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ELIM — EVANGEL
A
MONTHLY RECORD
of
SPIRITUAL LIFE AND WORK

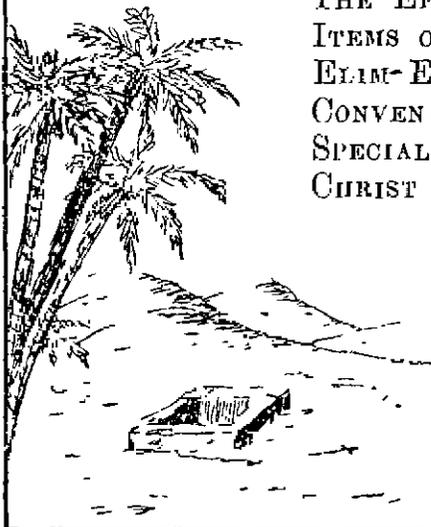
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September, 1924.

No. 9.

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AND THEY CAME TO ELIM
WHERE WERE TWELVE
WELLS OF WATER; AND
THREESCORE AND TEN
PALM TREES. — EX XV 27

TWOPENCE.

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with which is incorporated
THE ELIM EVANGELISTIC BAND.

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The Elim Evangel.

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September, 1924.

No. 9.

Editors

{ ERNEST J. PHILLIPS.
ERNEST C BOULTON

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Editorial.

"His name shall be called WONDERFUL."—Isa. ix, 6.

From whatever viewpoint you regard the Lord Jesus He must always remain the greatest wonder of the world. You may search the annals of history in vain for another life so incomparably glorious, so unspeakably precious, and so overwhelmingly wonderful as His. He is the One Great Sun whose Divine radiance illumines the heavens and outshines all other luminaries. Perhaps He is most wonderful in the humiliation of His humanity. Think of the wonder of the Incarnation! "God was in Christ!" That lowly manger at Bethlehem became the centre of angelic astonishment. Heaven must have been staggered at the stupendous stoop which Christ made in order to enter this world as its Redeemer. God arraying Himself in human habiliments in His supreme endeavour to clothe a fallen creation in the raiment of His own spotless righteousness. The Son of God making Himself of no reputation, veiling His inherent glory in a vesture of flesh. The Omnipotent One accepting and accommodating Himself to the limitations of a mortal body. The Infinite and Eternal tabernacling amongst men in the form of a servant. Oh, the marvel of this magnificent condescension! Who can fathom its depths? And yet as we gaze with reverent eyes upon that precious natal scene the sublime message of the manger is made known to our inquiring hearts. It is the advent of our "EMMANUEL"! That precious picture tells us that "God is with us." Hallelujah! It is the heart of the Eternal God expressing itself in overflowing measure to a poor perishing world.

Then think of the wonder of His Crucifixion! The earth shook with amazement and the heavens burst forth in indignant

protest when the Son of God paid the penalty of man's sin on the Cross. Words cannot paint the picture of His passion. And yet He was willing to submit to such shameful indignities and endure such cruel torture that the imprisoned creation might be freed from its awful bondage. Well might we sing in the fulness of our love: "Hallelujah! what a Saviour!"

Then again consider the still greater wonder of His resurrection, when He burst asunder the gates of death and nullified the power of the grave for ever. O death, where is thy sting? O grave, where is thy victory? See Him as He rises in the dazzling splendour of resurrection glory fresh from His triumph o'er the tomb! Hark how the assembled choirs of heaven acclaim Him Conqueror! And then behold Him once more in the midst of that surprised and startled little company of disciples, showing them His wounded hands and open side. Still the same "Wonderful Jesus"; both in His rejection and in His exaltation He remains unchanged and unchanging.

Then think further still of the marvel of His message and ministry! Wonderful works He spake! Listen to His enemies' estimate of His message! "Never man spake like this man" Here were words which fell with healing balm into wounded, troubled hearts; assuaging their grief and drying their tears, descending like the dew with refreshing fragrance upon the parched ground. Words which probed into the hidden depths of the human heart, unmasking sin and laying bare the true character of the religious hypocrite. Why, even the winds and waves are controlled by His command and yield more ready and prompt obedience than the stubborn and rebellious hearts of those for whom He came.

Once more ponder the wonder of that transcendent translation hour when the Rejected One shall reappear to call His chosen ones to meet Him in the air. What a wonderful achievement this will be when by the agency of that power by which He is able to subdue all things unto Himself He shall change this body of our humiliation that it may be fashioned like unto His glorious body. When "this same Jesus . . . shall so come in like manner as He went." How wonderful He will be in His resplendent Rapture glory! As we have looked upon Him "through a glass darkly" our souls have thrilled at the Spirit-given vision, to us it has proved the greatest joy and wonder of life that we should thus behold Him, but what will "our wonder, our transport be" when we see Him face to face?

He's coming soon! He's coming soon!
 With joy we welcome His returning;
 It may be morn, it may be night or noon -
 I know he's coming soon.

A Weekly Message.

Compiled from Various Sources by PASTOR E. C. BOULTON.

Sunday, September 7th.

"The love of Christ constraineth us."—II Cor v, 14

A firm attachment to the person of Christ will create a constant anxiety to promote His cause. With some it has produced that burning zeal which enabled them to endure banishment, to brave dangers, and to forsake comforts, in order to evangelise an ungrateful people, among whom they were not unwilling to suffer persecution, or even death, so that they might but enlarge the borders of Emmanuel's land. This has inspired the laborious evangelist with inexhaustible strength to proclaim the word of his Lord from place to place, amidst the slander of foes and the coldness of friends, this has moved the generous heart to devise liberal things, that the cause might not flag for lack of temporal supplies, and this in a thousand ways has stirred up the host of God, with various weapons and in divers fields, to fight the battles of their Lord. There is little or no love to Jesus in that man who is indifferent concerning the progress of the truth. The man whose soul is saturated with grateful affection to his crucified Lord will weep when the enemy seems to get an advantage, he will water his couch with tears when he sees a declining church, he will lift up his voice like a trumpet to arouse the slumbering, and with his own hand will labour day and night to build up the breaches of Zion.

Sunday, September 14th.

"Touched with the feeling of our infirmities."—Heb iv, 15

Some of us know a little what it is to be thrilled with a sense of the sufferings of others, and sometimes the sins of others, and sins that seem to saturate us as they come in contact with us, and throw over us an awful sense of sin and need. This is, perhaps, intended to give us some faint conception of the sympathy that Jesus felt when He had taken our sins, our sicknesses and our sorrows. Let us not hesitate to lay them on Him! It is far easier for Him to bear them off us than to bear them with us. He has already borne them for us, both in His life and in His death. Let us roll the burden upon Him, and let it roll away, and then, strong in His strength, and rested in His life and love, let us go forth to minister to others the sympathy and help which He has so richly given us. The world is full of sorrow, and they that have known its bitterness and healing are God's ministers of consolation to a weeping world.

