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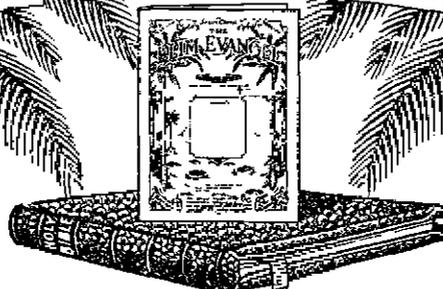
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Saviour

Jesus Christ

Healer

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

Vol. VI. No. 8

APRIL 15, 1925

Twopence

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

Baptiser

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

Coming King

Does the Bible Say So? or, The Coloured Preacher

A Few years ago a dear servant of the Lord—a coloured man—on his way from London to a town on the sea coast, entered a railway carriage in which were several passengers. Having had to hurry to the station, he sat down, and leaning back in his seat to recover breath, looked out of the window

Presently the train moved on, and as they passed the busy crowds still left on the platform, he thought of the multitudes rushing through this world without any concern about eternity or their souls. His colour attracted the notice of an elderly lady who was seated opposite him, for he soon became conscious that she was regarding him with marked attention

She said to her companion, "What an interesting looking person that is! he looks ill. What a fine race of people he must belong to! I wonder who he is. Do you think he is a Turk or a Hindoo?" "I think he is an Indian," said the young lady. "I wish we could speak to him," continued the elderly lady, "I quite long to tell him the way to Heaven." "Perhaps he may be able to read English a little, if he cannot speak it," suggested the young lady. "You might offer him a tract," said one of the gentlemen. The elderly lady opened her bag, and from a number selected one, which she presented to him with a smile and motion to read it. He received the tract, bowed his thanks, and read it through in silence

While he was reading it, they talked together

Availing himself of a pause in the conversation, our friend, in good English, thanked the lady for the care of his soul, telling her that it was an all-important object to him, adding, "I heard you say, madam, you longed to tell me the way to Heaven, have the kindness to tell me how I am sure of going there. This tract does not tell me how I am *sure* now that I shall be saved. It tells me to repent of my sins and to pray, but how can I *know* when I have prayed and repented enough? Can you not tell me plainly how I may be sure of getting to Heaven? Have you no other book that tells a poor sinner how he may get to Heaven?"

"Oh, yes," said the lady, "the Bible, which is the Word of God, was given on purpose to show the way to Heaven. Read the Bible and pray, and you will be sure to go to Heaven."

"Can you shew me in God's Word where that is said? Where does it say that if I pray, I shall go to Heaven? I want you to be sure of that. Have you a Bible, madam? And can you point out the text which plainly tells how I may be sure of that?"

She had no Bible in her bag. The other three passengers were asked for a Bible, but no one carried a Bible about with them

At last our friend drew the precious volume from his pocket, and holding it up, said, "Is that the book you mean madam? If it be the Word of God, given to shew the way to Heaven, it will surely give plain directions. Will you kindly shew me where?"

The lady took the Bible, and turning over the leaves, said, "I do not know exactly where to find what I want to shew you, but it says if you repent of your sins and pray earnestly, you will be saved."

"That does not satisfy me. How am I to know that I have prayed enough to satisfy God? Can you not point out one portion that is enough to rest upon?"

The lady, turning to her companion said, "Can you find it?" She answered, "No." The lady asked the others in turn, and the Bible was offered to each with the entreaty that they would point out some passage that told plainly how the sinner was to get to Heaven. But all confessed their inability to recollect where such passages could be found

The lady returned the Bible, and said, "Well, I cannot find the place, but if you will call upon the Rev. Mr. ———, when you reach F———, he will tell you. He is a very good man, an Evangelical clergyman; and he will be happy to direct you."

"But, madam, we may never reach F———. The train may run off the line, and we may all be killed. We may have a collision. Many things may happen. I do not know that I may live to see F———. Can none of you Christians tell a poor foreigner how he may be saved?"

"You must pray," said the lady. "The Bible says so."

Our friend, the coloured gentleman, took the Bible, and opened it at John iii. 14-16 read out the verses. "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish but have eternal life. 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." Then John v. 24—"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 condemnation, but is passed from death unto life", and Acts xiii. 38, 39—"Be it known to you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins, and by Him *all that believe are* justified from all things, from which you could not be justified by the law of Moses."

"Are these the portions you mean, madam?" he asked

(Continued on cover in)

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 Bible and Modernism

By PASTOR D. J. DAVIES

THAT we are living in critical days is a commonplace saying, but it is to be feared that few people realise the gravity of the present position of the whole Church of Jesus Christ.

Modernism has infected, not merely some particular branch of the Christian Church, but it claims as its supporters men who are considered to be the foremost scholars of the day

Were it possible, we should like to believe that this form of unbelief is merely a passing phase, but from our experience and observation, its devastating influence seems to be on the increase

Many sincere Christians are perplexed as to what their attitude should be toward men who not only disparage the Bible, but who also reflect upon the character and Person of our Adorable Lord

In the name of Christian charity, we are implored not to become "heresy hunters," and in order to manifest the Christian virtue of long suffering, we are to be tolerant to the superlative degree. While we respect the counsels of our well-meaning friends, the Bible is our authority for all our efforts, and the example of our Lord and His Apostles is our precedence for all our actions.

Just as the Israelites were the custodians of God's Revelation in times past, for "unto them were committed the oracles of God" (Rom. iii 2), so, since, has the Church succeeded Israel, and she is commanded to "earnestly contend for the faith which was once delivered unto the Saints." (Jude iii.)

Israel discharged faithfully that sacred trust; ought we to be less faithful than they were?

In the Old Testament, we have God's preparatory Revelation; in the New Testament, we have God's final Revelation in the whole body of Christian Truth, and in the Person and work of His glorious Son, our Saviour.

God's Revelation was given to Saints (II. Peter i 21) in order to produce Saints (I. Cor. i. 2) and it

is the imperative duty of every Saint to be alert, and prepared to give an answer to every man that asketh them a reason of the hope that is in them with meekness and fear." (I. Peter iii. 15).

In our treatment of the subject in hand there are a few things to be regarded as axiomatic. They are (1) That the Bible is the Word of God in its entirety (2) That the Bible and the Lord Jesus Christ are the final Court of Appeal, and are the supreme authorities on all the questions concerned

It has been repeatedly stated that scholars and men of culture are modern in their outlook. If this were so, it should be emphasised that a university gown is not synonymous with the prophetic mantle, neither is culture the same as saintliness.

