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Saviour

Jesus Christ

Healer

# THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

Vol. VII. No. 11

JUNE 1, 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

# How Spurgeon Found Christ

WRITTEN BY HIMSELF

I HAD been about five years in the most fearful distress of mind, as a lad. If any human being felt more of the terror of God's law, I can, indeed, pity and sympathise with him Bunyan's "Grace Abounding" contains, in the main, my history. Some abysses he went into I never trod, but some into which I plunged he seems to have never known.

I thought the sun was blotted out of my sky--that I had sinned so against God that there was no hope for me. I prayed--the Lord knoweth how I prayed, but I never had a glimpse of an answer that I knew of. I searched the Word of God; the promises were more alarming than the threatenings. I read the privileges of the people of God, but with the fullest persuasion that they were not for me. The secret of my distress was this. I did not know the gospel. I was in a Christian land, I had Christian parents, but I did not fully understand the freeness and simplicity of the gospel.

I attended all the places of worship in the town where I lived, but I honestly believe I did not hear the gospel fully preached. I do not blame the men, however. One man preached the divine sovereignty. I could hear him with pleasure, but what was that to a poor sinner who wished to know what he should do to be saved? There was another admirable man who always preached about the law but what was the use of plowing up ground that needed to be sown? Another was a great practical preacher. I heard him, but it was very much like a commanding officer teaching the manoeuvres of war to a set of men without feet. What could I do? All his exhortations were lost on me. I knew it was said, "Believe on the Lord Jesus Christ and thou shalt be saved," but I did not know what it was to believe in Christ.

I sometimes think I might have been in darkness and despair now, had it not been for the goodness of God in sending a snowstorm one Sunday morning, when I was going to a place of worship. When I could go no further, I turned down a court and came to a little Primitive Methodist chapel. In that chapel there might be a dozen or fifteen people. The minister did not come that morning; snowed up, I suppose. A poor man, a shoemaker, a tailor or something of that sort, went up into the pulpit to preach.

Now, it is well that ministers should be instructed, but this man was really stupid, as you might say. He was obliged to stick to his text, for the simple reason that he had nothing else to say. The text was "Look unto Me, and be ye saved, all the ends of the earth." He did not even pronounce the words rightly, but that did not matter.

There was, I thought, a gleam of hope for me in the text. He began thus: "My dear friends, this is a very simple text, indeed. It says, 'Look.' Now that does not take a deal of effort. It ain't lifting your foot or your finger, it is just 'look.'"

Well, a man need not go to college to learn to look. You may be the biggest fool and yet you can look. A man need not be worth a thousand a year to look. *Any one can look; a child can look.* But this is what the text says. Then it says, "Look unto Me." "Ay," said he in broad Essex, "many on ye are looking to yourselves. No use looking there. You'll never find comfort in yourself. Some look to God, the Father. No, look to Him by and by. Jesus Christ says, 'Look unto Me.' Some of you say, 'I must wait the Spirit's working.' You have no business with that just now. Look to CHRIST. It runs. 'Look unto Me.'"

Then the good man followed up his text in this way. "Look unto Me, I am sweating great drops of blood. Look unto Me I am hanging on the cross. Look! I am dead and buried. Look unto Me, I rise again. Look unto Me, I ascend. I am sitting at the Father's right hand. Oh, look to Me! look to Me!"

When he had got about that length, and managed to spin out ten minutes or so, he was at the end of his tether. Then he looked at me under the gallery, and I dare say, with so few present, he knew me to be a stranger. He then said, "Young man, you look very miserable." Well, I did, but I had not been accustomed to have remarks made on my personal appearance from the pulpit before. However, it was a good blow struck. He continued, "And you will always be miserable--miserable in life, and miserable in death--if you do not obey my text. But if you obey now, this moment you will be saved."

Then he shouted as only a Primitive Methodist can, "*Young man, look to Jesus Christ!*" I did "look."

There and then the cloud was gone, the darkness had rolled away, and that moment I saw the sun. I could have risen that moment and sung with the most enthusiastic of them of the precious blood of Christ, and the simple faith which looks alone to Him. Oh, that somebody had told me that before. **TRUST CHRIST AND YOU SHALL BE SAVED**

"E'er since by faith I saw the stream,  
Thy wounds supplied for me;  
Redeeming love has been my theme,  
And shall forever be."

## SPURGEON'S LAST SERMON

The closing words of Mr Spurgeon's last sermon, on June 7th, 1891, were characteristic of the man, as follows:

"What I have to say lastly is this. How greatly I desire that you who are not yet enlisted in my Lord's band would come to Him because you see what a kind and gracious Lord He is. Young men, if you could see our captain, you would down on your knees and beg Him to let you enter the ranks of those who follow Him. It is heaven to serve

(Continued on cover iii)

# The Elim Evangel

FOURSQUARE ON THE WORD OF GOD

*The Elim Pentecostal Alliance was founded by Pastor George Jeffreys, its Principal Overseer, in the country town of Monaghan in Ireland, in the year 1915. It consists of Elim Revival and Healing Campaigns, Elim Publishing Office, Elim Bible College, Elm Foursquare Gospel Churches, and this, the Elim Evangel, which is its Official Organ. It stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against all modern thought, higher criticism and new theology. It condemns extravagance and fanaticism in every shape and form. It promulgates the Old Time Gospel in Old Time Power.*

Vol. VII

JUNE 1, 1926

No. 11

## The Heavenly Jerusalem

By HENRY PROCTOR, F R S L

*And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband—Rev xxi 2*

**P**OSSIBLY there is no book in the Bible which is more worthy of study than the Book of Revelation. For what book is there that pronounces such a blessing as this does upon those who pore over it and try to understand it? Both reader and hearer receive a mutual blessing. "Blessed is he who reads aloud, and they who hear the words of this prophecy and lay to heart what is written in it" (Rev. i 3). But about no book is there such controversy and contradictory exposition. This is mainly caused by a desire to do away with its literal meaning, and to make of it "a private interpretation" or to place one's own construction upon it.

Now in regard to the Holy City immense difficulties are cleared away when we believe the account as it stands written in the Book (Rev. xxi). In order to understand how this can be possible we must accept as a canon of interpretation, the Scriptural instruction that earthly things are copies of things in the heavens (Heb. ix 23).

Moses was commanded, in making the Tabernacle, to make all things according to the pattern shewn to him in the mount, and according to the model shewn by God to David, Solomon built the Temple. Both were typical of the Holy City, which is called "The Tabernacle of God" (Rev. xxi 3) when it descends to the New Earth. For the Heavenly Jerusalem will never descend to the earth as at present constituted, but throughout the Millennium it will be the dwelling place of the *Heavenly* Saints, as distinguished from earthly Israel, and the saved nations who occupy the earth.

