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Saviour

Jesus Christ

Healer

# THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

Vol. VI. No. 2

JANUARY 15, 1925

Twopence

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AND THEY CAME TO ELIM WHERE WERE TWELVE  
WELLS OF WATER, AND THRESCORE AND TEN  
PALM TREES. — EX. xvi. 27

Baptiser

Coming King

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# A Last Warning or "Just in Time"

"JUST in time," I exclaimed, as I stood with a friend on the pier at —, watching the departure of the large passenger steamer "E. O." My exclamation was called forth by seeing a gentleman come rapidly down the pier, elbow his way energetically through the crowd of bystanders, and, though the gangways had been already removed, and the ship was in motion, throw hatbox and small portmanteau first, and then spring lightly from the pier, and land safely on the deck of the vessel

"He was indeed only just in time; how narrowly he escaped being too late!" answered my friend. "I admire his courage and determination to make a desperate effort to gain the vessel while there was still even a hope. But what a risk he ran! It reminds me forcibly of an incident that occurred not long ago to one whom I knew well, and whose description of it made a very forcible impression on my memory."

"Tell me," I said; and he gave me the following short account, using, he said, as nearly as he could remember, his friend's own words

"A little time back I was spending the afternoon of the Lord's Day in distributing gospel books and tracts among a number of miners in —. It was a lovely summer's day, and the men were gathered in groups here and there, either sauntering slowly along, or sitting under the trees talking together and enjoying the pure air and the sunlight. The sunlight seemed a joy in itself to them, and the fresh air priceless, after working all the week in the darkness and unwholesome atmosphere of the mine. I was well known among them, and received many a hearty "Good day," or "God bless you," as I passed in and out among them, now sitting down to read for a time with some, now speaking a few words as to their souls' salvation with others, as I gave them the little silent messengers which all told the same tale, though by different pens and in different ways, of the Saviour's love—the old, old story, so wonderful yet so divinely true, the story of that Saviour's cross of shame, His death to win life for guilty, ruined man.

"I had given away nearly all the large package of books I had brought out with me, and was returning to my home when I met two young miners coming slowly toward me. I stopped as we were about to pass each other, and selecting two little books from the few that remained in my hand, I held out one to each and said 'Will you accept and read this?'

"Each took the book I held out, and thanked me; and one, a fine, strong, healthy, and handsome young man of about twenty-five or twenty-six stood still and read out the title page of his, *Just in Time*.

"A deep feeling of solemnity, amounting even to awe, crept over my soul, and looking up into his frank

open countenance, I said 'Yes, my friend, and God grant that you may be just in time for salvation, just in time for heaven.'

"He was a stranger to me, and I could not account for my sudden and deep interest in him. We had met for the first time that afternoon, and to look at him you would have said he had long years of life and health before him.

"He did not sneer or scoff at my words, though he seemed surprised at a stranger thus so solemnly accosting him.

"Thank you," he said quite earnestly, and we each passed on our way, I going home to ask the Lord of the harvest for His own blessing on the seed sown by the wayside. Even as I prayed this young man's face came before me again and again, till I cried, 'Lord, save him!' Little I thought how soon, and under what circumstances, we should meet again.

On the following Tuesday night, only two days later, I had just retired to my room for the night, and was about to extinguish my light, when a loud knocking at the street door made me throw up my window to see what was the matter.

"Who is there?" I asked, seeing a young man standing at the door.

"Are you Mr. —?" was the answer.

"Yes."

"Will you come at once and see a young man in E— Street? He is dying, and wants you."

"Have you not made a mistake? I know no one in E— Street."

"No, sir, are you not the gentleman who gave a young man a book on Sunday afternoon called 'Just in Time'?"

"Yes, I am, what of it?"

"Please come at once," he said, "and I will tell you going along."

