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

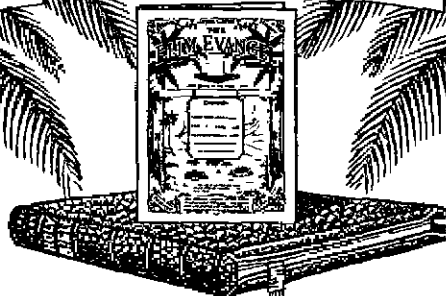
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Saviour

Jesus Christ

Healer

# THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

Vol. VII. No. 3

FEBRUARY 1, 1926

Twopence

## Contents

THE DYING SOLDIER	11
THE PAROUSIA AND THE TRIBULATION	25
PASTOR GEORGE JEFFREYS AT PLYMOUTH	26
TRUMPHANT TOGETHERNESS	28
QUESTIONS AND ANSWERS	29
JESUS CHRIST OUR COMING KING	30
ITEMS OF INTEREST	30
THE LORD'S TABLE	31
PASTOR BLACK'S CAMPAIGN AT CLAPHAM	32
GOOD NEWS ACCORDING TO MATTHEW	33
HOW TO RECEIVE PERFECT HEALING	36
A FEW WORDS ON URGENT BUSINESS	111

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 Dying Soldier

THE Battle of Sedan was at its height. A thick cloud of smoke hung like a funeral pall over the contending armies. The roar of artillery was perfectly deafening. The day wore away and the evening drew on. As the cool night wind blew over the battlefield, and the golden glow yet lingered in the west, the air was filled with the groans of the wounded and dying.

As departing souls were passing into eternity and many a wounded soldier was praying for death to call him away, a small party of men were picking their way amidst the weltering heaps of corpses. They wore the uniform of Prussia, and the burden which they were carrying was a wounded comrade. "Put me down," said he, "do not take the trouble to carry me further, I am dying, comrades! Hark the bugle sounds the charge; put me down." Unwillingly they did so, and returned to the ranks. A few minutes, which must have seemed hours to the sufferer, passed, and an officer came that way, and seeing the poor fellow, he stopped and said kindly, "Can I do anything for you?"

"Nothing, thank you, sir," said the poor sufferer, striving to raise his hand to the salute.

"Shall I get you a little water?" continued the kind-hearted officer, touched more than he liked to shew.

"No, thank you sir, I am dying."

"Is there nothing I can do for you? Shall I write to your friends, or send any message to tell them of your death?"

The tears stood in the soldier's eyes. "I have no friends, sir, that you can write to. And yet there is one thing for which I should be much obliged. In my knapsack here, sir, under my head, you will find a Testament. Will you open it at the 14th chapter of John, and near the end of the chapter, you will find a verse that begins with 'peace'. Will you read it?"

The officer stooped down and with trembling fingers opened the knapsack. He took out the well-worn Testament and searched for the chapter. His eyes lighted on the verse. He glanced at the dying man, the light of faith and hope gleamed in that upturned face. The officer turned aside to hide a tear. The bright hope which buoyed up the soldier reminded him of the last moments of his own mother. He looked again at the verse, it was the very one which her dying lips had repeated—and here amidst the roar of artillery and the din of war, he must read those solemn words. He steadied his voice and read, "Peace I leave with you, My peace I give unto you, not as the world giveth give I unto you. Let not your heart be troubled neither let it be afraid."

The reading of that verse scarcely occupied a minute of time; yet the thoughts of both reader and listener roved over years long passed away. The dying soldier was far from the battlefield and again in the little German village where he had passed his boyhood. How well he could remember his dear pastor, long gone to that home to which he was

following him. Soon the soldier would meet his friend in heaven and would be able to tell him now he—the roughest and wildest boy in the village, over whom that pastor had shed many a tear, and for whom he had often prayed—had been brought by the Good Shepherd into the true fold. Such was the picture which filled the soldier's soul as he looked back. As he looked forward, the glory dazzled him, bright angels seemed pressing around him, Jesus looking down, the battlefield seemed far away, as the loving voice he knew so well—that of his Saviour and his God—whispered, "Come up hither."

And what of the officer? The words of Jesus rang from his lips—those lips which had not read a verse from the Word of God for many a long year, and he thought of that mother whose hope had been in the Lord, and whose death he could never forget.

He remembered the long course of years since—how the memory of her counsel had faded away, how he had joined in the laugh and sneer against the Word of God, which he now held in his hand, and had often declared that soldiers had nothing to do with religion, no time to attend to their souls—and yet here was he, on the battlefield, with the despised New Testament in his hand, reading to a dying man. What would his gay and infidel companions in Berlin say, could they see him thus? A feeling of shame filled his soul and burnt his cheek. But it passed away as he looked on the dying man, and saw that his heart was full not of a "fearful looking for of judgment," but of "joy and peace in believing."

"How strange it is," thought he, "there must be something which I do not know in a religion like this." The Prussian officer, as he looked again on the radiant face, thought, "Well, a religion which can make a man smile joy as he lies on the cold ground on a battlefield in the agonies of death, is a religion worth having."

The dying man raised himself on his elbow, and gazed at the officer as if reading his thoughts. "Thank you, sir," said he, "I have that peace. I am going to that Saviour. God is with me. I want no more. Keep it, sir," he continued, his voice sinking so low that his listener had to bend down his ear to his lips, "keep the Testament, it led me to Jesus, it will lead you." The spasm of death caught his voice, and fluttered across his face, and he fell heavily back into a pool of blood.

The young officer placed the book in his breast-pocket as he hastened to rejoin his regiment. "If I am spared," said he, "I will know this peace for myself."

The soldier of Sedan was safe in Christ, and so now is that Prussian officer. A small gravestone stands on the battlefield of Sedan, with the name and regiment of a private soldier. It was put up by an officer high in command who keeps that grave sacredly, and on it are carved the words, "He asked life of Thee, and Thou gavest it him, even length of days for ever and ever."—Sel

# 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

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## The Parousia and the Tribulation

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

**W**E learn from Acts i. 11 that.—  
(1) the same Jesus—shall so come  
(2) in like manner.  
(3) as He went up into heaven

He went away (1) in the presence of *believers only*, (2) *into the air* (3) in person as a Man (4) not seen by the world (1) So His Second Coming for His saints will be known to them only; and (2) They will be caught up *into the air, in clouds*, as He was taken up *in a cloud* (3) It will be

### A SECRET RAPTURE,

first of all, "as a thief" This is called the Parousia or Presence Then when His saints have been gathered to Him, they shall be "for ever with the Lord"

We that are alive and remain, "who survive till the Lord comes are by *no means to take precedence* of those who have fallen asleep" In this sense there can be

### NO PARTIAL RAPTURE,

the whole Body of Christ will certainly be raptured at the same time "By means of Jesus, God will bring with Him those who have fallen asleep, the dead in Christ will rise first, then we the living who survive, will be caught up along with them in clouds to *meet the Lord in the air*" (I Thess iv 13-18)

But as "flesh and blood cannot inherit the Kingdom of God," we shall all be

### CHANGED IN A MOMENT,

in the twinkling of an eye "Not all of us are to die, but all of us are to be changed." For this perishing body must be invested with the imperishable, and this mortal body invested with immortality (I. Cor xv 50-54) For "We are a colony of heaven and we wait for the Saviour who comes from heaven, the Lord Jesus Christ who will

### TRANSFORM THE BODY

that belongs to our low estate, till it resembles the body of His glory, by the same power that enables

Him to make everything subject to Himself" (Phil iii 20, 21).

