

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

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

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



Buy me a coffee

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



**PATREON**

<https://patreon.com/theologyontheweb>

**PayPal**

<https://paypal.me/robbradshaw>

---

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

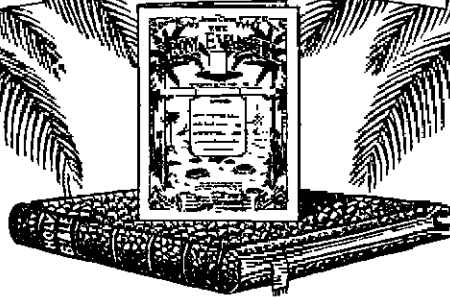
[https://biblicalstudies.org.uk/articles\\_elim-evangel-01.php](https://biblicalstudies.org.uk/articles_elim-evangel-01.php)

Saviour

Jesus Christ

Healer

# THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

Vol. VI. No. 23

DECEMBER 1, 1925

Twopence

## Contents

HE HAD NO SONG	ii
STUDIES IN THE JEHOVAH TITLES . . .	265
ITEMS OF INTEREST	267
QUESTIONS AND ANSWERS . . .	267
GOOD NEWS ACCORDING TO MATTHEW	268
EDITORIAL NOTES	270
DISCIPLESHIP . . .	271
ABSORBING THE BIBLE . . .	272
THE BIBLE AND MODERNISM	273
HEALING TESTIMONIES	274
ELIM EVANGELISTIC BAND	276

*Order Special Christmas Double  
Number Now*

AND THEY CAME TO ELIM WHERE WERE TWELVE  
WELLS OF WATER, AND THRESCORE AND TEN  
PALM TREES ~ ~ ~ Ex. xv 27

Baptiser

*The Official Organ of the Elim  
Pentecostal Alliance in the British  
Isles and printed and published twice  
monthly at the London headquarters*

Coming King

# He Had No Song

SEVERAL years ago, while passing out of a meeting one evening, a lady asked me to go with her to see her husband, who was quite sick. On the way she told me he was very uneasy, knowing he would soon have to die. When I entered I found him sitting in an easy chair, as he could not lie down without coughing. After a few words about his bodily suffering, I asked him if he thought his suffering would end when his body yielded and death came.

"Well," said he, "I think my chances for getting to heaven are pretty good."

"Do you believe heaven is a reality?" I asked.

He said, "Yes."

"Is it true there is a hell?"

"Yes, I believe it," he replied.

"And you have a soul that will soon be in one of these places forever?"

"Yes," he said, earnestly.

"You just now said you thought your chances for heaven were pretty good, you believe that heaven and hell are both a reality and your precious soul will soon be happy in heaven forever. You must have some reason for such hope. Will you tell me what it is?"

His voice was weak, and I waited for his answer, which came slowly. "Well, I have always been kind to my wife and children and have lived a good moral life and have not intentionally wronged any of my fellow-men."

"That is very good," I said, "and it is nice to be able to say that. But what kind of a place do you think heaven is and what do they do there?"

"Well, I think there is no sin nor sorrow there. It must be a happy place, and I think they sing there a good deal."

Turning to Rev. 1. 5, I said, "Yes, they do sing there, and I will just read you one of the songs they sing. 'Unto Him who loved us and washed us from our sins in His own blood.' You see, they are praising their Saviour, the One who loved them and died for them. They have not a word to say about what they have done. It is all about what He has done. He loved them and died for them. Now let me read you another verse. 'By grace are ye saved through faith, and that not of yourselves, it is the gift of God. Not of works lest any man should boast.' (Eph. 2. 8, 9) Now listen to this verse, which is another beautiful song they sing up there. 'Not by works of righteousness which we have done, but according to His mercy He saved us.'"

Now suppose you were to go to heaven in the way you say, because you have been good to your family and so on. There would be one sinner in heaven who had never been washed from his sins in the precious blood of Christ, and you could not join in their songs of praise, and, besides all that, heaven would no longer be a place where there is no sin, nor would it be a place where there is no sorrow, for you would be there with all your sin, and words cannot express the bitter sorrow that would be yours in such a place as that."

His head dropped and he was silent for a moment. He was as one waking out of a lifelong dream. He was now coming *face to face with eternal realities*, and his only reply was

"I never thought of that before."

"But God has," I replied, "and He has made provision for just such as you who believe they can get to heaven by their good works. He says, 'Except a man be born again he cannot see the kingdom of God' (John iii. 3). If heaven is a place where there is no sin, then no one will ever enter there who has not first been washed from his sins in the precious blood of Christ. Another song they sing up there is, 'Thou art worthy, for Thou wast slain and hast redeemed us to God by Thy blood' (Rev. v. 9). Remember, my friend, there will be only one song of praise up there, and that will be unto Him who loved us and washed us from our sins in His own blood. This is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners."

"To—save—sinners," he repeated, slowly.

"Yes," I said, "to save sinners. Not to help sinners to be saved, but to save sinners. He is *not a helper but a Saviour*. God's Word is, 'To him that worketh not but believeth on Him that justifieth the ungodly his faith is counted for righteousness.'"

He did believe, and I left him that night with a hope based *not on what he had done but on what the Lord Jesus Christ had done*.

I called the next morning to see him. As I entered he looked up with joy in his face and said: "Oh, sir, I'll have a song now, and it will be, 'Unto Him who loved us and washed us from our sins in His own blood,' and there won't be any sinner up there who has not been washed from his sins in the precious blood of Christ."

Reader, will you be able to sing that song, or will you be compelled to cry, "I am tormented in this flame?"

Jesus said. "He that heareth My Word and believeth on Him that sent Me hath everlasting life."

(John v. 24)

# The Elim Evangel

FOURSQUARE ON THE WORD OF GOD

*"And they came to Elim, where were twelve wells of water, and threescore and ten palm trees." Ex. xv, 27*

Vol. VI

DECEMBER 1, 1925

No. 23

## Studies in the Jehovah Titles

By PASTOR DONALD GEE  
JEHOVAH-ELOHEENU.

**T**HIS one of the Divine Titles will usher us immediately into the hallowed realm of intimacy with Jehovah. It does not reveal His attributes so much as the Divine relationship existing between His people and their God. For it is a Name of personal possession—"the Lord our God." If we turn to Psalm xcix. we shall find a beautiful chain of references where this title is used—verses 5, 8 and 9

### PERSONAL

It seems at once to provide the basis for an appeal to all that is deepest in human nature—to love and affection, to tender or stirring memory, to loyalty and worship. It brings God very close to His people, it links Him with them in an unmistakable way, it kindles within the fires of gratitude and assurance.

"The Lord our God"—instantly the memory of countless generations of "our fathers in distress" who found Jehovah their Strong Tower and Mighty Deliverer come rushing upon us. The greatness, the eternity, the power, the love of God, alike compel the Psalmist's call to "worship at His footstool."

We remember what God has been in the past, we realise that Jehovah knows no change; unspeakable comfort floods the soul, while at the same time there comes the sense of unworthiness on our own part that such a God should be OUR God too. We worship and adore, "for the Lord our God (Jehovah-Eloheenu) is holy"

There is something here from which testimony shall later find its truest, deepest spring. There is personal knowledge. Something so much deeper even than exact appreciation of the Divine attributes, or admiration of the Divine power. There is that which alone gives finally convincing power to testimony in the realm of religious experience, there is the personal touch. There is that which alone gives complete satisfaction for every craving of the soul—it is the appropriation of the Divine resources; it is that relationship with God which says "the Lord OUR God." It is the bringing of the Infinite into the personal sphere.

