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

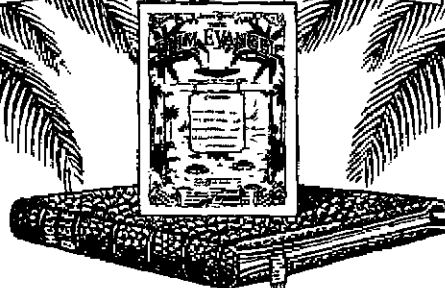
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Saviour

Jesus Christ

Healer

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

Vol. VI. No 14

JULY 15, 1925

Twopence

Contents

REV. LIAE CRIMSON	11
DIVINE HEALING IN THE BOOK OF PSALMS	157
ITEMS OF INTEREST	158
IN MY NAME THEY SHALL CAST OUT DEVILS	159
PSALM I	159
WILL A MAN ROB GOD?	160
EDITORIAL NOTES	162
REVIVAL CAMPAIGN AT FOREST HILL AND SYDENHAM	162
THE COMING OF CHRIST—AND AFTER	163
JEHOVAH-ROPHCA	166
THE TOUCH OF CHRIST	167
ELIM EVANGELISTIC BAND	168

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

Red like Crimson, or Whiter than Snow—Which?

Isaiah i. 18 and Psalm li.7.

I AM going to state two incontrovertible facts. The one is, that when once a fabric of any description has been dyed scarlet or crimson, it is utterly impossible (at least by any hitherto discovered chemical process) to remove the colour and preserve the texture of the material: the process will destroy the article, and render it quite useless. The other fact is, that man—learned, civilised and inventive as he is—even with all the aids of science, cannot produce a substance as white, I need not say whiter, than snow.

The purest and most chaste substance that man can produce, when put by the side of snow, appears a soiled white. Man, with all his boasted wisdom and strength, even at his best estate, when he can most glory, is—what? Ask him what he is, and he will write you a large volume, telling of his own powers and faculties, and exalting himself to a lofty pinnacle; but he will take the greatest possible care, in presenting a history of himself, to hide from you one important fact, that his breath is in his nostrils—a fact which lays his honour low, and his pride in the dust—that he is descended from a man who disobeyed God, and thus involved the whole human family in ruin—that he is a lost sinner.

But what is God's estimate of man? how does he view him at his very best? Let the living Word of God reply—"Altogether vanity." What a tremendous blow to the pride of man! And as to his wisdom, God pronounces it "foolishness." But when God looks at man in his natural, unregenerate state, he sees him stained with crimson sins, of which he can no more rid himself than the Ethiopian change his skin, or the leopard his spots—just as incapable as he is to remove the crimson dye from the cloth. Man is as unable to cleanse himself as a corpse to rise up out of his coffin and walk. His sins have separated him from God, as a thick garment in which he is enclosed—he is "dead in trespasses and sins."

What is to become of man, such being his condition when God's searching eye rests upon him? His fellow-man looks, and may see nothing wrong. He may appear very amiable, very honest, moral, respectable, and so on, what the world calls "a good sort of fellow—one of the right kind." But he only sees the *outside*, and man always puts the best side out. But God "seeth not as man seeth." He searcheth the heart—He looks within—to the root, the fountain, and He finds nothing but rottenness and corruption: "From the sole of the foot, even unto the head, there is no soundness in it, but wounds, and bruises and putrefying sores." I need scarcely say that man, in this condition, is totally unfitted for the presence of a holy, sinhating God—

for that place into which "nothing that defileth can enter, where the light must detect and expose the faintest spot, wrinkle, or blemish."

I ask—What is to be done? If the colour is to be extracted from the cloth, the material must perish in the process, it must be consumed. And if the sinner is to cleanse *himself* from his scarlet and crimson sins, he must perish also. Why? Because the Word of God declares that "without shedding of BLOOD is no remission", no cleansing without BLOOD, and the BLOOD is the LIFE."

The justice of God demands—as an expiation for sins, as the price of redemption and cleansing—BLOOD, it also pronounces DEATH on the sinner as the wages of his sins, and thus his life is forfeited. Sinner, in your crimson stains, can you give God BLOOD, which is the LIFE? Nothing else will do. You cannot give Him LIFE? because already it is forfeited as the wages of sin; and nothing else but the BLOOD of a *spotless* victim will do, which you are not, for you are a crimson-stained sinner; and unless you can make yourself "whiter than snow," you can never be where God is—either as such in light and peace and joy, or shut out in "the blackness of darkness for ever."

Dear fellow-sinner, how utterly impotent you are to do *anything*, to do *good*, as people say. Before you can do, you must *live*. As a sinner, I repeat it, your present life is forfeited, and all the doings of that life are only fruits unto death, and instead of bringing you nearer to God, separate you more and more, and rivet your final condemnation. Everything that you do, as the fruit of the life you have received from the first Adam, is sin, and nothing else. "You must be born again,"—you must have life *from* and *in* the second Adam, the Lord from Heaven, before you can do one single thing which God can accept. You must be cleansed—made "whiter than snow," and brought nigh to God. And God has found the means, the *only* way by which to accomplish it, cleansed by BLOOD, redeemed by BLOOD, brought nigh by BLOOD. The BLOOD answers all God's claims against sin—but whose blood? Man's—the sinner? No, it can only be the BLOOD of "One who knew *no sin*," and who therefore had a life which was not forfeited—no less an one than the blessed Jesus, the God-man. He *alone* of all that ever walked this earth had the fullest title to live. He perfectly glorified God in His life—which no mere man ever did or could, before or since—and He glorified God in His death, by the shedding of His most precious BLOOD, which fully met the claims of God against the sinner, and by which He made

(Continued on cover iii.)

The Elim Evangel

FOURSQUARE ON THE WORD OF GOD

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

Vol. VI

JULY 15, 1925

No. 14

Divine Healing in the Book of Psalms

By LILIAN B YEOMANS, M.D.

THE Psalms are the only collection of Sacred Songs, which we can be sure are wholly inspired by the Holy Ghost, that were ever given to the Church; and we cannot too dearly love, or too highly reverence and esteem them

It is a most inspiring thought, which thrills our souls, that the people of God have praised Him in these very words for thousands of years, and that they are still in use in every branch of the Christian church, as worship in song. Our blessed Saviour, after His last Passover before He suffered—you can read about it in the 26th chapter of Matthew and the 30th verse, or the 14th chapter of Mark, and the 26th verse—adhered to the Jewish custom in chanting what is known as the "Hallel," consisting of Psalm cxiii to cxviii. Possibly He chanted only a part of the last named. For the first thousand years after Christ the Psalms were the only standard hymns of the Church.

It is a great comfort to me to remember how, in the churches to which I formerly belonged, the Anglican and Roman, they sang those wonderful words of many of the most familiar Psalms, not only daily, but even several times a day. For instance, the 110th, "The Lord said unto my Lord, Sit thou at my right hand till I make thine enemies thy footstool. . . The Lord hath sworn and will not repent, Thou art a priest forever after the order of Melchizedek," and the 130th, "Out of the depths have I cried unto thee, O Lord. Lord, hear my voice. let thine ears be attentive to the voice of my supplications. If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee that thou mayest be feared. I wait for the Lord, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord more than they that watch for the morning. I say more than they that watch for the morning. Let Israel hope in the Lord for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities."

