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

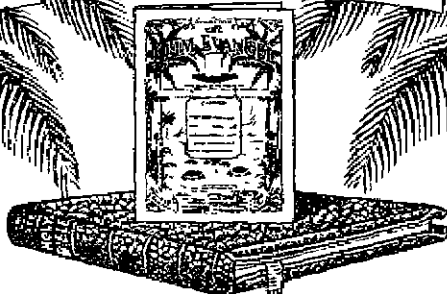
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Saviour

Jesus Christ

Healer

# THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

Vol. VI. No. 17

SEPTEMBER 1, 1925

Twopence

## Contents

WALL BAPTISM	193
AUGUST ELIM CONVENTIONS	196
PSALM XLVII	197
EDITORIAL NOTES	198
THE OUTLOOK OF AN UNREGENERATE WORLD	199
QUESTIONS AND ANSWERS	200
OPENING OF NEW ELIM HALL	201
FOREST HILL CAMPAIGN	201
PENTECOSTAL REVIVAL	202
THE LAST HAM REVIVAL	203
ITEMS OF INTEREST	204

AND THEY CAME TO ELIM WHERE WERE TWELVE WELLS OF WATER, AND THRESCORE 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 French Nobleman

A FEW years ago a French nobleman came to England labouring under an extraordinary depression of spirits, which he could not get rid of. He came to consult an eminent physician, who devoted himself especially to the treatment of diseases of the mind.

The Count was a man of wealth as well as of rank, surrounded by everything that could make life enjoyable. Beloved in his family, and esteemed by his friends, his cup seemed to run over. But was he happy? No, for, strange as it may seem, a deep gloom hung over his spirits, which neither the charms of a happy family circle, nor the important duties of public life could dispel.

His friends became much alarmed, on his account, and by their advice he consulted various medical men. They recommended him change of air and scene, baths, music, company. He tried all, but in vain. His melancholy increased rather than diminished, and serious fears were entertained that his reason would give way and that he would have to exchange his home for a lunatic asylum.

Just at this juncture, an intimate friend advised him to go to England and consult the above-mentioned physician. To this he willingly assented, and before many days had passed, he was seated with the doctor in his study. Having put the usual questions to him, the doctor, after a most patient and careful examination, said, "There is nothing wrong with you, sir. I can find nothing in the state of your system to account for the melancholy of which you complain."

"That is strange," said the patient. "This depression of spirits endangers my reason. Do, doctor, help me if you can."

"Perhaps an inordinate ambition may have something to do with it."

"No, I have no desire for great things, I am in the position just suited to my tastes and wishes."

"Some family trouble or bereavement?"

"No, doctor; peace and love reign in my family, and my circle is unbroken."

"Have you any enemies?"

"Not that I am aware of."

"What subject most frequently occupies your thoughts?"

"That is a matter which I hardly like to speak of, doctor. I am a sceptic, and the ceremonies of religion are, in my view, as repugnant to common-

sense as its mysteries are to reason. I do not believe in revelation, and yet I must confess, one of its dogmas haunts me like a spectre. I try to persuade myself that it is the result of a disordered state of the brain; but yet my mind is continually occupied with it."

"Will you tell me what it is?"

"A vision of the last judgment is constantly present to my mind. The end of all things seems to have come, and the great white throne is set up. There is One seated on the throne whose look of stern justice and majesty terrifies me. I try to escape from His penetrating glance, but heaven and earth have disappeared, and I am left alone. Doctor, can you understand what that means, *alone*—alone in presence of perfect purity—alone under the scrutinizing eye of One who reads me through and through? Every moment I expect to hear the awful words, 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.'"

"What makes you fear such a sentence?"

"Well, in the eyes of men, my life is irreproachable, and not without reason. I have less to accuse myself of than most of my acquaintances, but in the presence of such dazzling glory—such spotless purity—my very best actions appear black and hideous. That eye searches out the thoughts and intents of my heart, so that not a single act of my life is pure in His sight. I feel guilty and condemned, and long to find some spot where I can hide from His presence."

"Is that what causes the melancholy of which you complain?"

"I suppose so. This terrible vision is always before me. I cannot get rid of it. Sometimes I think it is only imagination, the effect of a depressed state of the nervous system, and that when I get strong it will pass away. But then again the thought forces itself upon me—'What if after all, it should be a divine truth, a scene in which I must in reality some day appear?' My mind gets bewildered with these conflicting thoughts, and I look and long for deliverance. This is a humbling confession for a man of my views, doctor."

"I have by me an old book which contains a remedy for your disease," said the doctor, with confidence, as he turned to the book-case and took down a book which bore the marks of frequent use. He turned over a few pages and then, handing the book to the patient, he requested him to read aloud the lines to which he pointed. It was the fifty-third of Isaiah.

(Continued on cover iii)

# The Elim Evangel

FOUR SQUARE 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

SEPTEMBER 1, 1925

No. 17

## Water Baptism

By C KINGSTON (*Elim Evangelistic Band*)

**I**N studying subjects about which there is any controversy, it is well to keep to the words of Scripture and to accept the Word of God as our guide, no matter how it may conflict with our preconceived ideas. In this light then, let us study the subject of Water Baptism.

### SPRINKLING OR BAPTISM BY IMMERSION

Which is Scriptural? For so long has it been thought that the word Baptism or Baptise inferred sprinkling, that in the English language it has come to have two meanings, viz., to sprinkle and to immerse. But the original Greek word *baptizo* had one meaning only, viz., to dip into or to immerse. This can easily be verified by reference to any standard English dictionary giving the root and meaning of words found in the English tongue. Thus we see that the apostles and early disciples, when they wrote and read the word *baptizo*, understood it to mean "to immerse" and *not* "to sprinkle."

### BAPTISM BY IMMERSION ONLY MODE IN APOSTOLIC DAYS

It is a remarkable fact that baptism by immersion was the only mode practiced for the first two centuries after Christ—and even after that sprinkling was very rare for some time.

Dr Stanley, in his Lectures on the History of the Eastern Church (Lecture 1, page 34) says "There can be no question that the original form of baptism—the very meaning of the word—was complete immersion in the deep baptismal waters, and that for at least four centuries any other form was either unknown or regarded as an exceptional, almost a monstrous case."

Another writer, Dr Barlow, at one time Professor of Oxford and afterwards Bishop of Lincoln (Episcopalian) states: "I do believe and know that there is neither precept nor example in Scripture for infant baptism, nor any just evidence for it for above two hundred years after Christ."