It is to be feared that many of our academies produce more cynics than saints—more parrots than thinkers

We are not to accept the many theories current to-day though they are claimed to be the "Hall Mark of scholarship" and the assured results of scientific findings. Everything must be subjected to the searchlight of God's word

It is possible that, through the illumination of God's Holy Spirit, we may be able to pray like our Master "I thank Thee, Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemeth good in Thy sight." (Luke x 21)

Modern science is too immature to pass judgment on that which has stood the test of time and experience. The scientists have first of all to agree among themselves, when they are as reasonable and as consistent as the inspired writers, we may be inclined to hear what they have to say.

We had better clearly understand as to what is meant by the term "Higher Criticism" or its better name "Modernism."

In the first usage of the term, the Higher Criticism referred to the minute examination of the Biblical text, and an examination of the authenticity of the authorship of each book, and also an effort to ascertain the date of its writing

We have nothing to say against criticism of this kind. Frank, healthy judgment of persons or books is most helpful. The Bible has nothing to fear from true science. Time and again science has verified the truth of the grand old book, and as true knowledge advances the wonders of the Bible multiply, and its Divine origin is clearly demonstrated.

Modernism is not the fair criticism that it claims to be. There is always room for honest inquiry but there seem to be more sinister designs abroad to-day, there is a type of mind which delights to find discrepancy, and if it cannot be found it must be manufactured.

Observe the attempts of the critics to be rid of the miraculous; mark how they quarrel with the Bible if it does not square with the transient theories of the day.

Were these the only features of the Modern spirit we might well be tolerant. It would be to us just like some irresponsible dog barking at a train.

The express train of the glorious Gospel has heard many such creatures barking at it while on its journey down through the ages, but it has continued on its way almost unmindful of these many curs.

But when Modernism assails the authority and Person of the incomparable Son of God, the Gospel train is in danger of being wrecked and its passengers destroyed by doubt and despair. (*In our next article we shall consider the origin of Modernism*)

Revival Fervour in the Midlands

PASTOR STEPHEN JEFFREYS AT ASHBOURNE

NESTLING at the foot of the Pennine range the little town of Ashbourne may be regarded as the very heart of England, occupying, as a glimpse at the map will reveal, a most central position. Notwithstanding its diminutive size, the town is fairly prosperous, and contains within its environs the factory which produces that well-known commodity, Nestles' milk.

Little, however, can be said of the spiritual life of the people of this town, for, like other places in England and for that matter, all over the world, it has been smitten with soul-paralysis. Efforts are being made by most of the local clergymen to awaken spiritual interest by pandering to the natural tastes of the people. In various parts of the town may be seen bills announcing whist drives, concerts, etc., the ostensible purpose being to get the people together with a view to creating a social spirit which would lead them in large numbers to the churches. O, the pity of it! Sad indeed that ministers of the Gospel of Christ should resort to such means to get their places of worship filled. Is it not clear that there is a lack of spiritual power among many of the leaders in Christendom to-day? Can it be said that Calvary has failed? No, never! As a bank clerk once remarked to the writer, "The trouble is that the ministers themselves are unconverted people." What a calamity to the church that some of its leaders should be men not born of the spirit!

This, however, cannot be said of the Pastor of the little Elm Chapel in South Street, where Mr. Richard Lewis, aided by a faithful little band of Christians, is bringing together twice or three times weekly,

scattered units about the town and its suburbs. Since his arrival at Ashbourne, Mr. Lewis has done much in the way of adding to the comfort of the worshippers in Elm Hall. The old rostrum has been removed and a new one built, parts of an old disused organ being utilised for adornment of the frontal portion of the rostrum and giving it the appearance of a structure of Gothic architecture. An appeal for funds to meet the cost of gas radiators and gas light fittings has met with a ready response and the interior of the little hall now presents quite a pleasing appearance. During the three months he has been in Ashbourne, Mr. Lewis has found his way into the hearts of the people he meets, and it is a pleasure to hear from many the expressions of appreciation of his work among the people. The earnest prayers of several followers of the Pentecostal faith here for the advancement of the Lord's work in this little town have been answered. Praise the Lord!

An eight days mission conducted by Pastor Stephen Jeffreys is being held and several souls that had been groping in the religious mists of the time, have been brought to the light shining from Calvary. The sick and afflicted have flocked to the afternoon meetings where the work of Divine healing has been in progress, and many sufferers have been relieved. An outstanding feature of the meetings is the "joyful sound" which Pastor Stephen Jeffreys in his gifted way produces wherever he presides, whilst no less inspiring is the spirit-filled message of salvation which this faithful servant of the Lord delivers at each meeting. The note of joy which prevails at these meetings is further accentuated by the singing in a rich tenor voice of Gospel messages by Mr. W. Llewelyn Bell.



Revival Scenes in a Theatre

PASTOR GEORGE JEFFREYS AT BARKING

WHAT a remarkable tribute to the solid character of the work now in progress in this place when we remember that it is about three months since the revival services were commenced, and yet there is no sign of abatement in the outpouring. The results are, if anything, increasing in number, at every service between thirty and forty souls are found at the front seeking Christ for salvation. And then the cases of healing also are numerous and various—diseases of all kinds are yielding to the touch of Christ. It is to be expected amidst such scenes that the character of the meetings are decidedly fervid, at times the building reverberates with the joyous shouts of those who have so recently escaped from the toils of the tempter, and are now for the first time enjoying full salvation.

Though the building in which the services are held is capacious, yet it is with great difficulty that a seat can be secured unless one is prepared to come several hours before the meeting commences. One may gather some idea of the magnitude of the meetings from the fact that during a recent Sunday afternoon service conducted by Pastor George Jeffreys in the Public Hall, a crowd of people were already in queue formation outside the Electric Theatre waiting for the evening service, from which hundreds were turned away in bitter disappointment. In fact, so great was the crush that it became necessary for the police to guard the doors and regulate the anxious throng who clamoured for admittance, even the Evangelists themselves found it extremely difficult to gain an entrance to the Theatre. What a splendid sight to see so many people flocking to hear the Word of God. Such a sight has special significance in days like these when the Gospel seems to be so largely discredited and discounted by many of those who should be its staunchest adherents. We are accustomed to see a stream of people waiting for admission to the picture palace and other similar places of amusement, but seldom do we discover a difficulty is accommodating those who wish to attend a place of worship. And yet such are the conditions which obtain in this remarkable mission at Barking. Many experienced Christian workers regard London as one of the most unyielding fields in which to labour for the Lord. They will tell you that the Metropolis is "Gospel hardened" and yet it is right here in the centre of all these obstacles that God is now in this wonderful Apostolic manner pouring out His Spirit. We rejoice chiefly in the fact that all this so conclusively refutes the theory that the old time Evangelism

is outworn, and proves so clearly that it is in this twentieth century "the power of God unto salvation."

