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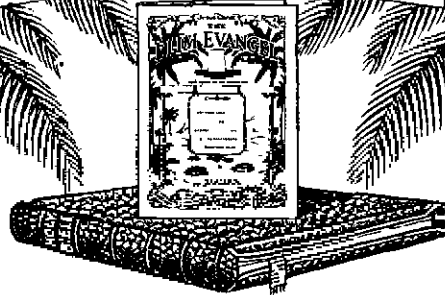
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Saviour

Jesus Christ

Healer

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

Vol. VI. No 11

JUNE 1, 1925

Twopence

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

Baptiser

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

Coming King

1,500 Miles on Foot

IT is but a few years ago that there lived in a town of Northern Germany, a young man who had been brought up in the Roman Catholic religion. He believed, however, neither in that nor any other, but had long cast off all thoughts of God, and lived in sin so open and terrible that he was remarkable amongst the ungodly and depraved as one who outdid them all.

How wonderful are the ways of God! Like him who slew the giant with his own sword, so God made use of the exceeding sinfulness of this young man to awaken in him the first desire after salvation. He became alarmed at his own wickedness. "I am worse than any other," he thought. "If it is true that the wicked go to hell, and only the good to heaven, it is plain where I am going. If ever a man is lost eternally I must be that man!" Night and day did this thought haunt the wretched sinner, his peace was gone, and he found no pleasure even in sin. "If only," he thought, "it were possible to be saved!" What could he do? He had been told of penances and prayers, of convents where monks spent their days in works that might at last atone for sin, and he felt that no labour could be too great, no torture too severe, if he only might have the faint hope of pardon at last. He resolved to become a monk, but he wished first to know in what convent in the whole world the rule was the strictest and the penances the most terrible. If it were at the other end of the earth he would go to it, and then he would spend the rest of his days in penance and prayer. He was told in answer to his enquiries that the convent under the strictest rule was a monastery of La Trappe, distant about one thousand, five hundred miles from his home. He could not afford to pay the expense of his journey, and he therefore resolved to walk the whole way, begging as he went; this alone would be the beginning of a penance, and might gain him one step towards heaven.

It was a long, weary journey, each day beneath a hotter sun and through strange lands. He felt scarcely alive by the time he came in sight of the old building where he hoped to gain rest for his soul—for his body it mattered not. Having rung at the gate, he waited until it was slowly opened by an aged monk, so feeble and infirm that he seemed scarcely able to walk.

"What is it you want?" asked the old man.

"I want to be saved," replied the young man, "I thought that here I might find salvation."

The old monk invited him to come in, and led him into a room where they were alone together. "Tell me now what you mean," said the old man.

"I am a lost sinner," began the young man. "I have lived a life more wicked than I can tell you. It seems to me impossible that I can be saved, but

all that can be done I am ready to do. I will submit to every penance. I will complain of nothing if only I may be received into the Order. The harder the work, the worse the torture, the better it will be for me. You have only to tell me what to do, and whatever it may be I will do it."

I would ask you to read this story, have you known what it is thus to *feel yourself a lost sinner*? To know that you are on the road at the end of which there is but *one place*, and that place the eternal lake of fire? To feel that all toil all suffering, all torture here, would be but an exchange too welcome could you but gain by it the faintest hope of escaping from everlasting despair? If you are still without Christ you are, whether you know it or not, in this dark road with us terrible end, and should God in His great mercy have awakened you, so that you know the danger and the hopelessness of your position, you will be in a state to welcome as a voice from God the wonderful words which were spoken in answer to the trembling sinner—spoken by the old monk of La Trappe. "If you tell me to do the most fearful penance I am ready to do it," the young man had said, and the old monk replied: "If you are ready to do what I tell you, you will go straight home again, for the whole work has been done for you before you came, and *there is nothing left for you to do*. Another has done the work instead, and '*it is finished*'."

"It is finished?"

"Yes, it is finished. Do you not know that God sent down His own Son to be the Saviour of the world? Did He not come? Did He not finish the work the Father gave Him to do? Did He not say on the cross, '*It is finished*'?" "What was finished?"

"He undertook to bear the full punishment of sin, and He did bear it, and God is satisfied with the work done by His Son. And do you know this?"

"Where is Jesus now?"

"He is in heaven."

"He is in heaven. But why is He there? Because He has finished the work. He would not be there otherwise. He would still be here, for He undertook to do it *all*, and He would not go back to His Father until *all* was done. He is there because God is satisfied with His work. And, dear friend, why should you and I try to do that work which the Son of God *has done*? If God had left it for us to do we could never do it, were we to perform all the penances that ever have been or could be performed, they would be utterly useless to us. In doing them, instead of gaining anything you would but be adding the crowning sin to your life. It would be as much as to say, Christ has not done enough. It would be to cast contempt upon the perfect work of the

The Elim Evangel

FOURSQUARE ON THE WORD OF GOD

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

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No. 11

Rest and Refreshing

A Bible Study on Isaiah xxviii. and xxix.*

By Miss L M MACKINLAY

"Whom will He make to understand the message? To whom He said, This is the rest wherewith ye may cause the weary to rest, and this is the refreshing"—Isa xxviii 12 R V.

REST and Refreshing! The two gifts offered in God's "message," as declared in the portion before us. This "message" epitomises the substance of the gospel offered in this dispensation, and introduces us to the wonderful succession of pictures in Isaiah xxviii and xxix, which together make a most vivid and complete portrayal of the present age, including Christ's ministry, death, Ascension, Pentecost, the formation of the Church, and yet future events. Our authority for thus interpreting the pictures is based on the explanations given in the New Testament of many citations from this passage.

Our Lord Himself emphasised these two gifts as being the sum and substance of salvation, because, although He used many and varied ways of inviting people to come to Him during His earthly ministry, there are only two recorded instances when He used the expression "Come unto Me" imperatively. The first invites to come and *rest*, the second, to come and *drink* (Matt xi 28; John vii. 37).

Other reasons suggest themselves for concluding that Christ had Isaiah xxviii. in mind on both these occasions. The prophet says that the message would be received by childlike hearts only, and our Lord's invitation to rest followed His thanksgiving that these things were revealed to babes. (Matt xi 25)

When he offered refreshing to the thirsty He was undoubtedly thinking of this passage in Isaiah, for He said, "He that believeth on Me," as the Scripture hath said (John vii 38). Now the phrase "*he that believeth*" occurs nowhere else in the Old Testament; but in Isaiah xxviii 16, may we not therefore

conclude that *this* was "the Scripture" to which He referred? "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone of sure foundation, *he that believeth* shall not make haste." The immediate result of believing on Him, Isaiah says, would be safety. Those who ceased to strive to make a shelter for themselves from the coming storm, and rested on God's sure foundation, would never have cause to flee ("make haste") elsewhere for protection.

