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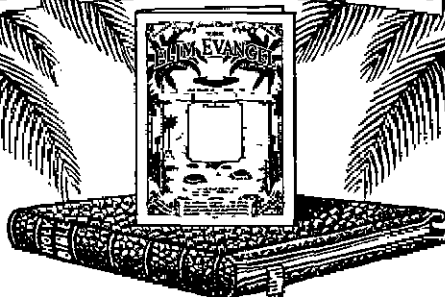
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Saviour

Jesus Christ

Healer

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

Vol. VI. No. 1

JANUARY 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

The King is Coming!

DO YOU BELIEVE IT?

DO you know that the white-robed messengers that stood by and saw Jesus ascend to heaven from the Mount of Olives nearly nineteen hundred years ago said: "*This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven*"? (Acts 1, 11).

Many prophecies are now in course of fulfilment concerning the time of the end; thousands of close students of the Bible and of the affairs of the world are unanimous in their belief that the Second Coming of Jesus is near at hand.

THE RAPTURE

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 that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord (I Thess. iv, 16-18). Those who have overcome through the blood of Jesus Christ, and who are waiting and watching for Him, will be ready to go with Jesus when He comes

REPENT AND BE READY.

God wants you to be ready to meet His Son when He returns to earth. The only way you can be ready and thus escape the awful period of tribulation spoken of by the prophets and apostles is by repenting of your sin, trusting in the blood of Jesus to save you from it, and then by the help of the Spirit and the Word of God live righteously before God and man

Repentance means not only sorrow for sin, but it means also that you must *confess* your sins. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1, 9). "He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy" (Prov. xxviii, 13)

Do not be deceived by thinking that some Church can save you, or some preacher or priest, or that you can save yourself. "For there is none other name under heaven given among men whereby we must be saved" (Acts iv, 12), but the Name of Jesus Who said "And I, if I be lifted up from the earth, will draw all men unto Me" (John xii, 32). Jesus Christ tasted death for all mankind, and declares: "He that heareth My Word and believeth on Him that sent Me, hath everlasting life, and shall not come into judgment" (John v, 24)

THE BACKSLIDER

Perhaps you once knew Jesus as your Saviour but have yielded to the wiles of Satan, and through worldly associates, worldly pleasures or ambition, or some trouble or discouragement you have lost your love for Him and have backslidden. If so, you will be glad to know God says: "I will heal their backsliding, I will love them freely" (Hosea xiv, 4). He yearns over you still and seeks to draw you back to Himself. Satan

says, "It's no use to try again," but Jesus says, "Him that cometh unto Me I will in no wise cast out."

THE GOLDEN RULE.

Let no one deceive himself by saying he is good enough because he lives the golden rule. Jesus says no one is good but God; besides, no one apart from Jesus, and indeed very few Christians really obey what is known as the Golden Rule, "Whatsoever ye would that men should do to you, do ye even so to them." It is Satan's trick to tell you you are good enough in order that he may keep you from Christ and eventually get you into hell. Remember, "It is appointed unto men once to die, but *after this the judgment*" (Heb ix, 27). We must all stand before the judgment bar of God and there render an account as to how we have lived and what we have done with Jesus

WHAT THE BOOK SAYS

He was wounded for our transgressions, He was bruised for our iniquities" (Isa. liii, 5). "If we say that we have not sinned, we make Him a liar, and His Word is not in us" (I John 1, 10). "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life" (John iii, 16). *But you must act quickly. You have no promise for the morrow.* "Behold, now is the day of salvation" (II Cor vi, 2). "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth" (Prov. xxvii, 1). "How shall we escape, if we neglect so great salvation?" (Heb ii, 2). "Except ye repent, ye shall all likewise perish" (Luke xiii, 3).

THE WAY OUT

Remember, you are not asked nor expected by the Lord to save yourself or to wait until you make yourself good enough to come to Jesus. The way from sin to salvation is simple and plain—recognise and confess that you are a sinner, ask God for Jesus' sake to forgive you, confess and restore wherever possible to any you have wronged, trust in the plain promise of the Word of God to save you through the blood of Jesus. *Believe that because you do this, therefore you are saved, even though at the time you may not feel any change.* Having done this, stand there and believe God, and soon you will know that you are accepted and saved, because the Holy Spirit will witness to your heart that your sins are forgiven. Jesus assures us in John vii, 17, that if anyone will obey what He says, God will reveal Himself to all such in a way that even the sceptic or infidel shall know that *God is God* and that Jesus Christ is the Way into eternal life.

WHAT WILL YOU DO?

By and by the clouds will part and the "Lord Himself shall descend" to set up His Kingdom and rule the world in righteousness from the city of Jerusalem. *Will you accept Him? Do it now.*

The Elim Evangel

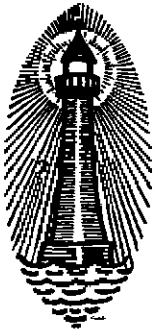
FOURSQUARE ON THE WORD OF GOD

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

Vol. VI

JANUARY 1, 1925

No. 1



Believers who had *not* received the Holy Ghost

An Address by PASTOR GEORGE JEFFREYS

YOU will find the Scripture upon which I am to base my remarks this evening in the nineteenth chapter of the Acts of the Apostles. We will read from the first verse to the seventh —

And it came to pass that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus, and finding certain disciples,

He said unto them, "Have ye received the Holy Ghost since ye believed?" And they said unto him, "We have not so much as heard whether there be any Holy Ghost."

And he said unto them, "Unto what then were ye baptised?" And they said, "Unto John's baptism."

Then said Paul, "John verily baptised with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus."

When they heard this, they were baptised in the name of the Lord Jesus.

And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied.

And all the men were about twelve.

It is not necessary to inform you that there are certain teachers who declare emphatically that it is impossible to be regenerated and not have the Holy Spirit abiding within. The explanation of the Scripture we are considering is furnished by some of them thus: "These disciples had been baptised as followers of John the Baptist, not as followers of Christ. The Apostle, discerning their true condition, as unregenerate, wisely presented the Gospel to them in this form, "Have ye received the Holy Ghost since ye believed?"

It would be well for us to examine the Scripture carefully, and to weigh up the evidence found, in order to discover the true condition of these disciples before they received the Holy Ghost. If we can prove from the Word that there was an interval between the time of their regeneration and their receiving the Holy Ghost, the force of the above argument is destroyed.

Five things are said with regard to them. —

- (1) They were disciples
- (2) They had believed
- (3) They had been baptised unto John's baptism
- (4) They were baptised again in water at Ephesus
- (5) They received the Holy Ghost when hands were laid upon them.


