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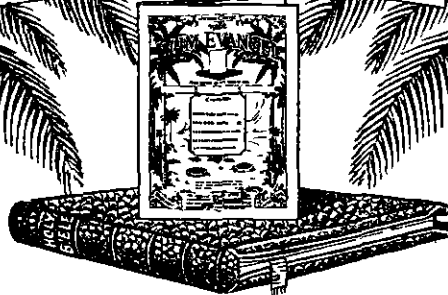
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Saviour

Jesus Christ

Healer

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

Vol. VI. No. 19

OCTOBER 1, 1925

Twopence

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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

A Great Change Coming

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

WE are living in days of continual change. All around us, things are rapidly altering, and men are asking in amazement "What is coming next?" Everything seems unsettled and uncertain, and one never knows what a new day may bring forth. Governments are constantly changing, times and laws are changing (Daniel vii 25), revolutions are continually taking place in the industrial world—in fact, the words of the poet are quite true "Change and decay in all around I see."

Thank God, in the midst of a changing world, the Christian can say with confidence "No change Jehovah knows" (James i 17). "Jesus Christ, the same yesterday, and to-day, and for ever" (Heb xiii 8)

Faith in this Living, Unchanging God and in His Son our Lord Jesus Christ, has wrought a mighty change in the experience of the child of God. Listen to the words of the Apostle Paul "Therefore, if any man be in Christ, he is a new creature; old things are passed away, behold, all things are become new" (II Cor v 17) What a change from darkness to light, from death to life; from slavery to freedom, from sin to salvation, from Satan to God

This change has *already* been experienced by the Christian, and can take place in your life dear reader, if you will yield yourself to the Lord Jesus Christ, and receive Him as your own personal Saviour

But there is a change taking place day by day in the inner life of the believer. The Apostle Paul describes it in these words "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor iii 18) The more we live in vital union and fellowship with the Lord Jesus, the more like Him we become. This is the blessed experience into which we have been called, "to be conformed to the image of His Son" (Rom viii 29)

But there is a wonderful change yet to come for the child of God. Hear the Word of the Lord—

"Beloved, now are we the sons of God: and it doth not yet appear what we shall be; but we know that, *when He shall appear*, we shall be like Him; for we shall see Him as He is" (I John iii. 2)

"Behold, I shew you a mystery, We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised

incorruptible, and we shall be changed" (I Cor xv. 51, 52)

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess iii 16, 17).

"For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby he is able to subdue all things unto himself" (Phil iii 21).

What a glorious prospect for all the saints of God. When will it take place?

WHEN JESUS COMES IN THE AIR

It may be any moment now. Has He not said "Surely I come quickly?" (Rev xxii 20)

What a transformation when Jesus comes! The GRAVEYARDS will undergo a change—graves containing the remains of departed saints will be rent asunder, and the bodies will be raised from corruption and will put on incorruption

The LIVING SAINTS will undergo a change—their mortal bodies shall put on immortality (I Cor xv. 53, 54; Rom viii. 23)

There will be a change in the world The Holy Spirit will be taken out of the world when the Church goes, for He is only taking care of the Church until the time when He presents her to Christ in the air (John xiv 3, II Thess ii 7).

With the taking away of the Church and the Holy Spirit, a terrible flood of lawlessness and iniquity will break forth upon the world, and there will be a time of great tribulation upon the earth such as never was before those days, and never will be after (Matt. xxiv 21).

These changes are imminent. Already events are shaping themselves, and there is no time for lingering. Reader, it is imperative that you make your choice—either you will prepare yourself for the great change of the rapture, or you will be left behind when Christ Jesus comes, to go through the great tribulation.

May God grant that you accept the Saviour now.
Amen.

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

OCTOBER 1, 1925

No. 19

Divine Healing and the use of the Tongue

By LILIAN B YOEMANS, M D

THE other day I picked up a very interesting book, the autobiography of a famous physician who made a great name for himself by his successful treatment of tuberculosis, otherwise called the White Plague. It was really through his disabilities, his misfortunes, that he reached the pinnacle to which he attained, like the famous Dr Lorenz, who became a "dry surgeon," the greatest in the world, because an incurable skin disease prevented him from becoming a wet one. In his young manhood, just as his life was opening out most promisingly before him (for he was wealthy, highly educated, socially prominent, and intellectually brilliant), this specialist on tuberculosis found himself a victim to the fell disease. His fellow physicians had nothing in the way of hope to offer him, for from their standpoint he was doomed. However, he did not despair, but applied himself determinedly, untiringly, to the study of God's laws as written in the book of nature and in the very substance of his own body, and, as soon as he interpreted a command, he obeyed it fully and unflinchingly, though it meant changing the whole course of his life, leaving the great city where his home had been from childhood, dwelling on the mountain tops, sleeping under no roof but God's, leading a rugged, simple existence devoid of all the luxuries which had surrounded him from his birth. And he reaped his reward, not only in the checking of the morbid process in his own body, but in his ability to formulate for other sufferers a new mode of treatment which has resulted in the recovery of quite a large percentage of cases, and, to some extent, has robbed the disease of its horrors.

The great lesson which his life taught me and which I desire to pass on to you, is the necessity which we are under (if we would be faithful witnesses of the risen Christ, who has conquered sin, sickness, and death) of studying God's laws in the Bible just as faithfully and untiringly as he studied them in nature, and of obeying them just as implicitly as he obeyed the laws of health as he ascertained them. For, in His written Word, God has given us most wonderful laws of health, on which we may absolutely depend, and which we must obey implicitly if we would

show forth in our bodies the fulness of the redemption which is ours in Christ Jesus. And it is essential that we should obey them implicitly, otherwise, if we go limping and groaning as we preach divine healing, people may say to us what they sometimes say to those who preach the Word but whose lives fail to adorn the doctrine of our Lord and Saviour Jesus Christ. "What you *are* speaks so loud that I don't hear what you say."

When a person comes to a doctor, he, or she, cannot be too frank and humble if they are to get the best results, and as we listen to what our great Physician has to say about the misuse of the tongue as a cause of sickness, and even of death, let us each ask God to show us an X-ray photograph of our self, if that be a necessary step towards our physical deliverance for His glory. Do not think of what sort of an X-ray anyone else would make, and don't be discouraged if God shows you awful failure in your case in this respect, for there is an all-efficacious remedy at your disposal in the blood of Jesus.

Now to consider the hygiene of the tongue. In the 12th chapter of the book of Proverbs and the 18th verse, we have this statement: "The tongue of the wise is health." That means that it is health to the speaker and health to the listener.