Thus the idea here is more that of the first offer, Rest; but since our Lord refers to this verse to promise "Rivers"—"the Spirit," (John vii. 38, 39)—the question naturally arises, Does Isaiah plainly indicate the Pentecostal blessing in this passage? He does, indeed, by means of a beautiful and powerful illustration.

Let us first examine the verses in these two chapters that are quoted and explained in the New Testament. No portion of equal length in the Old Testament—with the exception of Isaiah liii and liii—is cited so often in the New. Eleven times do we find quotations from Isaiah xxviii and xxix in the gospels and epistles, in addition to the many occurrences of "*he that believeth*," besides various allusions that are not absolute quotations. Surely we are studying a passage of great importance.

We are not left in doubt as to the meaning of the "Stone" laid in Zion, for three times this verse is quoted and more often alluded to, to teach us that Christ, by laying Himself down, became the one sure Foundation (I Peter ii 6)

"The marvellous work and a wonder," (Isaiah xxix 14), cavilled at by the wise of this world, is shewn to be salvation through Christ crucified and risen, the despisers of which must perish (Acts xiii 41; I Cor i. 19, 23).

* To follow the helpful teaching of this paper, these two chapters in Isaiah should be read and very carefully studied.—Ed.

† The several Hebrew words for "Trust" in the Old Testament are never translated in the New Testament by the word "Pisteu," which is the word used in John vii 38, and in all other places where the same Hebrew word "Aman" occurs in the Old Testament, "believe" is quoted in the New Testament (Gen xv 6, Gal iii 6 etc.)



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“Foreign lips and another tongue” (Isaiah xxviii 11) is quoted to prove that the new sign which outwardly distinguished the outpouring of the Holy Spirit at Pentecost from all previous enduements with power, was prophesied long before (I Cor xiv 21).

The spiritual condition of the people of our Lord's time and after, is described by Isaiah as “a deep sleep,” worshipping “with their lips, but . . . their heart far from Me” (Isaiah xxix. 10, 13, quoted Rom xi. 8, and Matt xv. 8) Since the main features of the picture are thus outlined by the divine explanation, we are helped to trace the fulfilment of other details prophesied in the same Scripture.

The agricultural scenes described in xxviii, 23-30 remind us of the three parables on sowing, spoken by our Lord, who explained that “the seed is the word” “such as hear the word and accept it,” when sown upon good ground, (Mark iv 14, 20, 26), refer specially to believers in this present gospel age, the end of which is a harvest to be reaped (Rev xiv 15)

The usual emblem for Israel is a fruit tree, but the figure used here is that of a seed, to represent the Church. Instead of a seeming irrelevance to the preceding subjects, we have here a beautiful sequence, after a description of Pentecost (as we shall presently see), comes this parable of the formation of the Church,—each kind of seed being “put in the appointed place,” each having its own individuality, and each receiving the needed discipline and care in order to produce the greatest harvest (I Cor xii 4-6, 18)

Verses 14-20 of chapter xxviii give a graphic sketch of the incredulity and scoffing attitude of the rulers at Jerusalem, at the time when the Stone came to do His work. How they boasted of their own righteousness! God's judgments had no terrors for them—“it shall not come unto us” (verse 15). Yet in spite of themselves, “morning by morning” they were convicted by the life and words of Jesus. They refused to humble themselves, and own that they needed the proffered refuge, but they could not escape the piercing of His word. It was “naught but” (“vexation,” A V, or) “terror to understand the message.” (verse 19, R V)—same expression as in verse 9—i. e. *God's* message. How aptly Isaiah describes the futility of their arguments with the Lord¹. The bed was too short, the covering too narrow (verse 20)

And when His enemies had done their worst against God's Anointed, and appeared to be the victors, how the glorious triumph of Christ's ascension and receiving His Father's Gift is portrayed in

verse 21¹ “For the Lord shall rise up as in Mount Perazim, as in the valley of Gibeon, that He may do His work, His strange work, and bring to pass His act, His strange act.” What is this strange new act? We sometimes hear it explained that judgment is His strange work. The Bible does not say so, for God has all along been wont to deal with His people in judgment, for discipline. It cannot be said to be a new departure, a strange or foreign way of gaining a victory, such as this verse foretells. But why is Perazim chosen of all the many victories of olden days? The only time we read of it is when David conquered the Philistines (I Chron xiv 10). It is the circumstance that provoked the enemy which makes it a type of the unique triumph of Pentecost. It was “when the Philistines heard that David was anointed *King over all Israel*, all the Philistines went up to seek David.” After prayer, God gave him such a mighty victory that he called the place “Baal-perazim,” the place of *breaking forth* (verse 11, R V. marg.)

The parallel is clear. It was when Jesus was at the right hand of God exalted, and the powers of darkness, unable to reach Him, were now set on exterminating His followers (John xx 19), that *then* God arose and in a new, mighty breaking forth, shed forth His Holy Spirit to be the power in each disciple (Acts ii 33). This was indeed His strange new act. The enemy was routed. The members of the infant Church were set free, and 3,000 more souls were delivered from his grip. The torrent that brought destruction to the foe, was a glorious Refreshing to the believer.

Is not this a practical lesson for us? As the Holy Spirit was not given until Jesus was glorified (John viii 39), so, to-day, it is not until a soul has made Jesus *Lord over all* that a personal receiving of the Holy Spirit can be realized.

But the Philistines rallied for another attack. David asked for definite guidance, and victory was again granted, but in a different way, at Gibeon (I Chron, xiv. 16; Isaiah xxviii 21). Further onslaughts await the newly baptised believer, when like the company in Acts iv 24-31, he must again plead for fresh enduement to meet the fresh need. Victory will come in a new way, for God's manifestations are various. Let us not, through lack of expectant waiting on Him, fail to obtain the Refreshing He delights to bestow.

Holiness excludes selfishness

Christ's Cross is such a burden as sails are to a ship, or wings to a bird

The Divine Touch

By PASTOR E C BOULTON

“ And Jesus came and touched them ”—Matt xvii 7

In the still air the music lies unheard, in the rough marble beauty hides unseen,
To make the music and the beauty needs a Master's touch, the sculptor's chisel keen
Great Master, touch us with Thy skilled hand, let not the music that is in us die
Great Sculptor, hew and polish us, nor let hidden and lost, Thy form within us lie!