Try and picture that happy, heavenly scene! A place of amusement converted into a house of prayer and praise! Packed to its utmost capacity with a crowd of expectant people, many of them but lately delivered from the clutches of Satan, whose prisoners they had been for many long, dreary years, but now glad and free in their new found salvation, eager to shew their appreciation of all that the Lord had done for them. What a thrilling sight! Rows and rows of radiant faces all illuminated with heavenly sunshine, eyes out of which gleamed the glory of that internal gladness which always accompanies the new birth, lips which poured forth streams of holy song. Who could remain unmoved in the presence of so much sacred enthusiasm? Why surely it is sufficient to make the choirs of glory burst forth in angelic symphony! Would that many of those whose religion seems to cast a shadow o'er their lives could enter such a gathering as this! They would certainly for ever bid adieu to that sombre spirituality which makes life both mystical and miserable, exchanging it for this blessed exuberant experience that resembles the dancing fountain or the gushing stream.

As one threads one's way in and out of this happy throng, tarrying here and there to speak with those whose sunlit faces betray the inner glory of their new spiritual experience, one is amazed at the work which has been accomplished in such a short time and upon such a large scale. To form an adequate idea of what has actually been wrought it is necessary to get behind the scenes and come into close contact with some of these wonderful trophies of grace, and let them tell in their own language what the Lord has done for them in both body and soul. To attempt to estimate all that has been done in these meetings would prove futile, and any endeavour to tabulate the results realised would certainly be misleading.

Ah! could we but tarry to listen whilst some of these happy, freed slaves recount the story of their emancipation, what tales we should hear! Lives whose tragedies have been transformed into wonderful triumphs of grace! The hopelessness of midnight changed into the happiness of noonday splendour!

Ah! here is a restored backslider, who after years of wandering in the far country, has returned to God, broken down in health and reduced in circumstances to the verge of penury. What a melting tale he tells of the lost opportunities, the wasted years, the forfeited joys, the broken vows. But as you look into



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his face it is all glory-lit with the transforming power of the new life from above 'Tis true that traces of those long years of dissipation still linger on his countenance. But see! He is pointing to the spot at the front where a few nights previously he had given his heart to the Lord The place that had become to him a mercy-seat, where the burden of his heart rolled away.

Here is another who is apparently simply overflowing with a gladness which is too full to contain What is the cause of her gladness? After eight years of agony completely healed, so that life is now a pleasure, and greater than this, gloriously saved, so that her home is now like heaven Do you wonder that her lips move freely in praise of Him Who hath done such great things for her? As we move on she again breaks forth into a fresh song of praise. And so we pass from one to another listening to their glowing testimonies It is all so beautiful one could almost weep with joy at what one hears from the mouths of these who can tell in such emphatic terms of God's saving and healing power. Vain would it be for the critic to attempt to weaken their faith in the power which had thus wrought their deliverance; facts are infallible proofs which require much argument to deal with

What an atmosphere of suppressed enthusiasm prevails as the preacher, Pastor George Jeffreys, rises to his feet to proclaim the Gospel of Jesus Christ Hundreds of eyes are focussed expectantly upon the speaker as he announces his text "Christ shall appear the second time to put away sin by the sacrifice of Himself" The air is electric—one feels that they are in the presence of God—you are conscious that something is about to happen—instinctively one realises that the power of Jehovah is to be displayed in that meeting How that great congregation is swayed by the searching truths which proceed from the lips of the preacher Blow after blow is aimed at the citadel of many a human heart Arrow after arrow from the bow of the Lord's servant wings its way to the consciences of his hearers. A glance at their faces shews that the Word of God is doing its work Already, and the address is but half through, there are evidences of conviction written clearly upon the face of many a sinner. The message is finished and the appeal has scarcely been made ere numbers are making their way to the altar A few moments and the front is lined with seeking souls crying to God for mercy Quickly a band of helpers are forthcoming to point these slain souls to the One Who alone can give them the peace and pardon which they so much need Unspeakably precious is such a sight as this

Items of Interest

Pastor George Jeffreys and Evangelist James Mc Whirter were present at a remarkable Jubilee service in the Elim Assembly Hall, Grimsby, on Tuesday, March 17th After tea, which was provided by the members of the Church, the Pastor announced to the delight of all present that the premises were now free from debt Three years had passed since he had stood on that platform for the first time, when with his brother Pastor Stephen Jeffreys, who was so mightily used of God as pioneer for Elim in Grimsby, he undertook the responsibility of the hall and the oversight of the Assembly.

One of the Elders who was a trustee for the building under the old regime, told in tears of the financial worries under the same, and with much pathos expressed his appreciation of the Alliance Constitution with its safeguard against possible difficulties arising "Thank God," he said, "the debt had been cleared without a concert or a bazaar" The pulpit had since been supplied by Elim Evangelists, Mr. Hobbs and Miss Kennedy at present being in charge

* * *

As we go to press the Great Revival Campaign at the Surrey Tabernacle is about to commence Services will be held each night during the week at 7 30 and on Sundays at 3 30 and 6 30. Special

Divine Healing Services will be conducted on Tuesday, Wednesday and Thursday afternoons at 3 30 Expectations run high for a victorious campaign

* * *

The Elm Crusaders at Hull recently conducted the Sunday evening service, a detailed account of which we hope to publish in a later issue of the *Evangel*

* * *

We would call the attention of our readers to a new Holiday and Rest Home for Christians which has recently been opened at Margate by Mr and Mrs Every Those desiring full particulars should write to —Mr Every, 59, Fitzroy Avenue, Cliftonville, Margate, Kent

* * *

Those anxious to spend a pleasant and profitable Whitsuntide should, if possible, arrange to attend the Annual Letchworth Convention The Garden City has many natural attractions and offers splendid facilities for those who wish to combine a holiday with a season of spiritual uplift. Those who intend being present should write at once to.—The Convention Secretary, "Hermon," Norton Way, Letchworth, Herts.



