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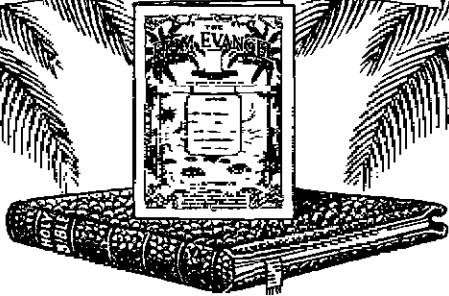
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Saviour

Jesus Christ

Healer

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

Vol. VII. No. 4

FEBRUARY 15, 1926

Twopence

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

Baptiser

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

Coming King

Perdition

or, The Bible Relating to Hell

ONE second after your death, it will be a matter of no consequence to you whether you died in a palace or a hovel. But your whole eternity will hang upon the state in which you die. If sin works such havoc, and sins have such fearful consequences in this world, what must they entail in the next? Men reap as they sow in this world, but God does not definitely execute judgment upon sins in this life. "After death the judgment," "It is appointed unto men once to die, but after this the judgment" (Heb ix 27). The Lord Jesus Christ came as "the light of the world" to give men the knowledge of God, of their state as lost sinners, and of their future as such. He drew aside the veil of the dread future, and in faithfulness taught men the truth of sins punishment. Every writer of the Epistles of the New Testament announces the certainty of coming judgment. Peter and Paul in the book of Acts, proclaimed the Lord Jesus Christ as the future judge, as well as the present Saviour. "He (God) hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained" (Acts xvii 31). In the book of Romans, Paul announces the coming of the "day of wrath." Peter writes concerning "The day of judgment and perdition of ungodly men", while the book of Jude abounds with references to past, and warnings respecting future judgment.

The word translated "Hell" in the Authorised Version of the New Testament signifies either "Hades" or "Gehenna." Hades is the state of disembodied spirits or the state spoken of in Scripture where the wicked are reserved for judgment. Gehenna is the place of final judgment, the lake of fire, the second death.

In eleven places where the word hell is used, in the New Testament, Hades is meant. In twelve places where the word hell is used, Gehenna is meant. We instance three of each. First, Hades. "And in hell (hades) he lifted up his eyes, being in torment" (Luke xvi 23). "For if God spared not the angels but cast them down to hell (hades) and delivered them into chains of darkness to be reserved unto judgment" (II Peter ii. 4). "And death and hell (hades) delivered up the dead which were in them" (Rev xx. 13). Second, Gehenna, "Fear not them which kill the body, but are not able to kill the soul, but rather fear Him which is able to destroy both soul and body in hell (gehenna)" (Matt x 28). "And death and hell (hades) were cast into the lake of fire (gehenna). This is the second death" (Rev xx. 14). "But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire (gehenna); which is the second death" (Rev xxi 8).

We see then from Scripture that death does not touch the soul and that the soul subsists after death

and apart from the body, and that the souls of the unsaved at death enter hades, there to await the resurrection and subsequent judgment. "The Lord knoweth how to reserve the unjust unto the day of judgment" (II Peter ii 9). The body that at death is buried is to be raised again.

"The hour is coming, in which all that are in the graves shall hear His voice and shall come forth, they that have done good unto the resurrection of life, and they that have done evil to the resurrection of judgment" (John v 29). The resurrection, then, is the raising of the body, and its reunion with the soul. The distinction between soul and body at death is carefully maintained in Scripture. In this paper we treat of that resurrection only, which the Lord terms the resurrection unto judgment. The epistle of Peter speaks of this as the

DAY OF JUDGMENT

and perdition of ungodly men (II Peter iii 7). "And I saw a Great White Throne and Him that sat on it, from whose face the earth and the heavens fled away" (Rev xx 11). "And I saw the dead, small and great, stand before God and the books were opened and the dead were judged out of those things which were written in the books, according to their works" (Rev xx 12). "And the sea gave up the dead which were in it, and death and hell (hades) delivered up the dead which were in them and they were judged every man according to their works" (Rev xx 13). "Then shall He say unto them depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt xxv 41). "And death and hell (hades) were cast into the lake of fire. This is the second death" (Rev xx 14). At the last judgment, death and hades having given up their dead, their office is at an end, God has no further use for them. Death has delivered up the body and hades the soul. The place of the lesser and temporary punishment hades, is done with, and the souls whom it has given up, reunited to the bodies, are consigned to the place of the greater and eternal punishment, the second death. Thus we see clearly at the end of the Millennium what will be the righteous judgment and the punishment of sin on those who reject and despise God's great salvation, it will be the everlasting witness of His holiness, and the perpetual vindication of His character. We are sometimes reminded by thoughtless persons, who are ignorant of God's attributes (who is infinitely Holy, Righteous and Just), that He is too kind and loving to permit such a thing as judgment to come to any. This is a false sentimentality and only expresses how false and unreal an estimate they have placed upon the "God of all grace." While it is true that God is kind and gracious it is equally true that He is righteous, and just and must therefore punish sin.

(Continued on cover iii)

The Elim Evangel

FOURSQUARE ON THE WORD OF GOD

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

Vol. VII

FEBRUARY 15, 1926

No. 4

Prayer

BY EVANGELIST WM BLACK (of Los Angeles)

THE Book says, "ALL things are possible to him who prays" or "ALL things are possible to him that believes." If this be true, we live in an age when there is little praying. The present condition of the Church proves it. Results Results Plenty of praying, but no results An age of preachers and preaching and so few results If we do not get results, we are a failure and should stop and find the trouble

Man in the garden walked by sight, but after the expulsion, had to walk by faith, hence the necessity of prayer as the means of communication Prayer is a man on earth talking to God in heaven God does nothing, but in answer to prayer. If this be true, what a tremendous responsibility rests on the ministry The Church will only rise with faith and power as the ministry rises The present situation is a result of the condition of the ministry

"Like priests, like people" The need of the hour is prayer, intelligent, definite, persistent prayer, that will bring results Prayer which will constrain the divine Hand to our aid Every child of God who has spiritual vision can see the necessity Oh for ministers who will put God's people to praying Oh for leaders to teach the saints how to pray Oh for servants of God who can wrestle in the closet A revival will only come as a result of persistent prayer Praying preachers will have praying saints Praying leaders will have praying followers Praying pulpits will have praying pews

The servant of God who has the spirit of prayer has power with God and man Men who pray are the men who stir things The man of prayer gets his sermons down instead of up, and red hot sermons will soon warm and fill a cold church Preaching which brings results is preaching that is born of prayer Preaching which is saturated with prayer will hit the mark Men of the past, who have moved things for God, whose memories are fresh, and have left their mark in Christendom, were all men of prayer After all, it is prayer that makes the preacher Prayer will do what money, culture, learning, genius or college cannot Prayer makes a heart preacher instead of a head preacher Prayer puts the sermon in the preachers heart, better still, prayer puts the preacher's heart in the

sermon The preachers who are mightiest in their closets with God are the mightiest in their pulpits with men Prayer is the first thing, second thing, third thing, necessary for the ministry Pray then, my brother, pray, pray, pray Prayer makes the sermon strong, gives it unction and makes it stick Prayer will make live sermons which will crowd the church Preaching that kills is always prayerless preaching Light praying will make light preaching Truth unquickenened by God's Spirit is dead, but prayer will make the "Word of God quick and powerful, and sharper than any two-edged sword"