ONLY a touch! And yet what a wealth of meaning may be conveyed in this way! “ ‘ Only a touch ’ may rivet links which for life shall last ” In most lives there are those rare occasions when a single touch is more eloquent than many words. Times when the language of the lips is exhausted and the finest feelings of the heart flow forth through the channel of direct personal contact. Have we not, when passing through the bitterness of some sudden staggering bereavement, when the heart has been numbed with grief, felt the value of a tender touch? It was only the mute pressure of a loving hand, 'tis true, but how much it meant to us in that dark hour of loss, when our soul was “ curtained in night.” It told us of another who came alongside to be the partner of our pain, the sharer of our suffering. Perchance 'twas but the touch of a falling tear of one who was weeping with us, but it brought sweet comfort to our aching heart. Yes, it is in the night of adversity that the touch of Jesus is most real and precious.

“ He touched her . . . and she arose ” Has not the quickening touch of Jesus thus come to us when down in some deep slough of despond or away under some juniper tree of unbelief, lifting us into the gladdening sunshine of “ eternal hope? ” That touch has caused fresh fountains of praise to rise within the soul, giving strength for new endurance and endeavour and awaking new spiritual aspirations and ambitions. Who can tell the transport of those transforming touches upon the inner life? Moments when “ deep calleth unto deep ” and the sweet incense of His priestly presence fills the sanctuary of the soul. That touch unseals the alabaster box of our heart's love till it pours itself upon others who dwell amidst earth's shadows and sorrows. Only a touch! Yes, but what a world of difference it may make in a human life. See yonder opal as it lies among other precious stones, how dull and lustreless it appears. But take it in your hand for a moment and observe the change produced. Now it gleams and flashes with all the glories of the rainbow. Ah, it was the warm touch of a human hand which brought forth its latent loveliness. Is this not exactly what takes place in our lives when

touched by Jesus? At that wonderful touch there breaks forth in our lives a flame of fervent love which makes them glow with a new spiritual splendour and invests them with the glory of a new creation. Only a touch! Yes, but is this not expressive of a tender *intimacy*? All the old “ middle walls of partition ” are gone—no longer any strangeness exists 'twixt “ my Lord and I ” That precious freedom, which is the fragrant fruit of friendship, now characterises our communion. Those distressing gaps in our fellowship, which once occurred with such painful frequency, have disappeared for ever. Hallelujah! No need of words now, a touch is sufficient to disclose the hidden meaning of the heart—that gentle, almost imperceptible, spiritual pressure tells in unspoken yet unmistakable terms the secret of His incomparable love, causing our love to flow back to Him in richer, fuller, purer intensity. Thus to our waiting souls is communicated that which is sweeter than honey or the honeycomb—that touch, “ with mysterious glory fraught,” tells us afresh that “ we are His and He is ours for ever and for ever ”

Again the touch of the Master denotes *proximity*. It is the inaudible yet wondrously intelligible assurance, “ Lo, I am with you ” which restores our exhausted energies and renews life's lost harmonies. It reminds us that He walks with us “ along life's rugged road ”; the changeless Companion of all its vicissitudes—our “ Emmanuel.” When swept by some swift tornado of temptation that touch tells me that God is at hand in His “ unsleeping love ” to minister to my needs. When perhaps panic-stricken at the approach of disaster He is there to still my heart's alarm and turn my travail into triumph.

“ With Thee at hand to bless
Ills have no weight and tears no bitterness ”

It is the daily renewal of this wonderful touch from on high which brings that superlative joy that enriches all Christian life and service, transmuting the baser metal of life into the pure gold of the Divine image. It is the glorious anointing of this Divine touch which supplies both vision and vigour and gives efficiency to all our ministry. 'Tis by this

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mysterious and magnetic love-touch that Jesus lays siege to our soul and completely secures its subjugation. Again that touch may be the medium of some marvellous revelation which shall revolutionise our Christian experience. Who can estimate the tremendous dynamic of the Divine touch? Life becomes infused with a new enthusiasm which dominates and directs all the activities of the soul, endowing it with an unconquerable courage and grace that carries it out into the "vast and shoreless deep" of a life swallowed up in God.

"He touched her . . . and the fever left her." So many Christian lives are full of fever of various

kinds. Think of the fever of fear, now impotent it renders the believer who comes under its enervating influence. Ah, 'tis the Jesus-touch that can extract that harmful feverishness which so mars the life and testimony of the child of God. Just a touch from Him Who calmed the boisterous billows will bring the soul into the haven of "unutterable gladness" and "undisturbed repose." Turn to Him, dear distressed soul, and let thy weary head pillow itself upon the bosom of His boundless love, thus thou shalt realise and respond to the thrill of the Divine touch which shall adjust all thy life to His perfect and wonderful will.

Scenes at Opening Service The New Elim Assembly Hall at Barking

"THE new Elim Hall will be opened on May 17th by the Pastors Jeffreys and Elm Alliance Ministers, and, weather permitting, the service will be held in the open air on the plot of ground beside the Hall in Ripple Road." Such was the announcement that attracted a great concourse of people to the opening service of the Elim Assembly Hall. It was a glorious day of sunshine with no cloud to intercept the view of a beautiful Italian sky. The calorific ray from a beaming sun, did not cause the vast crowd to be overheated, as a most refreshing breeze kept continually fanning one and all.

Those in charge of plans were undoubtedly led of God to have arranged the first service in the open. The Hall itself, though capable of holding some five hundred people, would have been filled and re-



A SIDE VIEW OF THE NEW ELIM HALL



THE FRONT OF THE NEW ELIM HALL

filled several times over. The seats had been placed symmetrically around the pulpit which had been brought out from the Hall. Beyond the seats were the thronging multitude, standing far out to the right, left and in front of the pulpit. In the congregation were the many converts with an expression of joy in their faces, friends who had found Jehovah to be their healer and others who were rejoicing in the experience of the Baptism in the Holy Ghost.

After prayer and much joyful singing, the preachers gave utterance under anointing of the Spirit, and there was a breathless stillness as the messages poured forth. The Hall has been erected, declared the first, for the purpose of proclaiming the FOUR-SQUARE GOSPEL—salvation from the penalty and power of sin, healing for the body, the Baptism in the Holy Ghost and the Second Coming of Christ.