### PLURAL

It will be noticed that the Title before us is in the plural form, not "mine" but "ours," and this fact

also brings its suggestions for profitable meditation.

God—shall we say it reverently—is the common property of all His people. None can claim a monopoly of His love or His resources. He "is no respecter of persons." What He is to one, He waits to be to all.

In a collective sense of deepest encouragement we can say "the Lord OUR God." The testimonies of others thus become some of my greatest incentives to prove God equally for myself: they need never provoke me to even a shadow of jealousy. He is "OURS"

For instance: some friend receives a very signal proof that He is Jehovah-Jireh as some need is graciously supplied, and for the moment my own case seems neglected. Do I therefore suspect Divine favouritism? No; I will rather sing "My Father has many dear children, and He'll never forget to keep me." Hallelujah!

Another child of God hears of glowing testimonies to the power of Jehovah-Ropheca in the healing of sick bodies, but sadly turns away saying "It is not for me." Say not so, dear friend; He is Jehovah-Eloheenu—the Lord OUR God, and what He has done for one He wants to do for all, and for YOU.

When this revelation is grasped, every testimony I hear, every true account I read, do more than move me to a passing wonder and joy; they become incentives to prove God myself in a like manner. Even the very Word of God takes on a new light; its soul-stirring histories become an inspiration to personal walking with God on the same blessed level, by His grace. Unworthy though we feel, yet we can sweetly claim in company with patriarchs, prophets and apostles—the Lord OUR God

### POSSESSIVE

But we have been too long coming to the most obvious and most precious thought perhaps of all that is enshrined in this Divine Title. It is the consciousness of *possession*

This Jehovah Title is a revelation in the personal sphere; we have noted that it is in the plural, but above all it is possessive. It is the knowledge of possessing God. The Divine paradox of the finite possessing the Infinite. Absurdly impossible, yet a



# THE ELIM EVANGEL



fact woven into the personal experience of saints all down the ages. We are singing it as loudly as ever to-day, indeed the baptism of the Holy Ghost makes one sing it with a fulness of appreciation undreamt of before. With what abounding joy we sing, "Ten thousand charms around Him shine, but best of all, *I know He's mine,*"—and a host of other songs that echo the same sweet truth.

Let no one say this is sentiment, this is solid fact, and Divinest theology. The chorus of a thousand thousand hearts is pealing forth the same glad testimony continually. Ah!—in Jesus we have come to more fully understand "Jehovah-Eloheenu," the Lord OUR God.

The soul has embarked for evermore upon the fulness of His love: the tiny vessel may not contain the ocean, but it is free to spread its sails and go whithersoever it will on the wide waters, and in a very true sense it does indeed "possess" the ocean. Even so, Lord, may our souls be lost, and found, in Thee. God has become our inheritance, our home, our goal for evermore.

\* \* \* \* \*

Unrecognised by some, there is just one danger we would lovingly point out to those who enthusiastically welcome the vision of mystic fellowship with God, until it absorbs the whole life of the soul. It is the strange, yet ever present danger, of spiritual selfishness

Note carefully that this was just the place of failure for those who first received the glorious revelation of JEHOVAH in all the ineffable wonders of that Name. The Israelites seized upon the personal possessive relationship to God until unfortunately the title of "the Lord our God" became to mean only the narrow sense of a national possession to the exclusion of the rest of the race

The true note is invitation to come and share. The "our" of personal joy that longs for others to share the blessedness. The realisation that the one Who is so happily "ours" can become "theirs" too. This is the whole spirit of the New Testament and the Gospel. "We have found Him": "Come, see a Man!" Come, and share our discovery, share our joy, share our possession. "The arms of love that compass me would all mankind embrace."

It breathes in the very first words of the prayer that Jesus taught His disciples—"OUR FATHER" It is but the New Covenant revelation of the Jehovah-Eloheenu of the Old. It was set on fire by Pentecost until the personal discovery of God in Christ set men, and is still setting them, on the highroads that lead to the ends of the earth to tell of the Saviour they have found. It is the thing that makes us long for all our fellow-believers to come into the glories of the "Latter Rain"—the longing that

others, that ALL, might share the blessings God has bestowed on our own poor souls

Finally, no testimony is so convincing as that of deep personal experience. The Psalmist hints at it in verse 8, "Thou answerest them, O Lord our God" God had answered. That is just the testimony we give too, God has answered. We called—for pardon, for cleansing, for power, for healing, for deliverance, for provision—and He answered. Is He not the Lord OUR God, proved in a thousand testings? One may be pardoned for thinking we detect a note of even reverent pride when the Psalmist sings of Jehovah-Eloheenu, the Lord our God. We heard the echo of it the other day in an open-air meeting when a child of God was pouring out the wonders of Jesus to an enchanted audience and ended by saying, "We're proud of Him" Did it seem daring? Very reverently we want to say to that testimony a glad "Amen." It was but the positive of a negative we have so often sung,

Ashamed of Jesus! sooner far  
Let midnight blush to own a star

It is but glorying in God, in Jehovah-Eloheenu, in the Lord OUR God, the Infinite possession of the soul for evermore



MISS L. N. ADAMS

of the Elim Evangelistic Band, who sailed from Southampton for New York on November 28th



# Items of Interest

The first term of the Elim Bible College concluded last month. Of its students, three are shortly going to the foreign field, while Messrs. F. E. H. Trevor and J. Lees have been accepted into the Elim Evangelistic Band

\* \* \*

As announced in our last issue, the new term commences in January. Those desirous of entering should write without delay to the Secretary, Elim Bible College, Park Crescent, Clapham, London, S.W 4, for the necessary application form

\* \* \*

Much blessing is resting upon Pastor Stephen Jeffreys' Revival Campaign at Cliftonville, Margate, a report of which will appear in our next issue

\* \* \*

A special series of meetings for the deepening of spiritual life is being held by Pastor George Jeffreys in the Surrey Tabernacle, Wansey Street, Walworth Road, London, from Sunday, November 29th, to December 6th. A baptismal service is announced to take place on Friday, December 4th, at 7 30 p m

\* \* \*

Will London friends kindly note that during this month (until 24th inst) the Elim Publishing Office

will be open daily from 8 a m. to 8 p m., except Saturdays, when the hours will be 8 a.m. to noon.

\* \* \*

We have decided to make the next issue of the *Elim Evangel* a Special Christmas Double Number. Although the price will be unchanged, the cover will be printed in colour, and it will contain many pages of special articles and photographs. As there is certain to be a large demand for this number, orders for extra quantities should be placed with our Publishing Office without delay

\* \* \*

The first Pentecostal paper for children ever published in the British Isles, will make its appearance this Christmas. It is suited to children of all ages and will meet a long-felt want in our Sunday Schools and homes. An eight-paged publication, the *Young Folk's Evangel* is priced at one penny per copy. Orders should be placed immediately with your local *Evangel* Secretary. If you have no secretary, send a postcard to the Elim Publishing Office, when a specimen copy will be sent you. All our readers who have children should make arrangements for receiving this paper regularly. For further information and subscription price, our readers are referred to the advertisement on the cover of this issue.

