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

[https://biblicalstudies.org.uk/articles\\_elim-evangel-01.php](https://biblicalstudies.org.uk/articles_elim-evangel-01.php)

# The Elim Evangel

FOUR SQUARES 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 Four-square 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. VIII.

JULY 1, 1927

No. 13

## Who will be Caught up at the Lord's Return

A Bible Study by PASTOR E. J. PHILLIPS.

N B—In this Study we do not propose proving from Scriptures the sequence of future events God's Word clearly shews us that the order will be as indicated by sections 1 to 4 below, followed by the judgment of sinners at the Great White Throne

### 1 Who will be caught up when the Lord comes?

1 All Christians (I. Cor. xv. 51) ("All" is explained in I. Cor. 1 2)

2 Whether living or dead (John xi. 25, 26, I Thess. iv. 16, 17). (See vv. 13-18)

3 Whether (lit) watching or sleeping (I Thess. v. 10)

4 Simply those who are Christ's (I. Cor. xv. 23, I Cor. vi. 14; II. Cor. iv. 14; I. John iii. 2).

NOTE In these verses there is no distinction made between Christians. In Christ all believers are of equal standing (Gal. iii. 26-29; Rom. iii. 22, 23), but their rewards for service differ (I Cor. iii. 12-15). Now the "Rapture," that is, "the redemption of our body" (Rom. viii. 23; Phil. iii. 20, 21) is part of our salvation (Rom. viii. 24; John vi. 40), and is therefore of grace (Eph. iii. 8), and not of works, and consequently includes all who believe. There is only one body of believers (Eph. iv. 4, Rom. xii. 5); and the "Body," "Bride," "Church" and "Mystery" are all one and the same company (Eph. v. 30-32, also 22-29, and i. 22, 23, Col. i. 18, 24)

### 2 Who will be judged at Christ's Judgment Seat?

1 "We shall all stand before the Judgment Seat (Bema) of Christ" (Rom. xiv. 10; II. Cor. v. 10; I. Cor. iv. 5).

### 3 Who will return with Christ to the earth?

1. All the saints (I. Thess. iii. 13; Zech. xiv. 5).  
2. All those who believe (II Thess. i. 10; Col. iii. 4).

### 4 Who will reign with Christ during the Millennium?

1 "The saints shall judge the world" (I Cor. vi. 2)  
2 "This honour have all the saints" (Psalm cxlix. 9).

### 5 It follows

therefore, that no Christians can be left behind on the earth to pass through the Tribulation

1. "Whether one member suffer, all the members suffer with it" (I Cor. xii. 26)

2 "The righteous is taken away from the evil to come" (Isaiah lvi. 1)

3 Saved from wrath (Rom. v. 9; I. Thess. i. 10 (cf. Rev. vi. 17)

4 Saved from judgment (John v. 24 (cf. Rev. xiv. 7, xvi. 7, xviii. 10, xix. 2)

5. The Church on earth is not mentioned in any passages which give an account of the Tribulation (Daniel xii. 1, Matt. xxiv, Mark xiii; Luke xxi, Rev. iv.—xix, etc.).

### 6 The Second Coming should be.—

1 A blessed (i.e. happy) hope (Titus ii. 13).

2. A comforting hope (I. Thess. iv. 18. (Doubt as to being caught up makes it a terrifying hope).

3 A purifying hope (I. John iii. 3, II Tim. iv. 8). (A holy life is the result of this hope, not a condition for it, I John ii. 3)

### 7 A partial rapture

(being unscriptural) should not be preached as an incentive to a holy life. (See Rom. iii. 8) What should be preached is the Judgment Seat of Christ, before which every Christian will appear and have to give an account of himself (Rom. xiv. 10-13; II Cor. v. 10, 11). Here every deed of every Christian since he was saved will be made manifest (I. Cor. iii. 13; iv. 5) After this we will appear either naked or clothed—either saved so as by fire, or saved and rewarded (I. Cor. iii. 14, 15; v. 3; I. John ii. 28; II. John 8)

† The above article has been printed in leaflet form and is obtainable from the Elim Publishing Office. Three other Bible Studies are published in similar style, entitled "What is the Baptism in the Holy Ghost?" "Divine Healing as seen in the Scriptures of Truth" and "How Readest Thou?" (a study on Water Baptism). The price, either assorted or for one kind, is 1s per 100 (by post 1s 3d), 8s per 1,000 (by post 9s).

## Items of Interest

We would refer those who desire to combine spiritual with physical refreshing this summer to the announcements on cover II. of our summer conventions. Delightful holidays may be enjoyed at these places. Friends who desire to spend their holidays at other Elim centres, such as Leigh-on-Sea or Letchworth, we will gladly put in touch with those through whom they can obtain accommodation.

The grounds of Elim Woodlands will be open to visitors for four more Saturdays only during this summer, viz, July 2, 9, 23 and 30. Tickets are obtainable from the Superintendent or from Pastors or Evangelists in charge of any of our London assemblies

Pastor H. A. Court of the Elim Evangelistic Band and Miss A. Hull, a member of the Clapham assembly, were united in marriage at the Elim Tabernacle, Clapham, by Pastor E. J. Phillips on Saturday, June 18th. Pastor P. N. Corry gave the wedding address.

Particulars of furnished rooms to be let at Leigh-on-Sea may be obtained from Miss E. Goodwin, 25, Queen's Road, Leigh-on-Sea, Essex.

Pastor E. J. Phillips is announced as a speaker at a convention to be held at Oslo, Norway, from July 2nd to 4th.

Will London friends kindly note that our Clapham Bible and Tract Depot, 16, Clapham Park Road (one

minute from Clapham Common Tube Station) is open on Mondays and Fridays until 7 p.m. Tuesdays and Thursdays, 7.30 p.m., Saturdays, 8 p.m., and Wednesdays (early closing), 1 p.m.

We advise all those who desire to attend the Summer Bible School at Clapham to make early application for rooms, as the accommodation is rapidly being booked up. For particulars, see announcement on cover II.

So successful were the meetings conducted by Pastor and Mrs. Charles Kingston (of the Elim Evangelistic Band) at the Indianapolis Gospel Tabernacle, that the week's mission was continued for a month. The congregation increased night after night, and many souls were saved, including whole families, in some cases, husbands and wives knelt together at the altar, and came back the next night with the rest of the family, to get them saved too. Two baptismal services were held during the campaign. Remarkable healings took place: a deaf elderly lady who had not knelt for fifty years, owing to a damaged kneecap, knelt immediately after being prayed for, could hear the slightest whisper, and walked out without her stick; the swelling on a young man's neck subsided so quickly that the cloth slipped down; others were cured of various ills. One woman was healed instantly in her seat, during a testimony service, and through her testimony, another was saved. The Evangelists are now assisting in a campaign being conducted by Dr. Charles Strevé

## God's Way of Healing

GOD'S WAY OF HEALING IS A PERSON, NOT A THING.

Jesus said, "I am the Way, the Truth, and the Life," and He has ever been revealed to His people in all the ages by the Covenant Name, Jehovah Rophi, or "I am the Lord that healeth thee" (John xiv. 6, Exodus xv. 26).

THE LORD JESUS CHRIST IS STILL THE HEALER.

He cannot change, for "Jesus Christ the same yesterday, to-day, and forever"; and He is still with us, for He said, "Lo I am with you always, even unto the end of the world" (Heb. xiii. 8, Matt. xxviii. 20). Because He is unchangeable, and because He is present in spirit, just as when in the flesh, He is the Healer of His people.

DIVINE HEALING RESTS ON CHRIST'S ATONEMENT.

It was prophesied of Him "Surely He hath borne our griefs (Hebrew *sickness*), and carried our sorrows . . . and with His stripes we are healed",

and it is expressly declared that this was fulfilled in His ministry of healing, which still continues (Isaiah liii. 4, 5; Matt. viii. 17).

DISEASE CAN NEVER BE GOD'S WILL

It is the devil's work, consequent upon sin, and it is impossible for the work of the devil ever to be the will of God. Christ came to "destroy the works of the devil," and when He was here on earth He healed "all manner of disease and all manner of sickness," and all these diseases are expressly declared to have been oppression of the devil (1. John iii. 8; Matt. iv. 23; Acts x. 38)

THE GIFT OF HEALING IS PERMANENT

It is expressly declared that the "Gifts and the calling of God are without repentance," and the gifts of healing are amongst the nine gifts of the Spirit to the Church (Rom. xi. 29; 1 Cor. xii. 8-11)



# THE ELIM EVANGEL

## THERE ARE FOUR MODES OF DIVINE HEALING.

The first is the direct prayer of faith, the second, intercessory prayer of two or more, the third, the anointing of the elders with the prayer of faith; and the fourth the laying on of hands of those who believe, and whom God has prepared and called to that ministry (Matt. viii 5-13, Matt. xviii 19; James v 14, 15, Mark xvi. 18).

## DIVINE HEALING IS OPPOSED BY DIABOLICAL COUNTERFEITS

Amongst these are Christian Science (falsely so-called), Mind Healing, Spiritualism, Trance Evangelism, etc. (I. Timothy vi 20, 21; I Timothy v 1, 2; Isaiah li. 22, 23).