In the 5th chapter of Matthew and the 13th verse, we find these words, "Ye are the salt of the earth"; and in the 4th chapter of Colossians and the 6th verse, "Let your speech be always with grace, seasoned with salt." Salt is formed by the union of two substances—one from above (a gas or vapour) and the other from beneath (a dull, dark, grey metal, sodium)—and is pure, glistening, white and exquisitely beautiful in its crystallization. What a perfect comparison to the believer—born from above, God the Spirit, which unites with our earthly being and produces out of the dull, dark, lustreless thing, the purity, whiteness, and loveliness of Jesus. Salt is also most wholesome, arresting decay and putrefactive processes, cleansing, purifying and healing. And we are commanded to let our speech be seasoned



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with salt, that is, we are to let it ever breathe the fragrance of the Rose of Sharon and the Lily of the Valley, the new creation in Christ Jesus.

Not only should we never utter a word that is not in the Spirit, but our speech should be a veritable heavenly breath, purifying the atmosphere about us and neutralising evil utterances as the salt arrests decomposition. If we fail here we are not complying with God's great laws of health which are inexorable, and we shall suffer for it. For, if the tongue of the wise is health, the reverse is also true; for we read in the first clause of this same verse, "There is that speaketh like the piercings of the sword." When you speak harsh words of anyone, remember that you may stab them, but you are piercing your own vitals at the same time. You may not be conscious of it just at the moment, but you will realise it to your awful loss later, for God is not mocked. His Word is true.

"The words of a talebearer are as wounds and they go down into the innermost parts of the belly (Prov xiii 8). I am perfectly certain that the origin of many deep-seated diseases in internal organs, necessitating capital operations, and often causing the loss of life itself, is the misuse of the tongue, especially in carrying tales. But if they are true, isn't it right to carry them, to repeat them to those interested? Certainly not. We are not advertising agents for the devil. Our lips are to be as a thread of scarlet, ever extolling the precious blood and the glories of our crucified Redeemer.

He that keepeth his tongue, keepeth his life" (Prov xiii 3). What wonderful words! How can we keep our mouth? Only by having our heart kept by the indwelling Christ; for out of the fulness of the heart the mouth speaketh; and by our words we shall be justified and by our words we shall be condemned (Matt xii 37).

Longevity is associated with the proper use of the tongue in the 34th Psalm, where we are told that, if we would see good days, and long days, we are to refrain our tongue from evil and our lips from speaking guile.

"Death and life are in the power of the tongue" (Prov xviii 21). What does this mean? I believe that it means just what it says, i.e., that death and life for ourselves, and for others, are in the power of the tongue. If we speak as the oracles of God, as we are commanded to do, not only when we are giving a Bible reading, or testifying, but all the time, we shall deliver souls from death, and our very own life depends on our doing this. I believe that a "sin unto death" may be committed with the tongue and that when we come to pray for one who

has committed a sin unto death the Holy Spirit will warn us to desist (I John v 16, 17). Sometimes I have been unable to pray for the recovery of people for whom I have been asked to pray. On one occasion when beside the bed of an apparently dying person God told me distinctly that she had not committed a sin unto death and that I might pray for her recovery and it would be granted, and He made His word good. Remember that your very life depends on the use which you make of your tongue.

Those who are appointed, as was Miriam (for in Micah vi 4, we are told that she was one of the God-appointed leaders of Israel), to speak to the people the words of life in the name of the Lord, are doubly responsible for the use they make of their tongue, for "The priests lips should keep knowledge, and they should seek the law at his mouth for he is the messenger of the Lord of Hosts" (Mal ii 7). Can we have blessing and cursing proceeding out of the same mouth, bitter water and sweet coming from the same fountain? In the 12th verse of the 3rd chapter of the epistle of James the Holy Ghost answers this question, which He asks in the 10th and 11th verses. He says that no fountain can yield both salt water and fresh; because the brackish water will inevitably mingle with the sweet water and defile it. Thus if we have envying and strife in our hearts, the wisdom which we give forth descendeth not from above but is earthly, sensual, devilish; for where envying and strife are, there are confusion and every evil work. What a terrible pronouncement! The wisdom that is from above is first pure (without admixture), peaceable, gentle, easy to be entreated, full of mercy and good fruits without partiality, and without hypocrisy. When our hearts are filled with this wisdom, no guile will be found in our lips, but honey instead, the Word of God, and milk, food for babes in Christ, will be under our tongue.

I believe that the fact that her brother Moses, a mighty man of God, one of the outstanding figures of the centuries, in every way a prince among men, had married an Ethiopian woman, was a deep humiliation, a lasting sorrow and an impenetrable mystery to Miriam. "How could he do it?" no doubt she asked herself a thousand times. Every time she looked at her sister-in-law no doubt she appeared blacker, more alien, and altogether unsuitable for her position. What a pity that she did not take her trouble to God alone instead of talking against Moses and thus bringing the wrath of God upon her own head and Aaron's. If there are things which we do not understand in one another, let us tell them to Jesus alone, and pray for the one who seems to us to be at fault. It is the only safe course.

Pastor George Jeffreys at Forest Hill

THE expectations aroused in the people of Forest Hill, when it was announced that Pastor George Jeffreys would conduct a campaign, have been fully realised. At service after service the congregations have been led higher and higher up the mountain, and the building has been resounding with the praises of God's people. The soul-stirring messages, taking the form of Bible studies, resulted in a deepening of spiritual life for all.



On the eve of the Forest Hill campaign, students of the Elim Bible College prepare for open-air meetings and the distribution of handbills. Very successful work has been done in the London campaigns by hiring a motor lorry, which at the same time advertises the meetings and serves as a platform for the numerous open air services which are held. Great difficulties have been experienced with broken-down hired vehicles, and a volume could be written on the subject which would make interesting reading. One of the greatest needs of the London work at the moment is a Gospel motor van for holding open-air meetings far and wide in this large city. The gift of such a car would be invaluable at this time.

The ministry of the Word, at one time stripping and uncovering, would at another be binding up and healing. The saints, now plunged into the depths to discover its hidden treasure, would again rise to the Alps of glorious revelation.

Although the messages were directed primarily to Christians, yet sinners continually passed from darkness to light and from the power of Satan to God. The Foursquare Gospel, preached in the power of the Holy Ghost, was confirmed by signs and wonders, for the sick were healed in answer to prayer, some giving unmistakable evidence of their deliverance in the services. Then again, as if to crown all, there were many who received the Baptism in the Holy Ghost—five in one service—while testimonies were given to the Holy Spirit being received in houses.

The atmosphere of the services was charged with the power of God. At one time there was that holy, living silence, as tears were seen to flow; at another, the loud triumphant praise of the saints, as souls were saved, bodies healed, and saints baptised. As we write these lines, the services are still being continued, with increasing power.

The following press reports are from the *Daily Mail* and the *Dulwich and Peckham Echo*—

REVIVAL SCENES AT FOREST HILL FAITH-HEALING IN A CHURCH.

What is described as a "Foursquare Gospel revival campaign" is being conducted at Trinity Church, Perry Vale, Forest Hill, S.E., by Pastor George Jeffreys, a young revivalist of the Pentecostal movement, who has been conducting "divine healing" services not only in this country but in the Dominions and the United States.