But the Heavenly City will descend to the renewed earth, which after the Millennium will have received its baptism of fire (II Peter iii 7), and so be transformed into a New Creation (Isaiah lxxv 17), just as we are transformed into new creatures, and so become a "new creation," in Christ. Thus it will be fitted to receive the "Tabernacle of God"

(Rev. xxi 3). After this "there will be no more sea," and "no more death, no more weeping or crying or pain" (v 4). There will be no atmosphere, "for the elements (have melted) with fervent heat." No longer will its inhabitants be subject to the changes in the weather, they will have no need of the light of the sun or the moon, "neither shall the sun light on them; nor any heat." For "the City needs no sun or moon to shine upon it, for the glory of God illumines it, and the Lamb is the light thereof." "By its light will the nations walk."

Some have thought that the Heavenly Jerusalem is not yet prepared, but the Bible shews clearly that it is, for "That is why God is not ashamed to be called their God, He has prepared for them a City" (R.V. and A.V. "hath," Ferrar Fenton "had") (Heb. xi 16). And this is spoken of "the city which hath the foundations, whose architect and constructor is God" (Heb. xi 10). So that it must have been prepared long ago. It is a real literal city, 1,500 miles in length, and breadth, and height, which are all equal, as typified by the Holy of Holies in the Tabernacle and in the Temple of Solomon, which in each case was a perfect cube, of equal length, breadth and height. It is formed (like the bodies of the angels) of divine substance of the pure gold, pearls and precious stones of Heaven, which are more real than those of earth, which are but figures of the true, for there is nothing of good on earth, of which the pattern and prototype does not exist in the heavens, for the natural world is but a working model of the spiritual. "For ever since the world was created, His invisible nature His everlasting power and Divine Being have been quite perceptible by what He has made" (Rom. i 20). For our celestial bodies will be as real and substantial, as that of our blessed Lord Himself, and will therefore, need a City to dwell in, composed of the Divine Substance (Heb. i 3, R.V.) of which "He is the *Impress*."

There are spiritual and celestial gold, silver and precious stones, of which the gold, silver and precious stones of earth are but an imperfect copy and a dim resemblance (I. Cor. iii. 12 xv. 40)

We are not left in the dark as to what the bodies will be like, of the inhabitants of the Heavenly Jerusalem, for we are assured that they will be like His glorious body or "the body of His glory," of which John gives a description in Rev. i. 13-16. Our blessed Lord Himself tells us, that we shall be like

the angels, and we have many descriptions of angelic bodies in the Bible. They are too glorious for mortal man to look upon. John fell at the feet of one to worship him, although he was but a man glorified (Rev. xvi. 8, 9)

And just as our bodies are now composed of the very same matter as that of the body of our earth, so will our glorified bodies be composed of the same incorruptible *Divine Substance*, as that of the Heavenly City, and the New Earth

## A Tribute to Sister McPherson

By PASTOR GEORGE JEFFREYS

THE following cablegram from Los Angeles was received by Pastor George Jeffreys on Thursday, May 20th:—

JEFFREYS ELIM CLAPHAM  
LONDON  
SISTER MCPHERSON DROWNED  
WHILE SWIMMING TUESDAY  
SOUL GLORIFIED SISTER HAD  
ANNOUNCED YOUR CAMPAIGN  
WHOLE WORLD LOOKING TO  
ANGELUS TEMPLE FOURS-  
QUARE EVANGELIST IMPERA-  
TIVE NEED YOU HERE IM-  
MEDIATELY THIS CRISIS HOUR  
CABLE EARLIEST POSSIBLE  
DATE YOU CAN LEAVE

MOTHER KENNEDY

Words are inadequate to express the deep regret experienced by myself and all the Elim workers. We felt that one of ourselves had been called home. She loved Elim and Elim loved her.

Like all triumphant pioneers who have gone before, she was loved by countless multitudes everywhere, and was also a target for the poisonous arrows of envy and jealousy. To-day, she is beyond the aim of those



AIMEE SEMPLE MCPHERSON

A photograph taken last month at Clapham

who hurled them, and who if they are determined to continue in the sordid business, will have to find another to take her place.

The hundreds of thousands led to the Saviour through her loving ministry will look forward with joy to the bright and happy reunion with her in the presence of the Lord.

As one who was privileged to gain her confidence whilst working with her in the British Isles, I can truly say that Aimee Semple McPherson was not only a princess among preachers, but also one who behind the public scene of life was a really humble soul and a true saint of God.

Our heartfelt sympathy goes out to "Mother Kennedy" (Sister McPherson's mother), and the darling children, whom we prayerfully commend to the God of all consolation and hope.

(Pastor George Jeffreys has cabled intimating the impossibility of his going to the Angelus Temple at present.—ED)

### In Memoriam

Six years ago, or more,  
One whom our Saviour healed  
Read of this handmaid of our Lord,  
And longed to see revealed  
The secret of her healing touch—  
To meet her face to face—  
Feeling that she whom God used  
much  
Must needs show forth His Grace

And then this year she came!  
Drawing us more and more  
To her Beloved and ours,  
Leading us to adore  
Her Saviour and our own,  
Filling with love anew  
Some who had weary grown,  
And kindling dead souls too

Love was her motive power—  
Love to her Lord and us  
We thank Thee Lord for her  
And thank Thee too, for thus  
Granting her heart's desire,  
To tread where Thy feet had trod,  
And taking her now to be with Thee  
Home to our Father, God.

—J.C.M.

## The Bible and Modernism

By PASTOR D. J. DAVIES (concluded from December 1st issue).

### Some Interesting Modernist Theories.

**S**HALL we consider some of the explanations offered by our critical friends as being more rational than the simple, sublime statements of Scripture? Take for an instance the much ridiculed story of Jonah and the whale

The Bible record declares "Now the Lord had prepared a great fish to swallow up Jonah" (Jonah 1: 17). What difficulty there can be in believing this, I fail to see; there are trustworthy evidences of others who have had a like experience to the Prophet Jonah. But here is one Modern version. There was no Jonah, nor any whale, but there were two ancient tribes, one known as the Jonah tribe, and the other the whale tribe. These tribes were constantly at war with each other. Finally, the whale tribe eliminated the Jonah tribe, and from this came the story of Jonah and the whale.

What brilliant minds there are in the world! It was emphatically asserted at one time, that the art of writing was not known until long after the Exodus from Egypt, thus the Pentateuch could not possibly have been written by Moses, though the Scripture persistently cites Moses as being the writer of the books ascribed to him. But what can the critics say to-day? for in the British Museum can be seen the Tel-el Arma tablets containing writing in cuneiform characters which date back one hundred years before the time of Moses.

