod, we shall find that it comforts us, we are even

glad of the refining fire. Like George Muller, we "have a secret joy, because of the greatness of the difficulties."

Why did Paul turn the eyes of the Christians to himself as an example?

Because he was specially set forth by the Lord Himself as an example to encourage those who would afterwards be resting their faith on Him (I Tim i 16, Lit.) He therefore is called "the pattern Christian."

Daily Bread

being "The Scripture Union" Portions for 1927

Prayer before Reading "Open Thou mine eyes, that I may behold wondrous things out of Thy law"—Psalm cxix 18

January	1st, Saturday	Joshua i 1-18
"	2nd, Sunday	" " 1-14
"	3rd, Monday	" " 15-24
"	4th, Tuesday	" iii 1-17
"	5th, Wednesday	iv 1-14
"	6th, Thursday	" iv 15-24
"	7th, Friday	" v 10-15, vi 1-5
"	8th, Saturday	" vi 6-19
"	9th, Sunday	" vi 20-27
"	10th, Monday	" vii 1-15
"	11th, Tuesday	" vii 16-26
"	12th, Wednesday	" viii 1-13
"	13th, Thursday	" viii 14-23
"	14th, Friday	" viii 24-35
"	15th, Saturday	" ix 1-15

This course of reading takes us throughout the Scriptures in five years

(continued from page 294)

JESUS HEALS TO-DAY

The Son of God was manifested to destroy the works of the devil (I John iii 8)

As we have already seen, there were no works of the devil such as sickness and disease, in Eden before Adam sinned. We have also seen that nothing of his work shall be found in the new earth when sin shall have passed away. Therefore the above verse can only apply to the intervening state and to the present time. Multitudes that no man can number are to-day joyfully giving testimony to their deliverance from sin through Christ who was manifested to destroy the works of the devil. If all were asked to sing the praises of their Saviour at the same time, the whole world would resound with their song. If Jesus here and now destroys sin which is the cause of all sickness and disease, why should it be thought a thing incredible for Him to destroy the disease itself. There is not a single verse in scripture to prove that He has, in this age left off destroying any particular work of the enemy. Neither is there any scripture to prove that He has changed in His attitude towards the works of the devil in any respect, since the days of His flesh. On the contrary, there is abundant scriptural proof of His unchangeableness—"Jesus Christ the same yesterday, and to-day, and forever."

“He Shall Prolong His Days” (Isaiah liii. 10)

By MISS D PHILLIPS (*Elim Evangelistic Band*)

THE desire of every true child of God who is really following on to know Him, is for a life lived wholly in the Spirit; yet how conscious we are of failure in this

As we look into the life of the Lord Jesus, we see a perfect example of life in the Spirit, and only in His. He lived in the Spirit, walked in the Spirit, was led by the Spirit at all times, in all places, under all conditions. As we look at Him and look into the Word of God, we see that it is the purpose of the Father that the life of His Son should be brought forth in His redeemed ones—that pure, sinless, separated, holy, anointed life, manifested here on earth through earthen vessels.

We read of our Lord in Isaiah liii 10, that “He shall prolong His days,” and it is in and through His children that He does so. He commences to live in us when we see Him as our sin-offering and accept Him as our Saviour, 'tis then the seed of Life, His Life, is planted within us, and just as the child Christ grew and developed into perfect Manhood, so must He in us, but He can only increase as we decrease. We can choke and hinder the growth of that Seed by our own life, so that there is no room for the expansion of His life, and so it is only as we let go our own life that we can truly say with Paul, “Christ liveth in me.” It is so easy to say that self is dead, and then when the tests come to find that it is very much alive. When the will of God chooses for us a thorny path, a difficult co-worker, an undesirable dwelling-place, a hard field of labour, can we gladly say “Yes Lord?”

The Lord Jesus came into this world for one great purpose—to do the will of God. It was written of Him, “A body hast Thou prepared Me; Lo, I come to do Thy will O God” (Heb x 5-7). For this same purpose does He come into these temples of ours, to do the Father’s will.