## CALVARY MUST BE KEPT IN VIEW IN PREACHING AND PRACTISING DIVINE HEALING

I. The cause of sickness and death (I. Cor xi. 27-32; Isaiah i 2-6; Rom v 12; Eph. ii 1-3)

II. The cure for spiritual and physical sickness and death (Isaiah liii 5; Matt. viii 14-17; Rom vii. 10-13; Eph. ii. 4, 5; John xi 25, 26, I. John v. 11, 12. "And this life is in His Son." "He that hath the Son hath life.")

The truth of Divine Healing—for truth it is—we must hold conservatively and yet without compromise. There are wild, extravagant and fanatical presentations and practices along these lines, that have always brought this precious and practical doctrine into ridicule and rejection. But this should stir us all the more to stand for the Scriptural truth of "the Lord for the body." We need but outline a few of the foundation truths which we should build upon in our ministry for the suffering members of Christ's body.

(1) *We have healing in God's covenant* (Exodus xv. 25, 26). This was not a temporary provision for Israel in the wilderness, but a permanent covenant—"A statute and an ordinance," which was to cover all the period of the old covenant and carried into the new dispensation through the covenant of grace and the unfolding of His will in Jesus Christ. "Lord, if Thou wilt, Thou canst make me clean," was the cry of the leper, and it is still the plaintive petition of many sufferers. But the answer, "I will," banishes all doubt as to God's purpose and provision for the body. We see it in our Father's will and simply possess our possessions. Christ was the expression of God's will in word and deed; and He turned none away, but "healed all that came to Him"

(2) *Calvary must ever be kept in view in preaching and practising Divine Healing.* This is the battle ground where opponents assail us. They are willing to admit that God does heal, but only as a sovereign right bestowed upon rare and favoured subjects, in answer to special faith; whereas the "prayer of faith" is only made effectual through

the Blood of the Lamb. We must rest our faith upon Calvary for all promised blessings. That sickness is a bondage, no one will question. It is part of the curse. But "Christ hath redeemed us from the curse of the law"

Healing as an integral part of the vicarious sacrifice of Christ is clearly taught in the 53rd chapter of Isaiah. Leeser, the Jewish scholar, translates the 4th verse thus: "Surely our diseases did He bare Himself, and our pains He carried" In this prophecy the Holy Spirit uses the same words for the substitutionary and expiatory work of the Cross for sickness as for sins. See Matt viii. 16, 17, which is the Spirit's interpretation and application of Isaiah liii. 4. Both spiritual and physical are covered in Psalm ciii. 3.

(3) *Healing through the Holy Spirit.* All that has been pledged in the Covenant and purchased by the atonement is wrought in us by the Spirit, who cares for His temple (I Cor vi 19) and quickens our mortal bodies (Rom viii 11; II Cor. iv. 10, 11) The oil in James v 14, 16, is a symbol of the Spirit—God's seal upon His property.

The cause of sickness and death is *sin*. I Cor xi 30 shews us the solemn meaning of partaking of the "communion" an ordinance oft repeated, yet so very sublime and sacred. We have known more than a few meeting life for their mortal bodies while partaking at the communion service. The "curse" and "the course of this world," enslave the soul and body (Rom v 12; Eph ii. 1-3)

There is only one cure for spiritual and physical sickness and death. "The blood cure," made experimental by confession and faith in the risen Christ. So we would again repeat "And this life is in His Son" "He that hath the Son hath life"

## ? Questions and Answers ?

*Someone here is preaching that the Jews will be caught up first when the Lord comes, and afterwards the Gentiles. He quotes "the last shall be first," and says that Christ came to His own and they received Him not, so the Gentiles were brought in first, and the Jews last. Is this what the Bible teaches?*

Every true child of God will be caught up when Christ comes for His saints. "In Christ" there is no distinction as to Jew or Gentile (Col. iii 11). He has created "through union with Himself, one New Man," both of Jew and Gentile (Eph ii 15) We are "all one man in Christ Jesus." He cannot begin to deal with the Jews, as such, until the Church is taken out of the way. During the Great Tribulation, under the Sixth Seal, 12,000 out of each of the Twelve Tribes of Israel will be sealed (Rev. vii. 4-8).

## In the Regions Beyond

News from our Missionaries in Foreign Fields

### Kisanga, Belgian Congo.

By James E. Mullan.

I DON'T think I told you of my trip to the Lungui outstation in my last letter. I set out one morning on my bicycle, but I hadn't travelled any great distance when I began to "see (or experience) suffering," as the natives say here. At this time of the year, due to the heavy rains, one expects to find much water on the path, but on this particular occasion I came in for an extra dose. I had to wade through quite a lot before coming to the first river, which I found had overflowed its banks. There was a bridge of a kind, but the water had completely covered it. I managed however to make a safe crossing, and as I was already wet, a little extra water made no difference.

The second river I came to, I found the bridge swept away and only one thin tree remaining. I felt a bit like turning back here, for the water was very deep; however, I didn't see that it could be God's will for me to waste the day like that, so I prayed, and after praying I hit on a plan whereby I was able to build a temporary bridge with the one tree and several sticks that were lying convenient. I made a precarious crossing with the bicycle, and proceeded on my journey and arrived at the outstation without mishap. Here I had a splendid meeting and one man accepted Christ as his Saviour, at the same time destroying his "charms."

I then proceeded to another little nearby village (about an hour's cycle run) and here I had another blessed time. I found the five converts of my last trip here, going on well with God, and also at the close of my meeting, three more surrendered to Christ. After repairing a few punctures, I set out on the return journey, and arrived back at Kisanga without mishap.

For the following day, April 1st, I have this interesting report in my diary—"Much in prayer these days of revival. We have a well attended morning meeting, and enjoy much blessing. We have an unusually large prayer meeting in the afternoon, at which I am led to give some more teaching on the Baptism of the Holy Ghost, and urge all to pray to receive. Prayer is then offered up with great earnestness, and it is not long before God answers with a blessed shower of the Latter Rain. Before long, about six or seven are mightily under the power of the Holy Ghost, and three brothers receive the Baptism, for we hear them speak with tongues and magnify God. Hallelujah!"

On April 4th, I baptised five believers in water here at Kisanga; one of these five was a newly con-


verted brother who received the Holy Ghost on April 1st. It is customary for the new converts to stay for a while to be tested before baptising out here, but I couldn't help repeating Peter's question, with regard to baptising this one. "Can any man forbid water, that he should not be baptised, who has received the Holy Ghost as well as we?"

On April 6th, in company with a number of the native Christians who acted as my carriers, I set out to visit some of my out-stations. Our first stop was in a village, which is in the hands of the Roman Catholics, and from which place our two teachers have recently returned greatly discouraged because of the opposition of the enemy. I called a meeting in the afternoon and we had a fine attendance. Two of my native Christians spoke with great power, both these have had remarkable conversions, for prior to their conversion they were both leaders in a very wicked secret society; now both are baptised with the Holy Ghost (one just the other day) and both are on fire for God.

The following morning, after another meeting, we moved on to the next outstation; I stopped to speak at two small villages *en route*. Having arrived at the outstation and pitched the tent I questioned a number of believers—candidates for water-baptism—after which I baptised twelve of them. The teacher here has been much owned of God in his work recently, and a number have professed conversion.

At the next out-station, at the close of one of the meetings I was rather surprised to find the village "head man" make his way to the front, and turning round, commence to address the people. I wondered what he was going to say, but as I listened, I was thrilled with joy as he told how during the meeting he had made up his mind to follow Jesus, and wished to publicly confess Christ before all his people. Although he is but as yet a young man, I feel that his influence will be a power for good in this village now, since he has taken his stand for Christ.

On our return journey we had a very blessed meeting in the village where the Roman Catholics hold sway. At the close of the meeting five young people decided for Christ, and two believers of some time ago, were restored. As a result of this, I am going to send a new teacher to this village, as I don't believe it is God's will for us to give up simply because for a time, the enemy with his brutal methods seems to prevail. Please join me in prayer for a real witness for God to be established in this large village. I have reason to believe that the people in this village are already tiring of the catechists who, I am told, beat some of them severely for coming to my meetings.



# THE ELIM EVANGEL

We have reason to praise God for the way He has so graciously blessed His work here. Since coming to Kisanga, I have had the joy of baptising over forty believers. Some of these of course believed through my brethren and sisters before I came. Souls are also being saved and baptised with the Holy Ghost. I do praise God for the friends in the homeland who are continuing in prayer for the work here.

## Ngoi—Mani, Belgian Congo.

By Cyril E. Taylor, B.A.

I AM just back from a month's special missionary trip around the out-schools and out-lying districts, having evangelistic services morning and evening in all the villages visited. I praise God that over 30 souls stood up to confess their acceptance of the Lord Jesus. Besides many who were prayed with. We were often in "perils of many waters" and wild beasts, but our Jehovah-Jireh was ever sufficient.

I arranged for the placing out of six new native teachers and helpers. It is a joy to us to see the work growing and expanding, so that now there are little companies of believers and baptised souls, where so few years back there was only spirit worship and idolatry. God is able to make all grace abound.

I thank you for your gentle hint about writing more often for the *Evangel*. I too have been disappointed that so few have written to me. It would have been a great joy and encouragement to my soul if the folks in Elim had written a few lines now and again. Sometimes the loneliness out here is felt, and one has been nearly three months without seeing a white skin, and it is in such times that one looks and longs for a cheery letter from the brethren at home.