### AFTER THE RAPTURE,

in which, apparently we are caught up into the aerial heaven—that now occupied by Satan and his angels, who are then "cast down to the earth" (Rev xi 9-12)—follows the "*Bema*" or Judgment-seat of Christ, before which we must all be made manifest (Rom xiv. 10-12 and II Cor v 10)

This judgment is like a final examination in a school, at which certificates and prizes, are given to the pupils, and position awarded, according to the work done This is a judgment or trial of our works done since we were born from above. "Knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord" (Eph. vi 8) In this respect

### EACH OF US ARE BUILDERS

We build on the *One Foundation*, Jesus Christ. On that foundation anyone may build gold, silver, precious stones, wood, hay or straw, but in every case the nature of his work will come out, the Day will shew what it is, for the Day breaks in fire, and the fire will test the work of each, no matter what that work may be" (I Cor iii 12, 13)

"If the structure raised by any man survive he will be rewarded, if a man's work be burnt up he will be a loser, himself (however) shall be saved, yet so as through fire he will be snatched from the very flames" (I Cor iii 14, 15) But every good work will have its reward, even to a cup of cold water given in His name

Then shall every man have praise of God, and receive the things which God hath prepared for them that love Him Then will the crowns be awarded As Paul says 'There is laid up for me

### A CROWN OF RIGHTEOUSNESS

which the Lord shall give me at that day, and *unto all them* that have loved His appearing. To the overcomer is promised the crown of life, the crown of glory, and the Prize of the High Calling of God



# THE ELIM EVANGEL



Only the carcass, or outward form of Christianity is left behind when Christ comes "into the air."

## ALL TRUE BELIEVERS

are caught up. On earth the Jews will return to Palestine in unbelief. They will build a temple at Jerusalem, and thus unconsciously prepare the way for the setting up by the Antichrist of "the abomination of desolation in the holy place." For first of all, they will make a seven years' covenant with the Antichrist, as in Daniel ix. 27 "He shall make a firm covenant with many for one week (seven years) and in the midst of the week (or for half of the week—three and a half years) he shall cause the sacrifice and oblation (in the newly-built temple) to cease"

At this time "another Beast arises out of the earth, who exerts the full authority of the first Beast in his presence, causing the earth and its inhabitants to worship" the Antichrist. "He performs amazing miracles, even making fire descend from heaven on earth in sight of men." "He bids the dwellers on earth erect a statue of the Beast, to which he is allowed to impart the breath of life, so that the statue of the Beast (the image of Antichrist) should actually speak" He has everyone put to death who will not worship the image of

Antichrist, and he obliges all men, low and high, rich and poor, to have a mark put upon their right hand or their forehead, so that no one can buy or sell unless he bears the mark, that is the name of the Beast or the cipher of his name" (Rev. xiii 10-18)

## THIS IS THE TRIBULATION

which will begin after the Body of Christ has been caught up.

Of the seven years, named above, the first three and a half years will be occupied by Moses and Elijah preaching the Gospel of the Kingdom, and warning men of the coming of the Son of Man in the clouds of heaven, with power and great glory They will be slain by Antichrist, at the end of the first 1260 days (Rev xi 3) When the 1260 days (making altogether seven prophetic years) of Antichrist have expired, Jesus will be manifested as

## KING OF KINGS AND LORD OF LORDS.

The Antichrist and his allied kings and their armies, will be gathered together to make war against Him and His army The Beast and the false-prophet will be taken alive and cast into the lake of fire, and Christ and His saints will "reign unto the ages of the ages."

## Pastor George Jeffreys at Plymouth

**E**LEVEN years ago the Pastor conducted Revival Meetings in a Baptist Church in the town, when there was a great outpouring of the Holy Spirit, and wonderful signs and healings occurred Many who are now attending the meetings of the present mission bear testimony to the great blessings received at that time

Our readers will rejoice to know that God is again confirming His Word with signs and wonders at the campaign now in progress. The primary object in the special effort now on foot was to consolidate the assembly by a series of Bible Studies, and this has been accomplished more quickly than anticipated by the extraordinary blessing of the Lord. The meetings are now in the full swing of a Foursquare Gospel Revival

Souls are being saved, bodies healed, and a goodly number have received the Pentecostal Baptism of the Holy Spirit On Sunday evening last the Town Hall was packed out with a very enthusiastic crowd, while people were standing in every available place The large platform was a splendid sight, seated with men who had caught the revival spirit Before the meeting ended a large number of souls were converted and many testified to instantaneous healing

The following reports are from the press —

### "HEALED" BY TOUCH

#### Hopeless Cases Claimed to have Been Cured by Welsh Missioner.

Remarkable scenes are being witnessed at Stonehouse, Plymouth, where what is called a revival and healing mission is being conducted by a Welsh missioner, Pastor George Jeffreys

Crowds of people, are flocking to the services, a feature of which is the repeated singing of hymns to tunes which sound very much like jazz

Many cures are claimed to have been effected. One woman says that although a victim to rheumatism for twenty-four years and given up as a hopeless case by two doctors, Pastor Jeffreys banished her pain with a touch of his hand

Another woman declares that she has been cured of neuritis and her daughter saved from consumption by similar methods, while a sufferer from tuberculosis claims to have been completely cured—*The Daily Mirror*, January 18th, 1926


### THE MAN WHO HEALS.

#### Miraculous Claims by a Welsh Revivalist.

From Our Own Correspondent

Plymouth, Saturday

Consumptives, cripples, victims of rheumatism and neuritis, and folk, young and old, suffering from all the diseases that flesh is heir to, are flocking to a so-called healing mission which a Welsh revivalist, Pastor George Jeffreys, is conducting here



# THE ELIM EVANGEL

The tunes to which the hymns are sung have a strong plantation flavour, and sometimes even descend to jazz, but the melody is infectious, and it is not long before all the members of the congregation are singing, whether they want to or not.

According to some people who have attended the services, Pastor Jeffreys is almost able to work miracles.

Mrs. Phillips, of Cattedown, testified that for 24 years she had been a victim of rheumatism and that two doctors gave up her case as hopeless. Since coming under the ministrations of Pastor Jeffreys, she says, she has never had a pain.

Another Plymouth woman, Mrs. Minney, declares that she lost all her neuritis when the Pastor touched her, and that her daughter, on the verge of consumption, was cured after attending one of the services.—*The People*, January 17th, 1925

## MORE MIRACLE CURES.

### Deaf Boy Hears and Lame Women Walk.

Further remarkable cures by faith are reported to have occurred at the healing mission which the Welsh revivalist, Pastor George Jeffreys, is conducting at Stonehouse, Plymouth.

One cripple had practically to be lifted by the missionary's helpers on to the platform.

She was laid on the floor, and while the congregation sang "There is power, wonder-working power," with great fervour, to a tune reminiscent of the music-hall, Pastor Jeffreys and his staff attended to the sufferer.

A few minutes later the woman, having been raised to her feet by the helpers, walked away from the platform carrying her stick in her hand.

A little boy among the crowd told the congregation, "My ear has been very bad, but now I can hear everything."

But the most remarkable of all the testimonies came from a woman "I have been in bed for seven months and a fortnight with a bad compound fracture of the leg," she declared. "The doctors said I would never get up again, and they wanted to amputate my leg."

"Now Pastor Jeffreys has come to the town he has cured me, and I am well again"—*The People*, January 24th, 1925

## NEED FOR FEARLESS PREACHERS.

### A Falling Away From The Church

#### HEALING SERVICES AT PLYMOUTH

"If ever the world needed fearless preachers, it needs them to-day. Men are denying the old truths on every hand," declared Pastor George Jeffreys, the well-known Welsh revivalist, who is conducting a successful mission in Plymouth, and to whose ministrations many cures have been attributed.