Mosheim, the great Church historian, says "The sacrament of baptism was administered in the first

century by an immersion of the whole body in the baptismal font."

And, again, Conybeare and Howson, in their "Life and Epistle of St Paul," write "It is needless to add that baptism was administered by immersion, the convert being plunged beneath the surface of the water to represent his death to the life of sin and then raised from this momentary burial to represent his resurrection to the life of righteousness" (page 345).

By whose authority then, has the Scriptural and apostolic mode (namely baptism by immersion) been changed into the unscriptural one of sprinkling?

### CHANGED TO SPRINKLING BY AUTHORITY OF CHURCH OF ROME

It was changed in the year 1311 by Pope Clement V with his council assembled at Ravenna. They declared immersion or sprinkling to be a matter of indifference.

Here then is the authority for the Protestant Churches! They who profess to accept the Word of God as their only guide and to reject the councils of men when they disagree with the words of Scripture—they, I say, are the ones who are accepting the traditions of men and are giving their neck to the yoke of the teaching of Rome!

A writer says, "The Church of Rome practices infant sprinkling, but does not pretend, as Protestants do, to find their authority for it in the Bible. The Pope is their authority. Listen to what they teach in one of their Catechisms: 'When a Protestant offers you a pious book, praising the Bible to the skies, and attacking at the same time the truths of our faith and Christian practice, under the pretext that they do not find them in the Bible, ask him to shew you where he finds in the Bible that it is right to baptise little infants, which they do just the same as ourselves.'"

The Roman Catholic, knowing there is no support for infant sprinkling in the Bible yet accepting the traditions of 'the Church' is quite satisfied to prac-

I am indebted to N T B (Glasgow) for the above quotations



# THE ELIM EVANGEL

tise it but to the Protestant who claims to reject the traditions of men and accept the words of Scripture as the final court of appeal, it should be sufficient to shew that there are no scriptural grounds for a practise, for him to at once refuse it

The Greek word *baptizo* then which is translated 'baptise' in our English version, has the meaning of to dip into or to immerse

## SCRIPTURAL PROOFS THAT BAPTISM MEANS IMMERSION

Scriptural proofs of this are not wanting For instance, Christ said on one occasion to His disciples (Luke xii 50), "I have a baptism to be baptised with", and there is not the shadow of a doubt that He was referring to His coming Suffering and Death. Was Christ only sprinkled with suffering? Nay, verily!—He went right down into the river of death until He was completely submerged by it and He could say in the prophetic words of Jonah (typical of Christ's death), "All thy billows and thy waves passed over me"

Or, again, was it only His head which felt the sprinkled drops of pain and anguish?

No, a thousand times, No! Did they not pierce His hands and His feet? Did He not cry prophetically (Psalm xxii), "I am poured out like water, and all my bones are out of joint my heart is like wax . . . My strength is dried up like a potsherd I may tell all my bones"

Is this a sprinkled baptism of pain and suffering? No! No! This is going down into the deep, dark river and being plunged beneath its icy-cold waters

And you who contend that sprinkling is all that is meant by baptism do dishonour the agony and sufferings of our blessed Lord and make it a light thing for Him to die!

Then again Baptism is said to be a burial (Col ii 12), "Buried with Him in baptism" Whoever heard of burying a man by sprinkling a few grains of earth upon him? To bury a man one must cover him completely with earth and to bury a man in baptism he must be completely immersed in the waters

That John the Baptist did not practise sprinkling is easily seen by the statement that "John also was baptising in Ænon near to Salem, because there was much water there, and they came and were baptised (John iii 23)

If he only sprinkled, then a little drop of water in a basin would be quite sufficient—why need he choose a place where there was much water?

Having sought to prove that the meaning of the word *baptizo* is to immerse and that so the early church understood it, we will now look at the

## CONDITIONS FOR RECEIVING THIS ORDINANCE

Peter, speaking on the Day of Pentecost, says to those whose consciences had been awakened to cry "What must we do?"—"Repent, and be baptised every one of you in the Name of Jesus Christ for the remission of sins" Here we see that repentance must come before water baptism

Again, in Acts viii 36, 37, we read of Philip preaching Christ to the eunuch "As they went on their way, they came unto a certain water and the eunuch said, See, here is water, what doth hinder me to be baptised? And Philip said, If thou believest with all thine heart, thou mayest"

The condition laid down by Philip was believing with all the heart in the Lord Jesus—in other words, Salvation No one is a fit candidate for Water Baptism who has not repented and believed in Christ as Saviour These and these alone may be baptised

Thus we see that infant sprinkling is not according to the Word, since only those who can exercise their free choice and repent and believe the Gospel may receive this ordinance

One other thing we notice in this narrative The fact that the eunuch was only just saved a few moments before was no hindrance to his being baptised immediately and so, however young a convert you may be, there is nothing to hinder you also obeying the Lord in this matter

## BAPTISM—A COMMAND

Some think it is a matter of indifference whether they are baptised or not, but we see that according to God's Word it is a definite command "Repent and be baptised" said Peter, and inasmuch as repentance is a command of God, binding upon all flesh, so is it a command to repentant ones to be baptised" and it is just as binding Therefore this is not a matter for private opinion but is a definite command of God's Word—and the path of true obedience to God will lead one through the waters of baptism

## NOT NECESSARY TO SALVATION

Is it necessary to Salvation? I can hear someone ask No! it is not necessary to salvation to be baptised in water There is no Scripture whatever for that error taught, called Baptismal Regeneration. We are saved by simple repentance and Faith in the Lord Jesus, and it is the blood of Jesus Christ which cleanseth us from all sin (I John i 7), not the waters of baptism But it is necessary to obedience! Dost thou want to obey the Lord? Dost thou sing "Where He leads me I will follow?" Then to follow Him you must go through the waters of baptism.

## CHRIST—OUR EXAMPLE

Do you see yon beautiful river as it swiftly flows between rugged banks? Do you see yon towering



# THE ELIM EVANGEL



heights, cloud bedecked, slumbering purple in the heat haze? See there in the bend of the river that anxious watching crowd! Tread softly for the very birds have hushed their song and nature waits silently while the Godhead in humility steps from the bank into the stream

Behold God's Prophet—clothed in rough camel's hair garment—head bared to the breeze which lifts his flowing locks and tosses them in confusion again upon his shoulders

With bowed head he waits the coming One!

They meet—the Prophet of God and the Stranger from Galilee!