Into what varied experiences the will of God led Him! Sometimes He was honoured and made much of, other times despised and persecuted. Sometimes manifesting His mighty power, other times seemingly weak and helpless. Sometimes delivering others from the power of the devil, another time led into the wilderness and tempted of the devil. He was anointed of God to preach deliverance to the captives, and yet He Himself was led as a Lamb to the slaughter. If Christ is living His life in us, we must expect trials as well as joys, rebuffs as well as approval, persecution as well as honour.

Christ could have had the world at His feet, He could by His wisdom, oratory and personality have

swayed the hearts of millions and have won for Himself the honour and worship which was rightfully His. But was this the will of God? “It pleased the Lord to bruise Him, He hath put Him to grief” (Isaiah liii 10). He was just as much in the will of God when He was persecuted, scorned, despised, as when the crowds thronged to hear Him. He did not work for the favour and smile of man, but to please the Father.

When He gave deep teaching to His followers, many were offended, but He would not compromise or lower the standard to keep them, so they turned away and walked no more with Him. “He received not honour from men.” “The world knew Him not.” His aim was not a successful ministry, a great following, great results, but to do the will of Him that sent Him, though it meant oftentimes to be hidden away, seemingly weak and helpless, a despised Nazarene.

As we realise how the will of God led Jesus, are we willing for Him to fully live out His life in us? Praise God we know that resurrection followed death, glory followed suffering, the Cross brought victory. Men had to acknowledge, “Truly this was the Son of God.”

God was revealed to man through Jesus Christ, He said, “He that hath seen Me hath seen the Father”, the words He spoke were not His own, but the Father’s, He did nothing of Himself, the will of God was perfectly done in and through Him.

The world to-day is needing Christ, and He must be revealed through human channels—the beauty of His character, the purity and power of His life, the fulness and glory of His mission, shall all be seen as He prolongs His days in willing, yielded vessels. Creation is waiting for the manifestation of the sons of God. What a calling is ours! “As My Father hath sent Me, even so send I you.”

May He grant us to be strengthened with might by His Spirit in the inner man; that Christ may dwell in our hearts by faith . . . that we might be filled with all the fulness of God.”

A splendid Christmas gift for your friend would be a year’s subscription to the *Elim Evangel*—not a present pleasing for a moment, but one bringing blessing every fortnight throughout 1927. Write us with the name and address of your friend and a 5s. postal order mark it “Christmas subscription.” If you write at once we will commence with this special Christmas issue, and enclose with it a Greeting Card bearing your name. Do it now! We have some excellent articles in hand for the 1927 *Elim Evangel*.

News from the Belgian Congo

Extracts from a Letter from Mr. James Mullan

WE commenced building our house at Busango on August 13th. My diary for that day says, "Busy working at erecting poles for walls of house. Enjoy my regular prayer-times in morning and evening, and realise God's blessing. Pray about meat (we had just run out of meat a little while back) and God sends boy along with leg of Reed buck for sale." Thus God continued to supply our needs. As time went on, our supply of sugar, flour, milk, butter, jam, and several other foodstuffs ran out, but the Lord so provided that we were able to use other things as substitutes, and we never had to go hungry. Praise His Name!

Our house (measuring 30 15 feet and divided into three rooms—two bedrooms, with dining-room between) seemed to grow now by leaps and bounds. The walls we made of mud and wattle, or rather mud and bamboos, and the roof of poles with bamboos tied across them to support the thatch. The work of building was very interesting, and it was with pleasure that Mr Womersley and I used often to say to one another after a hard day's work "It's getting more like a house every day."

I see by my diary that my entry for August 19th is rather interesting—"Had narrow escape from a small snake this morning. I caught it in my hand when clearing out a hole in the ground for one of our wall poles. I let it go too quickly for it to bite. Boys say it was poisonous. Thank God for His protection." I saw another snake one day when I was down in the valley below our house. It was a black-mamba, coiled up asleep, and I was almost setting my foot on it when I happened to look down just in time. As I had no weapon of any kind with me, I passed it quietly by, and went on my way rejoicing.