Thrilling Testimonies

Jesus saved me and healed my body of that dread disease Consumption from which I had been suffering for two years, the last six months the disease had developed into rapid decline. I was sent to a Sanatorium, but after treatment in this Institute I came away in a worse condition. I then went into the Victoria Park Hospital and here I was informed that the tubes to my lungs were wasting away. On January 2nd I gave my heart to the Lord, and on January 27th I was healed. Subsequently to this I asked for a medical examination at the Hospital and the Doctor put on my chart, no Tuberculosis whatever —(Mrs) L. Weetch (Barking)

For four years I suffered with acute Neuritis in my head but after being anointed by Pastor Jeffreys one Sunday evening a few weeks ago, I am a different woman in body. Moreover at the same time the Lord also delivered me from a trouble of the hands which made it impossible for me to use them. I am now able to use them quite freely —(Mrs) Wiseman (Upton Park)

During the Jeffreys Campaign at Barking I have been completely healed of Rheumatism and Heart Trouble, in addition to all this the Lord also healed my eyes, and I am now able to see quite well —(Mrs) G. Lennard (Barking)

After fifteen years of agony through swollen legs the Lord has delivered me so that to-day I can move about without pain. God has also wonderfully changed my whole life. All that he has done for me is too marvellous for words —(Mrs) Murray (East Ham)

For nineteen years I was a sufferer from Bleeding Piles, but since I gave myself to Christ I have never been troubled with them. Shortly after my own healing I brought my baby to be prayed for and when Pastor Jeffreys laid his hands upon her she was healed —(Mrs) Wright (Barking)

Owing to an accident at the age of five I was afflicted with stammering. Hearing of Pastor Jeffreys' meetings at Barking I went there and was prayed for and now no one could tell that I had ever suffered from stammering, after twenty years affliction my speech is perfect.—S. A. Edwards (Plaistow).

After attending one of the healing services at the Jeffreys' Campaign I am now completely cured of a throat trouble from which I had suffered for seven years —M. Cook, (Hendon).

For the past two years I have been a great sufferer from Paralysis of the Nerves. After anointing with oil in the Name of the Lord I have lost all trace of

the trouble. The Lord has wrought this wonderful change Himself!—M. Cole (East Ham)

Twenty five years ago I hurt my hand, since then my fingers have been bent and I have suffered terrible pain night and day, being quite unable to do my work. On Sunday night when prayed with the pain left me and my fingers were straightened and I am now doing my own house work —A. Gremmett (East Ham)

For nearly twenty years I have suffered from an internal trouble which has necessitated the use of medicines continually. Life has been a burden all through these long years, but now through the ministry of Pastor Jeffreys I have been freed from this longstanding trouble. In addition to the foregoing blessing in my body, God has done great things for my soul. The Bible has taken the place of tobacco, for which now I have no desire whatever —D. J. Jackman (East Ham)

I feel that I must write and let you know of the marvellous and wonderful thing that the Lord Jesus has done for me. On March 10th I went to the Alexandra Hall, West Hendon and there the Lord delivered me, who, for the past fifteen years have been a great sufferer from Neuritis in the form of Paralysis. For many years I have not been able even to dress myself. I am overjoyed at the goodness of the Lord —(Mrs) W. Blake (London, N.W.)

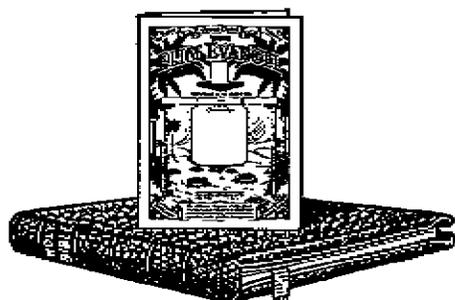
During the past seventeen years I have undergone quite a number of operations all of which have failed to cure me. About three years ago the Hospital officials informed that my case was hopeless. A few weeks ago in one of the Hendon meetings conducted by Pastor Jeffreys the Lord touched me and poured His own wonderful resurrection life into my poor suffering body —(Mrs) Humphry (Hendon)

After several operations on my eyes with a view to relieving the acute Neuritis in my head to which I was a hopeless victim, God has now wonderfully wrought my deliverance. Only those who have suffered as I have can understand the joy of one who is now free from pain. Soul and body are both restored —A. E. Sesby (Hendon)

Eight years of pain and now freed by one touch of the "Healer Divine," even Jesus Himself Who drew near to me in one of the Divine Healing services conducted by Pastor Jeffreys. A twofold blessing has come to my life in the form of healing for soul and body. My home is now so wonderfully changed that it is just like heaven. Hallelujah! —(Mrs.) M. Button (Barking).



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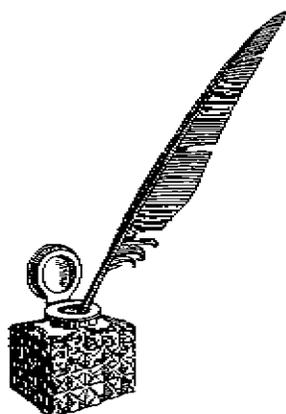
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Editorial Notes



WHAT splendid news continues to come in from the various Alliance battle fronts. Reports which tell of thrilling triumphs by those who are heavily engaged in the very van of the legions of the Lord. Sin and sickness driven before the mighty Name of Jesus! Strongholds of Satan stormed and captured for Christ! The forces of darkness dis-

lodged from difficult positions and the banner of the Cross unfurled—that blessed banner which stands for liberty and love. In many places stubborn resistance is being encountered and it is not without a terrific

struggle that the enemy is giving ground to the soldiers of Christ. Already much precious spoil has been taken, and prisoners are pouring in night after night. Ten, twenty, thirty, forty, fifty and sixty in an evening are surrendering to the victorious battalions of Jesus. Thus the lines of the enemy are being pierced at various strategical points and his forces appreciably depleted. The trumpet of truth is rallying the Lord's people to the battle and many trenchant blows are being struck for God. So fast are these successes being gained that the resources of our workers are being severely taxed. And yet in this we are not discouraged but rather rejoice that such fruit is being borne.

* * *

Even whilst writing these lines we have before us a pile of letters from those who have been gloriously saved and marvellously healed in these recent campaigns. North, south, east and west send their quota of testimony. We are struck with the variety of diseases which have been successfully dealt with, in fact almost every imaginable ailment to which the flesh is subject is represented in these letters. Victims of incurable complaints who have spent pounds and years in a fruitless search for health are now in possession of perfect healing, not by the power of personal magnetism or mesmerism but by the touch of the "Wonderful Man of Calvary."