"Comest Thou to me? I have need to be baptised of Thee!"

Surely the Holy One of Israel, the Messiah, the Son of the Living God needeth not baptism at my hands! Listen to Messiah's reply. "Suffer it to be so now for thus it becometh us to fulfil all righteousness" (Matt iii 15)

So this is fulfilling righteousness! If this ordinance is not obeyed we shall fall short of fulfilling all righteousness!

Why need Christ to be baptised?

Doubtless because "He also suffered for us, leaving us an example, that ye should follow his steps" (1 Peter ii 21)

At the bottom, then, of every place of baptism, are the footsteps of the Master. Christian, do you refuse to follow where He leads? Do you draw back at the humiliation? This did not Jesus! Can you any longer sing "Where He leads me I will follow" and yet not obey Him in this small matter

I notice that this ordinance is also the pathway to the opened heavens and the gift of the Holy Spirit

Watch! John, with reverent hands, takes the Man of Galilee and buries Him beneath the waters of Jordan and then, as He comes up out of the stream, the heavens open! Is that thunder, I hear? Nay, 'tis the voice from heaven, the voice that spake an universe into being—saying, "This is my beloved Son, in Whom I am well pleased"

Behold that shining, dove-like, radiance that rests upon the Man of Sorrows! 'Tis the Spirit of God anointing Him with Power, with the oil of gladness to walk the weary path to Calvary

Wouldst thou be well-pleasing to the Father-heart of God? Wouldst thou be anointed with power from on high? Listen! "Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts ii 38)

## THE SIGNIFICANCE OF WATER BAPTISM

Firstly, it is taking upon oneself before all the world, the name of Christ. Baptism cast a slur in

the eyes of the world upon the character of the apostolic Christians. It signified they had turned their back upon the old sins and upon the old life. It was the line of demarcation. Angels watched! Men gazed in wonder! Demons looked! As the Christian was made a "spectacle unto the world, and to angels, and to men" by following the Lord's command in baptism. What a testimony to the power of the Gospel and to the Salvation of God! Christian, you can testify in this way to the grace you have received through Christ. Will you do it?

However, there is a deeper lesson enshrined in this ordinance, for it is an outward sign of what has already taken place inwardly. Christ came to this earth and by cruel hands He was nailed to the tree. Did He die for His own transgressions? No! For He was "without sin." But such is the mercy and grace of God towards rebellious mankind that He was "made sin for us" that we might be made the righteousness of God in Him" (11 Cor. v 21). So that now he that believeth in Christ can say "He was wounded for my transgressions, He was bruised for my iniquities, the chastisement of my peace was upon Him" (Isa. liii 5). In other words, he realises that since Christ died for him, then is he dead—the just judgment of the law for his sin has been meted out and has rested upon the head of his Saviour so that the law reckons him to be dead having in the person of his Saviour paid the penalty of the law

Accordingly as the candidate for baptism goes down into the water, and is plunged beneath it by the officiating minister, he is testifying that he has already gone down into death with Christ and has appropriated by faith the forgiveness which that death obtained

But Christ did not remain in the tomb. The third day He arose—the bands of death were broken—for death could not hold its prey, and Christ came forth in the power of resurrection glory and of an endless life. In Romans vi 4 we read therefore we are buried with Him by baptism into death that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." As we have gone down into death with Christ, so we are raised to walk in newness of life. Wherefore it is written "If any man be in Christ he is a new creature old things are passed away, behold all things are become new" (11 Cor. v. 17). The life of the Christian must be the new life lived in the resurrection power of Christ. The same power which stirred that lifeless body in Joseph's tomb and raised Him from the dead is available for the child of God to enable him to walk in newness of life

Accordingly, as the candidate is immersed in the waters of baptism, so is he raised again, testifying

to all that he has been raised to newness of life in Christ Jesus

Christian, are you willing to obey the Lord in this matter, or do you shrink because it is the pathway of sacrifice? Did Christ shrink at the agony of Gethsemane and Golgotha as He travelled that pathway to His baptism of suffering? Will you shrink at such a small thing as going through the waters of baptism? Will you refuse to bring joy to the

Lord's heart as he beholds the obedience of His child? Must He look upon you as a child—but a disobedient one—or is He to have the joy of knowing that you will do whatsoever He saith unto you?

I pleaded for time to be given.

He said "Is it hard to decide?"

It will not seem so hard in heaven

To have followed the steps of your Guide."

## August Elim Conventions Swansea

**P**ASTORS Stephen and George Jeffreys were amongst the speakers. The other speakers included Pastors W Roderick (Ammanford), W J Jeffreys (Morrison), D J Davies (Glanaman), H J Howes (Ystradgynlais) and R Edwards (Pontyates), while Messrs Edward Jeffreys, R E Darragh and W. Bell sang the message of the Foursquare Gospel.

The wave of holy enthusiasm that began to roll over the first gatherings at the Elm Convention in Swansea assumed the proportions of a tidal wave towards the end of the services. From the outset there was every indication of blessing, and great expectation amongst the people, which was not cut off. Each speaker, clothed with the armour of God, unsheathed the sword of the Spirit, the wielding of which resulted in the discomfiture of every power that dared to oppose.

The singing of the large congregation was typically welsh; the great hall, being filled with heavenly melody, resounded the praises of God's people, who with overflowing hearts made a joyful noise unto Him. The singing of the Foursquare Gospel by Mr W Llewellyn Bell, who has been the means of blessing to so many in the London campaigns, was much appreciated by the people of his native land.

As the Foursquare Gospel was proclaimed, it brought salvation to sinners, healing to the sick, the baptism of power to the weak, and hope to many hearts, as they meditated upon the Second Coming of Christ.

The healing services under the charge of Pastor Stephen Jeffreys in the afternoons will never be forgotten, and eternity will only reveal what was accomplished in the bodies of those who touched the great Physician. A striking feature of the services, especially in the evening, was the preponderance of young men who filled the galleries. One could not help but think of the possibilities, and probabilities of such gatherings.

During the Convention, business meetings were also held, in which brethren from far and near dis-

cussed in the spirit of the Master, ways and means of extending the work in connection with Elm. The results of these business, yet spiritual meetings will, the writer is persuaded, result in a great forward move for God in the British Isles.

Let all our Elm friends pray for Wales, the land of preachers, that from its valleys may flow a constant stream of those who will declare the whole counsel of God.