While we were busy working on the house, we were not forgetting the spiritual work either. Every morning Mr Womersley held a meeting for the workmen and any others who came along, and thus day by day the Gospel was faithfully preached and seed sown. Praise God, I believe it will some day produce a rich harvest of precious souls. On Sundays we held a Breaking of Bread service for Christians

in the morning, after which we went to the village and held a meeting. In the afternoon we tramped to one of the neighbouring villages, and proclaimed the Gospel there also. Although we have not seen any open decisions for Christ yet, we see many indications of several being under conviction of sin, and we believe that the messages that have gone forth, backed up by the prayers of God's people in the home-lands, will be productive, under God's blessing, of grand results very soon. We have now one native evangelist (Japhet) stationed at a large village some eight miles distant from Busango.

Tuesday, August 24th was a "big" day for me, on that date I received my first batch of six letters and an *Elim Evangel*. With the exception of two more letters since that, and one *Evangel* and a post card previously, this is all I have had in the way of letters since I came out here.

On Tuesday, 14th September, our house was sufficiently completed for us to take down our tent and move our camp beds up into one of the rooms. We were only to sleep the one night here though, for on the morning with a small army of carriers we set off back to Kisale, to bring Mr Womersley's goods to Busango. As the men were travelling without loads, this time we did the journey in four days. When we arrived at Kisale, we found that the Christians there and in the neighbouring villages were



MR. JAMES MULLAN EN ROUTE TO BUSANGO

having trouble with the Roman Catholics, who had tried to break up their meetings on several occasions. However, "justice" demanded that three of our native evangelists must needs be tied up and sent to prison at Bukama. The officials did this because our people unfortunately retaliated under great provocation. The Roman Catholics were not touched. On another occasion the Government official happened to come past one of the meetings as the Holy Spirit was falling on some of the Christians. He called it "madness" and tried to make them stop speaking in tongues, and as he didn't succeed he took the names of the evangelists (native) in charge and threatened to imprison them if "this" occurred again. We hear now that a similar affair has occurred in another district.

Pray that God may give our Christians grace to go through these times of persecution

After sending the carriers off with their loads back to Busango, Mr Womersley and I came on to Mwanza *via* Kasanga, just in time to send off Mr and Mrs Burton and Miss Hazelwood, on their way to England, on furlough I shall probably be remaining at Mwanza now (instead of returning to

Busango) until it is time for me to go and take over Kasanga Station in another month or so

I thank God that He is enabling me to pick up the language fairly well now, and I hope soon to be able to preach the Gospel to the people I praise God also for health and strength and much spiritual blessing

Healings at Bournemouth

Some of the Miraculous Cases of Healing that took place at Pastor George Jeffreys' Campaigns in the Bournemouth District.

ULCERATED MOUTH AND STOMACH

My baby was suffering from ulcerated mouth and stomach After being anointed and prayed for by Pastor George Jeffreys, the Lord healed her Praise His wonderful name!—Mrs Taylor (Moordown)

FLOATING KIDNEYS

Praise the Lord, I was healed of floating kidneys after suffering nine years.—Mrs Tigg (Winton)

CHRONIC ASTHMA

I have been a martyr to chronic asthma all my life, until I was touched and healed by my dear Lord and Saviour—Mrs Martin Berry (Bournemouth)

GOITRE AND HEMORRHAGE

I thank God I can testify for Him for the wonderful way in which He has healed me (through Pastor George Jeffreys) of goitre and hemorrhage of the throat My whole body has been made strong. I will never cease to praise Him—Miss Maud Giles (Winton)

CURVATURE OF THE SPINE

I suffered for over eleven years with curvature of the spine After prayer I was completely delivered—I Chant (Winton)

POISONED LEG

I was healed of a poisoned leg after being prayed for—Dennis Chinchin (Bournemouth)

GASTRITIS AND DROPPED STOMACH

I was suffering from gastritis and dropped stomach for nine months and was unable to take any solid food for seven months I was prayed for and healed I can now take the ordinary food of the home—J Perris (Boscombe)