This is exactly the order in which they are given. Admitting that disciples (which we know means followers) could be unregenerate, one cannot possibly admit the same of believing disciples. These believing disciples had been baptised into John's baptism, and afterwards baptised in the name of the Lord Jesus Christ. All this before the laying on of hands for the reception of the Holy Ghost is mentioned.

To maintain the idea that they were not regenerated until the Holy Ghost came upon them, one must conclude that those officiating at the baptismal service at Ephesus immersed unregenerate disciples.

Let us, at this juncture, endeavour to find what is meant by the term, "John's baptism." In order to do this, we will consider the message that John preached and the conditions imposed upon those who, having accepted his message, passed through water baptism. The salient points in his message were

- (1) Warning people to flee from the wrath to come.
- (2) Exhorting people to bring forth fruits meet for repentance.
- (3) Pointing people to Christ as the sin-bearer.
- (4) Commanding people to be baptised in water.
- (5) Promising through Christ the baptism of the Holy Ghost.

When we read the Acts of the Apostles carefully, we find that these were the salient points in the messages of the Apostles. If this be correct, and I believe it to



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be so, the Gospel that John preached was the identical Gospel proclaimed by them. Furthermore it is the same Gospel that is entrusted to every true preacher who will abide in the Apostles' doctrine. The difference between John the Baptist and the Apostles was that of position only. The former looked forward and pointed to Christ crucified. The latter looked backward and pointed to Him.

The warning note concerning the wrath of God, sounded by John the Baptist, was as perspicuous as any like note in the Acts of the Apostles. He was fearless in his denunciations as he reminded his congregation of the dark cloud of Jehovah's wrath that must eventually burst over rejecters of the truth. His message falling upon the ears of Sadducees and Pharisees, must have caused much commotion. They were the seemingly good people, wrapped up in the conspicuous garb of a formal religion! The class, you remember, who came under the woes of the Master Himself some time afterwards. They were the people who appeared outwardly as whitened sepulchres, but who were full within of dead men's bones. The Baptist's command to flee was in the imperative, if they were to escape sore judgment.

In his exhortation to repentance he was as determined as Peter on the day of Pentecost, and as resolute as Paul on Mars Hill. Repentance to him meant all that the term means. It involved not only feeling sorry, losing tears and bewailing the fact of past transgressions. It might include all that, but it was incomplete unless accompanied by action on the part of the penitents. "Bringing forth fruits meet for repentance." Behind the flowing robes was the heart that needed cleansing. Long prayers and fasts were no sure evidence of real piety nor of true repentance. All the ground is taken from under their feet. They were not allowed to stand even in the merits of Abraham their father. "Repent" was the trumpet note of this wilderness preacher. If the baptism of John meant anything at all, it meant an intelligent acceptance of God's way of salvation by those who, having confessed their sins and repented, were baptised.

The persons who teach that the recipients of John's message were unregenerate must, if they wish to be consistent with their views, declare all whom John baptised to be unregenerate.

Let us turn in this connection to Acts xviii, 24, 25.

And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus.

This man was instructed in the way of the Lord, and being fervent in the Spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

Apollos, knowing only the baptism of John, was eloquent and mighty in the Scriptures. He was fervent in the Spirit and instructed in the way of the Lord, teaching and thus imparting to others the things per-

taining to the spiritual realm. Was he a regenerate preacher? It would be difficult to find a reasonable person to affirm that he was not. Unregenerate preachers are not instructed in the way of the Lord. They must first of all enter into the Way, through the door of the new birth, before they can take their places even in the infants' class in God's school of instruction. Paul tells us in I Corinthians ii, 11 and 14, that a person must possess the Spirit of God before he can understand His things. "For what man knoweth the things of man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. The natural man receiveth not the things of the Spirit of God."

In Apollos we have a preacher who gave unmistakable evidence of his own regenerated heart. He must have passed through the door into the spiritual realm in order to have such a grasp of its realities. He was emboldened by the Spirit to teach with all diligence the things he must have learned himself. His eloquent preaching, combined with fervency of spirit, supported by his deeper and salubrious spiritual life, had appealed to his hearers. Would to God we had preachers like him to-day! A super-abundance of eloquence, rhetoric and logic, will not suffice to reach and convince the masses, unless blended with other characteristics so prominent in the life and ministry of Apollos.

An empowered ministry is the need of our day, without such it is impossible to meet the challenge put forth by the science of the twentieth century. Again, it alone can deal effectively with the spirit of retrogression found in the present-day churches and missions.

Apollos, like the disciples of Acts xix, knew only the baptism of John. He, like them, had gone on as far as he was able to understand the import of John's message. There was much more land to be possessed by him. There were higher heights to be attained, fresh revelations to be sought, and still deeper experiences through which he was destined to pass, but he had already possessed the one thing needful—regeneration by the Holy Spirit—before he could explore further afield in the way of God. The pathway of spiritual blessings and experiences was further opened up to him by Aquila and Priscilla. What did they instruct him in? Did he, under their loving tuition, discover the truth concerning the baptism of the Holy Ghost? Was he led into the experience in a similar way to the disciples of Acts xiv? In the spiritual seminary of Aquila and Priscilla I can well imagine the subject of the baptism of the Holy Ghost being the first item on the list for discussion. I would not be at all surprised if such experienced monitors put the question to him, "Have ye received the Holy Ghost since ye believed?" Undoubtedly it was pointed out to him that it was the next step for him to take in the believer's pathway.



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There may be some here to-night who, having passed into the Kingdom, need a little further instruction along these lines. You might be fervent in the Spirit. You might be able to expound the Scriptures. You have wielded the sword of the Spirit fearlessly in the face of the most bitter opposition of the enemy. You have led many a weeping penitent to the foot of the Cross, and have brought comfort and blessing to many a suffering one. Still, it is my duty to ask you, "Have ye received the Holy Ghost since ye believed?" I could call hundreds, if necessary, who would give testimony to the fact that they had all these experiences before they received the Holy Ghost. The ignorance that prevails concerning the great gift of the Holy Ghost is appalling. In my travels up and down the land, in Scandinavia, Canada and America, I have come across most earnest Christians who have, with astonishment, confessed, "We have never heard about the baptism of the Holy Ghost in this way before." The Holy Spirit had often been depicted to them as some mysterious influence, settling or resting upon church congregations in answer to the minister's prayer. The truth of a deep, real, experimental baptism for believers in this age was far beyond their conception. It seemed almost incredible that Christians of to-day could claim the like gift received by the disciples at Pentecost. The news came to them as a new revelation from God. Many a time have I been present when such received the baptism. The joyous notes of praise proceeding from them have enraptured my soul.