When we realise the important part that the Psalms have played in the spiritual development of

the people of God, we are prepared to find them comprehensive in doctrine, or teaching, as well as in prayer, praise, worship, ethics, history and prophecy. While the Psalms were specially adapted to the Israelitish people under the law of Moses, they rise in much of their teaching to inspired anticipation of the New Testament Church. And the individual soul finds all he needs here to comfort, guide, and illuminate him in his recurring and changing conflicts. Calvin says, "No one will ever find in himself a single feeling whereof the image is not reflected in this mirror. Nay, all griefs, sorrows, fears, doubts, hopes, cares and anxieties, in short, all those tumultuous agitations wherewith the minds of men are wont to be tossed—the Holy Ghost hath here represented to the life."

Many of the Psalms were used in liturgical worship, being chanted responsively, or antiphonally, by the singers and people as they marched up to Jerusalem to take part in the sacred solemnities of the feasts which God Himself had instituted in connection with His worship; and we need not be surprised that in these psalms such as that magnificent inspired anthem, the 107th, with its ever-recurring refrain, sung no doubt by thousands of voices, "Oh that men would praise the Lord for his goodness (loving-kindness), and for his wonderful works to the children of men," we find the clearest and most unmistakable teaching regarding God's will for our bodies.

One of God's favourite ways of teaching us is through songs. We find that, when He would fasten certain great truths on the minds of the Israelites, and their children forever, He commanded Moses to write an inspired song (Deut. xxxi. 28-30, xxxii. 1, 2). Also note that we are instructed to teach and admonish one another, not in harsh words, or cutting phrases, but "with psalms and hymns and spiritual songs" (Col. iii. 16). Let us see to it that when we try to help one another in these ways we have a love-song in our hearts. This method of teaching by songs has been found most effective. One man said that if he wanted to influence a nation he would rather write their national and popular songs than their histories and philosophies.



THE ELIM EVANGEL

In the Dark Ages, before printing came into vogue, it was very common for students of all the Arts and Sciences to use songs and poems to enable them to retain the facts that it was necessary for them to commit to memory. And one can hardly over-estimate the powerful and lasting effect on the Israelites of singing from babyhood those magnificent words, and ones like them, "Fools because of their transgression, and because of their iniquities are afflicted. Their soul abhorreth all manner of meat and they draw near unto the gates of death" (Ps cvii 17, 18) Why are they thus afflicted? Why have they lost all desire for food? Why are they brought to the very gates of death? "Because of their transgressions and their iniquities." Do you think they ever could or would forget the relation between sin and sickness? "Then they cry unto the Lord in their trouble" (Ps cvii 19) No mention of resorting to human means, only to the simple prayer of faith which saves the sick, "and he saveth them out of their distresses. He sent his word and healed them (It was all that was necessary. It is all that is necessary), and delivered them from their destructions."

The Psalms plainly teach that freedom from sickness is God's will for His people. "There was not one feeble person among their tribes" (Ps cx 37). "No plague shall come nigh thy dwelling" (Ps. cxv 10) I know a man who brought up a family, quite a large one, without any epidemic disease ever occurring among them, by faith in that word. One time they said his daughter had diphtheria, and he said, "Impossible!" And the report from the laboratory proved that there was no diphtheria. The Psalms teach also that, in the event of sickness getting a hold on God's people, it is to God alone that they must turn. Also in the 103rd Psalm we have healing shown as a link in the fivefold chain of salvation (Ps ciii 3-5).

A life of faith in the Lord Jesus Christ as Healer will not be without tests, for as one has said, "If we have no tests, we will have no testimony." In Psalm xxxiii 19 we read, "Many are the afflictions of the righteous." These will come; but David testifies concerning the certainty of victory, "The Lord delivereth out of them all." In Psalm cix 71 we learn why these afflictions are allowed, that we might learn His statutes. Live in God's Word and you will live in His will.

Items of Interest

During the absence of Pastor George Jeffreys in Ireland, the services at East Ham are being conducted by Pastor R. Mercer

* * *

Will London friends kindly note that the 'bus routes serving Sydenham Rink Cinema, where Pastor Stephen Jeffreys is conducting special meetings, are 2a, 12a, 49 and 75, and not as stated on page 162

* * *

Two remarkable baptismal services were held last month in the Surrey Tabernacle. On Friday, June 19th, the large number of 85 passed through the waters, and on the following Monday another service was held, when 58 were baptised. The services were conducted by Pastor George Jeffreys

* * *

We have cause to praise God, not only for the souls that are being saved, and the bodies that are being healed in the various centres of the work in London, but also for the saints that are being baptised in the Holy Ghost. Especially at Surrey Tabernacle and Clapham is God pouring out His Spirit, and large numbers have received the Holy Ghost during the past few weeks

* * *

The Wednesday evening meetings of the Clapham Crusaders, which were suspended at the opening of the Surrey Tabernacle, were resumed on July 1st

During this month, services are being held in the Surrey Tabernacle, Wansley Street, on Sundays at 6.30 p.m. and Wednesdays, Thursdays, and Fridays at 7.30 p.m.

* * *

We have three weddings to report during the past month. At the Elim Tabernacle, Belfast, Mr. H. W. Cosby and Miss M. A. Allen were united in marriage on June 6th, and Mr. J. Stewart and Miss E. J. Conlane on June 17th. On June 27th, Mr. H. E. White and Miss Ethel A. Farrow were married at the Elim Tabernacle, Clapham

* * *

In a small town in the North of Ireland, where a few years ago the Elim Alliance planted a portable hall, in which a very successful mission was held, a noted publican recently accosted one of the converts. He told him of an attempt that was made some time ago to close the public houses in the town, when two ladies canvassed from house to house and obtained many signatures to a petition—all without result. "But," said the publican, pointing to the Elim Hall, "since these people opened up here, we don't sell half the drink we used to." And hearing that the hall had to be removed from its present position, he offered his own ground free, on which it could be erected. Pray that this man will soon be brought to a saving knowledge of Christ.



In My Name They Shall Cast out Devils

THE Holy Ghost sent forth Barnabas and Paul to preach the gospel in various places. The first recorded remarkable thing was the dealing with the sorcerer, the perverter, the false prophet and hinderer of the gospel, who withstood the preaching of the gospel by a Holy-Ghost-filled man.

The Prince of Persia withstood Gabriel when he had a divine message for Daniel. There is a realm of thought opened up here for workers in the Lord's service. God's people are interested in divine healing, they should be interested also in removing devil-organised hindrances to the preaching and acceptance of the gospel. A prominent man, the deputy of the country, was hindered from believing by demon power in a prophet—a false prophet certainly. He withstood the preaching, no doubt with argument and false teaching, clever, subtle, deep. The Holy Ghost does not argue with demons—He exposes them rather. Paul had the discerning of spirits and he exposed their character.