## Hull

Convener, Pastor E C Boulton Speakers, Dr. F T Ellis, (Langley) and Pastor E B Pugh (Croydon)

Those privileged to attend this year's annual Convention are unanimous in pronouncing it the best yet held in Hull. The Convention throughout its course has been manifestly marked by Divine power and blessing. To describe those six wonderful, fruitful, festal days would baffle the most facile pen. Only those who were present and participated in this rich feast of the Lord could adequately appreciate the character of the Convention. From commencement to conclusion a splendid spiritual atmosphere prevailed, though the tide of exuberant enthusiasm at times rose to a great height, sometimes even threatening to break through all restraint, yet never for a moment was the spiritual tone of the services sacrificed.

It was indeed a heart-moving sight to witness that crowd of eager, expectant faces, all radiant with Holy Ghost gladness, swayed by a tremendous inward emotion, yielding to the constraint of intense desire, driven by the holy impulse of insatiable longing. To meeting after meeting they came, with unwearied interest and unflagging zeal. Sweeping over the Convention came wave after wave of Divine power, bowing hearts, bending wills and making way for God to manifest Himself in lives which had hitherto been sin-bound and self-bound. Somehow one felt oneself caught in the current of blessing which was streaming down from the throne of God, in cleansing, conquering, captivating power, borne



# THE ELIM EVANGEL



along past their own limited spiritual boundaries, out into a larger and more glorious conception of Christ. As arrow after arrow of truth came with unerring aim from the Word of God, so heart after heart was smitten with a sense of deep spiritual need. Into many a believer's life God breathed a new meaning, and into many a hungry, empty Christian experience the Holy Spirit poured Himself in satisfying fulness.

We cannot but rejoice in the Convention's undaunted witness to the Full Gospel, the power of which was amply demonstrated as the meetings proceeded. All the speakers were staunch exponents of the Foursquare Gospel.

The Baptismal Service held on the Tuesday evening in the Central Baptist Church, will linger long in our memory as an occasion of triumphant testimony. Dr. Ellis gave one of the clearest and most convincing expositions of Christian Baptism that the writer has listened to. Twenty-five believers passed through the waters, many of them young people who have recently given themselves to Christ.

One striking and much appreciated feature of the Convention has been the ministry of song by Pastor Pinch—again and again our brother lifted us Godward with the inspiring words which he sang, words which voiced the deep language of our hearts.

Some of the Bible Readings given glittered and glowed with heavenly light and consequently stamped themselves upon our hearts, and we believe will find practical expression in our lives in the days to come. That our assembly life will be permanently enriched by these gatherings we are convinced.

## Grimsby

*Convener Pastor W. A. Nolan. Speakers Pastor D. J. Davies (South Wales), Dr. F. T. Ellis (Langley) and Evangelist Miss Kennedy.*

With a real sense of joyous expectation in their hearts, the Lord's people from far and near gathered for the seven days' feast at Grimsby. "Let me see Thy face Lord, feel Thy touch of power," was the heart's cry from each one, and truly we can say, "He is not a disappointment." Even as in the days of old, "Jesus came, and touched them, and said, Arise, and be not afraid. And when they lifted up their eyes, they saw no man save Jesus only."

From the opening prayer meeting at 7 o'clock on Sunday morning until the closing note of the Convention, we can truly say the keynote was "Jesus only." And as we gathered in the Breaking of Bread, in remembrance of His death "until He come, and felt His presence, our hearts were strengthened, and love, and faith grew deeper,

The Word of the Lord was ministered in power through his servants. A message on Divine Healing

brought light and strength, and a number of God's children sought the Lord for healing. Others went through the waters of Baptism rejoicing in the risen life with Christ.

Perhaps the deepest thrill came to our hearts as we listened to the exaltation of the Kingship of Christ. The truth was forced home from one Bible incident after another, and as the vision grew we saw our magnificent, incomparable Lord taking His throne amid the acclamation of the Saints.

There'll be singing, there'll be shouting,  
When the Saints come marching home,  
In Jerusalem, In Jerusalem,  
Waving palms with loud hosannas  
As the King shall take His throne,  
In the new Jerusalem.

The meetings are over! Praise God for the fellowship! Praise God for His touch! Praise God for the new vision given! In His strength we take up the threads of every day life again.

And in our hearts the words are ringing —

"Hold the fort, for I am coming."  
Jesus sits at His throne,  
Wave the answer back to Heaven,  
"By Thy grace We will!"

"TWO VISITORS FROM ADAM"

## Psalm xlvii.

By W. H. GOODENOUGH (*Elim Tabernacle, Clapham*).

[C M]

O clap your hands, ye people all,  
To God in triumph shout  
The Lord most High is terrible,  
And king the earth throughout.

He'll put the nations 'neath our feet,  
For us it well behoved  
That He should chose the excellency  
Of Jacob, whom He loved.

God is ascended with a shout,  
And with a trumpet sound  
Sing praises to our sovereign Lord,  
Yea, let His praise resound.

Praise Him the king of all the earth,  
O understanding one  
He o'er the Gentiles holdeth sway  
Upon His holy throne.

Princes of Abram's chosen seed  
Are come from far and nigh  
The shields of earth to God belong  
He is exalted high.





# THE ELIM EVANGEL



## FOUR SQUARE ON THE WORD OF GOD.

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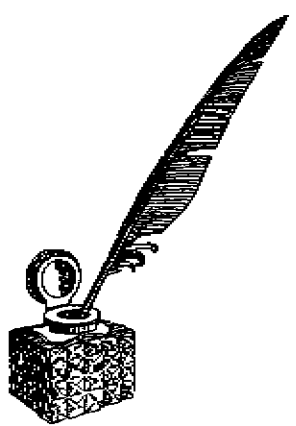
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## Editorial Notes



**D**ID Christ really turn the water into wine and miraculously multiply the loaves and fishes? The modern school of biblical exegesis speedily disposes of all the miracles connected with Christ's earthly ministry, and thereby seeks in a subtle way to justify the absence of the miraculous in the ministry of to-day. What a shocking disclosure

of unbelief in the Word of God! What a revelation of apostacy! Says the keen thinking man of the world: "If the New Testament be true, and Christ actually wrought those miracles of healing, and if He has, as you affirm, risen from the dead, how is

it that your ministry contains no miraculous confirmation of those facts? Where are the tangible proofs of that which you profess to believe?" Surely in the light of such reasonable criticism it is incumbent upon the church to seek an endowment of power such as would qualify her to give the only adequate answer that such a challenge demands, viz. the actual presence of Divine authority over sin, sickness and demon possession. Instead of this, we find the churches either seeking to evade the issue or attempting to eliminate the supernatural by explaining away the miraculous ministry of the Lord Jesus Christ

\* \* \*

Let us face facts. Either Christ actually performed the miracles recorded in the four Gospels, or otherwise the sacred narrative is altogether unreliable. If Christ cleansed the leper, gave sight to the blind and unstopped the deaf ears, and we understand that He has ascended on high and now sitteth on the right hand of God, is it not reasonable and scriptural to expect that in these days there will be a continuation of that same miraculous ministry amongst those who are living in vital union with Him and who are acting as His representatives in His absence? Has He changed? Is His love less strong? Has compassion ceased to flow from His heart towards the suffering and sorrow-stricken?

