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Saviour

Jesus Christ

Healer

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

Vol. VII. No. 12

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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

His Alarming Discovery

An Incident in a Summer Vacation Trip

ROBERT Brown was a young business man of the city of D. Energetic and ambitious, he had prospered financially until he had reached a place of prominence among his business associates. In business matters, he was recognised as a righteous and honourable man. In his home relations, he was a devoted husband and a kind father. And in the community where his home was, he was known as an open-hearted and generous man, ready to relieve, as best he could, the sorrows of others. In religious affairs—well, he hadn't much time to think about that, but he "went to church," and stood ready to "help on the good cause with his means and moral influence."

YET, WITHAL, HE WAS NOT SAVED

Of him, as of young Samuel (1 Sam. iii. 7), and many another, it might be written, "he did not know the Lord, neither was the Word of the Lord yet revealed unto him."

Perhaps my reader may be led to inquire if the good qualities indicated above, are not the equivalent of such knowledge, if not even a proof of it? We answer in the negative. To be honourable in business, kind to your family, benevolent to the poor, and even religious, while from a human standpoint, commendable, are not of themselves salvation, nor can they bring real peace. Often it is true, they lull the conscience to rest, and the poor deluded ones fancy they are going to heaven when they are going to hell! God says, "By *grace* are ye saved through faith, and that not of yourselves; it is the gift of God, not of works, lest any man should boast" (Eph. ii. 8, 9). All this, and much more, Robert Brown was destined to discover.

Wearied by close attention to business, he proposed to his wife a trip to Scotland, where touring through the country, and breathing the pure, fresh air of the heather hills, or amid the mossy dells, he would recruit his strength for further business efforts.

Locating themselves in a pleasant little village in the South of Scotland, they went forth each morning as their fancy might lead them, for their day's outing. Having taken a longer walk than usual, one day, they turned aside into a little cemetery to rest themselves. His wife being absorbed in a book she had brought with her, Robert presently arose and wandered around among the graves, stopping now and then to read an inscription on a tombstone. Presently, he came to a large, flat stone, which was covered with ivy. Curiosity led him to pull this to one side, that he might read the inscription thereon. To his amazement,

HE READ THERE HIS OWN NAME!

and on noting the age at which the one buried there had died, he found it within a year or two of his own.

Hastily replacing the vine he passed on, but the memory of his own name on that tombstone haunted him, and made him restless and unhappy. He was

not superstitious, yet he could not help thinking that this might be a "bad omen"—a warning to him that he had not long to live. Along with that came the disturbing thought of

"WHERE WILL I SPEND ETERNITY?"

for he most firmly believed he must spend that eternity somewhere—and if not in heaven, then where? How was he prepared to meet God?

He had heard that it was necessary to be "born again" in order to see the kingdom of God, and he knew *that* experience had not been his. He had been moral, honourable and kind, but, possibly, so was Nicodemus, who came to see Jesus, and yet the Lord had said to him, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit, marvel not that I said unto thee, *ye must be born again*" (John iii. 6-7).

In trouble of soul he returned to his home in D. determined to "prepare to meet his God." "Family worship" was begun, he attended "church" more regularly, but all seemed to be useless. He was still unsaved, and the question was still unsettled?

"HOW CAN I GET TO HEAVEN?"

In his despair he turned to the pages of his little testament. Self-help and creature help had failed him, but he was now to learn that God had good news for sinners that are *lost*. "For the Son of Man is come to seek and save that which was *lost*" (Luke xix. 10). "When we were yet without strength, Christ died for the *ungodly*" (Rom. v. 6). Therefore, "God commendeth His love toward us, in that while we were yet *sinners*, Christ died for us" (Rom. v. 8). *Lost* he was, for he realised he was not merely going to hell to be lost, but he was *lost now*. "Ungodly" he was—not, perhaps in the light of man's judgment, but in the sight of a holy God. "Sinner" he was, for as the Spirit of God let the light of His truth shine upon him, and his ways, he confessed "It's all sin, Lord, all sin!" His best actions were but as "filthy rags" (Isaiah lxiv. 6).

"But oh, joyful news, Christ, the sinless One, had died for such, and God was satisfied to look on the face of His Anointed, and pardon the guilty. Christ, no longer on the cross, nor yet in the grave, is a living Saviour for dead sinners, and, therefore, the sinner, believing on Him, has eternal life. All this, and much more, he found in his Testament; and gladly and thankfully he rested his weary soul on the Lord Jesus Christ, the Saviour of the Lost! And was he cast out? No, he was saved!

Years have passed by since that time, and with a glad heart Robert tells of that memorable trip to Scotland, and the guiding hand that led him to the little wayside cemetery, where the startling discovery awaited him, that death, and the meeting with God,

(continued on cover iii)

The Elim Evangel

FOUR SQUARE 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, Elim 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.

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No. 12

The Duty of Pastor to People and People to Pastor.

By PASTOR G A CHAMBERS (Canada)

THE subject before us is so vast and of such great importance, covering so large a territory of thought, that it is far beyond the power of the writer to scarcely begin to do justice, so my only thought is to bring out, or touch a few of the main points, or at least open up the subject so that through discussion we may be able to touch a few main points for future profit.

I wish to use as a scripture text Acts xx 28-30 "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with His own blood. For I know this, that after my departing shall greivous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

What then is "The Duty of Pastor and his relation to his people"? First, he must take heed to *himself* (a) as to his standing and relationship with God. Many a man to day is filling the pulpit, trying to minister in sacred things, who has never had a real experience in the things of God, and is thus unable to bring his people into any better place than himself. "The husbandman must first be partaker of the fruit."

(b) He must take heed as to his calling. Many a good Christian, good meaning man is a block in the wheel of God's great machinery because he has never been called of God to the public ministry. He possibly made a good deacon, or could have been made a great blessing in some minor office in the assembly, but is altogether out of place in the public ministry. Others again have a call to the ministry but have never found their right place or calling, and thus a good man in a wrong place; e.g., a teacher trying to fill the place of evangelist or preacher, or pastor; an evangelist trying to fill the place of a teacher, while we recognise the fact that there are teaching pastors and evangelist pastors, and local conditions must often determine which is best for the

place. We have seen great havoc wrought by just such conditions as these, and whole assemblies brought to desolation. The question is—"What is my calling?"