We need fifty additional native teachers here to fill in the gaps. "Pray ye the Lord of harvest" to thrust them forth according to His promise. Pray for their necessary equipment, just shorts and shirts, blankets, and in one or two cases, some could cover twice the ground with a cycle. They need several months' instruction and training, and of course have to be helped with their food and clothing during this time—though we encourage them to look only to God, but there has to be a beginning to everything.

My wife has a young people's school here in the village—of over 130—the brightest of children with shining, sparkling eyes. Witchcraft is increasing apace, and the calling upon of familiar spirits, the worship of idols of wood, stone, and native charms and medicines. You cannot realise the terrible powers of darkness abounding here, and the deadness and depths of the darkness.

With loving greetings to you all. Trusting that many in Elim may be stirred up to hear the Ethiopian call to come over and help us. The harvest is great, but the labourers so few.

## The Mexican Border.

By Mr. and Mrs. G. H. Thomas

THERE is not much of special interest to report this month, except that there has been an increase in the attendance of the unsaved people at our meetings. Our open-air meetings are continually blessed of God. Time and again we have seen men leave the billiard tables, and come out to listen to the singing of the hymns and the testimonies. Before the close of these meetings on the streets we invite them to come with us to the church and oftentimes they do so. Three weeks ago a number of men followed us to the church and remained throughout the service. At the close, we invited them to come to the altar to pray, and they all came and knelt quite reverently while we prayed with them. We cannot say that these men got right through to salvation, but we were glad to see them coming to the meeting and shewing enough interest to go to the altar for prayer.

The following Sunday evening a number of these men came again to the meeting and shewed a keen interest, so we are earnestly praying the Lord to reveal Himself to them and really save them.

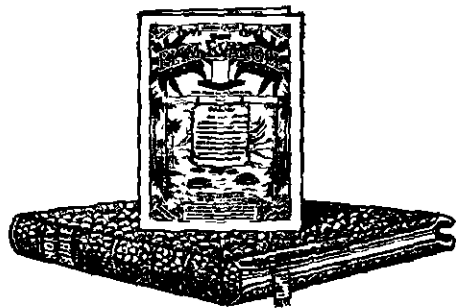
Last Sunday evening we had a number of these men in our meeting again, and before the end of the service Mrs. Thomas got in touch with some of the younger ones—some of whom were those who had been disturbing our meetings previously—and soon induced them to come to the front and accept Christ as their Saviour. Three of them came out and knelt down, and accepted Christ as their Saviour.

A great disadvantage in the work among the Mexicans in this part is that we are never sure of our members, as they move from one place to the other looking for work, which is chiefly on the fruit ranches.

When the work in this place gets slack they move away to another town or district where work is more plentiful, thus families move away at once, and our church may be reduced to half the original number.

As we visit the homes of the Mexicans week after week, we learn of their poverty and try to help where we can. One Christian family especially is worthy of mention, they are man and wife and seven children, the latter all of school age. Some time ago the man, while at work on a ranch, hurt his leg against a box; it seemed only a scratch at the time, but a day or two later his leg pained him very much and he found it difficult to walk, and had to stay home from work. For over two months this man was unable to work, and as there was no accident compensation or sick benefit, they were soon in real need. We could multiply cases of this kind but this will give you an idea of the conditions of the people we are working amongst.

Gifts should be sent to the Foreign Missionary Secretary, Elim, Park Crescent, Clapham, London, S.W.4



## FOUR SQUARE ON THE WORD OF GOD.

Editor Ernest J Phillips  
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 And Elim Alliance Ministers

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## Building without the Builder

**A** YOUNG Scotch lad once stayed in a house where there was no prayer, and he remarked "There is no roof on that house."

Is this not true of many a meeting house? "Except the Lord build the house they labour in vain that build it."

Erecting a building, and attaching a denominational or ecclesiastical name to it, does not constitute a house of God. It takes something more than a priest and people; something fundamentally real and true as a basis.

You must have a roof and you must have a foundation, or you have only a playhouse such as children build. It can never be a house of God unless Christ is honoured there. There is no access, and never can be, to the God and Father of our Lord Jesus

Christ save through His Son. "No man cometh unto the Father but by Me," said Jesus.

Attractive buildings and attractive preachers may attract the people, but there is nothing attractive to God there. When God builds a house, He builds it with living stones. A tent is far more attractive to God if the risen, glorified, coming Christ is the centre around which the people gather, than the most elaborate edifice or cathedral ever erected.

God loves fellowship with His people, through His Son, but He laughs to scorn idolatrous images of every kind. His great heart pulses with loving desire that all men should know that sweetest of all love stories, manifested in the gift of His only begotten Son—the story that brings life and immortality to light.

How God loved Israel! He chose her, separated her, overshadowed her, led her, fed her, gave to her the land flowing with milk and honey. How tenderly He cared for her! How He pleaded with her to love and honour Him! But she would not. How the memory of the cloudy pillar was effaced, and the supply of heavenly manna forgotten!

Step by step, away from Jehovah and down to hell she trod! Her eyes on the world, heart lusting for its pleasures, ears deaf to the tender, loving, pleading voice of Jehovah, revolting at an unseen God and going after the idols of the heathen!

Jehovah pleaded and entreated in vain. "He will not always chide, neither will He keep His anger forever." Their ears were deaf to His cry. His curse came. Oh, the sadness! Oh, the sorrow! Oh, the suffering! Scattered, peeled, rejected,—long centuries have followed, but the curse is still upon them.

Why do preachers and people make light of the wrath of God? In every nation of the globe there tread the feet of the witnesses of God's curse. Shut your ears to the sentimentalists of the day who paint God as too good to punish sin. Open your ears to hear God's unchanging message, and open your eyes to see God's plain path, and then walk in it. Build your house on the real foundation, and worship with those whose heart-beats you feel as they pulse in unison with the great heart of Christ.

Tears for sin are good, but praise for the pardon of sin is better. It is good to fall at His feet, daring no more than to touch His garment's hem, but it is better to go up higher and lean upon His arm; and better still to sit down with Him, even not in heavenly places, without any misgiving as to my right, through His grace, to be there. It is good to take the lowest place and be as the dogs that gather the falling crumbs; but better far to sit at my Father's table, as in my Father's house, and eat the children's bread—Sel.

# Over 1,200 Converted

in the Brighton Revival

Principal George Jeffreys Extends the Campaign

*Our readers will rejoice to hear of the glorious results in the Brighton campaign. In response to thousands who have appealed, our Principal and his workers are carrying on indefinitely. A splendid building, right in the centre of Brighton, known as the Glynn Vivian Hall, has been secured as a permanent Elim Tabernacle —Ed.*

**T**HE Brighton revival sweeps on into the historic Dome. And no wonder, for all over the town and the surrounding districts, holy hands have been raised, faces have been turned heavenwards, and hearts and lips have uttered these words "Lord, wilt thou not revive us, that Thy people may rejoice in Thee" Prayer has been answered, and the revival has come, sweeping over 1,200 into the Kingdom, and giving testimonies to over 300 of His healing power.

Day after day, for two weeks, queues were seen outside the three entrances, some standing for many hours, waiting for admission. Everyone felt that it was worth while, for were they not going to hear more about the Saviour, Healer, Baptiser and Coming King, and were they not going to see his power manifested? As the writer came near the beautiful Dome, he fancied himself translated to the east,—all that was needed to complete the picture was those in the queues to be in eastern costumes. Drawing nearer, the conversation was about One who wore eastern costume, who walked the streets of Palestine, who brought blessing and healing to mankind, and who, they declared, was the same to-day. For one was testifying to being healed of cancer, another of deafness, another of blindness, and right down the queues, over and over again, one could hear these words: "God is just the same to-day."

The doors were thrown open, and the people began to stream in, until every seat was occupied. What a beautiful setting the Dome was for the Foursquare Gospel, with its great amphitheatre, its rising terraces, its quaint balcony, its immense domed roof, studded with beaded lights, its crystal electrified candelabra. As one looked over this crowded building and saw the beaming faces, and heard the singing of thousands, and the responsive "Hallelujahs" and "Amens"—which are returning to the church again—one could not help joining this happy, praising crowd.

The Word of God was declared by Principal George Jeffreys in the power of the Spirit. He held up before a needy people, Jesus the Saviour—the One who can save from sin, the Great Physician—the One who can heal; the Baptiser—the One who can endue with power for service, and Jesus the Coming King—the blessed Hope of the Church. It was the Gospel of the Lord Jesus Christ in its fulness, and

it brought forth grand results—as many as seventy in one service receiving Jesus as Saviour. All manner of diseases were healed. Many received a mighty baptism of the Spirit, according to Acts x. 44-46, as the Word went forth, and a deep work of grace was done in the hearts of many, preparing them for the Second Advent of the Lord.

## Impressions

By Alderman C. E. Dearden

**I**N the edition of the *Evangel* for June 1st, we were recommended to combine our seaside holidays with the Revival Campaign meetings held by Pastor George Jeffreys and his evangelists, in the beautiful Dome at Brighton.

Had I been visiting Brighton without any previous knowledge of these meetings, I feel I should soon have been drawn to them, for their praise was on every tongue I heard.