Scenes of great enthusiasm and fervour were witnessed in Stonehouse Town Hall yesterday, when Mr. Jeffreys conducted divine healing services. A large number of men and women testified to the power of the pastor's ministrations and related the story of their cures.

## SIMPLE SERVICES

Pastor Jeffreys has not visited Plymouth for ten years. Since his last campaign in the West-country, the young evangelist has carried his message into all parts of the world. He has been preaching in Scandinavia, Germany, and Italy, and has even baptised in a river running down from the Alps. Eighteen months ago he toured the United States and Canada.

Thanks to his efforts, evangelistic work is being done in the North of Ireland, and a Bible College has been founded in London. Pastor Jeffreys has nearly forty young preachers in his charge. Under a rather retiring manner, the slight, pale-faced young preacher hides a magnetic personality. His kindly manner and speech inspire confidence and a suggestion of power.

"I myself have no healing power whatever," he said yesterday. "I merely obey the word of the Lord, and God heals."

The services are simple, but impressive. The pastor leads the singing of the rousing "Redemption Songs" in a clear and vigorous baritone. The simply-worded prayers are spontaneous and delivered with reverence and evident sincerity. Intimate talks in homely language bring the preacher into close touch with the worshippers.

## "FOURSQUARE GOSPEL"

Pastor Jeffreys bases his teaching upon the "Foursquare Gospel," which embraces belief in salvation for the soul, baptism of the Holy Spirit for the believer, healing for all, and the second coming of Christ for His Church. At his meetings yesterday he said he believed in Divine healing because it was found in the Bible, which taught that God could heal the body as well as save the soul. They belonged to the Church which consisted of all those who had been born again.

To-day they needed fearless teachers, because there was a falling away from the Church on every hand. Men were even denying the Virgin birth and the resurrection of Jesus Christ.

God was making a move in defence of His own work, and all over the world, for the past few years, He had been pouring out the Holy Spirit as on the day of Pentecost. Like the old apostles, they should pray for fearless preachers, for bodies to be healed, and for signs and wonders to be done in the name of the Lord.

"I am looking for a big Apostolic revival," he declared, "where men and women will be saved by the thousand."

## DIVINE HEALING

He explained that they stood for Divine healing as apart from faith healing. They had something more than faith healing, they had a Lord who was as able to heal to-day as He had always been.

A number of people present stood up at the pastor's request to indicate that at some time or other they had been miraculously healed. Many made their way to the platform and spoke to the listeners of their cures.

Amongst these was a man who had last year been carried helpless and paralysed into the hall. Yesterday he walked into the hall with the aid of two sticks, and walked up the steps to the platform without any aid. Other testified to cures of blindness, rheumatism, pleurisy, internal troubles, deafness, and a host of other ailments.

Many sufferers desirous of receiving the pastor's ministrations ascended to the platform. Several at once testified to instantaneous cures. The pastor conversed briefly with every patient before they were laid prone on the floor, whilst he and his workers prayed. Two or three women suffering from eye-trouble declared that they could plainly perceive everything in the hall after being unable to see for some time. Another raised hitherto paralysed arms above her head, a thing she had been unable to do for years.

Pastor Jeffreys is continuing his mission in Plymouth until Sunday week. Healing services will be held this afternoon and evening.—*Western Morning News and Mercury*, January 14th, 1925

As we go to press, a report is to hand of the meeting held on Monday, January 24th. The large Guild-hall, which was taken for the occasion, was crowded out, hundreds being unable to gain admittance. It is estimated that 200 decided for Christ at this remarkable service, which was to have concluded the campaign. However, the revival is continuing, and the Devonport Guild-hall has been taken, in which the services are now being held.

# Triumphant Togetherness

By PASTOR T B CLARKE

**G**OD'S Word declares that "none of us liveth to himself" (Rom. xiv. 7) It is equally true that none of us sinneth to himself The distressing feature to-day is the demoralising and degenerating effect of derogatory influences. If men could sin apart (from other souls) and their moral insanity not involve others, one of the most threatening menaces to a forward spiritual movement would be negatived.

The prince of darkness, who is the god of this world, is mustering his men in the fields of sin He is a firm believer in unity It spells strength to him in prosecuting his pernicious and perilous programme. The decisive desire of Diabolus is a tremendous togetherness of evil Paul expresses it "They are together become unprofitable" (Rom. iii 12) The Psalmist says "They are together become filthy" (Psalm xiv. 3). There is no isolation in iniquity It stalks the land, tainting the pure atmosphere by its hell-laden breath. The lepers were bidden cry "Unclean! Unclean!" when coming within sight of human form or dwelling, and were compelled to keep their distance Such a command to-day in relation to the leprosy of sin would rouse all God's children to a life of purity.

There is a "triumphant togetherness" of which we would write. An invisible co-partnership that is the basis of all spiritual togetherness Christ is no sleeping partner. His *invisibility* may but serve to prove His *invincibility*. His bodily absence does not in the least infer inertness or indifference, He works His sovereign will in redeemed souls by imparting His own resurrection life

## A FOREMOST TOGETHERNESS.

"For we are labourers together with God" (I Cor iii. 9). All pure service springs from this primary togetherness. The character and quality of our labour will suffer if we misinterpret relationship. The strongest link must ever be between us and our Master. It is wrong to substitute *for* in place of *with* It is a substitution that minimises the majesty of its meaning. Working *together with God* spells infinitely more than *working together* for God. It would infer independent action rather than a joint service that God enjoins, and that we may enjoy. All abiding work is accomplished in accompaniment with Him. The labour always flows from the union. It must never precede it. What a *triumphant togetherness*. If the apostle had said ye are labourers together *for God*, the whole sense would have been

changed, the link would then have been between one another The question of our unworthiness is simply effaced before the mighty truth that it is according to *His grace*. That is the bridge that spans the distance between our exceeding unworthiness and His exceeding love

## A FRUITFUL TOGETHERNESS

The Lord working with them signs following (Mark xvi. 20). The secret of the succeeding signs, was the Lord working with them, confirming His word. Our Lord will never let us degenerate into a selfish individualism if we are eternally linked to Himself. A prayerful perusal of the 15th chapter of John's Gospel will disclose the secret of a fruitful togetherness. "Herein is My Father glorified that ye bear much fruit (John xv 8). We are involved in a great togetherness Much service to-day is not sanctioned by the Saviour; hence its feebleness, fruitlessness and fearful failure Absence of the Saviour—absence of the signs

## A FRATERNAL TOGETHERNESS.

"Quickened together with Christ" (Eph. ii 5) Mystical sharers of Christ's resurrection, sin is death, but salvation is resurrection from the dead "And hath raised us up together, and made us to sit together in heavenly places in Christ Jesus" (Eph ii 6). What a favoured togetherness Glorious truth! Our identification with Christ on the tree and in the tomb, brings us into that place of eternal security. "Because I live, ye shall live also" (John xiv. 19)—words of Jesus. Transcendent thought! Well might my breast throb with rapturous delight. Sharers in that life which knows no decay. I have eternal life now *What a triumphant togetherness!*

## A FRAGRANT TOGETHERNESS.

Where two or three are gathered together in My name, there am I in the midst of them (Matt xviii. 20). Togetherness of Christian fellowship, communion of the saints—how precious. "Let us exalt His name together." "We took sweet counsel together!" met in His name, a name that for fragrance is like ointment poured forth. The word "gathered" is worthy of more than passing note In the Greek grammar it is the perfect participle, and points out that Christ is the great gatherer to Himself. *He hath been and still is*, not of our own uninfluenced will do we gather. He is the convener of the convention. He gathers us together, and he

Himself is the great rallying point. This togetherness has great immediacy of reward. "There *am* I," not "there *will* I be." He has preceded us, is there to welcome us, there to dismiss us, and will be there after our dispersal. His name is the password that is passed from lip to lip as the heart adoringly worships Him. What a fascinating togetherness!