He must take heed that he accepts the word of God in its entirety. We are living in an age of scepticism and unbelief, yea of blasphemy against the word of God. The prophet spoke of it as a "day of famine for the Word." Thus men have substituted or invented a salvation without repentance, a Christ without a cross, Hell without fire. "Contend earnestly," says Jude, "for the faith once for all delivered to the saints" (Jude 3). Note he did not say, "Contend about it," thus being contentious, but "for it," strive to make it yours. Note also he did not say "Contend for part or fragments of the faith," but "THE FAITH"—the whole faith, the faith of repentance, of old time conversion, the Baptism of the Holy Ghost, Second Coming of Jesus, Water Baptism, Eternal punishment for the wicked, Healing of the sick, a Holy Life, then preach it. Ezekiel iii 18-21 "When I say unto the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul. Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned, also thou hast delivered thy soul."

(c) He should take heed to his gifts. There is no doubt that each calling is endowed with gifts. What-



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ever other gifts a pastor may, or may not have, there are some that surely belong to the office of pastor (I. Cor. xii. 8-10) which are wisdom, knowledge and discernment of spirits "He that winneth souls is wise" "That ye might be filled with a knowledge of God" and "His will." "Try the spirits for there are many false prophets gone out into the world" Now if any man called of God needs these three, it is a pastor, and I believe called of God will be to a great extent endued with them.

2nd. He must now take heed particularly to those over whom the Holy Ghost has placed him. Now to take heed means to pay special attention. He must recognise this fact, whatever means were used in getting him where he is, that he is in the will of God by the Holy Ghost, and that God by the Holy Ghost often uses others to help us find our place, e.g., in Acts xi 22-26 "Then tidings of these things came unto the ears of the church which was in Jerusalem and they sent forth Barnabas, that he should go as far as Antioch, who when he came, and had seen the grace of God, was glad and exhorted them all, that with purpose of heart they would cleave unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul and when he had found him, he brought him unto Antioch. And it came to pass that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch." Here we see when news came to the church at Jerusalem, with regard to the work at Antioch, "They sent Barnabas" and after a good ministry he in turn went and got Paul and remained there, feeling they were under orders of the Holy Ghost. Finally God spoke for their separation in Acts xiii. 1 "Now there were in the church that was at Antioch certain prophets and teachers, as Barnabas, and Simeon, that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the Tetrarch, and Saul," that the church was to send Barnabas and Saul to the work whereunto they had been called. Thus they recognised they had been sent both times by the Holy Ghost. Also at the council at Jerusalem, (Acts xv), they recognised the decision of the apostles and elders as the decision of the Holy Ghost. Thus the pastor must take heed to such a people, not only a select few. He is not the Pastor of a clique, but of *all*,—the rich and poor, the high and low, male and female, because the Holy Ghost has placed him rather than the choice of the people. Matthew xxiv 45 "Who then is a faithful and wise servant, whom *his Lord hath made ruler* over his household, to give them meat in due season?" II Timothy 1.11 "Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles." I Cor. xii 28: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers,

after that miracles, then gifts of healing, helps, governments, diversities of tongues."

The saints are spoken of throughout the scriptures as sheep, and pastors as shepherds. As shepherds their duty is to *feed* the flock. Acts xx 28. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood." I Peter v. 2 "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind" John xi. 15-17 "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou Me more than these? He saith unto him, Yea Lord, thou knowest that I love Thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou Me? He saith unto Him, yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed (Scofield Marg. "Tend") my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou Me? And he said unto him, Lord thou knowest all things, Thou knowest that I love Thee. Jesus said unto him, Feed My old sheep."

There are different kinds of food for sheep at different stages, which the shepherd must use discretion in giving. Food for lambs, food for sheep bearing lambs, and food for old sheep, and different kinds of food at any stage that sheep relish and that is good for them, but one thing sure that sheep will starve on, and that is clubs or varnish, on such diet sheep will never thrive. In this connection Paul spoke of his ministry to the elders of Ephesus, as withholding nothing that was profitable, but labouring both in public and from house to house. In this way he fed them and watched for their souls.

God does not make his undershepherds responsible for the supplying of the food, but simply for the handing out of it. All Joseph had to do was to hand out the corn that was all ready in store to those in need. Jesus bought the five barley loaves and two small fishes and gave to the disciples to give to the people. What a pleasure it is to feed God's sheep, and His storehouse, the Bible, is full of food, and though it is not always easy, sometimes it means under bleaching sun, sometimes in perils of thieves, and wolves, sometimes they eat poisonous herbs, or they get sick, still you must feed them, but with a different diet, so God's pastors—nights of prayer and days of study, misunderstood and criticised—and all manner of spiritual maladies befall the saints, but he must feed them. Several things we are not told to do, these are:

1st Not to stuff or over-feed sheep. If sheep are properly and regularly fed, they will only eat so much,



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then they lie down to chew what they have swallowed. If over-fed they get stomach trouble. Many of God's sheep get stomach trouble (spiritually) because of overfeeding and not properly masticating it.

Another thing shepherds are not told to do is, feed goats or swine. These never appreciate good food, therefore the Lord in one place speaks of "not casting pearls before swine." A goat would sooner be away up on top of a fence somewhere than lying down in green pastures, or eating old brown paper, or butting over garbage barrels, than to have good food handed out to him. The preacher never suits him. And swine would sooner be rooting around in some old mud hole, or drinking old sour swill than the honey out of the honey comb. A goat would sooner be on top of the barn than in it, and the swine would sooner root over the pen that he has gotten out of, but sheep bleat to get into the fold. How like a lot of people professing to be sheep, but have either the goat or swine nature, always butting things over or rooting in some old mud hole for food.

The shepherd of the 23rd Psalm is a good example for all other shepherds.

It is not always a sign of a good shepherd to masticate the food so as to give them no trouble to pick or get their own—sheep fed thus get mouth disease. The 23rd Psalm declares there was no want because they were led to where there was still water and green pasture. If when a shepherd makes it possible for his people to get God's thought, they refuse to help themselves by prayer and study of the word, then they are to blame, and not the shepherd. But the shepherd's duty is to lead them. John x 4: Jesus emphasises the thought of the shepherd leading. "He goeth before them." He goeth in at the same door as His sheep. Jesus came in through the same door as we—the waters of Baptism, death, burial and resurrection. The oriental shepherd never went behind, driving, but preceded them, leading. The shepherd must in all things lead the way. If he expects I Cor. xiii to be the possession of his people, it must first be his. If he expects his people to live close to the Lord he must lead, if he wants them to have burdens for souls, he must lead, to pay tithes, to support the interests of God's house, he must lead the way. He must be what Paul exhorted Timothy to be, "An example to the believers."