Oh, the tears that flow around us,
Let us wipe them while we may,
Bring the broken hearts to Jesus,
He will wipe their tears away.

Sunday, September 21st.

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—II Cor iv, 17.

'Affliction worketh glory', "our LIGHT affliction worketh an exceeding WEIGHT of glory", "our affliction, which is but for a MOMENT, worketh an ETERNAL weight of glory." Every word is a marked and beautiful antithesis. The mind of the Apostle is overwhelmed by the contrast between the seen and the unseen, and as he rises in his flight of contemplation, the calamities of earth dwindle into insignificant smallness till there is nothing visible but glory. Yet, strange to say, he describes the glory by an old earthly metaphor, nay, by the very metaphor he used to apply to his afflictions, he calls it a WEIGHT. We speak of a weight of care, a weight of sorrow, a weight of anxiety, but a weight of glory! Surely that is a startling symbol. We do not think of a man being crushed, overwhelmed, weighed down by glory. We should have thought that the old metaphor of care would have been repulsive, that it would have

been cast off like a worn-out garment and remembered no more for ever. Nay, but the old garment is not worn out when the glory comes, it is only transfigured, that which made thy weight of care is that which makes thy weight of glory. Thou needest not a new object but a new light—to see by day what thou hast only seen in darkness.

Sunday, September 28th.

"I will guide thee."—Psalm LXXXII, 8

Guidance is usually a step at a time. All of us need this lesson. We want our guidance as far in advance as possible instead of being content to walk with God a step at a time. Yet this is at once faith's severest test and highest development. Most of our mistakes in guidance come from our wanting to see beyond the next turn in the road, or the next bend in the river. "I thank God for the tracklessness of the desert," said a devout child of God. It is a beautiful picture. The traveller who rises in the morning to traverse the great desert looks out upon a trackless waste. There is not a trace of a signboard nor beaten path. There is but one thing for him to do. That is to follow his guide, step by step, through all the journey of the day over the untrodden waste. Such is the perfect walk of the child of God who has learned to trust Him. Such was Abraham's, who went forth "not knowing whither he went" save that he was following the Guide Who was leading him. Such is the lesson Christ brings to us when He says, "Are there not twelve hours in the day?" His life was so meted out by God that He lived every hour in His Father's plan and purpose, taking no anxious thought for the morrow. Do we doubt this step-by-step guidance? Then let us remember the years that are past. No child of God can do so without unspeakable gratitude and wonderment.

From Atheism to Full Salvation.

REMARKABLE TESTIMONY OF AN OTTAWA
DANCING TEACHER.

I have so much to praise the Lord for I hardly know where to begin. He has dealt with me in such a miraculous way that at times it seems like a great dream; and it is with a thankful and jubilant heart indeed that I am giving this testimony.

Two months ago I was walking in complete darkness and swaying with the worldly throng. I was a confirmed atheist. I denied the existence of God. And my one ambition was to get all the pleasure I could out of life. I was also a dancing teacher by profession; I loved it so I lived for it. I taught hundreds how to dance; and my heart now burns within me when I think of the souls I have led deeper into sin and farther away from God through the instrumentality of this art. Oh, what I would give to have the opportunity some time in the future of teaching those identical souls this new art—salvation—that I have so recently acquired! Yes, the Lord has saved me! He has lifted me out of obscurity and shown me how far away I was from the noble truth! He has lifted me out of mental and moral blindness and the darkness of ignorance! For I was indeed ignorant when I disbelieved in His existence—when my very intelligent surroundings (God's

creations) spoke of the supernatural. Oh, praise His name! And I am now going to relate how this miracle came about.

From April 6th to May 27th of this year a revival campaign was conducted in this city by the Bosworth Brothers. Thousands were saved and healed. When I heard about the miraculous healings that were taking place, my curiosity was aroused, and I decided to go and witness them for myself. At the beginning of the meeting, when the hymns were sung, I

BEGAN TO FEEL MOST STRANGELY

and could not account for the way in which those hymns animated my emotions. Please remember I was an atheist. And this melting of my whole being continued; the cold type of the hymns in the book before me seemed to put on tone and voice and unveil to me the distressed condition I was in; at last I cried. Then, ashamed of myself, I pulled myself together and controlled my unseemly emotions. I went on singing. It wasn't long before my emotions were again stirred and stimulated, and I cried again. And as I continued in this way, I became more and more surprised. Oh, how little did I realise then that it was in truth the Holy Spirit convicting me of sin! Finally, after the sermon had been delivered, calls were given for salvation and healing. I intended to see all there was to see. So I went into the "prayer room," never thinking what the outcome would be. While on my knees with everyone around me praying, the Holy Spirit again commenced His work, and the tears flowed pell-mell this time. And then I commenced to be really interested. I did not accept salvation while in the room; I was interested but still sceptical. From the "prayer room" I returned to the room where the service had been held, and watched the Bosworth Brothers pray over the sick.

MIRACLES WERE PERFORMED

before my very eyes. All manner of diseases and sicknesses were dealt with. Deaf, dumb, blind, paralytics, lame, etc., were instantly restored. It was while I was watching that the thought came to me that these things were surely of a supernatural power; and then I came to the conclusion that there was a God, a Deity, after all. I went home, musing about these strange things that I had witnessed; and from that night on I did not know what peace or rest was. Through the days that followed I could do nothing else but think of God and His wonderful works. At night I dreamed about them.

These strange experiences continued for nearly a week. Finally I commenced attending the morning prayer meetings; some magnetic power seemed to be drawing me there. After each meeting I became hungrier for salvation. Then I began to feel that I wanted salvation. The moment I had felt that desire,

worldly ties commenced to worry me, and I wondered if I would be obliged to give up my profession if I accepted salvation. At the close of one of the morning meetings I approached Mrs B. Bosworth and asked her if it would be necessary for me to give up dancing if I accepted salvation. She asked me how I felt about it. I wasn't at all backward, I can assure you, in letting her know how much my profession meant to me. After hearing me, she said, "Wouldn't you give that up for Jesus?" As unexpected and poignant as this question was, even then I did not want to give it up, and yet I felt that I wanted salvation. And when I finally found out for a certainty that I could not be a Christian in the true sense of the word and still continue in my profession, I was more perplexed and undecided than ever. Dancing meant a great deal to me. I had spent some years at it; and it became dearer and dearer as time sped on. I realised no one could help me; it was a case of determining for myself. I knew what the world held for me, but I did not know what the future in Jesus contained. I had very little knowledge of spiritual truths, having lived so far away from God. Then the thought occurred to me that Jesus would not take something I cherished so dearly away from me unless

HE HAD SOMETHING BETTER TO OFFER ME

in return; and it was this that ended the struggle; it was this that settled my future. From then on it was an eternal "Yes" to Him. Oh, Hallelujah!