At the commencement of our Bible Study, I drew your attention to an interpretation of Acts xix, 1 to 6, as given by some teachers. In the latter part we are given to understand that the Apostle's discernment of the lack of spirituality in these Ephesian disciples prompted him to put the Gospel to them in this fashion, "Have ye received the Holy Ghost since ye believed?" If we are to accept this view, we would have to conclude that Paul, discerning their unregenerate state, asked them if they had received what it was impossible for them to receive, being unsaved disciples. The Holy Spirit is God's gift to believers. He is never promised to unbelievers. Our Lord, speaking of the Holy Spirit in John xiv, 16 and 17, settles this question once and for all. "If ye love Me, keep My commandments, and I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him." I say again that if these Ephesians were unregenerate, they were of the world, and, as such, needed the essential qualification—the new birth—before they could become recipients of the Holy Spirit. I am persuaded that Paul, the scholarly saint, was incapable of making the huge mistake of presenting the Gospel to unsaved in words that were impossible for them, being carnal, to under-

stand. Paul recognised them as believers and knew that they were qualified to receive the further experience of the baptism in the Holy Ghost.

Let us for a few minutes further consider Paul's usual method of presenting the Gospel to sinners. At Antioch we find him declaring the truth with great authority, and after bringing conviction to bear upon the people presenting the Gospel to them. "Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins."

We come to Athens, that grand but idolatrous city, where men of mighty intellectual power lay prostrate before gods of wood and stone. Paul is stirred within him because of the sins of the people. He is emboldened to preach and declares that God will judge the world in righteousness, by that Man whom He hath ordained. Let us follow in the trail of the Apostles until we find ourselves in the jail at Philippi; Paul and Silas are there, firmly fastened in the stocks. They are in the inner prison, with hands and feet securely fixed. The time passes by and they bear their sufferings patiently, not a murmur or a groan is heard. It is now midnight and full time for family worship. Paul whispers to Silas, "Let us have one of the old mission choruses," and they begin to sing praises to God. I do not know what was the actual chorus sung. It might have been "There is power, power, wonder-working power, in the Blood of the Lamb." The other prisoners are amazed and would consider them to be most extraordinary prisoners. What a difference there was between listening to heart-rending groans, the usual thing in the prison, and these lively choruses. But there are still greater things in store for them. The power of God descends, and the Apostles begin to shake so much until they free themselves from the stocks. "And suddenly there was a great earthquake, so that the foundations of the prison were shaken, and immediately all the doors were opened, and everyone's bands were loosed." If ever there was a Pentecostal meeting, it was there. Such a manifestation of power brought conviction upon the jailer which resulted in a cry of distress, "Sirs! what must I do to be saved?" I cannot imagine Paul answering by saying, "Have ye received the Holy Ghost since ye believed?"

The jailer being a sinner, like those at Antioch and Athens, was introduced to the Saviour. "Believe on the Lord Jesus Christ, and thou shalt be saved." The Ephesian disciples being already saved, were introduced by Paul to the Holy Ghost, with whom they could be empowered for service in the Christian life.

I am now closing my remarks upon the subject to-night. I pray that I may have influenced some, if not all here, to claim what the disciples in the Scripture we have considered claimed—the baptism of the Holy Ghost with the same miraculous signs.

Revival Scenes at Plymouth

PASTOR STEPHEN JEFFREYS AT THE TOWN HALL.

BY MRS HOWARD EVANS

“A MISSION at Plymouth! It is needed, but you will never get the people to come to the Town Hall” “There is no need to bring in any extra seats, the place will never be full.” Such were the remarks addressed to the writer before the Revival Campaign began, but, hallelujah! we believed the arranging for the campaign was according to the will of God, and had confidence in Him that He would make bare His arm to the salvation of many precious souls. Much prayer had been offered on behalf of these services unto Him Who declared, “If ye will ask, I will do.”

The opening service was held on Sunday, November 9th, and in spite of the fact that there were many special attractions in the town, a good number gathered together, and we felt the Lord had set His seal upon the work, as, at the very first meeting, eight souls surrendered themselves to Him. At the evening service the Hall was more than three parts full, and as the Lord's servant delivered his message, conviction could be seen upon the faces of many. Others were hungrily drinking in the Words of Life, and several testified at the close of the service that they had been feeding on the finest of the wheat. After the first day there was no need to advertise the meetings, everyone was eager to bring someone else with them, and the Hall was packed each day long before the time given for the meetings to commence. On many occasions there were as many turned away from the doors as were inside the hall, some refused to go away, and remained for hours until the close of the service, and then pushed their way in, asking, “Will you have a short meeting for us now?” Praise God, the old, old story in its simplicity and power will still draw the people, and we rejoiced in the faithful proclamation of the Full Gospel.

As the days went on the meetings grew in power. One could realise the presence of Jehovah as soon as one entered the building. What a difference in the people, too! The Word of God had gone forth in the power of the Holy Ghost and had done its work. Surely it was as “a hammer which breaketh the rock in pieces,” hearts were broken down before God, and saints of God were refreshed as they received the water of Life into their parched and thirsty souls. Many realised that the old desert of Plymouth was smiling and the wilderness was blossoming as the rose.

It was a never-to-be-forgotten sight to see at many meetings from 60 to 80 standing on their feet to acknowledge they were receiving the Lord Jesus Christ as their Saviour. The cry from many lips was, “Where can we go to get this teaching? We never

heard it like this before.” Oh, that more faithful witnesses may be raised up, who will exalt Him Who said, “And I, if I be lifted up, will draw all men unto Me.” We rejoice that nearly one thousand surrendered themselves unto God throughout the mission. One could not doubt the reality of their salvation, as again and again the building rang with

Thou, O Christ, art all I want,
More than all in Thee I find

A special feature of the campaign was the Divine Healing meetings. These were all well attended, many people came out of curiosity, but they came, and, hallelujah! the Lord met them and saved them. The power of the Lord was indeed present to heal—several were healed in their seats without either being prayed for or yet having hands laid upon them. One could not wonder how our blessed Lord was so moved with compassion, when beholding the suffering ones. So many were carried into the hall perfectly helpless, but they touched Him, and were able to walk out by themselves. Hundreds came for healing, believing Him to be the very same Jesus, and proved Him as the Great Physician. The lame walked, the deaf heard, the blind received sight, and as many gave testimony of what the Lord had done for them the building rang with the chorus

He's just the same, He's just the same,
God is just the same to-day

One case was just the replica of the man at the Beautiful Gate. A poor man with a paralysed spine, a pitiful object to behold as he struggled along on his crutches, absolutely helpless, came to the meeting. He was asked to move to the next chair, and as he struggled to do so, a lady in a seat behind remarked, “Poor man, he's quite hopeless.” But, hallelujah! the Lord's servant just prayed with him and laid hands on him in the Name of Jesus and “immediately his feet and ankle bones received strength” and he rose up, tucked his crutches under his arm, and with a “Good-night, God bless you,” he marched out of the hall, down three flights of steps into the street, and went to his home rejoicing, with crowds of people following. This was a mighty testimony of what the Lord could do. The man was accustomed to sit in one of the main thoroughfares of the town, with a few pictures lined against the wall, and he received alms from the people. Great was the wonder of all the people as now they beheld him walking about without his crutches and testifying of what God had done for him. Several of his friends told him “it will not last,” but, hallelujah! he replied, “If it does not last, praise God it is a miracle for me to be walking now.”