"Then Saul (who also is called Paul,) filled with the Holy Ghost, set his eyes on him. Even Paul had to have a special infilling for the occasion. He did not trust in his past experiences. Filled with the Holy Ghost, Paul said, "Oh, full of all subtlety"—snakish subtlety, the same subtle spirit that beguiled Eve—"And all mischief"—bent on destruction—"Thou child of the devil"—one of the brood, one of the enemy's children, not necessarily a demon of the devil, a highcaste spirit. It was a spiritual wickedness from high places, even with a prophetic spirit. "Thou enemy of all righteousness"—implacable, no tolerance, antagonistic to every belonging to God, antagonistic to righteousness and to the kingdom of God. "Wilt thou not cease to pervert the right ways of the Lord?" Paul here makes a show of them openly, and before the deputy the evil power was brought to light and exposed.

"And now, behold the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell upon him a mist and darkness; and he went about seeking some to lead him by the hand." We read of no deliverance. God's power was shown here as greater than the power of the enemy. The deputy heard the whole of the conversation and he saw the judgment, the blindness that came to the sorcerer. He saw the divine power manifested. He accepted the glorious gospel and he believed.

God wants Holy-Ghost-filled people to-day to make a show of the wickedness in high places so that some may be led to believe.

We read that at Philippi, Paul and Silas were followed by a certain damsel, possessed with a spirit

of divination, which brought her masters much gain by soothsaying. This girl was a dupe, encouraged in her way by those who would make merchandise of her terrible condition. There are commercial prostitutes, and there are commercial demons, but they have a smooth, high-sounding, deceiving title—"mediums," "clairvoyants," and other high-sounding names. They bring their masters much gain. There is hope even for these deluded, possessed people if they want deliverance. God wants Pauls to deliver these creatures. The demon knew the way of truth but the victim did not. He kept it from her, but he could not keep it from the Holy-Ghost-filled people, the servants of God. Spirit-filled people stir up demon-filled people. The soothsayer was perfectly normal and well-behaved until Paul came along. Paul got blamed and punished for the whole transaction. The same spirit that put the demon in the girl prompted those men to have Paul put into prison.

God's servants are not promised immunity from the rage of the enemy, but God can overrule, for His glory, the wrath of the enemy, as we see in the sequence here—the salvation of the Philippian jailer. God will deliver, hath delivered, and will yet deliver—Sel.

Psalm 1.

By W. H. GOODENOUGH
(of the Elim Tabernacle, Clapham.)

BLEST is the man who ne'er hath trod
The path of them that know not God;
Nor with the wicked placed his feet,
Nor sat upon the scorner's seat.

But in God's law hath his delight,
And meditation, day and night
He shall be like a tree that grows
Where living water ever flows.

In season he his fruit shall bear,
And always flourish, green and fair;
And all he doth the Lord will bless,
And ever crown with true success.

Not so the wicked; they are driven
As chaff before the winds of heaven
Therefore their strength shall not abide
When in Jehovah's justice tried.

No sinners stand amid that throng
With whom is found no trace of wrong.
While God His saints remembereth,
The way of sinners leads to death.

Will a Man Rob God?

(Continued from July 1st issue).

IN a small farm on a hill, overlooking the town of Halifax, lived the daughter of a poor farmer. She married a simple carpet weaver, named John Crossley. After passing from the stages of apprentice and journeyman, he rented a small woollen mill, with a dwelling house attached. Rising one night and entering the yard of his home, he promised the Lord that if God would bless him, he would give God part of the increase. And God heard the prayer of that poor man. To-day we find in Halifax, mammoth factories, employing 5,000 hands, owned by the children of that father. Two comfortable and commodious alms houses, erected and endowed by two of them, furnishing a quiet home for a large number of deserving poor. A large orphanage reared by another, with model workmen's dwelling houses near by. All this was because of God's blessings. And they stand there as an Ebenezer of God's faithfulness in answering the prayers of that poor young man and woman. The same God that answered their prayers will answer ours if we walk in the light as He is in the light, and do His will.

Many years ago a lad of sixteen years left home to seek his fortune. As he trudged along he met an old neighbour, the captain of a canal boat, and the following conversation took place which changed the whole current of the boy's life.

"Well, William, where are you going?"

"I don't know, father is too poor to keep me at home any longer, and says I must now make a living for myself."

"There is no trouble about that," said the old captain. "Be sure you start right, and you will get along finely."

William told his friend that the only trade he knew anything about was soap and candle making, at which he had helped his father while at home.

"Well," said the old man, "let me pray with you once more, and give you a little advice, and then I will let you go."

They both knelt down upon the towpath; the dear old man prayed earnestly for William, and then gave this advice: "Some one will soon be the leading soap maker in New York. It may be you, as well as anyone. I hope it may. Be a good man, give your heart to Christ, give God all that belongs to Him of what you earn; make an honest soap; give a full pound, and I am certain that you will be a prosperous man."

When the boy arrived in the city he found it hard to get work. Lonesome and far from home, he remembered his mother's words and the last words of the canal boat captain. He was then led to "seek

first the kingdom of heaven," and united with the church. He remembered his promise to the old captain, and the first sovereign he earned brought up the question of the Lord's part. In the Bible he found that the Jews gave one tenth; so he said "If the Lord will take one tenth, I will give that."

And so he did, and two shillings of every pound was sacred to the Lord. Having regular employment he soon found a partner, and after a few years, his partner died and William became the sole owner of the business. He made an honest soap, gave a full pound, and instructed his book keeper to open an account with the Lord, and carry one tenth of all his income to that account. He prospered, his business grew, his family was blessed; his soap sold, and he grew rich faster than he had hoped. He then gave the Lord two tenths and prospered more than ever, then he gave three tenths, then four tenths. He educated his family, settled all his plans for life, and gave all his income to the Lord. This is the story of Mr. William Colgate, who has given millions to the Lord's cause, and left a name that will never die.

So you see, my friends, it pays to give God all that belongs to Him. I could mention many person's names in this church that have prospered more since they have been tithing, than they ever expected to. One man, in this church now, began tithing when he received but thirty-six shillings per week. He is now receiving six pounds per week, and this has happened within six months.

A woman came to me the other day and said: "Pastor, since I have been tithing, God has wonderfully blessed me. While I give more than I used to, God blesses what remains more than He used to, for what I have left goes a good deal further than it did before I gave the Lord His part, and my husband's salary has been increased."

I could mention many more instances but I don't want to weary you. The following story, however, will illustrate how it pays to obey God in giving.

The minister's eyes swept, with intense searching, the faces of his stylish, worldly congregation. He had made an impassioned appeal for help in the support of a little mission church among the mountains, a section where rough men and women knew scarcely anything about the religion of Christ. He had hoped to inspire the people with the spirit of giving, to make them feel that it was a sweet and blessed privilege,—and he had failed. A sense of desolation crept over him. "God help me," his lips murmured, mutely. He could not see the bent figure of crippled little Maggie in the rear of the church—a figure which



THE ELIM EVANGEL



was trembling under the fire of his appeal

"Lord Jesus," the little one was saying brokenly "I ain't got nothin' ter give, I want the people in the mountains to hear about my Saviour O Lord, I ain't got nothin' ter . . ." What was it that made the child catch her breath?