Plinders Petrie says, "We have no momental evidence of any time when the Accadian people of Babylon were destitute of writing and science, and the Phœnicians and Southern Arabians knew their alphabet ages before the time of Moses."

It was taught by the critics that the Kings mentioned in connection with Abraham in Genesis xiv were not historical personages, but legendary characters, but now these Kings have been identified, and once again the absolute futility of Modern speculation has been revealed.

The book of Daniel has suffered more severe treatment from the critical lions than Daniel himself from the wild beasts at Babylon. The critics still maintain that Daniel could not have been written at the traditional date, from internal evidence, they say, it must have been written at the time of the Maccabees.

Yet is it not remarkable that one of the greatest Assyriologists of her time, Fruneois Lenormant, should write thus "I must confess that one part of the arguments cited by Corrodi, Eichhorn, Jahn, Gensenius, De Wette, Lengerke, Ewald and Hitzig (against the Book of Daniel) long appeared to me to be unanswerable and accepted their opinion, and

I have even published it . . . Reasons purely and exclusively scientific . . . have lead me to change that opinion . . . and to return to those handed down by tradition. My new conviction is based upon the study of the cuneiform texts, the guidance of which was wanting to the judgment, which, I believe it is now necessary to revive."

More could be cited of instances of the ridiculous speculations of brilliant theories. When people talk about the mistakes of Moses, like Ingersol, they make the greatest mistake possible to dispute or disparage that which has come as a result of Holy Men being moved by the Holy Spirit (II Peter 1: 21).

In concluding these articles, let me point out just one or two very significant things, that prove Modernism to have been weighed in the balances and found wanting.

How is it that not one of the world's great revivalists have been higher critics? Moody, Booth, and Finney were men who believed the old book from cover to cover, present day revivalists are men true to the fundamentals of the Christian Faith.

The Modernists have no place for the New Birth. Education is their great word.

If the Critics are right, we have no Revelation from God. One declares that the Virgin birth is a mere legend, thus making Luke, who is one of the most trustworthy and accurate historians, a liar, as well as making Matthew a party to the fraud.

Another declares the story of the resurrection to be the result of hallucination, discrediting the many infallible proofs of Acts 1: 3, as well as reflecting upon the witnesses cited in I Cor xv. If there were no resurrection, Paul, one of the mightiest intellects of all time, was converted by an illusion, and he spent his life in propagating the greatest deceit ever imposed upon man.

One of the favourite slogans of the critics is, "Let's get back to Jesus!" By all means! But where do you find Christ? If the New Testament writers are not reliable, "to whom can we go?" He chose them that they might be with Him. Of them, He said "Ye shall be witnesses unto Me." It is necessary to have the Gospels of Christ, and the Christ of the Gospels.

Dr Dale once said, "the last conflict would rage around the Person of Christ." It is so to-day. Did Christ make mistakes? Did He who called Himself "The Truth" tell lies? He said, "As Jonah was in the whale's belly"—"Remember Lot's wife."

Personally, I could not commit myself to a Saviour that was guilty of error. The Saviour I



know is God the Son, the Infallible One, who knew all things, even the theories of the Critics, that is the reason He set His seal upon the very parts of the Old Testament that are being discredited to-day. Thank God that despite all the rationalists say,

there are those who are proud to sit like Mary at the feet of the adorable, incomparable, infallible Christ, and to say sincerely, without any mental reservation whatsoever, like Thomas — "MY LORD AND MY GOD"

# Half Past Eleven

By E. J. G. TITTERINGTON

**T**HE Great War terminated with the Armistice at 11 a. m. on November 11th, 1918. The General Strike terminated on May 12th, 1926. Reckoning to midnight of that day, the interval between these two points of time is seven years, 182½ days—or, not merely to the day, but as near as may be, to the very hour, 7½ years. Is there any significance in this apparently peculiar coincidence?

I believe there is. The Armistice coming into force at the eleventh hour of the eleventh day of the eleventh month led many to see in it a Divine warning, as though God's clock had nearly run its course, and now, at what may be regarded as eleven o'clock, we were entering upon the last hour before midnight. If this were the case, when would midnight occur? Those who are acquainted with the writings of Dr. Grattan Guinness will be familiar with the fact that in prophetic symbolism, a day standing for a year, a day of years represents a period of 360 days. On this scale, a prophetic hour consists of 15 years. Now, a period of 15 years, measured from the Armistice, brings us to the year 1933, which date, representing a period of seven "times" (or 2,520 years) from the final overthrow of Jerusalem by Nebuchadnezzar, and the destruction of the temple, and also a period of 1335 lunar (or Mohammedan) years from the capture of Jerusalem by the Moslems, is, in the words of Dr. Guinness, "the *ne plus ultra* of prophetic chronology"—the great terminal date of the Times

of the Gentiles. As though to confirm this reckoning, it is significant that the period of fifteen years appears very prominently in the peace treaty with Germany.

In the midst of this 15-year period—at "half past eleven," so to speak comes the date—May 12th, 1926, and it must surely attract attention that, just as the 1918 date witnessed the collapse of the Great War, so did this date witness the collapse of the General Strike. It is quite true that the latter event only directly affected one country, and that our own, but the same date seems to have been marked in other ways in countries beside our own, such as Germany, Belgium, and Poland.

It may be asked, "Of what value all this calculation of dates?" To which one can reply, that first of all, it marks in a very special way the hand of God, for all to see that will—that just as we believe that it was He, and none other, that brought the war to a close, so it is He that has averted this further peril from our nation.

But more than this, it constitutes a grave warning, to which we do well to take heed. The day and hour of our Lord's return we may not know, but the midnight hour draws on apace, and whilst we lift up our heads, knowing that our redemption draweth nigh, let us recall His words when He said,

"WHAT I SAY UNTO YOU, I SAY UNTO ALL—WATCH

## ? Questions and Answers ?

In *Num. xv. 9*, it says that 24,000 died in the plague that was inflicted on Israel for their sin, but in *I. Cor. x. 8*, it says that 23,000 died. Which is correct?

Both are correct. In Numbers, the total number of those who died is given. In Corinthians, it says there "fell in one day 23,000." The plague was so severe that practically all who died, met their fate in one day.

Is the Greek word, *Baptiso*, capable of many meanings?

No! The most reliable modern translation, Rotherham's, translates it "immerse." There is

another word *Bapto*, which means to dip. The *is* in *Baptiso* intensifies the meaning, from "dipping" to "immersion."

Is there any difference between the Sign of Tongues and the Gift of Tongues?

Yes! Those who are baptised in the Holy Spirit speak in tongues, when the Spirit comes upon them, as in Acts x. 46, etc. This was the sign to Peter and the Jewish believers that the Holy Spirit "had actually been poured out upon the Gentiles." This is quite spontaneous. The Gift of Tongues, on the other hand, is permanent, and always under the control of the recipient, so that he may speak at any suitable opportunity as led by the Spirit.