This is but one case out of hundreds who gave testimony of definite healing. Cancers and tumours were entirely removed, sight was restored, and stammering tongues unloosed. The Lord hath done great things for us, whereof we are glad. The unity between those who had known the Lord for years and the newly converted

was beautiful, as with hearts overflowing together they joyfully sang—

How marvellous! How wonderful!
 And my song shall ever be,
 How marvellous! How wonderful!
 Is my Saviour's love to me

The Redemption of the Body

BY HENRY PROCTOR, F R S L., M R A S
 (An Elder at the Ehm Tabernacle, Clapham).

THE Son of Man came not to destroy men's lives, but to save them. "I am come that they might have life and that they might have it more abundantly." It is strange how all through the centuries the fact that the dear Lord has an interest in our bodies as well as in our souls and spirits, has been overlooked. "The body is for the Lord," we are told, and the Lord for the body," and this is why it should be kept perfectly pure and holy as a vessel for His use, "a vessel unto honour," and every sin against the body is a sin against the Holy Spirit, who dwells therein as His Sanctuary, and quickens it with the resurrection life of Jesus (Rom viii, 11) which should always be manifested in our mortal bodies" (I Cor iv, 11). For "He Who raised up Christ from the dead makes alive even your death-doomed bodies." And the redemption of our bodies is referred to as the crown and summit of salvation in Rom viii, 23. "We wait and long for open recognition as sons through the deliverance of our bodies."

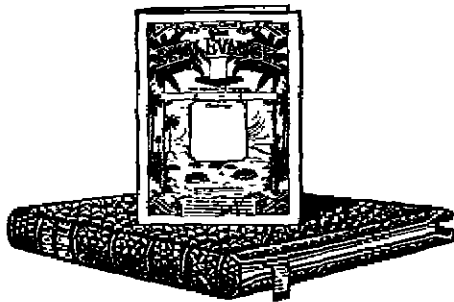
Many of us have not hitherto conceived that perfect redemption must mean perfect soundness of spirit, soul and body, and that the "spring or fountain of water leaping up into eternal life, and the consequent outflowing of rivers of living water" are in direct connection with the body (John vii, 27). This was illustrated in His own body, because when the multitude touched Him there went out power from His body and healed them all. And as the spiritual is but the outer segment of the natural world, and the natural but a working model of the spiritual, it is instructive to learn that there is a natural water of life which circulates through the body in what is called the lymphatic system—"in vein-like canals so small that they cannot readily be seen with the human eye, until injected with quicksilver. They remained unknown to anatomists long after the arteries and veins and the fine network of hair-like vessels connecting them were thoroughly well studied."

In the spiritual man the spiritual life becomes inseparably connected with the natural. The very food he eats is holy, being sanctified by the Word of God

and prayer as he gives God thanks. In I Thess v, 23, God links together "spirit and soul and body in one salvation, thus: "Perfectly sound may your *spirit* and *soul* and *body* be preserved blameless in the presence of our Lord Jesus Christ," thus indicating that apart from this "entire sanctification," we cannot be blameless. We do not "glorify God in our bodies" by having disease therein, as many seem to imagine, but by manifesting "perfect soundness" through faith in the atoning work of the Lord Jesus Christ, for we are plainly told in Matt viii, 17, that "Himself took our infirmities and bare our sicknesses," and that "by His stripes we are healed" and "through His bruises was healing granted to us" (Isa liii, 5, Leeser). This is why He was crowned with thorns, and why "the plowers plowed upon His back and made deep their furrows," in that awful scourging, and why He suffered in Gethsemane when He offered prayers and supplications to Him Who was able to save Him from death; and He was heard because of His godly fear (Heb v, 7). He was not saved, nor did He desire to be, from the death of the Cross. His death on Calvary was quite optional, as He Himself said "No one taketh My life from Me, but I lay it down of Myself," and that His Father would have given Him more than twelve legions of angels, even at the last moment, if He had desired it (Matt xxvi, 53), but the cup which He prayed for deliverance from was not that of the death on the Cross, which He had looked forward to with joy, but as He told His disciples "My soul is crushed with anguish to the very point of death." It was from this death He prayed to be delivered, and "was heard in that He feared."

By this revelation the scornful reproach of the unbeliever is rolled away, and the threefold nature of our redemption made the more abundantly evident. As therefore we have claimed salvation through His death on the Cross from all sin, so can we claim on the same ground the redemption of mind and body from all sickness, and preservation in perfect soundness for spirit, soul and body. "Faithful is He that calleth you, Who will also do it" (I Thess. v, 24)

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

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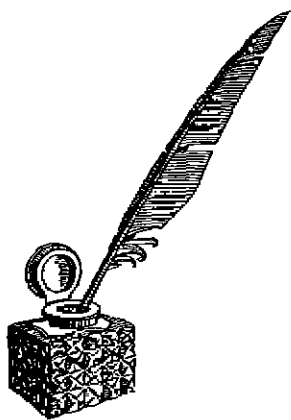
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MANUSCRIPTS—Testimonies reports and articles submitted for publication should be written on one side of the paper only, and addressed to the Editor, Elim Publishing Office, Park Crescent Clapham, London, S W 4

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

Editorial Notes



WE trust that the *Elim Evangel* in its new fortnightly form may meet with a warm welcome from its many friends both in this country and across the seas. This fresh departure marks a new epoch in its history, a new stage in its development; slowly but surely during the past five years we have seen it pass through a series of evolutions, each of

which has added to its usefulness and acceptance, until to-day it appears in its present form. Perhaps some of our readers will watch the passing of the little green-covered messenger with regret. To them it has long served as an incentive and inspiration in their service for the Master: month by month its arrival has been eagerly expected, and its pages perused with pleasure and profit, and now the old familiar friend has disappeared. We rejoice that although we may no longer see the *Evangel* in its old style, yet it still lives in an enlarged and improved form. Though changed in

appearance, the same full gospel note will be sounded forth from its pages: its message will remain unaltered and unadulterated. We trust that it may wield a wider influence and exercise a more powerful ministry than hitherto. We would urge our readers to assist in broadcasting the message by renewed and redoubled efforts to increase its circulation.