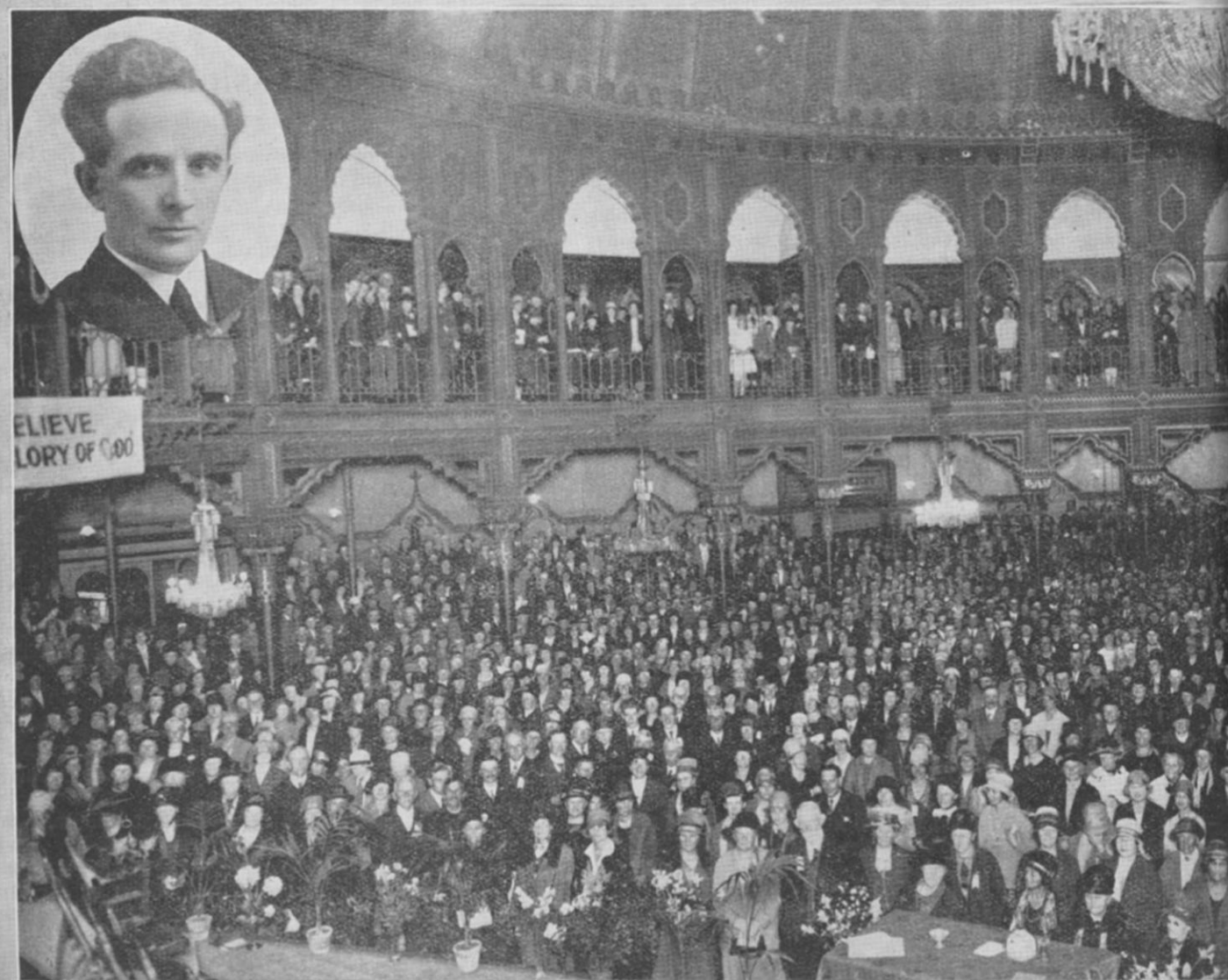
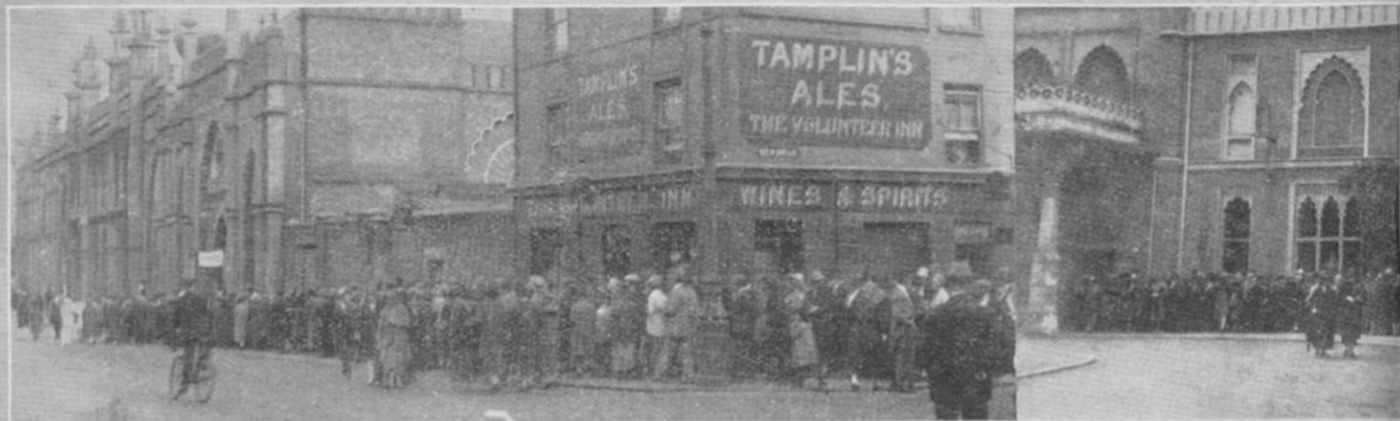
Huge crowds flocked to every meeting. I have known a queue to be formed four hours before the meeting, and hundreds have been turned away, unable to gain admittance.

The people gathering in these assemblies were no mere sentimental crowd. We found in the gatherings a very large percentage of men, some of whom were men of great responsibility and keen intellect. Time after time these were drawn to the meetings by the reality of the spiritual power manifested there, and the consequent helpfulness. Should any want verification of this, let them see the photo of one of the meetings which appears in this issue of the *Evangel*.

Surely a test of the sound mind is that it will not allow observed facts to be reasoned away as fancies, or refuse the miraculous, because it is not understood.

The facts are that hundreds of people have testified in the meetings to having been healed. That people who, only a few weeks ago, were bedridden, or wheeled about in chairs, are to-day walking and praising God for His goodness in healing them. Lame ones, who moved only by aid of crutches, are able to dispense with these. Deaf ones have been made to hear, blind ones to see. Fourteen testified to having been cured of cancer, tuberculosis or tumour.







# THE ELIM EVANGEL

Surely only the prejudiced mind can fail to look facts like these in the face, and give praise to God as Author of these healings.

Such are the physical facts. But over 1,200 have been converted, and the effect of the gospel is to be seen in the transformed lives and characters of those who have been brought into living fellowship with the Lord Jesus Christ, in every meeting, after hearing a faithful exposition of the Word of God.

There is no personal canvassing. No-one is approached in his seat. There is very little appeal, this is left to the Spirit of God. But such is the conviction-bearing power of the Word preached, that he will be a hard man indeed if, while yet unsaved, he remains still unconverted. Eloquent indeed is the preaching, not however with the eloquence of racy, fine flavoured, or grandiloquent language, but with the winsomeness of a simple, earnest faith and love.

This campaign, therefore, like previous ones, has been marked by many hundreds being won for Christ; by broken bodies of men, women and children being healed by the birth of many into an experience of believing, in which they truly rejoice "with joy unspeakable and full of glory." The full gospel was faithfully preached, and Brighton surely is grateful to God that He should honour it by His gracious visitation.

## Press Reports

### THE AGE OF MIRACLES.

#### REMARKABLE TESTIMONIES AT HOVE Revival and Healing Campaign.

Pastor George Jeffreys, whose revival and healing campaign has been drawing large gatherings in Brighton and Hove, had another large congregation at the Hove Town Hall yesterday evening, when he entered upon the final week of the campaign. The floor and balconies were crowded, every available seat being occupied, while many people had to be turned away. The sacred community singing, which is a feature of these gatherings, was taken up with much fervour, and a wonderful effect was produced by the waving of hymn sheets of various hues. When the Pastor invited those who had been healed to come upon the platform, a large proportion of the audience immediately came forward.