"Yes you have, Maggie," whispered a voice from somewhere "You've got your crutch, your beautiful crutch, an it's worth a lot of shining dollars. You kin give up yer best friend what helps you to get into the park where the birds sing, and takes you ter meetin' and makes your life happy" . . . "Oh, no, Lord," sobbed the child, choking and shivering. Then, "Yes, yes, I will He gave up mor'n that fer me."

Blindly she extended the polished crutch and placed it in the hands of the deacon who was taking up the scanty collection. For a moment the man was puzzled, then, comprehending her meaning, he carried her crutch to the front of the church, and laid it on the table in front of the pulpit. The minister stepped down and held up the crutch with shaking hands. The silence had completely unnerved him, and he could not speak.

Finally he said, "Do you see it, my people? Little Maggie's crutch—all that she has to make life comfortable! She has given it to the Lord—and you?"

There was a moment of silence. The people flushed and moved restlessly in their cushioned pews.

"Does any one want to contribute to the mission cause the amount of money that this crutch would bring, and give it back to the child, who is helpless without it?"

"Ten pounds," came a voice from the back of the church. "Five more," said another man. "Twenty."

And so the subscribing went on, until the equivalent to one hundred and twenty pounds was piled over the crutch on the table.

"Ah," said the minister, "you have found your hearts, thank God."

Little Maggie, absorbed in the magnitude of her offering and the love which prompted it, comprehended nothing that had taken place. She had no thought of the future, or how she would reach her humble home, or of the days in which she would sit helpless in her chair as she had once done. Christ had demanded her all, and she had given it, with the blind faith of Abraham. She understood no better when a woman's arm drew her into close embrace and soft lips whispered into her ears:

"Maggie, dear, your crutch has made £120 for the church among the mountains, and has come back to you to stay. Take it, little one."

Like a flash of light there came the consciousness that in some mysterious way, her gift had been ac-

cepted of God, and returned to her, and with a cry of joy, the child caught the crutch to her heart; then smiling through her tears at the kind faces and reverential eyes, she hobbled out of the church.

"Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing that there will not be room enough to contain it."

And now, my friends, as we look upon this table at the broken bread and the poured out wine we think of God's great love gift to us. Remember that He gave Heaven's best for us. When Jesus was here He gave His all for us. He never stopped because He knew that they were going to scourge Him, He never stopped because they were going to nail His hands and feet to the cross. No, He never stopped, He loved us with an everlasting love. My friends, no tongue can ever tell all that it cost Him to save us. Would you see *Jesus* this morning in His great suffering and sacrifice for you? Let us pass into this garden, draw near with reverent step. Praying in an agony, sweating great drops of blood, prostrate on the ground, see the great price He is paying for your soul!

Let us follow the prisoner to the judgment hall. Blood streaks His face trickling from the crown of thorns upon His brow. Hear the curses of cruel men, and the wail of women, as disfigured with blood and dust, and bearing His cross, the procession moves on to Calvary.

They cast Him roughly on the ground; they nail His quivering limbs to the tree, then it raises slowly above the crowd that reviles Him. See your Redeemer there paying with His own blood your redemption's great price! See the blood streaming from His hands and feet! See the sword in His Father's hand going deeper and deeper into His heart, and hearken to the awful cry in the stillness of the darkness. "Eli, Eli, Lama Sabachthani. My God, My God, why hast thou forsaken Me?"

Death has done its work, and when kind hands have taken down the body, and borne it slowly to the tomb, look my friends, look! You may have looked many times on the face of the dead, but never on the face of one that loved you half so well! Death never stilled a heart so warm and true to you! No lips ever prayed for you like these, nor hand ever wrought for you like this. All for you, dear friends—all for you!

Mary bends over the dear body, she kisses the cold feet, and well she may. He had been a kind Lord and Saviour to her, but not kinder than He will prove to any one who, like her, kneels at His blessed feet. Let us also kneel together and, forgetting everything, let us remember *Him*—THE MIDNIGHT CRY.

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

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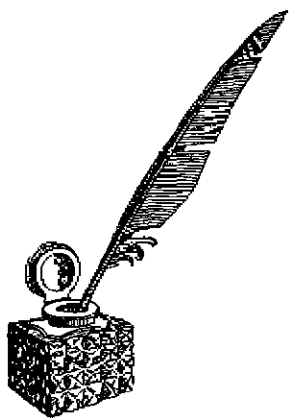
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Editorial Notes



NOW that the thoughts of many are turned towards Summer holidays, and not a few are still undecided as to where to go, we would draw special attention to the three Conventions which are being held during August Bank Holiday week. Many visitors, especially from the north of England are expected this year at the Hull

and Grimsby Conventions. The Swansea Convention, too, will doubtless draw large crowds, considering that the beautiful seaside resorts of Mumbles and Langland Bay are within such easy distance.

* * *

Turning our attention for a moment to the subject of holidays, while we do well to take heed to our

Saviour's words to His disciples, "Come ye yourselves apart, and rest awhile," nevertheless our readers should see to it that in this, as in all things, they seek to please God, and are not conformed to this world. For the young especially, the holiday season is one surrounded by temptation. In deciding on the place where one's vacation is to be spent, the will of the Lord should be considered rather than one's natural desires. When one has to spend one's holiday with unsaved friends, or relatives, then special precautions will be needed. Let us see to it that we abstain from everything that would grieve our Master, or cause others to stumble. Above all things, let us remember the call to be separate, and to keep ourselves unspotted from the world. A holiday for the child of God may either be a means of bringing grief to the Lord, or else of enjoying precious fellowship with Him in the liberty of detachment from the business of the world.

* * *

What opportunities are presented at such a time of doing active service for the Master? New surroundings, new friendships, and much leisure for conversation. How many lives are touched for a few short days, and then the link is perhaps for ever broken. These lives may be influenced for God and perhaps won for Christ. A privilege is yours that is even denied to angelic beings. You may become a soul-winner. God has saved you and filled you with the Holy Spirit, for this purpose. May it be your joyful portion, dear reader, to win precious souls to Christ. Thus will you have reason to thank God in eternity for your Summer holiday of 1925.

REVIVAL CAMPAIGN at Forest Hill and Sydenham

Pastor Stephen Jeffreys commences a Revival Campaign at Forest Hill and Sydenham on Sunday, July 12th.

Services will be held in the Trinity Church, Perry Vale, Forest Hill, on Sunday nights at 6.30 p.m., and every week-night (except Saturdays) at 7.30 p.m.

On Sunday afternoons, July 12th and 19th, services will be held at 3 o'clock in the large Rink Cinema, Silverdale, Sydenham, a spacious building which has been taken for the occasion, and which accommodates about 2,000 people.

The Rink Cinema, Sydenham is near Sydenham Station, and buses 2a, 55 and 112 almost pass the door. The Church at Perry Vale is quite close to Forest Hill Station, which is easily reached by buses 12a, 49, 108, 112 or trams 58, 62, 66 and 72.