Two days after I had arrived at this decision. I was baptised by immersion by the elder Mr. Bosworth. Just before being immersed, I earnestly prayed to the Lord not to let the world draw me back into its realm; I was afraid of my weakness and that I would not prove true; and I went down under the water with that one request of the Lord in my heart. I came up out of the water rejoicing. I realised I was a child of God; I had been born into His kingdom. And the effect it had was, I positively ran and skipped all the way to the dressing-room and shouted at the top of my voice: "Praise the Lord." I was perfectly beside myself with happiness. And the Lord did not forget that little supplicant prayer I breathed before I went down under the water. He has since made it a divine reality. He has given me a new heart; He has given me new desires; He has taken away the old; He has given me perfect peace and rest. He has revealed a little of Himself to me each day—His glory, His beauty and purity; He has drawn me closer; and I love Him more and more. He is everything to me. He has been so faithful and true and good to me that my daily prayer is that I, too, will always be faithful and true to Him. Oh, let those who crave and desire the world have the world; but give me Jesus! I have tasted!

About two months after my conversion I became exercised about the baptism of the Holy Ghost. A little later I heard about the Pentecostal people, and I was told they taught this baptism. I decided to go up there, and one Thursday night I went, my sister accompanying me. I will frankly admit that I felt even in a stranger land than I felt at the first meeting of the Bosworths. The meaning, praying aloud by individuals, and physical manifestations were all new to me. I did not like the demonstrations, and I decided not to go again. But the following Sunday, to please some friends, I did go again; and to my surprise I liked it better. That same night I began to seek the baptism of the Holy Ghost at the altar. Sunday, July 20th, in

THE PASTORS JEFFREYS' CAMPAIGN,

the blessing descended; I hadn't been at the altar many minutes when the dear Lord baptised me with the Holy Ghost—and on the floor too! (with all necessary manifestations). Oh, Hallelujah! I spoke in tongues for two hours. Glory to Jesus for this wonderful experience! Pentecost is the dearest place on earth to me now!

And I have still another wonderful blessing to mention! About two years ago I had the reflectors in my eyes burnt by very powerful lights, causing temporary blindness. I had to be shut up in a dark room for some time. Gradually each day I was permitted to have a little more light, until eventually the shades were permitted to be let up entirely. But I could not remain in a room where lights burned at night. The specialists examined my eyes and treated them, but they told me my eyes would always remain sensitive to light. I was given a pair of glasses (lenses slightly black—to reduce the power of light) and was told I would have to wear them for a year, at the end of which time I would be permitted to wear white glasses. But I found, when the year was up, I could not do without the dark glasses. During the Pastors Jeffreys' ministry in Ottawa, I was anointed and prayed for. From the moment they uttered the prayer, my sight began to improve, and to-day I can do without my dark glasses, and the white ones, too. I can read print without the aid of the glasses, something I was unable to do before. My sight is not entirely restored at the time of writing, but, praise the Lord, it will only be the matter of a few days when the restoration will be complete!

I think, dear reader, you will agree with me that the Lord has indeed proved faithful, and that I have much to praise Him for. All these wonderful blessings that have come upon me have taken place in the short space of two months. My conversion took place May 22nd, 1924. Bless the Lord for evermore!

—(Miss) FLORENCE BALDWIN,
66 Dufferin Ave., Ottawa, Ont., Can.

Reports from the Regions Beyond.

BELGIAN CONGO.

We cull the following from a rough diary by our dear brother Mr. Cyril Taylor, telling of an Eastertide trip through Congo villages :—

THURSDAY, 17TH APRIL. I set out with twelve boys and climbed the Bi hill. We reached Wapi village, met by a nice crowd of jolly boys and girls, who escorted us along the path. Passing Mukonga village, we went on to the village of Mukunga, and sat down by a stream, rather tired. On we went again, escorted by seven bright youngsters, who kept saying : " We want a missionary ; we want someone to teach us." They accompanied me along the path to Kapwasa. I went to see the chief, who is now very old and feeble. He gave me such a nice welcome. About twenty-five sturdy boys stood around, of varying ages between twelve and sixteen. I told them something of the Wonderful Name, the sweetest Name in seraph song.

GOOD FRIDAY. The boys were out early round the teacher's hut. A perfect, clear, still morning, calm, beautiful, scented with His beauteous, creative Hand ! About sixty of us sat down under some paw-paw trees by the school, and read the Scripture Union portion, and thought together of His death and suffering on the Cross. Then we remembered His death in the breaking of bread and drinking of the cup. Setting off again to see my young men and boys who lived on the other side of the stream, I soon found them, and we had school under the trees. How eager, earnest, quiet to listen, and ready to learn they were ! What a joy to teach them !

SATURDAY. Up again. The thought of the long day to Kiluba rather scared them. It was a very long day before us. The dew was very heavy, and they lingered behind, so I started off ahead, knowing that the sun was getting up. I got off the path whilst passing through the gardens, and found myself in the bush, following the animal tracks. I cried to the Lord to lead me, and soon struck the path again. I came into a small village, and found the old men making little charms and idols. I gave them a little warning message from God's Word, to which they listened. Then I asked the Lord to bless this little time of sowing by the wayside.

On and on we went through the plains and the forest. We sat down to rest and wait for the others.

At last we came to a great river, which we crossed, and then on again through bush, long grass, forest and hills, at length to emerge where we saw several traps for catching wild pigs. Then on to the hill, from which we could see all the villages of the plain of Twite-Ngoi and Kasocult. We came to the school of Numka,

where Davidji and Yombi have been labouring in the Gospel. They have worked well. What a reception we had here! Such shoutings and yellings all down the valley, and out they came to see us.

SUNDAY. Meeting in the school, breaking of bread, and dedication. Afternoon, visited Kabola, and had meetings in two villages beyond Twite-Ngoi.

WEDNESDAY. We went to visit the forge, where we had a nice gathering of old and young.

Passing on to the next village, we sat down by the chief, and such a crowd gathered. Here is a happy company of beautiful children, playing on the ground. Their hair is plastered down flat, and dressed in light, blue coloured beads. We tell them the message of Luke xviii, 15-17, "Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven." We tell them how mothers of old brought their children to Jesus to bless them. Here is a happy-faced little girl, with such a terrible sore. We pray for her healing, then we tell them there is a blessing for one and all, young and old in Christ. Then they come in, and we pray for them, and they go away with happy, smiling faces. One fine, strong man stands up to confess his faith. Pray for him.

* * * * *

Mr. W. F. P. Burton writes as follows :—

We have had a most delightful four days' visit from Mr. Dan Crawford. He came over from Mweru for an eight days' conference of missionaries. Mr. Crawford spoke in the warmest terms of "that delightful little Elim paper—" and mentioned specially what a blessing the Bible Readings on Romans had been to him.

Every morning now we are holding a sun-rise Gospel service, with an average attendance of about sixty. God is with us in power, so that we can see that conviction is deep, but so far we have had no real "break." We shall be grateful if the saints will pray with us that before the dry season closes a mighty harvest of precious souls may be gathered in from these sun-rise services. . . . We have recently had some very blessed healings in the Name of the Lord Jesus. How good God is!