THE ELIM EVANGEL


The great themes were to centre around Jesus the Saviour, Healer, Baptiser in the Holy Ghost and Coming King, not forgetting that love to Him must give its full proof by being translated into action water baptism and breaking of bread being emphasised

that is now being held by Evangelists Darragh and Adams and that the new Hall will become the birth-place of many souls

The second speaker reminded the people that the time to build Zion had come, but before the building there must be the destroying Old and unnecessary systems and traditions came in for smashing blows while the signs of the times were referred to as evidence of the Lord's near return. The preacher described the world that was looking for its leader, and he would come to them in the form of antichrist "Thank God!" he said, "our leader is coming too, and He is the Lord Jesus Christ from Heaven." The sweet Gospel singer, Mr W Llewellyn Bell, whose voice to the Barking people had become familiar, added greatly and was appreciated by all



The opening service was indeed a never-to-be-forgotten one. Let our readers pray for the mission

A SECTION OF THE CROWD AT THE OPENING SERVICE

What Others *are* Saying

"The *Evangel* is a fine paper, and I should only be too glad if I could scatter it broadcast over the land" (Canada)

* * *

"I am very pleased with the enlargement of the *Evangel* and am looking forward to receiving it regularly." (Llanely)

* * *

"We write to express our admiration of the *Elim Evangel* in its new form, but more especially for its helpful and spiritual contents." (Sheerness)

* * *

"I think the *Evangel*s are lovely and wonderfully instructive. May God go on blessing the messages that are written therein" (Bow)

* * *

"We are enjoying the *Evangel* immensely and receiving it regularly. May the Lord bless you in your work" (Canada)

* * *

"I am enclosing subscription for the *Elim Evangel*s. They are a great inspiration and keep us in touch with the work of God, and also create a deeper hunger after His holiness" (East Ham)

* * *

"Permit me to say what a blessing and help this little book has often been to me in the past, especially as I am not able to attend the meetings at the Tabernacle" (Woking)

"I feel I must write a word of appreciation for the *Elim Evangel* which is a constant visitor to me. Words are inadequate to express my thanks to you or whoever is responsible for having it sent to me. Surely if it were to cease I scarcely know how or what the children and myself would do. We get so much real food for our own souls from it. Many times I read the contents three and four times. The old style was splendid, but I like the new much better, then too it now comes twice per month. God grant that it may grow better each time" (West Africa)

* * *

It is with delight that I can write these few words to you for I can say that I love to look forward to the day that the *Evangel* comes. It is just full of good things and one enjoys to sit down and browse on them, even as he enjoys to sit at the table when it is loaded with an extra spread. It is surely a joy bringer to many hearts, and the more so, as it comes twice a month now" (U S A)

* * *

"The *Elim Evangel* has, by the matter it contains, lifted me, I might say, into Heaven, and with all my heart I thank the good Lord for all His gracious leading of me in this. I have taken and read several Christian journals in my time, but never from one yet have I realised so much spiritual good, deep and lifting, as I have from the *Elim Evangel*" (Essex)

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

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teaching the Bible, and came out believing and teaching Darwinism. The plain truth, then, is that the spread of Modernism in our land to-day must be attributed directly to the influence of institutions which were established for the purpose of teaching the Word of God!

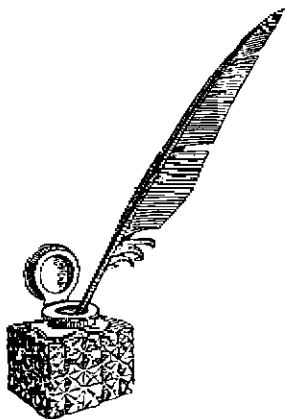
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Modernism denies the Virgin Birth, the miracles of Christ, His resurrection, His vicarious atonement and His second advent. It sets itself up to criticise the Word of God and the Christ of God. It attempts to destroy faith in the revelation which God has given us of Himself, and substitutes for it systematised unbelief. It leaves nothing for the sinner in quest of salvation, nothing for the soul seeking after God—nothing but doubt, bewilderment and despair.

* * *

The seriousness of the position will be more apparent when we mention that the majority of the religious periodicals published in this country, including those largely read by Sunday School teachers, no longer stand for the inspiration of the Bible, but are under the spell of Modernism. What is needed in our land is a wholehearted return to the Bible as the inspired Word of God. While we appreciate the many efforts that are being made to encourage belief in, and to prove the inspiration of the Bible, we suggest that the most valuable proofs are the practical ones—the daily witness of lives transformed by the power of the Gospel, miracles of bodily healing wrought in the Name of Jesus, and saints baptised in the Holy Spirit as on the day of Pentecost. What God is doing to-day proves every truth that Modernism denies.

Editorial Notes



WE print in this issue the second of a series of articles entitled "The Bible and Modernism." Few, we believe, realise the extent to which Modernism (the outcome of Higher Criticism) is gripping the people of our land. And the saddest part of the situation is this, that so many in the firm hold of this Satanic delusion have been led into this

system of unbelief by the false teaching of present-day preachers, many of whom, in their turn, went into colleges and theological seminaries believing and

Brethren, get on your tiptoes here, gird your loins, stretch your neck, open wide your eyes. We are not looking for death and judgment, we are looking for the Lord Himself! The first time He came He took our sins away, the next time He comes He will take ourselves away. Are you ready? The gathering shout may come before we sleep to-night, and on lightning wings we who are His shall be caught up to meet Him in the air.

Praising God should be to us our chiefest, happiest employ. It is the "service of song" of the sanctuary. God preserve us from ingratitude, that abominable thing, that viper which creeps forth when the sun is up, for when signal mercies demand especial thankfulness, how often have we resembled Hezekiah, who rendered not again according to the benefit (II. Chron xxxii. 25). To hang my harp upon the willows is to say, "Christ is not ruling well." ROBT CHAPMAN

The Breaking of Bread

By MAX WOOD MOORHEAD

THE Breaking of Bread is sometimes called the Holy Communion, a phrase which expresses the fellowship which the believer enjoys with his Redeemer as he partakes of the bread and wine, symbols of our adorable Lord's broken body and shed blood. Another name applied by some to this Holy Supper is the Eucharist, which means the giving of thanks "And He (Jesus) took bread, and gave thanks, and brake and gave unto them, saying, 'This is my body which is given for you this do in remembrance of Me'" (Luke xxii 19)

As Pentecostal people we are, doubtless, in divine order, in breaking bread every Lord's Day; for this was the practice in the Apostolic Church.

As we consider the Passover which the Jews observed in the time of Christ, I believe that we shall find light thrown upon the ordinance of the Breaking of Bread, and through the operation of the Spirit we will be helped worthily and with spiritual intelligence to eat the bread and drink the cup in remembrance of HIM Who shed His Precious Blood on Calvary's Cross.