NERVOUS BREAKDOWN

I can thank God for saving my soul, also healing me of a nervous breakdown which I have suffered from for five years I can sing, "I was bruised but Jesus healed me" Glory to His name!—B Plowman (Bournemouth)

CATARACTS ON BOTH EYES

I was healed by the power of God on August 19th. I suffered all my life with weak eyes, but did not know it was cataracts until I went to the doctors two and a half years ago Thank God, I can now see without the aid of glasses I had to use a magnifying glass as well to see figures, I also had to wear tinted glasses out of doors—Mrs. Whittle (Bournemouth)

COMPLICATION OF DISEASES

I was healed completely at the Revival and Healing Campaign held in Bournemouth, of spinal curvature, floating kidneys, sciatica bronchial trouble and gout Praise the Lord—E I Kent (Bournemouth)

NEURITIS

I have suffered with neuritis in hands, knees and eyes Since I was prayed for it has all gone—Mrs Bedford (Symington)

INTERNAL TROUBLE

I have suffered for 30 years with an internal trouble, having been in two London hospitals for operations, and in a nursing home in Bournemouth After being prayed for in the tent, I was healed, praise God!—E Worsencroft (Winton)

INTERNAL TROUBLE

Praise God I am healed I suffered for years from internal trouble and had been told by my doctor that an operation was the only hope After attending several of Pastor George Jeffreys' healing meetings, I decided I would go up for prayer, and thank God, I was healed—Mrs W Locke (Bournemouth)

GAS POISONING

I was discharged from the Army in 1917 with chronic gas poisoning, after treatment in ten different hospitals I was discharged incurable, with only a short time to live I got no sleep at night through choking sensations, and was always fighting for breath until I was prayed for and healed by the power

of God. Now, thank God, I can sleep the night through and take my food without the fear of bringing on those awful attacks. I am converted as well thank God, it is now a pleasure to live—F. Edgecombe (Winton).

FRACTURED RIBS, NEURITIS, WEAK HEART, AND STOMACH TROUBLE

I had suffered from fractured ribs, neuritis, weak heart, and stomach trouble. Now, thank God, I'm healed. My heart and my cup run over—E. Doe (Bournemouth).

SPINAL DISEASE

Eleven months ago I met with an accident which left me in a helpless condition. I had to go about in a bath-chair, being bent right over. I was to be discharged in a fortnight, being incurable. However,

I came in my chair to the meetings, and with great difficulty I struggled to the platform. As I was prayed for, I felt the healing touch of God go right through my body, and I was immediately healed. I got up and walked off the platform perfectly straight, saying, "I am healed." I can now walk for miles, and not feel the least bit tired. I thank God with all my heart.—Mrs E. Higginson (Bournemouth)

INTERNAL COMPLAINT

After fifteen years of suffering, I can now tell of God's great healing touch to me, after trying many remedies which failed.—Mrs. Hulbert (Bournemouth)

RHEUMATISM AND SWOLLEN KNEES

I praise God for healing me of rheumatism and swollen knees, also of pains in the head. Glory to His name!—M. Whiting (Bournemouth)

Items of Interest

On Christmas Day, services will be held in London at Clapham, Forest Hill, East Ham, Barking, Ilford and Hendon, in each place commencing at 11 a.m.

* * *

London friends are advised that a Convention will be held at East Ham on Boxing Day. This and other Christmas Conventions are announced on the last page of this issue.

* * *

Pastor George Jeffreys' Ilford Campaign was postponed owing to the Carlisle Revival. It is to be held from December 8th to 19th.

* * *

It is hoped by the Letchworth friends that their Whitsuntide Convention next year will be held in their new hall.

* * *

The article entitled "God is still on the Throne" in our last issue was from the pen of Pastor E. C. Boulton.

* * *

The daily devotional comments next year will be written by Pastor E. C. Boulton, and entitled "Morning Meditations." The first instalment appears in this issue on page 289. The suggested daily Bible Readings will be the Scripture Union portions, and will be printed under heading "Daily Bread" (page 302).