# ? Questions and Answers ?

*What do the scriptures teach concerning the taking part in games, singing of secular songs, dancing, etc? Hitherto, I have taken no part in these things, but I am told by one who professes to be a Christian that there is no harm in it.*

These things belong to the world, and the child of God is told to "love not the world, neither the things that are in the world" (1 John ii. 15). "The friendship of the world is enmity with God" (James iv. 4). The true believer is a partaker of the divine nature, and has no desire for the things of the world. Those who go in for God's best have no hankering for "the fleshpots of Egypt."

*I have received Christ as my Saviour and know my sins forgiven. What is the next step I should take?*

Your next step, according to Acts ii. 38, is to be baptised in water. By this you testify publicly in the way that God Himself has ordained that you have been identified with Christ in His death and resurrection, and that you intend to walk in newness of

life. After this you should seek to be filled with the Holy Spirit. Thus you will receive power from on high to become an effectual witness for God (Acts i. 8). And then, as the early disciples did, you should "continue stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts ii. 42)

*If I am ill, should I call for the elders of the church, or for one who has the gift of healing? If I should call for the elders, what is the use of the gift of healing?*

All believers who can do so, are instructed to call for the elders. Whether they have the gift of healing or not, "the prayer of faith shall save the sick, and the Lord shall raise him up" (James v. 14-15). As regards the gifts of healing, these are intended to be exercised for the good of all who can exercise sufficient faith in Christ to receive healing. In either case, all sin should be confessed and forsaken (1. John i. 9).



# THE ELIM EVANGEL

How is one to tell whether they have the gift of healing?

The expression "the gift" is unscriptural. The original is "gifts of healings," and it is a cluster of gifts that is intended. Some are gifted in one way

and some in another; that is, some have power over one or more kinds of diseases, while others have power over other diseases. It is the results which obviously demonstrate whether one has a gift of healing or not

## Good News According to Matthew

By JAMES SALTER (*Congo Evangelistic Mission*).

### CHAPTER III.

#### *The Kingdom of the Heavens and the King*

FOR a scriptural foundation for the phrase "Kingdom of the Heavens," it is customary to refer to the book of Daniel, chapters ii. and iv. etc., where we may read that the "God of Heaven shall set up a kingdom" (Dan ii. 44, etc.)

In commenting on this subject, capable men have informed us, both orally and otherwise, that Christ came to Bethlehem expressly to restore and reign over the revived kingdom of Israel. That such a thing, i.e., the restoration of the kingdom of Israel, was what was to be expected at that time according to the divine programme. These good men have also told us that Christ offered Himself as a candidate for the throne of Israel, but was rejected, and finally died on the Cross of Calvary. They declare that had Israel as a nation repented, John the Baptist would have been reckoned as Elijah and all other scriptures would have been fulfilled: that now the kingdom has been postponed and things are in abeyance.

Many scriptures are adduced in evidence of this teaching, all of which apparently bear it out.

For the reader's assistance, we will summarise the above. It infers —

- (1) Jesus failed to do what He originally came to do
- (2) God did not carry out His programme
- (3) Israel refused the thing they wanted.
- (4) Jesus Christ, being refused the crown, took the cross only as an alternative
- (5) The salvation of the world was an afterthought, and secondary only to the restoration of Israel as a nation.

The above inferences have been logically deduced from the teaching referred to, and their blunt portrayal is intended to serve a purpose.

They are deductions which we believe that reason rejects and God's revelation renounces. We will briefly answer them with scriptural references —

(1) The first recorded sayings of Jesus include this one: "Wist ye not that I must be about my Father's business?" (Luke ii. 49), and the last on the cross "It is finished" (John xix. 30). Jesus

said "I have finished the work which Thou gavest me to do." (John xvii. 4).

(2) "Known unto God are all His works, from the beginning of the world" (Acts xv. 18)

(3) When and where did Jesus offer to become Israel's king?

He refused the kingdoms from the devil (Matt. iv. 8-10). He refused the kingdom from the people (John vi. 15)

When the time comes for Jesus to reign over the earth, He will ask the Father, and God without reference to the acceptance or rejection of the people, will set Him as King (Psalm ii., etc.)

(4) God gave Jesus a body specially for the sacrifice which He made (Heb. x. 5-10). Jesus was born a Saviour (Luke ii. 11) and was the Lamb slain from the foundation of the world (Rev. xiii. 8).

(5) The grandest verse in the Bible forever repudiates this (John iii. 16). Caiaphas by the Spirit had a glimpse of God's world-wide purpose (John xi. 51, 52).

Let us now turn to Daniel. In reverting to this book, we do well to remember that it is largely concerned with Gentile affairs, and that the prophecies came to Daniel at a time in Israel's history very similar to that which obtained in the days of John the Baptist and Jesus Christ.

In the second chapter we see that the four world-empires were divinely appointed by Him, Who removeth and setteth up kings. Each had its respective rule, yet the statement in Daniel iv. 26—"The heavens do rule"—plainly implies that over them all there was a divine overruling (See also Rom. xiii. 1-7). The Fifth (Redemption number) kingdom was distinct and different from the other four. It is the kingdom of Christ. The statements as to this kingdom can never be made to fit the idea of a kingdom of Israel, but are broad enough to include it.

The seventh chapter reveals the human organisations and the distinct earthly aspect (as coming out of the sea) of the four empires. The same chapter also shews the earthly phase of the Kingdom of Christ.

It is the "God of Heaven" (God's title when Israel is in captivity—Compare Josh. iii. 11 and



# THE ELIM EVANGEL

Zech. iv. 14, etc) who will set up the Fifth Kingdom.

Although the world lieth in the lap of the wicked one, and Satan is the Prince of the power of the air, and he claims the kingdoms of this world, yet the Most High ruleth in the kingdom of men (Dan. iv. 32) This earth is God's prodigal son. He created it and re-made it. Jesus was born on it and died on it, and yet somehow never really won its allegiance. It is a thing which yet has to be. He will one day have a headquarters on the earth and Israel will again be His representative in Jerusalem.

Now whatever may have been the Messianic expectation of the Jews at the time of Christ, we with a completed canon of Scripture before us need not remain in doubt as to the divine intention relative to the kingdom and the Christ. There is absolutely no warrant whatever for deducing from the teachings of John the Baptist or Jesus Christ that they expected an earthly kingdom at that time.

It is now generally granted that "kingdom" connotes rule, dominion, rather than the place or district ruled. Kingdom has regard to sovereignty rather than territory and to the sphere of its exercise rather than to its extent; to its aspect, rather than to its locality.

The Kingdom of the Heavens is the sphere of godly profession, and apparently a mixture of real and unreal. A similar condition is manifest in the seven churches to whom the Lord Jesus wrote in Rev. ii and iii. Actually, in both kingdom and church, the converted are the real components.

The Kingdom of the Heavens is not synonymous with either the 'church' or the revived kingdom of Israel, yet it includes both. As to time, it will have its various phases in the Church period, the tribulation period, and the Millennium.