\* \* \*

We believe that God is even now ready to display the greatness of His power amongst His own people. The god of this world is busy parading his scientific inventions, dazzling the eyes of the world with his Christless achievements. O, Church of the living God, is it not time for thee to arise and shake thyself free from the trammels of travestied truth? God waits to pour into thee the wealth of His wonder-working power, to exhibit His glory in and through thee, clothing thee with the irresistible energy of His Spirit! Listen to the Divine challenge! "Greater things than these shall ye do" Reader, ponder these words of God!

\* \* \*

We rejoice that God is stirring His people in many places to look into the Word of Truth along these lines, making them desperately earnest and eager for a return to apostolic power and practice, and in not a few cases signs and wonders are taking place as a result of living faith in the promises of God. May the coming winter months see an outpouring of Divine power sweeping thousands into the Kingdom of God

The more you pray the less you will gossip. Prayer is a great cure for a loose tongue

# The Outlook of an Unregenerate World

*What is the World getting ready for? Is there any hope but in Christ?*

**WARLESS** world—When?

Before the second coming of Christ?—No

We want a warless world because Christ hates war. Every consistent Christian will do everything possible to avert war. However, there is nothing to be gained by saying, "Peace, peace," where there is no peace, or in trying to cover up the truth.

There will be more wars, worse wars than we have ever dreamed of.

Never in the history of the world were preparations made for the destruction of human lives on such gigantic scales never were such hellish and utterly inhuman schemes for the infliction of death and misery conceived.

All these preparations are not being made without some end in view. Those who have rejected the thought of anything approaching a literal fulfillment of the terrible pictures given us in the Book of Revelation are beginning to see the possibility of even worse things than those pictured there. Some of the world's greatest scientists are bending every energy to make possible these very horrors.

At a great gathering of statesmen in Edinburgh recently, protests were voiced against chemical warfare. Scientific men were urged not to employ their talents in devising means to develop and perpetuate a mode of warfare which is abhorrent to the higher instincts of humanity. But the ghastly work will go on, and these devilish devices will be brought, in due time, into full play.

Already a great battleship has been successfully operated by radio, without a single man on board. Delicate electrical instruments governed the speed of the ship, fed fuel to the boilers and navigated the vessel as if human hands had been at the wheel. These gigantic death-dealers can be sent across the ocean by wireless to spread destruction and without the risk of a single life on board the preying ship.

Aeroplanes may now drop bombs containing the most deadly gases. One bomb containing the newly discovered gas will be sufficient to kill every living thing in a radius of many miles and even to make the soil unproductive for many months afterwards.

A new gun is in existence capable of firing a bullet which at two hundred yards will penetrate the heavy army plate of battle tanks. It fires a bullet weighing 800 grams as compared to 150 grains, the ammunition used in the last war which the tanks successfully resisted.

Flame throwers have been invented capable of licking up everything in their path and these will

be brought to a high degree of perfection.

A man named Ulivi has perfected an apparatus by means of which ultra-red rays can be applied to blow up distant battleships or fortresses. A short time ago he set up his apparatus some distance from a manufacturing plant and when he set his instruments in operation the machinery in the nearby plant was practically ruined by the heavy electric charge. Massive copper bars were distorted, parts of machinery were unsoldered and even reduced to the fusion point. He also paralysed a big power plant and brought industrial machinery throughout the district to a standstill, plunging villages in darkness. This is merely a hint of what may be done by electricity.

In a recent remarkable book, "The Next War," the writer says, "Attacking nations will make no foolish warning declarations of war. They will strike first and the striking will be terrible beyond description with gases, invisible rays and even with germs. The great cities will be totally destroyed, the great mass of men, women and children will be dead, even the land will be useless, and the stench of a great festering will make disgusting the earth. After the recent war, the world goes about on crutches, staring with bleary eyes. After the next, it will have no limbs at all and it will be stone blind."

The Bible declares that the time will come when "the cities of the nations will fall" (Rev. xvi. 19). The third part of men will be killed "by fire, and by smoke and by brimstone" (Rev. ix. 18). It will require seven years to cleanse the land after Armageddon (Ezek. xxxix. 9). Men will stop their noses (Ezek. xxxix. 11). Men will blaspheme God because of the plagues (Rev. xvi.).

We may as well face the facts. There will be wars such as can be explained only by the fact of a personal devil with hosts of evil forces at his command as the unseen directors. Bravery and human daring will play little part in the next war. It will be a battle of brains and money. So terrible will it be that "except the time be shortened no flesh should be saved."

A London paper says, "The horizon is clouded in a fashion that Britons have not known for many generations." A recent speech by James M. Beck, Solicitor General of the United States, describes the spirit of lawlessness rampant in the world. "Two of the world's oldest empires, China and Russia," he said, "are to-day in a welter of anarchy and even in the most stable of governments the underground rumblings of revolution may be heard."