Prayer brings the unction, and without the unction God is absent Uction in the preacher puts God in the Gospel, and the sermon is full of unction because the man is full of unction No eloquence is equal to unction, it carries the Word like sugar, like salt, like dynamite Uction does not come in the study, but in the closet

Uction is that indefinable, indescribable something that comes from on High, convicting the sinner and stirring the dead congregation

Prayer is the sole condition to obtain and retain the anointing No ministry can succeed without much praying The tongue-tied preacher admits he does not pray enough Most ministerial failure to-day is a failure to preach the Word and lack of prayer Lack of freedom in the pulpit is sure bondage in the pew Great sermons are born at real travail of soul, and deep meditation before the throne The Apostles gave themselves continually to prayer and the ministry of the Word He (Jesus) withdrew Himself into the wilderness and prayed The next verse says, "And the power of the Lord was present to heal" The man of God gets his message fresh from God in the closet "God will be found of us in the day we seek Him with our whole heart" This is as true of the preacher as of the penitent The preacher is commissioned to pray as well as to preach The preacher who prays, puts God to work The effective fervent prayer has been the mightiest weapon of God's mightiest soldiers Much alone with God is the secret of knowing Him No man gets God who does not follow hard after Him Prayer will inflame a desire after God which will keep the devil and the

world so far behind that they cannot catch up. The laziness of the present day ministry after God, is a crying sin. The children of this world are wiser than we; they are at it early and late. God is waiting for men to seek Him. He waits and longs to answer prayer. The reason we do not believe God more, is because we do not know Him more. It is logical that the longer and better we know men the greater will be our confidence in them. To know God, you must talk with Him, and He with you. You cannot talk with God and man at the same time. It is in the closet the revelations come. Much time spent with God, is the secret of all successful praying.

Prayer begets prayer. Prayer begets faith, and faith will move God to move mountains, raise the dead, heal the sick. "Lord, teach us to pray." It is a fact that many neglect secret prayer and Bible study and then wonder why they have no power with God or souls. It is much easier to preach and write about prayer than to get down to business and pray through. Simply talking to the air is not prayer. Lung straining noise is not prayer. A quarter minute's grace said over an hour's dinner is not prayer. Three minutes in a night-dress beside the bed and two hasty words before dressing in the morning is not prayer. No

sir! Real prayer is War! War! War! "We wrestle not against flesh and blood, but against principalities and powers." "Men ought always to pray and not to faint." How our mind and flesh resist it. Hence the necessity of fasting to subdue the flesh.

The devil and the hosts of hell war against persistent prayer, "but greater is He that is in you than he that is in the world." Prayer is a fight and sometimes a long, dark, weary one. The answer may tarry, but it will come. Many a battle has been lost at the very last hour because we gave up. Don't let down, keep at it. Persistent, intelligent prayer will be answered. Make a business of it. Get the Book and study the conditions of prayer, then meditate over the situation. Study the enemy that hinders. Recollect where you formerly failed. Then remember you are a son of God and that He actually is your Father and this is a fight with the hosts of Satan. So don't give up, but keep on praying. Get down before the mighty One, and fight your way through the hosts of demons who strive to hinder your prayers. Pray through to victory. In the Mighty Name of Jesus, pray through to victory. Fight it out in prayer. Pray when it looks dark. Pray in the face of defeat, pray until defeat is victory.

The Secret of Prevailing Prayer

By A. B. SIMPSON

When ye pray, believe that ye receive them, and ye shall have them.—Mark xi 24

HOW extremely simple, explicit and unmistakable is the Master's meaning here! We are commanded to believe that our prayer is heard and petition granted even before we see the answer in actual experience.

There are two very distinct stages here. The first is the granting of the petition, the second is the delivering of the parcel. It is as when you 'phone to some business office and give an order for something you need and you receive your answer and put up your 'phone with a restful confidence that the order has been fulfilled and the goods are on the way. This is what the Lord meant when He commanded us to believe that we receive the things we ask for.

But there is a second process quite as distinct and equally important, and that is the delivery of the parcels. They may come immediately and all at once, or they may come in successive detail day by day, and some be considerably delayed. But you are not to worry about the express wagons if you have got your answer over the 'phone. Faith does not wait to see the packages, but it does not discount God's promissory notes and counts "the things that are not as though they were."

That was what Abraham did when he stepped out immediately and claimed his new and mighty name, the father of the multitude, and met the scoffs and jeers of his neighbours because he had dared to presume on so much.

This was what Joshua did when he ventured to march around the walls of Jericho and give the order for the final shout before a single vibration had been felt or a signal given of the coming catastrophe.

This was what Gideon did when from a shrinking coward, hiding from the Midianites behind his barn, he took that victorious word "The Lord is with thee, thou mighty man of valour," and he went forth to lead the armies of Israel against the enemy in the new might of God's promise.

This was what Jehoshaphat did when he sent out his armies against the Amorites, not with swords and spears, but songs of praise.

This was what the paralytic did as at the Lord's command he rose up and walked.

And this is what faith still must do if it would prove to all fulness the power of Jesus' Name.

Revival at Plymouth

The following account of Pastor George Jeffreys' Revival Campaign comes from Mr Ernest Goringe (chief usher at the services) His account leads up to the great Guild-hall meeting, after which the Pastor, who is assisted by Evangelists McWhirter and Demson, moved on to Devonport, where remarkable scenes are being witnessed The spacious Military Drill Hall, Plymouth, is booked for the last week of the Campaign —ED

SUNDAY, January 10th, arrived at last, and I can imagine with what joy the people of Plymouth awoke on this Sabbath morn, for was not this the day on which our great campaign was to commence? The whole assembly was in the throes of great expectation, and a large congregation sat down at the Lord's Table, to again remember the body that was broken for the world. It was a service never to be forgotten, at which Pastor George Jeffreys presided. From the very commencement of the service, the presence of the Master was felt by all, and to many it was the very gate of Heaven to our souls. The hungry saints feasted well from the living word of God, and came away filled with the joy of the Lord, and more determined than ever to praise Him for saving their souls and to work for the extension of His kingdom.

The first week of the campaign was what one might term "uphill work," although many precious souls were saved, bodies healed, and several brothers and sisters received the baptism of the Holy Ghost according to Acts ii 4. It was devoted by the Pastor to the ministry of the saints, and was a heart-searching time. The sword of the Spirit penetrating the inner recesses of the heart, made ready a company who afterwards ascended heights of revelation and glory not hitherto anticipated.

The second Sunday's meetings saw the commencement of the revival that we had all been praying for. Praise God, He had been answering the prayers that had gone up during the previous weeks, but we wanted showers, and the clouds burst over us this day. The hall was packed, many marvellous healings were manifested, and testimonies of those who had been healed, but greater things were to come. Amongst the healing cases one could find those who had been cured of blindness, rheumatism, lameness, pleurisy, gastric troubles, deafness, and hosts of other complaints.

One case deserves special mention. A woman who had been unable to raise her arms because of paralysis, came up for healing, and after being prayed over, waved her arms above her head to the great joy of all her friends. Praise God, He's just the same to-day!

The crowds continued to come night after night, and even on the Monday, when it rained so heavily,

it was a joy to see the crowd, and so many souls being saved and bodies healed. Many were turned away from the healing platform, it being impossible to deal with all who were desirous of being prayed over. As the meetings went on it seemed that our dear Pastor excelled himself in the preaching of the Word, and crowds came to hear the Foursquare Gospel put to them in plain words by a fearless teacher. Many were there who had never been to church before, the result being that more names were inscribed in the Lamb's book of Life. Hallelujah!

