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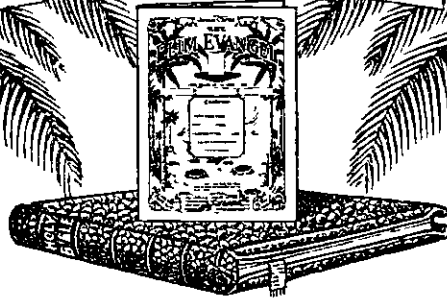
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Saviour

Jesus Christ

Healer

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

Vol. VI. No. 24

DECEMBER 15, 1925

Twopence

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Special Christmas Number

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

Baptiser

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

Coming King

“Neither is there Salvation”

HOW terrible are these words! But we do thank and praise God that this is not the complete verse. Let us turn to our Bibles and read the whole sentence. It is to be found in Acts iv 12 and it reads “Neither is there salvation in any other for there is none other name under heaven given among men, whereby we must be saved”

Oh, how different now! There is salvation through One, and One only, and that One was born nearly two thousand years ago in a manger at Bethlehem. And we are at this Christmas time remembering this most wonderful incident in the world's history, when “God sent Jesus to bless you” (Acts iii 26). “For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life” (John iii 16). And it was written of Him in Matthew i 21 “Thou shalt call His Name Jesus, for He shall save His people from their sins”

How very many of our readers and friends have proved the wonderful saving and keeping power in the Gospel of Christ, and are at this time especially lifting up their hearts in praise and adoration to God and the Lamb, who alone was found worthy to bridge the great gulf which sin had made 'twixt man and God. And still the way is open for “whosoever will” The fountain still flows for sin and uncleanness

Millions there have been supplied,
Still it flows as fresh as ever
From my Saviour's wounded side
None need perish—
All may live for Christ has died

But how very many there are, too, who just make Christmas a time of holiday and pleasure, and forget that

Out of the ivory palaces
Into a world of woe
Only His great eternal love
Made my Saviour go

and such are in just as terrible a condition as if our text really stopped short after the first few words, and read

NEITHER IS THERE SALVATION

with a full stop. For apart from the birth and atoning death of Christ, there would be a full stop, and nothing but a certain fearful looking for of judgment and fiery indignation

IF THERE WERE NO SALVATION

Have you ever thought of this, dear reader? Or, are you living carelessly, just for yourself, seeking pleasure and happiness for the time being? Perhaps you are assuming there is Salvation and that you are safe, but all the time, unless you turn from your sin and take Christ as *your own* sin-bearer, there is

NO SALVATION FOR YOU

God will not, nay, cannot bring down the climax of His Law, or alter His Words “The wages of sin is death” (Rom vi 23). And so unless you seek the Lord and come *His way*, there is the same danger awaiting you as if there were no Salvation. Just think of a sinking vessel out on the ocean, and *no help*—the horror of it! Yet *you* are in this position if you are without Christ (Eph ii 12)

If this is your condition, dear reader, you, of all people should be the most miserable at this Christmas time, because

THERE IS SALVATION

and you have not got it. But listen, you can have it, know you have it, and have it now—in Christ and in Him alone. No other can save you, but *He can*, and He is just longing and waiting to receive you with outstretched arms. Will you not come to Him now? Take Him at His Word. Turn to John's Gospel again, and read in the fifth chapter, the twenty-fourth verse. Simply believe now what He says there, and you will receive the best gift you have ever had—*everlasting life*

—F B P

The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

—Isaiah ix 2, 6.

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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

DECEMBER 15, 1925

No. 24

The Christ Child

By HENRY PROCTOR F.R.S.L., (*An Elder at the Elim Tabernacle, Clapham*)

THIS is our season of triumph and of our greatest rejoicing.

FOR UNTO US A CHILD IS BORN

unto us a Son is given, and the government shall be upon His shoulder, and His Name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace (Isa ix 6) We are among "The people who were dwelling in a land of shadows, (who) have now seen a Great Light, those who were living in darkness, upon them the light has shone" (v. 2)

For our sakes this Mighty One, Who is "God over all, blessed for ever", from all eternity Son of God and Son of Man, in whom and for whom were

ALL THINGS CREATED—emptied Himself of all His glory to be born as a Babe in Bethlehem

And herein He set us an example, that we should be born again and become as little children. And this is effected by Christ Himself being sown as the Eternal Word or Logos within us—having been begotten again not of corruptible seed, but of incorruptible, through the Word of God, which liveth and abideth" (1 Peter i 23) From this time forth the Christ begins to be formed in us, and the Great Mystery which had been hid, in God, from all ages and generations, is now revealed to us, which is

CHRIST IN US

the Hope of Glory. When we are immersed in one Spirit into One Body, we being joined to the Lord, become one spirit with Him (1. Cor. vi. 17).

And so complete is our identity and unity with this Babe of Bethlehem—this Jesus of Nazareth, this

Christ of Galilee—that every act of His life and death is not only done for us but in us. So the Babe, when eight days old, is circumcised, not for Himself, but for us; for "we were also circumcised in His circumcision to the stripping off (Greek) of the body of the flesh," so that we might be no longer in the flesh but in the Spirit, so that we might live in the Spirit,

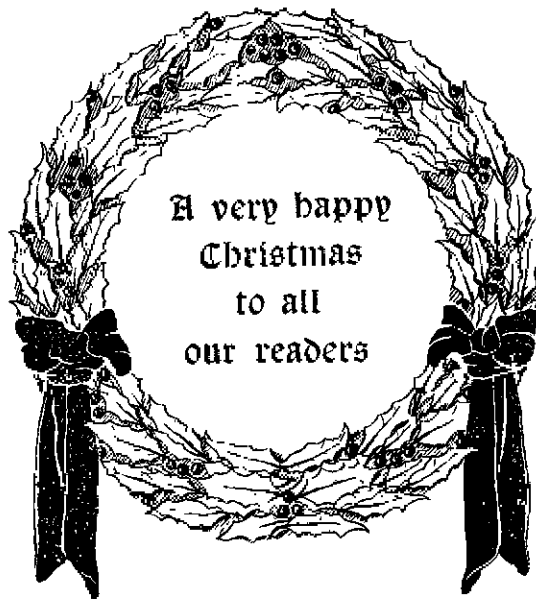
AND TAKE STEP BY STEP with the Spirit. This is the circumcision which God has promised "I will circumcise their heart and the heart of their seed (children) that they shall love the Lord their God with all their heart, with all their soul, with all their mind, and with all their strength." This alone can enable us to fulfil the Law of Christ "Thou shalt love thy neighbour as thyself."

Then also we are buried with Him in His baptism; wherein we are also jointly-raised with Him through the faith in the energy (energia) of God, who raised Him from the dead. We are sharers not only in His death, but also in His resurrection. We can always be "carrying about in

the body the dying of the Lord Jesus, so that the Life also of Jesus may be manifested in our bodies"—even "in our mortal flesh" (11 Cor. iv. 10, 11). This is the resurrection life, which quickens (Greek, makes alive) even our mortal bodies (Rom. viii. 11). So that to the extent that we are

SHARERS IN HIS DEATH

we can be permeated, saturated, and thrilled through and through with His resurrection life. To the degree that we empty ourselves He will continue to fill us, so that we may be, to the utmost of



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our capacity, "filled unto all the fulness of God" (Eph iii 19)

But not only are we jointly-crucified with Him, buried with Him, and raised with Him, but we are also *jointly-enthroned* with Him in the Heavens (Eph ii 6) through faith in the operation of God, which raised Him from the dead, and seated Him at His own right hand in the heavenly places, far above all rule and authority and power and dominion. In fact,

THE MEMBERS OF HIS BODY

who suffer with Him, must become sharers with Him in all His glory (John xvii 22)

But we can never fully realise the fact of the indwelling Christ "making His home in our hearts through faith," except through the Pentecostal baptism, by means of which the Holy Spirit is poured out upon us, and we become "immersed in the Holy Spirit," and anointed with His anointing (I John ii 27) in order that we also may go about "doing good and healing all that are oppressed of the

Devil." Thus shall we prove that we are truly His seed and the

PROLONGERS OF HIS DAYS

upon the earth. And because He lives *within* us, we must yield our members, hold every power of our being, and every faculty of body, soul and spirit at the disposal of the indwelling Christ. The flesh must be crucified with the passions and lusts thereof, for our bodies are members of Christ, and sanctuaries of the Holy Spirit. It is the work of the Holy Spirit to

REVEAL CHRIST IN US

as He says "If any one love Me he will keep My Word, and I will love him and unveil Myself to him." "In that day ye shall KNOW that I am in My Father, and ye in Me, and I in you." So that the Blessed Christ and all His members, have but *one* joint life, which energises us mightily to bring about that time of "peace and good will to men," when all shall know Him from the least to the greatest and righteousness shall cover the earth as waters cover the sea."