Then he is to tend the sheep. John xxi 16. "Jesus saith to Simon Peter the second time, Simon, son of Jonas, lovest thou Me more than these? He saith unto Him, Yea Lord, Thou knowest that I love Thee. He saith unto him, Feed my sheep." This means more than feed (Scofield marg. "Tend"). It means to watch over and care for their good, not as the hireling for wages, it means to get the milk

of the flock, to shear the wool, I Cor ix for the work of God, to see that proper location is furnished, e.g., sheep contract hoof disease when kept on low land, hilly land is best, so God's people thrive most when climbing hills of difficulty and under responsibility.

His next duty is to protect from wolves, Acts xx, 29. 23rd Psalm "Preparest a table" which means protecting against poisonous animals which would often in oriental lands bite the sheep on the nose, causing diseases.

It is his duty by all scriptural means to keep the flock together. This Paul refers to by saying "Of your own selves shall men arise, speaking perverse things to draw away disciples after them." He may be considered jealous, prejudiced, or not willing to go on with God, etc., but his duty is to stand his ground and hold his sheep by denouncing, if needs be, the one in question. These people generally claim to get new revelations from God, or they have been terribly abused, or God has shewn them to separate and start something, but most always it is to draw men after themselves and not after Jesus. Ezekiel gives a picture of unfaithful shepherds, Ezekiel xxxiii 4-6. "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost, but with force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd, and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them." Again the pastor or shepherd is called a ruler because of the charge given him, thus it is his duty to rule. Matthew xxiv 45-47. "Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord, when he cometh shall find so doing." Doing what? Ruling under God and giving most needful for the time, "due season." Verily I say unto you that he shall make him ruler over all his goods." I Peter v. 2-4. "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. Neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Acts xx 28. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath

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purchased with his own blood" Romans xii. 8
 "Or he that exhorteth, on exhortations he that giveth, let him do it with simplicity, he that ruleth with diligence, he that sheweth mercy, with cheerfulness" Hebrews xiii 7 "Remember them which have the rule over you, who have spoken unto you the word of God whose faith follow, considering the end of their conversation" I Timothy v 17 "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine." I Cor xii 28 "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues" (Weymouth, Power of Organisation)

Thus as rulers—To rule with diligence
 To rule faithfully
 To rule willingly, of a ready mind

This does not make Lords over God's heritage, but only the carrying out of the responsibility placed on them because it is God's heritage and not theirs.

Many a God-called and God-placed pastor is robbed of his rights by either an assembly that does not know the rights of a pastor or a committee out of order, or calling themselves elders who want all

the rule and simply make the pastor a figurehead, whereas the scripture makes the pastor ruler, taking for granted of course with the deacons where the assembly is properly set in order, in matters pertaining to business, and they with him in spiritual or platform matters, but he the ruler.

He is also spoken of as "overseer," having oversight, and that of all the flock, which of course takes in the deacons, or whatever name the committee serves under. An overseer is one having charge of, having responsibility, thus because he must give account, he must do it unto the Lord and not himself.

striving together to keep the unity of the Spirit in the bond of peace.

Paul speaks in I Cor xii of governments, which means the bringing into force a system of laws. So governments have governors, and governors are to keep things in order and running straight. An engine without such would very soon wreck itself, so a body of people. Weymouth speaks of this calling as Power of Organisation.

Thus, and much more could be said with reference to the pastor's place or duty, but we must hasten on to the next part of our subject, viz —The duty of the assembly to their pastor.

{To be continued}



A GROUP OF VISITORS TO THE ELIM WOODLANDS, CLAPHAM
 (the home of the Elim Bible College) during our Easter Convention, 1926

Visitors are welcomed for the summer holidays



THE ELIM EVANGEL

Ten Primary Reasons for Studying the Bible

1 IT IS THE WORD OF GOD

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim v 16)

"For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost" (II Peter i 21)

2 IT ABIDES FOREVER

"Heaven and earth shall pass away but my word shall not pass away" (Matt xxiv 35)

"The grass withereth, the flower fadeth, but the WORD OF OUR GOD SHALL STAND FOREVER" (Isaiah xl 8)

But the word of the Lord endureth forever" (I Peter i 25)

3 IT IS POWERFUL AND SURE

"For the word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb iv 12)

"So shall my word be that goeth forth out of my mouth it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it" (Isaiah lv 4)

"Every word of God is pure He is a shield to them that put their trust in him" (Prov xx 5)

4 IT MAKES US WISE UNTO SALVATION.

"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Timothy iii 15)

"Being born again not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever" (I Peter i 23)

"The law of the Lord is perfect converting the soul The testimony of the Lord is sure, making wise the simple" (Psalm xix 7)

5 IT HELPS US TO RESIST TEMPTATION

"Thy word have I hid in mine heart, that I might not sin against thee" (Psalm cxix 11)

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm cxix 105)

This is my comfort in my affliction, for thy word hath quickened me" (Psalm cxix 50)

6 IT MAKES US GROW CHRISTLIKE

"But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (II Peter iii 18)

"As new born babies desire the sincere milk of the word that ye may grow thereby" (I Peter ii 2)

"Search the scriptures, for in them ye think ye

have eternal life, and they are they which testify of me" (John v 39)

7 IT ACQUAINTS US WITH ITS AUTHORS AND TEACHERS

"Acquaint now thyself with him and be at peace; thereby good shall come unto thee" (Job xxii. 21).

"Looking unto Jesus the Author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb xii 2)

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John xiv 26)

8 IT ENABLES US TO TEACH OTHERS

"And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Timothy ii 2)

"Study to shew thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth" (II Tim ii 15)

And these words, which I command thee this day, shall be in thine heart And thou shall teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut vi 6, 7)

9 IT MAKES TEACHING PROFITABLE

"Cast thy bread upon the waters for thou shalt find it after many days" (Eccl xi 1)

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bearing his sheaves with him" (Psalm xxvi 6)

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord" (I Cor xv 58)

10 IT PREPARES US FOR CHRIST'S RETURN AND THE FINAL JUDGMENT

"So Christ was once offered to bear the sins of many and unto them that look for him shall he appear the second time, without sin unto salvation" (Heb xii 28)

"And so it is appointed unto man once to die, but after this the judgment" (Heb ix 27)

"He that rejecteth me, and receiveth not my words, hath one that judgeth him, the word that I have spoken the same shall judge him in the last day" (John xii 48)

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

Editor Ernest J Phillips
Associate Editor Ernest C Boulton
Contributing Editors

Henry Proctor, F R S L., A V I Ernest B. Finch
F Wern Williams And Elim Alliance Ministers

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Be Filled *with the Spirit*

TH**E**RE is our asking God and there is God asking us. Elijah prayed for rain. He prayed earnestly for rain. James, who records this, speaks of a spiritual rain, the early and latter rain that God gives and will give. The Husbandman waiteth with long patience that the precious fruit may receive the early and the latter rain. The Husbandman provides the rain to ripen the precious fruit. The fruit has nothing to do but respond to the care of the Husbandman. Elijah prayed for rain and Christ said, "And I will pray the Father, and He shall give you another Comforter"—the Holy Spirit, the rain. Elijah prayed for rain and now the Lord prays, beseeches, requests that you receive the rain—"Be filled with the Spirit" (Eph. v. 18). God has the Spirit. He is asking, requesting, desiring, that vessels be provided.