During the afternoon healing meetings, we had remarkable cases of healing. One was of a young man who had met with an accident and had lost the use of his arm, after being prayed over and hands being laid on him, he raised the hitherto helpless arm over his head, and then discarded the sling. The following day all bandages were removed, much to the surprise of the doctors at the hospital. This man's wife, mother, and father were all healed! The wife was healed of a growth on her left breast. Immediately hands were laid on her, she went down under the power, and for an hour she remained prostrate on the platform. Giving her testimony before a crowded congregation the next day, she declared that when under the power on the platform, she could feel the lump get smaller and smaller, until the power lifted, when there was no trace of the growth. She had been perfectly healed! The mother, aged 72, who had suffered with scatica for years, had her limbs loosened and all pain gone. The father, whose age is 71, had a stiff leg, and after having been prayed over was healed, and demonstrated same by kneeling on the platform, and the next day walked eight miles. This is a four-square healing case in one family!

The revival continued day after day, and on the third Sunday evening, the Town Hall was full long before the service was to commence, and hundreds were turned away. Lobbies and gangways were crowded, and the doors leading to the hall on the landing were thrown open, and the people stood there to drink in the gospel message. Never have I seen such a crowd of people anxious for the truth. Pastor George Jeffreys seemed to grip the very souls of the congregation, not a movement could be seen, after which a stream of salvation and healing flowed



THE ELIM EVANGEL

“My cup runneth over with joy” was a chorus that was sung with all the heart and soul of the people. At this service we were advised of a remarkable manifestation of God’s healing power in the Salvation Army Hall, during the afternoon service. A special request had been sent to the Pastor on behalf of a sister who suffered from a very painful knee and could not bend it. While prayer was being offered on her behalf at the Town Hall, the power fell upon the sister while sitting in the Army Hall, and she was perfectly and immediately healed, and could bend her knee freely.

Monday evening saw the final rally at the Guild-hall, Plymouth. We certainly were taking a big step, but we were looking to the Lord to send along the congregation, and again our faith was proven. People from Cornwall commenced to arrive at 3 o’clock, at 5.30 hundreds were waiting, doors opened at 6 o’clock, and at 7.15 the hall was full, all seats occupied the platform and gallery being packed. At 7.45 we decided to close the doors, and hundreds were turned away. It was estimated that nearly 4,000 people were packed in the hall. What a marvellous picture the hall presented, the great platform and choir seats were occupied by hundreds of men, our dear Cornish fishermen brothers being most conspicuous. Pastor George Jeffreys took as his subject, “The Near Return of Christ,” and one so curious to know what the clergymen who were present in the congregation thought of this sermon which lasted for nearly an hour. The service throughout was void of ritual and formality, and all listened very attentively to the preacher, who grabbed the attention with his vivid message and personality. One could hear frequently “Hallelujah!” “Praise the Lord!” and “Amen!” from all parts of the hall. When the appeal was made, it was a glorious and never to be forgotten sight to see the people seeking the Lord, over 200 hands went up at this meeting alone. Praise God, the revival is on here, over 400 souls have been saved the first two weeks, and it must continue.

After urgent and pressing appeals, the Pastor consented to cancel all other engagements to carry on. The scene of revival is now removed to the Guild-hall at Devonport (two miles away), and again the tidal wave of blessing rolls on.

We print below an article from the press —

FAITH CURES.

Pastor Jeffreys Treats the Blind and Dumb

Not since Charles II summoned his afflicted subjects to the old Church of St. Andrew’s to be cured of the “King’s Evil” by the touch of his royal hands, has Plymouth witnessed such scenes as have occurred at the faith-healing mission conducted by Pastor Jeffreys, a young Welsh revivalist.

The culminating point was reached at a meeting held in Plymouth’s historic Guild-hall, situated but a few yards from where Charles officiated as a faith healer centuries ago. The sick, halt, blind and lame, flocked from over a wide area, char-a-bancs being even run from Cornwall, to participate in the streams of healing power which are declared to flow from the pastor’s hands.

Such wonderful things have been claimed that many ministers were included in the vast congregation, and medical men were also numbered among those who had been attracted there by curiosity.

The healing was not performed until the end of the service, which was characterised by great earnestness occasionally rising almost to the heights of typical Welsh revivalism. Pastor Jeffreys is “powerful in prayer,” as he would be described in his native Wales, and his gospel addresses are charged very fully with that cascade-like eloquence and picturesque idiom which marked Evan Roberts and all his successors in religious revivalism.

A woman, bed-ridden for thirty-eight years with an internal complaint which necessitated the wearing of instruments, presented herself on his platform to thank him publicly for what he had been able to do.

“I am cured,” she said to him, “but what am I to do about the instruments?” The revivalist replied, “The faith which cured your disease can also remove the instruments,” and the woman went home fully believing. That night she slept as she had never slept before for thirty-eight years, and in the morning, so it is declared, she found the instruments on her bed when she woke.

Even sceptical policemen, whose duty it is to regulate the throng, have been swept off their feet by what they have seen and heard. One night two girls, one blind and the other dumb, inquired their way to the service of the officer nearby.

An hour or so later he was amazed when the couple returned to him, literally dancing for joy, the dumb girl speaking and the blind girl seeing.

A young woman tells how a serious affection of the eyes was banished by the Divine power wielded by the pastor, and dozens of others relate stories of how he cured them by like means of weak lungs, gastric troubles, bronchitis, catarrh, and neuritis, as well as many other complaints.

Faith and prayer are the two great ingredients of the missionary’s prescription. Those who have visited his extraordinary services say that they are pervaded by an atmosphere that is too elusive to be pictured in words.—*Birmingham Sunday Mercury*, January, 31st, 1926

GOOD COUNSEL FOR PREACHERS

I’d give you good counsel ye open-air preachers,
Likewise ye Evangelists, Pastors and Teachers,
When speaking of Jesus to sinner and saint,
I pray you give heed to the words of my plaint
Have something to say, and stop when you’ve said it,
Be pointed and brief, and t’will be to your credit,
Speak audibly, so that all listeners may hear,
Pronounce every spoken word perfectly clear,
Be natural, and always avoid affectation—
Speak never too fast, but court moderation,
Be full of your subject, forget number one,
And—let me repeat it—DO stop when you’ve done

—Anon

The Foursquare Gospel Churches

By PASTOR GEORGE JEFFREYS

FOR some years I have longed to see the time come when a united front could be presented by those who stand for the Full Gospel in the British Isles. In order to satisfy this desire, I have in conjunction with others, made some attempt to realize this

While meeting with wholehearted sympathy from brethren who desire spiritual unity and fellowship, it has been somewhat difficult to find the means of uniting as one organised body. The difficulty lay chiefly in the fact that the brethren can be divided and placed into three categories, viz —

- (a) Those who object to the term "organisation," and who prefer remaining as separate units, each praying the one for the other, yet governing its own affairs without fear of interference from any outside source
- (b) Those who are organised, but on very broad democratic lines, and who do not permit any other form of government
- (c) Those who are organised, but more or less on strictly autocratic lines and who because of this, cannot make sufficient room for others to join

Nearly all who come under these headings are united in heart and spirit, and each more or less regards the other as essential members of the one Body of Christ. They stand for the same truths, and are uniting in their efforts for the promulgation of the Full Gospel. To my mind, organisation is absolutely necessary and its benefits are apparent to all when we consider the work that has been accomplished in the movement by united action during the last few years.