Readers of the *Elim Evangel* are asked to pray very definitely for this campaign, and those who reside in London may help by attending the meetings.



The Coming of Christ—and After

By C KINGSTON (*Elim Evangelistic Band*)

Signs of the Near Return of Christ.

IN the first article of this series, we dealt with the simple fact of Christ's coming, but now we wish to examine some of the signs of the times which are clearly pointing to the near return of Christ.

There are always those who desire to look upon the bright side of things—these we call optimists. but when optimism clashes with cold fact, it is foolish. For instance, were a doctor to visit a dying patient and, although seeing no possible chance of recovery, cheer him with the false hope that he would soon be better, we would call that doctor a false optimist and a liar. Far better to tell the man quietly that the end is near in order that he might prepare for death.

It is better then that our eyes should be opened to the diseased state of the world around and that we should be awakened to hear the cry "Behold, the Bridegroom cometh" than sleep on in ignorance of the vital fact of the second advent.

Perhaps, for the sake of clearness, it would be as well to divide the signs into four groups, namely, Religious, Social, Providential and Political Signs.

I. RELIGIOUS SIGNS

(1) We are told there will be in the last days scoffers, who will say "Where is the promise of His Coming?" Thus we find that there are many who deride the thought of the Near Return of Christ. Scientists talk of ages to come and prophesy of great advancements in scientific invention. Even amongst some Christian denominations there seems to be a lack of definite witness to the coming of Christ.

(2) Men are becoming "lovers of pleasure more than lovers of God" (II Tim III. 4). The churches are all but empty, while places of amusement are packed to the doors. I remember a large church near my home which provided a cinema entertainment on Saturday afternoon and a concert at night in order to attract the people to its services on the Sunday. Another church of which I read felt compelled to give up its Sunday night service and showed so-called religious films instead as the only way of attracting the young people. Surely men are becoming lovers of pleasure more than lovers of God!

In a recent periodical I came across the following. "The newspapers tell of the surprise many people got a few evenings ago, when, passing a certain church in central London, they heard the sound of jazzy music, popular songs, and the shuffle of danc-

ing feet issue from the old graveyard. They were informed by a warder who was posted at the gates that a dance and concert were in progress, and that the price of admission was ninepence.

The greens on either side of the approach were to have provided the dance floor, but the rain made this impossible, so the couples jizzed on the flagstones, and the choir gave a variety programme in the porch of the church. "Where they are dancing," said the report, "lie the remains of more famous people than any other London churchyard can boast."

And all this in the name of Christianity! Surely the last days are upon us! Thank God, the old gospel, if preached in the power of the Holy Spirit, attracts men to Christ without the aid of such worldly amusements as the above.

(3) In the last days men are to have "a form of godliness, but to deny the power thereof" (II Tim III 5). That is to say, they will have all the outward show of religion without the experience of the new birth in their life. Surely that is so today! The great majority of those who still keep up an outward form have never been born again—they are only empty professors.


There is the story of a young lad, who, having just been saved, was naturally very keen to see others enjoying the same salvation. One day he entered a tram-car and, saw opposite him a dignified looking man, wearing a collar which seemed to him like a minister's. Leaning forward he said, "Are you saved, sir?" "Me!" answered the man with contempt, "Why I'm a professor!" "Well," said the lad, "I was that myself once, but now, thank God, I am a possessor and that's better than all your professing." And thank God, it is! For of all men, the most miserable are those who try to keep up the outward form of religion without the vital power of Christ within.

(4) Again, we are told that "when the Son of Man cometh, shall He find the (margin) faith on the earth?" (Luke XVIII 8). The reference is not so much to simple faith as to a belief in the whole body of revealed truth as explained in last article. Surely there never was a day when the Scriptures were so much doubted and impugned as at present!

From Religious signs we will pass on to

II SOCIAL SIGNS

Here we meet with many things which most clearly set forth the near return of Christ.



THE ELIM EVANGEL

(1) There will be greatly increased knowledge and travel. "Many shall run to and fro," said the angel to Daniel and surely this is being fulfilled in these days (Daniel xii 4), why nothing is thought of a journey to Canada or America and back again. Swift railways carry us from one end of the land to the other. Ocean greyhounds quickly forge across the stormy seas. Most marvellous of all, the aeroplane with the speed of a bird, flies across the continents, eating up the distances as the fabled horse Pegasus was supposed to do.

Motors dash about the streets where our fathers were content to jog along quietly in an old farm cart. In this connection there is an interesting prophecy in Nahum i 3, 4. "The chariots shall be with flaming torches in the day of His preparation. The chariots shall rage in the streets, they shall jostle one against another in the broad ways they shall seem like torches, they shall run like the lightnings." There seems to be an undoubted reference here to the motor cars with their glaring headlights, their swift speed and their great numbers. To anyone who has seen the crowded streets of London and other large cities, this prophecy most clearly points to the motor car.

The angel also informs us that "knowledge shall be increased." This word 'increased' can be translated 'darted'. Knowledge shall be darted—and at once we think of the telephone, telegraph and most wonderful of all, the wireless.

Knowledge in the form of ether waves is being darted from the wireless aerial of the broadcasting station to be received by the millions of people 'listening in'. Notice however that the angel distinctly informs us it will be "the time of the end when these things come to pass.

(2) Labour unrest will mark the last days too (James v 1-4). In these verses we see marked the two distinct classes, rich and poor. We are informed that there will be a cry ascending from the labouring classes because of the wrongs done to them by the capitalists. Surely this also is a mark of the present day! Strike succeeds strike, while there seems to be no way of finding a solution to the problem. Over a million unemployed, and no way of finding them employment. These things all point to the last days and the coming of Christ Who alone can straighten out the tangled skein of human difficulties.

(3) The appearance of rank infidelity and atheism also points to Christ's Coming. Russia with its Bolshevism and Atheism, where a short time ago effigies of Father, Son and Holy Ghost were blasphemously paraded in the streets, is but an illustration of the seething corruption which is working in society at the present day. Just as, in the physical,

a man's whole body may be full of poison—yet it is only revealed by the sore breaking out on his arm (for instance), so in the social world, the permeating poison which infects the whole social body is only shown by the open breaking out of the sore in one particular place as in Russia. However, we have not to go further than our own land to see signs of this corruption working silently in the body of society. Divorce cases are becoming so numerous that the judges are wondering how it will be possible to hear them all.

There are appearing 'Red' Socialist Sunday Schools where (I quote from a recent periodical) "One of their 'hymns' runs 'Perish every court and king,' and another reads 'No Jesus died our class to save.' This is the sort of teaching being given to children from ten to fourteen years of age. There are altogether about 200 of these Sunday Schools, mostly controlled now by the Communists."

There have even been discovered some chapels where Black Mass is celebrated. In other words where the Devil is worshipped. The symbol used is that of a serpent and the devotees of this cult apparently think the Devil can do more for them than God.

Then again, at this present time, murder seems to be an every day happening so that the general public have ceased to look upon these crimes with abhorrence. I read recently that in 216 days there had been 204 murders in one city alone in America. If that be true of one city then how great must the total be for the world!