## The Life of Communion *with* Christ

HE is calling us unto such a life of communion with Him. He would have us so still, so gentle, so full of faith and long suffering, so enraptured with the One who has taken up His abode within, that a holy hush is upon us. Our eyes so full of love. Our voice so soft, so gentle, that when we speak, hearts will feel the presence of His love power, every touch love, the very house where we are, filled as with the perfume of beautiful flowers. Oh! how those who surround us will be subdued, softened, broken by the flavour of such a life. Do not think of some great thing to be accomplished. Do not be concerned to do some great work. He would have us so in love with Him, so dwelling in His presence, so lost in His love, so still as He whispers His love messages to our hearts, so loathe to move out of His presence. He says, "Do not run to others, I will commune with thee from above the mercy seat" (Ex xxv 22). "I will let you know when to speak. I want you so still in My presence" (Heb ii 20). "I have come to make my abode with thee. Thou art my resting place" (Isaiah lxvi 1, 2). "Do not be flurried in your Spirit. Hush, I am within. Be slow to speak, never be fretted" (Psalm xxxvii 1-9). "Just trust and do all I tell thee. I am within to guide, comfort and sustain. I have come to abide. Oh! I want you so still" (Psalm xlvi. 10). "You will know wondrous things. I will manifest myself. You will see me" (John xiv 18, 19, 23). "Abide in me, abide in my love, and you can ask anything" (John xv 7). "I will make your shadow a blessing" (Jos. xiv 7), "because I am in you. Just love me. Just rest in my love. Just bask in the surshure of my face, and you will be full of life and health and power."

If we will, they shall be ornaments of grace unto our heads and chains about our necks. How He pleads with us. "Get wisdom, get understanding, above all thy getting get understanding" (Prov iv 7), and in Prov ix 10, He shews us the knowledge of God is understanding. So He wants us above all getting to get understanding, the knowledge of God. Oh! He longs for us to get the knowledge of God (Hosea vi 6). It means so much for us to know God. In Hosca v we read, the priests have not known the Lord (Hosea iv 1). There is no knowledge of God in the land. But Daniel tells us these will be a company of wise ones, and they shall shine as the brightness of the firmament (Dan xii 3). Daniel is told to "Shut up the words and seal the Book even unto the end." "Now we are in the time of the end and Jesus tells us to understand (Matt xxiv 15), and the Holy Spirit is being poured

out that we may understand His word (Prov. i 2, 3). Yet so many of His dear one are not giving themselves to the ministry of the Word and prayer (Acts vi 5). So He has to chasten them (Psalm ix 12, 13), and sometimes when He does chasten them they get weary of the chastening (Heb xii 5), and so do not get out of it what He intended, namely, the knowledge of God (Prov iii 13). But a few will get the lesson, a remnant will be purified by the Word, and they will be a mighty people, a strong people, whose prayers God will answer. A refined people; a people made white (Zech xiii 9, Dan xii 9, Zeph iii 12, 20). These strong ones will glorify Him (Isaiah xxv 3). God will so use them that the city of the terrible ones will fear Him for He will be such a strength to the poor (Isaiah xxv. 4, 5). He is bringing forth a marvellous company (Heb. ii. 10). Their fame will spread abroad as did His (Matt iv 9, 26, 31, etc.), because never man spake like this man. He went about doing good and healing all that were oppressed. And, marvel of marvels, He said those who believed on Him would do greater works, and we find the Acts recording more marvellous things. Shadow of Peter healing; special miracles done through Paul, etc. Oh! It does so inspire us to go on to know God. He spoke to the writer's heart some time ago. "When you pray as Jesus prayed, you will speak as Jesus spake, you will live as Jesus lived, and you will work as Jesus worked." She cried out to Him. "Father, wilt thou give me the prayer life of Jesus," and He said.

As you watch unto prayer, as you continue in prayer, as you give yourself to prayer, the prayer life of Jesus will become yours." It means more to be a faithful labourer in prayer than anything else (Cor iv 12). It means sacrifice, but for those who will meet the conditions the reward is wonderful (Isaiah lvi 7). It is wonderful to be brought to His holy mountain and be made joyful in the house of prayer. He is about to do marvellous things (Psalm lxv 5-13), but He needs to chasten us to cleanse the temple, to get all the "earthy" things out, in order that we might enter into this mighty life of prayer (Mark xi 15, 16, xvi 2, 3) —Sel

### PRAYER.

"Prayer brings power, prayer is power. The time of prayer is the time of power. The place of prayer is the place of power. Prayer is tightening the connection with the Divine Dynamo so that the power may flow without loss or interruption. Prayer wonderfully clears the vision, steadies the nerves, stiffens purpose, sweetens and strengthens the spirit."

# THE ELIM EVANGEL



## FOUR SQUARE ON THE WORD OF GOD.

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The children of God have not to look on the dark cloud. It is black enough now, but will get blacker. Men's hearts failing them for fear of what is going to happen. God never says things will be worse than they are. In fact it will be so bad that the days will be shortened, otherwise all flesh would perish. We have not the theories of theologians to go by but the solid Word of God. Did the flood come according to Noah's preaching? Was Babylon overthrown? Was Jerusalem destroyed? If these prophecies were fulfilled according to the Word of God, future predictions will be as literally fulfilled.

"Woe to the inhabitants of the earth for the devil is come down." You see in the Word destruction, woe and misery foretold. As sure as God's Word is true so surely will these things have to come on the world. It will be as universal as the deluge. Everybody who receives not the mark of the beast is to suffer, and also those who do receive the mark will receive woe upon woe. So we see that the whole world is included in the period of the tribulation. Men are saying, "What is next?" That is in the political world. But what next is coming from the infernal world? You can see already what hatred in men's hearts has done, but it has been tempered in a measure by the Word of God, and real Christianity. Remove these two restraining powers and you have hatred unadulterated. The serpent coming down to earth with no mercy, no sympathy, but with intense hatred, and hatred above all against man! Why against man? Because man was made in God's image. Satan marred that image and he will seek to completely destroy it. But something from the wreckage will be saved. The millennium must follow. Day must follow night.

"Men's hearts failing them for fear" must be literally brought about. Perplexity, to-day, but worse to-morrow! But there is a blessed word of encouragement to the child of God. "When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."

## Things Shortly to Come to Pass

JESUS said, "I have not called you servants but friends." The friend hears the secrets. The Lord Himself reveals His secrets unto His people—and at times sends His angels to tell of coming events. "This same Jesus," said the angels, "shall so come in like manner as ye saw Him go into heaven." He shall come in clouds—and with a cloud of ten thousands of His witnesses. There is the cloud of hope and there is the cloud of despair. We now see the black cloud all over the world. The children of Israel saw the cloud over them when they were journeying towards the Red Sea; the Egyptians also saw it, but it was the dark side that they saw.