DIVINE HEALING MEETINGS

are held every WEDNESDAY afternoon at 3 30 o'clock in the Elim Tabernacle at BELFAST, and every THURSDAY afternoon at 4 o'clock in the Elim Tabernacle at Clapham, LONDON. At these meetings the sick are prayed for and ministered to according to James v, 14—16. Requests for prayer may be sent to Highbury Gardens, 3 University Avenue, Belfast, or to Elim, Park Crescent, Clapham, London, S.W.4.

Spiritual Gifts or Spiritualism.

A CHALLENGE EXAMINED.

BY PASTOR DONALD GEE.

A new challenge has come to the Church in the last few years, a challenge that is still growing in measure, weight, and audacity. It is the challenge of Spiritualism.

Spiritualists can no longer be reckoned among those who practise a cult but little above the fortune-teller or the conjuror, the coarser elements may still remain in measure, but Spiritualism has made such advances that scientists and theologians alike have been compelled to take notice and in some cases even to be apparently converted to a belief in the reality of its claims to the genuinely supernatural.

The interest of many sincere and thoughtful people has been aroused from far more balanced motives than those which actuate the bereaved ones who merely seek supposed intercourse with the dead to allay the pangs of sorrow and loss.

Spiritualism has become religious; there are "Spiritualist Churches" now; and the claim is boldly made that the supernatural elements of Apostolic Christianity are now at last being rightly interpreted and reproduced. The challenge has been put to a church that is manifestly lacking to-day in these things that unless the supernatural elements of the spiritualistic seance become accepted and incorporated into normal Church life the results will be fatal to vital Christianity.

The audacity of this may sound almost like sheer impudence, but we submit that it is

AN ISSUE WORTH PONDERING.

The Spiritualists have evidently found in the professedly supernatural a powerful attraction to increasing multitudes of men and women to-day, and it is a disquieting fact surely that many of these were one time church members.

It is a thoroughly accepted fact of history with most of us that the earthly ministry of Jesus Christ, and the early experience and testimony of the Christian Church possessed striking elements of the supernatural.

It is an equally obvious fact that the Church as a whole to-day no longer possesses this supernatural element in its midst, and what is more, goes considerably farther—emphatically teaching that these are not now to be expected or countenanced.

But the churches have been compelled to take notice of the claims of Spiritualism all the same, even to the length of setting up official committees of inquiry. A very significant suggestion made by a minister on one of these committees was that the

psychic gifts of the seance should be recognised as identical with the spiritual gifts which Paul enumerates in I Cor. xii, 8-11.

Others, of course, of a sturdier allegiance to the old paths and the Word of God, have taken up the cudgels—in some cases very effectively—by writing against Spiritualism on the lines of its following practices definitely forbidden and cursed by the Bible; of its obvious fallacies in some directions; and of its disastrous results personally in so many who have taken it up.

This has all been to the good, but unfortunately has only been on an almost entirely negative line.

A POSITIVE ANSWER IS NEEDED.

Our present purpose is not so much to presume to make yet another attempt to prove the error and danger of Spiritualism as to endeavour to draw attention to the necessity and provision for a POSITIVE answer to its claims: a path not so well trodden but whose value and necessity we trust must be apparent to all. The thirsty traveller in the desert is little helped by proof that the mirage is a deception; his great need is guidance to a genuine fountain of water.

Is it not a fact that so often popular errors have found their opportunity in the failure of the Church to present Truth that should legitimately be expected?

The denial that healing for the body has any place now in the ministry of the Gospel of Jesus Christ has given what is called Christian Science its great opportunity: the silence from so many pulpits of clear and forceful exposition of the revelation of the Bible concerning human destiny has given "Russellism" a wonderful chance to offer its apparent satisfaction to hungry and inquiring minds.

In like manner the denial of the supernatural in present experience by the vast majority of even evangelical churches and ministers has only played into the hands of the Spiritualists.

We do not think that human desire for some measure of the supernatural and manifestation of the spiritual world is inherently wrong in itself; it is a natural outcome of the universal religious instinct. Like all other perfectly natural and legitimate desires, it can be wrongly and illegitimately satisfied. The results will be the same as on other lines—ruin of the very powers thus abused. Herein lies, we believe, the principle that must make Spiritualistic practices ruinous to those who pursue them regularly.

But the question naturally follows: Is there not a legitimate satisfaction possible for human longing after spiritual manifestation? Has God provided true and ennobling means of gratifying all other natural desires and left this unprovided for?

THE BIBLE AND THE SUPERNATURAL.

It is not too much to affirm that the whole story and revelation of the Bible emphatically denies such a thought. God is consistently revealed as granting varying manifestations of the supernatural from the opening chapters of Genesis to the last page of the New Testament history. The manifestations vary in form and frequency, they are always traceable to a pure source of Divine wisdom and love; but they are always there.

Neither, be it noted, is this in any conflict at all with lives governed by the principle of faith: witness the supreme examples quoted in Heb. xi. Faith does not imply a silent heaven, it is rather the life consistently lived to a heaven that in great crises is sufficiently vocal.

Let us boldly affirm at least that in the great Divine revelations contained and recorded in our Old and New Testaments the supernatural element is distinctly planted and firmly rooted by the very hand of God Himself, and that this very supernatural element contributed and contributes in a very large measure towards making those revelations so eminently satisfying to the human soul.

Our interest is particularly in the New Testament, and it is granted by practically all that the ministry of Jesus Christ and His early Apostles was Divinely attested by the supernatural, and also that the early Christian Church was endowed with supernatural gifts of the Spirit.

Unfortunately it is almost equally universally taught that these supernatural elements in Christianity should no longer be expected; that they ceased, and ceased finally, long centuries ago, about the close of the Apostolic age.

It is always difficult to find really convincing reasons advanced for this position. The most competent expositors we have examined give one the impression that they are excusing an obvious shortcoming in the Church and in their own experience to-day, rather than really expounding the Divine purpose revealed in the Word of God.

It is the attempt to place the responsibility on God of arbitrarily withdrawing certain gifts from the Church at a certain period, whereas the truer and more honest interpretation of the double witness of Scripture and History would seem to be that the responsibility was and is with an unbelieving and lukewarm Church. The question, rightly understood, appears to be not of a Divine withdrawal, but of a human losing.

WESLEY'S TESTIMONY.