### A FORMIDABLE TOGETHERNESS.

All that believed were together (Acts 11:44). Faith in Christ, federates men. If unity precedes Pentecost, it will most certainly follow it. A universal Pentecost would produce Christian togetherness such as this dispensation has never known. Its lack has led to distressing divisions and sad schisms. From every denomination and section of society, those who have had an upper room blessing of power are

joining hearts and hands, adorning themselves with the priceless jewels (the gifts of the Holy Spirit) preparatory to the return of the Bridegroom.

### A FUTURE TOGETHERNESS.

"Gathering together unto Him" (II Thess 1:1). There is to be an unprecedented togetherness at our Lord's return. In one sweet sense, He is together with us here, yet there still awaits us that manifestation of His personal bodily presence when we shall gather to Him in the clouds, as the needle to the magnet. Included in that rapturous togetherness will be them that are now asleep. "Then we which are alive and remain shall be caught up *together with them* in the clouds, to meet the Lord in the air" (I Thess 4:17). There is nothing so purifying as this blessed hope of second advent togetherness. Is not this indeed *triumphant togetherness*?

## Questions and Answers

*Will you please tell me the reason why we do not keep the seventh day instead of the first? We are told in God's Word that He blessed the seventh day, not the first?*

The seventh day was the Jewish Sabbath. It was to be kept by them because, "the Lord brought them out (from Egypt) through a mighty hand and by a stretched out arm" (Deut. v. 15). Christians are nowhere told to keep it. They keep the first day of the week (which is never called the "Sabbath," but the "Lord's Day") because on that day the Lord rose and completed our deliverance. It was on the morrow after the Sabbath, or the first day of the week that the disciples assembled together (John 20:19, 26). It was on the same day they came together to break bread (Acts 20:7). It was on the same day they were told to lay by as God had prospered them (I Cor 16:2). See also Rev. 1:10. "The Sabbath was for an earthly people; the Lord's Day for a heavenly. The Sabbath was for those who were under the law; the Lord's Day for those who are under grace. There is no doubt that the early Christians kept the first day of the week. Barnabas wrote "We keep the eighth day with joy, on which day Jesus also arose from the dead." Clement (174 A.D.) wrote: "The old seventh day has become nothing more than a working day." Tertullian (200 A.D.) wrote: "Sundays we give to joy. We observe the day of the Lord's resurrection free from every hindrance of anxiety and duty, laying aside our worldly business." Paul says "Let no man therefore judge you . . . in respect of an holy day, or of the new moon, or of

the Sabbath days, which are a shadow of the things to come, but the body is of Christ" (Col. 2:16, 17).

*What is the meaning of "Lead us not into temptation" in the Lord's Prayer?*

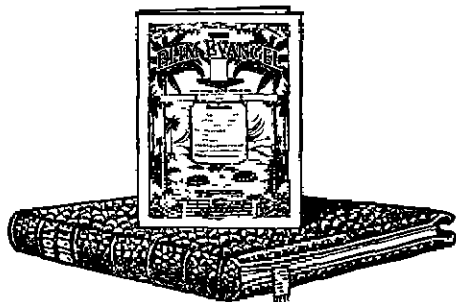
Our Lord Jesus was actually "led up of the Spirit into the wilderness to be tempted of the devil." He teaches us to pray that we may be spared a trial, like this which is abnormal, but may only have such "temptations as are common to man," that we may be able to bear them, and that in every temptation we may be delivered from evil, or the Evil one, because *with every temptation there is made a way of escape* (Matt. 4:1 and I Cor 10:13).

*Does I. Timothy v. 23 not prove that we can use other means of healing in sickness than those of prayer, laying on of hands and anointing with oil? Could not Paul, who had the gift of healing, heal Timothy without recommending wine?*

The Apostle Paul was giving fatherly advice to Timothy, "his own son in the faith," as to diet, not medicine. If we expect God to heal us, we should certainly abstain from eating or drinking anything that causes sickness. The water then used for drinking purposes was often impure. Timothy had to endure great hardships in his ministerial office and was inclined to become too abstemious. We must remember that they had not coffee, tea or cocoa, and the choice lay between water and the non-intoxicant wine, which was the common drink of the people and sanctified by our Lord (John 4:10).



# THE ELIM EVANGEL



## FOUR SQUARE ON THE WORD OF GOD.

Editor Ernest J Phillips  
Associate Editor Ernest C Boulton

Contributing Editors

Henry Proctor, F R S L, A. V I Ernest B Panch  
Wm Keeney Towner, D D E Wern Williams  
And Elim Alliance Ministers

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His theology has been the defying of man. The "mystery of iniquity" is at work everywhere, particularly against Christ's members, heirs to His throne. Just as Christ, God incarnate, came for man's redemption, in like manner, Satan, the False God incarnate, is soon to be manifested in the flesh as the deceiver and destroyer of mankind (Daniel vii 23, II Thess ii 1-12, I John ii 18, Rev xiii). This "Man of Sin" will be received "Ye received Me not, if another shall come in his own name, him we will receive" (John v 43). He will deceive not only the Jews, but the whole world. His presence is already in the earth, at least in spirit, saturating every system of human society. His is the number of man which is soon to total 666. Rev xiii. 16, 17 "Christ will come in flaming fire taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the face of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, to be admired by all them that believe in that day" (Read II Thess i and ii.).

### GOD'S LAST CALL

"If the righteous can scarcely be saved, where shall the ungodly and sinner appear?" The signs of His appearing, which are fulfilling scriptural prophecy relative to Christ's second coming, convince the intelligent mind that we are now living in the closing days of the age (II Tim iii 1-5; Matt xxiv 7-8). God will see to it that upon that day "every eye shall see Him" and "every knee shall bow" to Him. The lost will stand naked without excuse before a terrible God, once their loving Saviour, but now their judge.

## Jesus Christ our Coming King

THE Lord Jesus Christ is coming back to the earth to reign. He said so Himself, so there can be no mistake about it. Jesus said, "I will come again and receive you unto Myself, that where I am there ye may be also" (John xiv. 3). Then, too, the apostles were informed of this fact in these words: "Ye men of Galilee, why stand ye gazing into Heaven? This same Jesus which is taken up from you into Heaven, shall so come in like manner as ye see Him go into Heaven." (Acts i. 11).

There is a personal devil, a being of great cunning and power in his enmity against Christ and His members. He has been the denier of God's immutable Word from the time of Adam to the present.