### PENTECOST

It was prayer brought Pentecost—intense, continued, united prayer—prayer that did not cease till it was answered. Let us give ourselves anew to prayer, that the Church may be restored to her Pentecostal state. The need of the Pentecostal power is urgent beyond all thought, yet prayer brought it—prayer still brings it. Let us pray in secret. Let us unite in love with others and pray without ceasing, and watch unto prayer that for the sake of His Son and a perishing world, God would restore His people to their first estate in the devotion and power and joy of Pentecost.

# Pastor George Jeffreys at East Ham

Revival Wave breaks over the New Elim Tabernacle

By CAREY DAVIES, M.A.

*Unparalleled scenes of Revival in East London New Elim Tabernacle crowded out and hundreds turned away Never ending stream of converts Striking miracles of healing Saints receive Baptism of Holy Spirit with signs in their seats in public meetings, others in Baptismal Pool while being immersed*

**M**OST remarkable revival and healing services have continued to characterise the campaign conducted by Pastor George Jeffreys in the new Elim Tabernacle, Central Park Road, East Ham.

This large hall, capable of seating 1,500 people, offers quite a pleasing appearance with its red brick walls, and red tiled roof, fresh from the hands of the builders. It lies close to the Central Park, and simi-

meetings, and scores were converted and healed, and many were baptised in water and in the Holy Ghost. Several have received the baptism in the Holy Spirit in their seats, during the preaching of the Word.

Though this is the fourth week since the hall was opened, the revival is still in progress—and this is not owing to advertisement, but due to the wonderful



A BAPTISMAL SERVICE IN THE NEW ELIM TABERNACLE, EAST HAM

The photograph shows the front portion of the congregation, and Pastor George Jeffreys baptising one of the candidates

larly makes its welcome appeal to all, offering them the sweet fragrance of the Lily of the Valley, a refreshing drink at the Fountain of Living Waters, and the warm sunshine of God's love.

The public press has been attracted by the unprecedented success of these meetings, and the news has also found its way into Continental papers, with the result that requests for prayer for healing have been received from abroad. Particulars of these meetings have also been broadcasted on the wireless throughout the country.

Though the recent general strike presented formidable difficulties it failed to check the progress of the revival. Despite the obstacles, crowds flocked to the

way in which the Lord is blessing the work. Night after night the building is filled, and last Sunday night hundreds were turned away, unable to find either sitting or even standing room.

This fourth week is a real baptismal week, when hundreds are being baptised by immersion in water. Four such services have already been held this week, and they will not quickly be forgotten.

On Monday night the first to be baptised were a mother and her three sons (who entered the water at the same time) and it was rather remarkable that, during the preliminary preaching service the father himself gave his heart to the Lord and was saved. These were followed by a mother and her two



# THE ELIM EVANGEL

daughters, and then a stream of men and women, all following the command of their Saviour. Four persons were baptised in the Holy Ghost whilst in the water. They are indeed the most impressive baptismal services the writer has ever witnessed.

The afternoon healing services have been truly remarkable for the power of the Lord present to heal. After a brief message on divine healing, people would come up at each service to be healed, and many would sink under the power even before they were ministered to. The majority would collapse, as it were, as soon as the Pastor anointed them in the name of the Lord, and within a few minutes the large platform would be literally strewn with those on whom the power had fallen, whilst the Pastor might exclaim "The slain of the Lord are many," or "This is how the Lord operates without the knife." The Lord indeed was manifested to destroy the works of the devil and disease is slain in His name.

Some remarkable testimonies to healing have been given during this campaign. At the Tuesday night's meeting of this present week, about 50 persons came forward to give their own testimony to having been healed, and these were tested, where possible, by the Pastor before the large audience. Among the diseases which had been healed were the following: rheumatoid arthritis, defective eyesight, fits, curvature of the spine, internal growth, tuberculosis and tumour on the brain, abscess, heart disease and dropsy, mastoid in the ear, kidney trouble (nine years), chronic nerve trouble (six years), neuritis (four years), tubercular glands (one and a half years), gastric ulcers (13 years), hæmorrhage, internal trouble, varicose veins (20 years), displaced kidney. Further cases recorded were valvular disease of the heart and throat trouble, nerve trouble and pains in the head, rupture in the case of a young girl, a bleeding tumour, septic tonsils, paralysis, growth on the breast, injured chest of a man, bronchitis and chronic rheumatism (12 years).

Among those that might be specially noticed were the following:

(1) A boy suffering from stone in the kidney and discharged as incurable from St Bartholemew's Hospital—yet healed by Jesus.

(2) A woman afflicted with tuberculosis now declared free from it by the doctor who had examined her that very day.

(3) A girl in the last stage of consumption and had even lost her voice—now completely healed and her voice restored as proved by her speaking perfectly when tested by the pastor.

(4) A girl who was suffering from a disease of the limbs, and had been seven times in a London hospital, was healed, the irons have been removed

and the defective limb is steadily growing to its proper length.

(5) A girl whose fingers had been locked by disease, and had undergone 18 months of electric treatment—going twice a week—was healed by the Lord and has not been since for treatment. She moved her hand and fingers with perfect freedom before the crowded audience.

(6) A girl healed of a skin disease that had spread all over her body. The doctor had said she would never get better—but the Lord healed her.

(7) A young man healed of appendicitis, who was examined before and after treatment by the same doctor. The first certificate records him *unfit* for work and the second as being *fit* for work.

(8) A girl who had had 26 fits in six weeks—but none since being anointed and prayed for in the name of the Lord.

Hundreds of people stood up all over the building to witness they had been divinely healed, and could give if necessary a clear testimony to that effect.

During this week a supplementary healing service is held each evening for those who cannot attend the afternoon meetings. Many young women away at business during the day have availed themselves of this glorious opportunity to be loosed from the shackles of disease.

It will generally be admitted that the most impressive services have been those at the Breaking of the Bread. These have been held each Sunday evening of the campaign, when about 1,500 believers have partaken of the bread and wine in remembrance of the Lord's death, "till He come."

Wave after wave of power seemed to sweep over the vast congregation as the Holy Spirit searched the hearts, and revealed the old yet ever new glories of the cross of Jesus Christ.

'Twas indeed the atmosphere of heaven itself in all its purity and holiness—a place where sin shrank from the light of the glory of God. No sinner could be comfortable during such a meeting. But the redeemed ones rejoiced in the Lamb slain on Calvary's Hill, and rehearsed songs and choruses they soon will sing before the Throne of God.