Be filled with the Spirit! How often? As often as there has been a leakage or withdrawal. The locomotive engine has an automatic filler and as soon as the boiler is in need of water a fresh supply is always available. Be filled with the Spirit! How can you be filled? By letting Him who made the re-

quest, who gave the command, carry out His plan, His purpose.

Why are we not filled with the Spirit more often, more continuously? Because there are so many things to choke the channel. We are occupied so much with other things that we do not see the need, and the spiritual life suffers. The cause Christ does not progress and we are devoid of power.

Be filled with the Spirit! The sunflower does not want any coaxing to turn to the sun. It is like the sun in its shape and colour, it looks up to the sun, partakes of the sun, it glories in the sun. Ask the sunflower if it needs the sun. The reply is, "I cannot live without it." And yet to-day people who are being born of the Spirit are trying to live independently of the Spirit. Instead of requesting, seeking, desiring, the Spirit, they are desiring the things of time and sense and the world, ignoring the request of their Father, the Father of spirits, who comes and says, "Be filled with the Spirit." You say, "I have been." Speak to the sunflower, "You had the sun a week ago. Is that not sufficient?" "No, I long, I pine, for the sun. The sun is my life. My life is from the sun." Last week's supply of the Spirit does not meet this day's need.

On the Day of Pentecost the disciples were filled with the Spirit. Wonderful, glorious, marvellous as that was, it was necessary for Peter and John to have a fresh filling when they were before the Sanhedrin a few days later. The upper-room supply was for the Day of Pentecost. The supply in the room of the Sanhedrin was needed to meet the adverse, fierce conditions they had to contend with there.

Stale manna was forbidden. The heavenly bread had to be gathered daily. Christ taught His disciples to pray, "Give us this day our daily bread." The Holy Spirit makes real, brings nigh, the fresh daily, heavenly bread. There are lots of Gibeonites about to-day with plenty of mouldy bread. The holders of mouldy bread were made hewers of wood and drawers of water to the children of God (Joshua 15: 27).

The bread of heaven is set aside by many to-day, and the pastry cook and housewife are called in to provide the social from the church kitchen. If the bread of life is set aside, of course the skill of the cook must be enrolled to make palatable the husks the swine have left over.

"In my father's house is bread enough and to spare." Come to the Father and you will have bread, the fatted calf, raiment, and music. God is a wonderful Caterer. He has the resources of the earth and reserves of heaven to draw on—and the bread of life, the bread of heaven, and the water of life.

Being filled with the Spirit is being filled with God.

Good News according to Matthew

By JAMES SALTER (*Congo Evangelistic Mission*)

CHAPTER VIII.

“AND Jesus entered into the ship and passed over, and came into His own city” This refers to the closing incident in the previous chapter, where Christ had left His own city, had crossed the lake, had delivered the demoniacs and then been deported. But He had left behind two witnesses. We may see in this a picture of another journey which Jesus made from His own city (heaven) to earth, with its vicissitudes, the opposition of the devil and the rejection of men, but He left some witnesses behind (Acts 1:8, v 32)

The unwise zeal of the leper who was healed in chapter 8 had created such a publicity (see Mark 1:45) that Jesus had been forced temporarily to seek solitude. This eighth chapter opens with Christ not only in His own city (Capernaum) but confined to the house (Mark 11:1). Even so He could not be hid. His works had brought Him into prominence, so much so that a representative audience of Pharisees and Teachers of the law, out of every town of Galilee and Judca and Jerusalem, had assembled to hear Him teach (Luke 11:17). “And the power of the Lord was present to heal.” At least four men were sensible of this power and seized the opportunity to bring a Paralytic friend to Jesus, but the house was full of people as well as full of power. In this we see *faith's problem*, but we also see *faith's persistence*, for the men began to uncover the roof of the house and thus deposited their sick friend in front of Christ. The words of Jesus, “Son, be of good cheer, thy sins be forgiven thee,” were controverted at the time, as they have been since, but as we have previously stated, Jesus could both forgive sins and heal sicknesses on the grounds of the atonement which He was born to make. In the salvation and soundness of the paralytic, we see *faith's prize*. In these verses, 1-8, we have mention of “power to heal,” “power to forgive sins,” and “such power.” The secret of this power is found in the fact that Jesus had previously withdrawn Himself and prayed (Luke 11:16). Again we detect a connection between “the Son of Man hath not where to lay His head” and “the Son of Man hath power” (Matt. viii 20, ix. 6). Thus we see that with Jesus, neither poverty nor popularity were allowed to rob Him of the sense of divine dependence and the need of prayer. Peter and John had no possessions. “Silver and gold have I none” but they had power (Acts iii 6). The person who has no earthly store will lean harder on God's supply. This story also shews the reward of substitutionary faith. “When He saw their faith” More than fifty per cent of the healings and de-

liverances recorded in the gospels are on the grounds of other's faith. This incident closes with the statement that the *multitudes marvelled*.

VERSE 9 Jesus leaving the house for the open, saw a man, *Matthew the Publican*, sitting at the receipt of custom. He was evidently no idler, but was going on with his job. He collected the taxes from the Jews on the behalf of the Roman Empire. Thus he was a despised person and worked at a dis-owned trade, that is from the standpoint of the orthodox Jew. “Jesus saith unto him, ‘Follow Me.’” Wonderful words, which make preachers from publicans, and turn fishermen into the founders of a religion which has changed time and revolutionized the world. And *Matthew followed Him*. Did just what he was asked to do. Matthew's call reminds us of other Bible characters to whom the call of God came while they were busily employed, e.g., Moses, David, Elisha, Gideon, etc., etc. God always gives the extra job to the busy man.