John Wesley, at any rate, appreciated this with rare insight. We quote from his sermon, "A more excellent way":—

“It does not appear that these extraordinary gifts of the Holy Ghost were common in the Church for more than two or three centuries. We seldom hear of them after that fatal period when the Emperor Constantine called himself a Christian, and, from a vain imagination of promoting the Christian cause thereby, heaped riches and power and honour upon the Christians in general, but in particular upon the Christian clergy. From this time they almost totally ceased; very few instances of the kind are found. The cause of this was not (as has been vulgarly supposed) ‘because there was no more occasion for them,’ because all the world was become Christian. This is a miserable mistake; not a twentieth part of it was nominally Christian. The real cause was that ‘the love of many,’ almost all Christians, so called, was ‘waxed cold.’ The Christians had no more of the Spirit of Christ than the other heathen. The Son of Man, when He came to examine His Church, could hardly find ‘faith upon earth’: this was the real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian Church: because the Christians were turned heathen again, and had only a dead form left.”

Such a testimony, from such a witness, is well worth pondering. God honoured Wesley’s faith by many instances of downright supernatural experience, as his *Journals* abundantly testify.

Present-day orthodox Christian denial of the supernatural in the normal life of the Church is now definitely challenged—and it cannot be denied—by the Spiritualists. Neither is the challenge merely doctrinal and theoretical; remarkable manifestations of some sort of presumably supernatural power are advanced as actual examples of the gifts of the Spirit possessed by the Early Church.

It is not surprising that among those with a truer conception of the character and purpose of the spiritual gifts of the New Testament and of their place as essentially concerned with the uplifting of Jesus Christ as Lord (I Cor. xii, 3), such a suggestion is revolting and blasphemous.

But the mere denial of the claim of Spiritualism, the mere exposure of the false, is not sufficient to fully meet the case: after all it is only negative, and something positive is still demanded. Let us therefore hasten to

A POSITIVE STATEMENT.

We submit the following: *That God has provided and will provide a positive answer to the claims of Spiritualism; and that answer is a Church possessing and exercising in full measure all the spiritual gifts enumerated in I Cor. xii, 8-11.*

This would provide a complete, positive answer to the counterfeit claims of Spiritualism; would ensure the Divinely pro-

vided and legitimate place of the supernatural in Christian experience; and last, though not least, would bring a revival and influx of Holy Ghost Power into the Church not experienced since Apostolic days.

It only remains for us, as briefly as possible, to examine this ground from a practical point of view, and approach the question from the experimental standpoint.

We believe we can truthfully set forth the whole issue as one of the genuine

SPIRITUAL BATTLEFIELDS OF THE HOUR.

For let it once be understood that in Spiritualism (so called) we have a great uprising of supernatural manifestation from beneath; but that the purpose of God to-day is to again have the Divinely supernatural established in His Church; and it becomes clear that we have the elements of a great spiritual conflict. Satan will resist the purpose of God with all the subtlety of hell.

Unfortunately he finds all too powerful an ally in human unbelief and weakness. The persistent teaching that these things are "not for to-day"—utterly groundless as it is from Scripture—has so permeated most of us that we desperately need, like Peter's congregation on that first day of Pentecostal manifestation of the Spirit's power, to save ourselves "from this untoward generation."

Where any present personal experience of the supernatural is concerned it is not too much to say that we have been trained in systematised unbelief and unexpectancy since our earliest Sunday School days. The wonder is not that God has done so little on these lines, but that He has graciously been able to do so much.

The ruts of formality, that bind most Church services, often falsely labelled "reverence," and the denominational traditions that stamp the conventional almost with the authority of truth make very effectual barriers against any manifestations of the Spirit to-day, unless they are blown on one side temporarily by the dynamite of some sweeping revival.

Coupled with this there is the fear and hesitancy that is natural whenever we touch the unfamiliar, and especially in the spiritual sphere. We do not write thus to "throw stones." It has all been real enough in personal experience. Our purpose is to make a little more clear some of the things that hinder manifestations of the Spirit.

Where, at last, God has had His way and has been allowed to work freely, human weakness—urged by Satanic subtlety behind it—has gone to the very opposite extreme and has marred and hindered the work of the Holy Ghost by folly and fanaticism, by association with erroneous doctrine, and by genuine gifts of the

Spirit exercised unwisely and not according to the only safe order and precedent revealed in the New Testament.

A CLEARER VISION

of the fact that all this, in its final analysis, is only the working of Satan to hinder God's purpose being fulfilled may help some to pause and reconsider their attitude in every way.

But the truth is there all the time; unspeakably precious to all who apprehend it. God is marching on to victory. Assemblies are growing up steadily where spiritual gifts are constantly exercised in perfectly Scriptural order and blessing. Leaders are being raised up with experience to direct and deal with those hitherto unfamiliar and unexpected situations which such manifestations produce.

Yet the joy of seeing the Lord restore the gifts to His Church is deeper even than simply recognising a return to New Testament Christianity: it is with a deep appreciation of the wisdom and power of our God that we now more and more clearly trace the Divine purpose to THUS provide the perfect answer to the Divinely foreseen revival of the devil's counterfeit of Spiritism.

Spiritual Movements are often judged by their externals and excrescences—the cranks, the faddists, the unusual elements—to the great danger of completely losing the truth embodied in the movement.

The great Pentecostal Movement, or "Tongues" Movement, as it has sometimes been called by the unsympathetic, seems badly needing to be rescued from friends and foes alike in this matter of recalling to a just appreciation of the particular truth at the heart of its special testimony.

Its friends need to appreciate with even greater zest the fact that its special testimony to spiritual gifts for to-day is most seasonable and opportune: there is certainly no occasion for it to be obscured with that splendid evangelical and missionary activity which marks their efforts increasingly. There can be no real conflict between proper manifestations of the Spirit and true soul-saving work, such as we have sometimes heard implied: the Early Church being our witness.

And the vision must never get narrowed down to simply the production of yet another denomination; in spite of opposition let it burn with conviction, purity and large-heartedness until it touches with truly Pentecostal and Apostolic experience the whole Church of God.

Those who have actively opposed the Movement have nearly always focussed their criticisms upon the externals, not without just reason at times, it may be freely admitted.

But the truth at the centre, the genuine operation of the Holy Spirit at the heart, should be the true focusing point. We trust that the value and need of a testimony just now to the present possession and exercise of the Gifts of the Spirit will appear with new force through what we have written regarding the challenge of Spiritualism.

Appreciation of the fact that the whole field represents a real spiritual battleground should make for more sympathetic co-operation with and among those who are sincerely, prayerfully and thoughtfully striving together with the Spirit of God to the accomplishment of this glorious vision of a Church returning, ere the Lord comes, to a full enjoyment of those supernatural gifts and qualities which the New Testament has faithfully portrayed as a constant pattern and inspiration for all succeeding generations of believers.

May we close by repeating our positive statement, "God has provided and will provide a positive answer to the claims of Spiritualism, and that answer is a Church possessing and exercising in full measure all the spiritual gifts enumerated in 1 Cor. xii, 8-11."

I thoroughly appreciate the preference many express for the term 'Spiritism,' but I have used the more popular title "Spiritualism" to avoid any misunderstanding.—D.G.

News from Canada.