* * * * *

We would take this opportunity of wishing all our readers a New Year of boundless blessing. At the very threshold of the year the promise of His prevailing presence greets our ears and gladdens our hearts, "Lo, I am with you all the days." To those who have acquired the holy habit of "listening in," this message will come with refreshing clearness. Hallelujah! That presence spells victory, continuous and complete! The future may be veiled in a measure of obscurity, but certainly not shrouded in uncertainty. We can say with Apostolic assurance we know *Whom* we have believed, and consequently a precious conviction constrains us to face the future with calmness and confidence.

And o'er each step of the onward way
I'll sing, He knows, He knows

What a sense of security and satisfaction possesses the life of the believer when he is conscious of the pervading presence of the Eternal God in the hollow of that Omnipotent hand he rests far more secure than behind the strongest fortress walls.

An Open Letter

to the Young People of the Elim Assemblies

MY DEAR YOUNG FRIENDS,—The news has come to my ears of the great interest created throughout our Assemblies by the article in last month's *Evangel* announcing the formation of the Elim Crusaders in London. Your comments on the title "Elim Crusaders" have been very interesting. Some have said, "It is unique", others say, "It has an aggressive ring about it." Sure enough, you have said it—"Elim" stands for all that is aggressive in the spiritual world. Unique because there is only one Cross from which the word Crusade is derived.

Our motto, "We do things," startled some of you. Why, for the life of me I don't know. Angels cannot do the work Christ has given us to do, and demons will not, so only we are responsible for doing things. There are many societies that do little but talk and debate; to be distinguished from such we have chosen a motto that implies active service. Our first enterprise was to insert an elaborate announcement of the Tabernacle services at the local Underground Station. A splendid forward move has been made in open-air work. Preparations are now being made for Christmas carol singing. Aged people are conducted to and from the services. Lon-



don's nursing homes and hospitals will be benefited by the presence of these cheerful young workers. Much more is being done, but this will satisfy you that we are thoroughly consistent with our motto.

On Wednesday evenings we have our fellowship meetings. The services commence with hearty praise and prayer. The subject is announced a week ahead, and several members undertake to write essays which are read before the subject is discussed. This proves a very helpful method of study, because each subject can be viewed from different angles. Our object in this young life campaign is to put into practice what we believe to be pure religion.

Those desiring to commence a branch of the Elim Crusaders can obtain full particulars from our London headquarters

Yours in His Service,
J McWHIRTER

A CALL TO THE YOUNG PEOPLE.

BY PASTOR E C BOULTON.

We are delighted to learn of the inauguration of an entirely new soul-saving scheme amongst the young people of the Clapham Assembly. That our London

friends should have thus led the van in such a praiseworthy enterprise is certainly creditable and commendable. We venture to forecast a future of great fruitfulness for this fresh phase of Christian activity, and we trust that many other Alliance Assemblies will speedily follow the bold lead thus given by our Headquarters Church, and that we may soon hear of bands of Elim Crusaders all over the country doing valiant service for Christ. Already other companies of Crusaders are in course of formation. Christ is calling for an army of consecrated, Spirit-filled young people to form a league of love for the purpose of extending the Kingdom of God on earth. What glorious possibilities such a movement offers! What a call it contains to the young life of our Assemblies to gird on their armour, unsheathe their weapons, rally to the standard of the King, and prepare for definite and desperate action! Think of the spoil to be secured! Of the trophies to be taken! The glory to be gained! We welcome the inception of this new and aggressive agency for spreading the Gospel—it will put either an implement or an instrument into the hands of many who have hitherto been mere on-lookers. The walls of a glorious work for God will go up so much the more quickly when these dear Crusaders get into action.

“Anointed”

BY PASTOR E C BOULTON

“Anointed . . . to reign with Him”—II Cor. 1, 21 (A S Way)
“God, Who is inviting you to share His own Kingship”—I Thess 2, 12 (Weymouth).

ANOINTED to reign! Invested with kingly authority! Here is an aspect of the Christian life which is often overlooked. Frequently in the Word of God we find the believer pictured as a pilgrim, or shown as a soldier, or again likened to a labourer, but seldom is he seen in this royal relationship to God. And yet herein is expressed the divine desire and design. God has planned and prepared this princely position for each of His followers, and would fain fit them to live the kingly life.

In the first place we observe that it is the anointing which qualifies for this position of exaltation in Christ, and which enables the Christian to faithfully and effectively discharge all those functions which are connected with such a glorious spiritual office. The anointing is the distinguishing feature as well as the determining factor of all imperial Christian living. Deprived of that vital virtue which the anointing supplies, the Christian experience too often becomes passionless and purposeless, losing its sweetness and strength. The call to kingly service comes, and the energy to perform the divine bidding is absent. The disciple finds himself too weak to wield the sceptre—

like Samson of old, the secret of his strength has been stolen and he is at the mercy of his foes.

Where is the realm in which we are appointed to reign? Is it not in the domain of the mind? Are not the very thoughts of the child of God to be brought into complete subjection? Has the last of those mental strongholds been conquered for Christ? Has each rebellious thought and desire been made the prisoner of the Lord? Thoughts are the parents of actions, and uncontrolled thoughts unfit us for this princely partnership with Christ sooner or later, if left unsubdued, they will lead us out of the place of power.

Then are we not also called to “reign with Him” over every evil power and influence which seeks to cross our path? The teaching of the New Testament is so clear and conclusive on this point. The believer is seen “seated together with Christ,” reigning in resurrection life, holding sway over “principalities and powers.” O with what wealth have we been endowed in Christ! Riches such as become those who are called to be kings and priests! Let us live the regal life, the overcoming life, the majestic life, reflecting the radiance divine which streams from the throne of Him to Whom we are united.

Elim Missionaries for Mexico

BY PASTOR GEORGE JEFFREYS

OUR beloved sisters, Dr Murcutt and Miss Luce, are being rewarded for their labour of love during the summer months of 1922 amongst the Spanish-speaking people of Dowlais. Readers will remember an account given of their work in the November 1923 number of the *Evangel*. The services were conducted in the Spanish language, in the Minor Hall of Elim Tabernacle, many of the Spaniards hearing the four-square Gospel for the first time.