* * *

And yet to our astonishment we may still find those who contend that the miraculous power of the Gospel passed away with the Apostolic period. With such abundant and absolutely unanswerable arguments before them they remain critical and sceptical, unwilling to admit of the present day power of the Word of God to bring deliverance to the sick. However, whilst many pass by in their persistent unbelief numbers are plunging into the pool of blessing and coming out perfectly whole. Hallelujah!

* * *

A terrible responsibility rests upon those who deliberately misrepresent that which the Lord is doing in these days and so succeed in hindering many bound and burdened ones from entering into that precious blood bought heritage which the Atonement provides for all who believe. How significant it is that all this is taking place amongst these despised and much maligned Pentecostal people, who at the sacrifice of their religious reputation have been prepared to follow the Lord into that which is undoubtedly a present day counterpart of Apostolic Christianity.

There are many menders of nets, but not many catchers of fish. "Modernism" is essentially a preaching of negation, a dilution rather than a declaration, an attenuation rather than an affirmation.

Deliverance for Soul and Body

. An Address delivered by Pastor Stephen Jeffreys at the Ballymena Convention on 5th January, 1925

"Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness by Whose stripes ye were healed."—1 Peter ii 24

IF I were to ask everyone in this hall this afternoon if they believe that Jesus died for our sins, I suppose everyone would rise to their feet to signify they believe it, and there are hundreds and thousands of ungodly men in my own country who believe that Jesus died for our sins. But here is something else "That we being dead to sins." That is the outcome of believing that Jesus died for my sins. The moment you personally believe that Jesus died for your sins, you die to sin, and there is a power which comes into you which liberates you from sin and the world. Nineteen years ago when I believed that Jesus died for my sins there was a power came in and broke the power of sin and satan in my life and my chains fell off. Every man outside of Jesus Christ, whatever his rank or station in life, is in bondage until Jesus has delivered him. Jesus came to loose people, and everyone in this world needs loosening from the power of sin, and if you believe to-day, there will be a loosening. One of the things I was loosened from was religion. When I went to the house of God after Jesus had released me, I felt I was in such a strange place—there were people worshipping as I used to do. They called it worship, but oh, everything was so dead. Jesus said "I am come that they might have life." Thank God we have the life of Jesus—a supernatural life which calls you to rise above the world and to be happy. Oh, the peace and the happiness which there is in this life which Jesus gives.

It says here very plainly "Who His own self bare our sins in His own body on the tree, that we, being dead to sins . . ." Yes, I am dead to the old things, dead to the old friends, dead to the old places of amusement someone has come in and swept them all out. "That we, being dead to sins, should live unto righteousness." Oh, the change, the moment a man is born again, the moment he believes that Jesus died for his sins! There is a life comes in, and Jesus in his delight. There used to be in our history one sabbath day in the week, coming to the house of God once in the week, but thank God now it is a sabbath every day in the week—living in that eternal sabbath—living unto righteousness. New joys, new company, new fellowship this life is wonderful. Don't blame people for shouting Hallelujah: It is Jesus who has wrought the change. Don't blame them for praising the Lord, for they have undergone a marvellous change.

"That we, being dead to sins, should live unto righteousness by whose stripes ye were healed." Now if you are living this life, you have every right to ask Jesus to heal you. The Word of God saith: "Who forgiveth all thine iniquities. Who healeth all thy diseases." And why should I go to God for one and to the doctor for the other if God says He does both? But listen, don't think that God is going to heal you until you are dead to sin and alive unto righteousness, but if that is the case you have a right to ask God to heal you. It is in the atonement: healing for the body as well as for the soul.

I had a letter this morning from an old soldier in Plymouth. The doctors had turned him out of the hospital after having broken his knee caps in trying to cure him. He was wheeled to our services, and the healing power of God came down upon him and, praise God, he was able to walk home. Some told him when I was there that he was mesmerised and others told him he was hypnotised. He said, "I don't know anything about that, but I know I was paralysed." And do you know, that one miracle did more for the conversion of souls in Plymouth than all my sermons.

We had another sister whom God wonderfully healed. And opposite her house there lived an old infidel. He was a terrible blasphemer, and this old woman, when she was healed, walked up and down in front of the infidel's window in the hope that he would see her. At last he saw her, and he came out and said "What has happened to you?" "Oh," she said, "that Jesus whom you say is nowhere to be had, has healed me." And that night he came to the meeting, and that woman stood up on the platform and gave her testimony, and at the close of the meeting the infidel gave his heart to Jesus.

Now, if this Bible tells me that Jesus heals the sick, I have no right to keep this thing from the people. A minister told me that the days of miracles were over, God gave them in the days when the church was in her infancy. And I said, "God help us, for we are greater infants now than they were then. But these things were in the church for the first few centuries when the people walked with God."

At a meeting where God was performing some wonderful miracles of healing, at the corner of the street there were a number of ministers standing, puffing away at their cigars and pipes like a lot of armoured



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cruisers, and saying, "I don't believe that God is doing these things to-day": and as they were talking together a man walked past them coming from the meeting with his crutches under his arm and praising the Lord for healing him

It is a terrible thing for a man to come in here out of curiosity and go out without deciding for Christ, —and perhaps, before another service, be hurled into

eternity I saw a young man in my own church who came out of curiosity to see what was going on, and there he was, looking at everything around him. And the Lord warned him in that meeting to get right with God. And that was the last service he was ever in, for he was dead before ten o'clock that night. He went down into a colliery and never came up

The Surrey Tabernacle Campaign

THIS the eve of this great campaign and every one is busy making the final preparations for what we trust will prove the largest and most wonderful series of revival services yet held under the auspices of the Elim Pentecostal Alliance. What a perfect beehive of activity the Surrey Tabernacle presents. On every hand there are tangible proofs of the devoted labours of those who are so eager to assist in the extension of this glorious revival work.