The Kingdom of the Heavens has Jesus Christ (Messiah) for its King. It is the rule of the heavens in the earth, but not of it. It is spiritual and moral rather than material. Its real subjects are regenerated sons. These include the Abrahamic seed through Isaac, the heavenly calling, the Church of Christ, and eventually a revived and restored Israel.

We believe that instead of Israel being nationally revived and restored at the coming of Jesus, the scriptures teach the opposite. The outcome of this was to be the destruction of the city (Jerusalem) and of the sanctuary, and wars and desolations. When Israel cut off the Messiah, they cut themselves off from God. God not only hid His face from His Son, but also from Israel, because of its treatment of His Son (see Isa. viii. 17, and Isa. lvi. 7-9). Linked up with this hiding of the face, we have the fulfilment of the "sealing of the vision of Daniel" ix. 24. "Bind up the testimony, seal the law among

my disciples" (Isa. viii. 16, Isa. xxix. 11). Instead of Israel falling on the "stone" in brokenness and repentance, the stone fell on Israel, and the outcome was "stumbling, falling, breaking, snaring and taking" (Isa. viii. 14, 15). Israel is now "Lammai." (Hos. i. 9, and Rom. ix. 25-27). Relationships between God and her are suspended, until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, until the fulness of the Gentiles be come in (Isa. vi. 11, and Rom. xi. 25).

The foundation prophecy (Daniel ix. 24-27), demands not the crowning of the Messiah, but the cutting off (by a violent or judicial sentence—Young) of the Messiah. Other scriptures to be considered in the same light are Psalm xxii, Isaiah liii, Zech. xii-xiii, etc. The mission, message and ministry of Jesus can only be explained on the grounds that from His birth, His death was intended to be a sacrificial and an atoning one. He must suffer before He can succour, must be stricken before He can shepherd, must be slain before He can be sovereign, must be pierced before He can plead for sinners, must be resurrected before He can reign. Before Israel can repossess their Canaan land entirely and leave their present blindness and bondage, they will have to pass again under the shed and sprinkled blood: that of the Son of God. Jesus is to be a light to lighten the Gentiles before He becomes "the glory of Thy people Israel." Yet He was born a king and died a king and now He lives at the right hand of the majesty on high. Yet His kingdom is not of this earth.

David's life beautifully symbolises that of Jesus. He was anointed of God as king for a period before Israel accepted and crowned him. In the meantime he built up his kingdom in the wilderness, with the Cave of Adullam as headquarters, his relatives and kinsfolk formed the nucleus of that kingdom. These he took with him when he went to be crowned and to reign over Israel. So Jesus, He is God's Anointed and is building up His kingdom and we are going unto Him outside the camp (Heb. xiii. 13). But He is God's King and He is our King, the King of Saints, and one day He will present His family and brethren to His Father, and later they all will be manifested in glory over the earth. Then the earthly phase of Christ's kingdom will be manifested for without asking anyone's consent, God will set His King upon His Holy Hill of Zion.

NB—All Bible readers know that the Holy Ghost, the Spirit of Truth (the greatest of all commentators) repeatedly uses "kingdom of God" in Luke's Gospel, where "Kingdom of Heaven" is used in Matthew's Gospel, thus conveying the idea that to a great extent these terms, if not exactly synonymous or interchangeable, are but different aspects or phases of the same thing.





# THE ELIM EVANGEL



## FOUR SQUARE ON THE WORD OF GOD.

Editor Ernest J Phillips.

Associate Editor Ernest C Boutton

Contributing Editors

Henry Proctor, F R S L, A V I Wm Keeney Towner, D D  
E. Wern Williams And Elim Alliance Ministers

**TERMS**—5/- for one year (24 issues) post free to any address. American and Canadian subscribers, instead of paying \$1 20 for one year, may send one dollar bill for 10 months (20 issues) or two dollar bills for 20 months (40 issues) post free

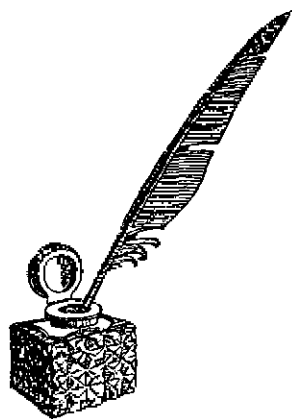
**ASSEMBLIES** or individuals requiring a dozen or more of each issue may obtain same at 2/- per dozen, post free, monthly payments

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

**MANUSCRIPTS**—Testimonies, reports and articles submitted for publication should be written on one side of the paper only, and addressed to the Editor, Elm Publishing Office, Park Crescent, Clapham, London S W 4

Printed and published on the first and fifteenth of each month by the Elm Publishing Office, Park Crescent, Clapham, London, S W 4 (Telephone Brixton 2981).

## Editorial Notes



**F**OR the past few years, from the hearts of thousands of His chosen people, a cry has been ascending to God for revival. It has been the burden of an unbroken chain of Spirit-filled saints around the world. As these lines are written, and as they are read, earnest intercessors are still pleading with God to "rend the heavens and come

down". There can be no doubt as to the need. One cannot meditate for a few minutes either on the condition of the world or of the professing church, with out crying to God for a revival that will revolu-

tionise both. The world is steeped in sin. Every conceivable kind of crime is on the increase. Disease, which always follows in the footsteps of sin, is rampant. Our statesmen are baffled. Industrial upheavals and international difficulties are adding their quota to the chaos. The condition of the professing church is appalling. Worldliness, pride, unbelief, hypocrisy, and repudiation of the simple truths of the gospel, have stripped the church of its power and made it a laughing-stock in the eyes of its critics. No wonder that the saints of God are praying for revival!

\* \* \*

The heavens are already heavy with rain. We rejoice that here and there the showers are falling. Thousands are being swept into the kingdom. Miracles of healing, perhaps unequalled since apostolic days, are taking place, and the people of God are seeking and receiving the same experience and endowment of power as did the disciples on the Day of Pentecost. But this is only the beginning. The promise of God is: "In the last days I will pour out of My Spirit upon all flesh." Nothing less than a world-wide revival will satisfy the Christ who died for the whole world, and nothing less than this should satisfy those who love their Master.

\* \* \*

The need of the hour is prayer. Revival is not brought about by preaching alone. Three thousand souls were saved on the Day of Pentecost, but that day was preceded by ten days of prayer. The Apostles put prayer before preaching. "We will give ourselves continually to prayer," said they, "and to the ministry of the Word" (Acts vi 4). Every great revival has begun with prayer. The last great revival that this dispensation is about to see, will be no exception. Let our readers, let every child of God, pray for it. Let them pray that God's people everywhere may be endued with power from on high. Let them pray that hundreds may be raised up to go forth and preach the Foursquare Gospel. Let them pray for such a revival that will make up the number of God's elect, and thus hasten the coming of our glorious Lord and Saviour, Jesus Christ.

Every Christian makes an impression by his conduct, and witnesses either for one side or the other. His looks, dress, whole demeanour make a constant impression. He cannot help testifying for or against religion. He is either gathering with Christ or scattering abroad. At every step you tread on chorals that will vibrate to all eternity. Every movement of your lives you are exerting a tremendous influence that will tell on the immortal interests of souls around you. Are you asleep while all your conduct is exerting such an utterance?