#### THE TESTIMONIES

They were further invited to give their testimonies, and one lady told how, after suffering from terrible injuries owing to an accident, she had now been able to give up her bath-chair, another had been cured of heart trouble, one of curvature of the spine, while a girl who had been blind in one eye from birth, could now see clearly with both. Others had been healed of sciatica and rheumatism, a woman who had been deaf for years, was able to hear distinctly, a girl who had a lump on her side confessed that it had disappeared, the instantaneous healing of a woman who for eleven years had had to lie on her back was recorded, a poisoned finger was healed instantly by prayer, a man of 75 had lost his gout and rheumatism, while a girl who had curvature of the spine had been cured and her mother had been healed of varicose veins. One woman who had been prayed for, said Pastor Jeffreys, had been completely delivered from cancer, and another who had been unable to stand for 14 or 15 years and was wheeled to one of the meetings in a bath chair, was able to stroll smartly across the platform.—*Sussex Daily News*, June 6th, 1927

## FOUR SQUARE GOSPEL

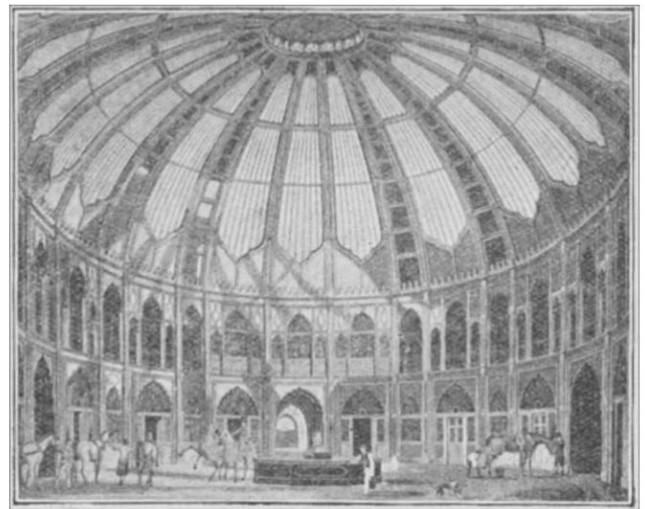
PASTOR GEORGE JEFFREYS AT BRIGHTON.

### The Great Gift of God.

Pastor George Jeffreys is concluding his Foursquare Gospel campaign in Brighton and Hove with a series of great services in the Dome, Brighton. Two meetings were held yesterday, and further gatherings will take place to-day and to-morrow. Yesterday's gatherings were memorable indeed. It was amazing to leave the sunlit streets, thronged with the Bank Holiday crowd, and enter the great auditorium of the Dome to find that, in spite of the secular associations of the day and the place, the message of the Elim Pentecostal Alliance should have attracted so vast a congregation.

#### THE BIRTHRIGHT

The subject of Pastor Jeffreys' address was the Baptism of the Holy Ghost. He urged that the Holy Ghost was God's great gift, not to the sinner, but to the believer. "I will send you another comforter, even the Spirit of Truth, whom the world cannot receive," were the words they found in the Scriptures. "Repent and be baptised in the name of Jesus



By the courtesy of]

[the Brighton Corporation

THE DOME IN 1820—  
then the Royal Stables of King George IV

Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, they were told. The gift of the Holy Ghost was theirs, the birthright of every believer. The baptism of the Holy Ghost, however, was not to cleanse them, for the blood of Christ cleansed from all sin. The Holy Ghost was given to empower men and women for service.—*Brighton Argus*, June 7th, 1927

#### Remarkable Enthusiasm Last Night.

For Pastor Jeffreys' meeting in the Dome last night a queue of people waited in the Pavilion Grounds the whole afternoon and evening. In fact, the first person in the queue, a lady, arrived at 12.30, and sat patiently upon a small stool for nearly seven hours before the meeting began.

During the afternoon the queue gradually increased in number, and by tea time there were as many as two hundred people waiting. At 7.30, when the meeting commenced, the Dome was crowded. There were remarkable scenes of enthusiasm, and at the end of the meeting the great throng of people seemed reluctant to leave. For some time they sang hymns, led by a choir on the raised platform.—*Brighton and Hove Herald*, June 18th, 1927.

# The Power of Thoughts

By MISS S. A. DUNCAN.

**S**OME years ago I read a tract called "The Power of Thoughts." I do not remember the author or the substance of the article, but the power of thoughts, for or against another has pressed upon me recently, in connection with keeping the healing we may have already received from the Lord Thought force is as great a reality as any known force in the natural realm. It is a force which distinctly affects man, spiritually, mentally, and physically. A train of thought, which has become habitual, has a powerful influence upon soul and body, either for good or evil. We read of "suggestion" in regard to mind cure, and real results are often obtained. People are becoming familiar with the power mind has over the body.

Most of the false systems of healing have seized upon a great mental law and are using it to advantage, but we will find that the Scriptures recognise this law or power as well.

In the Psalms, David said, "All their thoughts are against me for evil" (Psalm lvi 5). Every word has thought behind it, as well as every act.

There are for instance, *unforgiving thoughts*. These affect one's self and others. One holds in mind the faults and failures of others. This unspoken judgment or criticism is felt by those against whom it is directed, and also reacts upon the one holding these feelings or opinions.

There are *unbelieving thoughts*. For example, in connection with the healing of disease. One has asked God to heal a cold, and, as we express it,

after, if a friend calls, enquiring as to our health, we exclaim, "I have a bad cold." You ask to be delivered, yet go on thinking, "I have a cold." The thought holds the cold upon you for it is with our thoughts we hold or let go conditions. One has said, in order to live a life of victory, under all circumstances, we should be able to exclaim, "This too will end."

Perhaps you have asked God for physical strength and then you go on thinking, "how weak I am, so weary and nervous." If we pray in faith we will think in faith, and we will at such times say, "Christ has borne away my weakness. I am strong." We must think according to our praying. We cancel our prayers by unbelieving thinking. You look at symptoms, the headache, fever or weakness of any kind, which is still there, and remark, "I wonder why God does not heal me?" You feel the pain and discomfort and so believe it yours. You profess to pray in faith and yet go on thinking a thousand "ifs", all of which hinder God from working.

There are thoughts of *fear*. These depress, and increase sickness, and health or healing are not able to manifest themselves where there is fear. It is a scientific fact that people have actually died of fear.

Think of the "fear nots" in God's Word, and cast away all fear. We are told to give the control of the mind over to Christ, and He tells us we shall not be tempted more than we are able to bear (I. Cor. x. 13).—*Trust.*

Gathered Gold from  
the Treasury of Truth.

## Morning Meditations

By Pastor  
E. C. W. BOULTON.

**Saturday, July 16th.** "In that He Himself hath suffered being tempted, He is able to succour them that are tempted"—Hebrews ii 18.

Blessed suffering Son of man! It is because Thy precious Body was pierced by cruel thorns, that Thou canst enter into the sorrows that pierce my life at so many points. Because of Thy great loneliness, Thou canst draw nigh to me with wondrous healing power, when I tread the 'solitary way'. Bitter indeed was Thy cup, and therefore Thou art able to share with me the goblet filled with gall. Heavy indeed was the load which fell upon Thee, and so Thou art able to share the heavy burden which threatens to crush me beneath its weight. Because He suffered, He is able to succour!

**Sunday, July 17th.** "There shall be no night there"—Revelation xxi 25.

The glory of heaven will never be veiled in darkness. There will be no need of the darkness yonder because there will be no evil to hide, no unholy thing to wrap in the folds of night. The dispensation of darkness will have given place to meridian and millennial splendour and glory. A shadow will never be cast o'er the morning's splendid radiance by

the thought of the approaching night. That Divine day shall never exhaust itself—the light in that temple shall never go out—the Sun in that firmament shall never go down. O endless day, for thee my heart yearns! Soon may mine eyes behold the streaks of dawn in the eastern sky!

**Monday, July 18th.** "I was left alone, and saw this great vision"—Daniel x. 8.

Rarely do we encounter the vision in the throng. There is too much to absorb our attention and claim our interest, and so God allows our feet to find the desert path, and there He meets us with that ravishing revelation of Himself. It is in some sequestered spot that the spiritual vision appears which transforms the whole of life, turning the ashes of mourning into the beauty of gladness. And yet when He fain would fain draw us aside, how we cling to the crowd, and thus the face of our friends veils the vision, and the voice of our companions drowns the message which would be ours.

**Tuesday, July 19th.** "But tarry ye"—Luke xxiv 49.

What a test these words sometimes involve! To some souls, no trial is greater than that of tarrying. If the command was to hurry, then how gladly they would respond. But to tarry,



# THE ELIM EVANGEL

so slacken speed, to call a halt. Why, it appears so fatal to all that we have in hand in the shape of service. The time is so short—the business so urgent! Yes, but because of all this there is the grater need to tarry. It was the 'tarrying' that rendered Pentecost and all its glorious aftermath of blessing, possible. If thou wouldst triumph, thou must 'tarry'. If thou wouldst be transformed, thou must 'tarry'!

**Wednesday, July 20th.** *Christ at the right moment did for the ungodly*—Romans v 6 (Weymouth)

How timely are all God's actions! When the darkness was the deepest and humanity's need the greatest, then He came and made Himself an offering for sin. How true that proved in our soul's night of despair. Was it not 'at the right moment' that He came? When we thought our case was lost—when our feet had well nigh slipped o'er the brink of the abyss. And then to know that His second appearing will be once more 'at the right moment'. When things have reached a fearful climax, and the waters stagger beneath the power of the oppressor, then will the Lord from glory come.

**Thursday, July 21st.** *Him that is able to do exceedingly abundantly, above all that we can ask or think*—Ephesians ii 20

Even the largest request that I may make is not the limit of that which He is 'able to do'. When I have exhausted the vocabulary of prayer and have covered the whole scale of supplication, still He is able to do 'exceedingly abundantly' beyond all this. The mind of man cannot compass the incalculable wealth of wisdom and power that resides in the promises of God. And yet how small are our petitions, how far short they fall of the magnificent, munificent ability of Jehovah which this passage reveals. O soul that is so deep in need, test the truth of this word!