# THE ELIM EVANGEL



Wars are due because wars are born of the lusts of unregenerate men (Jas iv 1) There never was a time when these lusts were allowed to run so wild Advanced education is turning out the tools of destruction. If ever there was need of preaching the true Gospel of Christ, it is now. This is no hour for "pussy cat" religion It is Christ alone that can save the souls of men and He alone will save humanity from being annihilated because of sin

When He comes " " He will make wars to cease unto the end of the earth " (Psa xlvi 9) " He shall judge among the nations and shall rebuke many people, and they shall beat their swords into plowshares Nation shall not lift up sword against nation, neither shall they learn war any more " (Isa ii 4)

May our prayer be the last prayer of the Bible, " Even so come Lord Jesus "—K L B

## ? Questions and Answers ?

*Do you approve of Christians having bobbed or shingled hair?*

We certainly do not approve of it, as it is a practice that is contrary to the Scriptures. Three statements are made on the subject in I Cor xi — (1) the long hair of a woman is a glory to her, (2) it is a shame for her to have it cut short, and (3) she dishonours her head if this is done (vv 5, 6, 13, 14, 15) This practice belongs to the fashions of the world, which should be shunned by every child of God Many, no doubt, in ignorance have had their hair bobbed or shingled, but for those who know the Scriptures on the subject it is a serious matter to be guilty of thus disobeying the Word of God

\* \* \*

*Was it the practice in the apostolic church to enquire of the Lord for guidance and other matters through a person possessing the gift of prophecy, or a person claiming to hold the office of a prophet?*

We gather that by the term apostolic church is meant the church of the New Testament The practice of enquiring the mind of the Lord for guidance and other matters through a person exercising the gift of prophecy, or one claiming to hold the office of a prophet, is not recorded anywhere in the New Testament Any body of people calling themselves by the name "apostolic," who indulges in such a practice, is certainly adopting a most unapostolic attitude, and a term more appropriate for such a body would be THE UNAPOSTOLIC CHURCH

\* \* \*

*Is there any Scripture to prove that a brother ought not to preach the Gospel unless he has received the baptism of the Holy Ghost?*

There should not be such a case! Seeing there are such cases, however, we must consider the question from two sides In Luke ix 1-6 and x 1-24, Jesus sent out first twelve then seventy disciples to preach the Gospel and heal the sick None of these had received the Holy Ghost because He had

not yet been given Later we find Jesus commanding some of these same people to remain in Jerusalem and " to wait for the Promise of the Father " (Acts i 4-8) The time had come when they were about to receive the Holy Ghost, and the reception of the Holy Ghost was necessary in order that they might efficiently give the distinctive message that was committed to them, whether they were to preach in their home or in " the uttermost part of the earth " They were to tarry in the city of Jerusalem until they were clothed with power from on high (Luke xiv. 49) This was God's plan, and was to be passed on to others (See Matt xxviii 20, where the disciples are told to teach others what they themselves had been taught) The case at present therefore stands thus When anyone is saved, and has convinced God's servants that they are saved, they should testify to the fact by being baptised in water The next step is to begin at once to wait upon God for the baptism in the Holy Ghost (Acts xv 8)

Now let us look at the question from another point of view Men, women and children are dying all around for lack of the knowledge of the way of salvation Here is a man who knows the way Shall he keep silent because he has not received the gift of the Holy Ghost? Assuredly not, or God will hold him responsible for their blood Let him tell out the words of life from the depths of his heart " But he has not received the power," one will say Let him preach " in weakness " then (I Cor ii 3) " But the time is not ripe," says another Let him preach " out of season " then (II Tim iv 2) Another protests he has not the equipment If he knows the way of salvation let him tell it so that " notwithstanding every way Christ is preached (Phil i 18)

To conclude Knowing our weakness, knowing our lack of power let us seek the more earnestly to be endued with power from on high meanwhile, as opportunities occur, let us faithfully witness for Christ

(Other replies are unavoidably held over to Oct 1st)

## Opening of New Elim Hall

at Tumble, South Wales, by Pastor Stephen Jeffreys

**L**IKE a mighty sea of power, like a tidal wave, the Forward Movement is surging ahead through seething, swaying humanity, increasingly continuing to gather in precious souls out of the sin enveloped world into the spacious Fold of God.

Journeying from Swansea Pastor Stephen Jeffreys conducted the opening services of the new Elm

listening attentively at every open window, while on the pathway leading up to the Church, scores of people were seen craning their heads forward to listen.

On the Sunday (August 9th), several healings took place, one of an old lady of defective hearing, another a young sister who testified of being healed of defective eyesight Nystagmus was healed, and some subject to nervous derangement and defective hearing, etc were proclaimed healed One young sister stated in her testimony that doctors of the country had failed to understand her case, but now she was healed, after suffering years with a spinal infirmity. Many poor souls were convicted and a number of them were converted, and the perceptible nearness of God's Power was so intense that there was a hushed silence during the addresses, joyful to the saved, but eerie and awful to the unbelievers.

The establishing of this new Church is the outcome of hard, and trying experiences in the upholding and proclaiming of God's Word. At the commencement, the membership was very small, but now six years have since elapsed and it has prospered and advanced in the Lord's good work, so that its membership has risen to a strong numerous band.

Thursday being the last day of Pastor Jeffreys' stay, people flocked from the surrounding villages and towns, but hundreds were disappointed, the crush being so great that the Church soon filled, and the crowd outside exceeded that inside, and a brother who hailed from Clydach Vale conducted an open-air meeting outside the Church in which there were many participants.



THE NEW ELIM HALL, TUMBLE

Photograph taken one hour before evening service

Church, Upper Tumble, Llanelly, during which he delivered magnetic and inspiring sermons both for the edification of the children of God and the revelation of the truth to the unconverted. The new Church was crowded, people in their hundreds flocked both back and front entrances; all around they stood,

## Forest Hill Campaign

*Below we print a copy of a letter to the Editor of the REFEREE, in reply to an article appearing in that periodical on August 2nd —*

DEAR MR EDITOR,

In your issue of August 2nd, you make reference to my article in the *Elim Evangel* in regard to two deaf mutes, who spoke so that the audience could hear.

Since last Easter, meetings have been held in the Surrey Tabernacle, at which hundreds of cases of healing, through faith in Christ, have taken place, in full view of audiences varying from 150 to 1,800 and upwards.

The Pastor is now conducting meetings at Trinity Church, Perry Vale, Forest Hill, and desires me to give you a hearty invitation to send a representative there next Sunday evening at 6.30 p.m. We shall be glad to give you any information you may desire.