## Items of Interest

Evangelist and Mrs Wm Black, who concluded their last campaign in this country on Sunday, January 23rd, at the Elm Tabernacle, Clapham, have arranged to sail from Liverpool for Montreal by the Canadian Pacific S S "Montcalm," on Friday, January 29th

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We regret that at the time of going to press, no report is to hand of Pastor Stephen Jeffreys' Revival Campaign at Greengate Congregational Church. God is richly blessing His servant, and grand results are following the preaching of the word

\* \* \*

Our beloved brother and sister, Mr and Mrs. Thomas sail from London for Mexico by the S S. "Cardiganshire" on February 5th. A farewell service will be held at the Elm Tabernacle, Park Crescent, Clapham, on Thursday, February 4th

*Elim Daily  
Bible Readings*

# The Lord's Table

By  
PASTOR E B PINCH

*Selected portions of Scripture for daily reading with devotional comments*

**February 15th. Monday. Genesis vii.** "Noah only remained alive, and they that were with him in the ark" (v 23) Here, in this chapter, we have a vivid picture of the closing days of this age. Read in this connection Matt xxiv 37-42 "Come" (v 1) This is the first "Come" in the Bible. God never forgets the righteous. And now, in these days, the judgments are coming again, and God says "Come into the ark." Note v 11. The source of the judgment was twofold from heaven, and from beneath. So to-day, the righteous judgments of God shall soon descend on an ungodly world, and Satan and his wicked hosts shall be loosed from the pit to further trouble an evil generation. Oh, my friend, "Come into the ark" ere it be too late.

**February 16th. Tuesday. Isaiah vii.** "Take heed and be quiet" (v 4) "Yes! The Lord will fight our battles while we rest in Him. Enemies encompass king Ahaz on every hand. The news of their approach greatly troubles him. "And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind" (v 2) Just at this juncture the Lord sends His prophet to the king with a message of comfort and assurance. And what of ourselves? Have we discovered that quiet sanctuary in the day of battle, where no storms can come, and no foes invade?"

**February 17th. Wednesday. Judges iv,** "Up, for this is the day in which the Lord hath delivered Sisera into your hand, is not the Lord gone out before thee?" (v 14) The story of the Book of Judges is threefold—failure, supplication, deliverance, verses 1 and 2 in this chapter describe a constantly recurring experience. Does it need the stern hand of trouble and disaster, to press us to our knees? And is His love for us so great, that though we have failed Him again and again, He will deliver us when we cry? What a wonderful Saviour we have!

**February 18th. Thursday. Exodus vi.** "I am Jehovah" (v 2 margin) This marvellous revelation of the person and nature of God, comes before the Lord's explicit command to Moses to go and speak to Pharaoh. God always prepares us for that which He is preparing for us. No man is able to face the world, defy its wickedness, defeat its foul purposes, and deliver a stern message from God which shall make kings tremble and princes quail, unless he has first been prepared in the secret place, by a revelation of the abiding power and presence of the Mighty Conqueror.

**February 19th. Friday. I. Samuel v.** "Dagon was fallen upon his face to the ground before the ark of the Lord" (v 4) All idols must fall in the Lord's presence. *He will not share the temple.* The Philistines would have been quite happy to let the ark abide with their own god. If Christ comes into your life, He must be all. You cannot give half your homage to the old idols and half your allegiance to the Lord. Dagon must fall.

**February 20th. Saturday. Matt. iv.** "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (v 4) It is most apparent that each temptation of the devil was on the plane of the flesh. All the assaults of the enemy are on the side of carnality. Let us be watchful, denying the flesh. We have spiritual nourishment that proceedeth from God. As we meditate upon His exceeding great and precious promises, we are strengthened with might by His Spirit in the inner man.

**February 21st. Sunday. Joshua iv.** "Take you hence out of the midst of Jordan twelve stones, and ye shall carry them over with you" "And Joshua set up twelve stones in the midst of Jordan" (vv 3 and 9) Each tribe was represented in these two memorials. The whole nation was representatively buried in Jordan, and again, the whole nation was carried over to the other side right through the waters. We have all died in Christ Jesus (see Rom vi 3-8), and we have all risen with Him into newness of life (see Eph ii 4-7)

**February 22nd. Monday. Genesis viii.** "And he stayed yet other seven days, and again he sent forth the dove, which returned not again unto him any more" (v 12) The dove is a beautiful emblem of the Spirit of God (see Matt iii 16) The dove comes out of the ark (a type of Christ) Three times it is dispatched by Noah, and those within the ark accept it as a sign, that when the dove finds a resting place on earth, the judgments are over. In the first dispensation God's Spirit could find no abiding place on earth. Then came Jesus and after His glorious offering of Himself, the dove returns to heaven with an olive leaf plucked (the emblem of peace). Thank God, at Pentecost, all barriers having been removed by His death on the cross, the Spirit found a place on earth to abide. The Holy Ghost has come to bear witness that the waters have abated and the judgments are passed.

**February 23rd. Tuesday. I. Samuel iii.** "Now there was long war between the house of Saul and the house of David, but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker" (v 1) There is another record of this war in Romans vii. Note verse 23. It is the conflict between the old life in the flesh, and the new life in Christ Jesus by the Spirit. It is right and scriptural that we should *take our stand by faith* upon the ground that the old nature has been crucified with Christ, and that we walk in the power of His resurrection life. *In experience,* the war continues. The old nature is slow to die. It struggles for expression, but as by faith we reckon it mortified, God makes the reckoning good.

**February 24th. Wednesday. Acts iv.** "That signs and wonders may be done by the name of Thy Holy Child Jesus" (v 30) Persecution by professing religionists because God is working! Yes! It is the old story, as old as the Church. How should the Church meet it? By earnest prayer (Read verses 23-30) How will God meet it? By more miracles! Hallelujah! God is with us! Prayer, prayer, and more prayer.

**February 25th. Thursday. Exodus vii.** "Pharaoh's heart is hardened, he refuseth to let the people go" (v 14). Here is a wretched spectacle indeed. A man, struggling against the will of God. Can a man fight God? Ah, thousands are trying. If they would but set their heart on the matter (see verse 23), and exercise themselves to find the cause of the trouble, their case would be quickly changed. There is no middle course. You must either humble yourself beneath His hand, or rebelliously harden your heart.

**February 26th. Friday. Isaiah viii.** "Associate yourselves take counsel together, and it shall come to nought" (verses 9 and 10) We are living in a day of union and confederacy. Men are everywhere joining hands in order to strengthen their own purposes. Of what use is this outside

# THE ELIM EVANGEL

of the will of God? Our hope is in the Lord (v 13). Note verses 19 and 20 Spiritism is no new cult God solemnly warns His people against these unholy practices

**February 27th. Saturday. John 11** "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory, and His disciples believed on Him" (v. 11). Whatever really exists, sooner or later must be manifested. We only appreciate things at their true value when they are fully revealed. Our salvation is not something we are

to be merely persuaded of, but is to be manifested by the fruit of a holy life. Miracles manifest the glory of Jesus, and are God's convincing testimony of His deity.

**February 28th. Sunday. I. Samuel vi.** "And He smote the men of Beth-Shemesh, because they had looked into the ark of the Lord" (v. 19). For one to be diligent in searching for God, delights His heart. For one to be presumptuous, and approach His presence with vulgar familiarity, calls forth His judgments. Then take your shoes from off your feet, approach Him with godly fear, and He will welcome thee.

## Pastor Black's Campaign at Clapham

FOR some months the people at Clapham have been praying for a mission, and God has answered prayer in a wonderful way. Pastor and Mrs Black were announced to hold a fortnight's revival campaign, and knowing how the Lord had blessed them in Ireland recently, we believed for great things. Bills and invitation cards were distributed on a large scale, inviting sinners to hear the Foursquare Gospel. Praise God for the results!

The first night of the campaign was promising. Many strangers filled the gallery, and the evangelist gave a powerful message on the kingdom of heaven being a treasure. Pastor Black's wife is an excellent pianist, and their singing together was much appreciated also. "I have been alone with Jesus" proved a favourite duet throughout the campaign, one verse of which runs—

Oh, He told me I was welcome  
Evermore with Him to stay,  
And He said that He would never  
Cast His loving child away.  
'Lo," He said, "I am thy Saviour!"  
As a rock I firmly stand  
Come and rest beneath My shadow  
In this weary, thirsty land."