Surely 'perilous times' are upon us and the coming of the Lord draweth nigh! From social signs I would pass on to

III PROVIDENTIAL SIGNS

Here once again we are confronted with evidence proving the end of this age to be near. Our Lord in referring to His Second Coming draws attention in Matt xxiv. 7 to three signs—

(1) *Famines*. One recalls the horrors of the Russian famine a short time ago, when the mortality was so great that emaciated corpses lay along the roadside and where, in spite of all relief work, thousands perished. In central Europe also, the grim spectre of famine held sway for many a long month, and it is estimated that as many died from starvation and disease as perished in the European War.

(2) *Pestilences*. In recent years this world has been visited by pestilence to a greater extent than for many centuries past. The great influenza epidemic of 1918 carried off many more than the war itself. A million perished in a few weeks in India and China while many died in our own land.



THE ELIM EVANGEL

(3) *Earthquakes* in divers places also are to be a sign of the end. The great earthquake in Japan is still vivid in our memory when towns rocked to ruins and thousands perished. One recalls the horror with which the world was filled upon receiving the awful news. It seemed as if God were giving one last call to mankind, to repent.

IV. POLITICAL SIGNS.

are not wanting to warn us of the coming of Christ.

(1) *Wars and rumours of wars*. Christ said would characterise the end of the age.

It is a fact that there have been more wars since the beginning of this century than in any century before it. Our minds naturally recall the days of the Great War when millions were slain and all the great nations were involved in the maelstrom. Even now Europe is seething with unrest—the tread of armed men resounds through the lands and it only needs a spark to set on fire the train when there would once again be an explosion similar to that which started the last war.

(2) *Distress of nations* (Luke xxi 25) with perplexity seems to characterise these last few years. Kingdoms are trembling to their foundations and thrones are tottering. Just over a decade ago there were forty-one dynasties in Europe. Within seven short years twenty-four of them have fallen. Revolution seems to threaten to engulf society and rises like some grim monster of old with gory hands and repulsive features waiting to plunge a bloody dagger into the heart of trembling mankind. Governments seem to be almost powerless to deal with the situation. Distress of nations, with perplexity, seems to mark this present day.

(3) There is however one last sign which I wish to bring before the notice of the reader. God has a clock by which one may tell the time of this age, and the clock is the Jew. Cast out of his own land, subjected to persecution after persecution, hated and despised by most nations, the Jew yet has retained his distinct nationality and has refused to be either exterminated or absorbed by the Gentile Nations. Christ uses on one occasion the fig-tree as a parable. "When you see the fig-tree putting forth its leaves you know summer is nigh. So likewise ye, when ye shall see all these things know that He (margin) is near, even at the doors" (Matt xxiv. 32, 33). Now the fig-tree is a well-known symbol of the Jew. Accordingly when we see the Jewish people beginning once again to blossom out as a nation, then we may know that He is near.

It is a fact that in this present day the Jews are taking a much more prominent place than ever before since the destruction of Jerusalem. There is one very striking verse in Luke xxi 24. "Jerusalem

shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Jerusalem, so long "under the heel of the Turk, must be set free and then the times of the Gentiles are fulfilled and Christ comes back to this earth to reign. Has this come to pass? Is Jerusalem set free from the hand of the Gentiles? One remembers 1917 when Allenby encamped before Jerusalem. He dared not fire upon the sacred city for should one of the sacred places be damaged, all Christendom would have risen against him. Besides his Arab soldiers would mutiny if he fired upon or hit the Mosque of Omar.

What should he do? He wired to the War Office for instructions but received no answer. He then wired to the King and received for answer the following words: "Pray about it and use your discretion."

Accordingly all the officers and chaplains were called together and a united prayer meeting was convened. While still upon their knees, the city gates opened and a party bearing the white flag of surrender appeared. Thus it was that Jerusalem was captured without the firing of a shot.

One cannot help but see the manifest working of God in this matter. The British Government had promised the Jews that in the event of their capturing Palestine they would make of it a national home for the Jew. Accordingly as soon as Peace was proclaimed, the Jews were given Palestine. At this present moment the Jews are returning as quickly as the country is able to absorb them and colonies are being started to bring the land under cultivation. Jerusalem is as clean as any western city and rejoices in electric light. Harbours are being built and in every way the country is being opened up.

What conclusion do we come to then? That Christ is Coming, and that in the very near future. It behoves us all to be watching for that event. This truth should have a purifying effect for we are told that "every man that hath this hope in him purifieth himself, even as He is pure" (I John iii 3).

So let us watch and again I say, watch.

(The next article of this series will deal with the Tribulation period and the Antichrist)

Ah! saints of God, do you realise this grand truth, that in the absence of the Son of Righteousness ye are the only light bearers for Christ, ye are the only lights that the world can see. Do you realise it, that your voice, or rather the Holy Ghost speaking through you, is the only voice for Christ that the world can hear, while He is gone to prepare a place for us, and to make intercession for us? We are the saints of the living God, we are the light of the world—Sel



Jehovah-Ropheca

I am the Lord that healeth thee —Exodus xv 26

THROAT TROUBLE

I feel that I must praise God for wonderfully healing me of throat trouble. I have suffered four years I attended a specialist at a big hospital who said my case was chronic inflammation (pharyngitis) and another doctor at the same place said I would always be troubled with a sore throat, but praise God I am now healed —A Sumister (Plaistow)

HEALED OF TUBERCULOSIS

I feel I must write to say how grateful and thankful I am to God, because I was healed of Tuberculosis on Easter Sunday evening, at East Ham Town Hall I had faith in God, and believed that all things are possible to Him, and verily my life must stand out as a witness to those around me, of the wonderful workings of our Creator I have been a sufferer for six years, and had Sanatorium treatment without feeling any benefit, but now, praise the Lord, I am healed, and free from all pains Since returning to Ipswich I have been examined by two doctors, and *they both say my lungs are sound* I feel I must go on singing His praises, for truly the days of Miracles are not over.—(Mrs) L E Radcliffe, (Ipswich)

A REMARKABLE TESTIMONY

It is with very deep gratitude that I write this, trusting that God will bless it to everyone who reads it and that it will help others to seek for full Salvation for spirit, soul and body

I had been a great sufferer for nearly 17 years when the Lord fully delivered me Many, many times I had been raised up, from what the doctors thought to be my death bed, in answer to the believing prayers of God's faithful ministers, but never fully delivered, and never off the doctor's hands, till within two weeks of 17 years

I was saved February 26th, 1905, and healed of galloping consumption at the same time, and I have never had a trace of consumption since I was wonderfully delivered of hemorrhage and gastric ulcers (having been fed for over six months artificially) and of a cancerous growth But I never could get victory for chronic intestinal colitis, weak heart and weak nerves of the whole body Often I would wake in the morning (when able to get up, as I had periods of three years, two years and three months, a year and nine months, a year, and then six months, four and a half months, shorter spells, when I was quite unable to get up at all), feeling oh so ill, having

one fainting fit after another in my effort to dress, and sliding down stairs because I hated staying in bed, I used to claim the life of Jesus my Saviour for every moment of the day, and I learnt to depend on Him for my daily strength, and it was a very precious walk, for He daily became more real and sweet to me, and I realised His grace was sufficient for all my needs