Items of Interest

Particulars of the Annual Christmas Convention at Belfast will be found in this number

* * *

Pastor W. J. Jeffreys is preaching at Lanefly during the Christmas holidays

* * *

Conventions are being held during the Christmas holidays in South Wales, at the Elm centres at Dowlais, Merthyr, Pant-y-waun and Ystradgynlais

* * *

Will friends kindly note that the postage on this special number of the *Evangel* is one penny, and not one halfpenny as for other issues

* * *

Another great baptismal service was held in the Surrey Tabernacle on Friday, December 4th, when 71 were baptised by Pastor George Jeffreys

* * *

Services will be held in London on Christmas Day at 11 o'clock at Clapham, Barking, East Ham and Forest Hill. On Boxing Day special services will be held at the Surrey Tabernacle, particulars of which will be found on the cover of this issue.

* * *

Readers who have not yet ordered the *Young Folks' Evangel* should do so without delay, so as not to miss the first issue. An announcement with full particulars appears on the cover.

The key to the snapshots on the opposite page is as follows—(1) The front entrance of "Elm Woodlands" (2) Seen through the trees (3) An end view (4) Elm Evangelists and workers undertaking renovations (5) A view in the woods (6) Part of the garden (7) Sunset from the grounds

* * *

The new term of the Bible College commences in January. Intending students may obtain application forms from the Secretary, "Elm," Park Crescent, Clapham, London, S.W. 4. Full information as to the faculty, and details of the courses, will be given in our next issue

* * *

We have in hand a store of excellent articles for the *Elm Evangel* of 1926, and it is hoped to make the magazine still more interesting and edifying to our readers. A special feature next year will be the Elm Daily Bible Readings by Pastor E. B. Pinch. Throughout the land, these readings will be used at family prayers each day. In order to ensure that they will reach our far-off readers in time, we propose printing these readings a fortnight in advance. Thus in this issue appear the readings for the first fortnight of 1926. During the course of next year, the following books will be covered—Genesis, Exodus, Joshua, Judges, I and II. Samuel, Nehemiah, Song of Solomon, Isaiah, Matthew, John, Acts, Ephesians, I. John.

Elim Bible College

Clapham Park is one of the most select residential areas around London, and from the health point of view, it is unequalled. In the heart of Clapham Park, in Clarence Road, is situated "Elim Woodlands," the home of the Elim Bible College. The accompanying snapshots, taken by the Editor, give some little idea of the commodious house and extensive grounds. The frontage is about 580 feet, and the woods and garden cover 4½ acres. One imagines that one is in the heart of the country, and yet in 20 short minutes one can reach the centre of the City or the West End. In the midst of revival, and in such pleasant surroundings, the new students of the Elim Bible College commence their studies next month.



The Coming of Christ—and After

By C. KINGSTON (*Elim Evangelistic Band*).

The Millennium

THE days of the terrible Tribulation are ended. By the majestic appearing of Christ and His Saints upon white horses, the forces of the Beast and Antichrist have been destroyed. The world's week of suffering and sin is ended and the Sun of Righteousness has arisen with healing in His wings, ushering in the Sabbath of rest to a weary world. The Millennium has dawned, bringing peace for unrest, ease for pain, righteousness for sin, joy and gladness for sorrow and mourning.

I THE MEANING OF MILLENNIUM

The word Millennium is not found in the Scriptures, but is simply composed of two Latin words (*mille* and *annum*) meaning a thousand years, and is given to the period of a thousand years mentioned six times in Rev xx 1-7 and referred to hundreds of times throughout the Old and New Testaments. It has been thought by some that as God spent six days in moulding the earth from chaos and rested the seventh day so, creating each day as a period of a thousand years ("one day is with the Lord as a thousand years, and a thousand years as one day" (II. Peter iii 8), we may expect the world to spend 6,000 years in sorrow and travail, and then to enjoy a millennium of Sabbath-rest. Although this has no definite Scriptural foundation other than the verse quoted, it is quite possible that this is the Divine plan, for God is a God of order and very often one event is a type of a greater one. The chronology of the Bible is admittedly in the state whereby it is impossible to reckon accurately the time that has passed over the world since the creation of Adam and Eve. The dates given at the head of a margin Bible are those which, according to Archbishop Ussher, are most nearly correct. By his reckoning 5,929 years have passed since Adam and Eve were created. This would mean that there are still 71 years before the full 6,000 years have passed. However, there are many who disagree with Ussher's dates and place the age of the present creation at a higher figure. In all probability we are nearer the end of the 6,000 years than is supposed.

II THE RESURRECTION OF THE TRIBULATION SAINTS.

One of the first events of the millennium will be the resurrection of the Tribulation Saints. This is said to be the first Resurrection (Rev xx 5). It seems evident that the first Resurrection comprises those who have died in Christ previous to the first stage of Christ's coming, and who are raised and

caught up together with the changed living Christians to meet the Lord in the air (I. Thess iv 16, 17), and also those who are martyred for Christ during the Tribulation. These last are beheaded for the witness of Jesus, because they will not worship the Beast or his image (Rev xx 4).

Regarding the resurrection of the unregenerate, it is said that they are not raised until the thousand years are finished (Rev xx 5).

III CHRIST REIGNS AS KING UPON THE EARTH

The millennium fulfils the many Scriptures that promise to Christ the Throne of His father, David, such as Isaiah ix 6, 7. "Unto us a child is born of the increase of His government and peace there shall be no end, upon the throne of David." These passages in the Old Testament which foretell the glory of Messiah's reign were a stumbling-block to the Jews of Christ's day. The humility, the poverty and the shameful death of Christ all seemed totally opposed to the Scriptural idea of a glorious reign.

The Old Testament prophet often saw blended on one horizon, a picture of the Mountain of a glorious Kingdom, and a valley of a shameful death. They did not understand it, and Peter tells us, that they searched diligently when the Spirit of Christ within them testified of the sufferings of Christ (I Peter i 10-12).

Now we understand the reason for this seeming contradiction. It is explained by the two Advents of Christ. We must not however attempt to spiritualise those Old Testament passages referring to Christ's glorious reign. Just as those passages referring to His sufferings have had a literal fulfilment, so will those passages foretelling a glorious earthly reign have their fulfilment during the Millennium.

The Transfiguration Scene (Matt xvi 28 to xvii. 8) was no doubt intended by Christ to be an illustration of His Millennial Kingdom, for in the last verse of Matt xvi He says "Verily, I say unto you, there be some standing here, which shall not taste of death, till they see the Son of Man coming in His Kingdom." Immediately afterwards, we are told that when six days had passed, Jesus took three of them up the Mount and was transfigured before them. Peter, writing afterwards, recalls the scene and says (II Peter i. 16-18): "We . . . were eyewitnesses of His Majesty." In this scene then we have, in miniature, Christ's Millennial Kingdom.

First there is Christ. For a moment He allows His glory to break through the veil of flesh that hid



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it from men's eyes. We get a glimpse here of what He will be like during the Millennium. Glorious as the sun shining in his strength. Then there is Moses. He is representative of those who, having died in the faith, will be raised incorruptible at Christ's Coming. Next there is Elijah. He was taken to heaven without dying, in the fiery chariot, and is no doubt representative of those Christians who will be alive when Christ comes and who will be taken to glory without dying. Lastly the three disciples, still earthly, are representative of the earthly nations and peoples who will enjoy the reign of Christ's earthly Kingdom.

The Reign of Christ will be a righteous one. In Isaiah xi 1-5, we are given a description of the righteousness of His Kingdom. Our judges often make mistakes in their judgment. They have to rely upon the sometimes conflicting evidence of witnesses. But Christ is to judge "not after the sight of His eyes, neither after the hearing of His ears, but with righteousness." Wickedness, if it appears, will be dealt with at once. All nations will own Him as Lord and King.