After a three-hours service last night, sufferers from various complaints went to the platform, where Mr. Jeffreys laid his hands on them and told them to believe and pray for healing.

A young man who had been suffering from gastritis told a *Daily Mail* reporter that he had received instant relief, and a girl who had been troubled with an inflamed eye declared that she had no longer felt any discomfort—*Daily Mail*, September 7th, 1925.

PASTOR GEORGE JEFFREYS STARTS HIS CAMPAIGN.

At Trinity Church, Perry Vale, Forest Hill, last Sunday, Pastor George Jeffreys, the president of the Elim Pentecostal Alliance, held his first service at 3 o'clock in the afternoon. Pastor Jeffreys is a young man of arresting appearance, and has a striking personality.

The service opened with hymns, which seemed very popular, with a seated congregation. A prayer was then offered by a member, and after another hymn Pastor Jeffreys delivered a sermon. His subject was "Healing," and he pointed out with emphasis that he believed in Divine healing, and not faith healing—in the power of God over the devil, and not in the power of mind over matter. He contended that both sin and sickness are the work of the devil.

He then called for the sick and maimed to come forward, and persons went to the platform to be cured. In dramatic fashion the pastor declared that there was no power in himself, but that God healed the sick in answer to prayer and the laying on of hands. Individually the patients were led to the centre of the platform, and prayers were said by the pastor, whilst the congregation sang hymns. Each patient, upon the laying on of hands, immediately fell prostrate on the platform and after two or three minutes were lifted up again.

A young lady told the congregation that she had been deaf for ten years, but now she could hear quite distinctly. Our representative spoke to her afterwards, and she stated she had always suffered with pains in her head and eyes, and she felt sure they had vanished.

In the evening another service was held, and the church was full. The meetings were continued every evening during the week, except Saturday, and will be resumed on Sunday next—*Dulwich and Peckham Echo*, September 11th 1925.

Good News according to Matthew

By JAMES SALTER (Congo Evangelistic Mission)

CHAPTER II

THE birth of Jesus at Bethlehem was *apparently* a chance happening, and is explained on natural grounds as the outcome of a Cæsarian edict (Luke II 1-3) *Really* it was a divinely controlled arrangement

BETHLEHEM means "House of Bread" It was quite fitting, therefore, that He who claimed to be the "living bread which came down from heaven" (John VI 50, 51) should arrive at Bethlehem

HEROD the king was a usurper He was an Edomite For God's judgment on Edom or Idumea, see Isa XXXIV. 5, 6, LXIII 1, Jer XLIX 14-22, etc. In his veins flowed the blood of Esau and Ishmael's daughter (Gen XXXVI. 1-3), which no doubt explains in a measure his hatred of the Christ Galatians IV 29 is a fitting scripture here Herod was a student of art and letters, a man of courage He tamed unruly Arabs, and cleared bandits from Galilee; was full of ambition and jealousy, and was detested by Pharisees He began his reign by executing forty-five of the most prominent of them Just before his death he summoned all the Jewish leaders to Jericho, shut them up in the Hippodrome, and instructed his sister Salome to slay them all at his death, so that the people's joy at his death might be turned into mourning He murdered his father-in-law, Hyrcanus II, drowned Aristobulus, the High Priest his brother-in-law in a bath at Jericho; strangled his sons, Alexander and Aristobulus, because he suspected their conspiracy with his enemies He foully murdered his faithful wife Mariamme Her loss, remorse for crime, disease from which he was suffering, the visit of the Magi, with the announcement of the birth of a king, made him furiously jealous and drove him to the foulest crime, the murder of the innocents His reign was one long role of bloodshed and murder Augustus Cæsar, on hearing of Herod's acts of slaughter (among them a son of Herod), said "It were better to be Herod's *hune* (pig) than his *huon* (son)"

Wise Men" came seeking Him who is the wisdom of God (I Cor. I 24) They were Gentiles from the East Probably they were students of the heavens. To the shepherds God announced His son's birth in angel's songs, but to astronomers by a star God has many means of conveying it, but the message is always the same "Good tidings—great joy—A Saviour" (Luke II 10-11)

Their question "Where is He that is born king of the Jews?" According to this, the Kingship of Jesus was one of birth, and not conditioned on Israel's acceptance or rejection The coming and question of these men from the east greatly disturbed the sovereign and his subjects, and like most people in trouble, both sinner and saint, they turned to the Word of God

The priests and scribes, when questioned, knew the expected birth-place of the Messiah They knew the way, but they did not go to worship The scribes quoted from the book of Micah "Out of thee shall come a governor, that shall shepherd my people Israel" This is preceded by a significant statement "They shall smite the Judge of Israel with a rod upon the cheek (Micah V 1, 2 Compare Matt XXVI 67, XXVII 30)

Herod's subtlety in dealing with the Wise Men reminds us of the epithet Jesus applied to his successor—"that fox" (Luke XIII 32) He commands them to search accurately, and return and report to him, that he also may worship! It may be that Herod knew that Balaam not only spoke of a star and sceptre, but also said, "Edom shall be a possession" (Num XXIV 18) In these representatives of two classes, Priests and Scribes, and Herod, we see what has proved to be the prevailing attitude in all ages of religion and the world toward God's Christ

HIS STAR.* In Numbers XXIII we read of a prophet named Balaam Among other things which he

*THE STAR (*Historical Note*) The birth of Jesus occurred according to most likely chronology in the year numbered by the Romans 749 A U C (Anno Urbis Condite), the year in which Rome was built Apparently the Magi told Herod that they had seen the star two years previously, since he ordered to be slain all children two years old and under

The most remarkable conjunction of planets, that of Jupiter and Saturn in the constellation of Pisces, which occurs only once in 800 years, did take place no less than three times in A U C 747 This is admitted by astronomers In the following year, 748, another planet, Mars joined in the conjunction

Kepler, the great astronomer, noted this extraordinary phenomenon in 1603-4, and found that when the three planets came into conjunction, a brilliant and peculiarly coloured misty star was visible between Jupiter and Saturn Going back twice 800 years would place this at the time of Christ's birth Kepler suggested this conjunction had taken place at Christ's birth and attracted the Magi

The Chinese chronology also records the appearance of a misty star making its first appearance in February, 750 A U C—probably the time the Magi would leave for Bethlehem It has been astronomically ascertained that this comet, if viewed from the gate of Jerusalem, would appear to stand over the town of Bethlehem



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is recorded to have said, we read "There shall come a Star out of Jacob and a Sceptre shall rise out of Israel (Num xxiv 17) Balaam, like these Wise Men, came from 'the East' (Num xxiv 7) This prophecy had held a place in tradition for nearly 1,500 years Again we have 'Star' preceding 'Sceptre' These two symbols link us with the two first names in Matt 1, Abraham and David—Abraham—the 'stars'—heavenly Gen xv 5) David—the 'sceptre'—earthly (Psalm cxxxii 11 The first appearing of Jesus was prefigured by a star His second appearing has a similar symbol (see Rev xxii. 16, II Peter 1 19)