Some who were most emphatic in their denunciation of the term a few years ago, are now embracing the same, and are making headway for God with splendid results.

The matter resolves itself into two questions —

- 1 *Can we so organise as to allow the child of God the greatest liberty, while moving together in united action?*

I believe Scripture itself furnishes an answer in the affirmative (Titus i. 5 and Acts xv). Nature, too, is full of examples of organisation with liberty. What a waste of power and energy in the world of electricity, if its forces were allowed to be at liberty and not harnessed by carefully prepared schemes and plans! This great force, when controlled, brings liberty to countless millions.

- 2 *Is it possible to frame a Constitution so as to include brethren who stand for the same truths, but who look at Church government from their own particular aspect?*

I have endeavoured to answer this by the Constitution of the Foursquare Gospel Churches of the British Isles, and firmly believe it is at least one step forward to a united front.

It provides absolute liberty to one and all, except in the things that really matter and upon which practically everyone in the above-mentioned categories agree yet it brings together the forces for a united stand for the truth, providing —

- (a) Liberty to the local church to govern its own affairs, without interference from any other church or from any presbytery
- (b) Liberty to the founder of a church or churches to govern and act as an apostle to the same, without interference from any other minister or any presbytery
- (c) Unity and co-operation between all in spreading the glorious news of a Full Gospel, loyalty to the fundamentals, and determination to exercise discipline upon those who are acting in a manner detrimental to the good report of the work.

I trust to have much room in your prayers for the furtherance of the cause so dear to our hearts.

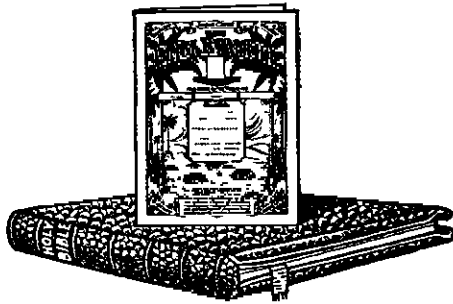
A Provisional Executive Presbytery has been set up, for the purpose of functioning for the present, consisting of one Elim Overseer, one Elim Associate, and two other ministers —

- Pastor E. Blackman (Bournemouth)
 „ George Jeffreys (Belfast)
 „ George Kingston (Rayleigh)
 „ E. B. Pinch (Coulsdon)

Full particulars may be obtained by writing to the Secretary, Pastor E. B. Pinch, Salem Tabernacle, Coulsdon, Surrey.

A great statistician once said "Five shillings spent for a lunch lasts five hours, five shillings spent for a necktie lasts five weeks, five shillings invested in a cap lasts five months; five shillings invested in an automobile lasts five years, five shillings invested in a railway lasts five generations, but five shillings spent in the service of God lasts for eternity."

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

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The Precious Blood of Christ

Its Value and Efficacy.

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 xiv 11)

Hence we have, through faith

REDEMPTION

"In whom we have REDEMPTION THROUGH HIS BLOOD, even the forgiveness of sins" (Col 1 14).

"Feed the Church of God, which He hath PURCHASED WITH HIS OWN BLOOD" (Acts xx. 28)

"Thou wast slain, and HAST REDEEMED US TO GOD BY THY BLOOD out of every kindred and tongue, and people, and nation" (Rev v 9)

"Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers, BUT WITH THE PRECIOUS BLOOD OF CHRIST, as of a lamb without blemish and without spot" (I. Peter 1 18, 19)

FORGIVENESS OF SINS

"In whom we have redemption through His blood, THE FORGIVENESS OF SINS" (Eph 1 7)

"This is my blood of the new testament, which is shed for many FOR THE REMISSION OF SINS" (Matt xxvi 28)

"Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness FOR THE REMISSION OF SINS THAT ARE PAST" (Rom. iii 25)

"WITHOUT SHEDDING OF BLOOD THERE IS NO REMISSION" (Heb ix 22)

JUSTIFICATION

"Being now JUSTIFIED BY HIS BLOOD, we shall be saved from wrath through Him" (Rom v 9)

PEACE

"Having made PEACE THROUGH THE BLOOD of His cross" (Col 1 20)

CLEANSING FROM SIN

"The Blood of Jesus Christ His SON CLEANSETH US FROM ALL SIN" (I John 1 7)

"How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, PURGE YOUR CONSCIENCE from dead works to serve the living God?" (Heb ix 14)

"Unto Him that loved us, and WASHED US FROM OUR SINS IN HIS OWN BLOOD, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever" (Rev 1 5, 6)

NEARNESS TO GOD

"Now in Christ Jesus ye who sometimes were far off ARE MADE NIGH BY THE BLOOD OF CHRIST" (Eph 2 13)

"Having therefore, brethren, boldness to ENTER INTO THE HOLIEST BY THE BLOOD OF JESUS" (Heb x 19)

VICTORY OVER SATAN

"They OVERCAME HIM BY THE BLOOD OF THE LAMB, and by the word of their testimony" (Rev xii 11)

ETERNAL LIFE

"Except ye eat the flesh of the Son of Man, and drink His BLOOD, YE HAVE NO LIFE IN YOU. Whoso eateth My flesh, and drinketh My BLOOD, HATH ETERNAL LIFE" (John vi. 53, 54)



Items of Interest

A short Revival Campaign is arranged to be conducted by Pastor George Jeffreys and Evangelist J. McWhirter in St. George's Hall, St Peter's Port, Guernsey, at the conclusion of the Plymouth Campaign

* * *

Much blessing is resting on the new Elim Bible College. The students are happy in their studies and busy in practical training. The full number of students accepted for the first term are now in training, and applications are already being received for our next term

* * *

A limited number of visitors can be received at the home of the Elim Bible College for short periods. Situated in what is probably the healthiest of London's suburbs here spiritual fellowship and physical refreshing are uniquely combined. For terms, etc., application should be made to the Matron, "Elim Woodlands," Clarence Road, Clapham Park, London, S W 4

* * *

It is some time since work was commenced on the site of the proposed Salem Tabernacle in Chipstead Road—the new meeting place of the Coulsdon assembly. The building now presents an interesting spectacle surrounded, as it is, by scaffold poles. The regular services of the assembly are already being held in the Sunday School premises at the rear, which are sufficiently completed to enable them to be used for this purpose. It is anticipated by Pastor E. B. Pynch that the Tabernacle will be completed about Whitsuntide. We are glad to hear that souls are being saved and bodies healed, and the work is increasing

Building operations are now in progress at East Ham in connection with the proposed new Elim Tabernacle. For nearly twelve months past, services have been held regularly in the large Town Hall. The revival which commenced there last year shews no signs of abating, and souls are saved continually, week after week. Plans have been passed for a steel-framed brick structure, and the building, when completed, will be the largest Elim Tabernacle in London. It is hoped that the opening services will take place in two or three months' time

* * *

A call to the foreign field at a missionary meeting just five years ago, culminated in Mr. and Mrs. G. H. Thomas leaving these shores for Mexico on Friday, February 5th. After visiting many assemblies, a farewell service was held at Dowlands on Monday, February 1st. A large crowd gathered on the platform of the railway station on Wednesday to bid them good-bye as they left for London, where a never-to-be-forgotten farewell was held in the Elim Tabernacle, Clapham, on Thursday night. Many precious promises from the Word of God were given to our dear brother and sister before the service closed. On the faces of not a few were visible signs of sorrow at the thought of parting, and yet joy in the fact that they were going forth at the Master's bidding, to carry the glorious light of the Foursquare Gospel to darkest Mexico. Several Evangelists and friends accompanied these Elim missionaries to the boat and watched the "Cardiganshire" as it passed out of sight. Much prayer is asked for Mr. and Mrs. Thomas as they cross the ocean, and as they study the language and work amongst the Spaniards at San Diego, prior to entering the land of Mexico.