The name of the girl referred to in my report is Queenie Knowles. Her mother's address is Mrs Lillian Knowles, 33, Kangley Bridge Road, Sydenham S.E. She told me that Queenie was born deaf and dumb, and that Dr O'Brien, at Waterloo Hospital, said that she was "a permanent deaf mute." She is now 10 years of age, and had never spoken in her life, but can now repeat what is said to her. The



# THE ELIM EVANGEL



mother says that she will be glad to give full information to anyone who calls

Of the boy, Henry Tomsett, I cannot speak at present, not being certain of his address

During the mission at Forest Hill, Miss Nellie Catter, of 3, Dillwyn Road, Lower Sydenham, was healed of Infantile Paralysis. She was able to dispense with the surgical boot worn from infancy, and is now quite able to walk freely

Miss Tibbles, 149, Queen's Road, Peckham, S E testified at Forest Hill on Sunday, August 16th, that she was born a paralytic, and wore irons for 18 years, which she is now able to discard entirely

More than one person suffering from tuberculosis, pronounced incurable, have since their healing, been certified as "perfectly free from T B," and "in perfect health"

On Tuesday, August 18th, Mrs Southey, 9, Vancouver Road, Catford, S E 6 said she came to Trinity Church in a bath chair, and had been quite unable to walk for 8 years, but walked nearly half a mile the day after healing, and is growing stronger every day

Yours, etc ,

HENRY PROCTOR

## Pentecostal Revival

### A Bible Study.

#### I THE PROMISE OF THE FATHER

"**B**EHOLD, I send the promise of My Father upon you, but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke xxiv 49) There are many promises in Scripture, but this one is called "The Promise" It is the promise of enduement from on high, the promise of the gift of the Holy Ghost. Is it for all?

"The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts ii. 39) One brother testified, "I could not get away from this verse I was indeed afar off—far off from God, when the Spirit convicted me, but I sought the Lord and He fulfilled the promise even to me"

#### II THE PRAISES OF THE DISCIPLES

"And were continually in the temple, praising and blessing God (Luke xxiv 53)

Praise is the fruit of faith It puts the enemy to flight Start to praise God and something will happen

#### III THE PEACE IMPARTED BY CHRIST IN MANIFESTATION

"Jesus Himself stood in the midst of them, and saith unto them, Peace be unto you" (Luke xxiv 36)

"And when the day of Pentecost was fully come, they were all with one accord in one place" (Acts ii 1)

Where there is dissension, the Spirit cannot operate. When peace prevails, He will work The dew only falls when the atmosphere is peaceful

#### IV THE POWER FALLS

"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the

house where they were sitting And there appeared unto them cloven tongues like as of fire, and it sat upon each of them And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts ii 2-4)

The Spirit of God filled their whole beings and even captured the last unruly member, the tongue, and used it for the glorifying of God This was the way God worked at the beginning Have you any objection to His working this way to-day?

#### V THE PREACHING OF PETER

"This is that which was spoken by the prophet Joel" (Acts ii 16)

"This Jesus hath God raised up, whereof we all are witnesses Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts ii 32, 33, 36)

#### VI THE PLOUGH OF THE SPIRIT OPERATING

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" (Acts ii 37)

Their hearts had been made ready and Peter immediately planted the seed of the gospel, "Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts ii 38)

"Then they that gladly received his word were baptised and the same day there were added unto them about three thousand souls" (Acts ii 41)



# THE ELIM EVANGEL

## VII THE PRESENCE OF THE LORD EVERYWHERE MANIFESTED

“And His name through faith in His name hath made this man strong” (Acts iii 16)

“There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits, and they were healed every one” (Acts v 16)

“And Peter said unto him, Æneas, Jesus Christ maketh thee whole, arise, and make thy bed. And he arose immediately” (Acts ix 34)

“But Peter put them all forth, and kneeled down, and prayed, and turning him to the body said, Tabitha, arise. And she opened her eyes, and when she saw Peter, she sat up” (Acts ix 40)

## VIII. THE PRAYERS THAT PREVAILED

“And now, Lord, behold their threatenings, and grant unto Thy servants, that with all boldness they may speak Thy word, by stretching forth Thine hand to heal, and that signs and wonders may be done by the name of Thy holy child Jesus” (Acts iv 29, 30)

Note the answer “And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spake the word of God with boldness

And with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all” (Acts iv 31, 33)

## IX THE PLENTITUDE ON ALL LIVES

And the multitude of them that believed were of one heart and of one soul, neither said any of them that ought of the things which he possessed was his own, but they had all things common. Neither was there any among them that lacked, for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet, and distribution was made unto every man according as he had need” (Acts iv 32, 34, 35)

## X THE PRACTICES OF THE EARLY CHURCH

“They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers” (Acts ii 42)

(1) Doctrine All doctrinal difficulties were settled by the Holy Ghost as the brethren met together in council (See Acts xv 28, 29)

(2) Fellowship The early saints did not forsake the assembling of themselves together as the manner of some is

(3) The Breaking of Bread They kept the Lord's Supper on the first day of the week (See Acts xv 7)

(4) Prayer Prayer was first and foremost. (See Acts vi 4)

## XI THE PERSECUTION AND ITS RESULTS

“At that time there was a great persecution against the church which was at Jerusalem, therefore they that were scattered abroad went everywhere preaching the word” (Acts viii 1, 4)

Their comfortable nests were broken up, and the Head of the church sent them forth to fulfil His commission. The Spirit directed (See Acts viii 2, xvi 6, 7)

## XII THE PATTERN FOR REVIVAL TO-DAY

“Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God, which worketh all in all” (I Cor xii 4-6) It has been said, “The Holy Spirit of God has never changed. He has given us in this record of Pentecost, the conditions and principles upon which He works, and we shall never obtain His mighty working until we fall into line with His methods, and give Him His right place” Dr. Arthur Pierson once wrote, “Give to the Spirit as chief Executor, men after His own mind to carry out His policy, and you give the Head competent instruments to do His bidding. He can work unhindered”

“And it shall come to pass in the last days, saith God, I will pour out My Spirit upon all flesh” (Acts ii 17)

“I will yet for this be enquired of by the house of Israel, to do it for them” (Ezek xxxvi 37)

# The East Ham Revival

By a Local Resident

**D**URING my twenty-five years in this town I have never witnessed such a stirring revival, the spirit of which is making itself manifest in every part of the Borough. We realise the difficulty at first of some of our Christian citizens in grasping the truths as taught from the Word by

Pastor George Jeffreys, but the “Truth” is making them free. They have found that to be Foursquare on the Word of God, their blessings are multiplied to the full proof assurance of God's abiding presence and His keeping, cleansing and healing power.



# THE ELIM EVANGEL

No greater joy is filling the hearts of hundreds here, than the meetings which are held on Sundays and Wednesdays where the manifestation of God's power is felt and seen on every occasion. Under the power and demonstration of the Holy Ghost a great harvest of souls has been reaped and a great number have been established on the Word and blessed and healed. Without a shadow of doubt a

cloud of witnesses would gladly respond to a request as evidence of this statement, and it does one good to see the ringing joy that fills the hearts of that vast audience. The greatest difficulty is to get them to leave the building after a service covering some three hours, and many of them having lined up outside for more than two hours before the meeting commenced, to God be the glory!