After the Wise Men had interviewed Herod, the star (probably a reappearance) led them to the Saviour As the Gentile queen of Sheba sought Solomon, to hear his wisdom, so these Wise Men came seeking a greater than Solomon, to worship Him The fact that they worshipped Jesus seems to infer that they saw in Him Deity as well as humanity that He was indeed "Immanuel" It does seem strange that in this supposedly Jewish gospel, the first recorded manifestation of Jesus is to Gentiles It is but another picture of the Gentile church coming into blessing and the Jew missing it It reminds us of another one whose coming to Bethlehem played a big part in Bible history We refer to Ruth the Moabitess, introduced by a Jewish mother-in-law At Bethlehem, she found barley, blessing, and Boaz

The Presents of the Magi were also symbolical —
 Gold—Jesus was divine in His birth
 Frankincense—Jesus was divine in His life
 Myrrh—Jesus was divine in His death

Probably it was the presents which the Wise Men brought which made the necessary journey to and from Egypt possible Comparing Lev xii 6-8 with Luke 11 24, there does seem to be a measure of poverty inferred in the circumstances of Mary and Joseph We may see in the presentation of Jesus, a prefiguring of the offering of the "Lamb of God."

Obeing God, the Magi disobeyed Herod and returned to their own country by another road They were divinely led in their return as well as their going, only God used different means for their guidance

In God's forewarning of Joseph and Mary, we see again how in every emergency God has an exit and God has His plan for every evil plot The slaying of the innocents by Herod gives us a picture of the unregenerate heart's attitude toward God and His Christ This incident also prefigures what may now take place at any time, namely the taking away of the Bride of Christ (the royal seed) from the earth before the awful time of great tribulation falls upon Jacob's children

Two years was the age limit set by Herod, when he ordered to be slain all the male children in Bethlehem and its borders He probably worked this out from the information he obtained from the Wise Men during his diligent enquiry. History says the slain children included one of Herod's own sons

Even Herods die, however, and at his death Joseph is again spoken to in a dream and told to "go into the land of Israel"

A NAZARENE Nazareth was a disreputable place which was used a great deal by tramps and the gipsy class Nathaniel asked "Can there any good thing come out of Nazereth?" (John 1 46) In all this, we hear Isaiah saying "despised and rejected of men a root out of a dry ground," etc (Isa lmi)

Eight times the expression "Young Child" is used in this chapter Romanists have made much of the virgin, but on every occasion the Holy Spirit dictates the "Young Child" first The Magi would be deeply grateful for the Star's usefulness, but the Saviour, not the Star, is the object of their worship The child of God gives scriptural weight to Mary's word and scriptural worth to her work, but she said "Whatsoever He saith unto you, do it" He said "Thou shalt worship the Lord thy God and Him only shalt thou serve" (Matt iv 10)

- It was the "Young Child" who was —
- The object of the Wise Men's search (v 8)
- The end of the star's usefulness (v 9)
- The object of the Wise Men's worship (v 11)
- The object of God's care (v 13)
- The object of Herod's hatred (v 13)

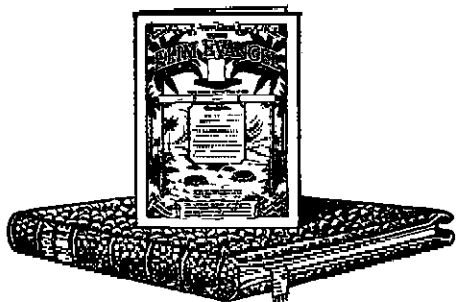
Four times in this chapter God speaks by dreams

Matt 11 is the Exodus of the New Testament In both we see the foiling of a royal decree, the wholesale slaying of male children and the escape of God's Israel, the leaving of Egypt for Canaan The Egyptians provide the wherewithal for Israel's journey as the Wise Men did for Jesus and Joseph and Mary

Came He to Bethlehem's manger,
 Infant, yet glorious Lord,
 Stood He in temple and uttered
 Wondrous and mystical word,
 Toiled He in workshop, and lowly
 Bore He the burden of life,
 Calmly, and sweetly, and purely,
 Mixed He in anger and strife

ERRATUM. The Barking Branch of the Elim Crusaders was commenced on Monday, August 24th, and not September 21st, as stated on page 215 of our last issue

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

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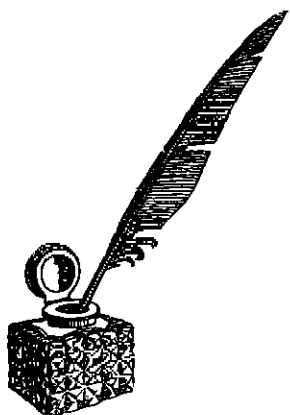
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lished in the British
Isles. But we are not
satisfied. We want to
double it. There are
yet many *millions* in
these lands who have
never heard of the Full
Gospel! Thousands of
true believers who
know nothing of what

God is doing in our day!

Formerly, many of us had only a form of religion.
Now we are enjoying the blessings of the Full

Gospel. We are in the midst of a revival. We are
seeing the arm of the Lord made bare. Hundreds
are being saved. The sick are being healed. Believers
are being baptised in the Holy Ghost. The
gifts of the Spirit are being restored. The saints
of God are being prepared for His coming. Are we
telling others—or can it be said of us, as it was
of those of old: "We do not well; this day is a
day of good tidings, and we hold our peace"?

Every believer of the Full Gospel should be a
preacher of the Full Gospel. A responsibility rests
on all those who *know* the truth to *spread* the truth.
We are suggesting this month a means by which
every reader can do this. We want you to intro-
duce the *Elim Evangel* to AT LEAST ONE new reader.
Whether you receive this paper direct by post from
our office or whether you obtain it from a local sec-
retary, you may help us in this matter. We want
you to send us the name and address of a *Christian*
friend, together with a postal order for 1/- We
are doing our part by offering to send every issue
of the *Evangel* for three months, to any address,
post free, for 1/-. Of course, we would prefer you
to send 5/- for a regular subscription for one year.

How many will send us this week a list of names
and addresses of Christian friends with 1/- for each?
Enclosed in this issue is a special subscription form
which you may use. We are expecting *every*
reader to introduce *at least one* new subscriber.

MAY WE RELY ON YOU?

*Thousands testify to blessing received through the
ELIM EVANGEL.*

WILL YOU ADD TO THIS NUMBER?

A Soul Winner to the Last.

Four years after the Titanic went down, a young
Scotsman rose in a meeting in Hamilton, Canada,
and said, "I am a survivor of the Titanic. When
I was drifting alone on a spar on that awful night,
the tide brought Mr. John Harper, of Glasgow, who
was also on a piece of wreck, near me. 'Man,'
he said, 'are you saved?' 'No,' I said, 'I am
not.' He replied, 'Believe on the Lord Jesus
Christ, and thou shalt be saved.' The waves bore
him back a little later, and he said, 'Are you saved
now?' 'No,' I said, 'I cannot honestly say
that I am.' He said again, 'Believe on the Lord
Jesus Christ, and thou shalt be saved'; and shortly
after he went down; and there, alone in the night,
with two miles of water under me, I believed. I am
John Harper's last convert."