On Good Friday, 1, with several of our people, wended my way to The Surrey Tabernacle, Wansey Street, to spend Easter with God's people and I will never forget that day and the great volume of praise that went up from hundreds of voices as we joined in those wonderful hymns and choruses As I saw the dear suffering ones go out for healing and get free, I just bowed my head and wept, I felt awed by the mighty power and presence of God

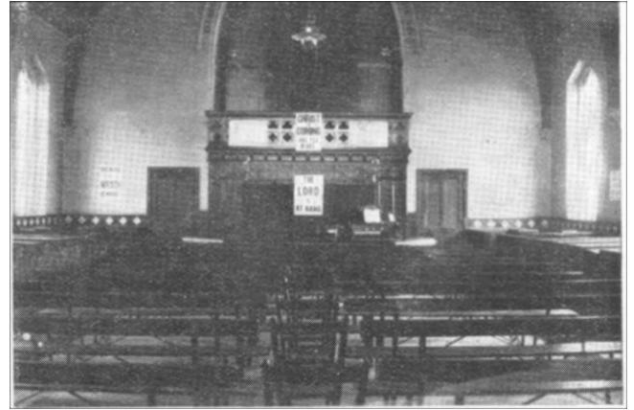
When I got home I saw clearly the will of God was for me to make a clean cut I spoke to my doctor about it on the Thursday, he never said much, only that He had heard about it, and would like to know how it was done, and if the cases lasted I don't really think he expected any change, I had been so very ill and he had tried everything he could and so had other doctors that he never expected it to make any difference to me, I thanked him for what he had done as he had been most kind and attentive to me, and then I just knelt and asked God to undertake in a special way for me that day

I found myself on the platform waiting my turn for prayer, feeling, oh, so ill, as if I would die if God failed me I was asked by the Pastor if I believed that Jesus Christ could heal me, and I said that's why I am here, then if I believed He would heal me that day, and I said that is what I have come for. Pastor Jeffreys then asked me what I was suffering from and I told him, chronic intestinal colitis, heart trouble, and general weakness of the whole nervous system I was told to close my eyes, and the Pastor prayed and I felt the power of God coming down, and sinking under it, I felt and saw that wonderful pierced Hand gradually coming lower and lower till it rested on the spot where I had the most pain, and, oh, glory to God, my whole being was filled with a glorious light, and instantly I was free and every whit whole.

The doctor examined me on the 23rd of April, and again on the 30th as he wanted to see if the miracle was lasting I said, "It's bound to last, doctor, because it's Jesus Who has done it" "Well," he

said, "It's wonderful, but true," and he wished me goodbye, and hoped the future would be brighter and make up a little for the past suffering I had had. I am sure he would willingly confirm this statement, his address is Dr MacMurtry, St Moritz, Coulsdon.

I was nine months under treatment at Guy's Hospital and I was sent to the London Hospital, Mile End Road, and they wanted me to go into the Hospital to try what radium would do. But I am now quite well and have done my own spring cleaning and have washed heavy blankets myself the first time for over 16 years, and its grand. I do praise the dear Lord for it, and His love to me. I am continually being asked how it came about, and I tell them it's Jesus, they ask what you have got to do, and I tell them nothing, it's all done, Jesus did it at Calvary, you simply take Jesus at His Word, believe that not only your sins but also diseases were nailed to the cross. He bore the stripes, I go free. Blessed be His Holy Name!—(Mrs) E. Parsons, (Coulsdon, Surrey)



A photograph showing the pulpit of the church at Forest Hill, where Pastor Stephen Jeffreys is holding a Revival Campaign.

The Touch of Christ

THE most casual reader of our Lord's earthly biography would certainly notice how often He wrought some of His wondrous works by a simple touch.

In the case of the poor blind man in John ix. 6, Christ lays His loving hand upon the sightless eyes and at once light breaks in.

Again we read in the latter part of Mark vii. of the man that was deaf and had an impediment in his speech. When Christ put His loving fingers in his ears, his tongue was loosed and he spoke plainly.

Also in Matt viii. 15 Peter's wife's mother lay sick with a fever. Christ touched her, and the fever left her.

In the same chapter, Christ dared to touch a poor leper who had a loathsome disease running through him, and the touch healed.

In Matt ix. 29, two blind men met Jesus. He touched them, and their eyes were opened.

But in Luke viii. 46, Jesus had to say to a crowd of people and rulers "somebody hath touched me." Now the whole scene around this text is graphic. First, an afflicted woman, fearfully diseased. She was hopeless, helpless, and incurable by any human power. She had spent all. A crowd was waiting for Christ (see verse 40). Next came the rulers, and they thronged Him, pressing to see and to hear Him. Now comes this poor diseased woman behind Jesus and touches Him. In Matt ix. 20, we see an important feature—how she was healed. She felt within herself, "If I but touch His garment, I shall be whole." That was a definite dealing with God, she was thoroughly decided about it. Now comes

the question that Jesus put, "Who touched Me?" It was not a question of ignorance. He knew who had touched Him. He knows all sufferers, as He knew the man in John v. 6.

The coming of this woman to Jesus was darkness coming to the realm of Light. She had been living in the cloudy region of science and doctors, and suffered much, but coming to the Higher Light and the Higher Law, she is at once lifted and separated from the law of sin and death, made free by the law of abundant life in Christ (Matt ix. 7, John v. 10).

It was disease in the region of health, a disease, sad, disgusting, and long—12 years, but now there has come the Health Giver, and she has touched Him, the Great Physician and Healer. It was weakness recognising the divine Power and claiming it for herself by active faith. How weak she was! how helpless! But there is the Mighty Saviour of spirit, soul and body.

It was an extremity coming to the Fountain of Life and Health. She was powerless, hopeless, and poor, for she had spent all. But the Great Source of riches, ability, and means was there. It was also self-abasement hiding itself behind the Great Redeemer, "She went behind Him." It was believing faith. She said within herself and pondered in her heart, she did not think that healing virtue was confined to the Saviour's person, nor to His voice, but that even the fringe of His garment was full of His power.

She felt that the battery of mercy and healing had been touched and received. Here we see humility

THE ELIM EVANGEL

obtaining a reward. She was not as earthly physicians say "slightly improved," but *healed entirely*.

Then she came to Christ and confessed and told Him all. In Matt. ix 22 Christ proclaims her peace and healing "Thy faith hath made thee whole," "and the woman was made whole from that hour."

The lessons that this narrative suggest to us are

First, We may crowd around Jesus Christ, and not be any better. The multitude did this.

Second, Individual contact and vital union with the living Christ are essential.

Third, The spiritual vitality of all true religion, it is not forms or creeds, but life drawing life from Jesus Christ.

Fourth, There is never any reason for God's children to despair if they will look at this poor woman—Sel.