Matthew's modesty is revealed in the recording of the next incident. The other evangelists tell us that *Matthew feasted Jesus* as well as followed Him. They supply us with the interesting details that it was a “great feast” and in “*Matthew's own house*”, that a great company of publicans and sinners were present at this feast. This shews us *Matthew's solicitude* for his class, also that he was not ashamed of introducing his new Master to his old friends. It conveys very forcibly that already *Matthew had a right conception of the mission of Christ*. In the reply of the Lord Jesus to the question of *The Pharisees*, we are plainly told the secret of the “*Master's Ministry*.” To the sick, not to the sound, to the sinner, not to the self-righteous. The subtlety of the Pharisees is seen in the way their question is put. They did not ask the Lord Himself, but the disciples. Other times they reversed the order and asked Christ relative to the doings of the disciples. Turning to these people, “the teacher sent from God” gives these Jewish teachers a primary course in experimental religion; a home lesson on Christian homiletics. “Go and learn what that meaneth I will have mercy and not sacrifice.” He had learned this, “that sacrifice Thou wouldst not” and had “come to do the will of God” (Heb. x 5-9). With them religion had become lost in ritual, and the need of salvation buried under sacrifices. They had not learned the “faithful saying that Christ Jesus came into the world to save sinners.” They never allowed they had need of mercy, and never applied for it, consequently they could not say, “I obtained mercy” (I Tim. 1:15, 16)



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VERSES 14-17 *A New Title* In the previous verses we saw that the actions of Christ were criticised in these the doings of the disciples are questioned. Against every word of Christ and His disciples they placed an interrogation mark and to every work they asked "Why?" "Why do ye fast?" John's disciples asked "To do a thing and to have no reasonable excuse for doing it, appears ridiculous but it is not an unusual thing." In His reply, Jesus significantly calls his disciples "sons of the bridechamber" and Himself "*the Bridegroom*". John Baptist said "He that hath the bride is the bridegroom." It is used in the Epistles of the relationship which Christ sustains to His Church and not to Israel. Plainly (although the time of His national rejection is still future) He tells them of a time ahead when His absence would be mourned. Then shall they fast but they will know the reason why.

VERSE 16 *New Cloth.* Clothing or garments in Scripture usually typify righteousness, and especially in reference to priestly service. It was already true that the Mosaic economy and ritual had become old, and the Scripture was being fulfilled which saith, "Now that which decayeth and waxeth old is ready to perish" (Heb viii 13). It was too far gone to be patched, and the only solution was the "new garment" of the "New covenant." After God had given ample evidence that He had finished with the old Jewish ritual and had rent the veil of the temple from top to bottom, history records that the Jews patched and repaired it.

VERSE 17 *New Wine* The best commentary on this scripture is the 2nd chapter of the Acts of the Apostles. The descent of the Holy Spirit upon that obedient section of the disciples who had "tarried for the promise of the Father." The spectators declared, "these men are full of new wine", but Peter, filled with the Spirit, declared that what they saw was the fulfilment of God's promise (Joel ii 28-32): "Every bottle shall be filled with wine" (Jer viii 12), which brings us to the necessity for *New bottles*. To put this new wine into the old leathern skins would have meant the loss of both. To be a new bottle demands a "*new birth*". If any man be in Christ he is a new creation" (II Cor v 17). Christ the true "seer" knew that only new men with new garments and filled with new wine could meet the demands of the new kingdom, and this gives us new insight into the *Messiah's Message*.

VERSES 18-33 The Lord Jesus declared in verse 13. He came on *Mercy's Mission* and the following incidents shew how He carried it out. The first is an appeal from "a certain Ruler," on behalf of his dying daughter "Come and lay thy hand upon her, and she shall live." Contrast this with the word of another who said "speak the word only" (chapter viii B). Nevertheless, it implied a wonder-

ful confidence. On arrival at the house, the words of Christ were received with derision, and the people laughed Him to scorn but as Jehovah's servant,

He was as a deaf man and heard not." Mercy was His mission and He was not deterred by the people's attitude. He took the maid by the hand and she arose. In all this we see the majesty of the Son of God. His claim, "I am the resurrection and the life," is not altered by what people think about it.

Between the setting out of the Lord Jesus for the ruler's house and His arrival there, another incident transpired. A woman with an *issue of blood*, who had suffered many things of many physicians, who was *nothing bettered*, but *altogether beggared*, came behind Him in the press and touched the hem of His garment. She is a typical case of the depravity of the human heart. Spending all her living had only brought her nearer death. Like many people, she went to Christ only when everything else had failed. With empty home, empty heart, but not an empty hope, she went empty-handed to Christ so that she could touch the blue fringe on His robe, as she did so, heaven's reflection filled her eyes and virtue and vigour her emaciated body. As in the case of the leper in chapter 8, this touch made Christ legally unclean, but He does not refer to it. The multitudes thronged, pressed and jostled against Him, with probably many among them quite as needy as this woman, but she from outside "came in the press and touched Him." She saw her opportunity, staked her all on the effort and got what she went for. Her faith produced a fact and she felt in her body that she was healed of that plague. The woman's touch established a contact, and His fulness flowed and filled her emptiness, and His soundness supplanted her sickness.

VERSE 27 *Two Blind Men* next seek His help. They cannot see, so they shout "Son of David have mercy on us." They appealed for the very thing He had come to bestow (see verse 13). He met our guilt with His grace and He met our misery with His mercy. They built their hopes on a Messianic promise, "Then shall the eyes of the blind be opened" (Isaiah xxxv 8), and Jesus declared "This day is this scripture fulfilled," for "the Spirit of the Lord is upon Me" for recovering of sight to the blind" (Luke iv. 18-21).

VERSE 32 *A Dumb Demoniac* was then brought to Jesus. The ruler could "ask", the woman could "touch," and the blind could "cry out," but this man appears impotent to do anything. He could not plead the "Messianic promise" like the blind man, nevertheless he had a part in it, for "then shall the tongue of the dumb sing" (Isaiah xxxv 6), "and when the demon was cast out, the dumb spake."

In verses 26 and 31, we read that, contrary to the wish of Jesus, the people spread abroad His fame



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"in all that land and that country," but the Pharisees said "He casteth out demons through the prince of demons." They evidently had not done the exercise nor learned the lesson which Christ set them in v. 13, but neither the "marvelling of the multitudes," nor the scorning of the scribes is allowed to interfere with His *ministry of munimission* for He continued to preach and to practise the gospel of the Kingdom, healing every sickness and every disease among the people.