The singing has been truly wonderful—led by Pastor Darragh who has thrown his whole heart and soul into this ministry of song. And God has greatly blessed the singing with the anointing of the Spirit. Choruses have been sung "o'er and o'er again," and the general favourite has been—

Some day I shall be like Him—some day, like Him,  
Changed to heavenly beauty when His face I see,  
Some day I shall be like Him—some day, like Him,  
Hallelujah! this wonderful promise He gave to me

The singing can be heard at some considerable distance from the building, and has created a won-



# THE ELIM EVANGEL



derful impression in the district Numbers have no doubt in consequence been attracted to the meetings and thereby saved.

Pastor George Jeffreys has shewn himself to be

the right man in the right place—a true Apostle of the Church of God in this rapidly growing movement—the preparation of a praising people for their ETERNAL HOME.

Elim Daily  
Bible Readings.

## The Lord's Table By PASTOR E B PINCH

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

**June 16th Wednesday. Genesis xxv** "Abraham gave all that he had unto Isaac" (v 5) There is a wonderful picture of the Father's love for Christ He has given all things into the hands of His Dear Son that "all men should honour the Son, as they honour the Father" All power and authority is now His, both in heaven and on earth"

**June 17th. Thursday. Joshua x** "Come, near, put your feet upon the necks of these kings" (v 24) This picture is gloriously suggestive of the life of victory which is ours by faith in Christ We too, are to be overcomers, with our enemies under our feet The secret of their great victory is to be found in verse 42 God fought for Israel, and He will fight for us too

**June 18th. Friday. Exodus xxi.** "I love my master I will not go out free" (v 5) This is the language of a man who for six long years has been in bondage, and to whom at last comes the long promised liberty He takes his liberty, simply to hand back his life to his master, his willing bond-slave This is the spirit of the true child of God The Son has made him free, and that freedom is to him the more valuable because it gives him opportunity of giving to his Master, willing love-service

**June 19th. Saturday Judges xii.** "He could not frame to pronounce it right" (v 6) The Children of God have their own dialect Many may try to imitate this tongue, but their accent will betray them It is not holy talking, or devout phraseology that God approves There must be the heavenly accent, which can only be acquired by a life spent in heavenly places

**June 20th Sunday. II Samuel xii.** "Thou art the man" (v 7) Quick to see sin in others, swift to pronounce judgment upon them for their wickedness, how slow we are to recognise that we are listening to our own life story If we would but be as stern with ourselves as we are with others, we might be spared much suffering "If we would judge ourselves we would not be judged"

**June 21st. Monday. Isaiah xxvii** "Behold, I lay in Zion, a stone" (v 16) Here is a beautiful description of Christ He is a stone, "A foundation stone" Not simply strong in Himself, but sufficiently strong for others to build upon "A tried stone" The ordeal of the garden and the test of the cross, have proved Him true "A precious corner stone" He is the keystone of the building of life If he be removed from His place, the whole fabric will collapse

**June 22nd. Tuesday. Genesis xxvi.** "We saw certainly that the Lord was with thee" (v 28) It is amazing how quickly we will forget their prejudices and look upon us with favour, once they are thoroughly convinced that God is with us and is granting us prosperity Favour with God in time always brings favour with man

**June 23rd. Wednesday. I Samuel xv.** "What meaneth then this bleating of the sheep in mine ears?" (v. 14) These ought to have been slain, according to the commandment of

the Lord, but they are very much alive, as is evidenced by the loud bleating and howling And what of your life, beloved? Have you fully obeyed the command of the Lord, in mortifying the old life with its deeds, or does the cry of the unslaughtered, reach the ears of God?

**June 24th Thursday. Isaiah xxix** "The meek shall increase their joy in the Lord" (v 19) These two—meekness and joy—are wedded As the meekness of our spirit becomes the more pronounced, so, in a like proportion our joy increases These may be mirth and amusement on earth, but joy is an heavenly thing, the fruit of the Holy Spirit

**June 25th. Friday. Matthew xiii.** "He did not many mighty works there because of their unbelief" (v. 58) Circumstances cannot check the flow of His great sympathies, demons cannot bind the hand that touches the fevered brow of the sick and dying, nor silence the lips of Him who speaks the dead to life Yet you my brother, can, by your unbelief

**June 26th Saturday. Genesis xxvii** "Because the Lord thy God brought it to me" (v 20) Not content with perpetrating this fraud, and practising this deception upon his aged father, he glibly dares to bring God into it, and declares that God's blessing has been upon him Let us not be too ready to say, "The Lord hath told me this," or "The Lord hath shown me that"

**June 27th. Sunday Exodus xxi** "Thou shalt neither vex a stranger, nor oppress him for ye were strangers" (v 21) Some lessons can only be learned by experience If the stern trials of life, do no larger or better service for us, they should always produce in us a larger sympathy, and a tenderer attitude toward those who are passing through

**June 28th Monday. II. Samuel xiii.** "David mourned for his son every day" (v 37) Just why David had such a great love for Absalom it is hard to say, for he was a constant source of trouble and vexation to him all his life Unstrupulous and dishonest, he was the typical spoiled child Yet surely it is no greater mystery than that God should love us

**June 29th Tuesday. Isaiah xxx.** "The Lord" (v 27) Let us not talk of Providence, nor speak of God in indefinite terms Verses 27-30 give us evidence of the Personality of the Lord—His name—His lips—His tongue (v 27), His glorious voice—His arm (v 30) Thank God, for a personal Saviour "a friend who sticketh closer than a brother"

**June 30th Wednesday. Acts xiii.** "I have found David, the son of Jesse, a man after mine own heart, which shall fulfil all my will" (v 22) The highest achievement man may attain to, is to do the perfect will of God There is nothing higher in heaven or earth Such a man was Jesus, God's ideal, fulfilling all His will

Some people are under the delusion that they can be better to themselves than God would be.

## Prevailing Prayer

By PASTOR T. B. CLARKE.

“Pray with unceasing prayer and entreaty on every fitting occasion in the Spirit” (Eph. vi 18, Weymouth)

**A**S Christian Disciples we are called to consider a most important aspect of the prayer-life.

In the background of every holy consistent experience, one invariably finds intercession.

Persistent prayer and practical piety are well mated, so it follows that anything which may promote that partnership will find reward in enriched service. Jesus spake two parallel parables which are laden with lessons for the prayer life, the parables of the needy neighbour and the unjust judge. They each teach the importance of prayer—“teach us to pray” “Men ought always to pray” But they go further, they teach the importance of importunate prayer. Both the neighbour and the widow prevailed by their persistency. What is the meaning of importunity? According to the Greek it is rendered “barefacedness” (*anaideia*), asking for something we are not entitled to, and are we entitled to anything? It means to plead, press, urge, solicit, to be troublesome, pertinacious, incessantly insistent, in short—*not to take “no” for an answer!*

Both the supplicants succeeded against tremendous odds. The needy neighbour knocks and knocks, refusing to go until he sees the light, hears the familiar footsteps and is granted his request, the widow refuses to quit bothering the judge until she pleads her cause successfully. Their faith is rewarded. By these means Jesus taught us to pray expectantly. Unexpected prayer is not prayer but a waste of meaningless words.