**Friday, July 22nd.** *Behold I have set before thee an open door which none can shut*—Revelation iii 8

What an invitation to possession! What a call to the enjoyment of privilege! All that God requires is that we should simply walk in and partake freely of His gracious provision. Think of some of the open doors which the hand of the Lord has unfastened for us. Art thou sick? Behold God's open door to health! Art thou powerless in thy Christian life? See! God hath set before thee an open door that will admit thee to the Divine power house, where thou mayest be charged with sufficient energy to make thee more than conqueror.

**Saturday, July 23rd.** *For ye are dead*—Colossians iii 3

This then means that there is no response within to the appeals of the world without. As one that is dead, henceforth I have no ears for the call of unworthy pursuits. I have no ears for the call of unworthy pursuits, I have no eyes for the charms that hold the unregenerate and un sanctified, I have no taste for the tawdry things that the earth-bound covet. He that is dead is freed. The new principle of life that now fills my being is from above—it is Divine, and as such it cannot come under the dominion of any other power than that of God. The grave lies between the old creation and the new. Hallelujah!

**Sunday, July 24th.** *Who shall lay anything to the charge of God's elect?*—Romans viii 33

Who is he the condemneth? Seeing that it hath pleased God to freely and fully justify the guilty, at what bar can they now be arraigned? The mouth of the Lord hath declared them guiltless. The Sin-Offering has been made and in that precious Sacrifice I am accepted. In Him my need is met, and through Him my position is assured. Therefore be at rest, O my soul! Fear not the accusations of the enemy! The blood is thy perfect atonement, and the promise is thy perfect and un failing assurance. Listen not to the voice of thy feelings! Seek not a confirmation of the Divine work and word in thy changing moods. Let not the peace of thy soul be disturbed! Pillow thy head upon His revelation

**Monday, July 25th.** *Let us hold firmly to an unflinching avowal of our hope*—Hebrews x 23 (Weymouth)

How appropriate is this inspired injunction for the present period. In other words, give no ground to the enemy—relinquish not one jot or tittle of the God-breathed evangel. Relax not thy hold upon that which others are disparaging, denying and deserting. Hesitate not to affirm thy absolute faith in all that the Word of God declares. There must be no parley with the foe, no attempt at compromise with those who would furl the flag of a full gospel. The fiercer grows the conflict, the stronger must be our stand for the truth.

**Tuesday, July 26th.** *Whence, also, He is able to be saving unto the very end those who approach through Him unto God, always living to be interceding on their behalf*—Hebrews vii 25 (Rotherham)

Blessed salvation that is not only complete but also continuous. He not only saved me, but He saves me, He not only healed me, He also heals me. The work of salvation and the work of intercession seem closely related in this passage. Because He keeps there, I am kept here. Because He prevails in heaven, I prevail on earth. And therefore this precious ministry of preservation shall continue to the 'very end'. Then I shall be able to endure to the close of the chapter. Through all the offences of the powers of darkness I shall be able to plough my way to glory, because He is always interceding.

**Wednesday, July 27th.** *For as often as ye eat this bread, and drink this cup, ye do 'declare' or 'announce' the Lord's death till He come*—I Cor xi 26 (Alford)

Then it is both a feast of remembrance and declaration. My presence at the table of the Lord is at once an avowal of my belief in His death and an announcement of my confidence in His second coming. Every time I participate in this sacred ordinance, I publicly proclaim the advent of the King. That precious table becomes the silent witness of the imminence of His return and of the Church's rapture. The broken bread and the crimson wine are primarily the emblems of His passion, but they are also the heralds of His parousia.

**Thursday, July 28th.** *Where the Spirit is Lord there is liberty*—II Corinthians iii 17 (Rotherham)

That is where the Divine Spirit has unhindered control. But how rare are those occasions when He thus obtains command. We welcome His support, but refuse Him supremacy in our ministry. We would fain share the management with Him. And here lies the root cause of our lack of liberty. The government is not altogether in His hands—we make certain reservations and thus lose the fullness of freedom which otherwise would be our blessed experience. Only as His right to Lordship is recognised and accepted can we enjoy that glorious immunity from bondage.

**Friday, July 29th.** *My heart overflows with joy amid all our affliction*—II Corinthians vi 4 (Weymouth)

Affliction seems a strange environment in which to find such a fruit of the Spirit flourishing. Surely such surroundings would stanch the flow of gladness and seal the spring of song. But not so, amid the cold and hostile influences of that Macedonian city, the Apostle was joyful in the Lord—though his back was smarting from the lashes of his cruel captors, yet still his heart was 'stayed upon Jehovah'. No adversity could cut off those wondrous inner supplies of spiritual life which continually reached him from the throne. The power of God was spread over him like a tent to shield him from the burning rays of persecution.

**Saturday, July 30th.** *In whom ye also 'are being build'd' together for an habitation of God*—Ephesians ii 22 (Alford)

And so day by day and month by month the unrealised work of God is going on, unrealised by the world around. The unseen temple is gradually taking shape. Stone after stone



# THE ELIM EVANGEL

## Daily Bread

being the "Scripture Union" portions for 1927.

July 16th, Saturday	Ruth iv	1-12
" 17th, Sunday	Mark i.	1-13.
" 18th, Monday	" i	14-28.
" 19th, Tuesday	" i	29-45
" 20th, Wednesday	" ii.	1-12.
" 21st, Thursday	" ii	13-28.
" 22nd, Friday	" iii	1-19
" 23rd, Saturday	" iii	20-35
" 24th, Sunday	" iv	1-12
" 25th, Monday	" iv.	13-29
" 26th, Tuesday	" iv.	30-41.
" 27th, Wednesday	" v	1-20
" 28th, Thursday	" v.	21-34.
" 29th, Friday	" v	35-43.
" 30th, Saturday	" vi	1-13
" 31st, Sunday	" vi	14-29

is being formed and put into its place in the building of God. Nearer and nearer comes the goal for which the Divine Spirit has been working through the centuries. Very soon will arrive the glorious day of unveiling when that which God hath wrought shall be fully manifested, and then shall His beauty be seen in His workmanship, and through the medium of this glorious temple made without hands shall shine the effulgence of His glory.

**Sunday, July 31st.** "Quaff deeply of God's Spirit."—Ephesians v 18 (A S Way)

Blessed spiritual thirst which makes me crave for the crystal waters of life which creates longing too intense for words, and yet which qualifies me for that fulness of the Spirit which Christ hath poured forth upon those who seek Help me, Divine River, to stoop low enough to drink deeply of Thy healing waters, to become childlike enough to be a channel through which Thou mayest flow to other lives Teach me the art of drinking, not occasionally or fitfully, but continually and eternally, of Thee, Thou Fountain of Life!

# London Whitsuntide Conventions

## Great Gatherings at Clapham and East Ham

Speakers Pastor and Mrs W F P Burton, Pastor R Mercer, and Pastor W A Nolan Commener at Clapham Pastor P LeTissier, at East Ham Pastor R Tweed

### CLAPHAM.

"DID not our hearts burn within us, while He talked with us by the way and while He opened to us the Scriptures?"

Surely this would be the testimony of many who were favoured to attend the Whitsun meetings at Elim Tabernacle, Clapham From the commencement of the first Convention meeting on Sunday morning we realised that He was indeed with us, and what success could there be in such a Convention without His presence? Every atom of space might be taken up, every seat occupied, the pulpit well "manned," but without Him—Alas, failure! But let us look at the other side for a moment Many of God's children assembled with one accord, and in His Name, within the pulpit just a channel through which He could flow, just a vessel for Him to use for His glory, and the edification of His Church

At the Sunday morning service we had a time of rich refreshing and fellowship around the Lord's table which was followed by a message from the Word given by Pastor R Mercer of Ballymena At the afternoon service the Word was ministered by Pastor Nolan of Rochester from a scripture which is to-day, perhaps more read and better understood by thousands than ever before (Acts ii 4) The Tabernacle was well filled for the evening service, when three souls signified a desire to accept salvation

Mr W F P Burton (of Congo) was the messenger on Monday morning, his message being centred round Isaiah xl 18 Did we not again realise the truth of II Timothy ii 16? In the afternoon the same speaker addressed his remarks chiefly to young believers, but how often we have remarked that the same Word which is milk to the babe in Christ, is strong meat to those older in the way, and was indeed a feast of fat things

At the evening service, Mr. and Mrs Burton were again the speakers

The Convention meetings continued through the greater part of the week, under the anointing of the Holy Spirit On Tuesday evening quite a number followed the Lord through the waters of baptism, and several others signified a desire to do so at the next opportunity On Wednesday evening, at the Missionary meeting, Mr and Mrs Burton spoke of the work in the Congo

Surely all who were present at this Convention are realising the benefit received therefrom, and eternity only will reveal all that was wrought in His name—E.H.T

### EAST HAM.

WE praise God that the Whitsuntide Convention at East Ham, convened by Pastor Robert Tweed, proved a time of rich blessing and spiritual uplift for all who joined in the feast The deep-rooted love of Christ surging through hundreds of hearts, as we met together in sweet communion and fellowship with Him, was manifested in praise and worship Our hearts are thankful for the loving messages delivered to us by the Holy Spirit through those who ministered the Word, for we were gathered together with the desire to draw closer to God and to feast on the riches of His grace All the meetings were well attended, and we felt the presence of the Lord with us