Good News according to Matthew

By JAMES SALTER (*Congo Evangelistic Mission*)

CHAPTER VII

HE hath shewed thee, O man, what is good, and now what doth the Lord require of thee, but to DO JUSTLY, and to LOVE MERCY and to WALK HUMBLY with thy God—Micah vi 8

VERSE 1. *Judge not* Like many others, this is one of the Lord's sayings which is both used and abused. The Father hath committed all judgment to the Son (John v 22). The "judgment seat" is His place (Rom. xiv 10), but He appears to have many rivals. He will judge the secrets of men (Rom. ii 26) and He will judge His people (II Cor.

v 10). Seeing then that these things are so, we shall do well to hold a measure of reservation in all our conclusions. God will have the last word.

Does this infer we are not to judge? Not at all. It is the pharisaic, hypocritical attitude, which God condemns. It is the judging spirit of "come not near me, for I am holier than thou," which God hates. To those who brought the woman caught in the act of adultery, Jesus said "Let him who is without sin, cast the first stone." The woman had sinned undoubtedly, but, thank God, men are not to be the judges. Writing to the Romans, Paul said "Therefore thou art inexcusable, O man, who-



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sever thou art that judgest, for wherem thou judgest another, thou condemnest thyself (Rom ii 1) The fact of any person setting up himself as judge upon others, is the best evidence and the clearest proof that that person is enlightened. This being so, and if Paul's indictment holds good that "all are guilty" then the sentence of the judge falls upon his own head.

In all our judging it is well to consider ourselves (Gal vi 1) By this we do not mean to palliate evil in others or to excuse it in ourselves. We must not lower God's standard, because of our weakness, but we must love righteousness and hate iniquity in ourselves quite as much, or more so, than in others. It is surprising how many people we meet who claim to be gifted to discern or judge. Before such a gift is made public, it would be well to give it a personal probation.

It would appear quite natural for the man with the splinter (note) in his eye, to seek the compassion and companionship of a man who had a beam in his eye. But, like the man who had been forgiven 10,000 talents (Matt xviii 24), such people are usually severe on others.

It is natural in most people to see failings in others. Possibly we look for them. We may learn a lesson from Barnabas in Acts xiii. He was deputed to visit Antioch just after a revival, where an infant church had just been established. We all know that even in Apostolic times, all converts were not hundred-fold Christians, but we read, "Who when he came and had seen the grace of God, was glad," etc. No doubt he could have seen other things, had he looked or enquired. A devil can mark our faults, but it needs the love of God to mark the dawn of grace, and even if the fruit is not mature, if the juice is a little sour, grace will yet say "The vine with the tender grapes gives a good smell." In the letters to the seven churches in Rev ii and iii God commends every possible thing He can, before He begins to declare their faults. Let us not therefore judge one another any more, but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way (Rom xiv 13). Judgment is to begin at the house of God, so let us judge ourselves (I Cor vi 31) and not "another man's servant" (Rom xiv 4). The church is to judge its members rather than the outsiders (I Cor v 12, 13). The saints shall judge the world and angels (I Cor vi 2, 3). Let us therefore "judge righteous judgment" (John vi 24) and in all our judgments, let us remember "He shall have judgment without mercy, that hath shewed no mercy, and menily glorieth against judgment" (Jas i. 13), for

VERSE 2 *With what judgment ye judge, ye shall be judged* and with what measure ye mete it shall be measured to you again." The law of sowing and reaping is inexorable, and even a Christian cannot evade it. Jacob could forestall Esau and deceive Isaac, but he met a Laban who did both these things to him. Pharaoh charged all his people, saying "Every son that is born ye shall cast into the river," but there came a night when God smote all the first-born in the land of Egypt, from the first-born of Pharaoh, and later this same Pharaoh, who ordered the drowning of others, was cast into the sea and sank to the bottom like a stone (see also Psalm cxxxvii 7-9 and Obad xv). Many of Paul's persecutions were but re-echoes of what he had caused others to pass through.

VERSE 6 In the previous verses *harsh judgment is condemned*. In this verse *lack of judgment is reprobated*. There are spiritual experiences which are peculiarly personal. There are secrets which all saints possess with God. The relating of these things has often only caused misunderstanding and possibly criticism. We should all have our "Hobnob of all," and not expose all our holy things to everybody. Hezekiah shewed the Babylonian deputation the house of his precious things, the silver, the gold, the spices, the precious ointment, all the house of his armour and all that was found in his treasure: there was nothing in his house, nor in all his dominion that Hezekiah shewed them not (Isaiah xxxix 1-8). The day came when all these things were carried into Babylon.

Pearls are valuable stones, usually obtained by divers from the bottom of the sea. They are typical of *precious truths* from God's Word.

Dogs and swine are seen in their true character and surroundings in II Peter ii 22.

How then shall we judge righteous judgment, without consciousness, and yet with sagacity? The answer is —

VERSE 7 *Go to God about it in prayer*. Ask. If any man lack wisdom, let him ask of God, Who giveth to all men liberally and upbraideth not, and it shall be given him (James i 5). Ask anything in My Name and I will do it. Ask and ye shall receive, that your joy may be full (John xvi 24).

Seek—first, the kingdom of God and His righteousness: seek those things which are above: they that seek the Lord shall not want any good thing.

The man in Luke xi 5-8, asked, sought, knocked and obtained. For every one who is asking is receiving, and every one who is seeking is finding, and to him who is knocking the door is being opened.

VERSES 9 to 11 The seeker after God is promised on the authority of His Word, that he will not



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receive the "Stone of disappointment," the "Serpent of deceit," nor the "deadly sting of the Scorpion."

Knock—Now, for it shall be opened, but a time is coming when the door will be shut and no amount of knocking will secure admission. Knock and make the Lord's acquaintance now, so that later you may not have to leave a shut door with the words, "I know you not whence ye are" (Luke xiii 25)

VERSE 12 James speaking of this says, "If ye fulfil *The Royal Law*, according to the scripture, Thou shalt love thy neighbour as thyself, ye do well" (James ii 8). The old law had "two tables of stone," but the new has two commandments. Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind, and Thou shalt love thy neighbour as thyself (Matt xxii 37-40). On these two commandments hang all the law and the prophets. The Rabbis said that the law had 365 negative, and 248 positive precepts, which David reduced to 11 in Psalm xv 1-5, Isaiah to six in chapter xxxiii 15, Micah to three in chapter iv 8, Isaiah again to two in lvi 1, and Amos and Habakkuk to one, namely, "The just shall live by faith" (Hab i 4). For in Christ Jesus neither circumcision availeth anything nor uncircumcision, but faith which worketh by love (Gal v 6). "Love worketh no ill to his neighbour, therefore love is the fulfilling of the law" (Rom xiii 8-10)