There are certain difficulties in these parables which the student will quickly perceive. Experience teaches us that there is no likeness to God either in the reluctant riser or the unjust judge. That is true, but we are led to see that much of Christ’s teaching is by contrast. God’s character is set forth in contrast. Jehovah at work is the very antithesis. In the first case God never slumbers, in the second He is the righteous judge. If a human being because of persistency, not friendship, will respond to a pressing need, so ye ask, seek, knock, and your faith shall be rewarded. If an unjust judge acts on behalf of a poor stranger, granting his request to save being pestered, how much more will God, Who loves His children avenge them?

Importunate prayer is not discounted by the foregoing. We must insist upon that. True, God is more willing to give than we to receive. Then why our persistency, why even duplicate our desires in this way? “If He loved us He would answer immediately,” says the doubtful disciple. Our doubts

are the very cause of God’s delays. The waverer gets nothing from the Lord, says James. Let us see our position. We pray, making our request known to God. Immediately afterward we are assailed by the adversary as to whether God has heard our petition. We are uncertain and pray again. This we may do often, forgetting to stand definitely upon I John v. 14, 15 to “know that He heareth us.” Such knowledge He will impart to unfaltering faith in Himself. Importunate prayer is not merely the repetition of some request. We may pray once with importunity and our prayer get immediate attention and answer. There are those who have no need to ask but once. If no immediate answer comes, they get such a strong assurance of God’s attention and intention, that they can afford to wait patiently for Him.

Much prayer is dead because it lacks direction, the ignorance of things for which we pray and why we pray for them precludes any possibility of a Divine performance. If we were fully assured of God’s character, our prayers would be characterised by that Spirit which brings abundant answers. To how many professing Christians does God appear to be the original of these two characters—a selfish neighbour, or a stony-hearted judge? Our low thoughts of God cause our prayer life to languish and our service to become sterile. In the parable of the midnight visitor, we see the suppliant soliciting succour for others, whereas in the parable of the unjust judge the widow pleads for herself. May we learn that in our intercessions there are others who claim a very real interest. The need of others should provoke us to persistent prayer on their behalf.

Perhaps the most valuable lesson to be gleaned is the *Disciplinary value of importunate prayer*. That is surely the main reason for its exercise. Much prayer is far too perfunctory. These parables teach us the need of importunity, not to render God willing to give, but we ourselves capable of receiving. God could answer all our desires in prayer immediately, but disciplinary delays are precious. Such a picture is drawn for us in John xi. The Word tells us Jesus loved the inmates of that Bethany home, and because of that love in the hour of great need, He delayed His coming. *He stayed away—’twas love’s delay!* A mightier deliverance was to be denoted.

Augustine said “God withholds His gifts for a time, that thou may’st learn to desire great things greatly.” Ask, seek, knock, spell increasing urgency in prayer. Praying hearts are ready, receptive hearts. Prayer changes the pray-er, not God.

Chrysostom said "Man without prayer is like a fish out of water gasping for life." For God to answer immediately all our prayers might mean our spiritual life would be surfeited with good things. There is Divine wisdom in His withholdings That which is costly we value, especially if we have sacrificed to help receive the prize. This thought in some measure counts in the prayer life.

Our importunity does not shew up God's slowness, but our slackness. God's goal is our utter dependence upon Him. We cannot pray too much or too oft. In this very superficial age the soul grows sluggish and needs stirring. Shall we learn the conditions of successful prayer? Unfailing continuance—unflagging persistence.

Pray, always pray! Pray within the limit of the Divine will. God often has need to say, "Ye know not what ye ask." Prayer is of paramount necessity.

because without it much would not be given. "Ye have not because ye ask not" (James iv 2). George Muller had prayed for some souls over the space of half a century. They were still unsaved, yet he hopefully believed. Can you wonder such faith fed multitudes of orphans, built seven orphanages, received and administered one and a half millions of money, never borrowing or going into debt?

Our greatest incentive to importunate prayer is undoubtedly the example Christ has set us—"Who in the days of His flesh, when He had offered up prayer and supplication, with strong crying and tears, unto Him that was able to save Him from death and was heard for His piety" (Heb 5 7).

James says "The effectually operative prayer of a righteous man availeth much." Note the character of the man who prevails in prayer—*righteous!* We come back to our starting point, and state again in conclusion, PRAYER AND PIETY CAN NEVER BE PARTED.

## Items of Interest

Prayer is asked for the Revival Services to be conducted by Pastor George Jeffreys in Antwerp, from Sunday, May 30th to Sunday, June 6th

\* \* \*

The opening of the Elm Tabernacle in Ravenhill Road, Belfast, is advertised to take place on June 13th, when Pastor George Jeffreys is to commence a Revival Campaign in the new building

\* \* \*

A special campaign is to be conducted by Mr. Smith Wigglesworth at Elm Tabernacle, Park Crescent, Clapham, from Sunday, May 30th, to Sunday, June 6th. Services will be held on Sundays at 6.30 p.m., each week night at 7.30 p.m. (except Saturday) and Tuesday, Wednesday and Thursday afternoons at 3.30 p.m.

\* \* \*

Friends will be welcomed at the home of the Elm Bible College for their summer holidays. The home is situated in London's healthiest suburb, and is within easy reach of the various Elm centres in London. For terms, etc., write to the Matron, Elm Woodlands, Clarence Road, Clapham Park, London, S.W.4

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We are asked to state that there is accommodation for permanent boarders at "The Haven," 69, Acre Lane, Brixton, London, S.W.2. Particulars and terms may be obtained from Mrs Chapman at the above address

\* \* \*

The wedding service took place at the Elm Tabernacle, Belfast, on Wednesday, May 19th, of

two members of the Elm Evangelistic Band, they were Pastor Robert Tweed and Miss Alice McKinley. The service was conducted by Pastor R. Mercer

\* \* \*

On Saturday, May 22nd, Mr. Harold S. Shergold and Miss Ivy M. L. Cooper, both members of the Clapham Assembly, were united in marriage by Pastor E. J. Phillips, at the Elm Tabernacle, Clapham

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On May 8th, 9th and 10th, the Anniversary Services in connection with Mount Tabor Pentecostal Assembly, Leeds, were conducted by Pastor and Mrs E. B. Pinch. In spite of the general strike, there was a good attendance each day. The Word of God was ministered in the power of the Spirit, and many received a new touch from the Lord, either in spiritual uplift or physical healing. God richly blessed their ministry, and granted a time of refreshing from His presence

\* \* \*

The article on page 114 of the last issue of the *Elm Evangel*, with the addition of a suitable gospel appeal, is issued in tract form by the Elm Publishing Office, at the price of 8d per 100 (by post 11d.), 5s 6d. per 1,000 (by post 6s. 3d.). Further particulars of our tracts on the Second Coming of Christ will be found on the cover of this issue

\* \* \*

Much blessing rested on the Whitsuntide Conventions at Surrey Tabernacle, Letchworth and Leigh-on-Sea. Reports will appear in our next issue.