We were indeed pleased to have with us Pastor and Mrs. Burton from the Belgian Congo, and much enjoyed their account of missionary work there The Holy Spirit revealed to us through them the remarkable way in which the Lord has blessed the work in the Congo, and also the need for continued prayer for all missionaries converts, and those who have not yet heard of the wondrous love of Jesus On Sunday evening Pastor Burton delivered a stirring gospel message

We warmly welcomed Pastor Nolan who spoke on Exodus xxv 22, the Holy Spirit guiding him in his message that we must come out of the world before we can be moulded according to the Lord's pattern and our bodies become fit temples in which He may dwell It was good, especially for those of us who experienced the wonderful outpouring of the Holy Spirit in East Ham and district two years ago, to hear Pastor Robert Mercer again In a concise and clear manner, and led by the Holy Spirit, he opened up the Word of God

We lift up our hearts in praise and thanksgiving to our heavenly Father for every blessing received this Whitsuntide, for salvation of precious souls, loved ones kept by His grace, saints baptised in the Holy Spirit, bodies healed, and a season of real spiritual refreshment for all—B.A

### THE DUBLIN ARAB BOY

The above is the title of a new serial commencing in to-day's issue of the *Young Folks' Evangel* It is a true and thrilling story of the little Dublin arab who became known as "John Three Sixteen" Order through your local Evangel Secretary, or if you have no local Secretary, send postal order to the Elim Publishing Office, 16, Clapham Park Road, London, S.W.4 Price 1d. per copy, or 1s 6d per year, post free.

# Rejoicing in Letchworth Garden City

## A Double Event—Opening of New Tabernacle and Whitsuntide Convention

**V**IEWED from the only point from which true success can be measured—the spiritual—the events at Elim in Letchworth in connection with the opening of the new building and the holding of the annual Whitsuntide Convention, were successful in the deepest spiritual sense. There were many causes for rejoicing the visitors had reason to be grateful to God for the feast of good things which He provided through the Convention speakers, and the local assembly, in addition to this blessing (and perhaps only those who were present can realise the glory of it, for the Lord was indeed with His people) had reason to praise God because of the opening for worship of the building which had been in course of construction for two years.

### HOW IT CAME ABOUT

The story of how Elim came to Letchworth is one that should bring encouragement to the hearts of those of God's people who are struggling on in seeming isolation. Where there is now a flourishing assembly and a beautiful little home for Divine worship, four or five years ago there existed merely a piece of waste land, where nothing but weeds grew. And this state of affairs has a spiritual parallel, because of the fact that four or five years ago there were many hearts that were either barren or dead as far as spiritual things were concerned, whereas to-day these same hearts are transformed by the power of God through the living Christ.

The writer believes the first direct step towards Elim in Letchworth—and all that that means—was the opening up of a little Bible class. This was in 1922, and for a few months a handful of men and women, from various denominations, met once a week to study the Word of God. There was no thought of founding another church or sect, for each of the members of the class had their own spiritual home. But God thought otherwise!—for from that little band there has grown an assembly nearly two hundred strong!

It came about like this. Pastor George Jeffreys was invited to undertake an evangelistic campaign in the Garden City, and a three weeks' mission was held. That was the end of that little Bible class as such—for it never met again in the same way. At the end of the mission there was expressed a desire for a hall to continue the evangelistic work started by the Pastor, and this project was carried out by the erection of a little wooden hall.

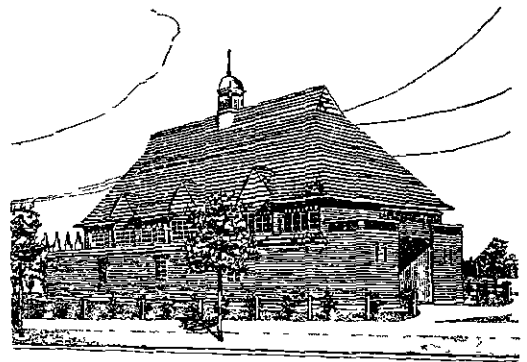
So Elim started. The services were organised on Four-square Gospel lines, and Mr. H. C. and Miss D. Phillips became responsible for the assembly and this work they still undertake, and have the loving support of all the members. The attendance at the services grew steadily, and within eighteen months it was found necessary to enlarge the hall. The brethren undertook the task of adding twenty feet to its length, and this operation was successfully accomplished.

In the early days, plans had been prepared for a permanent building when it should be needed, and at the beginning of 1925, less than two years after the original mission, it was decided that a start should be made on the permanent structure well in advance of requirements, so that the brethren could have a share in its construction. So on the day that the daylight-saving scheme came into force in 1925, after a simple little service at which prayer for a continuance of Divine guidance was offered, the work was commenced.

Right through that summer, strenuous labour was carried on in the excavating and putting in the concrete foundations. When winter came and the work in the evenings had to cease, it appeared to the passer-by that little had been accomplished, and yet deep trenches had been dug—in some places as low as seven feet six inches—and about a hundred cubic yards of concrete had been used in the foundations.

During the winter slow progress was made, but when spring came round once more the workers continued with fresh en-

thusiasm, and with outside help to erect the walls, the building soon began to shew signs of what its ultimate shape would be. By autumn the sixteen massive concrete pillars were ready to take the roof, and during the winter this operation was carried out, and also the plastering of the interior of the building. With the roof in position there arose the unique situation of one complete building within another! This did not remain so very long, for in the spring of the present year the old wooden hall which had served such a useful purpose was dismantled, moved out of the new building in sections, and re-erected on a fresh site alongside its successor, where it now stands, and will remain until it is replaced by a more permanent structure.



ELIM, LETCHWORTH

At this stage it was possible to go ahead rapidly, and a concrete floor was laid almost as if "in a night"—although actually it was laid in one day with the aid of a kindly concrete mixing machine, and a generous impulse. On top of this was laid the timber flooring, making an almost ideal surface for comfort. Many hours of labour had been given right from the commencement, but at the last stages it was inspiring to see the members of the mission, both men and women, young and old, doing all kinds of manual labour in putting the finishing touches to the building. It was desired to have the whole of the work completed by Whitsuntide, and that ambition was attained. What thanks are due to our gracious God for His goodness! Surely God's people can take courage when He is so signally prospering work undertaken in His Name!

Now let the local newspaper take up the story from where the writer of the above leaves off. Here is an extract from a report in the "Letchworth Citizen," written by a man in no way connected with Elim.

### OPENING OF ELIM.

#### A LIVE CHURCH

When the children of Israel had passed out of Egypt, their journeyings took them for some days along the Red Sea shore, where the water was undrinkable, being too much charged with salt. Consequently when they came to a place "where were twelve springs of water, and threescore and ten palm trees," they encamped by the waters, and refreshed themselves (doubtless on the dates) for the next stage of their migration. This long past event gives the evident reason for the one external decoration of the elegant little building which was formally opened last Saturday. In the wall of the porch, to the right and left of the doorway, the architect has incised in the mortar a grove of palm trees, and perhaps he has also symbolised, by the fluted wall



# THE ELIM EVANGEL

beneath them the wells of water which became so memorable a fact to the wanderers in after time

For some weeks past the church has been visible to outsiders as a completed structure, but up to Saturday evening its internal features were to all, save its builders, a secret. The oak door was locked, a cord was stretched across the path, and the congregation, like a swarm of bees awaiting hiving, clustered on and around forms placed on the green sward. Pastor P. N. Corry, of the Elim Bible College, Clapham, conducted the entry. After the singing of a hymn and a prayer, the door was opened, and a procession wound in the porch and up the aisles to the singing of a rousing hymn, "Full Salvation." Seated in the church, one obtained the impression of an excellently designed, original and conveniently constructed building; well lighted and ventilated, and properly adapted to the purposes of preaching and singing.

Two other preachers for the opening, besides Pastor Corry, were Mrs. George Kingston, of Leigh-on-Sea, and Miss Henderson, of Grimsby. The congregation, however, have first their part to play, and sing with extraordinary earnestness. Pastor Corry based his address on the biblical narrations of the building of the Tabernacle in the wilderness and the Temple in Palestine.

An interlude of singing on the theme of "a wonderful change" preceded the second address, given by Mrs. Kingston who spoke on the need of our being changed into the image of Christ. Another hymn, and a prayer by Miss Henderson, brought the dedicatory meeting to a close. A service was held on Sunday morning and full meetings continued during the afternoon and evening. On Monday the Letchworth Elmites did not take cars to Southend and Lymington, but parts of the Thames mouth did the sensible thing and came inland to Letchworth. Cars from Barking, East Ham and Rayleigh parked in the Icknield Way, while the visitors took part in another series of meetings.

The evening session was notable for three distinctive addresses on a variety of subjects, a large and responsive congregation and hearty and articulate singing. Pastor Corry himself gave a short address. The rest of his energies were devoted to leading the singing. One could hardly say there was a "choir" to lead the worship, but if there was every one was in it. An organ, a piano, and stringed instruments gave tone and volume to the hymns, which otherwise were sung in unison, in the best "community" manner. The

tunes were exceptionally strong and healthy, the sentiments for the most part joyous, and the utterance of them so refreshingly clear that without reading the sheet, one could get a grasp of every word. It was evident the pastor knew the three oratorical requisites of Demosthenes: "Action first, action second, action third." True, he sang with fervour, but what was his voice in that vibrant throng compared to the magic of his upraised arm and the sustaining command of his open hand? Yet such was the sincerity and natural feeling of it all that not a movement seemed overstrained, and when the time came for stillness and silence, the same signal bade us sit as bade us stand.