IV THE EFFECTS OF THE MILLENNIUM

The Millennium will effect all the earthly creation. The face of the earth will be changed. It is glorious now when unspoiled by the hand of man, but when the curse which was laid by God upon the ground for man's sake (Gen iii 17) is removed, then it will blossom and bring forth fruit without the ceaseless toil now necessary, and thorns and thistles will no longer disfigure the ground. Isaiah xxxv gives us a wonderful picture of this Millennial luxuriance. The desert will blossom like the rose—in the wilderness shall waters break out and streams in the desert.

There will be increased light and warmth, for we are told (Isaiah xxx 26) that "the light of the moon shall be as the light of the sun and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of His people." The passage no doubt refers to the Millennium.

Upon the dumb creation its effects will be seen too. In Rom viii 19-22 we are told that "the whole creation groaneth and travaileth in pain together until now." There is no doubt that the dumb creation suffers from the effects of the fall. Dr. Cumming has remarked that almost all the sounds of nature are in the minor key—the bleating of the sheep—the lowing of the cattle—the moaning of the winds—the music of the waves! Nature feels that the curse is heavy upon her—cold and heavy upon her heart, and so she gives utterance continually to her heart-rendering miserere. And the poet was haunted by a vision of nature, "red in tooth and claw."

When the Millennium dawns, nature's curse will be lifted, and in the words of Isaiah xi 6-9, "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fating together, and a little child shall lead them. They shall not hurt nor destroy in all My holy mountain."

Upon man also the effects of the Millennium will be seen. Peace will reign instead of war. We are told (Isaiah ii 4) that men "shall beat their swords into plowshares, and their spears into pruning hooks, nation shall not lift up sword against nation, neither shall they learn war any more." There will be a lengthening of the days of man's life to that of the days before the flood. In Isaiah lxx 20, speaking of the Millennial reign of Christ, we read "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old, but the sinner being an hundred years old shall be accursed." The binding of Satan for the thousand years will mean that man, no longer tempted to sin, will enjoy the blessedness of righteousness. Should rebellion or sin appear, it will be summarily dealt with.

There will also be one universal language spoken over the earth during this time. In Zephaniah iii 9, it is said that after the gathering of the nations, i. e., to Armageddon, "Then will I turn to the people a pure language, that they may all call upon the name of the Lord to serve Him with one consent." The judgment at the Tower of Babel was Confusion of Tongues, but during the Millennium this curse will be lifted, and one universal language will be spoken.

During the Millennium, all will know the Lord. "They shall teach no more every man his neighbour" saying, Know the Lord for they shall all know me." (Jeremiah xxxi 34) "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isaiah xi 9). There will be no need for mission services and revival campaigns then, for all will know and serve God.

V THE SUBJECTS OF CHRIST'S MILLENNIAL KINGDOM

The subjects of Christ's Kingdom will fall into three classes. *Firstly, the Israelites.* As we have seen, many of them will have returned to their own land during, and prior to, the Tribulation. In order to protect them from the judgments of that terrible period, we are told (Rev vii 2-8) that the angel seals 144,000 of the tribes of Israel (12,000 of each tribe) in their foreheads. Whether this number is only symbolical of a larger number or whether only that number are sealed from the millions of Israel, is not quite clear. Possibly this number represents a faithful remnant who will be protected during the dark days of the Tribulation. In Rev xiv 1 we see the same company standing with Christ on Mount Zion.



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(i. e., Jerusalem), having safely passed through the tribulation period

When Christ returns at the second stage of His second advent, we are told that His appearing will awaken the Jews especially, and also all kindreds of the earth, to the fact that the One they pierced was indeed the Messiah. Rev. i 7 says "Behold He cometh with clouds, and every eye shall see Him, and they also which pierced Him and all kindreds of the earth shall wail because of Him." Zech. xii 10 to xiii. 1 foretells the bitter sorrow and mourning of the house of David and the inhabitants of Jerusalem when they see that the One they sent to Calvary was indeed their Messiah. In that day the fountain will be opened to the Jews to cleanse away their sin and uncleanness

From Ezekiel, chapters xl—xlviii, it appears that there will be erected at Jerusalem what is known as the Kingdom Temple. The description and size is given in great detail in these chapters. The services during the Millennium will no doubt be memorial of the sacrifice of Calvary—similar to the Christian's breaking of bread and poured out wine in memory of Christ's death

We are told that living waters issue from under this temple (Ezek lvi 1) and will divide, half going apparently to the Mediterranean and half flowing to the Dead Sea (Zech xiv 8). Wherever this life-giving stream goes, it brings fruitfulness. Many trees will grow on its banks (Ezek. xlvii 7). Multitudes of fish will inhabit its waters (v. 9) and the Dead Sea will be healed of its saltness except for certain miry places (v 11).

Secondly, the Gentile Nations. These will be those nations which will not have gone up to war against Jerusalem, and will have therefore escaped the destruction of the Battle of Armageddon. These are the sheep spoken of in Matt xxv. 34, of which the last article spoke. They will come to inherit the Kingdom prepared by the Father. From Zech xiv 16-19, we see that "every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of Tabernacles"

So it appears that Jerusalem will become the metropolis of the earth. It will be the seat of Christ's Government, and representatives at least will come up yearly to give their homage to the Lord

Thirdly, the Saints. The first two classes will be earthly people with natural bodies, but the last class is composed of glorified saints. They will have spiritual bodies. According to I John in 2 "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"

By examining those scriptures which speak of Christ's resurrection body, we are enabled to understand fairly well the likeness of our glorified bodies. We are told He appeared and disappeared regardless of material hindrances "Then came Jesus, the doors being shut, and stood in the midst" (John xx 26) "He vanished out of their sight" (Luke xxiv 31). We are told also that His body was capable of being touched, although it was a glorified body and he had flesh and bones (Luke xxiv 39). He was also able to eat, for the disciples gave Him a piece of fish and some honey (Luke xxiv 42). However, it is probable that it will not be necessary to eat to sustain life. From I Cor xv it seems that the resurrection body will have the essence of the mortal body, although without its limitations. Just as the seed sown contains in embryo the essence of the plant or flower which is to grow therefrom, and yet the flower is far more glorious than the simple seed, so the resurrection body will no doubt contain the essence of the mortal body, but will be far more glorious

Regarding the duties of the saints during the Millennium, apparently they will assist Christ in the government of the world. We are told (Rev xx 4) that "they lived and reigned with Christ a thousand years". This will no doubt be the time of the rewards for the Christians. In Luke xix 12-27 we are given the parable of the nobleman (Christ) who went into a far country (Heaven) to receive for himself a Kingdom, and to return (the Second Coming). Before going, he delivers talents to his servants and upon his return he proceeds to examine them as to the use they have made of them. To one was given a pound and he had traded and made ten pounds. To him was given ten cities to govern. To another servant was given a pound and he made five pounds. To him was given five cities to govern. It seems that we are to understand from this parable the necessity of using the talents God has given us for His service, and that faithfulness will be rewarded during the Millennial Reign of Christ by the saints being given the oversight of some portion of Christ's extensive Kingdom

It appears that the New Jerusalem—the foursquare city spoken of in Rev xxi 2—will be the home of the saints during the Millennium. We are given a description of its size and beauty. This is no doubt symbolical, but sufficient is said to give us an understanding of its grandeur. This city will have no need of sun, for the Lamb is the light thereof, and the nations of the earth will walk in the light of it (Rev xxi 23, 24). It will apparently hover over the earth—the saints passing to and fro to perform the duties and services of Christ's Kingdom

VI EVENTS FOLLOWING THE MILLENNIUM

Just a brief word or two is necessary regarding the events following the Millennium

At the close of the thousand years, the Devil will be loosed a little season. This is probably to test how far the nominal obedience to Christ's rule has been from the heart. No sooner is he loosed than he endeavours to raise a rebellion against Christ's government (Rev. xv 7-9) and is only too successful. Judgment by fire from heaven however quickly subdues this final outburst of sin, and the Devil is then once for all cast into the lake of fire (Rev. xv 10)