A Personal Testimony by Dr. C. S. Price

FOR over two years I was Pastor of the Oakland Congregational Church; and was a four-minute man during the War, when Jim McLafferty and I used to make about fifteen speeches a day in various parts of the city. I enjoyed my church here in Oakland, but not as much as I did the ball games and all the social activities of my lodges and clubs I used to attend. I was a member of six different lodges and four clubs, and they used to keep me pretty well occupied. I was an entertainer at Camp Curry for six successive seasons, and I used to come back to whatever church I happened to have, and enjoyed my pastorate. My sermons were along the line of psychology, mental human analysis, etc., and I used to give lectures to different lodges and institutions on psychology.

I went to Lodi and started in my campaign, had pretty good attendance at church services on Sunday, but very poor attendance at prayer meeting. I used to have fifteen to twenty at prayer meeting, which was considered excellent, because they used to say the preceding pastor used to announce that he and the door-keeper would hold the weekly prayer meeting together. However, I finally entered into a contract at Camp Curry to become an entertainer during the summer and a lecturer during the winter.

As I was finishing up my ministry at Lodi, some of my members came back from San Jose, declaring they had seen many wonderful healings, and hundreds saved, but when I heard about the baptism of the Holy Ghost with tongues, I shrugged my shoulders and called it wild fire fanaticism. But some of my best church members were getting inoculated. So I went down to straighten these people out, and got straightened out myself!

Pastor W. K. Towner was Pastor of the Baptist Church down here, and we used to attend a theatre once in a while together, and also club dinners; and in a crowd were hail-fellows-well-met. I knew Pastor Towner well enough to call him Bill, and he knew me well enough to call me Charlie. Well, never in my life had I heard him say "Praise the Lord" or "Amen." We had often talked about the picture shows and the various speeches made at Chautauqua, but imagine my surprise when I made my way through the crowd into the great tent and Pastor Towner spotted me, and came up and said, "Charlie, praise the Lord."

I looked at him and thought he was one preacher who had gone clean out of his mind. I said to

him, "What is the matter with you, Bill?" He answered, "Nothing." I retorted, "Well, what are you saying that 'praise the Lord' business for? You never used to say it."

He said, "When you get the Lord in your heart you will praise the Lord too. I have a dose of the common old-time salvation, and have the Baptism of the Holy Ghost on top of it."

I thought I would stick around. I was not used to sitting in the audience, but there was no place for me on the platform and I did not want to sit there anyway, as I was not in sympathy with the work. The altar call was given and when I saw literally hundreds of people pouring down the aisles with tears streaming down their faces and giving themselves to Almighty God, and getting up with the glory in their countenances. I said to myself, "Charlie, you cannot fight a thing like that. That woman has won more people to Jesus Christ in one forenoon than you have gotten in fourteen years of your ministry." I became convinced.

That night was a healing service, and I saw blind eyes opened, men leaping from the platform that had gone up with crutches. I said, "Jesus Christ of Nazareth, is it possible that for fourteen years I have missed my calling, and for fourteen years have not interpreted the Scriptures aright, and for fourteen years I have failed to obey the Bible and its divine commission?" Then I went down to the First Baptist Church in San Jose and sought but said, "If I have to get it like those people get it, I do not know whether I want it or not." You know some of them were under the power on the floor and I had a new suit on and thought if I could get it standing up or sitting down or by naked faith, I would get it that way, but there was nothing doing. Then I said, "Lord, if I am stiff, and if I have to go down on my back, I will get where no one can see me." So I got down behind the piano, but Dr. Towner and some of the deacons came along and moved the piano. Then I said to myself, "If I am going to be in a corner all alone, I might as well get out in the middle of the room, as everyone can see me anyway."

By this time I was so hungry that I did not care where I got it, so began to pray, "Jesus, I do not understand tongues, and you know I used to preach against tongues and the Holy Spirit." Oh, I was so hungry to be filled. A girl began to sing —



THE ELIM EVANGEL

Have Thine own way, Lord,
Have Thine own way,
Thou art the Potter, I am the clay
Mould me and make me after Thy will,
While I am waiting, yielded and still.

Suddenly, I felt myself floating away on a sea of glory, and in a minute or two the Holy Spirit was speaking through me in a language I had never learned. But when I got up on my feet, the devil said to me, "You have got the thing you said was emotionalism and hysteria." I said, "If it is hysteria, it has set me on fire for the Lord," and, hallelujah, it is getting better as the days go by, and I got it in the Bible way.

Do you know, I have a Congregational Church, and am still an ordained Congregational minister, and we have an old-time altar call (not shaking hands with the preacher, and calling that salvation) but people get down on their knees and get real salvation, with a hallelujah in their souls, and say "Hallelujah, I am saved." We used to have fifteen people at prayer meeting; now my prayer meetings run over three hundred people. We have had to take them out of the Sunday School room and put them in the church, because we could not mass them on the downstairs floor. Our prayer and testimony meetings begin at 7:30 p.m. and time and again it is after eleven

o'clock before we close, and everybody stays. I have to shut the testimonies off.

Sometimes a truck load of people, and sometimes as high as twenty truck loads of people go out to nearby towns and stand on the street and right after night we have had people kneel in the street, giving themselves to Jesus. At the beginning, some of the people gave us six months to burst, but our church has grown and grown and grown, and we have not had a social, a coffee supper, nor anything to draw them, but Jesus Christ and Him crucified. There is not a preacher in Oakland who has three hundred people at church on Wednesday nights. The only one that can compare with it is Dr. Townner's church in San Jose, and he preaches the Holy Ghost.

It is a wonderful thing to feel the thrill that comes into your soul when you see people kneeling at your altars seeking Jesus, to know that He walks with you and talks with you and tells you that you are His own, that your life is really hid with Christ in God, that you are not afraid of the day when God shall call you up higher and when the sky shall burst and the Son of man shall appear in the clouds of glory, bringing His holy angels with Him; and I am thanking Him for this wonderful salvation and the baptism of the Holy Ghost.

Studies in the Jehovah Titles

By PASTOR DONALD GEE

JEHOVAH-HELEYŌN.

THIS Divine Title will doubtless appear very unfamiliar to a great many of our readers until we give it in the form usually found in the Authorised Version—"The Lord Most High."

Then it will burst upon us in all its incomparable grandeur. It is a superb title. It reveals supremely God as King over all. Not only the God Who is "high"—others may also seem that at times—but the One Who is MOST High. The One Whose throne is above all thrones, Whose realm is infinite, Whose dominion is eternal. The One against Whose authority all rebellion is doomed to hurl itself in hopeless impotency, the only One Whose will is finally supreme, the One Who is the refuge and triumph of His saints in every generation.