It was a small beginning, but it was one with the blessing and favour of God upon it. Several were saved and afterwards passed through the waters of baptism, quite a number receiving the Baptism in the Holy Ghost according to Acts ii, 4. Before our sisters could leave for their missionary work in Mexico, they were confronted with the task of appointing suitable leaders to carry on the work in Dowlais. It was no easy matter, as the language difficulty had to be considered. After

to go forth, leaving country, kindred and home, to engage in fresh battles and to claim the still greater victories.

The writer was much impressed by their earnestness during his recent visit to Dowlais. We were discussing the many things needful for such an undertaking, and the following remark falling from their lips made one realise that he was dealing with those who were determined to wean themselves from much that was dear to them. "Yes! and we have our dear little home to sell up too!"

The call comes to us who are so favoured in the homeland to pray and help them, as they go out into Foreign Mission Service. Both Mr and Mrs. Thomas had hands laid upon them by Pastor Stephen Jeffreys and Elders, at the Tabernacle in Dowlais on Monday, November 3rd, at the regular meeting for the Spaniards. The time for their departure has not yet been fixed, but will be arranged in due course by the Overseers of our Alliance. Any special gifts towards the Home and Foreign Missionary Fund can be sent to Pastor W. Henderson, 3 University Avenue, Belfast.



MR and MRS GEORGE THOMAS

prayerful consideration it was decided that the charge be given to our beloved brother and sister Thomas, who had already proved their calling for it by loving and untiring devotion to the newly-found cause. The language difficulty, too, was overcome, a sister among the Spaniards being well versed in both English and Spanish volunteered to interpret for them.

Ever since our sisters left, Mr and Mrs Thomas have remained true friends of the converts and others. Week by week they have ministered to them, entering into their trials and difficulties and participating in their joys. The love of God embedded in their hearts for the Spaniards has been intensified. The call to the smaller sphere of Spanish-speaking people in the Welsh Valley was but a prelude to one for the larger sphere in Mexico. In response to this call, they are determined

MR. AND MRS. THOMAS AT MERTHYR

BY PASTOR ROBERT SMITH

On Thursday evening, November 27th, Mr and Mrs Thomas, prospective Elim missionaries for Mexico, paid a visit to our Assembly at Jerusalem Chapel, Court Street, Merthyr Tydfil. There was a very good gathering of God's children, and from the very beginning of the meeting we realised the presence of the Lord.

All alike testify to how our brother's and sister's ministry of the Word and testimony of how God has cared for them and guided them into service, helped and encouraged us all to go on with the Lord in these days of declension and apostasy. We can truly say the visit of our brother and sister has quickened our interest in the missionary cause.

Mr. and Mrs. Thomas also paid a visit, on Sunday, November 30th, to Bethany Full Gospel Hall, Carno, Pantywaun (which is a branch from the Merthyr Assembly), and the same testimony of blessing was received from there.

Our prayer is that God may richly bless our brother and sister as they go forward, and that He will remove every obstacle, that they may be able to go shortly to the field of labour for which they are called, and where they desire to sow the good seed of the Kingdom of our God, in the Name of Christ Jesus, our Lord and Saviour.

Chapter Study of the Bible



BY MAX WOOD MOORHEAD

ACTS XVI.

The Method of Ten Questions.

CHAPTER Study of the Bible is based on the principle that in order spiritually to apprehend the teaching of the chapter, it is desirable first to know its contents. This method is particularly adapted to young believers who are beginning to form habits of Bible Study. In studying the Bible, we should never omit to recognise the Person of the Holy Spirit as our Teacher. Spiritual things are spiritually, not mentally, discerned. As we honour HIM in His office work, 'He'—the blessed Holy Spirit—"shall teach you all things, bring all things to your remembrance" (Jno xiv, 26), "Searching all things, yea, the deep things of God" (I Cor ii, 10), "He glorifies and magnifies JESUS, and will guide you into all truth" (Jno xvi, 13)

I.—Title.

The Conversion of the Philippian jailer and his house.

II.—Key Verse.

"And they said, Believe on the Lord Jesus Christ and thou shalt be saved, and thy house" (v. 31)

III.—Golden Verse.

"And at midnight, Paul and Silas prayed and sang praises unto God and the prisoners heard them" (v. 25)

IV.—Analysis

- (1) The Macedonian Call (1-12)
- (2) The Conversion of Lydia (12-16)
- (3) Deliverance of demon-possessed damsel (16-23).
- (4) Conversion of the jailer and his house (23-40)

V.—Geography

Derbe, Lystra, Iconium, Jerusalem, Phrygia, Galatia, Asia, Mysia, Bithynia, Troas, Macedonia, Samotracia, Neapolis, Philippi, Thyatira

VI.—Names of Persons.

- (a) Deity Holy Ghost, Spirit, Lord, God, the Most High God, Jesus Christ, Lord Jesus Christ
- (b) People Timotheus, Paul, Lydia, Silas

VII.—Five Facts.

- (1) In the guidance of the Apostolic Paul and his friends on the one hand the Spirit *restrained* them from going into Bithynia, and on the other hand, constrained them to go into Macedonia (7 and 9)
- (2) Paul exercised the gift of discernment (I Cor xii, 10) concerning "the damsel possessed with a spirit of divination", because behind the highly religious phrases she used he discovered a python demon (16, marg.)
- (3) Paul and Silas praised the Lord under very

adverse conditions, for they were consigned to a dungeon, having first been cruelly beaten and persecuted for righteousness' sake. When imprisoned, their feet were made fast in the stocks. And it was midnight (23, 24, 25)

(4) Supernatural results of this Holy Ghost prayer and praise meeting were as follows:

(a) The foundations of the prison were shaken by an earthquake (26).

(b) All prison doors were opened and all bands loosed (26)

(c) The keeper of the prison was convicted of sin (30)

(5) The chapter contains the record of the conversion and baptism of the Philippian jailer and his house, and of Lydia and her household

VIII.—Five Spiritual Truths.