VERSE 13 *False Path, and true* Jesus said "I am the Way," "I am the Door." He is the "newly-slain and living way" (Heb x 20). He is the only way, and all others are thieves and robbers. All the saints of all ages have walked on this path, e.g., Enoch, Noah, etc., etc. It is a lightened path (Psalm cxiv 115) and as a shining light grows brighter and brighter unto the perfect day (Prov ii 8). Though narrow, it is broad enough for two.—The Lord and the saint

"There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov xiv 12), and Jesus adds destruction. This is the end, not restitution (Phil iii 19). "*Ask for the Old Paths*" (Jer vi 16)

False Prophets Jesus said "I am the Truth." Jesus was God's true Prophet. True prophecy is ministering the Lord Jesus, for "the testimony of Jesus is the spirit of prophecy" (Rev xix 10). Paul warns the Ephesian presbytery of the approach of these wolves, who would not spare the flock (Acts xx 29). Peter says more about them in his second Epistle, chapter ii. They are likened to Balaam who loved the wages of unrighteousness. Jude speaks of them as having crept in unawares (serpent-like), and as turning the grace of God into

lasciviousness. Woe unto them, for they have gone in the way of Cain (Self-Righteousness), ran greedily after the error of Balaam for reward (Ecclesiastical error and preaching for pay), and perished in the gainsaying of Core (open revolt against, service and servants, word and work of God)—Jude 11. They are soulish, sensual, and not spiritual.

The true prophet is a person filled with the Holy Spirit, bubbling with divine inspiration, edifying, exhorting and comforting the saints of God (I Cor xiv 3). The test of false and true is fruitbearing. Not lip, but life. The assemblies of the saints have suffered much through their not making this test. It is an absolute necessity to try all prophets, and scripture is imperative that the word of prophecy is to be judged (I Cor xiv 29). Paul speaks of some whom he calls false apostles, deceitful workers, transforming themselves into the apostles of Christ, and no marvel, for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness whose end shall be according to their works (II Cor xi 13-15). We are always safe in being mindful of the words of the holy prophet, and we have also a more sure Word of prophecy, whereunto we do well to take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts (II Peter i 19).

False Professors Like prophet, like people. The standard of the pulpit is the standard of the pew. Paul, writing to the saints at Thessalonica, said that in their "work of faith, labour of love and patience of hope," they had become followers of himself and thus become ensamples to all the Macedonian believers (I Thess i 2-7).

One kind of professor is described in Rom x 3, 4. For they being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth. Others are spoken of as having a form of godliness, and denying the power thereof (II Tim iii 1-7). See also the order of degeneration in Ezek xxx 25-29. Prophets, Priests, Princes, People.

VERSE 23 *I never knew you* Here Jesus is speaking as the Judge. The Lord knoweth them that are His, "I know My sheep," said Jesus. Acquaint now thyself with Him and be at peace.

VERSE 24-27 *The two foundations* For other foundation can no man lay than is laid, which is Jesus Christ. He is the tried stone, the precious corner stone, the sure foundation. We are told elsewhere to take heed how we build thereupon, but here the



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lesson is the Rock or the Sand, the Saviour, or a substitute "On Christ, the solid rock I stand, all other ground is sinking sand" That Rock was Christ (I Cor. x 4)

VERSE 28 *Astonished* both as to matter and manner

* * *

The sermon on the mount is not the same as the sermon on the plain (Luke vi 11)

It is the first of four great discourses in Matthew's Gospel The others are —Ordination of the Twelve in chapter x, Multitudes by the sea in chapter xiii, and chiefly to Scribes and Pharisees in chapter xxiii It was spoken on one of five mountains in the history of Jesus They are the (1) Mount of Temptation in chapter iii (2) of Ministration in chapter v, (3) of Transfiguration in Chapter xvii, (4), of Humiliation

in chapter xxvii, and (5) of Glorification in chapter xxviii

"The Dawn" records the following story Korean Christian having learned the Sermon on the Mount by heart, walked a hundred miles to recite it to his Pastor. "Now," said the minister, when he had recited it, "you must put it into practice" "Why, Pastor," the man replied, "that is the way I learned it At first I tried to commit it to memory by rote, but it would not stick, then I would learn a verse, and find a heathen neighbour, and practice that verse on him, then it stuck" Only so can we prosper spiritually "This book shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein, for then shalt thou make thy way prosperous, and then thou shalt have good success (Joshua i 8)

Elim Daily
Bible Readings.

The Lord's Table

By
PASTOR E B PINCH

Selected portions of Scripture for daily reading with devotional comments

March 1st Monday. Genesis ix. "When I bring a cloud over the earth the bow shall be seen in the cloud" (v 14) There is no life that does not know something of clouds No place where the sun is never dulcified Into the brightest life there sometimes comes a cloud, that settles between earth and heaven, and obscures a clear vision of things above But the cloud only makes the shining of the sun the more beautiful No bow in the sky when all is bright and smiling! God is good! He sends us a token of His presence and faithfulness when the clouds are overhead

March 2nd Tuesday Joshua. v. "When Joshua was by Jericho there stood a man over against him, with his sword drawn in his hand" (v 13) It is significant that this wonderful revelation of Jehovah's presence with his people as their prince and captain, is granted to Joshua, just as he is seriously facing the tremendous problem of the conquest of Jericho Do you grumble that you are never given such wonderful encouragements? Perhaps you never set yourself to do battle with a Jericho!

March 3rd Wednesday Nehemiah iv. "We made our prayer unto our God, and set a watch" (v 9) This reads like the New Testament "Watch and pray" The cause of Christ needs both workers and warriors Men and women who will not be tempted aside by either flattery or persecution We must work as if we were going to do it all, and pray as if God were going to do it all

March 4th Thursday Isaiah ix "And the government shall be upon His shoulder" (v 6) It is a wonderful moment when the responsibilities of government are transferred from our shoulders to those of the Master A holy carelessness takes possession of us Jesus bears the burden of life for us
"Care and doubting, gloomy sorrow,
Fear and grief, are mine no more,
I know naught of dark to-morrow
For my Saviour goes before"

March 5th. Friday Ephesians iii. "Able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (v 20) Who can tell all that such language means! Who can measure or estimate such ability? What can God do? Rather we ought to say, "What

cannot God do? Then why is He not doing His mighty works? Because we are limiting Him! God can only do "according to the power that worketh in us" We say we want mighty things yet we cannot give God ten minutes a day, that His power might operate in our hearts

March 6th Saturday Exodus viii "And I will put a division between thy people and thy people" (v 23) The key-note of the Christian life is separation There is a holy strangeness about the character and conduct of God's saints All the lines of communication are cut There is no point of contact with an ungodly world In Egypt? Yes! but in Goshen (see v 22) There are no plagues in Goshen We are a separated people, in order that our very severance from the world might testify to the glory of God

March 7th Sunday. Judges v "Why is his chariot so long in coming?" (v 28) So cruel the mother of Sisera, is, gazing through the lattice, she looks for the coming of her son She might have been waiting still, for he was dead How many, like her, are attaching themselves to a false hope Hoping and longing for some elusive paradise that will never mature We too gaze out of the window, breathe the morning air, and say to ourselves, "Will He come to-day?" Alas! ours is no false hope We are not waiting for a dead Nazarene, but for a Living, Glorious Conqueror

March 8th Monday Song of Songs iii "King Solomon made himself a chariot of the wood of Lebanon He made the pillars thereof of silver the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love for the daughters of Jerusalem" (vv 8, 10) What a magnificent bridal carriage the King has prepared for the daughters of Jerusalem Supported by the pillars of redemption (silver) Built upon the glorious nature of God Himself (gold) Robed in the dress of royalty (purple), and best of all, it is paved with love