But what is the meaning of this long procession of

ston rests upon the face of some—many a question is asked as to the meaning of this strange and striking procedure in advertising the coming campaign. "Well, well!" says one onlooker, "What will happen next?" "Look!" says another astonished bystander, "Surely this is the last thing in religious propaganda!" And again a third ejaculates, "This looks as though something were doing, we must pay a visit to this place and find out what it all means!" Whilst one more shrewd than the rest exclaims "Why



placarded figures streaming out from the Tabernacle, whose faces wear such a midsummer expression? Ah, it is the Elim Crusaders from the Clapham Tabernacle who are employing a very novel method of giving publicity to the revival campaign which is about to commence, and one which will probably create no little curiosity and criticism. What are the striking announcements which these Elim enthusiasts bear? "The dumb speak," "The lame walk," "The blind see," "The deaf hear." Let us follow them and see what kind of reception they receive en route. Many eyes are focussed upon this dauntless band of Elim Crusaders as, in single file, they wend their way through the busy London streets. A puzzled expres-

surely this is exactly what happened in the times of Christ! It must be that these people have discovered the secret of Apostolic Christianity!" Said one little fellow to his chum, "Don't they look happy, Jim?"

We believe that this original way of announcing the campaign will attract many, who otherwise would not come to the services. Such an enterprise as this certainly furnishes a striking tribute to the reality of the consecration of these smart, intelligent young men and women who are thus prepared to encounter the ridicule of the hostile passers by in their endeavour to bring souls to Christ. God will surely crown their efforts with success

Itinerating in the Congo

NOTES FROM THE DIARY OF DR CYRIL TAYLOR

At the end of our second day after leaving home we reached Kisula, our camping ground for the night. It is here that the local administration ceases. A neighbouring village, Midjibu on the side of the hills has refused to pay tribute to the recognised chief instructed by the State. Here they are tucked away and threatening anyone who dares to disturb them. They have made hundreds of poisoned arrows and as recently as five days ago a man died here who had been shot in the back from ambush. They have declared their resolution to kill those who would fain tell them the glorious redeeming truths of the Gospel.

Our path the next morning, the only possible, for the other route is completely under water at this season, led us to within sight of this hotbed of murderous men. We pass a bypath leading directly to their encampment, all barricaded up with trees and branches in defiance to any who might dare to approach them. We safely pass this dangerous zone and reach Kabanga. Here there are manifestations of friendship from the first—food is brought and fuel for our fires and our boys are given a hearty welcome. The Gospel has found an entrance here; Samwelle has visited this village and had gospel meetings and as a result of this three stalwart lads, Kakombe, a hunter and his two brothers, Kimbakani and Lukapa followed us to Luanba and remained with us for two months during which time Kimbakani believed and is now reading God's Word for himself and so anxious to follow the Lord and to assist us to evangelise in his village and the surrounding districts. At the meeting here two young men stood up to believe and one of them follows us to the next village.

After about three hours march through heavy dew we reach the banks of the Luvidyo River, the natural landmark of comparative law and order and cannibalism. After passing through Kinsula whose Chief until recently is stated to have had his drums smeared daily with human flesh, we find the river is quite a problem, the water being five feet deep, and about twenty-five yards across, followed by swamp and quagmire. Some of our boys are small and therefore it is difficult to get over. I managed to cross sitting on Kakompi's great shoulders and at least intact. Samwelle has established a party for the Gospel here and has built a hanger for one's tent and other conveniences.

Here the Chief shews us his favour by bringing out Shimas for the boys. There are quite a number of bright young fellows here most anxious to have a

white teacher of their own. Who will come and occupy the fort for the Lord? On Sunday over one hundred came out to the meeting and we tell them something of the foundation truth of I Cor. iii. 11. Can you imagine a company of people who know nothing of Christ? We preach from Luke vi. 47-49 and bid them to lay the foundation of their faith and church upon the Rock of Christ. The Chief Mala is full of curious questions and the meeting cannot continue until these questions have been dealt with. What is this foundation? How are we to believe? We are only old men and young boys here and we cannot leave our gardens. The Chief and his counsellors received the message and quite a number lingered and five or six stood to confess their faith. They need teachers—every big village needs its teacher and evangelist and the teachers and evangelists need their overseers who will fill in these gaps where His name is not known.

Here is a question for the Astrologers. "Bewani, when you go to White Man's Land, do you come to the edge of the earth?" Who will come and tell these eager souls of Jesus? Who can resist the appeal of their dark benighted condition? How they linger on at the meetings and ask one to teach them another hymn.

Here are dozens of villages between the Luvidyo and Lukafu Rivers untouched for the Lord. Who will answer the call?

Here is one of many such scenes—an old man has died after a brief sickness of three days—the relatives congregate in the dead man's house, packed together, a tangled mass of terror stricken souls—casting themselves down upon the floor of the hut, calling out for the spirit of the dead man—a woman shouting, yelling and screaming out to her departed husband, Outside the hut two of the brothers remain seated—the moment there is the least appearance of any slackening of the enthusiasm of those waiting within they call out and exhort them to continue. A group of young men are squatting around the fireside—we sit down with them and tell them about Jesus—yes they say we want to come and be taught but it is the gardening season and we must wait until that is finished and then we will come and be taught.

A letter just received by a runner from the teacher at Kaskisa telling us that the Holy Ghost has fallen. Three have spoken in tongues and twenty-one have believed. Hallelujah! The Lord is coming into His own!

Studies in the Jehovah Titles

JEHOVAH-JIREH.—By PASTOR DONALD GEE

AMONG all the Jehovah Titles, this one has always stood pre-eminent in the affections of God's people

It occurs, as most of us well know, in Gen xxii 14, and its meaning as given in the margin of our Bibles is blessedly familiar to all,—“The Lord will see” or “provide”

AN INTENSE SETTING

The scene is one of the most intense and significant in the Inspired Record Abraham, the “friend of God,” is called to offer up his only son Isaac, the beautiful lad of Divine promise, the darling of his parents' hearts

Unhesitatingly he obeys, and the story moves swiftly forward to the very moment when the knife is gleaming in the air to consummate the supreme sacrifice. Yet, before the fatal blow falls, the Voice from heaven stays the father's hand and announces the completest Divine satisfaction

Then, and not till then, does Abraham catch sight of a ram caught in the thicket Quickly he seizes the animal, and with heart we may be sure well-nigh bursting with pent up love, gratitude and wonder, he offers up this acceptable sacrifice “in the stead of his son”

The sense of God, of God's Presence, of God's Provision, of God's Preservation, overpowers the soul of the patriarch and finds expression that is both characteristic and significant in naming such a hallowed spot, with all the lovelight of its wondrous new revelation of the God he adored—“Jehovah Jireh.”