# Discipleship

By PASTOR E. C. BOULTON

*"Whosoever he be of you that forsaketh not all that he hath he cannot be My disciple"*—Luke xiv 33

*"If ye continue in My Word, then are ye My disciples indeed."*—John viii 31

**A** CAREFUL comparison of the character of Christian discipleship revealed in the Word of God with that which is generally preached and practiced to-day, discloses an alarming discrepancy. If we are to regard the pattern laid down in the New Testament as the permanent standard which is intended to regulate life and service in the Christian Church during this dispensation, then it is all too obvious that the modern Church has sadly departed from the original pattern.

The present-day estimate of Christian discipleship is vastly different from what it was in the first century. The twentieth century conception of Christianity boasts of a breadth that the Word of God does not warrant, and admits of a freedom which has not the sanction of the Scriptures. Nowadays one may indulge in almost every conceivable form of worldly amusement and at the same time identify himself with the Church of Christ. Divinely erected barriers are broken down, and as a result the past three decades has witnessed a terrible and tremendous inrush of worldliness amongst professing believers. Christian discipleship, we are politely informed, need not in any way interfere with the usual course of life—life's enjoyments and indulgences can continue as heretofore, only now the new relationship to the church will, we are told, sanctify what would otherwise be considered objectionable. So that now you can have the sanction of the church upon the football field, the dance room, the card table, the theatre and the picturedrome, these all having been lifted on to a so-called higher plane, by tacking the name of Christ on to these things, in some mysterious way you are supposed to make the impure pure and the unsafe safe.

This condition of things is not only tolerated but actually taught as consistent because the scriptural standards of discipleship have been so miserably lowered in order to accommodate the depraved tastes of a decadent period. Modern discipleship is no longer an offence to the public mind; we are told, "Now that the Gospel has had its unreasonable elements extracted, it is quite acceptable." In its revised and amended form it involves no unpleasant obligations—makes no sweeping demands upon the life—insists upon no inconvenient divergence from the world—in fact it allows you to go on as before. Why even the new birth has become a non-essential in these days.

Such conditions reveal that the church has to a large extent lost her vision of true apostolic discipleship. It is our purpose in this series of short articles to carefully examine the question of Christian discipleship as taught in the New Testament, so that those who are really anxious to conform to the pattern of God's Word may learn that which He expects of them, it is hoped that some eyes may be anointed to see the pleasures, privileges and possibilities of out and out discipleship for Christ.

In the first place we would point out that the new birth is absolutely fundamental and vital to Christian discipleship. We cannot learn of Him until we first of all come to Him. Conversion must precede consecration. We are not eligible for service until we are saved. It is at the Cross and only at the Cross that we may come into this new creation relationship with Christ. "Except a man be born again he cannot enter the kingdom of God." In other words except a man be born he cannot live life apart from birth is inconceivable.

In our consideration of this subject let us reflect upon —

## (1) THE DEMANDS OF DISCIPLESHIP

One of the first claims that Christ makes upon the would-be disciple is that of DETACHMENT. "He . . . that forsaketh not all that he hath, . . . CANNOT be My disciple." "Come out . . . and be ye separate, saith the Lord, and touch not the unclean thing." These and many other kindred scriptures are very emphatic in their call for a clear-cut separation from all that conflicts with the Divine will. The Apostle's definition of conversion is most uncompromising—says he of the new man in Christ, "Old things are passed away, behold, all things are become new." Here a distinct line of demarcation is drawn 'twixt the old and the new. "Passed away" is a term which we apply to a deceased person; that is exactly the thought of the Apostle—detachment by death—the grave lying between the old master and the new.

It is important that the believer should recognise the need of relinquishing his position of proprietorship; the title deeds of all his possessions must be placed in the hands of the Lord, thus giving to Him the absolute and unconditional control of the whole life. "Ye are not your own." Again, it is essential that the mastership of Christ should be apprehended and accepted by all those who would faithfully dis-



# THE ELIM EVANGEL

charge the duties of discipleship " No man can serve two masters", he may not fly the flag of two sovereigns. Thus friendship with the world means the dissolution of partnership with God. The life and testimony of the true disciple will contain a complete contradiction to the character of the age in which he lives, standing out in marked contrast to the prevailing selfishness, and providing a convincing answer to the challenge of modern unbelief. His experience will be the antithesis of everything unrighteous around him. Doubtless the stand of the separated saint will meet with bitter opposition from those who are not prepared to pay the price, and from those who consider his attitude foolish and fanatical. This is not to be wondered at when we remember that by a definite act of the will he has swung himself out of agreement with everything that is foreign to the Spirit of Christ—that by his sur-

render to God he has launched himself forth into freedom, thereby throwing off the trammels that bound him to earth and earthly things

How necessary is this attitude of detachment from things around us in view of the imminence of the Lord's return. It is quite incompatible with advent truth for believers to become deeply engrossed in worldly pursuits or enamoured by earthly ambitions. A proof that we are truly looking for His appearing is that we hold temporal things loosely, so loosely that we are able to let them go at any moment. How often are God's children prevented from answering some Divine call or obeying some heavenly vision owing to the fact that they are almost hopelessly entangled with the affairs of this life. The cares of time have dimmed the vision of the coming of the Lord

*(To be continued)*

## Absorbing the Bible

*"Receive, I pray thee, the law from His mouth and lay up His words in thine heart"* (Job xxii. 22).

**D**R. J. P. Greene, President of William Jewell College, makes a notable communication in defence of sound Bible work. Especially does he plead for this in college instruction among young men and women while being equipped for ministerial and other services in the church of Christ.

Says President Greene —

"Have confidence in the Bible. It speaks for itself. Christ had no trouble with the Old Testament. He accepted it and used it. So did the Apostles, and so did Paul, the most learned Christian of his day. Put the Bible into the hands of the young people. Let them absorb it."

The need for absorbing the Bible is evidenced by the frequent misquoting of texts. The Chaplain-General told recently of a soldier lad, who said he was converted through hearing a text given out by the class leader. Asked to quote it, he replied, "I have set the Lord always before me, because I am in His right hand, no man shall pluck me out." The quotation was hardly correct (it echoed three texts, in fact), but he had got the right truth. Perhaps when he had absorbed the Scripture he would quote them correctly, especially if he became a "Berean."

What is that which is full of holes and yet holds water? A sponge! and it does it by absorbing. An encouragement for bad memories.

Certain watch-faces placed in the light absorb it, and so become luminous in the dark. Let us thus absorb the light of truth.

How did the covering of ram's skins, that covered the tabernacle, become red? (Exod xxxvi. 19). By

lying in red dye and absorbing it. Let us absorb the red dye of redemption.

The earth absorbs the gentle rain that falls from heaven, stores it, and then sends it forth in fountains, springs and streams. Out of those who absorb the waters of the Word shall flow rivers of living water. (See Prov. xviii. 4)

Flowers absorb moisture and vitality from the earth, and they grow in beauty and fragrance. Trees absorb nutriment from the soil, silently, continuously and without effort, and thus bring forth fruit. God's flowers and trees only flourish as they absorb truths divine. (See Psalm i.)