For the following facts I am indebted to Rev K E Khodadad, B A, University Hebrew Scholar, Durham

The Passover was intended to keep alive a grateful remembrance of the deliverance from Egypt. The Jews would arrive at Jerusalem about a week before the Feast. They would choose a lamb on the tenth of the month Nisan, and take it to the officers of the Temple to be examined. If declared to be without blemish, it would be sacrificed on the fourteenth day of the month, namely the day with the evening of which the first day of the Passover begins. As Christians, we cannot but see in this a foreshadowing of the sacrifice of Christ.

A week before the Passover, our Lord went up to Jerusalem. He was brought for examination before the tribunals of Pontius Pilate and Herod, who were compelled to declare Him without any blemish. "Ye brought unto me this man as one that perverteth the people," said Pilate, and behold, I, having examined Him before you, FIND NO FAULT in this Man, touching those things whereof ye accuse Him no, nor yet Herod, for he sent Him back to us, and behold, NOTHING WORTHY OF DEATH HAD BEEN DONE BY HIM (Luke xxiii 14, 15). So after this public declaration by the chief officers of the nation to this innocence, the Lamb of God was delivered up to be crucified, and He shed His atoning blood on the very day that the passover lamb was to be offered. Cannot we now see why Paul designates Christ as our Passover (I Cor v 7)?

THE PURGING OF THE LEAVEN

On the night preceding the Passover night, an especial ceremony called "bedigath chametz" (searching for leaven) would take place in every Jewish house. The head of the family, taking a light in one hand and a pair of tongs in another, would search all the nooks and corners of the house, and gather in one place every particle of leaven and put them in a safe place. On the morrow, before the sacrifice of the

Paschal Lamb, he would reverently burn or purge them from his house, making the following declaration:

"All leaven which perchance remains in my domain, and which has escaped my observation, shall be destroyed and be like the dust of the earth. This ordinance, called "Bi-oor chametz," i.e., the purging of the leaven, and is alluded to by Paul in I Cor v 7, "Purge out therefore the old leaven that ye may be a new lump."

To this Holy Supper all who are regenerated by the Holy Spirit, are invited to partake of the elements. The peril of eating the bread and drinking the cup unworthily is very great for by so doing, "he eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you and many sleep (which means die)" (I Cor xi 29, 30). There is also a peril, in going through the service, so to speak, in a sluggish, mechanical, prayerless fashion, thus missing the great blessing which our loving Heavenly Father has designed.

Should there be anyone in this congregation who has a grudge against another, or a quarrel, I entreat you to cast away the grudge, and to decide in so far as in you lies to end the quarrel.

THE PASSOVER NIGHT

The Jew regards the Passover as a joyous, religious feast. So, while at table, he must go through a special service. This is called "Haggadah," which means "singing forth," or relating the story of deliverance from Egypt. It is derived from the Hebrew word used in Exodus xii 8, "And thou shalt show (R V "tell") thy son in that day."

The Apostle Paul applies the very same word to express one aspect of the Lord's Supper, "For as oft as ye eat this bread and drink this cup, ye proclaim the Lord's death till He come" (I Cor xi 26). The partaking of the bread and wine by an assembly of believers is, in itself, a confession of faith in Christ's vicarious atonement to the world, and it is a showing forth also to wicked principalities and powers, HIM Who bare our sins in His own body on the tree.

THE BREAKING OF BREAD

"The breaking reminds the Israelite of the bread of affliction, for an afflicted, poor man, it is argued, would not be likely to have a whole loaf, but only broken pieces. So he takes up the broken pieces and says "This is the bread of affliction, which our forefathers ate in the land of Egypt whosoever is hungry, let him come and eat." He simply means "We do this in remembrance of the land of bread which our ancestors ate in Egypt."

(1) A reminder of the bread of affliction which the Israelites ate in the Egyptian bondage.

(2) A thanksgiving for redemption from that bondage. Our Lord gave a new significance to both aspects of this breaking of bread. "And He took bread, and when He had given thanks, He brake it, and gave to them saying, "This is My body which is given for you, this do in remembrance of Me" (Luke xxii 19). In other words, He said, "Up to this time, whenever you broke the bread it reminded you of the "Bread of Affliction" which your fathers ate in Egypt, but henceforth when you break the bread, let it

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remind you of the BREAKING OF MY BODY, which is going to take place for you to-morrow on the cross Heretofore whenever you broke this bread, you thanked God for your redemption from the Egyptian bondage, henceforth when you "perform this action," thank God for your redemption from a greater bondage, the bondage of sin "This do," no more in remembrance of Egypt, but "in remembrance of Me"

What a wonderful and complete deliverance from ALL bondage. Our God is a God of deliverances! Hallelujah!

"Jesus is stronger than Satan and sin,
 "Satan to Jesus must bow
 "Now I will triumph without and within,
 "For Jesus saves me now"

All that the devil wrought in the fall of man through the first Adam has been recovered by the Atoning Sacrifice of the Second Adam The chains which bound the imprisoned soul have been broken No longer are we Satan's bond-slaves, but we are Christ's bond-slaves One of Christ's seven redemptive names is Jehovah-Nissi, meaning, the Lord our banner, or the Lord our Victor "Now thanks be unto God Who always leads us in triumph with Christ" (II Cor ii 14) Praise be unto Him Who loveth us and Who loosed us from our sins by His own Blood, and hath made us kings and priests unto God and His Father (Rev i 6, 7 R V)

"I have no cares, O blessed will,
 For all my cares are Thine,
 I live in triumph, O my God,
 Thou has made Thy triumphs mine"

Where the Spirit of the Lord is, there is liberty Praise the Lord for deliverance from the bondage of formalism! How much better is the Lord's programme for our services than man's! Greatly preferable is the Divine order to the human order "God is Spirit, and they who worship Him must wor-

ship Him in Spirit and in truth" (John iv 24) Then we have been delivered from bondage to caste I heard the other day about some meetings which had been held in a castle in Russia belonging to a princess of the royal blood, who is a humble disciple of the Lord Jesus Christ and that on the Lord's Day morning, the princess sat in the audience, while her footman expounded the Scriptures from the platform There is heavenly rank in the spiritual sphere on earth, even as there is social rank in society I do not mean that we should despise titled persons or refuse to recognise earthly rank in society George Whitfield, the great evangelist, held special meetings in association with the Countess of Huntingdon, attended exclusively by members of the nobility and aristocracy, believing that he found a precedent for so doing in the apostle Paul's ministry as recorded in Acts Praise God that people of lowly birth are members of the heavenly aristocracy composed of redeemed ones, called to be fellow citizens with the saints and of the household of God,—God's noblemen, not by natural birth, but by supernatural birth and divine appointment