* * *

The Hull Church has just had a visit from Mrs. R. M. Stephens (formerly of Jerusalem) who gave a most inspiring and instructive series of addresses on Christ as the Shepherd in the light of oriental life and customs. More than one difficult passage of Scripture was explained when approached from the eastern viewpoint.

On Friday, November 19th, Mr. A. Williamson and Miss G. P. Savill, members of the local Crusaders, were united in marriage in the Elum Hall, Mason Street, Hull, by Pastor E. C. Boulton.

* * *

Mr. William Moore and Miss Hawthorne, both of the Banbridge Assembly, were united in marriage by Pastor J. Kelly on November 12th.

* * *

Will London friends kindly note that during December (until 24th inst.) the Elum Publishing Office will be open daily from 8 a.m. to 8 p.m. except *Wednesdays*, when the hours will be 8 a.m. to 1 p.m.

* * *

A new illustrated serial story, entitled "The Boomerang Boy" by Mr. Stanley H. Frodsham, will commence in the January number of the *Young Folks' Evangel*. Also throughout the year this little monthly will contain many new and interesting missionary items, as well as the usual helpful Bible searchings, etc. A free specimen copy will gladly be sent to any who apply.

* * *

Pastor and Mrs. Charles Kingston recently concluded a 17 days campaign at Saskatoon, Sask. Crowds attended the services and souls were saved and backsliders restored at nearly every meeting. There were some remarkable cases of salvation and healing, amongst them that of a Roman Catholic woman, who was saved and healed of a goutte, which just melted away in answer to prayer. The afternoon lectures on the Second Advent were a great help to the saints. From Saskatoon the Evangelists proceeded to Edmonton for a few special meetings.

Elim Foursquare Gospel Churches

GENERAL REPORTS

Grimby. Prayer is asked for a mission to be conducted by Miss Thornley, from December 26th to January 9th

Newtownards. Mr Harry Benson is conducting the services at Newtownards, and the Lord is blessing his ministry

Wickford. Foursquare Gospel meetings were commenced at Wickford, Essex, by Pastor and Mrs George Kingston, on Wednesday, November 17th

Launceston. Services are now held at Launceston each week in the Oddfellows Hall Since the mission recently conducted by Mr Alfred Robins, a number have been saved and received the Baptism in the Holy Ghost The regular services are now being conducted by Mr. F J Dawe

Lurgan. All during the summer months, God blessed the work in a special way at Lurgan, where Miss Dougherty is in charge, good numbers attending the meetings, and souls being saved almost every week Just recently three out of one family were saved in one night—the father and two daughters, and later the mother and eldest son yielded to Jesus Even at the Thursday night Bible Readings, we have the joy of seeing souls brought in The presence and power of God rests indeed wonderfully on the meetings, and very precious are the blessings the saints receive

Clapham. "In His presence there is fulness of joy"—This has indeed been the keynote during the two weeks' special campaign last month at Elim Tabernacle, conducted by Pastor and Mrs. Stoneham Although the elements outside were against us, yet the attendance was good, the singing bright, the grand old story of the Gospel and the love of Jesus, was given in the power of the Spirit, and many souls were won for Christ Then what refreshing for those already in the Kingdom—new pastures opened up, fresh strength and courage gained, and a deeper and stronger resolve to be faithful Special mention must also be made regarding the Thursday afternoon meetings, when the sick were prayed for and received the blessing of healing On the second Monday of the campaign, after the Gospel message had been given, the meeting was thrown open, and many of the congregation gave personal testimonies of the wonderful blessing and help they had received during the campaign, all glory to God May the blessing of God continue to abide with Pastor and Mrs Stoneham in their service for Him, that their harvest may be abundant for His storehouse!