The woods and forests absorb the sunshine of summer days, and in autumn it seems as if the sunbeams come out again in glorious tints. In the summer of life let us absorb the light of truth, and it will make the autumn of life bright and beautiful. (See Prov. iv. 18, xvi. 31)

May we not absorb the Bible as a preservative, as railway sleepers are steeped in creosote? (See Psalm cxix. 11, xl. 11, Prov. ii. 11, iv. 6)

Stones lie in the sea and yet absorb it not, so stony hearts cannot absorb divine truth even though surrounded therewith. (See Ezek. xxxvi. 26)

"Let them absorb the Bible," is the advice of Dr. Greenc. After reading the words, we met the following on "Waiting and Absorbing" by J. Y. Bevan: "I was taking a stroll one Sunday afternoon in late autumn. The trees, banks and grass looked silent and sad in the gloomy atmosphere. As my thoughts were riveted on all nature around me



# THE ELIM EVANGEL



I suddenly said out loud, "Waiting and Absorbing." Yes, a few more months will speak its own lesson, and we shall see the truth of this earthly parable

"A great secret work was going on which was unseen, but I thought, "As we wait on God in patience, and rest in Him, absorbing His Word, feeding on Him, we too shall grow and spring forth

to His praise and glory " God's waiting times for people are wonderful As we look back and see the means He takes (very hard, perhaps) we see also the 'needs be,' and the blessing comes "

If we absorb the Bible until we reach saturation point," it will prevent us absorbing the evil that too often surrounds us (See Matt 17 4, 7, 10).—W.L

## The Bible and Modernism

By PASTOR D. J. DAVIES. (Continued from August 1st issue)

### The Destructive Tendencies of Modernism

**M**ANY earnest and sincere people are profoundly impressed, if not actually lead astray, because of the higher critical claims. It is thought that the findings of the Modernists are the true results of honest Christian Scholars who are seeking to serve the cause of truth

It is sad, but true, that the leading authorities of Modernism have forfeited the right to be described either as Christian or as scholars. Their flippant and irreverent utterances betray their spirit, and their unscientific methods disqualify their scholarship

Take for an instance the question of the authorship of the Pentateuch It will be noticed in reading the five books of Moses that we have different names of God mentioned Sometimes He is called God (or Elohim), then again He is called Lord (or Jehovah); it will be also found that both names are brought together, and He is called Lord God (or Jehovah Elohim) There are also other names descriptive of God in His relationships to creation, and also, to His own Covenant people.

But the critics, following the lead of Jean Astruc, say that these names indicate that different writers helped to produce these books Thus, instead of the Pentateuch being written by Moses, it is of composite authorship, there being more writers than one.

It has, however, been pointed out by several scholars that there are passages where all three names are mentioned together Of course this name theory is all absurd, the different names of God mentioned are used to show the progress of Revelation. There is no conflict in the usage of Divine Titles, they but indicate what God is to His People under different circumstances

Again, and again, the critics have been put to the test, and have been hopelessly at sea in their literary discrimination. A book was once published in Germany by a *Scottish* Missionary Scholar. It bore no writer's name. The book provoked great controversy Ewald, who has been described as the "Prince of German Critics," applied the approved literary tests, and he arrived at the opinion that the writer was a

*Prussian-Israelite*.—Prussian from his knowledge of German, and Jewish from his knowledge of the Old Testament.

One writer commenting on this, says, "The moral is obvious. If the incomparable Ewald, with all the resource of his superb dialectical skill and exactitude, got so far at sea with his mother tongue, and in judging a contemporary writer—how much store can be set on the critical art of discrimination when applied not only to a dead language, but to a language imperfectly acquired, and dealing with the records of the remote past?"

The destructiveness of the critical attitude lies here, that unless a person has literary discrimination in a fine degree, there cannot be much appreciation or an understanding of the Bible.

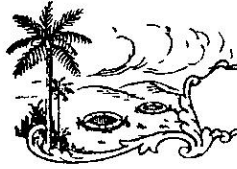
Another destructive feature of Modernism is its bias against God's Word This is seen in its attitude to the Bible account of the flood In the folklore of Babylonia there is a grotesque account of the deluge, the critics prefer to believe this corrupted account to be the original story, than to accept the simple sublime story of the Scripture

Many have been the attempts made to make the Bible correspond with some popular scientific theory, which is nothing but a species of foolishness Henry Drummond tried to reconcile the Bible and Evolution Drummond failed But the critics said that Darwin was right and Moses was wrong

But of Darwin's brilliant hypothesis we can say, "Our little systems have their day, they have their day, and cease to be," for Darwinism is by to-day an exploded theory.

Dr Urchow of Berlin declared that "the attempt to find the transition from the animal to man had ended in total failure "

Dr Ethelrde of the British Museum says "In all this great museum, there is not a particle of evidence of the transmutation of species " He also says that "nine tenths of the talk of the evolutionists is sheer nonsense not founded on observation and wholly un-



# THE ELIM EVANGEL



supported by fact, this museum is full of the proofs of the falsity of these views."

Even Professor Haeckel admitted in his old age that he almost stood alone in his views "Most investigators," he confessed, "have come to the conclusion that the doctrine of evolution, particularly Darwinism, is an error that cannot be maintained"

I cite the above facts, just to prove that these loudly acclaimed theories, which are quoted as discrediting the Bible, are but passing things True science must ultimately confirm God's Revelation

What of the Bible record of Creation? The critics assert that there are two contradictory accounts of creation in Genesis However, what we really have is, God in the first instance simply declaring His purpose, later we have the record of His effecting that purpose

But our learned friends know better than Moses, despite the fact that they reason from the effect to the cause, while the Great First Cause Himself revealed to Moses.—(i.) His method of Creation, (ii) His purpose in History (iii.) His grand redemptive programme "God made known his ways unto Moses" and His acts to the scientists

This is the declarative statement of Genesis "In the beginning God created" Of course God could have chosen the evolutionary method, but He did not choose that method

Dr Bullinger asserts "There is no room for evolution without the flat denial of Revelation One must be true, the other false." He also points out that in Genesis chapters 1, 2, and 3, forty six times things are ascribed to direct acts, and volitions on the part of the Creator

Take another destructive tendency, namely the reflections they cast upon the moral sense of Old Testament characters.

In II Chron. xxxiv. 14, we read that "Hilkiah the Priest found a book of the law of the Lord given by Moses." This is clear enough, and simple enough surely. "But," say they, "Hilkiah wrote much of what is known as the Mosaic code." Hilkiah thus perpetrated what they describe as a "pious fraud," in that he wrote this book of the law and tried to pass it off as the work of Moses

How piety and fraud can be coupled together, I do not know! How is it morally possible for a man to write such laws and to be imbued with a passion for raising his contemporaries, and yet be capable of such dishonesty and deceit to the extent of trying to foist a fraud upon them?

Such a conception, were it true, would make morality a farce, and conscience merely the creation of imagination. Besides, think of the reflection cast upon the Jewish Rabbis that they could be so easily gulled

Thus the Satanic subtleness of Modernism can be seen despite its efforts to disguise itself. It aims at destroying faith in God's Revelation, it seeks to discredit the moral authority of God's Word, it is by far the most dangerous enemy with which the Church has had to contend

But it is a doomed failure. For "when the enemy shall come in like a flood, the Spirit of the Lord shall raise up a standard against him"

*(The next article will deal with some interesting Modernist theories).*

## Healing Testimonies

### DELIVERED FROM TUBERCULOSIS

I HAD to undergo an operation nine years ago for tuberculosis in my kidney As it was not successful, I had to take morphia and opium and wear a special kind of belt I left the hospital as incurable

I was supposed to undergo a second operation, and have my left kidney removed, but I refused

I went to a Divine healing meeting instead, hands were laid on me in the name of the Lord, and I was delivered immediately. Hallelujah!