THE TITLE ACKNOWLEDGED BY DEMONS

It is a striking fact that we find this particular Jehovah Title to be the name of God used by demons when their utterances concerning God are recorded.

Take, for instance, Luke viii 28, and the well-known incident of the man possessed not by one, but by a legion of devils. What is the form of address given to Jesus? It is "Thou Son of God MOST

HIGH." It is the language that recognises One Who is Master. They can only address the Lord with the beseeching whine of utter subjection before His word and will.

Note again the case, in Acts xvi 17, of the poor possessed girl who follows Paul and Silas along the Philippian streets. Once again the confession of demon power is to servants of the "MOST HIGH" God.

Without multiplying detail we can swiftly sum up the comforting principle of this revelation, the startling fact that demons use this title of the "Most High" when speaking of Jehovah—it is the revelation of the complete supremacy of Divine over demonic power, of God over Satan.

The power of even "the prince of the devils" is utterly limited by Divine fiat (Job i 12, ii 6). Divine authority is terribly revealed in judgment for them, from which there can be no escape (Matt vii 29, Jas ii 19, Jude 6). Proof of this is already given by that authority in action, for He cast out devils by His word, and exulting disciples can still say "Even the devils are subject unto us through Thy Name."



THE ELIM EVANGEL



Let us have no more wrongful fear, then, of Satan's power. Our God is verily the "Lord Most High," and reigns supreme even in that mysterious, unseen, spiritual realm of which many believers have an unspoken, but thank God, an unnecessary fear.

DIVINE AUTHORITY OVER THE NATIONS

Another important sphere where this title reveals Jehovah's supremacy is that of rulership among the nations. No vision can be more calculated to quieten, steady, strengthen and inspire the believer in days of political turmoil and upheaval, like the vision of God yet reigning upon His eternal Throne—"The Lord Most High."

Dynasties may rise and fall, political systems of generations seem all in the melting-pot, blood-red revolution seem stalking up and down the land, but if in the year that "king Uzziah dies," and the political horizon is thick with clouds, we see "also the Lord, HIGH and lifted up" (Isa vi 1)—then our hearts shall know no panic or hesitation, instead there will be the renewed passion for service in such an hour to the King of kings, and the heart will cry, "Here am I, send me."

It is significant that it is one of the greatest Spirit-filled politicians of all time who especially gives us this Divine Title so convincingly, for it occurs again and again in the book of Daniel (see chapters iv and v, etc). The language is most uncompromising, though spoken to one of the greatest potentates of the day: "the MOST HIGH ruleth in the kingdom of men, and giveth it to whomsoever He will" (Dan iv 17). One is reminded of the old Scotch shepherd, who after listening to the noisy arguments of the local political scaremongers, strode off up the mountain-side after his sheep, serenely saying to himself, "the Lord reigneth, for all their talk!"

And there is yet something more. This same "Most High" ruler among men has definitely stated that the day shall come when His saints shall "possess the kingdom" (Dan vii 18). Do we believe it? What matters if we are despised and rejected of men now? So was our Saviour. But soon He will return in power and glory to reign over all the earth, and "if we suffer, we shall also reign with Him." Hallelujah!

DIVINE AUTHORITY IN PROVIDENCE

Only a brief notice must suffice of this delightful line of meditation. But harassed children of God can be ever comforted by the gentle, strong reminder that their Heavenly Father is yet the "Lord Most High." He reigns as King over every circumstance in which His children are placed, can alter it all in a flash, if that be His sweet will, and lets the difficulty remain only because He expressly permits it.

So often Christians have good reason to feel in the natural that they are but the sport of wicked men or adverse conditions against which they have no control, they are leaves driven by an autumn gale, a cork tossed on the troubled sea. But if only our faith could grasp it, it is not really so. God is still ruling, nothing has yet escaped His Divine government.

Psalm xvi is especially the refuge of storm-tossed souls: the "Most High" (verse 4) is their strength. In Psalm lvi 2, a cry of tremendous need again fastens on the "Most High." And who can estimate the amount of solid comfort generations of believers have gained from Psalm xci? It opens with these words: "He that dwelleth in the secret place of the MOST HIGH." It is the place in the spirit that is high above all the raging storm below: the place of inward victory, of inward peace. The place where faith rests hard beneath the shadow of the Almighty Throne and sleeps as peacefully as a little child.

"The Lord Most High" is a Name that introduces us to the deep satisfactions of a phrase sweetly used by the older theologians—"the security of the godly." Thank God, it is real.

"JESUS—ON THE RIGHT HAND OF GOD"

Such was the ravishing vision bursting on the eyes of Stephen (Acts vii 55), as they closed for ever on the turmoil and hatred of earth. Such was the consistent testimony of the Early Church (Acts ii, iii, iv, v, etc). Jesus was now exalted, was at the very place that marked the centre of all power and authority.

No study of "The Lord Most High" can be complete without this vision, absolutely essential to the Christian. Christ at Bethlehem will be our continual object of adoring wonder. Christ in Nazareth and Galilee our example. Christ on the cross of Calvary our only confidence and message for salvation. Christ bursting the clouds in glory as He comes to earth again our glorious hope for a weary world. The spirit of Christ dwelling within us the secret of our life and victory day by day. Yet it is Christ NOW at the Father's right hand Who must be the object of our present faith, it is THERE we shall see Him supremely as we "run with patience the race set before us, looking unto Jesus."

Wonderful thought! A Man, our kinsman, our eternal representative, at the very Throne of the universe. "All power is given unto Me," He said. And those early disciples believed it, and in the inspiration of that faith and vision they mocked a world in arms against them, and in a generation they turned it upside down. Which fact, conversely, is a blessed witness that He is indeed where they believed Him to be. May we believe it too!



THE ELIM EVANGEL

A final word to those seeking the baptism of the Holy Ghost, and all on the line of this vision of an Exalted Saviour, the "Lord Most High" Never forget that it is a glorified Christ Who bestows this gift of the Holy Spirit (John vii 39). He never baptised in the Spirit while on earth, but it was His first act after ascending to the glory

rightly turned to Jesus hanging on the cross to provide an atonement for your soul, and one look of faith saved you 'Hallelujah' But now you are a saint seeking to be baptised in the Spirit, fasten your eyes upon Christ on the Throne, glorified, and abide for evermore. Let praise and adoration to the Lamb Who is worthy fill your lips and your heart, and so from the One Who now sitteth at the right hand of the Majesty on High, shall come to you, from the heart of God, the Promise of the Father

Are you seeking to be thus filled? When you were a sinner seeking salvation, your eyes were

Wa Yuka! Wa Yuka!—By CYRIL E. TAYLOR (Belgian Congo).