The Breaking of Bread has rightly been called in the Church of England prayer book, the Holy Communion, because this ordinance is designed to lead the believer into deeper communion with our crucified, risen and ascended Lord He that eateth My flesh and drinketh my blood, *dwelleth in Me and I in Him* (John vi. 56). As the living Father hath sent Me, and I live by the Father, so he that eateth Me shall live by Me (John vi 57) Jesus said, "I am the Resurrection and the Life." And as Jesus lived by the Father, even so the believer who eats the bread by faith, partakes in his spirit, soul, and body of Him Who is Resurrection and Life and is blessedly renewed

Items of Interest

Our readers are anxious to know what is being done as regards the taking over of a large building at Clapham for the Elim Bible College At the time of going to press we are still awaiting the result of the appeal in the last issue of the *Evangel* Will our readers definitely join with us in prayer that the will of the Lord may be accomplished in this matter

* * *

The *Song of Solomon* a clear explanation is the title of a 64 page book just off the press of the Elim Publishing Office The author is Mr C H L Mercer, B.A It is a striking little publication, full of helpful teaching and we are convinced that none of the Lord's people can peruse its pages without profit The price is only 6d per copy (by post 7d)

and it is obtainable from the Elim Publishing Office, Park Crescent, Clapham, London, S W 4

* * *

The annual excursion in connection with the Clapham Sunday School is to be held on Saturday, June 27th This year the children are going to Ashstead Woods (by train) and those who desire to accompany them should write to the Sunday School Superintendent, c/o "Elim," Park Crescent, Clapham, S W 4

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A new Holiday and Rest Home for Christians has recently been opened at Margate by Mr and Mrs Every Those desiring full particulars should write to Mr Every, 59, Fitzroy Avenue, Cliftonville, Margate, Kent

The Bible and Modernism

(Continued from April 15th issue).

By PASTOR D. J. DAVIES

WE are now to consider the origin of Modernism. It is being said that the present day attitude towards the Bible and the Faith of Jesus Christ is quite up to date and modern.

As a result of the acuteness of the 20th Century intellect, it has been discovered that the Fathers were wrong. The Bible has been found out not to be a revelation from God about Himself and the salvation of a fallen race. Paul, Augustine, Athanasius, Luther, Calvin and John Wesley have a thing or two to learn from our modern minds.

Of course all this is high sounding enough, but is this attitude really modern? Is this the first attempt that has been made to discredit the Word of God?

Emphatically no! The "Father of lies" is the originator of Modernism. His Satanic Majesty was the first Higher Critic, and the first Higher Critical lecture was delivered in Eden. You recollect his telling Eve, "Ye shall not surely die," denying what God had distinctly declared. He even insinuated that God had not spoken at all—"Hath God said?" It is ever the way of the Devil. He is the sworn enemy of the Bible, if he can discredit it sufficiently he can get men to believe just what he wills.

No! Modernism is not new. It is as old as the serpent himself, it is but the latest edition of the Devil's lies.

If Church history is studied, it will be found that in the early days of the Christian Era, pagan philosophers got into the Church. They were Christian in name only. They endeavoured to harmonise the great truths of Christianity with their pagan conceptions. Thus they speculated upon "the origin of evil," and "the absolute Deity and perfect Humanity of our Lord," the result being an abun-

dance of heresies, such as Manichæanism, Arianism, Gnosticism and a multitude that no man can number of similar errors.

What is the explanation of all this? Men ask in the face of eternal realities, as Nicodemus did. "How can these things be?" The answer is still the same. "Ye must be born again." "The natural man understandeth not the things of God." The Lord Jesus Christ made this quite clear, that men must have the Spirit of God to understand the things of God.

We have in these days much the same thing. Intellectual men approach spiritual things as they would a mathematical problem. Is it any wonder that they err greatly? The Psalmist, though he was an inspired writer himself, found it necessary to pray "Open thou mine eyes that I may behold wondrous things out of thy law." If men likewise sought the illumination of God's Spirit, many difficulties would be simplified. For the author of a book is surely the best expositor of the same.

It will be found on enquiry that Paine, Ingersol and Bradlaugh were the cause of the renaissance of the garden of Eden attitude to God and His Revelation.

Jean Astruc, a Frenchman, declared the Pentateuch to be of composite authorship. Later these ideas spread to Germany, and Welhausen, Ewald and Kuenen became the champions of French infidelity, which posed as an Angel of light.

While we were wise enough to refuse to copy German Militarism, we are foolish enough to copy German Rationalism.

"What authority have the Modernists for their pretensions of infallibility?" will be the subject of the next article.

Questions and Answers

Is it right to say that healing is in the Atonement?

By the Atonement we mean the redemptive work of Christ on Calvary. We answer that Divine Healing is in the Atonement. Sickness entered the world as part of the curse of sin (Gen. ii. 17, iii. 16-19; Deut. xxviii. 22, 58-61). Christ's redemptive work is perfect, dealing not only with sin, but also with its effect, viz., sickness. Christ hath redeemed us from the curse of the law, being made a curse for

us (Gal. iii. 13). He was manifested to take away our sins, and to destroy the works of the devil. Sickness is the work of the devil (I John iii. 5-8, Job ii. 7, Luke xiii. 16, Acts x. 3). A literal translation of Isaiah liii. 4-6 reads thus: "Surely our sicknesses He bore, and our pains He took as His burden. He was pierced for iniquities that were ours. He was crushed for crimes that were ours. The discipline of our peace was upon Him, and with His stripes we are healed."

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If healing is in the Atonement, why are not all healed, who claim healing?

All are not saved who claim salvation, unless they fulfill God's conditions. So with healing, there are conditions laid down. Some of these are *Faith*, Acts ii 16, Matt. xiii 58, ix 29; Mark ix 23, vi 17, 18 (Not only believing that He can but also that He will, Mark i 40,41) *Obedience* (faith in action) John ix 7; Luke xvii. 14; II Kings v. 10-14, also James v 14-16. Call for the elders to anoint and pray. *Repentance and confession of sin*, James v 16; Exodus xv. 26. *A full surrender*, Rom. xii 1, I Cor vi. 13-20, I. Thess v 23.

One leading cause of sickness is unconfessed and unjudged sin. "For if we would judge ourselves, we should not be judged, but when we are judged of the Lord, we are chastened, so that we may not be condemned with the world. For *this cause* many are weak and sickly among (us) and not a few sleep" (die). But if we be "perfect in love" and put away all leaven of malice and wickedness, and so keep the feast, "discerning the Lord's body," we may be healed, as many have already been at the Lord's Table,—“the Breaking of Bread”.

Did God create the devil?