## Items of Interest

Having returned from the Swansea Convention, Pastor George Jeffreys is back in London and continuing the revival services in the East Ham Town Hall, a report of which appears above

\* \* \*

Pastor Stephen Jeffreys is announced to commence a revival campaign in the Elim Hall, Pontypriod, on Sunday, September 6th

\* \* \*

In the Elim Hall, Armagh, on Thursday, August 20th, Mr John Alexander McWilliams of Lisdrumbrocius and Miss Annie Isabel Moore of Eglisish were united in marriage by Pastor F. A. Farlow

\* \* \*

Mr and Mrs Fred Johnstone and Miss Turner of the Congo Evangelistic Mission sailed from Tilbury by the S S *Llanstephen Castle* on August 20th. Prayer is requested for a good passage and much blessing on their labours in the Belgian Congo

\* \* \*

Mr James Salter, also of the Congo Evangelistic Mission, preached to a crowded congregation at Pastor George Jeffreys' service at East Ham Town Hall on Sunday night, August 23rd. We have a treat in store for our readers in the form of a series of articles by Mr Salter on the Gospel according to Matthew

\* \* \*

Pastor George Jeffreys again found himself in the baptistry at Surrey Tabernacle on Friday, August 14th, when he immersed 105 candidates in water, thus adding this to the large number that he has already passed through the waters. His record since the Easter Convention this year, when he immersed 180 in one service, has been nearly 900 persons. The Pastor surely holds the record for baptisms!

\* \* \*

The special services which were recently held for ten days by Pastor Gilbert Fletcher and Evangelist James McWhirter in the large Surrey Tabernacle resulted in great blessing to the many who attended. The bright singing service conducted by the Evangelist, the clear and condensed exposition of the

Word by the Pastor, the exercise of the gifts of tongues, interpretation and prophecy by members of the congregation together with the joyous praises of those present combined to make the services truly apostolic in character and power. Souls were registered in the Lamb's book of life, bodies healed through the Divine touch and some were baptised in the Holy Spirit at the mighty altar call. Many testified to spiritual difficulties being solved and comfort and strength received through the ministry. Pastor Fletcher, in response to the request for his services, spent the greater part of his intended holiday thus ministering. He returned to Ireland refreshed in soul as well as body.

## The Spirit of Praise.

As the spirit of praise is exercised and developed, the soul takes on courage and a strength that leads to constant victory. "The joy of the Lord is your strength." The praising believer sees temptations and solicitations to evil fall harmlessly under his feet as he rises on new notes of praise—his conquering reply to the voices of evil. He marches right on triumphantly, insisting upon living in what has become his "native air," no matter what trials and odds may be against him. Indeed, he comes to enjoy praise whether in pain or pleasure, adversity or prosperity.

But the spirit of praise is a very deep and real thing. It is not words merely. It is something not clothed in words at all. But it is a swelling, glowing inspiration of intense love and gratitude to God, in the deepest soul. It is true that this "inextinguishable blaze" is apt to break forth in some form of utterance, but when it does you will know it. It is supernatural. It bears its own credentials in its very sound. It breathes of heaven and smells like "the garden of the Lord." It lifts you up and thrills you, and instantly you feel "I want to be better", "I want to live the life from whence that praise emanates"—Sel

(Continued from cover u)

He read, "Who hath believed our report? and to whom is the arm of the Lord revealed?"

Doctor "The unbelief which the prophet complained of two thousand six hundred years ago, exists in our own day. How few among the millions, even in Christian countries believe this report"

He read on—"For He shall grow up before Him as a tender plant, and as a root out of a dry ground, He hath no form nor comeliness, and when we shall see Him, there is no beauty that we should desire Him"

Nobleman "Of whom do these verses speak?"

Doctor Of the Lord Jesus Christ, God's only-begotten Son, whom He sent into the world that by His propitiatory death He might make atonement for sin"

Again he read, "He is despised and rejected of men, a man of sorrows, and acquainted with grief, and we hid as it were our faces from Him, He was despised and we esteemed Him not"

Doctor "That is indeed true, we have not esteemed Him"

Still he read, "Surely He hath borne our griefs, and carried our sorrows, yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on Him the iniquity of us all."

Nobleman "What does that mean, doctor?"

Doctor. "That the Son of God took the sinner's place, and bore the punishment due to the sinner. He became the willing victim and God laid upon Him the iniquity of us all. "With His stripes we are healed"

Nobleman "What! did the Son of God take my place and die for me?"

Doctor "The Lord hath laid on Him the iniquity of us all"

The Count received this glorious truth then and there, and left the doctor's study a different man. His dreaded forebodings were gone, the future he no longer feared, but, like the Ethiopian of old (see Acts viii) to whom Philip the evangelist opened out the same scripture, he received Jesus as his Saviour, and "went on his way rejoicing" Returning home with a heart filled with gratitude, he desired henceforth to live to the glory of Him who loved him and gave Himself for him

Reader, that which troubled this nobleman was no mere illusion of a fevered brain. No, the judgment of the great white throne is declared in God's Word to be a solemn reality. It lies in the future of every man who does not receive the salvation which is provided for him by the death of Christ upon the cross. Our sins deserve the judgment of God, Christ bore that dreadful judgment for sinners. If we receive Him as our Substitute and Saviour, the judgment which has fallen upon Him will never be repeated. Oh, what a glorious salvation! and all are welcome to receive it without money and without price

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely

Rev xxii 17

## ELIM PENTECOSTAL ALLIANCE

Principal Overseer: *Pastor George Jeffreys*

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"The Coming of the Lord Draweth nigh—God is Love—Saved to Serve"

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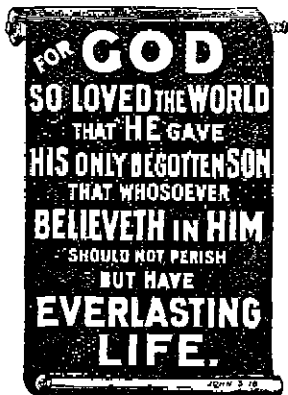
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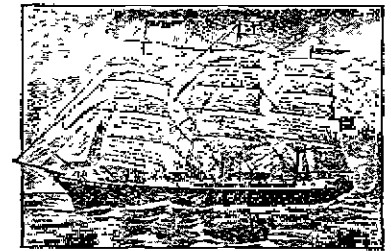
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