March 9th Tuesday Genesis x "And the beginning of his kingdom was Babylon" (v 10, margin) Here we have the record of the foundation of the anti-Christian kingdom From Genesis to Revelation, Babylon speaks of Antichrist We shall do well to notice that when Nimrod, the founder is



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Babylon, is first referred to it says that he lived "before the Lord" By nature he was "a mighty hunter" When a man forsakes God, his natural abilities are prostituted to the most degraded purposes Modern Babylon has the spirit of its founder, and is ever preying upon souls

March 10th. Wednesday Isaiah x "The remnant shall return, even the remnant of Jacob, unto the Mighty God" (v 21) Thank God! He can make something of a remnant The Assyrians shall tread Israel down because of their hypocrisy, yet they shall have no power to utterly destroy them, for God will preserve a remnant And in these last days, when the judgments of God are coming again, He is going to preserve a remnant by which He will people a New Heaven and a New Earth

March 11th Thursday. I. Samuel vii. "Return unto the Lord, put away the strange gods, prepare your hearts, serve Him only, and He will deliver you" (v 3) Samuel was a wonderful preacher and witnessed a mighty revival in Israel This is his text as he preaches to the people repentance, consecration, service, and deliverance These words of his are as true as ever If you, too, will turn to the Lord in this fashion He will deliver you also

March 12th. Friday. Matthew v. "Agree with thine adversary quickly" (v 25) How rapidly the germ of angry thought develops into a raging fever Prejudice is a bad fellow, who has a way of placing every evil thing under a magnifying glass, until the matter assumes gigantic proportions Are you misunderstood? Do you misunderstand another? *Delay is dangerous* Face it at once To-morrow it will be worse than to-day

March 13th. Saturday. Isaiah xi. "And the Spirit of the Lord shall rest upon Him, the Spirit of wisdom, and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord" (v 2) Let us pause at the second verse of this chapter and notice some of the results of the Spirit's presence, as they are set forth here for us Wisdom, understanding, counsel, power, knowledge, and reverence What a list! And they are all for you my friend There is no legacy like that of Christ He has bequeathed us the Holy Ghost Pur in your claim God will honour it

March 14th Sunday John iii. "Art thou a master of Israel, and knowest not these things?" (v 10) Nicodemus is typical of a class Well versed in all matters religious! Well schooled in all ceremonial! Well acquainted both with doctrine and prophecy, yet devoid of any real experience of the new birth, or the spiritual realities of Christ's kingdom Sincere? Indeed he was, and so are his modern followers, but the tragedy lies here, that from his youth up, he had been taught to believe that God expected nothing more than outward ceremonial and honest conduct My religious friend! "Ye must be born from above" (margin)

March 15th. Monday II. Samuel iv. "As the Lord liveth, who hath redeemed my soul out of all adversity shall I not require his blood at your hand and take you away from the earth" (vv 9, 11) There is a saying in the world that "the end justifies the means," but God will not have it so These men had slain Saul's son in a cunning, treacherous, and deceitful fashion, thinking thereby to gain favour with David Their only motive had been selfish advancement David had received such kindnesses from the Lord in his own adversity, that his heart was tender, even toward his enemies

Pastor Stephen Jeffreys at Plaistow

THE Revival Campaign conducted by Pastor Stephen Jeffreys at the Greengate Congregational Church, Barking Road, Plaistow, was brought to a conclusion on Sunday, January 31st Remarkable scenes took place during the progress of the campaign, hundreds deciding for Christ and very many being healed of various complaints On the last night, the church was packed to overflowing, and hundreds were unable to gain admittance.

The following report is from the local press —

FAITH HEALING.

Reported "Cures" at Plaistow.

Extraordinary scenes are being witnessed daily at the Greengate Congregational Church, Barking Road, where Pastor Stephen Jeffreys, the Welsh Evangelist is conducting a month's mission It commenced with a service on New Year's Eve, and at the subsequent services, which are being held every afternoon and evening, the building, which is capable of seating 1,000, is constantly filled The afternoon services are mainly for divine healing, and some wonderful cures are said to have followed the Evangelist's touch Dozens of letters are received by every post from afflicted persons asking to be mentioned in the Evangelist's prayers

Addressing a large congregation on Tuesday evening Pastor Jeffreys said that they had had wonderful cases of healing that afternoon One little girl suffering from blindness had been led by her sister to the front, and on her return she stated that she could see things indistinctly An elderly woman had been suffering for many years with a growth on

her side, and after being touched had testified that she felt it slipping away Other healings equally as remarkable had also been effected at that service

Prior to his address several people stood up and testified to having been healed of many complaints, internally and externally, after attending previous missions of the Pastor In one instance a remarkable healing had been effected four years ago when a lad with a tubercular lung and ankle and a wasted hip had been freed from those diseases He had attended various hospitals without any result and walked to the mission on crutches He left unaided A girl who had been an invalid for six years with consumption and heart trouble stated that she attended a mission at Barking last year and had been completely healed

Addressing the congregation Pastor Jeffreys said that the end of all things, he was sure, was near Things might go on well for the present, but there was One above watching every movement and there was to be a sad wind up of the ungodly What did they mean by ungodly? It certainly meant a drunkard's life and a blasphemer's life, but there was only one definition in the Word of God, and that was—to be unsaved Christ had died, the just for the unjust, and He could bring people to God People could not go themselves, they could not work their way alone, they had to be "born again" and taken to God by Jesus Christ

At the conclusion of his remarks a number of people were led to the front to be touched, and again several testified to being cured —*Stratford Express*

In every life that touches ours, we have some errand. Every life within the range of our influence should receive some good from us

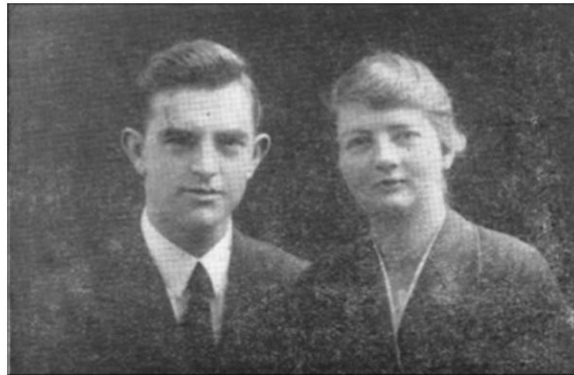
Elim Evangelistic Band

GENERAL REPORTS

Hadleigh. At the time of writing, the mission which was commenced by Evangelists Miss Kennedy and H. A. Court on January 24th, in the Elim Gospel Hall, Hadleigh, is still in progress.

Forest Hill. The services which were formerly held in the Trinity Church, Perry Vale, Forest Hill, are now being carried on in the Foresters' Hall, Raglan Street, off Dartmouth Road. The new hall is quite close to Forest Hill Station, and services are held on Sundays at 11 a.m. and 6.30 p.m. and on Thursdays at 7.30 p.m.