Elim Evangelistic Band

GENERAL REPORTS

Letchworth. Many are praising God for blessing received at the Tent Mission in Letchworth. During the closing week, the missionary, Evangelist C. Kingston, gave a series of very helpful studies on the Person, work and gifts of the Holy Spirit. The meetings were well attended each night, and, for many, difficulties were removed, prejudices broken down, and a hunger created for the baptism in the Holy Spirit. The mission ended with a baptismal service in the Hall on Sunday night, when fourteen obeyed the Lord, and others signified their desire for baptism at the next opportunity.

Portadown. Miss Dougherty writes that the spiritual condition of the assembly here affords great cause for praise to God. The Christ-like spirit and unity prevailing amongst the members is very blessed. God has made fruitful the labours of His servant amongst these dear people, for which we truly return thanks to our great Head.

Guernsey. We rejoice to hear that God is manifesting His presence in the midst of His people in Vazon assembly. Although tropical conditions are prevailing yet the attendance is exceedingly good and much blessing is enjoyed.

Belfast. Elim Tabernacle meetings in the capital of Northern Ireland are indeed a wonderful inspiration to those who are proclaiming the message of redeeming love. There is much cause for thankfulness to our loving heavenly Father in the flourishing spiritual condition of these children of God, who throng the two Tabernacles. The numbers are ever on the increase and souls are continually being brought out of darkness into the light and liberty of the Gospel. To God be all the glory!

Annaghanoon. A very blessed and successful mission was brought to a close on June 21st by Pastor G. T. Fletcher. The last week of the mission was taken up with special Bible studies, illustrated by a chart, which created much interest, and was very instructive to the student of the Word. Precious souls surrendered to the claims of Christ during the mission, for which we praise our faithful God.

Tamworth Sunday School Anniversary. Much prayer had ascended for the Anniversary, which was fixed for June 14th, and now that the date has come and gone, both teachers and friends realise that God has wonderfully answered prayer. Mr J. Lees, who, before entering the Elim Bible College, was the Superintendent of the School, received a warm welcome, and his address to the adult members of the congregation was much appreciated. At the evening service, Miss Jansen took advantage of a packed congregation to press home the glorious truths of the Gospel. The children sang special anniversary hymns during the day under the conductorship of Mr G. Bailey. The following day, a good company gathered together for Christian fellowship, and a praise service was held, in which many testified to the goodness and blessing of God in their lives.

Clapham Sunday School. The annual outing of the Clapham Sunday School took place on Saturday, June 20th, at Coulsdon. This year the children travelled by train and special tram, and a splendid day was spent on Farthing Downs. In the evening a short service was held in the Elim Tabernacle, Clapham, whither the children returned to praise God for His goodness to them.



Some of the Clapham Sunday School children outside the Elim Tabernacle

(Continued from cover n)

atonement for the soul And now on this ground God can and does take out the scarlet and crimson, and save the sinner who believes The sinner's Substitute paid the redemption price to God, and God delights—in justice to Himself, in justice to His dear Son—to deliver the sinner who believes from going down to the pit, for He hath found the ransom

God looks at the sinner trusting in the BLOOD, and He sees him "whiter than snow" He delights to clothe him in His own robe of divine righteousness, in which he can come into the holiest of all without fear or misgiving, and where he will find himself as perfectly at home and suited for God's presence

as before he was unfitted for it "The blood of Jesus Christ His Son cleanseth us from all sin."

God does take up the vilest of the vile, cleanses, clothes, and accepts him, and His purpose is no less than this, to put a crown upon his head—a crown worthy of the blessed God to bestow. Dear reader, I commenced by stating two facts, let me conclude by asking two questions. Are you a crimson-stained sinner in your sins? or are you a believer, standing in Christ—washed "whiter than snow" in His precious BLOOD?

*Just as I am—and waiting not
To rid my soul of one dark blot,
To Thee, whose blood can cleanse each spot,
O Lamb of God, I come* —H.W.S.

Elim Alliance Conventions

HULL.

From Saturday, August 1st to Thursday, August 6th.

Speakers DR F T ELLIS (Langley), PASTOR E. B PINCH (Croydon), and others.
Convener PASTOR E C BOULTON

Note:—Those requiring further particulars or desiring accommodation should write as early as possible to the Convention Secretary, "Elim," 2, May Street, Hull, Yorks

If you wish to spend a thoroughly happy August holiday with the Lord and His people, then please **do not fail to come to the Hull Convention!** A warm welcome awaits you!

GRIMSBY.

From Sunday, August 2nd to Sunday, August 9th.

IN THE ELIM HALL, TUNNARD STREET.

Speakers: PASTOR D. J DAVIES (South Wales), and Elim Alliance Ministers.

Those requiring further particulars or accommodation should write at once to the Convention Secretary, 45, Sussex Street, New Cleethorpes, Grimsby

SWANSEA.

From Sunday, August 2nd to Thursday, August 6th.

IN THE CENTRAL HALL, ORCHARD STREET

Speakers include the Pastors Jeffreys.

(The Sunday services will be held in Churches in the district)

Those requiring further particulars or accommodation should write at once to the Convention Secretary, 42, Pentremalwyd Road, Morriston, Swansea, Glam.

ASHBOURNE.

From Saturday, August 29th to Wednesday, September 2nd.

IN THE ELIM HALL, SOUTH STREET.

Speakers: PASTOR W J JEFFREYS and EVANGELIST MISS N. KENNEDY
Convener PASTOR R LEWIS

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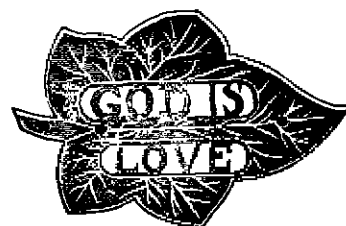
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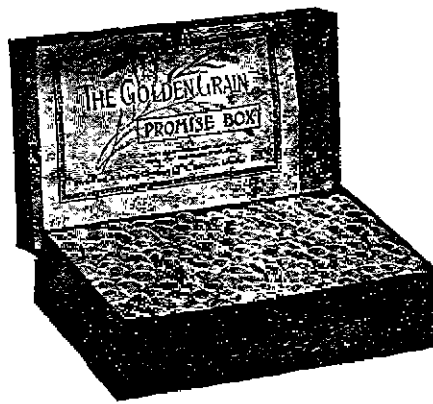
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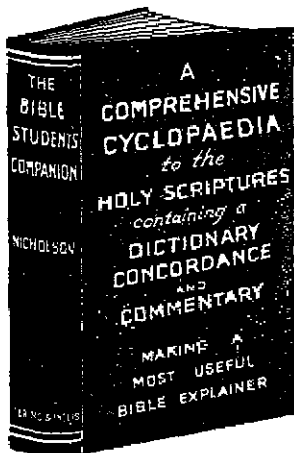
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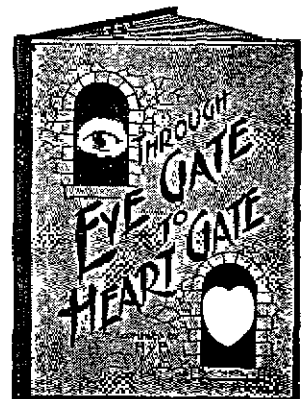
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