The closing verses of this chapter give a vivid picture of the *passion and compassion* of the Saviour. It is customary to view circumstances and consider people from the relative standpoint of our daily occupation. Jesus was no exception. He was essentially a shepherd—"the good shepherd"—He saw what they probably neither saw nor felt. To Him they were as "unshepherded sheep." The sight of multitudes moves us all in some way or other, but it "moved Him with compassion." He had healed them and fed them, but there was only one way to shepherd them, and He knew it when He said, "The Good Shepherd giveth His life for the sheep" (John x. 11). There was no other way. As the "corn of wheat" (John xii. 24) and as the firstfruits" (I Cor. xv. 23), Jesus saw in these multitudes, the possibility

of a "plentiful harvest." Speaking on the same theme in John iv. 35-38, we find an outline, something like the following—

- (1) Reasoning of men—four months of harvest
- (2) Request of Christ—lift up your heads
- (3) Review of fields—look on the fields
- (4) Ripeness of grain—white unto harvest
- (5) Reaping—fruit unto life eternal
- (6) Reward—wages
- (7) Rejoicing together—sower and reaper

A *Plentiful Harvest*, yet prayer as a necessity. Prayer for labourers, men who will labour in prayer as well as preaching (Col. iv. 12), men who will take off coats and roll up sleeves. The preachers as well as the people are to pray. The goats as well as the stayers are to pray. In the case of the Master, His compassion for the crowds resulted in the passion of the Cross of Calvary. For us to-day, there is no substitute for the missionary passion. The burning heart of our compassion for the multitudes must be our passion for Jesus Christ. It was the compelling power in the first century, and the twentieth century has found no satisfactory substitute. This must be the first plank in our platform of "Missionary Methods."

Elim Daily
Bible Readings.

The Lord's Table

By
PASTOR E. B. PINCH

Selected portions of Scripture for daily reading with devotional comments

Thursday July 1st Genesis xxviii. "Behold a ladder set up on the earth, and the top of it reached to heaven, and beheld the angels of God ascending and descending upon it (v. 12). Yes! there is a ladder that reaches from the plane of earth to the realms of glory.

"There is a way for man to rise
To that sublime abode.
An offering and a sacrifice,
A Holy Spirit's energies,
An Advocate with God."

By John i. 51, we understand that Jesus is that ladder to glory. He has bridged the gulf between earth and heaven, that poor worms of the earth, might enter the Father's presence.

July 2nd, Friday. Joshua xiii. "But unto the tribe of Levi Moses gave not any inheritance: the Lord God of Israel was their inheritance" (v. 33). No earthly inheritance no claim down here! The Levites were a tribe wholly set apart for God's service and glory—a type of those Christians whose lives are wholly consecrated to the Lord. The Lord God is their inheritance. Beloved! let us prospect our claim. What a boundless wealth is ours. Push up country where the foot of man has never trod. "Finding out the greatness of His Loving Heart."

July 3rd Saturday Judges xiii. "And the Spirit of the Lord began to move him" (v. 25). How eager men are to chain us down to the respectable conventionality of the world, even in religious matters! But there is no accounting for the man of God. In one sense it is quite true that he is irresponsible. Indwelt by the Spirit of God, he learns to acknowledge the moving power of God, and obey the heavenly urge. God, the Holy Spirit moves things, and frequently disturbs the plans of men.

July 4th Sunday II. Samuel xiv. "Neither doth God respect any person: yet doth He devise means, that His banished be not expelled from Him" (v. 14). When man fell into sin, and virtually banished himself, God was quick to devise means that man might not be wholly lost to Him. God accepted the blood of sacrifice, type and figure of the death of His Son, as the ground upon which sinful men might again see the face of a Holy God. Note verse 33. Do you remember the day, when, returned from your banishment, you bowed yourself in the ground before the king, and received the kiss of peace?

July 5th, Monday Isaiah xxxi. "Now the Egyptians are men, and not God, and their horses flesh, and not spirit" (v. 3). How many of God's Israel are living on the lower plane! Their resources are entirely worldly. In the hour of danger they flee to the world for counsel and ever leave the assistance of the ungodly. Has God proved Himself untrue to His promises, that He should be treated thus? How short sighted we are! The Egyptians are men, and not God, and their strength is in the flesh, and not the power of the Spirit.

July 6th, Tuesday Matthew xiv. "And His disciples came, and took up the body, and buried it, and went and told Jesus" (v. 12). The tragic circumstances which surround the closing days of John the Baptist, have a great spiritual lesson for us. The Great miracle worker appears to care little for the fate of His faithful forerunner, and John is beheaded at the whim of a dancing girl. As they bury the headless body, so his disciples bury many a long cherished hope and long fostered dream. And we too have seen our dreams in the grave, but let us follow their example. They went and told Jesus.

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July 7th. Wednesday. Genesis xxix. "And Jacob served seven years for Rachel, and they seemed unto him but a few days, for the love he had to her" (v 20) In the realm of love as in the realm of life, time is eliminated. The drudgery and hard servitude of the long years is charmed away by the touch of the finger of love. And so love to Christ, as the all-absorbing passion of life, will chase away the sadness and difficulty from the days of one who spends himself in His service.

July 8th. Thursday Exodus xxiii "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared" (v 20) Jehovah Jesus is constantly disclosed in the Old Testament under the most striking figures. Here He is the Angel sent from God with the two-fold mission, "to keep thee in the way," and to bring thee into the prepared place.

July 9th. Friday. I. Samuel xvi "And the Lord said, Arise, anoint him for this is he" and the Spirit of the Lord came upon David from that day forward" (vv 12-13) God's choice is oftentimes the most unlikely one. He passes by the most prepossessing (Read verses 6 and 7), because He judges the heart not the outward appearance. So David was anointed to be king! We too, may have little to recommend us, but God seems still to delight in anointing the most unlikely. If ever we are to reign as kings, it will be because of the anointing.

July 10th. Saturday Isaiah xxxii. "Until" (v. 15) This is the one word which changes the whole message of the preceding verses. Troubled, trembling, lamenting, forsaken! These are the key-words of verses 9-14. But thank God it is not for ever. God has an until. It is only "Until the Spirit be poured upon us from on high" This is the blessing that works the transformation. "Tarry ye at Jerusalem, until"

July 11th. Sunday John ix "Jesus heard that they had cast him out" (v 35) Here was a man totally unacquainted with the religious terms of his day. He had no theology, but he had a glorious testimony. "They cast him out" He

was cast out for his testimony to the mighty power of Jesus. Jesus found him. If you are an outcast for Christ's sake, you may be sure that He will not be long in seeking you out. His consolations will more than repay you for all your losses.