Then are raised the unsaved dead. These have been in their tombs during the Millennium, but are now gathered from the graves and from the sea, and are reunited to their spirits from hell (or *hades*—Greek). These are judged at the great White Throne and "Whosoever was not found written in the book of life was cast into the lake of fire" (Rev. xx 15)

It is commonly supposed that both saved and unsaved will be judged at this great White Throne. This is not so, however, for Scripture says "He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation (or judgment); but is passed from death unto life" (John v 24). It is only the spiritually dead who stand before the White Throne. Those who have passed from death unto life will not

be called into judgment for their sins, since they have been laid upon Christ

If the reader does not yet know that he has passed from death unto life, let him pause for a moment and consider how terrible it will be to stand before this Judgment Throne of God with his sins unforgiven and his name not written in the Lamb's book of life—and let him accept at once the free pardon of all his sins through Jesus Christ

After this awful Judgment Day, time ends and eternity begins. The earth and heaven are said to flee away from the face of Him that sits upon the Throne, and straightway God creates a new heaven and a new earth (Rev. xxi 1), and in eternity God is all in all. Destiny is fixed—"He that is unjust, let him be unjust still; he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still" (Rev. xxii 11)

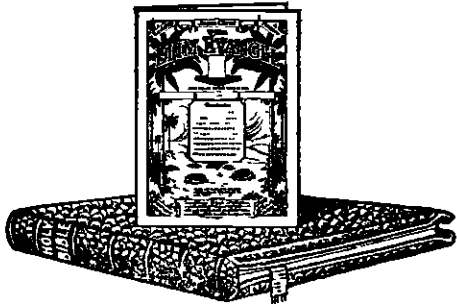
In closing, let me ask you, Christian "Are you praying and working for Christ's coming?" Christ taught His disciples to pray "Thy Kingdom come. Thy will be done on earth as it is in heaven." This is without doubt a prayer for the coming of the Millennial Reign of Christ. "The Spirit and the Bride say, Come. And let him that heareth say, Come." "He which testifieth these things saith, Surely I come quickly, Amen. Even so, come Lord Jesus" (Rev. xxii 17,20)

D. L. Moody Describes His own Experience

D. L. Moody, at one of his meetings in Scotland, said "I can myself go back almost twelve years, and remember two holy women who used to come to my meetings. It was delightful to see them there, for when I began to preach I could tell by the expressions of their faces they were praying for me. At the close of the Sabbath services they would say to me, 'We have been praying for you.' I said, 'Why don't you pray for the people?' They answered, 'You need power.' 'I need power,' I said to myself, 'why I thought I had power.' I had a large Sabbath School, and the largest congregation in Chicago. There were some conversions at the time, and I was in a sense satisfied. But right along the two godly women kept praying for me, and their earnest talk about 'the anointing for special service' set me thinking. I asked them to come and talk with me, and we got down on our knees. They poured out their hearts that I might receive the anointing of the Holy Ghost

And there came a great hunger into my soul. I knew not what it was. I began to cry as never before. The hunger increased. I really felt that I did not want to live any longer, if I could not have this power for service. I kept on crying all the time that God would fill me with His Spirit. Well, one day in the city of New York—oh, what a day!—I cannot describe it, I seldom refer to it, it is almost too sacred an experience to name. Paul had an experience of which he never spoke for fourteen years. I can say, 'God revealed Himself to me, and I had such an experience of His love that I had to ask Him to stay His hand! I went to preaching again. The sermons were not different; and I did not present any new truths, and yet hundreds were converted. I would not be placed back where I was before that blessed experience if you would give me all Glasgow.'"—From *Our Faithful God*, published in the year 1900

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

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TERMS—5/- for one year (24 issues) post free to any address. American and Canadian subscribers, instead of paying \$1.20 for one year, may send one dollar bill for 10 months (20 issues) or two dollar bills for 20 months (40 issues) post free

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

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

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

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

Christmas

CHRISTMAS! What holy, happy memories twine themselves around this charming word! What aspirations it awakens, what emotions it arouses! It is the season of the year when friends are wont to exchange tokens of friendship in the shape of gifts, hundreds of thousands of parcels will be passing through the post, many of them sent at great sacrifice and accompanied with the most sacred wishes. Let us remember that we are at this time commemorating that precious hour so long ago when God gave that greatest and most precious of all gifts to this poor, perishing world, even the gift of His Only Begotten Son. And because of this "shall He not with Him also freely give us all things?"

* * *

Listen! He wants to give thee no less than HIMSELF! Ah, you say, "He is already mine!"

Yes, that may be so, and yet He still wants to give HIMSELF to thee! He wants you to possess Him as never before! To enter into a union with Him that shall prove infinitely more wonderful than aught you have ever realised hitherto. To make Himself more real in your experience—more manifest in your life—more evident in your service. He would fain lead you into places larger and broader than any that thy feet have yet trodden. Do not hesitate to follow where He leads at this time. Those who have not been accustomed to the depths oft-times are assailed by a great fear as they find themselves going out into the deep places, places that are afar from the shore: at such times a new consciousness of helplessness seizes them. But O the blessedness of feeling yourself carried out into the fathomless, limitless place in the Spirit, the place where God is all and in all.

* * *

Perhaps it would not be out of place at this season to ask ourselves the questions, "What have I given to God?" "What can I give to Him?" What a gladdening thought, that there is that which we may give to the Lord, and in so doing cause the heart of God great satisfaction and pleasure. You and I, out of our poverty, may make an offering unto the Lord which He will receive. 'Tis the homage of the heart—the love of the life, for which the heart of God craves. Not so much our silver or our service, but our selves that He desires more than anything else. He waits and longs for the pure devotion of our heart to be poured out "unto Him" in unstinted measure. Shall we then at this glad season make this our offering to the Lord? Let Him possess us and all we have, without the slightest reservation. If we do this, then the Christmas of 1925 will prove the brightest and best of all its predecessors. May God constrain many of our readers to make this utter surrender of themselves to God at this time.

* * *

As we dip our pen in the ink, our heart is brimful of deep desire for the spiritual advancement and enrichment of all our readers, a hundred holy wishes leap to our mind. And so we would seize this appropriate occasion to convey to the *Evangel* readers and friends our sincerest wishes for the truest and most abiding Christmas joy. May the "joy of the Lord" fill your cup to o'erflow!

"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

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

The Incarnation

By PASTOR E. C. BOULTON

"No man hath seen God at any time, the only Begotten Son, which is in the bosom of the Father, He hath declared Him"—John 1:18

"God hath in these last days spoken unto us by His Son Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high"—Hebrews 1:1-3

IN order to rightly understand the meaning of that "lowly manger" scene at Bethlehem, we must approach it with reverent and receptive hearts—with eyes anointed with love and ears attuned by grace divine, otherwise we shall miss the "mystic meaning" of that sacred scene. The vision which for centuries had tarried is now being fulfilled—the moment towards which all prophetic utterance had pointed has now arrived, and one of the greatest and most glorious events in the Divine programme is to take place. It is the advent of God's last word to the world, in "times past" He spoke through the Seers, but now God is speaking "through His Son"—the Incarnate Word. God is about to clothe Himself in human apparel—the Deity condescending to veil Himself in a vestment of flesh—the Infinite assuming finite form—the Eternal inhabiting the raiment of His own creation. Out of the dim shadows of Judaism, is seen emerging the glorious "Day-Star" which is to eclipse all other luminaries that have shone in the spacious heavens of revelation, through the portals of Bethlehem's manger there appears the form of One whose glory is incomparably dazzling in its radiant beauty—the "first-born" of a "new creation"—the Living Head of a new race, not of earthly, but of heavenly origin, redeemed by the blood of the Lamb.

Who can fathom the fulness of that Incarnation scene? Who can measure the meaning of the Manger? 'Tis altogether beyond human comprehension! How could Heaven remain unmoved at such a sight? The celestial choirs were stirred to seraphic song; their golden harps must have vibrated with rapturous chords of holy harmony, the "eternal

hills" re-echoing with the jubilant anthems of those who realised the sublime significance of that which was taking place and the solemn stillness of earth. One marvels that even the Divine power was sufficient to restrain those heavenly legions from surrounding that humble, yet royal birth-place, with their shining presence.

Over the battlements of glory countless numbers of angelic beings must have watched with awe and wonder that natal scene. And yet, greater wonder still, earth remains unmoved and indifferent to that marvellous and mysterious act of grace and love that was transpiring in its midst.