(1) In our present day the Latter Rain has fallen; dispensationally it is midnight, for have we not heard the midnight cry, "Behold, the Bridegroom cometh"? Darkness is beginning to cover the earth. The time is now come to win victories by prayer and praise

(2) In service for our King, there is power in praise to open closed doors

(3) Not only are there prisons of stone and of bricks and mortar, but there are prisons in the spiritual realm and sometimes Christians in their experience are straightened, hemmed in, and arrested in progress heavenwards. There is power in praise to set captives at liberty. David sang, "Thou hast set my feet in a large room"

(4) There is power in praise to break fetters and to loosen bands

Jesus breaks every fetter
And He sets me free

David sang, "Thou hast loosed my bonds" (Psa cxvi, 16). There is wonderful loosing power in praise and thanksgiving—power completely to deliver from every manner of bondage, whether it be the bondage of fear, temper, self-consciousness, mourning or depression. "For ye have not received the spirit of bondage again to fear, but the Spirit of adoption whereby we cry, Abba, Father" (Rom viii, 15)

(5) Beside the instances of Lydia and the Philippian jailer, we have in the New Testament other cases of entire households converted at the same time; for example, Crispus and Cornelius (Acts x, 24, 43, 44). The promise, "Believe on the Lord Jesus Christ and thou shalt be saved and thy house," is foreshadowed in Joshua ii, where a compact is made between the spies



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and Rahab the harlot, wherein the scarlet line is bound in the window as a pledge and sign that Rahab and her kinsmen shall be saved alive in the destruction of Jericho. Trusting in the efficacy of Jesus' Blood, shall we not stand on that precious promise, "Believe on the Lord Jesus Christ and thou shalt be saved *and thy house*," believing that the unsaved members of our families shall all be gathered into the ark of safety?

IX.—Topics Suggested.

- (1) Guidance
- (2) Casting out demons
- (3) The gift of discernment
- (4) What constitutes a Holy Ghost prayer meeting
- (5) Visions
- (6) A Lamb for a house

X.—Difficulties.

Items of Interest

By the time this issue of the *Evangel* appears in print we will be in the midst of the annual Irish Conventions. The Belfast Convention will have come and gone, but there will still remain the Ballymena and Lurgan Conventions, announcements of which appear inside the back cover. Every Irish reader who possibly can should arrange to attend one of these Conventions. Full reports will appear in the next two numbers of the *Elim Evangel*.

* * * * *

The anniversary services in connection with the Sunday School at the *Elim Tabernacle*, Clapham, are to be held on Sunday, January 11th. The special speaker for the occasion will be Pastor E. C. Boulton.

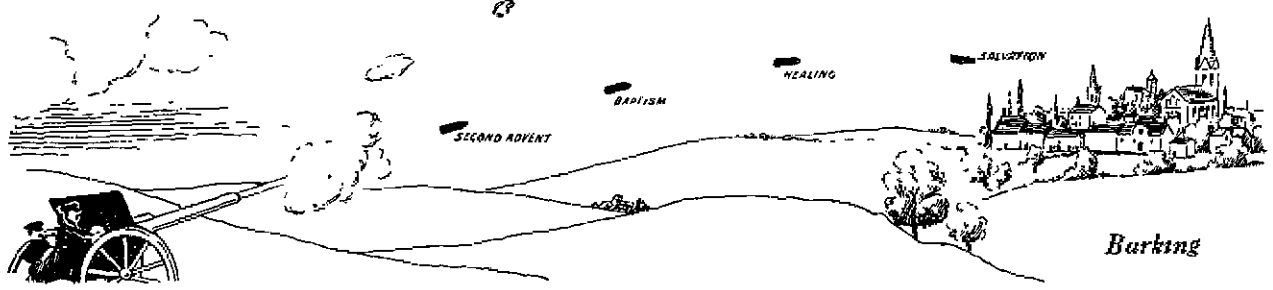
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At the crowded meeting at the *Elim Tabernacle*, Clapham, on Sunday evening, November 30th, it was a pleasure to have with us Madame Karinskaya, the

noted Russian prima donna. Before the war, Madame Karinskaya was a favourite of the Tsar's Court, but when she was converted she forsook the stage and offered her services to the Russian Missionary Society. Her ministry of song was much appreciated and blessed of God. Professor W. J. Cunningham Pike, M.A., followed with a stirring message, and when the appeal was given souls surrendered to the Lord.

* * * * *

We were much encouraged by a letter we recently received from Letchworth, from which we quote the following: "As we were able to open the extension of the hall out of debt, we had a thank-offering yesterday, to be devoted to the new *Elim Bible Training School*. The gifts amounted to £14 9s 6d, for which sum please find cheque herewith." Gifts towards this much-needed branch of the work should be sent to the Secretary, "*Elim*," Park Crescent, Clapham, London, S.W. 4, and clearly marked "*Bible Training School*."



Opening Fire on Barking

SUNDAY, JANUARY 18th, at 3.30 p.m.

READERS of the *Elim Evangel* are especially requested to pray for a campaign to be commenced in the Public Hall, Barking, London, on Sunday, January 18th. The missionary will be Pastor Stephen Jeffreys, and the Four-square Gospel will be preached—Salvation from the power and penalty of sin, Divine Healing for the body, the Baptism in the Holy Ghost, and the personal, pre-millennial coming of the Lord Jesus Christ for His own

Saturdays, when there will be no meetings. There will also be meetings on Tuesday, Wednesday and Thursday afternoons at 3.30 p.m. The afternoon meetings will be devoted principally to divine healing.

Barking is easily reached from all parts of London by bus or by the District Railway; it is also on the I.M.S. line from the City to Leigh-on-Sea and Southend. If you live in London or district, do not fail to attend.

Let every one of our readers unite in believing prayer that as the glorious full Gospel goes forth at Barking, God will confirm His Word with signs following.

Services will be held on Sundays at 3.30 p.m. and 6.30 p.m., and each week-night at 7.30 p.m., except

Elim Pentecostal Alliance

Principal Overseer : *Pastor George Jeffreys*

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N B --Friends desiring to support the Home and Foreign Missionary Fund should send their gifts to THE SECRETARY, 3 University Avenue, Belfast

GENERAL REPORTS

Ballynahinch. Messrs. Kingston and Nolan commenced a mission at Ballynahinch, Co Down, on November 23rd. We hope to report fully in our next



THE NEW ELIM ASSEMBLY HALL, HADLEIGH

Cullybackey.—Evangelist Joseph Smith is holding a mission at Cullybackey, Co Antrim, and God is blessing His Word.

Dowlais—Pastor T. B. Clarke has left Ashbourne to take charge of the work at Dowlais. The prayers of our readers are asked for our brother as he undertakes the work in this larger sphere.

Baldock.—Regular meetings were commenced in November at Baldock, Herts, where Messrs J. Smith and J E Mullan held a tent campaign during the summer. The attendance so far has been very encouraging.

Hamilton's Bawn.—The mission conducted by Mr. Farlow and Miss Streight at this place has been a real success, for which we give all the glory to our blessed Lord. The hall has been packed every night, and a great number of souls have been saved. A special feature of the mission was the large number of fine young men who have taken a stand for the Lord Jesus.