All things were created by God, whether things in heaven, or earth, visible or invisible, thrones or dominions or principalities or powers (Col i 16, 17;

Rev iv 11, x 6). We read of the creation of the devil in Ezek xxvii 12-15. He was created perfect, and was set by God upon the holy mountain, he was the anointed cherub that covereth. He fell from heaven through pride, seeking to exalt himself above God, and his end is to be brought down to hell (Isa xii 12-17).

In view of I. Cor xiv 34, what authority have you for permitting women ministry?

A wrong construction has been placed upon I Cor xiv 34, which has done infinite harm. God has never prohibited the ministry of women, for He says in Acts ii 17, 18 (Joel ii 28) "Your daughters shall become Prophets. My handmaidens shall prophesy." There were many women among the 120 at Pentecost, but all alike were baptised with power for service, and all spake with other tongues (Acts ii 1-4). The passage in question in no way prohibits women's ministry. For (1) it is only married women that are named as proved by the context "Let them ask their own husbands." So Rotherham translates "Wives," and 20th Century Testament "Married women." And (2) the original meaning of "lalein" translated "to speak," was "to chatter" like a monkey or a bird, rather than to deliver a connected discourse, which is denoted by "legein." So that it is talking and asking questions that is forbidden in the assembly.

The Surrey Tabernacle Campaign

By HENRY PROCTOR F.R.S.L., A.V.I.

MIRACLES—probably the most astonishing that have ever been seen in this country—are still occurring under the ministry of Pastor Stephen Jeffreys at every meeting, both in the afternoons and evenings of every day (except Saturdays). One man who had been blind for over 40 years, in one eye, was healed immediately. The blindness had been caused by a piece of glass getting into his eye when quite a child. A sister who had been wearing iron supports for 42 years, had her leg straightened, and was able to discard the instrument. Another brother 58 years of age, who had never walked unassisted during the whole of his lifetime, was enabled to walk around quite freely. To hear the dumb speaking is a matter of almost daily occurrence. For many born deaf and dumb both hear and speak, while the deaf ones who receive hearing must be mounting up to hundreds. To see paralytics walking is also of frequent occurrence.

But a crowning miracle was wrought in the Blessed Holy Name of Jesus, on May 8th, when a sister was healed of a broken arm. On that morning she had

saved a child from being run over by a motor-car. A police officer wished to call an ambulance to take her to the hospital, but she refused any medical assistance, and wired instead to Pastor Jeffreys for prayer. In the afternoon she came with her arm in a sling and bandages. It had already turned black, and there was much pain. But while hands were laid upon her in the all powerful Name, she was enabled to lift her arm in the air. She took off the bandage, and found the broken arm as perfect as the other. The colour had become normal. She left the bandages with the Pastor and returned home to Lindford in safety and perfectly healed. Queues of people have called to see this great wonder, and the police officer said that he would now believe in God.

The same sister had been healed of cancer, under the ministry of Pastor Stephen Jeffreys, and when "x-rayed," was certified to be perfectly free from cancer. Her son, Percy, had also been healed during the mission at Horbury Congregational Church, of spinal tuberculosis, as recorded in the *Daily Mirror*.

Elim Evangelistic Band

GENERAL REPORTS

Letchworth. Prayer is asked for a tent mission to be conducted by Evangelist Chas Kingston at Letchworth Garden City, commencing Wednesday, June 3rd



Bangor. Mr Lockham has taken up the Lord's work at this seaside town and we pray that God's blessing may rest upon his ministry

Banbridge. We are greatly rejoiced to hear that God is blessing the special mission which is being held in this place, and that souls are being saved

Pontyates and Morrision. Conventions were held in both places during the Easter Holidays. The speakers were Pastors W. J. Jeffreys, W. R. Rodenick, Silby (Tonyrefail), Messrs H. House and Rees Edwards. The Pontyates saints joined with those of Morrision on the Monday. Reports to hand say that the success of these meetings exceeded that of any previously held in the district

Armagh. The Lord is continuing to bless here in a wonderful way. There are a number of splendid out-stations under the charge of this centre, where Mr Farlow and Miss Crofts are labouring for the Master. We do praise the Lord for moving in this place. For some time past, very successful missions have been conducted in this field, and large numbers brought to Christ. We are very glad to report that blessing still continues and numbers are going on into the deeper things of God. In Markethill many have received the Baptism in the Holy Ghost during the last few weeks. To God be all the Glory!

Hull. We are pleased to hear of great blessing at Hull. In one of the recent services, God took hold of the Pastor and gave him a gracious anointing, both in preaching and prophecy. The Holy Spirit falling upon him in such a marvellous way, caused him to give forth a powerful prophetic message, which was the means of bringing great blessing and brokenness over the whole congregation. Several of the Lord's people came to the altar without an invitation, many others were almost speaking in tongues for the first time, and a large number of sinners were so convicted that they sought Christ and found full Salvation. We rejoice to hear of

these times of manifest blessing in the Holy Ghost, where He can have His way through these precious gifts of the Holy Spirit, so much despised in these days of apostasy

Belfast. How delightful it is to hear of the wonderful way in which God is continuing to smile upon the work in Belfast. Large numbers of precious souls are being convicted in the meetings at both Tabernacles and constrained to flee from the impending doom and cast themselves upon the strong arms of Christ. The communion service on Sunday morning in the Tabernacle in Melbourne Street is a glorious sight, as is the case in every place where we have had the joy of planting full gospel Elim Assemblies. No wonder that the children of God are drawn by an irresistible power to this service. The marvellous sense of the presence of God that pervades the atmosphere rejoices the hearts of His people. As one family in Christ they gather around the person of the risen, glorified Man of Calvary. Deeply conscious of His presence and with hearts overflowing with thanksgiving, they worship and adore the Christ Who is enthroned within, in psalms and hymns and spiritual songs. Here in simple child-like faith and confidence, which is born of the Holy Spirit, they partake of the bread and the wine, symbols of the broken body and shed blood of the Lamb of God, Who has taken away their sins. By faith they see that rent veil and through it find an abundant entrance into the Auditorium of the King Eternal. There is therefore no reason to wonder why this service is so well attended and enjoyed in all the Elim Assemblies. It is God's appointed way for blessing His people. The risen, glorified Redeemer is remembered, exalted, worshipped and adored. Oh that God may be glorified in His saints in this and every land, returning to the simple worship of Jehovah, in spirit and in truth, as outlined in His precious Word.