Meetings continued each week-night, and although the cold weather was against us, revival fires burned brightly within the Tabernacle. Souls were saved, and especially the Lord's people were edified and blessed. Pastor Black has a store of holy mirth, and many American illustrations at hand. He preached the old-time Gospel with the old-time power, and the sword of the Spirit cut cleanly. Our hearts rejoiced to see young people deciding for Christ. Others, we are sure, ought to have come out, but the seed of God's precious Word was sown, and the results are in His hands.

The second Sunday afternoon, Mr Black spoke on "Satan—a defeated foe." Some chose to belittle Satan's power, he said, but he was old-fashioned enough to believe in a personal devil. God's people ought to be more on the defensive and aggressive against Satan in the power of a risen and victorious Christ (Col 11 15).

"The Palm-tree Christian" was the subject of another address, and the evangelist shewed that God's people should be firmly planted in His inspired Word, not being blown about by every wind of doctrine.

But the closing night of the campaign proved a crowning time. Floor and gallery were packed with people hungry for the Gospel message. Hearty singing and ringing praises proved the blessings received during the mission. Pastor Black gave a striking and powerful sermon on Samson. He related how that mighty man of old fell and disgraced his God, but how at the last God heard his prayer and delivered him. And the God Who lived at Samson's time is just the same to-day! When the appeal was made, several hands went up all over the building, and names were written that night in the Lamb's book of life. A rousing testimony meeting followed the Gospel service, and many who had been saved or blessed during the campaign rose to give God the glory. We were sorry the time had passed so quickly, and could say with thankful hearts, "It was good for us to be here."

Pastor and Mrs Black sail shortly for America, but they carry with them the loving good wishes of the Lord's people here. God be with them till we meet again! We praise Him for their consecrated lives and talent. May He use them yet more mightily, in extending the kingdom of our Lord and Saviour Jesus Christ!

The following report is from the press—

### REVIVAL CAMPAIGN IN CLAPHAM

During the past two weeks, Evangelist and Mrs William Black (the revivalists from Los Angeles) have been conducting a revival campaign at the Elm Tabernacle, Park Crescent, Clapham Park Road.

The services, which have been held every week night as well as on Sundays, have been attended by large congregations, which listened to inspiring and soul-stirring addresses by the Evangelist. Mrs Black is an accomplished pianist with a rich contralto voice and both she and her husband are well known as the singing evangelists. For the past two years Evangelist Black has been assistant pastor of the Angelus Temple, Los Angeles, the largest Pentecostal Church in the world with a membership of between 5,000 and 6,000 persons. He returns to America next week.—*South London Press*, January 22nd, 1926.

# Good News according to Matthew

By JAMES SALTER (*Congo Evangelistic Mission*)

## CHAPTER VI.

**T**HE Apostle Paul, writing to Timothy, exhorts him to exercise himself rather unto godliness (I. Timothy iv. 7). He was probably trying to keep free from debility by physical training, and so Paul advocates some spiritual drill. He himself did this drill daily, one of the exercises being to maintain a "conscience void of offence toward God and toward men" (Acts xxiv. 16).

The Christian is in training for heaven, and the sermon on the mount is spiritual drill.

The theme of chapter 5 of Matthew is "*Before men for God*" that of chapter 6 is "*Before God for men.*" In the one we had "Profession without Pride" in this we have "Boldness without Boasting." Cowardice in the cause of Christ is a crime.

*Alms* in verse 1 is translated *Righteousness*. The Apostle prayed that the Philippian believers might "be filled with the fruits of righteousness" (Phil. ii. 11). In verses 1-18 of Matt. vi we have three of these fruits

*Almsgiving is love at work*. Charity is not ostentatious. In this the righteousness of the child of God exceeds that of the Pharisee, not in that it gives more, but it gives in a better way, Charity on parade is a review for which self provides the troops. Such people are hypocritical in their religion (synagogue) and in their secular life (streets). There is no niggardliness with God the Father, or Christ. God gave His best and Christ gave His blood. Giving one's "mite" and not "letting the left hand know what the right hand does" have become proverbial. A modern religious Pharisee said one day in the presence of others that he always gladly gave his mite, and his left hand never knew about it. Someone replied rather meaningly, "It would not be much wiser if it did know about it." The "woman's mite" was "all the living that she had" (Luke xxi. 4). For such givers God lays up His reward.

*Prayer is Faith at work*. The Pharisee's prayer has too much "eye" (I) in it. He prays to be seen. The heathen's prayer is rather to be pitied than parodied. Neither too much sight, nor too much speech, are a necessity in real prayer. "The body is more than raiment" can be applied to the prayer as well as to the pray-er. The Pharisee and the Pagan teach us how not to pray. The child of God need not be dependent on any "method of prayer." In response to the disciples' request, the Lord Jesus Christ gave a "model prayer," which

has been left on record for us "God alone could teach how He would have Himself prayed to" (Tertullian). As the beatitudes are the core of chapter 5, so the Lord's prayer is the heart of chapter 6. The early Christians did not allow any to use this prayer until they were baptised. St Augustine called it "The daily prayer of the faithful." The prayer has seven (perfect number) petitions. The first three are Godward. The remaining four are manward.

*Our Father.* It is impossible to offer up this prayer, unless it be in the name of Christ; for we have no right or title to call God "Our Father" unless it be through the merits and mediation of Jesus Christ, who has made us sons, heirs and joint heirs with Himself of our God. The Old Testament has its references to a "Father-God," but these are only glimpses. This chapter reveals to us a "full-length" picture of "Our Father," which is nowhere equalled in the whole Bible. In this prayer we see Him as a "*living, giving and forgiving*" Father. He pities, protects and provides for us. Only the regenerated can truthfully pray "Our Father."

*Who art in the heavens.* The scripture speaks of a "third heaven," so we are safe in saying there are at least three. The Omnipresence of our Father is here expressed. Solomon said "Behold the heavens and the heavens of the heavens cannot contain thee (II. Chron. vi. 18). This sentence teaches us "*reverent relationship.*"

**1ST PETITION** Hallowed be Thy Name. In heaven, unfallen creatures hallow Him, as the thrice Holy, Lord God of Sabaoth. They do this as willing servants. It is left to the sons to hallow Him as Father. The child of God has at least three privileges which are denied to heavenly beings. He can *preach* the gospel, *pray* the prayer, and *sing* the praise of the redeemed.