How significant the reception which the Son of Man received at His Nativity! Did it not foreshadow the treatment which He subsequently received? "No room" was the earnest of the world's hostility which eventually culminated in the Cross. The Manger and the Cross indicate the world's estimate of the Christ of God, the Tree not the Throne was the place reserved for Him Who came to redeem and save the lost, not "crown Him" but "crucify Him," was the verdict of "His own."

What is the meaning of Bethlehem? In the first place, may I suggest that the Incarnation is God's eloquent and adequate answer to man's utter helplessness and hopelessness? Hitherto man

had missed the meaning of every typical expression of the Deity, the symbol and the shadow failed to convey to the human intelligence a correct conception of the mind of Jehovah, they saw Him not in the Tabernacle and the Temple, their eyes were blinded with unbelief. But now God is prepared to give this last and greatest revelation of Himself, so that all man's excuses might be removed. The Lord at last



THE LIGHT OF THE WORLD



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had found a temple through which He was able to make Himself known—a habitation in which He could dwell with pleasure, and through whom He could accomplish His purposes and pour His benedictions in overflowing measure

“ God the Invisible appears ’

And Jesus is His name ”

Let us draw nigh to this wondrous natal scene in Bethlehem. Listen! It is the Deity addressing Himself to man in the language of a human life! It is Jehovah translating the revelation of Himself into the vocabulary of earth! It is the Mighty God coming within the range of human vision, thus making Himself intelligible to man! Here we witness God accommodating Himself to the limitations of the human race and identifying Himself with its sorrows and sufferings—God coming to man in the likeness of men in order to lift them back into fellowship with and likeness to Himself. Ah, how close He comes to us in the birth of Christ! Thus, through the birth of Him Who was to become a sufficient sacrifice, He restores creation to the position of favour and freedom which, through sin, it had forfeited. At Bethlehem as well as at Calvary, we see God in quest of those who had stepped out of focus with His will—the Father making His final appeal to His prodigal people—seeking to regenerate a rebel race. O the marvel of it all! To think that the Almighty God should be able and willing to give such an expression of Himself in human form in the Person of the Lord Jesus Christ. Here was One Who was to be the “ exact expression of the Godhead, One through Whom the effulgence of the Divine glory should shine, One in Whose life and ministry all the Divine attributes could be exercised. What an exhibition of grace and love! What a comprehensive display of Divinity!

On the interior of the dome of a celebrated Church on the continent, is a wonderful painting that took the artist seven years to complete. But when it was finished and the scaffolding was taken down, it was discovered that the great height prevented the eye of the visitor, on the Church floor below, from seeing ought but a confused blur of colour. For years the artist’s work was unseen, then an old man, the caretaker, jealous of the house he loved so much, and desirous that all the beauty of this great dome work should be seen, suggested that by means of a large mirror set in the floor of the Church, the painting should be brought down to the sight of the people. His arrangement was carried out and the assembled peoples, gazing into the great lake-like mirror, were able to see the beautiful painting which hitherto had been so high that it was unseen. Can we not see in this a picture of what actually transpired at Bethlehem? Christ came down to give us a perfect unfolding of the heart and character of God. The inspired Word tells us that “ God was in Christ ”

If Christ, the Eternal Son of God, were thus willing to enter the humble manger how much more will He deign to grace my poor heart and life? Yes, He will come, and His advent shall transform my life into the Divine image, forth from my indwelt being shall stream the revelation of His grace and glory; within the temple of my life shall glow the fire of His holy presence, and thus, in some small measure, my Spirit-filled body shall become a manifestation of Divine power. “ The life also of Jesus . . . made manifest in our mortal flesh ” “ Christ IN you ” Oh, that we might more fully apprehend the glorious purpose of our redemption, so that now “ unto the principalities and powers in heavenly places might be known, through the church, the manifold wisdom of God ”

Unto us a Child is Born

ISAIAH IX 2, 6, 7.

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

THE people that in darkness walked
Have now beheld a glorious light
And they that dwelt in death’s dark vale,
On them hath shined the radiance bright

For unto us a Child is born,
And unto us is given a Son
The government on Him shall be,
He shall be called the Mar’v’lous One

The Counsellor, the Mighty God,
Eternal Father, Prince of Peace
His government and peace shall ne’er
Depart, but evermore increase.

With judgment and with justice, He
On David’s throne, from shore to shore,
To order and establish it,
Shall reign henceforth for evermore

[L M]



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*Elim Daily
Bible Readings.*

The Lord's Table

By
PASTOR E. B. PINCH.

Selected portions of Scripture for daily reading with devotional comments

Jan 1st. 1926. Friday. Genesis i. "In the beginning God v 1) Everything of real and permanent value has its origin in God. How ready we are to bring God into our plans at the end. How slow to learn that if God is not in at the beginning, He will not be in at all. Be assured the beginning is of God, and you may well be confident that He will carry it through. Note v 5. This is God's order. Evening before morning, darkness before light, weeping before joy, suffering before glory, first the cross, then the crown.

Jan 2nd. Saturday. Joshua i. "Arise, go over" (v 2) The land of promise lies before you. Get moving! The blessings of God will not walk to you. They must be claimed. Note v 3. This is your portion from God—as much as you have faith and courage to take. It is a lamentable fact that Israel never has possessed more than a small part of God's magnificent offer in v 4. What a lesson for the Church!

Jan. 3rd. Sunday. Ephesians i. "In Christ" (v 3) What a glorious list of privileges are ours. "Blessed us" (v 3) "Chosen us" (v 4) "Predispatched us" (v 5) "Accepted us" (v 6) "Redeemed us" (v 7) "Forgiven us" (v 7) "Made known secrets to us" (v 9) "Granted us an inheritance" (v 11) "Sealed us with the Holy Ghost" (v 13). Note especially the Apostle's prayer (v 17-25). Oh, trembling child of God! Do you want an example of what God is willing to do for them that believe? Look at Christ. All the power that raised Him from the dead, and exalted Him to the throne, and subjected to Him all His enemies, is toward us who believe.

Jan. 4th. Monday. Exodus i. "The more they afflicted them the more they multiplied and grew" (v 12). Joseph and his generation are dead. They are a people friendless and forsaken, with a hostile king on the throne. It is refreshing to read that God blessed them. The church of God has never really suffered through persecution. It has always come out of the fire multiplied and enlarged.

Jan. 5th. Tuesday. Isaiah i. "Incense is an abomination the calling of assemblies even the solemn meeting" (v 13). God is here protesting against the hollow character of their religious meetings. Plenty of incense, but no real devotion! Note v 10. Religious observances are no substitute for a clean heart. Only the pure in heart can see God. Fellowship with God, moreover, must have a practical value. 17) The recitation of litany, or creed, of itself, makes no appeal to God, if the daily life and service ignores His imperatives.

Jan. 6th. Wednesday. Genesis ii. "In the day thou eatest thereof, thou shalt surely die" (v 17). It is an eternal principle that disobedience worketh death. Mortification sets in immediately the sin is committed. Note v 21-24. Here is the earliest type of the bride of Christ. What a deep sleep fell upon the Last Adam, the sleep of death! As Eve was taken from the wounded side of the first Adam, so we have been taken from the wounded side of Christ. Note v 23. Let us reverently repeat this language concerning our standing in Christ.

Jan. 7th. Thursday. Matthew i. "Thou shalt call His name Jesus, for He shall save His people from their sins" (v 21). There is a mistaken doctrine abroad that we must needs, in the flesh, go on sinning, and that God will take us to a sinless place when we die. Christ has not come to save us

"in" our sins, but "from" our sins. Oh, blessed severance! Oh, wonderful emancipation! "Sin shall not have dominion over you."

Jan. 8th. Friday. Song of Solomon i. "Tell me, O Thou whom my soul loveth where Thou feedest" (v 7). This is the ardent cry of love's resistless yearning. It is the result of self-revelation. Having considered her own unloveliness and deformity (read v. 6), she appeals to her Lover, that He would direct her to His flock, that there in His presence she might be satisfied. Is not this always the result of true and humble introspection? Conscious of weakness, we plead for His strength. Realising our need, we find in Him Heaven's glorious answer.