Much blessing rested on the ministry of Pastors Stephen and George Jeffreys during the closing days of the campaign at Montreal. From Montreal, the party went to Ottawa, and thence to Toronto. Some idea of the work in these places may be gained from the following lines from the pen of Rev. S. D. Dinnick, Methodist minister of Orangeville, Ontario. He was in the city of Toronto during the Pastors Jeffreys' campaign, and says how refreshing it is in these days of worldliness and indifference to spiritual truth to see the power of God in manifestation. We quote as follows:—

"The coming of the Pastors Jeffreys to Canada is providential. From the very first they won our hearts and inspired our confidence. It is reported that at Ottawa the power of God fell as in the Early Church days of the Apostles; people were moved to repentance. The altar was filled with the sick, and seekers for salvation, and some were bapused in the Holy Ghost before the altar call was given. So blessed were the meetings that repeated telegrams were sent to the Pastors asking them to return.

"In Toronto night after night the messages were received as coming from the Lord. The numbers increased nightly; hungry hearts were met. The singing was in the Spirit, and the people

worshipped Him in song. In McGill Street Hall, where the meetings were held, could be seen the altar filled with those with bodily sickness, others sick in soul crying for salvation—"I want to be saved"—while many received the baptism of the Holy Ghost, their faces radiating the Shekinah Glory in their souls. It is difficult to pen the power and the holy hush that was felt with overflowing joy, on paper.

"The ordination service held in Robert Street Christian Workers' Church (Pentecostal), Toronto, on Sunday morning, was unique. The message that came from Pastor George Jeffreys was simple, direct, but mighty in its effects. It will be a never-forgotten service. The writer felt that God had sealed these British brethren and sent them forth for their distinctive ministry.

"What the days will bring as their ministry continues another week is wrapped up in the Will of God. Oh, Hallelujah! We pray that thousands may be introduced to their Saviour and Lord. Oh, praise His precious name for evermore!"

Will our readers pray for the campaign which is now in progress at Winnipeg, and for the mission which commences at Vancouver about the middle of this month.

Full reports of the Toronto and Ottawa campaigns, illustrated by many interesting photographs, will appear in the *Elim Supplement*, published mid-monthly, price 2d. (see full particulars under "Items of Interest").

Divine Fire.

Can you gauge the fire in the sun? Have you ever known it lose its power or its strength? The sun is the hottest thing we know of, yet it will cool and vanish away, but the love of God will never cool, nor will it ever vanish away. Men study the sun, they try to measure its rays that reach through the universe, and they are dumbfounded; figures fail them. But there is something incomparably greater, *the love of Christ, that passeth knowledge.*

The fire of God was in the burning bush, and the bush burned, but was not consumed; but the fire that fell on Sodom consumed it utterly. Receive the first fire, the fire of His love, and you will not have to receive the second, the fire of His judgment. The first is promised to those who believe on Him: "He shall baptise you with the Holy Ghost and with fire." The second is promised to all those who believe not the record that God gave of His Son, "Whosoever was not found written in the book of life was cast into the lake of fire."

If the fire of God is burning in you, you need fear no other fire. The wicked shall be turned into hell, and all nations that

forget God, all those who have lost sight of the other fire. There is a fire for the redeemed, and a fire for the lost. The one purifies, the other punishes. Fire penetrates everything, even the deepest recesses of the heart.

The mighty fire that fell on the day of Pentecost has not exhausted itself yet, and God is pouring out the Holy Ghost and fire in a special manner in these last days. The fire in the burning bush was manifested prior to the Exodus, and the fresh outpouring of the Holy Ghost and fire is manifested prior to the exodus of His people, the rapture of the saints of God.

The place to get most fire is to remain at the feet of Jesus. John saw His feet. "Like unto fine brass, as if they burned in a furnace." That is the place to receive the fire.—Sel.

The Epistle to the Assembly at Rome.

BY THOMAS MYERSCOUGH.

BIBLE STUDY No. 20.

Our next study is Chapters ix, x, xi, which form a group separate from the eight preceding chapters, and also quite distinct from Chapters xii to xvi. The Jewish nation and the dealings of God with them is the subject of Chapters ix, x, xi.

There can be no surprise at this "break" in the Epistle. Anyone carefully meditating on the incomparable Grace and Glory *bestowed on the Gentiles* as well as the Jews, according to Chapters iii to viii (and described as THIS BLESSEDNESS (iv, 9), "MUCH MORE," "ABOUNDING" BLESSING in Christ than CURSE in Adam (v. 13, 17, 20, 21) must inevitably wonder why the Jew is out of blessing and in exile from this "land of Promise," and yet professing to serve God.

The Spirit of God has anticipated our inquiry into the "way" of God with Israel, by providing a complete explanation of why *they* have been *cut out of "the Olive Tree"* and the Gentile has been "*grafted in*" (xi, 17-20). As we proceed it will be seen that Israel acted against their knowledge of God's will in regard to Christ as they did against His will at Kadesh Barnea and on other occasions. They made claim to blessing and priority on the assumption that they were *descended from Abraham*. "They answered and said unto Him, 'Abraham is *our* father': Jesus saith unto them, 'If ye were Abraham's children, ye would do the works of Abraham.' . . . Then said they . . . 'We have one Father, even God.' Jesus said unto them, 'If God were your Father, ye would love Me, for I proceeded forth and came from

God. . . . He that is of God heareth God's words : ye hear them not, *because ye are not of God*'" (Jno. viii, 39-47).

Chapter ix, 4 and 5, gives a sevenfold description of the great honours which God put upon Israel for His divine purposes in Salvation for themselves and the world :—

1. To ISRAEL pertained the bringing forth of His SON (the Divine Sonship, *not* adoption, as given in A.V.). In this position ISRAEL is named as bringing forth, or placing the Messiah, rather than Mary, corresponding with the words, "For Salvation is of the Jews" (plural) (Jno. iv, 22).

2. To Israel pertaineth (belongeth) THE GLORY. This is not her glory but the GLORY God put upon her, which attracts attention, as the Glory on Moses' face (which Glory was to be done away—II Cor. iii, 7). The Glory on Israel is described in Rev. xii, 1, 2. "A sign in heaven" (as to location, "Heaven" has *three* locations : 1, the Earth ; 2, the Firmament ; 3, the Glory. The location intended in this illustration must be the earth, where child-bearing and births only take place. Also because the Son she bare was ultimately *caught up* to God and His throne, showing He was in the lower sphere when born). The woman was clothed with the SUN (Jno. viii, 12, i, 9) and the MOON (reflected light) under her feet. The comparison here showing the source of LIGHTS and their respective positions—one under the woman's feet. There is no difficulty in seeing that the light we Gentiles have is borrowed from Israel.

The identity and GLORY of the woman is further illustrated by the CROWN of TWELVE STARS. She produced 12 Patriarchs and Tribes, 12 Apostles, forms the 12 Foundations, Gates of the New Jerusalem, etc., whereas the number used for the Church is SEVEN (Rev. ii, iii). We see clearly that when Israel did the will of God she was clothed with GLORY, and will be so clothed again (Isa. lx, 1-3). The Jew is not Salvation, but Salvation is of the Jews.