# Elim Evangelistic Band

## GENERAL REPORTS

**Letchworth.** Prayer is asked for a tent mission commenced by Evangelist H A Court in Letchworth Garden City on May 26th

**Leigh-on-Sea.** A fortnight's mission was conducted in the Elim Hall, Leigh-on-Sea, by Pastor Joseph Smith from April 25th to May 9th Great blessing was experienced among the saints, sinners were brought to the feet of Jesus, and backsliders were restored The Lord also manifested His healing power in the bodies of His people The work in this assembly has been steadily on the increase for some time, and the interest among the members to advance the cause of Christ is a real inspiration to anyone who may come to this popular seaside resort and pay a visit to this very much alive company of God's people

**Grimsby.** A special campaign of three weeks' duration was concluded in the Elim Hall on Sunday, May 16th The saints were on the tip-toe of expectancy as Pastor Le Tissier arrived to conduct the services From the commencement it was evident that God was in the midst For the opening service the Hall was well filled, and night after night as the Gospel of our Lord Jesus Christ was declared and the Cross vividly depicted, we felt afresh that the faith once delivered to the saints is the supreme need of the hour Night after night good numbers came together and interest deepened as the mission continued It is our joy to report that souls were saved and God's children greatly blessed On Thursday, May 13th, a baptismal service was arranged The Word was ministered by Pastor Le Tissier after which fourteen happy candidates were baptised by Evangelist J Lees At the conclusion of the meeting others raised their hands signifying their intention to follow the Lord through the waters at the next opportunity We have much for which to thank God as we ponder over this season of refreshing Another baptismal service was conducted in the Elim Hall, Grimsby, on May 20th, when ten believers were baptised in water by Evangelist J Lees

**Megaberry.** A very successful four weeks' mission was held in the Orange Hall at Megaberry, Moira, Co Down, by Mr E Gough, an Elder of the Elim Tabernacle, Belfast Each night the hall was filled to its utmost capacity, the people being eager to hear the Foursquare Gospel God blessed the efforts of His servants, as the power of the Lord was manifested throughout the mission Over thirty souls were saved, a number have received the baptism in

the Holy Ghost with signs following, and a few have also testified to having received healing of their bodies Services are now held twice weekly here, and the Lord continues to bless Praise His name!

**Lurgan.** Much blessing is being experienced on the work at Lurgan, where for some time Miss McKinley has been in charge, and latterly Miss Dougherty On Sunday, April 11th, at the close of the service, eight young people knelt at the Cross, two others were saved during the week, and on the following Sunday ten more On the Thursday following, a request was read out for prayer for a man unsaved and dangerously ill On Sunday, April 25th, many were waiting for this man's death, when God stepped in and most marvellously saved his soul and healed his body The news spread like wildfire, and many through that miracle were swept into the Kingdom. Hallelujah! On Sunday, May 2nd, this man gave his testimony in the Elim Hall, which was filled before the time of the service Seats were placed up the aisle, and extra seating accommodation put at back and front of the hall, the minor hall being filled also At the close of this service, souls came to Jesus At almost every meeting souls are saved and backsliders restored We praise God for so mightily moving in answer to the prayers of the people

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## God is Faithful

By ARTHUR F. JOHNS (Plymouth)

**G**OD is faithful—God is true,  
He will guide me safely thro'  
Gloomy pathways, till the light  
Of His love shall scatter night

God is faithful—God is sure,  
What tho' mighty tempests roar,  
He is steadfast as a rock  
Why should I then fear the shock?

God is faithful—in His love  
I shall rise in peace, above  
Tempests mighty, thunders loud,  
Wing above the darkest cloud

God is faithful—God is true,  
He will guide me safely thro'  
Stormy ways, until I'll be  
Resting in Him tranquilly

*(continued from cover u.)*

Jesus I am a recruiting sergeant, and I would fain find a few recruits at this moment. Every man must serve somebody we have no choice as to that fact. Those who have no master are slaves to themselves. Depend upon it, you will either serve Satan or Christ, either Self or the Saviour. You will find Sin, Self, Satan, and the World to be hard masters; but if you wear the livery of Christ, you will find Him so meek and lowly of heart that you will find rest unto your souls. He is the most magnanimous of captains. There never was His like among the

choicest of princes. He is always in the thickest part of the battle. When the wind blows cold He always takes the bleak side of the hill. The heaviest end of the cross lies ever on His shoulders. *These forty years and more have I served Him, blessed be His name! and I have had nothing but love from Him.* I would be glad to continue yet another forty years in the same dear service here below, if so it pleased Him. His service is life, peace, joy. Oh, that you would enter on it at once. God help you to enlist under the banner of Jesus even this day. Amen."

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Commencing July 18th

**A GREAT  
REVIVAL AND HEALING CAMPAIGN**

will be conducted by Pastor George Jeffreys in a large tent  
**IN BOURNEMOUTH**

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*Arrange to spend your Summer holidays at Bournemouth*

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Those desiring accommodation should write, enclosing stamped addressed envelope for reply, to Pastor E. B. Blackman, "Salem," 46, St. Luke's Road, Winton, Bournemouth.

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Preliminary Announcements of

**E L I M**

**Pentecostal Alliance Conventions**

During July (Holiday Week)

**BANGOR, CO. DOWN**

During August (Holiday Week)

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*Do not miss these opportunities of real spiritual feasts!*

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Book these dates now

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Further particulars later

# BEHOLD I COME QUICKLY

"In the morning  
sow thy seed—

and My reward is with Me.

In the evening  
withhold not thy hand."



**Christ Coming Again** By PASTOR GEORGE JEFFREYS Newly off the press 16 pages with the Pastor's portrait on the front Price 1d each (by post 1½d), 7s 6d per 100 (by post 8s 3d)

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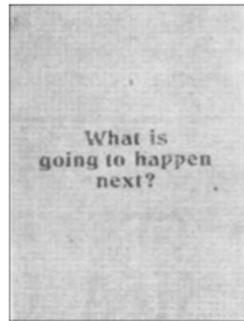
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