Jan 9th. Saturday. Acts i. "It is not for you but ye shall receive" (v 7, 8). How we treasure the last words of our loved ones! These are the final words of Jesus immediately before He was taken up. A denial, and a gift. Christ does not honour unholy curiosity or presumptuous questionings. His desire for us is that, filled with the Holy Ghost, we should under divine control, be kept in His will. Not reasons and arguments, but power! The great need of the Church is not for a super-scholar to defend its cause, but for men and women, baptised with the Holy Ghost, to demonstrate its power.

Jan. 10th. Sunday. Exodus ii. "And the Children of Israel sighed by reason of the bondage" (v 23). This is music in the ears of God. He had been waiting for that sigh, listening for that groan. When we are honestly tired of our sin, when the bars and fetters of our prison weigh heavy upon us, and we sincerely long to be free from its power, God is quick to deliver us. "Their cry came up" "God heard" "God remembered" "God looked upon" "God answered" (had respect).

Jan 11th. Monday. Nehemiah, i. "When I heard these words, I sat down and wept" (v 4). The apparently accidental visit of his brother Hanani fills Nehemiah with great concern for Jerusalem and his own people. Life has no accidents. Hanani little dreamed that upon his visit hung the restoration of Jerusalem and the Temple. Have we a like concern for God's spiritual temple? Let us give ourselves to earnest prayer until we see Jerusalem restored.

Jan. 12th. Tuesday. Isaiah ii. "It shall come to pass in the last days" (v 2). The prophet has been sternly condemning their unfaithfulness. He further proceeds to pronounce judgment on them for their sin. Yet in the very midst of his fiery message, filled with a holy optimism, he bursts in with this glorious prediction of coming blessing. Sin is all about us. The waves are rising! the storm is coming! The sky is dark and lowering! God lift our eyes above and beyond the surging sea to the sun-tipped hills of God that tell of the birth of a new day!

Jan 13th. Wednesday. Judges i. "Thou hast given me a south land, give me also springs of water" (v 15). The south land will be worthless despite all its favouring characteristics unless it be well irrigated. Oh, for springs of water! May we learn to follow Achsah's example. She came to her father, as the bride of the conqueror of Israel's enemies and humbly claimed the blessing. And Caleb gave her the



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upper springs and the lower springs Yes! more than she asked

Jan. 14th. Thursday. I. John 1. "Truly our fellowship is with the Father, and with His Son Jesus Christ" (v 3) What a happy family we are! There, in God's house, I live with my Father, and with Jesus my Elder Brother We dine together, we hold sweet converse, we love each other dearly Secrets are hid within this holy household, undreamt of by the world around

Jan. 15th. Friday. I. Samuel. 1 "I am the woman For this child I prayed" (vv 26, 27) What a gracious answer to prayer! Yet how much more striking and singular is Hannah's attitude She does not regard the matter as finished when the prayer is answered She realises that answered prayers bring holy obligations "I have lent him to the Lord as long as he liveth" How real and tangible was the answer "I am the woman that prayed, and here is the answer to my prayer standing before you"

ELIM

By HENRY PROCTOR, F R S L

E LIM was born in the year 1914 in the County Town Monaghan in Ireland, where Pastor George Jeffreys held some meetings in a Temperance Hotel From this centre it spread to Belfast in January, 1915, in consequence of which there gathered round him some of those bright spirits, who sought and found the Pentecostal Baptism, and have since been the means of the salvation of thousands in Ireland, Wales and England Many thousands also have been healed of every infirmity in the Blessed Holy Name of Jesus, and myriads baptised in the Holy Spirit, with the sign of tongues In 1921,

ENGLAND WAS INVADED

The attack began at a miserable-looking, tumble-down building, on which the boys had chalked in large letters "The Haunted Church" To this poor hovel came the Pastor with Mr Darragh and Miss Adams Then it seemed to

RISE FROM THE DEAD

Souls were saved at every Gospel meeting, sometimes also at the open-air meetings, as many as six on one occasion They preached the Foursquare Gospel, and there were healings and baptisms with unbroken continuity Then the breaches in this House of the Lord were repaired, Pastors and Evangelists like Nehemiah taking part in the building with trowel and hammer, and paint-brush The needed money was subscribed with astonishing celerity, nearly £2,000 in one evening, so that only a debt of a few hundreds remains unliquidated, and this shews signs of melting away

In 1924, this was our only citadel in London, at present there are no less than seven London "Elims", to which those who have hitherto drunk only the bitter waters of *Marah*, are flocking by thousands, to have each of them

A WELL OF LIVING WATER WITHIN

springing up into eternal life Last Easter, because Park Crescent "Elim," was absolutely inadequate for our Convention, Surrey Tabernacle was taken for a year The records of the meetings there are so wonderful that not only the world, but also

Christians who had hitherto only *heard, have seen* the mighty power of God working in the meetings conducted by Pastors Stephen and George Jeffreys, and other Pastors and Evangelists Day after day we have seen

BORN-DEAF MUTES

hearing and speaking. Frequently many deaf people at one meeting have received hearing in quick succession, no matter how long they may have suffered, even to 40 years and upwards

Notable miracles have occurred also at Plymouth, Barking and Hendon, numbering hundreds—such as born-blind eyes receiving sight, and one dumb fit over 52 years enabled to speak in public to thousands of people In consequence about 1,000 were saved at Plymouth, 1,100 at Barking, and 1,000 at Hendon, and in October-November at Canning Town and Ilford upwards of 1,000 were brought in, with a vast number of healings The largest numbers at Canning Town were saved in the Wesleyan and Primitive Methodist Chapels, at which overflow and extra meetings were held by the kind co-operation of the Ministers of the two churches Elim has also proved a blessing to the Salvation Army Mrs Commandant Box of Stratford was healed at Barking, and has had an uninterrupted flow of blessing ever since, through continuous soul-saving in the meetings conducted by her husband and herself, and Divine Healing meetings at which no less than 1,300 have come forward for healing God bless the Salvation Army, and those ministers who so kindly helped us

Two very successful and blessed missions were conducted at Forest Hill, first by Pastor Stephen Jeffreys and later by Pastor George Jeffreys which have led to a meeting for Breaking of Bread being established there At Barking, a most glorious campaign has been carried on by Mr Darragh and Miss Adams at the new hall which is already overflowing with joyful believers. The congregation at Barking continues to grow, although new meetings have also been opened at Canning Town and East Ham Such prosperity is altogether unprecedented *Gloria Deo in Excelsis* Eternity will not be sufficient to praise Him for His goodness Hallelujah!

The Elim Crusader Movement

By A CRUSADER

JUST over a year ago, the young people at Clapham formed the first Elim Crusaders' Band. London Headquarters was thus the pioneer of a movement which spread rapidly to the other assemblies. Thank God for this bold step on their part, and for their God-given enthusiasm to enlist others under the blood-stained Banner of the Cross! Various bands were formed, and some testified at open-air meetings, visited the sick, while others distributed tracts and *Evangels* in the neighbourhood.

Many strangers and older Christians will have cause to remember the work done by these Clapham Crusaders at Surrey Tabernacle in past months. It will not soon be forgotten how at the opening of this Tabernacle they marched through the streets, wearing posters and texts announcing services and declaring the Foursquare message. They indeed were "not ashamed of the Gospel of Christ." Hallelujah! As enquiry room workers, ushers, and door-keepers, the Clapham Crusaders proved to us that the "love of Christ" constrained them to "do things" Glory to God!

The London initiative was speedily emulated by Letchworth Garden City, and in November there sprang up another band of young people on fire for the Master, whose motto is "Workers together with God." Soon news reached us that Dowlais had also commenced a branch of the Crusade movement, and was working zealously for the Master.



THE BADGE OF THE ELIM CRUSADERS

In February, Pastor Boulton formed the young people at Hull into a Crusade Band, and at an evening Gospel service they conducted last May, three souls were won for Christ.

At Grimsby, too, the example was followed, and Crusaders there have pledged themselves to be true warriors of the Cross. Praise God, their work in the open-air has been greatly blessed. Leigh-on-

Sea, Lisburn and Morriston have also sections of enthusiastic Crusaders, while last but not least we must mention Barking. On September 21st, Mr Darragh and Miss Adams commenced there a branch of Crusaders. Surely these zealous soldiers of the Master are a living testimony against the devil's lie that campaign converts do not stand. Here are over 400 young Christians on fire for God, most of whom have been brought to Christ during the past few months. What a wonder-working Saviour!