3. To Israel pertaineth the Covenants, both in Law and in Grace.

4. To Israel pertaineth *the Giving of the Law* and THE SERVICE OF GOD. They accepted the responsibility of the LAW and the SERVICE was given to them.

5. To Israel the PROMISES were given, including Salvation and everything concerning pardon, life, restoration, healing, resurrection, etc., etc.

6. Of Israel are the Fathers (Matt. i, 1-16).

7. "And of Israel, as concerning the *flesh*, CHRIST CAME, Who is over all, God blessed for ever. Amen."

When Israel is viewed in this burning and shining LIGHT, we wonder how the patience and love of our God could continue with the Jew even after they had slain and rejected His only begotten Son. Well might our beloved Saviour point out the gladness of Abraham when he saw His day, while they to whom He spake were seeking to kill Him.

The Spirit of *Faith* found in Abraham *was not* in former days, and is *not* at the present time, found in *all* his descendants. The Jews as a whole rely on their parentage for their claim to the blessings promised to Abraham and his seed. They fail to see that Abraham was blessed because he BELIEVED GOD. Our Lord said to them, "Your father Abraham rejoiced to SEE MY DAY; and HE SAW IT, and WAS GLAD" (Jno. viii, 56, Heb xi, 13-16). "Ye seek to *kill Me* . . . this did not Abraham" (Jno. viii, 40).

Abraham's descendants are divided into those who BELIEVE and THOSE WHO BELIEVE NOT. The allegory in Gal. iv, 22-31, about Abraham's TWO SONS, one by a bondmaid and the other by a free woman, is a convincing illustration of FAITH in one case and of the NATURAL in the other. It was possible in the natural for the bondwoman (an Egyptian) to be a mother by reason of her youth, but with Sarah it was impossible in the natural, for she was 90 years of age. However, God had said Sarah should have a Son. Abraham believed God's promise and so Isaac was born by promise (Gen. xviii, 9-15, Rom. iv, 18, 19), but Ishmael was by nature. So we find all the children of Abraham are not heirs (Gal. iv, 30). There must be *faith* to be heir with Isaac, the Son of the free woman. All others are to be cast out (Gen. xxi, 10-12, Rom. ix, 6-8).

It is clear that Isaac was a type of the supernatural birth of our Lord and of the *Second Birth*, which is the receiving of the Spirit of Christ and is supernatural. Isaac as a sacrifice also pointed to the death and resurrection of Christ, his father accounting that although he was to slay his son Isaac, "God was able to raise him up from the dead" (Gen. xxii, 5), from whence also *he received him in a figure* (Heb. xi, 19), and though this son was to be slain, *Abraham believed he would be the father of many nations* (Rom. iv, 18). What majestic faith!

However much Abraham saw the day of Christ and rejoiced, it must be clear to my readers that the Jews as a whole see nothing in Christ, the Son of God. The Peerless One of God is to them "A root out of a dry ground," but to the Jews that receive our Lord He is "the chief among ten thousands and the altogether lovely."

The "way of God" is further illustrated by the two sons of Isaac. "Jacob have I loved, but Esau have I hated." Their respective actions produced the "love" and the "hate." Esau

esteemed a "mess of pottage" of more value than to be in the line of Fathers from Abraham to Christ, and sold this Birthright. Hence God rejected him and transferred the Birthright to Jacob. So it has been ever since—God has saved the BELIEVING JEW and has REJECTED every UNBELIEVING JEW. God's foreknowledge enabling Him to name the BELIEVER and also the UNBELIEVER, even before they were born (Rom. ix, 11-13) "Is there UNRIGHTEOUSNESS with God?" (v. 14). "Nay, but, O man, who art thou that replest against God? Shall the thing formed say to Him that formed it, 'Why has Thou made me thus?'" There are many rebels against God who claim that they ought to be received in Heaven by the Lord of Hosts; though they scorn and reject His sin-bearing Son, yet they claim that in heaven they should have the right to do as they choose, even as they do on earth! Read very carefully ix, 19, to the end of the chapter, and you will come to the conclusion that our gracious God has set a SURE WORD both to the Saved and also to the Christ rejecters.

The Pentecostal Rivers.

The woman, in Elisha's day, brought all the vessels she had and they were filled with oil, and the oil stopped only because there were not enough vessels to hold more—So with the love of Christ.

God took Abraham out and told him to look up and look around. As the stars of the heavens, as the sand of the seashore, as the dust of the earth, that was to be the extent of his blessing—copious, unstinted, unlimited. We, as children of Abraham, are blessed in faithful Abraham. Just as great are our spiritual blessings. Look up and look around. Catch the overflow of love from the heart of Jesus.

Some saints love to wade deep, venturesome ones go further and further, they find waters to swim in: they get out of the natural into the supernatural. Christ wants swimmers, not waders. The river of God is full of water. It's large enough and deep enough to accommodate all swimmers.

Items of Interest.

We have received such splendid reports from our brethren in Canada—too long to print in the pages of the *Elim Evangel*—that last month we decided to issue them as a Supplement. These reports are printed on sixteen pages of art paper, and contain many interesting photographs. They are to be published on the 15th of each month, at the price of 2d., under the name of the *Elim Supplement*. The first number was printed on the 15th of last month, and contained an account of the voyage from

Southampton, as well as the report of the Montreal mission. We have a considerable number on hand at the Publishing Office, and will supply this and future numbers to Assemblies at 2s. per dozen, post free. Any who wish to receive the *Elim Supplement* EACH MONTH may send 1s. 6d. to the Publishing Office. When the reports cease to be published, any balance that is left of the 1s. 6d. will be returned or put to their credit. For two copies each month 2s. 6d. should be sent, for three copies 4s., and for six copies 7s. Single copies 2d. each (by post 2½d.). Address the Elim Publishing Office, Park Crescent, Clapham, London, S.W.4.

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We gladly welcome another paper which stands for "those things which are most surely believed among us." In his editorial, Pastor Donald Gee explains that the *Pentecostal Witness* is intended principally for Scotland. We feel sure, however, that it will also be accorded a welcome this side of the border. Orders and subscriptions may be sent to the Magazine Secretary, Miss Sinclair, 37 Brunswick Road, Edinburgh.

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During the August Bank Holiday week, we were privileged at the Elim Tabernacle, Clapham, with visits on Tuesday from Pastor Donald Gee (Edinburgh) and on Thursday from Mr. Percy N. Corry (Preston).

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Will members of Assemblies kindly note that we are compelled to charge postage on goods ordered by them through the local *Evangel* Secretaries, unless they club together to order large quantities at one time, when we are able to send parcels post free.