Hull Sunday School Anniversary. The recent Sunday School Anniversary services have proved a great success. The special speaker for the occasion was Miss N. Kennedy of Grimsby whose clear-cut exposition of the Word of God together with her powerful appeal for wholehearted consecration will long be remembered by the splendid congregations which listened to her messages. An attractive feature of the meetings was the singing by Sunday School scholars of their special Anniversary songs under the leadership of their instructor, Mr Welbourne. The congregation listened with rapt attention to the splendid choral contributions which succeeded in stirring

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the thoughts and conveying blessing to the souls of all present. Though the School has been carried on under difficulties, yet it was a great joy to be able to report an all round increase of 100 per cent during the past fifteen months. It also gladdened our hearts

ing how it is possible to gain great victories through faith in God, as Elijah, and afterwards lose further blessings through fear.

In the afternoon, Pastor J. Evans (Llantrisant) spoke on the True Vine and showed how essential it is for us to maintain our oneness with the Lord, because it is the only way to fruitfulness.

The evening service found us again listening to the Master's Word, and we realised that we were taken at every step into a deeper knowledge of the truth on the same great theme. This truth was again emphasised by Pastor Owen (Newport), when he joined us on Tuesday. He showed the necessity for purging out the old leaven, so that we can keep the feast with the unleavened bread of sincerity and truth, also pointing out that a Christian's life should be one continual feast of holy joy.

On Wednesday morning Pastor Evans took the congregation through the 21st chapter of John's Gospel, and at every step the Master's voice was heard speaking to His discouraged disciples, who had experienced the uselessness of going back to their old boats and nets. In the afternoon, Pastor Owen showed the importance of being sealed with the Holy Spirit, and Pastor Evans spoke in the evening of the necessity of continued sanctification (II Cor vii 1).

Thursday evening proved to be the crowning meeting of the whole Convention, and it could truly be said the best wine was kept till the last, when Miss Meredith spoke on the Good Shepherd, describing, with wonderful simplicity and clearness the characteristics of our Lord Jesus Christ caring for us, His sheep.

We are commending the seed sown during this Convention to the care of the Lord, and we pray and trust that much fruit will be seen in this district as a result of this time of refreshing. Already we have heard testimonies from God's children from every denomination of how the truth ministered during these meetings has delivered them from much that was hindering them serving the Lord fully. The Lord said "Ye shall know the truth, and the truth shall make you free." Praise the Lord for giving the truth. May it result in bringing us to the place where the Lord's people can bear fruit to the praise of His Eternal Glory.

ELIM TABERNACLE, CLAPHAM

Meetings are held in the Elim Tabernacle, Park Crescent, Clapham Park Road, London, S.W. 4, as follows—Sundays 11 a.m. and 6.30 p.m.; Tuesdays, Prayer Meeting at 7.30 p.m.; Thursdays, Bible Reading, 7.30 p.m. All are welcome.



ELIM SUNDAY SCHOOL, HULL

to listen to the testimonies of several of the scholars who are on the Lord's side—a rich reward to those teachers who have laboured to lead them to Christ, and a splendid incentive to continue their efforts to realise the local Sunday School motto, "The Children for Christ."

Merthyr Tydfil Easter Convention. The Convention meetings were held on Saturday and Sunday, April 11th and 12th, in Jerusalem Chapel, Court Street, and on Monday Tuesday and Wednesday, in Wesley Chapel, Pontmorlais, the Alliance building (Jerusalem) being far too small to hold the number of people who came to hear the Word of the Lord during the feast. The Convener was Pastor Robt. Smith. The meetings were well attended throughout, and the Word was ministered in power. The chief characteristic of the Convention ministry was that the same theme was taken up by all the speakers. It seemed as if the Lord wanted to teach His people one great truth, viz., "The way to bear fruit," because only by bearing fruit we can glorify the Father.

On Saturday evening and Sunday, Miss Meredith (Treorchy) in a clear and straightforward way ministered the Word and revealed how followers of the Lord must allow Him to search, purge and cleanse His people so that they may be of service to Him.

On Monday morning, Pastor T. B. Clarke of Downlais gave a word on the discouraged prophet, show-

Son of God, and to dare to attempt to add to that which He has said is finished. Yes; in here, Christ is insulted and God is made a liar, and were it not that I am so old that I can scarcely walk to the gate, my escape should testify against the place. I would not remain here another day. As it is, I must wait until the Lord comes to fetch me; but you can go, and I beseech you to go, thanking God His Son has done all for you, and that the punishment of your sins is forever past. And remember always that Christ is in heaven." What astonishing tidings for the poor weary sinner! Did he believe them?

He did, and after a short time of rest, during which he learned more of the blessed gospel from the lips of the old monk, he returned to his own land, there to make known among sinners, lost as he had been, the news of that love and grace, of which he had first heard in the monastery of La Trappe. There he was employed in this blessed work but a short while since, and probably is still there. May the

voice from La Trappe reach your heart here now, and may the "good news of the glory of Christ" bring peace and joy to many who, instead of walking one thousand, five hundred miles to hear it, have this gracious "Peace with God."

I think it is of great importance to observe that the blessing expressed in these words is not a *feeling*, but a *fact*; a fact altogether independent of our feelings.

This peace becomes ours by *faith*. I can know of the work of Christ only on the testimony of God. That work meets God's demands and my deepest and truest needs, and is offered me as a *gift* from God. I thankfully receive it and so can now say with unspeakable joy "Justified by faith I have peace with God through our Lord Jesus Christ."

"Through this Man (Jesus) is preached unto you the forgiveness of sins, and by Him all that believe are justified from all things"—Acts XIII 38, 39

WHITSUNTIDE HOLIDAYS

ANNUAL CONVENTION

in the Tent, Norton Way North, Letchworth.

Speakers will include the Pastors Jeffreys and Alliance Ministers.

Saturday		7 30 p m
Whit Sunday	11 a m , 3 and 6 30 p m	
Whit Monday	11 a m , 3 and 6 30 p m	
Tuesday	11 a m , 3 and 7 p m	

On Wednesday an Evangelistic Mission commences in the tent, services nightly at 8 o'clock

SPECIAL MEETINGS

in Surrey Tabernacle, Wansey Street, Walworth Road, - London, S.E.

Speakers will include the Pastors Jeffreys and Alliance Ministers.

Whit Sunday		3 and 6 30 p m
Whit Monday	11 a m , 3 and 6 30 p m	
Tuesday	11 a m , 3 and 7 30 p m	
Wednesday, Thursday and Friday		3 and 7 30 p m
Saturday		7 30 p m
Sunday		3 and 6 30 p m

"Baptismal Service"

On the Sundays, Breaking of Bread Services will be held at 11 a.m. at the Elim Tabernacle, Park Crescent, Clapham Park Road, S.W.4.

ELIM PENTECOSTAL ALLIANCE

Principal Overseer : *Pastor George Jeffreys*

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| PASTOR W HENDERSON |
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