MY wife had become very burdened about some of the boys working about the house Others had received the Spirit, and these boys had missed the blessing

He also confessed to adultery and to having drunken the wine that is given to the dead (A long shaft is passed down into the ground, just above where the corpse has been buried, until the bones are touched, when it is withdrawn; the wine is then poured down the hole)

My wife decided to start an early morning special prayer meeting for these boys The second morning early they came to remind her about it Though she felt tired out, she called them together and had no sooner started praying than the fire fell and one after another fell down full length under the power, speaking in tongues and prophesying as the Spirit gave them utterance

After we came out from the prayer meeting my wife asked the goat boy to go down into the garden and pick a few small mulberries for our breakfast He hastily returned to my wife from the garden declaring that he had heard a voice speaking to him, saying "Wa yuka! Wa yuka!" (You know! You know very well!) He said he must have another boy to go down to the garden, as he was afraid to go alone My wife then was led to ask him if he had even stolen any mulberries from our garden before, and he immediately admitted it Then my wife suggested to him that perhaps God Himself had spoken to him as he spoke a long, long while ago to another little boy of about the same age, when the priests had been stealing the meat from the Temple

The quaint little boy who looks after the goats was mightily filled The cook boy made a wonderful confession of having smoked, and the wood and water boy was confessing to have fallen into sin, and then went off into a song in the Spirit Another boy was very blessedly filled with the Spirit The quaint little goat boy confessed to having taken hemp and smoked it, a serious crime which is severely punished by the authorities if found out

Items of Interest

Much blessing is resting on Pastor Stephen Jeffreys' revival campaign at Pontypridd, a report of which we hope to print in our next issue
* * *

open air service was afterwards conducted by the young men from the different assemblies
* * *

A report will also appear in our next issue of the very successful revival services now in progress at the Surrey Tabernacle, and being conducted by Evangelist and Mrs Wm Black (of Los Angeles)
* * *

On Sunday, 4th October, Pastor George Jeffreys is announced to commence a special campaign at Canning Town, and Pastor Stephen Jeffreys at Peniel Chapel, Kensington Park Road
* * *

On the afternoon of Sunday, September 13th, a baptismal service was conducted by Evangelist C Kingston at Glenanne Lake (about three miles from Markethill, Co. Armagh) A number were present from the Armagh, Markethill and Lurgan assemblies, and 17 were baptised Visitors came on foot, bicycles, motor cycles, motor cars, etc. A large percentage of Roman Catholics were present and all were most reverent and seemed impressed by the service An

Prayer is requested for a special mission to be conducted at Devonport, by Evangelists J Smith and A. Lockham, commencing, Sunday, September 27th
* * *

Friends who gather from year to year at our Belfast Christmas Convention are looking forward already to this important annual event Full particulars of the meetings will be announced later, meanwhile those desiring accommodation should write to the Convention Secretary, 3, University Ave, Belfast

Questions and Answers

Do the teachings of the Swedenborgians accord with the Scriptures?

No, their teachings are totally opposed to the doctrines of the Word of God. The Swedenborgians are followers of Emanuel Swedenborg, a Swedish philosopher, who lived in the eighteenth century.

* * *

Explain Ezekiel xlvii 12.

The time is the millenium. During that period of blessing a stream will break out and issue from the Temple, and after flowing southward to Jerusalem will branch eastward and westward,—to the Dead Sea, healing its waters, and to the Mediterranean. The river will be noted for the life giving and sustaining powers of its waters. Trees growing on its banks will provide both food and healing remedies. Here is provided Divine Healing for the nations of that day, when the streams thereof "make glad the City of God." Spiritually, this river of "living water" speaks to us of the Holy Ghost, flowing from the midst of God's living temples, bringing blessing to those whom it touches. (See John vii, 37-39)

* * *

I am a staunch believer in the inspiration of the Old and New Testaments, but also believe that the Apocrypha is inspired; but the writer of a recent article in the Evangel on Divine Healing says it is not. Can you explain why it is not inspired, and why it is not preached like the rest of the Bible?

Some of the books of the Apocrypha, as the Books of Maccabees, contain true history and are instructive, but some contain obvious historical inaccuracies. On this ground alone, it is impossible to believe in their inspiration. The books of the Apocrypha do not form part of the Canon of Holy Scripture. The Israelites, who were the custodians of the Word of God (Rom iii 2. ix. 4, Acts vii 38), have never accepted the Apocrypha as inspired. In the whole of the New Testament, there is not a single reference to the apocryphal writings although there are about 263 quotations from and 370 indirect references to passages in the Old Testament. It is unsafe to found any doctrine on any part of the Apocrypha.

* * *

Is it possible for a believer to be baptised in the Holy Ghost without any manifestation or sign following, such as speaking in tongues?

The Scriptures give as many as four detailed accounts of believers receiving the Holy Ghost (Acts

ii 4, viii 17, 18, x 44-46, xix 6). This is a considerable number in so short a treatise of the apostles' activities as is the "Acts of the Apostles." In three of these instances, "they spake with tongues," in the fourth, there was a manifestation apparent to Simon the sorcerer. We may therefore safely conclude that the Word of God wants us to understand that signs follow and accompany the outpouring of the Holy Spirit on the believer. The believer who has had no manifestation, has for ever against him the experiences recorded in the above passages, and has not yet come to that rest and refreshing spoken of in Isaiah xxxviii, which comes with the experience of speaking with stammering lips and another tongue."

* * *

What would you advise a Christian to do who has had her hair bobbed in ignorance of the Scriptures?

Your question raises a matter of general principle. If a believer fails in any way, whether through ignorance, lack of faith, or any other cause, and repents, then "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i 9). God, Who looks at the heart, seeing true repentance, forgives and cleanses, and will overrule, if we ask Him to do so, definitely committing our cause to Him. Apply this principle in your case, and let your hair grow again (as Samson did). And perchance "it shall turn to you for a testimony."



A feature of the work at Surrey Tabernacle during the past few months has been the open air meetings held in the neighbourhood, which have been the means of bringing many people to the Lord. This photograph shows a Saturday afternoon meeting in the district. The speaker will be recognised as Evangelist J. McWhirter.

The Ashbourne Convention

By A VISITOR

Convener Pastor Richard Lewis Speakers
Pastor W J Jeffreys and Evangelist Miss Kennedy

IT is with a heart full of love and gratitude to God for the privilege and honour of being able to participate in the blessings received by God's children through the ministrations of His servants at Ashbourne, that we write

Ashbourne is a quiet and very pretty little town of about 5,000 inhabitants, situated amidst the beautiful scenery of the hills of Derbyshire and is an ideal spot for those who require a rest away from the noise and bustle of industrial towns. On arriving we were met by Pastor Richard Lewis, who is in charge of the work here. After a little rest in the homely lodgings arranged for us by the Convention Secretary, we attended the open-air meeting at the 'bus terminus to herald the forthcoming services at Elim Hall. There were a goodly number present, all filled with an ardent desire for service for King Jesus.

The whole trend of the meeting was *Life* and as the unction from the Lord came upon us one and all felt that we were in for big things. Afterwards we "came to Elim" (Hall) where we exchanged greetings and were impressed by the love and keenness shown by God's saints.