July 12th. Monday. Genesis xxx. "And the man increased exceedingly, and had much cattle" (v. 43) Let us give Jacob no credit for this increase. As we read the preceding verses, we see that it was wholly the result of cunning and artifice. There is a good deal of prosperity in the world upon which God cannot smile. Better a garret and a clear conscience, than a palace and a sore heart.

July 13th. Tuesday. Exodus xxiv. "And he took the book of the covenant, and read in the audience of the people and they said, All that the Lord hath said will we do, and be obedient" (v 7) No reservations! No modifications! No picking and choosing! Have you said that "All" yet? Not religious ceremonial of your own choosing, but obedience to all His words!

July 14th. Wednesday. Isaiah xxxiii. "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings" (v 14) Who shall dwell in the burning fire of God's presence and be able to bear it? Who, like the bush in the wilderness, shall dwell in the fire, unconsumed? He who lives a holy life" (v. 15) a heavenly life (v 16), and a life in His presence (v 17) They shall be a protected people (v 19), a peaceful people (v 20), and shall discover in their Glorious Lord every satisfaction, with neither sickness, nor sin in their midst.

July 15th. Thursday. Acts xiv. "Having stoned Paul, (they) drew him out of the city, supposing he had been dead" (v 19) Paul was specially called by God to suffer (Ref Acts ix 16) for His sake. Any man who will serve God will suffer. Stoned and cast out as dead, he astonishes his disciples by rising and going back into the city apparently uninjured. Fourteen years later he describes how he was carried into heaven, and heard unspeakable words (II Cor xi: 1-4) The weight of glory is in natural sequence to the endurance of affliction.

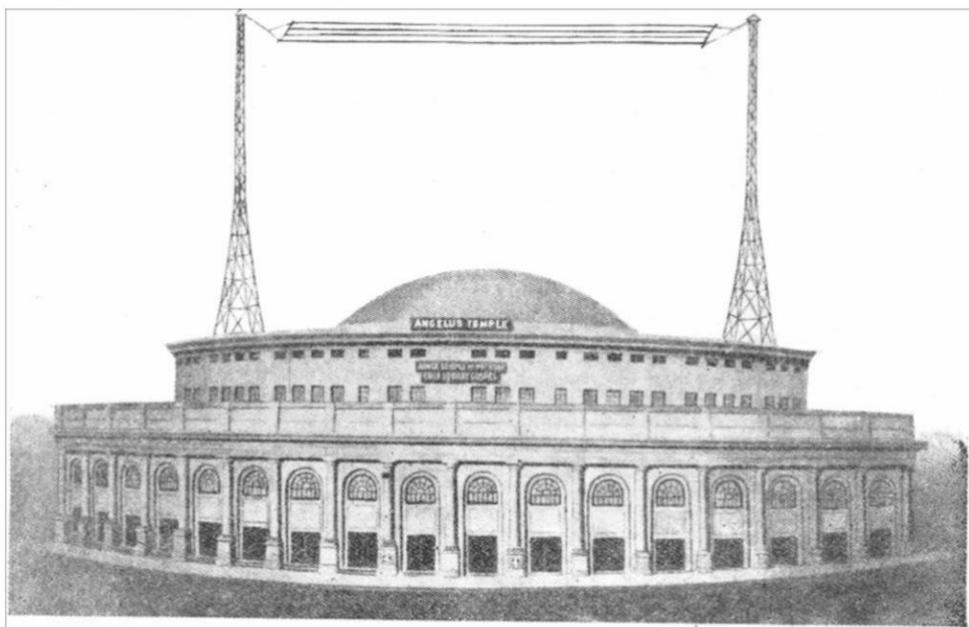
THE GREAT ANGELUS TEMPLE, LOS ANGELES

(with the largest church
membership in the world)

which is calling for

Pastor George Jeffreys

Will our readers pray that
the will of the Lord may be
done





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Pentecostal Showers

At our Great Whitsuntide Gatherings.

SURREY TABERNACLE RALLY

Over ninety receive the Baptism in the Holy Ghost

SEASIDE calling—country calling—river calling—Surrey Tabernacle Foursquare Rally calling—The latter voice spoke more loudly than the rest during the Whitsun holiday season, and a continual stream was to be seen making its way to the Tabernacle

Men and women alighted from trams, 'buses and motors at Wansey Street, hands were shaken warmly, faces were beaming, expressions were heard like these "God bless you, brother"—"Hallelujah"—"Praise the Lord, it's good to see you here again"—"We are in for a glorious time, I feel the dear Lord is going to pour out His Spirit."

And so this rejoicing, believing crowd makes its way into the building, until every seat in the huge Tabernacle is occupied. No wonder things begin to go. The singing goes! The Word goes forth with power! Sin goes, for souls are saved! Sickness goes, for bodies are healed! Bondage goes, for hands are raised, tongues are loosened, and some praise the Lord out of a full heart for the first time.

How the Lord answered prayer! We prayed that the Lord's messengers would come in the full blessing of the Gospel, and it was so. Pastor Gomer Jones and Miss L Thornley (Wales), Pastors E B. Pinch (Coulston), E B Blackman (Bournemouth), and E C. Boulton (Hull), fed us on the bread of life. How we feasted and enjoyed it! It was indeed sweet to our taste, and the enthusiasm of the congregation was a proof to the blessing it was to everyone. Pastor George Jeffreys prayed for the sick at the afternoon meetings, and many cases testified to complete healing, thus proving that the Lord Jesus is the same to-day.

We shall never forget the wonderful days of the Foursquare Gospel Rally. Over ninety received the Baptism in the Holy Ghost with signs following, for we heard them speak with tongues. Souls were saved; bodies delivered; the Lord Jesus glorified—for it was Jesus only from the beginning to the end. "To the end," did I say? There is no end for the child of God—there is always more to follow. Hallelujah

Reports have come in from the different assemblies telling how the blessing received at the Rally has continued. Lives have been deepened in the Lord, and a stronger determination has taken hold of the saints to follow Him every step of the way.

LETCHWORTH'S THIRD CONVENTION

"Jehovah-Shammah"—"The Lord there" That is how Ezekiel ends his prophecy. That is how the Letchworth Convention began and how it ended. Many have cause to praise God from the bottom of their hearts for those few Whitsun days spent in the Tent with God

Not so many visitors this year (because of unsettled conditions), but unstinted blessings! Not much excitement, but deep spiritual teaching. No flash in the pan, but something that abides

The speakers included Pastors Boulton, Blackman, Pinch and Stone. Pastor E J. Phillips convened, and Pastor George Jeffreys came for the last service.