**2ND PETITION** Thy Kingdom come. The kingdom of God is that spiritual and moral kingdom which the God of Grace is setting up in this fallen world; whose subjects consist of as many as have been brought into hearty subjection to His gracious sceptre and of which His Son Jesus is the glorious Head. In the inward reality of it, this kingdom existed ever since there were men who walked with God (Gen. v. 24) and waited for His salvation (Gen. xlix. 18), who were continually holden by His right hand, and who, even in the valley of the shadow of death, feared no evil (Psalm xxiii. 4). When the Messiah Himself appeared, it was an-



# THE ELIM EVANGEL

nounced as "at hand" His death laid the deep foundation of it His ascension on high, "leading captivity captive and receiving gifts for men, yea, for the rebellious also, that the Lord God might dwell among them," and the descent of the Holy Spirit at Pentecost, through whom those gifts for men were bestowed upon the rebellious, and the Lord God was beheld in thousands upon thousands, "dwelling among men,—was a glorious coming of this kingdom Mr Kelly, a fellow-worker of Mr. J. N. Darby, said "The Kingdom of heaven began after the ascension of Jesus" But it is still to come, and this petition, "Thy kingdom come" must not cease to ascend so long as one subject of it remains to be brought in The petition carries us forward to "the glory to be revealed" and on to the everlasting kingdom of our Lord and Saviour Jesus Christ (II Peter 1: 11), and finally to the last stage of the Divine Autocracy when Christ shall have delivered up the kingdom to God, even the Father (I Cor xv 24) In the present it is a "Kingdom of Grace", in the future it will be a "Kingdom of Glory"

**3RD PETITION** "Thy will be done in earth as it is in heaven" The will of God for every one of His children, is their sanctification, that ceasing to fulfil the wills of the flesh and of the mind, they should present their bodies a living sacrifice, and allow the God of Peace to sanctify them wholly The kingdom will be hastened when we live in the will of God (II Peter 1: 12) We do not cease to have a will of our own, but we delight in willing the will of God Doubtless there are many who assume the attitude of pious resignation, without the sentiment They cast upon Providence the burden of their follies and sins The sluggard mourns over his barren fields and says "Thy will be done!" "Thy will be done!" exclaims the improvident man, entangled among the miseries of poverty And he who has carelessly strained the laws of his physical being, and lies wasting to death, utters the same devout language But let us understand that fatalism, whether it assume the form of torpid acquiescence, or of inconsiderate reliance, is not resignation It is right to recognise an overruling Providence, but it is a Providence that works with us, not for us only The true subjects of the Kingdom work as well as will They delight to do the will of God They have it in their hands as well as their hearts. Ezekiel 1: 12-14 gives us a picture how this will be carried out in heaven There is a missionary inference too in this petition, a desire that all may know and do this will of God

**4TH PETITION** Give us this day our daily bread. This petition commences what Calvin calls "the second table" of the Lord's prayer The first says,

"Thy name," "Thy kingdom," "Thy will" the second, "Give us," "forgive us," lead us," "deliver us" This is the true order of prayer—firstly, God and His glory, secondly, man and his interests The first word, "give," implies grace We cannot buy, so we must beg Like the manna in the wilderness, we ask for a daily supply God did not give Elijah a storehouse full, but a daily supply His mercies are new every morning He will starve in eternity who does not secure the bread of life in time.

**5TH PETITION** And forgive us our debts Forgiveness after food How often we turn the blessings of God into improper use The same day on which Israel danced around the golden calf, they had gathered their manna It is recorded of this people whom God led and fed for forty years, that "they sat down to eat and drink and rose up to play" (I Cor x 7) These things are our types, or warnings Sodom's downfall was attributed to "pride, fulness of bread and abundance of idleness" (Ezek xvii 49) A full stomach is often a forgetful one (See Deut viii 10-14)

**Our Debts.** Our Father is communal our bread is communal, but our debts are personal (Gal vi 5) We all have need to pray this "for there is no man that sinneth not," "all have sinned" If we say we have not sinned, we make Him a liar, but if we confess, the blood of Jesus Christ, God's Son cleanseth from all sin God hath concluded all under sin, that He may have mercy upon all The believer has been justified, yet he needs the daily cleansing He that is bathed, needeth not, save to wash his feet It is impossible to pay, so we seek forgiveness, cancelling and cleansing

*As—manner not measure* Dr Scofield says "This is legal ground Under law, forgiveness is conditioned upon a like spirit in us" There never was and never will be a time when men were forgiven because they forgave Even under law we read "without shedding of blood is no remission of sin." On the other hand there is a tendency on the part of some Christians to live as though there is to be no judgment seat of Christ where everyone may receive the things done in his body whether it be good or bad (II Cor. v 10)

**6TH PETITION** Lead us not into temptation 't was precisely this which Peter needed to ask, but did not, when, of his own accord, and in spite of difficulties, he pressed for entrance into the palace-hall of the high priest, and where once sucked into the scene and atmosphere of temptation, he fell so foully Fenelon says, "Temptations are a file which rub off the rust of self-confidence" No doubt 't would serve that purpose in Peter's case God does not tempt (see James 1: 13) He only allows us to be tempted after he has tested us Like a tested



# THE ELIM EVANGEL



piece of mechanism, guaranteed to stand so much strain He will not allow us to be tempted above what He knows we can bear Not only so, but as Melchizedec ministered strength to Abram before Sodom's king tempted him, so Jesus ministers beforehand to His people (Heb. ix 11 Contrast Matt iv 11)

7TH PETITION But deliver us from evil We need not only pardon for the past, but grace and guidance for the future Jesus said to the woman "Go and sin no more" We need sanctifying grace as well as justifying grace A safe place is that of the 91st Psalm Redemption provides for deliverance from Sin's guilt, Sin's power and Sin's curse—Justification, Sanctification, and Resurrection

When you seriously set yourself to call upon God, Satan saith within himself "This man will pray for God's glory, and then I am at a loss; for the coming of Christ's kingdom, and then mine goeth to wreck, that God's will may be done on earth as

It is said, "Prayer changes things" This prayer is the kind which changes the pray-er

VERSE 17 *Fasting is Hope waiting* This is the third of these fruits of righteousness Neither Christ nor His apostles taught fasting as a method, but they have left us an example. The Pharisee gives to get glory of men, prays to have praise of men and fasts to disfigure his face Daniel gives us a true picture of fasting He did it unto the Lord, and for the Lord's people (see also Isa lviii) The hypocrite gets down here what he seeks

VERSE 19 The child of God has no need to lay up treasures His Father keeps an exhaustless supply He has in heaven a better and an enduring substance (Heb x 34) He has reserved for him in heaven, "an inheritance incorruptible, and undefiled and that fadeth not away" (I. Peter 1 4, and see II Cor. iv. 17-18)

VERSES 19-21 *Double-souled* In James 1 8 is a man who tries to make the best of both here and hereafter. He wants treasure in both places

VERSE 22 *Double-sighted.* Mr Facing-both-ways. Cross-eyed, squinting, means obscuracy, confusion, and leads to —

VERSE 24 *Double-service* Trying to do the impossible

VERSE 25 Four times we are exhorted not to be anxious

*Anxiety is a sin* It is useless and unnecessary. 'Tis the shepherd's part to pasture the sheep When the good Samaritan met the man who had fallen among thieves, he came where he was, did for him all he needed, seated him on his own ass, took him to safety, and made all needful provision for the future (Luke x 35) For the children ought not to lay up for the parents, but the parents for the children.

VERSES 26-30 *Shews God's care* for fowls, flowers and fields

*Little Faith.* means much fear, much anxiety, and much danger.

VERSE 33. God puts *His kingdom and His righteousness* together. What God hath joined, let not man put asunder Here, as in the Lord's prayer, if we put God first, our bread shall be sure.

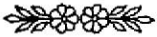
VERSE 34. *Tomorrow* When the morrow comes, the evil may not be there, if it comes, God will be there

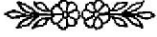
He that is afraid of solemn things has probably solemn reason to be afraid of them.

\* \* \*

Distress not others with thy sins. Disgust not others with thy pride Discourage not others with thy murmurings.



  
 House to house  
 visiting by  
 Elim Crusaders  
 at Hull.



it is in heaven, and that reminds me of my fall, and my business is to cross the will of God; he will pray for daily bread and that strengtheneth dependence for pardon and comfort, and then I lose ground (for the devils are the "rulers of the darkness of this world" Eph. vi. 12), and he will pray to be kept from sin and temptation and that is against me" Thus Satan is afraid of the prayers of the saints (T. Manton, 1629).