The Eternal had seen, the Eternal had provided; and, with Divine inspiration, Abraham realised here not only an incident in his own wonderful life of fellowship with God, but a revelation of the very character of the Unchanging God

“SEEING AND PROVIDING.”

For God is Omniscient, God *sees* all things—all the little circumstances, all the pressing needs, all the difficult surroundings of *your* life, dear friend—as well as those great sweeps of Divine Vision which only God can see

But that is not all; thanks be to His Name! For God to “see” means that He will also “provide”; and that is where, particularly, this precious Title has always been such a help and comfort to His saints.

Now “seeing” and “providing” seem to be separate things in ordinary life and thought. Yet it is worth while remembering that “pro-*vide*” is really a compound of two Latin words meaning to “see beforehand”

When applied to Jehovah, the sense seems exact. He “sees beforehand,” and that very fact assures us that the coming need which God, and perhaps only God, has realised, is already met and perfectly supplied out of the storehouses of Divine Love and Almighty Power

THE “LIFE OF FAITH”

“Jehovah Jireh” has come to mean for all who are living and walking and working by faith, in any true sense of that sometimes abused phrase, the very expression of their confidence that for all that is undertaken in His will “the Lord *will* provide”

Bazaars, and the hundred-and-one other products of his own cleverness by which the natural man tries to raise money for religious work, are swept aside forever when Jehovah Jireh is once seen

Of course there will be those who call such an attempt to make faith practical and up-to-date just sheer madness, and they will prophesy speedy bankruptcy and shutting-down through hopeless financial difficulty (we write from personal experience) But facts are stubborn things after all—and the facts are that all over the world to-day there are individual Christians, workers, missions, assemblies, orphanages, Bible schools, etc., that are kept going year in and year out “by faith” as we usually say Perhaps we ought to say “by Jehovah Jireh”

To be in His will is the great requirement, but surely Moriah teaches a deeper lesson still, the lesson that we need to be in His will to the point of gladly offering up our all if need be, even laying “Isaac” on the altar For we are persuaded that though the life of faith has its romance and its miracles galore, it will ever be touched with a sacrifice sufficiently keen to turn back all except those who are really responding to a Divine call

Let not any reader imagine that it is impossible to prove Jehovah Jireh in ordinary business and home life Some of the finest opportunities to trust Him come here, and some of the sweetest testimonies of all hover round the sphere of the office, the shop, or the kitchen

HOW JESUS REVEALS JEHOVAH JIREH

What worry—that horrible nightmare of the soul—could be avoided if only we all learnt to trust our Heavenly Father more simply, to supply not only spiritual necessities but temporal ones too Jesus taught this to His disciples plainly enough, and in delightful fashion (Matt. vi 25-34)

And, as always with Him, He not only taught—He acted Those years of wandering ministry have



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wonderful glimpses of continual personal dependence on His Father, and frequent uncertainty as to the next lodging-place, (Luke ix 58) : but all with a manifest liberty from any personal anxiety on that score, the most perfect example the world has even seen of "a heart at leisure from itself, to soothe and sympathise"

As a Man, the Lord Jesus shows us continually how to trust Jehovah Jireh. He never works miracles for His Own sake (Matt. iv 3). But the inherent Divinity at times flashes forth in revelations of even Jehovah Jireh Himself veiled yet manifested in the flesh.

Turning the water into wine, feeding the five thousand with twelve baskets-full over, or the four thousand with seven baskets-full over; or providing the tribute money for perplexed Peter, all reveal a quick "seeing" that likewise provided. He is just the same to-day. Hallelujah!

THE DEEPEST MEANING OF ALL

But these brief glances at lines of meditation as practical as they are delightful, would be incomplete without an attempt to realise a significance and meaning in this Divine Title, and in the whole scene on Mt Moriah that brought it forth, that goes far beyond supplying even our deepest temporal needs.

Is not the name of the mountain Abraham was called to (Gen xxii 2), wonderful in itself? For "Moriah" means "The Vision of Jah" or "Jehovah." May we reverently enquire what was the Vision? What did God see there? On what did the Eternal Eye so steadfastly gaze? More than Abraham, Isaac, and the ram caught in the thicket we may be sure

Elim Crusaders, Clapham—

By A
CRUSADER

SOME months ago, while the Crusade movement was yet in embryo, the young people were promised space in the *Evangel* for a record of their endeavours for the Cross.

At Clapham we Crusaders have formed various bands, and the Captain of our salvation is blessing us in His service.

A few weeks ago, on March 4th, we visited the Barking Public Hall. Pedestrians in the East End of London looked surprised to encounter two char-a-banc loads of young people singing the songs of Zion en route. At the Barking Hall Pastor George Jeffreys spoke on "The Baptism of the Holy Ghost," and after the address many Crusaders gave simple testimonies to that crowded audience of the saving, keeping and baptising power of the Lord Jesus Christ.

Let not the readers of the *Evangel* think, however, we merely pay visits and enjoy good meetings. By no means. Under the auspices of the different bands,

We believe that Infinite Love that day was seeing our own unutterable need—sinbound, sin-cursed, hopeless, helpless humanity. And the ram caught in the thicket was a dim prophetic promise of the great Substitute that should hang on the Tree at Calvary, that we might find release. "God will provide Himself a lamb," said Abraham, probably little realising all the wonderful significance of his own words.

Yes, the "vision of Jehovah" took in all that scene, and looked over the centuries to when on that very hill-top would stand in all its glory the Temple of Solomon (II Chr. iii 1), and later on the Temple rebuilt by Herod when, just yonder—"without a city wall"—another Only Son would be sacrificed.

No intercepting hand from heaven would stay that Sacrifice; complete would be the gift of the Eternal Father, completed would be the willingness of "His dear Son", and—wonderful Love—completed would be the terrible price paid for my uttermost redemption.

The Name of "Jehovah Jueh" thus given by Abraham under Divine inspiration, marks the sacred spot where, in the Cross of Jesus, would be given the fullest possible revelation that for God to "see" is for God to "provide."

Let those who stumble at the necessity of Calvary remember that only the Eternal God can fully see what sin involves in all its terrible character and consequences, and may all who read these lines worship and adore that Infinite Love and Wisdom which, in the light of a vision too awful for contemplation, provided a Perfect Substitute for the sinner, "that whosoever believeth in Him should not perish but have everlasting life."

and by the grace of God alone, we testify at the open-air meetings, visit the sick weekly, distribute tracts and *Evangels*, welcome strangers and invite the unsaved to the Gospel services. The love of Christ constrains us to do things for Him. Crusaders in other assemblies, is not our glorious Master worth serving? Yes, Hallelujah! We have proved it.