Plymouth. God has signally blessed the special campaign conducted last month by Miss Roxana Coleman in the new Elim Tabernacle at Plymouth The building, which has seating capacity for over one thousand people, was well filled on the opening night, the spacious platform being crowded with young people, mostly members of the local branch of Crusaders What an inspiration for the young Evangelist, who soon endeared herself to the hearts of both young and old by her charming and yet unaffected manner of telling the story of redeeming love! Each night, prior to the great indoor services, open air meetings were held in different parts of the town when the saints, who each carried his sword, the Bible, marched back to the Tabernacle singing well-known Elim choruses God wonderfully blessed this particular effort many were attracted to the services, and we praise God for the souls that surrendered to the Saviour The Divine healing services were a blessing to many. Some remarkable testimonies have been given by those who were prayed for In another service nine received the Holy Spirit in exactly the same manner as did the disciples on the day of Pentecost On the last night of the campaign a glorious baptismal service was held when there was not a vacant seat in the building After giving a clear testimony of their soul's salvation, 23 obedient children of the Lord were immersed by Pastor LeTissier. Special children's services were also held on Sunday afternoons, and now a Sunday School is being formed We praise God for sending upwards of 100 children to the services Our prayers follow the Evangelist to Plympton where a mission is in progress at the time of going to press May God give a rich harvest of souls!

Rayleigh. Much blessing is resting on the services at Rayleigh, Essex, which are conducted by Pastor and Mrs George Kingston Some remarkable cases of healing have recently taken place A young lady was healed of internal trouble after attending hospital for some years and being discharged three months ago as incurable A sufferer from sciatica and rheumatism who was unable to kneel or walk unaided, can now kneel and walk without pain There have also been cases of healing from kidney disease and other troubles The following is from the *Essex Weekly News*—

HEALING AT RAYLEIGH.

Remarkable Case of Confirmed Invalid

Interest has been aroused in Rayleigh and district, by the statement that Mrs T Moss, of Asquith Avenue, Thundersley, has been instantaneously healed through the ministry of Mrs. Kingston, who together with her husband has charge of the Elim Gospel Hall in Castle Road, Rayleigh

Mrs Moss has been a confirmed invalid for over two years, suffering from spinal trouble, and had lost the use of her legs



THE ELIM EVANGEL



On Sunday she was taken in a spinal chair by her husband to visit a friend in Wheatleys Road just as Mrs Moss was being helped into the house, Mrs Kingston happened to be passing, and, being asked by the invalid's friend to speak to her, Mrs Kingston prayed with her and ministered to her.

While this was taking place Mrs Moss affirms, that she "felt the power of God pass through her and strength come into her legs, which until then had been powerless."

Mrs Kingston then said, "If you have felt this power you can walk," whereupon she took Mrs Moss's hand and helped her out of the chair. Without assistance the invalid walked

round the room several times to the great surprise and delight of a number of witnesses.

On Monday Mrs. Moss paid another visit to her friend, walking in at the door. Since that time she has been discharging her household duties, and walking about the district, visiting her friends. Mrs Moss states that she will be pleased to write to, or interview any who may be sceptical of the above statements.

Mr and Mrs Kingston have recently built the Elim Hall, Rayleigh and several other cases of healing are reported there. Special healing services have just been held

Elim Conventions

NORTHERN IRELAND

Owing to the ever increasing demand for accommodation, it is necessary to arrange three Conventions this Christmas-tide in Ulster

Belfast Christmas Day, December 25th to Monday, December 27th

In the large ELIM TABERNACLE, Ravenhill Road
EACH DAY 11.30, 3.30 and 7 o'clock.

Ballymena Sunday, December 26th to Tuesday, December 28th

In the ELIM TABERNACLE, Castle Street
SUNDAY and MONDAY at 11.30, 3.30 and 7 o'clock
TUESDAY at 3.30 and 7 o'clock

Lurgan Sunday, December 26th
In the TOWN HALL

SERVICES 11.30, 3.30 and 7 o'clock.

Speakers will include

PASTOR GEORGE JEFFREYS and **PASTOR GOMER JONES**
with Elim Alliance Ministers

PASTOR GEORGE JEFFREYS will be at
Belfast on Xmas Day Lurgan on Sunday, 26th
Belfast on Monday, 27th Ballymena on Tuesday, 28th

PASTOR GOMER JONES is to conduct a **SPECIAL MISSION** at BELFAST immediately after the Convention

Friends desiring accommodation should write at once to the Convention Secretary, 3, University Avenue, Belfast
PASTOR WILLIAM BURTON (Congo) is also expected.