The first service of the Convention shewed the unity of the Spirit in a very marked manner. The testimony in the open-air was *Life*. Miss Kennedy's opening address was on "Life and Life more abundant," followed by Pastor W. J. Jeffreys on "Christ the Bread of Life" feeding the five thousand. The breaking of Bread service was conducted on Sunday morning by Pastor W. J. Jeffreys who spoke in a very impressive manner on "The Characters at the Table." It was a season of much heart searching and worship. The children of God were greatly blessed as the presence of God was felt in the midst. There was an open-air meeting before the evening service and our hearts were made glad as the message of Salvation was proclaimed by God's dear children from Leicester Tamworth, Nottingham and Grimsby. The meeting on the Sunday evening was well attended and was marked with the usual revival fervour as the congregation sang again and again from the Revival Hymn Sheet.

Services followed daily until Thursday, September 3rd, and the power of God was present at every meeting. It was a joy to see God confirming His Word with signs following. Many will have cause to praise God for the first Ashbourne Convention. The prayers of all God's people are requested that God's richest blessing may attend the work in this district.

Psalm xc. *(Tune: "Berlin.")*

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

LORD, Thou hast been our dwelling-place for ever,
E'er yet the mountains or the earth had stood
For Thou, O Lord, hast been from everlasting,
And unto everlasting, Thou art God

Thou in Thy wrath dost turn us to destruction.
But sayest yet, "Return ye sons of men"
A thousand years to Thee are as a night watch
As yesterday, which ne'er shall come again

Thou carriest them away as with the waters,
And as a sleep are they; and like the grass,
Which in the morning flourisheth and groweth.
But yet must wither, ere the day shall pass

For by Thy wrath we perish, and are troubled,
All our iniquities dost Thou behold;
And all our days we travel in Thine anger,
Spending our years but as a story told

For three score years and ten is but our journey,
Although the strong for fourscore years may stay
Yet is their strength but weariness and sorrow,
'Tis soon cut off, and then we fly away

But who the power of Thy displeasure knoweth?
E'en as Thy fear, so, shall Thine anger be
So teach us all our earthly days to number,
That we to wisdom may our hearts apply

Turn Thee, O Lord, and look in Thy contrition
On them that have Thy humble servants been
O satisfy us early with Thy mercy;
Yea, make us glad as we have evil seen

Let now Thy work appear unto Thy servants,
And Thy great glory let their children see
Yea, let the beauty of the Lord be on us;
And let our works for ever 'stablished be

Twenty Years of Service Lost

ON one of the Clyde river steamers, a Christian man on his holidays was giving away tracts. Among others who received one was a gentleman belonging to Glasgow, who remarked as he received it, that he feared such efforts did little permanent good. "I am not opposed to such work," he said. "In my younger days I did a good deal of it myself, but I cannot say that I ever saw any fruit from it."

The tract distributor was somewhat "damped" by the remark, coming from one who evidently was a Christian of many years' standing. But he instantly remembered that his own conversion was brought about by means of a tract, which he received when a lad of twelve, as he walked along the street one wintry night.

As he passed the door of a mission hall, a young man, standing evidently for the purpose of getting passers-by to go in, handed him a tract, and asked him to go inside and hear the Gospel. He did go in, and heard words there that awakened him to think of eternity and his state before God, and he went home in deep soul trouble. In his anxiety, he turned to the tract he had received, read it, and was

saved. The tract distributor told this story to the gentleman, who listened with evident interest, and when it was finished, he said, "May I ask where this most interesting event took place?"

The man named the street, the hall, and the very night on which he got the tract, and was invited inside. The gentleman's eyes filled with tears, he grasped the distributor's hand, and said with great emotion, "It was my work for many a night, when a young man newly converted, to stand at that door giving tracts, and inviting passers by, and I well remember inviting in the bright-eyed lad that wintry night. But I lost heart soon after that, and gave it up, thinking such work was almost useless. Now, after twenty years, God has let me know it was not in vain and if he spares me to return to the city, I shall by His grace return to the service He gave me long ago, confessing my faithlessness in leaving it." But the twenty intervening years were lost. How many more golden sheaves might have appeared to that Christian worker's account in the day of Christ, had he continued in the service that the Lord gave him to do.

"Let us not be weary in well doing, for in due season we shall reap, if we faint not"—Gal vi 9

Elm Pentecostal Alliance. STATEMENT OF FUNDAMENTAL TRUTHS.

1. We believe that the Bible is the inspired Word of God, and that none may add or take away therefrom, except at their peril.
2. We believe that the Godhead eternally exists in three persons, Father, Son, and Holy Ghost, and that these three are one God.
3. We believe that all have sinned and come short of the glory of God.
4. We believe that through the death and risen power of Christ all who believe are saved from the penalty and power of sin.
5. We believe that the present latter day outpouring of the Holy Ghost, which is the promise of God to all believers, is accompanied by speaking in other tongues as the Spirit gives utterance.
6. We believe that God is restoring all the gifts of the Holy Ghost to the Church, which is a living organism, a living body composed of all true believers.
7. We believe that God has given some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.
8. We believe that deliverance from sickness is provided for in the Atonement, and is the privilege of all who believe.
9. We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church.
10. We believe in the eternal conscious bliss of all true believers in Christ, and also in the eternal conscious punishment of all Christ rejectors.

Announcing the 1926

Elim Sacred Art Calendar

The 1926 Elim Calendars are now ready. We sold nearly 3,000 of our Calendars last year and although our friends were very well pleased with them we are glad to announce that the "1926" is a great improvement on the "1925." The illustration below by no means adequately pictures it, as it is most beautifully printed in Art Colours



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The Elim 1926 Calendar contains 12 beautiful Bible Pictures in colours (one for each month) by some of the greatest artists. The influence these pictures alone have on the young in teaching great truths and inculcating the right view of life should appeal to every parent. The lessons learned will follow through life.



Size of Calendar 9½ x 11 inches



Special Features worth cost of Calendar

As last year, the International Sunday School lesson is given each Sunday, a daily Scripture verse in full, and twelve Bible pictures. The verse for each Sunday is the Golden Text for the following Sunday.

On the back page of the Calendar is shown a perpetual calendar, table of standard time around the world, statistics on religions of the world and languages of the world.



A Text for Every Day.

An Elim Scripture Calendar in Every Home

This is what we want, and you can help us. A Calendar of some description is a real necessity in every home, and here is an opportunity of placing the Gospel before thousands that may now be indifferent. If you cannot afford to give them away just show them to your friends and you will find that many will be glad to buy them. You will assist us, and also save disappointment, by ordering early.

PRICE 1s. 6d. each (we pay postage).

N.B. This year (unlike last) it will be impossible for us to obtain a reprint. We therefore urge our readers and friends to order **AT ONCE** and thus avoid disappointment. **DON'T DELAY.**

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