For *Thine is the kingdom and the power and the glory for ever and ever, Amen.* is a fitting doxology to a fervent act of devotion We have here God's sovereignty, omnipotence, excellence and eternity expressed "O Lord God of our fathers, art not Thou God in the heavens? and rulest not Thou over all the kingdoms of the nations? and in Thine hand is there not power and might, so that none is able to withstand Thee?" (II. Chron. xx. 6).

## How to Receive Perfect Healing

**T**O receive healing from the Lord, our spiritual condition must first be attended to, or we are in no position to exercise faith in God for our bodies. Many honest and sincere souls, being ignorant of their true condition, think they are full of faith, when in reality, it is unbelief, which is the most grievous of all sins.

We need to ask the Lord to shew us where we are, and as He reveals, we should confess whatever is shewn, and claim the merits of the blood for pardon and cleansing. God says

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)

Then it is absolutely necessary that we take Him at His word and believe that He does pardon and cleanse when we ask Him, without waiting to see or feel it is done. We should also hold steadfast, regardless of the temptations of the enemy to get us doubting God's Word.

Our hearts being thus purified by faith, it is an easy matter to get healing or anything else from the Lord.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you (John xv:7)

We should then see that healing or perfect health is a part of our inheritance, and that it has been purchased for us with the precious blood of Christ nineteen hundred years ago, and is on deposit in heaven's storehouse, subject to our cheque of faith.

That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bear our sicknesses (Matt viii:17)

When we really see that Jesus bore our diseases and infirmities on the cross, and that we do not have to bear them, it will give us a boldness in claiming our rights, and a steadfastness in resisting the adversary that will bring quick victory.

The next step is to take our healing by faith. So many precious souls are praying for God to give them healing, and wonder why they receive so little. The truth of the matter is, God gave us this part of our inheritance nineteen hundred years ago, and He is the Waiting One, waiting for us to take our healing by faith, which is the only true Scriptural way. The promises were given to teach us just how to do this. In Mark xi:24 we find a good one for healing —

Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.

The condition of receiving what we ask for is to believe that we receive it when we ask, and this without waiting to see or feel that we are healed. *We are to count it done on the authority of God's Word.*

Many have tried to go this far and yet have not received a perfect healing, but there is still another very important step of faith to take, besides asking and saying we believe, and that is we should immediately begin to act out our faith, as if we believe it answered. The apostle says

What doth it profit, my brethren, if a man say he hath faith, but have not works? Can that faith save him? (James ii:14)

In other words, we are to act like a well person before we see or feel it, starting to work and to eat just as a well person would. It is just here where the real battle ground is. When we start out in naked faith, the adversary usually makes our symptoms worse and tries to persuade us in every way to turn back from the Lord. But if we are steadfast, and go forward, regardless of how much effort it may require, or pain or distress we may feel, victory is sure.

The Lord knows just how much we can bear, and will only permit the adversary to go so far for as soon as He sees that we mean to be steadfast. He will rebuke the adversary, and our healing will come rapidly. Many start to act out their faith, but when the enemy makes their symptoms worse, or they do not see great results at once, give up the battle and very often when at the threshold of victory. It is only by a bold, courageous and steadfast resistance that the devil will flee.

Of course it must be understood that every drug, medicine and human means, are to be laid aside. In the very nature of the case, we could not expect God to heal us unless we sought it from Him alone.

It is also necessary to see the important bearing that divine healing has on our spiritual life. Many seem to think it only concerns the body, is a side issue, and has no bearing upon our acceptance with God spiritually. A few scripture texts may help us to see that it has much to do with our spiritual lives — Rom iv:19-22, Matt viii:5-13, Matt xv:28; II Chron xvi — Sel.

# A Few Words on Urgent Business

## For Business Men Especially

**L**OOK here, friend, I just want a few words with you on VERY URGENT BUSINESS. I won't keep you long, for time is valuable, so just give me your whole attention, and please don't be thinking of something else while I am speaking to you

Suppose you came across a man most earnest in what he was doing, so absorbed in his business that he gave himself little time for his meals and for sleep. Your curiosity is aroused and you speak to him, asking him what it is all about, and what he is going to gain by it. He tells you all that he is about and the gain he feels sure will accrue from it. You take it all in and understand him, and are lost in astonishment as the results dawn upon you. You say to him, why mar you are a fool—no better than an idiot—why if you succeed, the benefit will only last a fortnight, or a month at the outside, and then it will ruin your prospects for the rest of your life.

As you read this you are thinking, why imagine such a case, whoever would be such a fool? Now don't get angry and throw this away. Are you not the very man? Just listen to me a little longer. Put these two together, viz, *Time* and *Eternity*—Now don't squirm, but look them straight in the face and be honest with yourself before God, for you have to meet God who says "Every one (not all in a heap) shall give an account of himself to God" (Rom. xiv. 12)

*First* What about "time?"

"The days of our years are threescore years and ten, and if by reason of strength they be fourscore" (Psalm xc. 10). So we can put that down as 70—well say 80 years—from which deduct your present age, and you have the balance awaiting you, unless God should say "Thou fool, this night thy soul shall be required of thee" (Luke xii. 20)—then WHAT? why, "ETERNITY!"

*Second* What about "eternity?"

Why, if you try to think about it, it is illimitable, and you get lost. Now just let me give you

something that may help you in your bewilderment. Take all the grains of sand by all the oceans, lakes and rivers and count them up and put the result down. A pretty big sum, you say. Stay a while.

Take all the drops of water in all the oceans, lakes and rivers and add them to the former. Then take all the leaves of all the trees in all the world, and that have ever been since the world began, and add them to the two former. What an enormous sum would be the result!

Well let every unit in that enormous sum stand for a million centuries, and when they are ended you are still only at the very beginning of eternity.

Now contrast time (the balance that remains for you, as above) and eternity again; and, in view of the two are you not a fool—an utter fool—if you are BUSY, VERY BUSY about what lasts for a "time" and neglectful of what concerns "eternity" and where it is to be spent?

How is it that the best business man has not yet answered the question of profit and loss put by the Lord Jesus, "What shall it profit a man if he shall gain the whole world, (not merely the little bit you are trying to get) and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark viii. 36, 37), "The redemption of their soul is precious, and it ceaseth for ever" (Psalm cxix. 8); "The life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" (Lev. xvii. 11), "The blood of Jesus Christ His (God's) Son cleanseth us from all sin" (I. John i. 7), "For 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). BEWARE therefore, lest that come upon you which is spoken. Behold ye despisers and wonder and perish" (Acts xiii. 40, 41).

Lastly, "How shall we escape, if we neglect (not our business, but) so great salvation?" (Heb. ii. 3)

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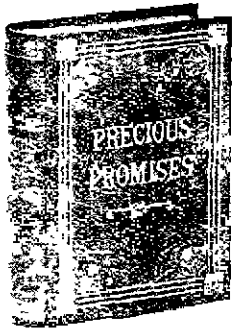
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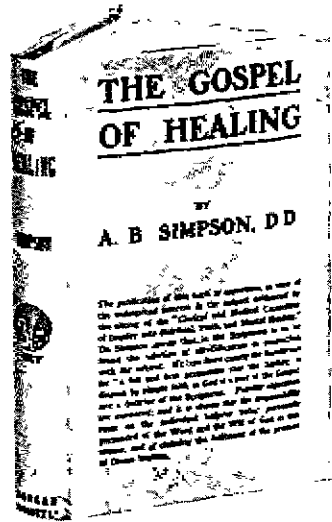
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