Let all the Crusaders throughout Great Britain and Ireland move forward in the Name of our mighty Captain, and swell the ranks of young people who shall find all their pleasure in serving Jesus.

"Soldiers of the Master, onward tread,
Telling out the grand old story!
Ready day by day, Jesus to obey,
Soldiers of the King of Glory"

(On Wednesday, March 25th, the weekly meetings of the Clapham Crusade were temporarily suspended, in order to enable the Crusaders to render active service in the Surre Tabernacle Campaign—Ed

Elim Evangelistic Band

GENERAL REPORTS

Armagh. The number of missions held around the town of Armagh have proved a great and lasting blessing to those who were privileged to attend them. In most of the places the meetings are being continued with great fervour and it is most encouraging to hear the good reports from these places. The Grange Orange Hall Mission is still drawing large congregations. What a joy to preach to such appreciative audiences! Evangelists Farlow and Mullan are rejoicing as night after night precious souls are surrendering to Christ. The Lord is truly doing wonders in their midst. To Him be all the glory!

Dromara. God is indeed displaying His power in this place through the ministry of Evangelists Kingston and Nolan. The Gospel is again proved to be the "power of God," and as such is, in the face of formidable difficulties, accomplishing the purpose of God. The axe of Truth is being laid to the root of error, and many are being delivered from darkness and death. We rejoice that God is enabling His servants to penetrate these neglected districts with the Four Square Gospel and that Full Gospel results are being obtained.

Belfast. Blessing continues in the two Tabernacles. Precious souls are receiving the Baptism of the Holy Spirit and numbers of unsaved are fleeing from the wrath to come. In one case a family of four were saved and all were baptised in water a week ago. God will assuredly still further bless this home for their response to the Gospel and for their promptness in obeying His Word. A talk with one of the happy converts of this family was most interesting, she said that the greatest wonder about it all was that they were saved in the Elim Tabernacle. Only a short time prior to their conversion in the place of worship which they attended at that time, a request for prayer had been publicly given out for a young man who left them and had joined an awful class of people known as Pentecostals at the Elim Tabernacle. She was unsaved and thought that these Pentecostal people must be very wicked indeed and determined not to go near such a place. However her mother came and was saved and then she came herself and got saved also, together with her two brothers and now they all come to every meeting.

Saintfield. A little over a month ago this was the field of great evangelistic success by Messrs Kingston and Nolan. It is glorious to see such evidences of God's power in this place—one rejoices in such a number of splendid young converts so full of the joy of the Lord. They are really strong healthy

children and give unmistakable signs of the more abundant life. A good number of Christians have also caught the revival spirit. It is a great pleasure to witness their wholehearted efforts to magnify the Lord. The Friday night service is held in a hall which is given free of charge by the owner, who with his wife, was converted during the mission. May the blessing of the Lord continue to rest upon this place and people!

Hendon. The Lord continues to work in a wonderful way in this new centre—the interest is being maintained even beyond our expectations, and large crowds fill the hall at each service. Conversions and healings are still being registered at every meeting.

One service recently conducted by Pastor George Jeffreys stands out with great clearness in the memory of those privileged to be present. It was unique inasmuch as during the service the power of God fell upon the congregation, some of whom were completely overcome and had to be removed to an ante-room where speedily they were baptised in the Holy Spirit. This particular meeting also was the scene of several special and remarkable cases of healing. From commencement to close the hand of the Lord rested upon both preacher and people, so that there were times when it was no easy matter to minister by reason of the exceeding weight of glory which abode upon the meeting.

Forest Hill. Here also the spirit of revival continues to be seen—the congregations are steadily increasing, and the number of converts is growing. Pastor Stephen Jeffreys recently paid a flying visit to this centre, and a wonderful meeting was held which will live long in the memory of those present.

Clapham. The work at Clapham has been richly blessed during the last few weeks. Evangelist J. McWhirter has been attracting "outsiders" (people of the world who are non-church-goers) by preaching on the prevalent vices of the times. It was thrilling to witness the prompt response at the conclusion of the address on a recent Sunday evening. Young and old made their ways to the enquiry room where they were lovingly led to Christ by the workers. Special blessing has been experienced in the weekly Divine Healing Services. A boy who was suffering from blood poisoning came to the meeting lame, after prayer he demonstrated his healing by freely moving his leg. A lady who was deaf in one ear, had her hearing completely restored. A Nursing Home patient testified to healing, and many others which space will not permit to record. God is working with us confirming His Word with signs and wonders. Praise His Name!

(Continued from cover n)

"Yes, that is what I could not remember"

"But you told me I must pray and repent. This precious book tells me to believe on the Lord Jesus Christ, and I shall not perish, but have everlasting life. Praise to His name! The poor foreigner can trust that blessed word, and know he is safe for Heaven, safe through that work of the Lord Jesus Christ which was finished on the cross more than 1800 years ago, and is happy in knowing he is justified from all things, in virtue of that blood shed for sinners, and not by his own prayers and repentance"

He then proceeded, at some length, to set forth to his astonished fellow-travellers the love that led God to send His Son into this world to die for sinners, and the love that brought the Son to do the will of His Father

Now, how many of our readers could give a plain scriptural answer to the question of the coloured

preacher, "Can you not tell me plainly how I may be sure of getting to Heaven?" Some of you may be interested in the heathen, and perhaps give your pence and prayers to send them the Gospel of God's love to sinners, while yourselves are as yet *unsaved*. O, my dear friends! let me ask you, are your sins forgiven? Do you know the way of salvation for yourselves? Is forgiveness of sins to be obtained through our repentance, prayers or goodness, or how is it to be had? Now God has given us an answer to this question, and on His answer my soul can rest. "Be it known to you that through this man (Jesus) is preached unto you the forgiveness of sins, and by Him all that believe are justified from all things" (Acts xiii 38,39) These verses are so very simple that even a child can understand them *Through this Man*—not, you will see, through prayers or repentance—is preached forgiveness of sins O, dear friends! it is so simple Jesus finished the work, and now there is FORGIVENESS OF SINS to everyone that will only trust Him—Sel

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THE PASTORS JEFFREYS AND ELIM ALLIANCE MINISTERS

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