After I was healed, I went to see my doctor and asked for examination; I was x-rayed too The written statement is that I am in perfect health Glory to Jesus! Hallelujah!—Miss M Pedersen.



### HEALED INSTANTLY.

I feel that I must write my testimony for the glory of God Not only has God laid His healing hand upon me, but the power of God filled my room On September 22nd, I had gone to bed as usual, but I awoke in the middle of the night with agonising pains in my stomach. I could not go to sleep again, the pains were so bad; so I just, in simple prayer, asked Jesus to lay His healing hand upon me. The next minute there was a terrible rushing sound that seemed to fill the whole room, and I felt as if a big burning hand was laid over these pains, three distinct times, and each time so this rushing noise like a mighty wind, came into the room After the third time every pain was gone from my body. The rushing noise made me think of the day of Pentecost Surely it must be plain to everyone that God's power is ever the same, if we only trust Him and believe in Him. Praise His wonderful Name.—Mrs. E. Millar (East Ham).

# THE ELIM EVANGEL

## FAMILY SALVATION AND HEALING

I can hardly find words to express how much I have to thank the Lord for, for what He has done for me and mine, but I thank Him from the bottom of my heart.

On March 31st, my youngest son (aged 14) had his eyesight restored. We were told at Moorfields that the sight of the right eye was almost gone and the other would follow. My wife took him to Surrey Tabernacle, where he was wonderfully healed by the Lord through Pastor Stephen Jeffreys. He was able to go home without his glasses, but continued to wear them for a time, but praise the Lord he has not worn them for the past three months and can read the smallest print.

On April 1st, my wife was healed at Barking Baths of rheumatism in the feet.

I myself was healed by the Lord through Pastor George Jeffreys at the East Ham Town Hall, on Palm Sunday, of chronic asthma and bronchitis, after 28 years suffering, but praise the Lord I have not had an attack since. Wonderful Jesus!

When I was healed at East Ham, several of my family came, and the same evening one of my sons accepted Jesus Christ as his Saviour, and since then the whole of my family consisting of five sons, two daughters, a son-in-law and a daughter-in-law, have all accepted Jesus as their own personal Saviour. Praise His Holy Name, and three of my sons and one daughter have been through the waters at Surrey Tabernacle and the three boys are Barking Crusaders. I can truly say, "My cup runneth over with joy."—C. F. Paul (Plaistow)

## A MIRACLE OF HEALING.

About sixteen months ago I suffered from terrible pains in the stomach, and as these continued without relief, I consulted my doctor. He having tried everything he knew to ease me for nine months, finally made up his mind to send me to the London Hospital. The letter he gave me for the surgeon stated "A family case of carciom." I don't know what this means, but I do know that my father, my sister, my father's mother, and my father's sister *all died from cancer.*

My doctor being away when I paid him a visit, my card was handed to me for his partner. I glanced at the card and saw the fatal word, "cancer." I attended the London Hospital, was examined by a specialist and three other doctors, who wrote on my card, "*carci-of-stomach.*"

To say that I and my wife were worried is to put it mildly. I had sufficient medicine for a fortnight, when I was supposed to go into the Hospital. However, a week later I went to a divine healing meeting conducted by Pastor George Jeffreys at the East Ham Town Hall, and went on to the platform for

healing. Not only for cancer, but also double rupture. The pastor asked me if I believed the Lord could heal me, and I said, "yes." Then he said, "Ask Him to," and I prayed. Then he placed his hands on me and prayed, when I fell backwards with the power of God, and when on my back a rushing wind passed up and down my stomach three times



ONCE A GAMBLING DEN—NOW A BETHEL  
(One of the many results of the East Ham Town Hall Revival)

and I believe the cancer was healed. But the next morning I was amazed to find the rupture had not gone (and naturally doubted), but concluded it would go in the Lord's time, and prayed for same, with result that in a few weeks it had entirely disappeared and, praise the Lord, I am completely healed.

It seems to me that this illness was for a purpose, as it was the means of the conversion of my wife, daughter, and son-in-law, the latter is a master hair-dresser, whose shop might have been termed a gambling den, but now is a little Bethel and dares to close on Sunday. The accompanying photograph shews the shop in question.

Dear Reader, God is no respecter of persons, and what He has done for me and my family, He can do for you. "Believe on the Lord Jesus Christ and thou shalt be saved"—W. H. Holt (Poplar)

At the Cross we first come into agreement with God

\* \* \*

You and I have the awful power of saying "Yes" or "No" to the Almighty God

\* \* \*

Do not pray "Lord, use me" Pray "Lord make me usable"

\* \* \*

God keeps His promises. Let us see to it that we keep His statutes

# Elim Evangelistic Band

**Co. Armagh.** A successful mission was conducted last month at Grange, and services are now held every Sunday night in the Orange Hall. Evangelist and Mrs. Wm. Black commenced a campaign in the city of Armagh on November 22nd. From here they proceed to Lurgan, where they are announced for special meetings from December 6th until Christmas, when they are expected at Belfast.

**Belfast.** Prayer is asked for a special mission to be conducted by Evangelist Robert Tweed in the Portable Tabernacle, Belfast, commencing December 6th.

**Lisburn.** On the same date, Evangelist F. Farlow commences a special campaign at Lisburn for which our readers are also asked to pray.

**Whitehill, Dromore.** A month's mission was recently concluded in the Whitehill Orange Hall by Pastor G. T. Fletcher. There were splendid gatherings night after night, and a large number of men were noticed in the congregations. Much blessing was experienced, and a meeting is now held in the hall every Sunday evening.

**Guernsey.** God has been richly blessing the assembly at Guernsey during the past months, and the power of God has been specially manifested in the Gospel meetings and Bible Readings. Evangelist Herbert A. Court has now left the island and is in the London field of labour. Evangelist J. E. Mullan has taken his place at Guernsey.

**Forest Hill.** The scene of much blessing of late, Perry Vale church was the centre of interest on November 1st, when a large company of God's people gathered around the Lord's table for the first Breaking of Bread service. The event had been eagerly awaited by many who had recently been brought into the light and liberty of the Foursquare Gospel of Jesus Christ. The service was conducted by Evangelist J. McWhirter, who gave a stirring address on the importance of the Breaking of Bread. One really wondered how it was possible for any child of God to absent himself habitually from the Lord's table. The Lord Himself was in the midst, and we could indeed say with the Emmaus disciples that He was made known unto us in the breaking of bread. We realised in full measure the joy which alone can come through conforming to His will. Before the close of the service a large number of members were received into fellowship.