Annaghanoon.—Mr P Le Tissier has concluded a very successful mission at Annaghanoon. The hall was well filled each night. Bible studies on the Baptism in the Holy Spirit and other subjects were taken up, and the power and presence of God were much enjoyed.



JERUSALEM (ELIM) CHAPEL MERTHYR TYDFIL

Revival Campaign in Belfast.—It is with very grateful hearts that we return thanks to our Heavenly Father for the great blessings which He has been pleased to pour out upon the Evangelistic Campaigns in



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the Revival Tabernacle, conducted by Messrs. Kingston and Farlow during the summer and early autumn of this year. A great number of souls were won for the Master, and many of God's people were brought into a fuller and deeper life in God. We ask God's people to pray that the young converts may be kept by the mighty power of God, and that there may be a great hunger in these souls to seek more of Him.

Mr Darragh and Miss Adams are having a splendid time of great blessing at present in their Campaign in Templemore Avenue. Souls are being saved almost every night in large numbers. The Revival Tabernacle has proved far too small to accommodate the numbers coming, and although it has recently been enlarged, many are still turned away night after night, some contenting themselves by thronging round the door and windows and waiting the whole service through. God is blessing in such a real way that many are desiring the Tabernacle to remain with them and hoping that it will not have to be taken down for the whole winter. We do praise the Lord and return thanks to Him alone for the old-time power of the Gospel when preached in all its fulness. It is proving that it is still the power of

God unto salvation to everyone that believeth.

Belfast Tabernacle.—The Elim Tabernacle, Melbourne Street, Belfast, is still the centre of much blessing. The huge crowd of earnest worshippers which throngs it every Sunday morning is most inspiring. Here forms and ceremonies and worship by proxy are absolutely unknown amongst its congregation. Each comes with all the powers of his ransomed being to worship, praise and adore his exalted and glorified Redeemer, and to remember His victorious death by partaking of the emblems of His broken body and poured-out blood. Here sectarianism is abolished and man-made barriers are destroyed, for side by side can be found members who have come from almost every evangelical denomination, the only ground of their fellowship being based on I Cor. xv, 7, "Wherefore receive ye one another as Christ also received us to the glory of God." Here a real foretaste of Heaven is experienced; the world with its toil and sorrow is forgotten in the manifested presence of the Man of Calvary. We invite all who are born again and right with God to join with this happy company every Sunday morning and see that God is good.

? Questions and Answers ?

Do you believe in Christian Science?

We certainly do not believe in what is commonly known as Christian Science. We believe that Christian Science is Satan's counterfeit of Divine Healing. Christian Science denies the fact of sin and the fact of sickness. It tries to explain them away as illusions of the mortal mind. Mrs Eddy says, "Man is incapable of sin." We believe in the existence of both sin and sickness, but we believe also that "He (Jesus) was wounded for our transgressions . . . and with His stripes we are healed." We believe in deliverance from both sin and sickness through the finished work of Christ. (We hope shortly to print an article entitled, "The Bible or Christian Science—Which?")

What is the meaning of I Cor xv, 29, "Else what shall they do which are baptised for the dead, if the dead rise not at all? Why are they then baptised for the dead?" Does it mean that living Christians can be baptised on behalf of those who have died unbaptised?

No, there is no Scripture whatever for this practice. To understand this verse aright it is necessary to note that verses 20 to 28 are in parenthesis. Reading from verses 12 to 19 one learns that the Apostle is proving to the Corinthians the fact of the resurrection of the dead. Passing over this parenthesis to verse 29, he brings up another argument to prove his case. He says that baptism demonstrates the resurrection of the dead. This verse reads in the original "baptised for dead ones," or

as being dead, or as reckoning themselves dead in Christ. Baptism clearly demonstrates a death and a resurrection. And so Paul in effect asks, "Why do you believe in baptism if you only believe in taking your place as having died with Christ, and do not believe in the resurrection as well?" What is the meaning of baptism if the dead rise not?" Every baptismal service is a showing forth of the resurrection as well as the death of Christ.

Does the Bible teach that some are ordained to be saved and others are ordained to be lost?

The Bible teaches that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "Whosoever shall call on the Name of the Lord shall be saved." The Scripture speaks of some being ordained or predestinated to eternal life, but Rom viii, 29, 30, explains what is meant by predestination. Predestination is here shown to be according to the foreknowledge of God. God foreknew who would accept His Son, and these He predestinated to be conformed to His image. Those who receive Christ are ordained to eternal life. "Whosoever will may come" is the all-embracing invitation, and "Him that cometh to Me, I will in no wise cast out" the never-failing promise. It is those who refuse to come to Christ who are ordained to be lost. Christ said of such, "Ye will not come to Me that ye might have life." E. J. P.

Annual Elim Conventions

The Speakers this year at the Irish Conventions include Pastor Stephen Jeffreys (Elim Alliance) and Pastor D. J. Davies (Baptist Minister, South Wales) The Convener is Pastor George Jeffreys.

At Belfast, three services are being held on Christmas Day and Boxing Day; one service on Saturday, in the evening, and three on Sunday.

The Ballymena Convention will be held in the Protestant Hall, Galgorm Road, from December 31st to January 4th. Opening service on Wednesday evening. Afternoon and evening services on Thursday and Friday, evening on Saturday, and three services on Sunday.

Lurgan is the closing Convention, and the services will be held in the Town Hall from January 7th to 11th. Opening service on Wednesday evening. Afternoon and evening services on Thursday, Friday and Saturday, and three services on Sunday.

Times of services at each Convention are 11.30 in the morning, and 3.30 in the afternoon. At Belfast, the evening services are at 7 o'clock, except Saturday (8 o'clock). At Ballymena and Lurgan, the evening services are at 8 o'clock except Sunday at Ballymena and Saturday and Sunday at Lurgan (7.30 o'clock).

Full reports of these Conventions will appear in the following issues of *The Elim Evangel*.

“In the Days of the Latter Rain”

By Pastor T. B. BARRATT

9d.
each
(by post, 1s.)

We are glad to be able to announce that we have purchased the whole publication of this remarkable book. Pastor Barratt was one of the pioneers of the Pentecostal Movement in England, and can therefore write with authority on this all-important subject. The book clearly shows that this present time IS the time of the “Latter Rain.” The low price makes it possible for all our readers to obtain a copy, and we earnestly ask you to put one into the hands of your Christian friends and Ministers. Post your order to-day to the
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WHAT WE BELIEVE

SAVIOUR

- 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.

COMING KING

HEALER

BAPTISER

Foursquare on the Word of God