To give a list even of the subjects dealt with would take up much space, suffice to say that HE, the Lord Jesus, was the central theme, and secondarily our close relationship with Him in death, resurrection and reigning life. Evangelist H A Court is continuing gospel meetings nightly in the tent, and already there is much blessing

LEIGH-ON-SEA WHITSUNTIDE CONVENTION

Cloudless sunshine and balmy sea breezes greeted the numerous visitors and speakers to the Leigh-on-Sea Convention. But the brilliant sunshine outside, seemed only to be a reflection of the glory of God inside. The Sunday services were most solemn and impressive. Miss Thornley, a very gifted young Welsh evangelist, and Pastor Robert Smith, both spoke very beautifully and fittingly at the breaking of bread service in the morning. At the evening meeting Miss Thornley delivered a very appealing and arresting Gospel message from Eph 11 8 "For by grace are ye saved through faith; and that not of yourselves it is the gift of God" God honoured His Word in souls being saved, and God's people being uplifted and refreshed

Pastor Le Tissier from Guernsey spoke at each of the three services on Monday. There was a freshness and warmth and power with his messages that gripped the attention of the people. The Convener, Pastor Henderson, had made a touching allusion to the continuous song of the birds in Leigh, finishing up his remarks by saying, "It is well to live where the band always plays" but truly Monday's meetings were one continuous melody of praise and exaltation of the blessed Lord Jesus Himself

The evening meeting was, to use the words of some of those present, "the crowning meeting of



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all" Pastor George Jeffreys ministered the word with mighty power. About one hundred extra seats were packed into the building, yet notwithstanding this, every available seat was occupied. Before the healing part of the meeting took place Pastor Jeffreys gave the altar call, when several made their way into the vestry, some of them in tears, and accepted Jesus as their Saviour. Then the call for healing was given when a crowd of men and women knelt down on the

platform, and all round the railings below, and even right down the aisles, seeking deliverance for their bodies. The power of God fell while the Pastor anointed them with oil and prayed with them. Some were singing softly under the power, some were laughing in the Spirit, while others were speaking in tongues and magnifying God. Several have since testified to instant and complete healing as a result of this wonderful meeting.

Items of Interest

Building operations have just been commenced in connection with a new Elim Hall at Ilford, Essex. It will be remembered that a very successful campaign was conducted by Pastor George Jeffreys in this town last winter. It is hoped that the new building will be ready to open at an early date.

* * *

Pastor George Jeffreys opens the new Elim Tabernacle in Ravenhill Road, Belfast, on Sunday, June 13th, when a revival campaign is to be commenced.

* * *

From Belfast the Pastor proceeds to Liverpool, and from Liverpool to Bournemouth. The campaigns at both these places will be held in a tent.

On Thursday, June 3rd, at the Elim Hall, Grimsby, Pastor W. A. Nolan of the Elim Evangelistic Band and Miss Charlotte Newton were united in marriage by Pastor E. C. Boulton. Our prayers and best wishes go with them in their work at Plymouth.

* * *

Pastor and Mrs. H. D. Stoncham (née Adams) arrived at Southampton from U.S.A. on June 8th, and are holding meetings in different parts of the country.

* * *

Revival services were conducted at the beginning of this month at Antwerp, in Belgium, by Pastor George Jeffreys, accompanied by Pastors R. E. Darragh and E. J. Phillips.

Smith Wigglesworth at Elim

CONTRIBUTED

At last, after hearing much of how the Lord had used Mr. Smith Wigglesworth all over the world, we were glad to hear that he was coming to conduct a mission at Clapham. We had the pleasure of hearing our big brother first at the Breaking of Bread Service on Sunday morning, May 30th, and one felt quite at home with him at once. Not only is he of great stature naturally, but also a giant in the faith.

Mrs. Salter, who accompanied her father, gave a helpful word of exhortation each evening before he spoke, and won the hearts of the people, who felt they would like to be on fire for God, and not miss what He had for them, or fail in what He wanted them to do.

Each night, before delivering the message, Mr. Wigglesworth called for those who had faith, to pray over handkerchiefs which had been brought, and in subsequent meetings testimony was given to the fact that one child of God to whom a handkerchief was taken, was completely healed, and a child who was to have had an abscess in the face lanced, after having a handkerchief laid on, was delivered. A woman testified that her God-hating husband became a changed man, after having a handkerchief laid on his pillow

A great feature too of the meetings was the rising in faith of those who were sick in body, and very many testified to being instantly healed. He maintained that, if we would "only believe," all things were possible.

An address given by Mr. Wigglesworth on Thursday night was very much enjoyed. He read from the 6th chapter of Acts, laying stress particularly on the 5th verse—"Stephen, a man full of faith and of the Holy Ghost"; and indeed, his message, backed home by many a practical illustration and experience, inspired faith in all who were gathered together to hear him.

Sunday night, June 6th, was the crowning service of the campaign. The place was packed out. Again one felt it was good to be in the house of the Lord, and after a week under the ministry of Mr. Wigglesworth, we had lost all our conventionality—as he often surprised us with some new method.

We praise God for souls saved, backsliders restored, bodies healed, and people baptised in the Holy Ghost almost every night. The saints too have been greatly enriched, and we are looking forward to the time when Mr. Wigglesworth will pay us another visit—which he has promised to do.

(continued from cover u.)

might be very near unto him—thus disturbing his false security, and eventually resulting in his being led to Christ

A word ere we close. How is it with you, my reader? If a sudden summons should come to you, "This night thy soul is required of thee," would you be ready for it? Remember, you must meet God, whether you will or not. And prepared or unpre-

pared, when the summons comes, you must go. Then, where will you spend eternity? Christ is saying, "Come unto Me all ye that labour and are heavy laden, and I will give you rest" (Matt. xi 28). Refuse His call and you will perish forever!

"As the tree falls, so shall it lie;
As a man lives, so shall he die,
As a man dies, so shall he be
Throughout the ages of eternity"

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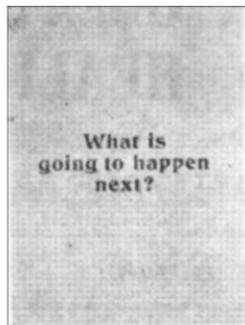
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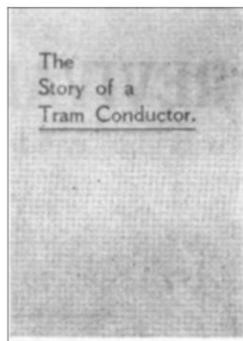
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