Clapham. The Sunday School Anniversary which was postponed for three weeks, owing to Pastor Black's Campaign at the Elim Tabernacle, was held on Sunday, January 31st, and Monday, February 1st. The services were attended by good congregations, who much appreciated the singing of the special hymns by the children and the addresses by Pastor C. Kingston. The report of the year's work which was given by the Superintendent, Mr. A. G. Bonner, revealed how God's blessing had rested on



Mr. and Mrs. G. H. THOMAS, who sailed as Elim Missionaries to Mexico, on February 5th, 1926

the School. During the past year seventeen of the children had been led to Christ, four had been baptised in water, and fourteen had received the gift of the Holy Ghost. Missionary interest was increasing, and during the year the sum of £47 8s 2d was sent from the School to the Foreign Missionary Fund, of which £2 15s 0d came from the primary department. The Sunday School prizes had been distributed a few weeks previously.

Belfast. The Annual prize-giving in connection with the Elim Tabernacle, Melbourn Street, Sunday

School, took place on January 29th. In spite of a downpour of rain, out of 162 children (a 50 per cent. increase over last year), 160 arrived, two being in hospital. Tea was followed by a short programme by the children, conducted by Miss Fulton, after which the prizes were distributed by Miss Henderson. The Superintendent Mr. Bell, afterwards addressed the gathering. Many of the children sang out of hearts which realised the love of a Saviour —

Wonderful, wonderful Jesus!
In my heart He implanteth a song

A second Elim Sunday School in Belfast is now open in Templemore Avenue with a membership of over 200 scholars.

OPENING OF NEW ELIM HALL

Bangor. The new hall at Bangor, which has recently been erected by the Elim Pentecostal Alliance, on Southwell Road, a short distance from the sea and convenient to the Railway Station, was opened on Sunday, January 31st. Pastor Tweed conducted the services. In the morning meeting he spoke on the blessings which the Lord's Table brings to believers. At the afternoon meeting believers were exhorted on the importance of producing the fruit of the Spirit as in Gal. v. 22. The Gospel message was heralded forth at night. The speaker, taking for his text Isaiah lv. 6 "Seek ye the Lord while He may be found,"—urged upon his hearers the necessity of immediate decision for Christ. A conspicuous feature of the service was the large number of young men that gathered and listened attentively to the gospel. May we ask the prayers of the readers of the *Elim Evangel* for the Bangor assembly, that their new hall may be the birth-place of many precious souls.

Morrison. Much blessing rests on the regular services at Morrison. The hall is packed to the door at every service, and God is graciously saving souls.

Brynhyfryd. Pastor W. J. Jeffreys commenced on February 7th, a ten days' mission at this place which is about two and a half miles from Morrison. Four decided for Christ on the first night of the campaign and three on the second. Much prayer is requested for the remainder of this campaign, which is being conducted in a district hitherto untouched by the Foursquare Gospel.

It is as much the duty of a Christian not to take offence as it is not to give offence.

(Continued from cover 11)

Christ was made a sin offering. Our sins and our iniquities were laid on Him. He bore them under judicial wrath, being "made a curse for us" (Gal. iii 13). But if in spite of this, proud man refuses the grace, mocks at the idea of God's judgment, and spurns His offer of mercy, there can be no security, no peace and no salvation. "For without shedding of blood is no remission" (forgiveness, pardon) (Heb ix 22). God could not in righteousness forgive you on any other ground than that Christ hath suffered for your sins. "The just for the unjust, that he might bring us to God" (I Peter iii 18). The Bible speaks of judgment as God's "strange work". He delights in shewing mercy, "Not willing that any should perish, but that all should come to repentance" (II Peter iii 9). "Who will have all men to be saved" (I Tim ii 4).

The fall of man is no mere theological dogma, but a fearful reality, to which the world's history and the stern sad facts of our experience bear terrible witness. Sin is not simply an ugly word in the Bible or on preachers' lips, it is a dark, foul reality, which blights and curses the world by its presence.

Now there are those as the Word tells us "who being unlearned and unstable, wrest the Scriptures to their own destruction". They tell us that death is a cessation of conscious existence, that "the soul" is simply "the life," and that it terminates with the death of the body. This theory falls at once before the words of the Lord Jesus. "Fear not them which kill the body but are not able to kill the soul" (Matt x 28). The body dies and is buried, but the soul continues to exist, and is beyond the reach of weapons formed by men.

The ordinary Greek word rendered "eternal" is "*aiōnios*" used to express the existence of God the

Father, Son and Holy Spirit, and the duration of the life and salvation given to the believer, it is also used to shew the duration of the punishment of the wicked. Literally the word rendered "eternal or everlasting" means "for the age" and is rendered usually "forever", or in another form, yet stronger, "for ages of ages," as the following Scriptures will shew. "His eternal glory" (I Peter v 10). "Even His eternal power and Godhead" (Rom i 20). "Eternal Redemption" (Heb ix 12). The above instances of the use of the word in Scripture are enough to establish its meaning. Now compare with the above the following, where the identical word is again used. "Eternal judgment" (Heb vi 2). "Everlasting punishment" (Matt xxv 46). "Suffering the vengeance of eternal fire" (Jude 1-7). If the word does not mean "eternal" in the latter passages, then it does not mean "eternal" in the former. Thus a doubt would be cast on the "eternal life" of the believer as well as on the "salvation," "redemption," and the "inheritance," etc.

All who die in their sins—all who die in the rejection of God's infinite provision for the forgiveness of those sins, will have to endure the consequences of those sins. There is no way of salvation but through the Lord Jesus Christ. He is "the way, the truth and the life." And every sentiment, whatever be its type of character, that prevents us from believing in Him, however honestly entertained, is a fatal delusion. "The gospel is the power of God unto salvation to every one that believeth" (Rom i 16). God's word stands "Whosoever believeth in Him should not perish but have everlasting life" (John iii 16), and the Saviour Himself said "Verily, verily, I say unto you he that heareth My word and believeth on Him that sent Me hath everlasting life, and shall not come into judgment (John v 24).

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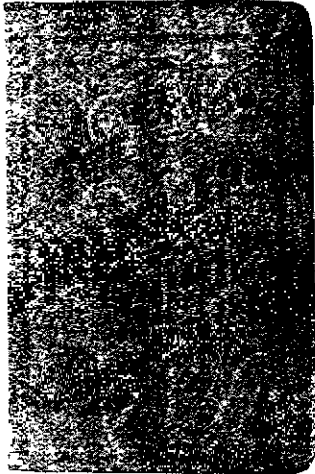
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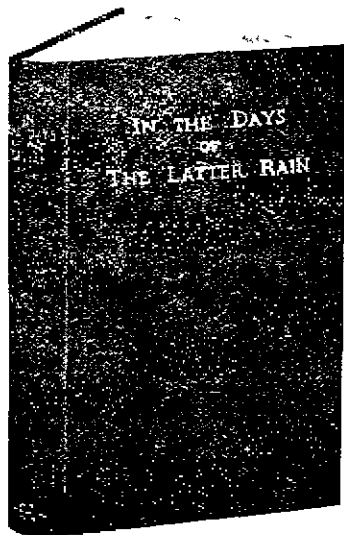


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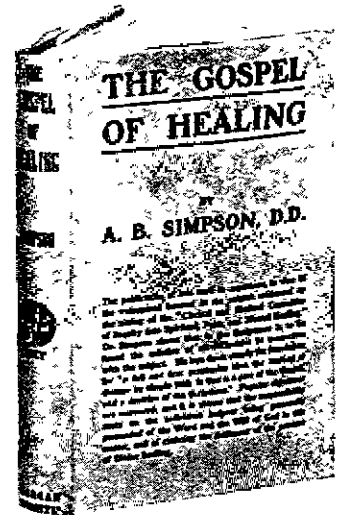
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