Space forbids a detailed account of Crusaders' endeavours throughout the land this past year, but we know God is working. To Him be all the glory! May the oncoming year be one of mighty victories through the "power of His might," and may the Master use each Crusader to extend His glorious kingdom!

Those desirous of commencing a local branch of the Elim Crusaders should communicate with the Secretary, "Elim," Park Crescent, Clapham, London, S W 4 —ED

Revival Campaign at Margate

THE very successful campaign commenced by Pastor Stephen Jeffreys at Cliftonville, Margate, on November 8th, is still in progress as we write these lines. Hundreds have passed through the enquiry rooms, and very many cases of healing have taken place. The following newspaper report is reprinted from the *Kent Messenger* —

DIVINE HEALING AT MARGATE.

So remarkable have been the cases dealt with at Pastor Jeffreys' services at Margate, that congregations are growing in size, and people are coming from distant towns in Kent, some for healing, and some, doubtless, out of curiosity.

A *Kent Messenger* representative attended another meeting on Sunday and writes as follows —

I witnessed another batch of cases of healing on Sunday, of which the most remarkable is perhaps Miss —, of Byron Road, Margate.

She has been partially blind for eight years and could not read without glasses. To-day was her second experience of the healing service. On rising from the ministrations, she looked round the platform as though to test her seeing powers. Asked by the Pastor whether she was better, she sadly replied — the negative.

The Pastor taxed her in a kindly way, with having little or no faith, and urging belief on her part, again performed the ministrations. This time she rose, looked around, and smilingly admitted she was better. As she left the platform I took her apart and conversed with her, and her answers to my questions quite satisfied me of the genuineness of the case.

I interviewed other cases as they left the platform —

Mr H Earle, of Ramsgate, has had bad sight for 21 years. Last Thursday he attended for the first time, with appreciable results. To-day he no longer wants his glasses. His blindness was hereditary.

Mrs C Champs, of Ramsgate, has had paralysis of both legs for eight years, and walked with the aid of a stick. She has suffered much pain, and to-day was her third attendance.



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The pain, she says, has left her, and she is walking much better. After the ministrations she walked across the platform four times without her stick.

A remarkable case was that of a young man, Mr H A Jones, of Margate, who has been a bad stammerer for five years. To-day was his first attendance, and he conversed with me, when he left the platform, without the slightest sign of his former ailment.

Mr Harry Henstridge (25 years) of Ramsgate, was deaf in both ears for ten years. To-day was his second attendance, and he says he can hear. He had not the slightest difficulty in hearing me.

Mrs J Farmer, of Newington, Ramsgate, whose eyes have been blind since childhood, deliberately broke her glasses as she left the platform, and triumphantly shewed me the pieces

At my request, she then read, with only slight difficulty my business card.

These are but a few of the cases I have witnessed.

A CASE FROM BROADSTAIRS

An extraordinary case is that of Mrs M Morant (27 years), of Broadstairs. She has been totally blind in the right eye, owing to an injury at birth, all her life. She underwent treatment by an ophthalmic surgeon, in London, when 13 years old, but nothing could be done. The eye ball could not focus. She was instantly cured, it is stated, by Divine Healing last Tuesday week, since when she had been able to read, sew, and write, using the right eye alone, and its sight is daily improving. She asserts that during the ministrations she distinctly felt some power which seemed to be "pushing the eye out" into shape. Here parents corroborated this in my presence.

Signs and Wonders at Surrey Tabernacle

By HENRY PROCTOR, F.R.S.L

A NEW campaign was opened by Pastor George Jellicoe here on Sunday afternoon, 29th November. When Divine Healing testimonies were given, a brother who had been healed of 17 years' paralysis, testified that a young girl, who had not walked for six years, was healed at East Ham on Sunday, 22nd November. She is now able to walk freely, and her eyes have been strengthened so that she can read, which she had been unable to do for a long time.

Several healings took place the same afternoon (29th). Mrs Parker of Seven Kings received immediate relief from rheumatoid arthritis of 11 years standing, and Mrs Simpson of Ilford of 40 years' deafness. Bronchitis of 5 years standing was also healed. Testimonies were given on Wednesday (2nd Dec.) by those who had suffered from blindness in right eye from five years of age, legs that had been twisted for 28 years, and paralysis in leg for five years. Mrs Parsons of Coulsdon had been healed of chronic colitis and valvular heart trouble and neuritis. She has been examined by three doctors who agree that she is "absolutely sound," and her weight has increased from 8½ stone to 12 stone. Mrs Southey of Catford, had been healed of acute neuritis and colitis. Mrs Knowles testified that her little boy two years of age had been healed of epileptic fits, to which he had been subject, he had had none since 9th September. Another testified to healing from 20 years' deafness, and another from 29 years' neuritis. Mrs Smith of Plaistow was healed of internal complaint and deafness, and her friend, Mrs Atkins of neuritis. Many were healed on Thursday, among them a man who had been deaf from infancy, and Mrs Holloway of Walworth testified to healing of rupture after 15 years suffering, and of nerve trouble of nine years' duration.

The Pastor gave interesting lectures on the Coming

of the Lord on Sunday, and on Wednesday and Thursday on the Use of Tongues. He demonstrated from I. Cor. xiii 8-12, that tongues had not ceased any more than knowledge had "vanished away," and would not, at least, until we saw the Lord "face to face." The promised baptism, and therefore the sign of tongues, was for all—"as many as the Lord our God shall call." It could not be wrong because the greatest of the apostles said "I speak with tongues more than you all" and "Forbid not to speak with tongues," for every one who speaks or prays in a tongue is "built up," edified and strengthened, and when the message given is interpreted, the whole assembly is edified. He pointed out from I Cor. xiv. 14, 15, that to pray or sing in a tongue was to pray or sing *in the Spirit*," whereas there is much which passes for praise and prayer which is "in the flesh." He read out several objections which had been sent in, and gave from the Scriptures, most conclusive and satisfactory replies, to which everyone listened with the deepest interest.

On Friday, although the great city was shrouded in such darkness, that it was called "Black Friday," there was considerable brightness in the old Surrey Tabernacle. No less than 71 went through the waters of baptism, and one deaf mute sang with the others in a chorus, and repeated "Praise the Lord," after the Pastor. On Sunday afternoon (6th) Mr George Dawson, was healed of ten years' deafness, and Mr J H Watling, who had been blind four years, was enabled to see plainly. On Sunday night another glorious meeting was held, when a large number of young men and women surrendered to the Lord. The meetings have been followed with the usual "grand results," in soul-saving and the Pentecostal Baptism. The success has been so great that a large majority requested their continuance for another week.

Answered Prayer

"The Lord is my Shepherd"

I HAVE been travelling for a large wholesale drug company in St. Louis for a number of years.

On my run in the south-west, I had one particular old friend. He nearly always had an order for me, but whether he did or not, I always felt better after having made my call, on account of his cheerful ways and pleasant words. I could only see my customers twice a year at best, and I looked forward to my visit to this old customer as one of my best days.

On one visit he gave me a much larger order than ever before, but I could not hesitate to recommend the firm to fill the order. I had learned that he was universally loved and respected in his own town as a sincere Christian.

About six months after receiving this order I was notified by the firm that the bill was unpaid and that I should call as soon as possible and collect it. I hastened over my territory and called in person to see after the matter. I found a new face behind the counter and I learned that a short time after my last call my friend had taken small-pox and he and his family had been under quarantine for a long time. His sickness had lasted several months, and he was still confined to his home. I did not see him, but he sent me word that the matter would come out all right in the end.

To make a long story short, he had suffered more losses than he thought, and six months went by and still the bill was not paid. I wrote to the firm and told them the condition of affairs, and they were holding up proceedings against him.

Six months went by again, and I was ordered to go at once and collect the bill or enter suit. I had but one thing to do, though I confess I had some rebellious thoughts. The night before I arrived at his town, I spent several weary hours rolling and tossing on my bed, trying to contrive some plan to avoid closing out my old friend. He lived some eight miles from the railway station, and I should see him on the morrow. I knew that if I brought suit, in all probability others would do the same, and a good man would go to the wall through no fault of his own. While tossing on my bed I must have fallen asleep. I thought I had called on my friend, and we were sitting in his family room, with all his family about him. He turned to me and said: "We are just about to have our morning prayers, and we shall be glad to have you join us."