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The Book of Revelation : A Clear Explanation is the title of a 64-page book just off the press. The writer is Mr. C. H. L. Mercer, B.A., and although we do not agree with his interpretation of some of the passages in the Revelation with which he deals, yet the book is full of interesting reading, and contains much food for thought. The book is obtainable from the Elim Publishing Office, Park Crescent, Clapham, London, S.W.4., and the price is 1s. (by post 1s. 1d.).

Elim Evangelistic Band.

Mr Mullan is now at Leigh-on-Sea.

Miss Phillips is assisting at the Elim Tabernacle, Clapham, and Miss McKinley at the Elim Tabernacle, Belfast

The tent mission at Hitchin concluded on August 15th. We praise God for the souls that were saved, and for the believers in the district that were stirred up during the seven weeks that it continued.

The tent has now been removed to London, where a mission was commenced in Acre Lane, Brixton, on Sunday, August 24th, by Messrs J. Smith and A. Lockhan. Much prayer is asked for this, as well as for the mission

still being continued in North Queen Street, Belfast, by Messrs. C. Kingston and F. Farlow

The Elm Tabernacle Sunday School at Belfast held their excursion on Saturday, July 26th. A special tram took the company to the County Down railway station. Arriving at Helen's Bay at about 12.30, refreshments were served, after which the children had an enjoyable time on the sands. It was a glorious summer day. The children arrived back at the Elm Tabernacle shortly after nine o'clock, with hearts full of praise to their Heavenly Father for so graciously supplying their every need.

In connection with the Elm Hall at Armagh, the friends, accompanied by Pastor Mercer, had a most enjoyable outing to Warrenpoint and Rostrevor on Friday, July 25th. The journey by charabanc was enlivened by glad choruses and Christian fellowship. An open-air meeting was held at Warrenpoint by the young people, many of them quite recently baptised in the Holy Spirit, and the addresses were listened to with rapt attention.

Special meetings were held by Pastor W. J. Jeffreys and Mr. D. Davies of Glanamman, at Drain Farm, Dorstone, Hereford, on July 27th, when three souls were brought to the feet of Jesus. Many walked for miles over the mountain to hear the story of the Cross. This assembly is a band of the Lord's redeemed ones from Hay, Llanigan, and Clifford. During December and the opening days of this year, many were brought to Christ at this place, and twenty followed the Lord through the waters of baptism. God bless them and keep them faithful as a company of His people.

MEETINGS AT CLAPHAM

Meetings are held in the Elm Tabernacle, Park Crescent, Clapham, London, S.W. 4, as follows: Sundays, 11 a.m. and 6.30 p.m.; Tuesdays, Prayer Meeting at 7.30 p.m.; Thursdays, Divine Healing Meeting at 4 p.m. and Bible Reading at 7.30 p.m. ALL ARE WELCOME

THE BANGOR CONVENTION.

This year the annual Bangor Convention was held in a large tent, pitched in Southwell Road, convenient to the sea, and not far from the station. An ideal spot, now taken over by the Alliance for a new Elm Hall—given by our Heavenly Father in answer to prayer. The Convention commenced on Saturday, July 12th, and was convened by Pastor R. Mercer. At the first meeting the tent was filled, and as the songs of Zion rang through the balmy breeze, one could feel they came from the hearts of the people who had been blessed of God. Much blessing rested on the ministry of the Word night after night throughout the Convention. Between the services tea was provided as usual, and the visitors enjoyed the fellowship of the saints and the walks by the sea at this beautiful holiday resort.

Monday, the closing day of the Convention, will not easily be forgotten by those who attended the meetings. At both morning and afternoon services the tent was packed, and many stood outside. In the afternoon a baptismal service was held in the sea, when sixty-one obeyed the Lord in baptism. During this service bright choruses were sung, and the Gospel was preached to many onlookers.

During the remainder of the week Pastor Mercer took special subjects each night, and preached on sanctification and the baptism in the Holy Ghost with signs following.

CONVENTION AT GRIMSBY.

The Pentecostal people at Grimsby experienced a most blessed time of refreshing during the Annual Convention held there from August 3rd to 10th. Owing to the absence of the Pastors Jeffreys and other workers, the dear people of Grimsby almost despaired of a Convention this year. But at the close of the meetings many testified to even greater blessing received than during the last Convention—a usual thing among the people of the Lord, for the last meeting is always the best!

The speakers were Pastors R Mercer (Ballymena), J. Smith (London), and T. B. Clarke (Ashbourne), the convener being Pastor Wm. A. Nolan from the Hull Assembly

From the beginning to the end the presence of the Lord was graciously manifested. The subjects included Salvation for the lost, the Baptism of the Holy Ghost, Christ's Second Coming, and Divine Healing for the body.

Thirty-one passed through the waters of baptism in obedience to Christ's command in Matt. xxviii, 19. Quite a few received the Baptism of the Holy Ghost according to Acts ii, 4. Two of those who received the Baptism in the Holy Ghost were among those who obeyed the Lord in water baptism the day before (see Acts ii, 38). A few professed salvation through Christ, and others received from the Divine hand a touch in their bodies.

The closing night of the Convention the power of God came down upon the meeting in a manner that will not soon be forgotten. To God be all the glory!

DOUBLE THE CIRCULATION CAMPAIGN.

(Watch this each month.)

The circulation of the *Elim Evangel* is steadily rising. The Assemblies are doing well. Grimsby has already more than doubled its order. During the past month the following Assemblies have increased their orders: Grimsby, Markethill, Lisburn, Portadown, and Monaghan. The increases from the commencement of the campaign now stand as follows:—

Grimsby	108%
Annaghanoon	100%
Ballymena	50%
Letchworth	42%
Markethill	40%
Bangor	30%
Ashbourne	25%
Lisburn	25%
Armagh	23%
Portadown	22%
Banbridge	20%
Hull	17%
Clapham	15%
Luigan	8%

The following Assemblies, which take only a small number of *Evangels* each month, have also increased according to the figures given:—

Ponthenry	100%
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Christ Died for the Ungodly.

Why Will Ye Die?

With erring heart, I went astray,
In paths of sin, and wander'd wide,
Till mercy met me in the way,
And softly whispered, "*Jesus died.*"

Offended at the sudden sound,
Indignantly I turned aside;
But still the voice was heard around,
And still it whispered, "*Jesus died.*"

Then Justice crossed my path, and stood
Erect and stern, to quell my pride;
His glittering sword was bathed in blood;
Ah, well for me that "*Jesus died.*"

Come forth, thou traitor to thy God,"
His voice in thundering accents cried;
Oppress'd I sank upon the sod,
And faintly answered, "*Jesus died.*"

E'en as I falter'd forth the word,
He strove his blushing face to hide,
And sheath'd in haste his blood-stain'd sword,
And then I shouted, "*Jesus died.*"

Reader: For whom did Jesus die?

"For God so loved the world, that He gave His only begotten Son, that *whosoever* believeth in Him should not perish, but have everlasting life."—John iii, 16.