**Clapham.** The annual church meeting was held at the Elm Tabernacle, Clapham, on November 18th. A correspondent writes as follows —

"The most remarkable church business meeting I have ever attended was held on Wednesday, November 18th, at the Clapham Tabernacle. The members came together for a time of fellowship, tea was provided, and as one looked on, one was reminded of the words of scripture, 'they did eat their meat with gladness and singleness of heart, praising God.' From the commencement I was conscious of the oneness of spirit, and a deep sense of the presence of the Lord. As the meeting went on, and we listened to the report of the year's work in London, the place resounded with Hallelujahs! and Amens! and many tears of joy were shed; for we heard of hundreds who had repented, and having followed the Lord through the waters of baptism, had received an Acts ii. 4 experience during the last twelve months.

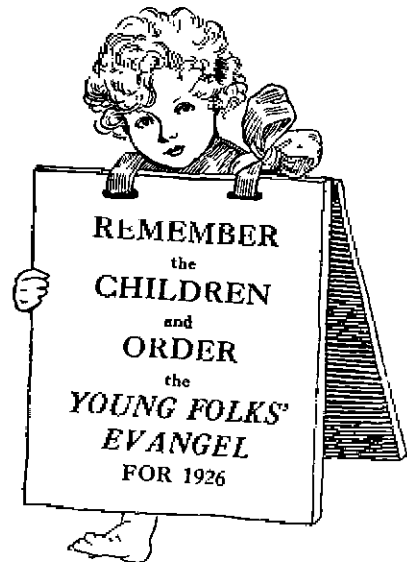
Four of the brethren gave most inspiring words, three representing the church and one the Bible School. Many times during the evening we sang —

Jesus, He is my all in all,  
Jesus He is my all in all,  
In clouds or sunshine, He's the same,  
Oh, Hallelujah! Praise His name!

Clouds had come during the past year, but He had dispelled them every time. Then we sang —

Whate'er the future has in store,  
I know that He will go before,  
Guiding and keeping me from harm,  
For He's my all in all!

The future is hidden from us, but known to Him, and so we step out with a song on our lips and assurance in our hearts, knowing that He who hath hitherto helped us will do so to life's journey's end."



# The Annual Christmas Convention

of the Elim Pentecostal Alliance

will be held at Belfast during the Christmas Holidays.

Convener: PASTOR GEORGE JEFFREYS.

*Further particulars and times of services will be announced in our next issue*

Friends desiring accommodation should write to the Convention Secretary, 3, University Avenue, Belfast

## THE "GOLDEN GRAIN" DIARY

AND DAILY TEXT BOOK FOR 1926

A TEXT FOR EACH DAY, WITH SPACE FOR ENGAGEMENTS OPPOSITE

PHASES OF THE MOON, SUN'S RISINGS AND SETTINGS, POSTAL INFORMATION, COMMON NOTES, HOLIDAYS, ETC.

FULL DIARY RULED IN FEINT AND RED, A REAL POCKET COMPANION

### VEST-POCKET DIARY

A-WEEK-AT-A-GLANCE Size 2½ x 3½ ins

#### FAST BINDINGS.

	s	d
VP 20 Grained Pluviusin, pencil, gilt edges	2	0
VP 26 Paste Grain, pencil, gilt edges	2	6
VP 30 Brown Grained Tortoise, no pencil	3	0
VP 36 Maroon Crushed Venetian pencil, pocket	3	6
VP 40 Brown Grained Tortoise, pencil, pocket	4	0

#### RENEWABLE BINDINGS.

VP 60 Brown Crocodile Persian, pencil pocket	6	0
VP 76 Red Morocco, propelling pencil, full pockets	7	6
VP R Refills, gut edges	1	3

### STANDARD DIARY

A-WEEK-AT-A-GLANCE Size 3½ x 4½ ins

#### FAST BINDINGS.

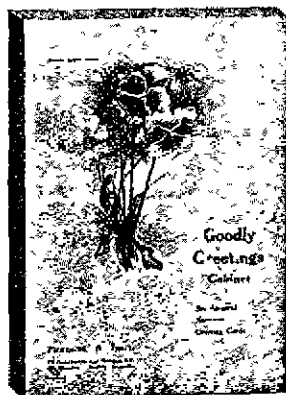
	s	d
ST 10 Limp Cloth, flush, no pencil, plain edges	1	0
ST 16 Grained Pluviusin, no pencil, gilt edges	1	6
ST 20 Grained Pluviusin, pencil, gilt edges	2	0
ST 26 Paste Grain, pencil, gilt edges	2	6
ST 30 Brown Grained Tortoise, no pencil	3	0
ST 36 Maroon Crushed Venetian, pencil, pocket	3	6
ST 46 Maroon Paste Grain, Tuck style	4	6

#### RENEWABLE BINDINGS.

ST 60 Brown Crocodile Persian, pencil pockets	6	0
ST 76 Black Morocco, propelling pencil, pockets	7	6
ST R Refills, gilt edges	1	3

Add 2d in each case for postage

## GOLDEN GRAIN



### GOODLY GREETINGS.

A Chaste Cabinet, containing Six Assorted Cards and Envelopes Beautiful Floral designs, Choice Texts, and Verses by R C CHAPMAN, J G DECK, J N DARRY, and others 1s net (by post 1s 2d)



### THE GOLDEN GRAIN

Cabinet A special big value box, containing 12 Large Cards and 12 Envelopes Assorted sizes and designs Floral and Landscape Texts and Verses 1s 6d net (by post 1s 8d)

### CHRISTMAS STATIONERY IN BOXES.

Six Folders printed with greeting and Hand-painted Spray with envelopes to match, 1s 6d net (by post 1s 8d)

Elm Publishing Office,

Park Crescent, Clapham London SW 4

## GREETING CARDS



### THE GOODWILL

Cabinet contains Six Choice Folding Cards Designs of Birds, Bells and Flowers Texts and Verses by C MURRAY F R HAVERGAL, H E JENNINGS, and others With Six Envelopes to match, 1s net (by post 1s 2d)



# THE FIRST AND ONLY

Pentecostal Magazine for children ever published in the British Isles, will make its appearance this Christmas. It stands Foursquare on the Word of God and, being suitable for children of all ages, will meet a long-felt need in our Homes and Sunday Schools.

## *The Young Folks' Evangel*

is an eight-paged magazine, with a monthly letter from Uncle, Stories, Bible Questions and Searchings. It is profusely illustrated and also gives the International Sunday School Lesson for each Sunday, together with the Golden Text. (This will also be found on the *Elim Calendar* for 1926 advertised below)

Published Monthly, 1d net (by post 1½d), 12 copies for 1s post free. Special reductions for large Sunday Schools. Subscription Price: 1 copy, 1s 6d per annum, post free, 2 copies, 2s 6d, 3 copies, 3s 6d post free.

See "Items of Interest" on page 267 and book your orders at once.

## Make Use of the New Catalogue

which we are giving away with every copy of this issue of the *Evangel*. It contains a splendid assortment of books, Bibles, Texts, Scrolls, etc., suitable for presents—in fact it is the *Christian Workers' Guide to Everything for Foursquare Evangelism*. Special Service for Post Orders.



### THE ELIM Calendar for 1926

is selling fast and we would strongly urge those who really desire copies of our own Calendar to order at once and thus avoid disappointment.

ONLY

**1/6**

POST FREE

PLEASES

EVERYBODY



**Elim Publishing Office,** Park Crescent, Clapham, LONDON, S.W.4.