Pastor F. J. Phillips gave a careful and quiet exposition of the Scripture prophecies, dealing with the destiny of man and the ultimate rule of Christ in the world. A wonderful time of peace and happiness, he said, was undoubtedly coming to the world, but it was not yet to be. Men looked for its coming in different ways. Some felt their own angelic wings already growing, others looked to the League of Nations, but the Elim belief was that the only way to peace was by the coming of the Kingdom of Jesus Christ. They did not believe, however, that Christ would come to an already reformed world, which had become, so to speak, good enough for Him to reign in. No, it was evident that the world would go through worse tribulation, and then Christ would come as a king and put all things under His feet.

The exposition was followed by an intensely earnest and heart-searching address by Miss Henderson, after which the convener closed the meeting with a concise summary of all its proceedings in the words:

"If Christ be not the Lord of all  
Then Christ is not the Lord at all"  
—Letchworth Citizen, June 10th, 1927.

## AFTER THE CONVENTION

As the Convention proceeded, the numbers increased—and the blessing too! It can truly be testified that this was the best yet, and still there's more to follow. During Whitsun week Pastor Corry gave a series of addresses on "The New Birth," which were wonderfully quickening and stimulating, and at the present time Pastor Boulton is conducting a fourteen days' campaign. Will you, reader, pray for this little corner of the Elim work, that glory may be brought to the Name of our Redeemer?

# Fresh Foursquare Fires Fanned

## Many Conversions—Striking Healings—Another Bournemouth Baptismal Service—Sunday School Work

**Carlisle.** The revival continues, ninety souls having accepted Christ during five weeks.

**Soham.** Prayer is requested for a tent campaign to be commenced at Soham, near Ely, Cambridgeshire, on Sunday, July 3rd.

**Anohill.** Friends are also asked to pray for a tent mission which is being conducted by Evangelists F. A. Farlow and W. J. Martin in Anohill, Northern Ireland.

**Watford.** A three weeks' mission was concluded by Mr. J. McAvoy at Watford last month. Souls were saved and saints received the baptism in the Holy Ghost, while there were several cases of definite healing.

**Clapham.** A baptismal service was conducted by Pastor P. N. Corry on Thursday, June 16th. Souls continue to be saved, and the saints edified. Madame Karinskaya, the converted Russian prima donna, who has often sung before royalty, sang at the Sunday evening service on June 19th.

**Southampton.** The Sunday evening services have been held for several weeks in a cinema. Pastor F. E. H. Trevor is now assisted by Mr. J. E. Goreham. On a recent Sunday evening, twenty-seven souls accepted Christ, Madame Karinskaya sang the gospel.

**Winton, Bournemouth.** Pastor Blackman conducted a baptismal service at Springbourne, for Winton candidates, on May 19th, when forty were immersed. Pastor Trevor gave the address.

**Springbourne, Bournemouth.** Several cases of healing are reported, amongst them that of a child suffering with paralysis, who had to wear a cork sole one inch thick, the leg is now of normal length.

**Liverpool.** The work here is flourishing under the blessing of God. Quite a number have been saved and healed of late. Pastor J. Lees is in charge.

**Forest Gate.** Fresh ground has been broken in the populous district that lies to the north of East Ham, and the Four-



square Gospel has been faithfully proclaimed at the Public Hall, Palmerston Road, Forest Gate, by Pastor R. Tweed and Mr J. E. Goreham. The Campaign commenced on May 8th, and the meetings have been greatly blessed. Special mention must be made of the conversions—among others—of a family of six persons, formerly Spiritists. This family, and some of the other converts were baptised in water at East Ham Tabernacle on May 31st. Several cases of Divine healing are reported, viz.—internal trouble, sprained thigh, damaged kneecap, and neuritis. It is most interesting to record that the hall which is now used for proclaiming God's Word had hitherto been used as a Spiritists' meeting place. The false has given place to the true, the darkness to the light. Praise the Name of the Lord! Services are being continued in this hall every Sunday evening.—W.H.P.

**Tamworth Sunday School.** On Sunday June 12th the Elim Sunday School Anniversary services were held in the Assembly Rooms. The taking of such a big hall for the occasion was certainly a step of faith on the part of the Superintendent (Miss Watson) and teachers, but they were rewarded by seeing good congregations in the morning and evening, and in the afternoon the building was filled. The special preacher for the day was Mr H. C. Phillips of Letchworth. His address to the children, in which he drew many helpful spiritual lessons from an everyday article of use, was particularly interesting and secured the rapt attention of the little ones, and also of the older members of the audience. In the afternoon, Miss Jansen presided over the special children's service, when a varied programme of solos, recitations, choir singing, dialogues, etc., was very much appreciated. The young folks did remarkably well and reflected much credit on Mr G. Bailey (conductor), Miss Walker, and Mrs Taylor, who were responsible for their training. In the evening Mr Phillips delivered a stirring message on the quickening power of the gospel, urging his hearers to yield themselves to Christ, who alone has power to give eternal life. At the close of the service a large company formed a ring outside the Hall, and a rousing open air meeting was held, thus bringing to a happy ending a day in which the hand of the Lord had been manifestly upon His children, in great blessing. To Him be all the praise!—E.M.T.

**Belfast Sunday Schools.** On Saturday, June 4th, the Belfast Sunday Schools met together for their annual outing. The place chosen was the beautiful seaside resort of Newcastle, lying just at the foot of the Mourne Mountains. About 700 children and adults gathered together for the day from the various Elim schools in the city. Not wishing to be self-centred, the invitation was extended to smaller Elim schools in the neighbourhood of Newcastle and Belfast to join in with us. Consequently several buses were engaged by local country assemblies and filled with happy boys and girls together with adults, headed for Newcastle. A procession was formed, headed by a banner specially painted for the occasion, and together we marched through the town to a large hall which was made our headquarters for the day. Towards evening, a ring was formed in the centre of the little park by the sea, and a most blessed open air service was conducted by the Sunday School teachers and other workers. It was indeed a happy day spent together, and the superintendents and teachers together with the other workers certainly are deserving of great praise for the way in which they helped to make the day a pleasant one for all. We cannot close without a note of praise to God for the way in which He has blessed the work among the children in the schools of Belfast and vicinity.

**Leigh-on-Sea.** Mr Henry Proctor writes "The work here is progressing. Although the loss of Pastor and Miss Henderson is keenly felt, yet the choice of the present Evangelist (Mr Kemp) is shewn to be of God, for he has already endeared himself greatly to the people. On Whit Monday there were good attendances and real Pentecostal times. Mr Pinchbeck delivered a very able address on the Pentecostal Baptism, and the vital necessity of the gifts of the Spirit. Mr Emlyn Jeffreys emulated his forbears, in the fervid oratory with which he delivered an address on Christ as Saviour and Coming King. Mr Kemp spoke lovingly and invitingly on Divine Healing, and several came forward for healing, and went away rejoicing, in freedom from the oppression of the devil. The Crusaders rendered efficient help at the larger meetings, by their beautiful, inspired singing, especially in their rendering of a most charming scriptural chant on 'The Day of Pentecost'."

## Working Out Salvation

By H. S. MILLER

SOMEONE says, "Am I not told, in Phil. ii. 12, to work out my own salvation?" No; if you are unsaved, you are not told to do anything of the kind. That was written to "the saints in Christ Jesus" (Phil. i. 1), and by noticing the next verse (ii. 13) you will see that you are powerless either to will or to do it until God first works it in you. You could not work a dollar bill out of your pocket if it was not there.

Again, someone says, "Does not James say that we are saved by a mixture of faith and works?" No, if so, he would contradict Paul in Rom. iii. 20; Gal. ii. 16; Eph. ii. 8, 9; Titus iii. 5, and many others. In James ii. 14-26 we are told how we are justified before men, that is, how men can see that we are saved and justified by faith. They see it by works, which are the result, or fruit, of faith. Faith which does not result in works is dead faith or no faith at all (vv. 17, 20, 26). The faith cannot save (v. 14, R.V.). Paul tells us how we are justified before God, that is, by faith alone. There is no contradiction

In Rom. ii. 13 and context, Paul shews that if a person is to be saved by his morality, without Jesus Christ, he must be a doer of the *whole* law. See Gal. iii. 10, James ii. 10. In Rom. iii. 10-20 he shews that man universally is a sinner and guilty before God and that it would be of no avail for him to try to earn salvation. Moreover, by comparing himself with God's law he finds out how great a sinner he is.

"Be ye doers of the Word, and not hearers only" (James i. 22).

The contrast (James i. 23-25). The mere hearer looks into the Word, closes it, refuses to do and obey, and gets no help nor blessing, the hearer and doer is blessed in his doing.

That faith which does not result in works is of no profit, it cannot save, it is dead (James ii. 14-17).

It is faith, not works, that justifies (Rom. iii. 20), but this is shewn to men by works, something which they can see (James ii. 18-26).