BOXING DAY IN LONDON

East Ham Monday, December 27th

One Day's Special Convention

In the ELIM TABERNACLE, Central Park Road
SERVICES 11, 3 and 6.30

Speakers will include **PASTOR E. B. PINCH**
and Ministers of the Elim Alliance

London readers should not miss this day's gatherings!

Dowlais Friday, December 24th to Monday, December 27th

In the ELIM HALL, Ivor Street

FRIDAY at 7 p m

SATURDAY, SUNDAY & MONDAY 10.30, 2.30 & 6 p m

Speaker **PASTOR W. J. HILL (Aberkenfig)**

Pontypridd Friday, December 24th to Monday, December 27th

In the ELIM HALL

Speakers include Messrs. R. Edwards (Pontyates), D. J. Jones (Mansellon) and W. Bell (Pontardulais).

Convener **Pastor W. Roderick.**

Ystradgynlais Friday, December 24th to December 30th

Speakers include Messrs. W. J. Thomas (Pontyates), D. Jones (Llanrwst) and Miss Ada M. Dixon (Cross Keys).

Convener **Pastor Thomas James.**

Revival and Healing Campaigns

to be conducted by **PASTOR GEORGE JEFFREYS**

Bermondsey Sunday, December 5th to Tuesday, December 7th

In the TOWN HALL, Spa Road

Sunday at 3 and 6.30 Monday and Tuesday at 3.30 and 7.30

Ilford Wednesday, December 8th to Sunday December 19th

SUNDAYS at 3 and 6.30 p m in the

Empire Kinema, Ilford Lane

Week-nights (except Saturdays) at 7.30 } In the ELIM HALL,
Tuesday & Thursday afternoons at 3.30 } Scafton Road

Glasgow Commencing SUNDAY, January 23rd, 1927, in the

ST. MUNGO GRAND HALL, York Street, South Side

Sundays at 3 and 6.30 Each week-night at 7.30

Afternoons on Tuesday, Wednesday and Thursday at 3 o'clock

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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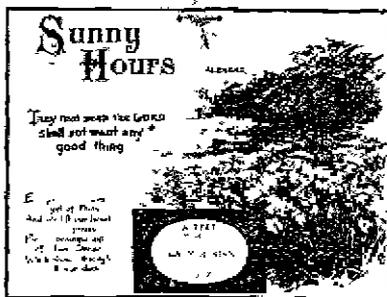
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disappointment. The hands of the clock continue to turn the days and weeks are passing quickly and Christmas will soon be here. Months ago, long before the Bournemouth and Carlisle campaigns were thought of, our Elm Calendars for 1927 were printed. Thus we have not printed extra copies for the 1,000 new Evangel readers of Bournemouth alone. It is impossible to reprint now, so we therefore advise our readers to make sure of a copy by ordering at once their

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SAVE US

and our staff of willing workers at the Publishing Office, unnecessary rush at the last minute. There is always a great deal of work to be done at Christmas time, but we feel sure if our readers knew they would endeavour to send their orders as early as possible so as to ease things a little this end. Then again it is a disappointment to us to have to write that we have "sold out" what is ordered. Please, then, send a Postal Order or stamps for 1s 6d to-day and receive your

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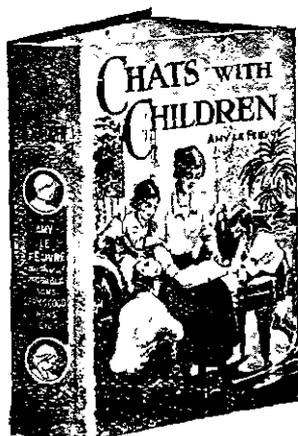
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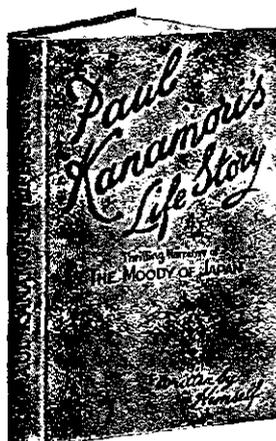
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