I replied with pleasure. He announced that he would read Psalm xxiii. He began to read, but I was astonished at the words I heard. I had learned

that Psalm in Sunday School when a boy, and while I had not read my Bible as much as I should have done, still I will never forget "The Lord is my Shepherd." The words were read in a round clear voice and my heart rejoiced, though I had never heard it before in that way. He read —

"The Lord is my Banker, I shall not fail, He maketh me to lie down on gold mines. He giveth me the key to His tills, He restoreth my credit. He sheweth me how to avoid lawsuits for His name's sake. Yea, though I walk in the very shadow of debts, I will fear no evil, for Thou art with me, Thy silver and Thy gold rescue me. Thou preparest a way for me in the presence of my collector. Thou fillest my barrels with oil, my measure runneth over. Surely goodness and mercy will follow me all the days of my life, and I will do business in the name of the Lord."

Having read he knelt down and prayed. I thought I never heard such a prayer in all my life. He fairly took my breath from me when he asked his heavenly Father to bless me, his friend.

With his "Amen," I woke with a start. I concluded I would call on my old friend early in the morning at his home. I arose in time to procure a team, and was knocking at his door just as the sun was coming over the eastern horizon. He met me at the door with a hearty hand shake and said: "Come right in, we are just going to have morning prayers, and would be glad to have you join us." He took me into the room and introduced me to his wife and children. He took up his Bible and said, "We shall read Psalm xxiii." He read it in a clear voice, but read it as it is written in the book. I cannot tell you my feeling and thoughts while he read. We then knelt in prayer, and he humbly made known his wishes, but it did not sound like the one I heard in my dream, though he appeared to go over the same thought. He told the Lord he owed some money, and it was past due, and he asked that a way might be open for him to pay it that very day. He then prayed for me, and while on my knees I resolved that for one time in my life I would disobey orders.

After prayers we both went directly to the drug store, and as we entered the door a young man met us and said "Brother Benton, father sent me over here this morning to tell you that he would take that house and lot you spoke to him about a few days ago. He told me to hand you this money and that he would pay the balance on delivery of the deed."

The old man received the roll of notes and tears began to roll down his cheeks as he turned away

He wrote a receipt for the money and gave it to the young man He then turned to his ledger and began to figure He turned to me and said, "Will you receipt this statement?" I saw that he had added interest on the bill I told him I was ordered by the firm to remit interest He declined to receive

it, and said he desired to pay his just debts. I took the money and sent it in The firm wrote him a complimentary letter, thanking him for the remittance

At the time I was tossing on my bed my old friend was on his knees, pleading with his Heavenly Banker for a loan I am very much gratified to know that he got it, and ever since in all discouragements I apply Psalm xxiii. as a remedy

A Return to Pentecost

TWENTY years ago, Andrew Murray, who was probably the most spiritual writer of his day, wrote a book entitled, "The Key to the Missionary Problem" After setting forth conditions at length, he frankly says, "The missionary revival we need and pray for can only come by a return to Pentecost The end is ever contained in the beginning, and returns to the beginning To know what Pentecost means, to have its faith and its Spirit, is the only power to evangelise the world in this generation"

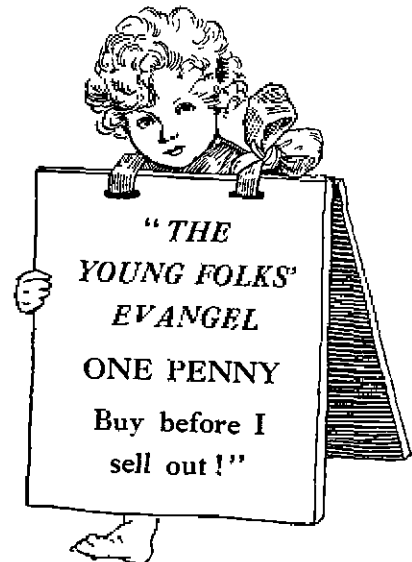
He further says, "Let us strive to realise our position The great commission was given in connection with Pentecost, and its fulfilment was made entirely dependent on it. "It behoved that repentance and remission of sins should be preached in His name among all nations . . . but tarry ye in the city of Jerusalem until ye be endued with power from on high" "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me . . . unto the uttermost part of the earth" *The Pentecostal commission can only be carried out by a Pentecostal Church, in Pentecostal power* It is vain to think of this generation accomplishing the Pentecostal commission without a return to the Pentecostal state The Pentecostal state is the only one that satisfies God, the only one that ought to satisfy us *The power of God for the work of God* must be the watchword of every worker Let each of us begin with himself in seeking for the church the restoration of her Pentecostal power for the work of conquering the world for her King

"The need of the Pentecostal power is urgent beyond all thought Let us give ourselves anew to prayer that the Church may be restored to her Pentecostal state Let us unite in love with others, and pray without ceasing, and watch unto prayer that, for the sake of His Son and a perishing world, God would restore His people to their first estate in the devotion and power and joy of Pentecost"

How wonderfully God has answered prayer. God is raising up a Pentecostal Church in this generation. We believe that this is only the beginning of things. God has promised to pour out His Spirit

upon all flesh (Joel ii 28, Acts ii 17) Dr Treharne writes concerning this scripture, "At Pentecost, when a partial fulfilment took place, God was not tarrying for man, nor waiting for the sons of men. *they were waiting, tarrying for Him* So, in the climax of its fulfilment, there is to be a great waiting on God When the Church's zeal as a witness has waned, and lukewarmness has taken place of fire, then there is seen a remnant crying mightily to God; and suddenly, shall come the rushing, mighty torrential visitation of the Spirit upon all flesh Who will not begin—if he has not begun already—to ask of the Lord this rain in the time of the latter rain, i e., in these last days? (Zech x 1)

Become a candidate for a personal Pentecost, and open your being for all God has for you No child of God can afford to shirk their part in the Lord's last commission (Matt xxviii. 19, 20 and Mark xvi. 15-18), and you must have "*the power of God for the work of God*" The Master promises, "Ye shall receive power after that the Holy Ghost is come upon you"—Sel



THE ANNUAL CHRISTMAS CONVENTION

will be held at Belfast from Christmas Day to Sunday, December 27th.

Convener PASTOR GEORGE JEFFREYS.

Speakers EVANGELIST WM BLACK (Los Angeles) and ELIM ALLIANCE MINISTERS

Services will be held simultaneously at the

ELIM TABERNACLE, Melbourne St., & the PORTABLE TABERNACLE, Templemore Avenue
as follows.—CHRISTMAS DAY, SATURDAY AND SUNDAY, at 11-30, 3-30 and 7 o'clock

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

NB—Between the services at the Melbourne Street Tabernacle, tea only will be provided to visitors, who should bring
their own food. At the Templemore Avenue Portable Tabernacle it will be impossible to provide tea

BOXING DAY

Special Services will be held on December 26th in the

SURREY TABERNACLE

Wansley Street, off Walworth Road, London, S.E.

(4 minutes from the Elephant and Castle)

Services at 11-0, 3, and 6-30

Speakers from all parts

London readers should not miss this day's gatherings.

Preliminary Announcement of THE ANNUAL EASTER CONVENTION

The Convention will be held, as last year, in the large

SURREY TABERNACLE

Cheap Railway Tickets will be issued from all parts of Great Britain

Further particulars will be announced later.

A CHRISTMAS SUGGESTION

- ¶ You can send no better Christmas Gift to your friends than a year's subscription to the *Elim Evangel*
- ¶ The cost is only five shillings and the gift is not one which they will receive at Christmas alone—and then forget,—but one which they will appreciate every fortnight throughout the coming year.
- ¶ To every friend, for whom you subscribe, we will send a Greeting Card, printed in gold, similar to the one below: your name will be written on the card.
- ¶ These subscriptions should be posted to us at once, clearly marked "Christmas Subscriptions". You may state whether you prefer us to commence by sending them this special Christmas issue, or January 1st issue.

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➡ The Publishing Office will be open all day on Saturday, 19th December



THE ELIM Calendar for 1926

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

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