Hastily I dressed and went out into the summer's night, guided by my companion. On our way he told me that his mate had gone down the shaft that afternoon as usual, and had jumped out of the bucket ere it reached the bottom, he had done it dozens of times before, and feared no danger, but this time as he jumped his foot slipped. The descent of the bucket closed an iron trap-door, thus making a firm foundation for the vessel to rest upon. Owing to his foot slipping he was a moment too late to get clear of the iron door,

(concluded on page *iii*)

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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. 2

## The Gifts and the Fruit

BY PASTOR E. B. PINCH

*"Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal."—I Cor. xiii, 1*

THE first words in this passage contain a reference to the gift of tongues; following immediately upon that beautiful inventory of the gifts of the Spirit in the twelfth chapter. Amongst the many gifts which that "Selfsame Spirit divideth to every man severally as He wills," are included "divers kinds of tongues," and the Apostle now suggests that this sometimes includes the language of angels. What an unspeakably glorious privilege! How is it that so many fellow Christians can despise these proffered blessings, counting them not only unnecessary, but undesirable? One of our old hymn-writers found within his own heart such abundant cause for praise that he pleaded for "a thousand tongues" with which to declare the matchless triumphs of His grace. I have ceased to wonder at him, or to deem his language extravagant. My own heart echoes the words.

Oh, boundless Love divine! how shall this tongue of mine  
To wondering mortals tell the matchless grace divine—  
That I, a child of hell, should in His image shine!

There is a time when devotion rises to the higher plane of adoration, and it would seem that at such moments human speech is poor and inadequate, and that God must lend us the language of heaven. Such language may be the purely ecstatic utterance of one overwhelmed by the presence and glory of the Lord, having lost sight of his earthly environment and having been captured by God in all his sensibilities. Of such an one Paul says "He speaketh not unto men, but unto God . . . and in the Spirit speaketh mysteries" (I Cor. xiv, 2). Although, from a study of the fourteenth chapter it may be discovered that in the assembled church the Apostle would much prefer prophecy to tongues, unless the message be interpreted that the church may be edified, yet we do well to notice that he speaks of this uninterpreted utterance as personally edifying (v. 4). Take the case of the Apostle himself. We have no specific occasion recorded in the New Testament on which Paul spake in another

tongue. He certainly is silent as to any personal ministry to the church in this way, even by interpretation, and yet in the eighteenth verse he thanked God that he spake in tongues more than all at Corinth. It is evident that in times of worship and devotion his tongue frequently came short of the measure of glory that filled his heart.

Now, secondly, our text speaks of the need of the fruit of the Spirit, particularly love. From a comparison of this chapter with Gal. v, 22-23, it will be seen that love includes and embodies in itself all the other fruit of the Spirit.

### LOVE — NEVER FAILETH (v. 8).

Joy	Love rejoiceth in the truth (v. 6)
Peace.	Love thinketh no evil (v. 5)
Longsuffering	Love suffereth long (v. 4).
Gentleness	Love is not easily provoked (v. 5)
Goodness	Love rejoiceth not in iniquity (v. 6).
Faith.	Love believeth all things (v. 7)
Meekness	Love vaunteth not itself (v. 4).
Temperance ( <i>i.e.</i> , godly self-control).	Love doth not behave itself unseemly (v. 5)

Love is the soil in which we may grow up into unblameable holiness. "That ye being rooted and grounded in love" (Eph. iii, 17) "And you hath He reconciled . . . to present you holy and unblameable and unreprovable in His sight; if ye continue in the faith grounded and settled" (Col. i, 21-23).

The gifts and the fruit are so often isolated that I am happy to find them here coupled together by God. There are some to-day who are so insistent and imperative in their demands that all should receive some particular experience, that in their sternly dogmatic tones one catches little of the note of Christian charity. Yet there are others who have decided that so long as Christian love and tolerance are manifested, all else can

# THE ELIM EVANGEL

be neglected. Surely both attitudes are wrong. God is pleading for a *balanced spirituality*, where both gifts and fruit have equally their place. A most beautiful suggestion of this truth is to be found in the Old Testament. In Ex. xxviii, 33-35, we read "And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about. A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. And it shall be upon Aaron to minister; and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out."

The great Day of Atonement is here, and our High Priest has gone into the presence of God for us, taking with Him His own blood (Heb ix, 11-12, 24-25)

Now we, who in the last days of this age help to complete the body of Christ, are the hem of His garment, that is, the part nearest to earth, and just as the life flowed forth from the hem of His garment to heal the afflicted woman in the days of His flesh, so it flows through His church to-day. It is upon this hem that the bells and pomegranates are hung. Notice the language! "A bell and a pomegranate." The tongue of the bell will be speaking His praise, and so also will the fruit that is crammed full of seed be equally manifest.

Now let me call your attention to those wonderful words in v 35: 'His sound shall be heard *when he goeth in* unto the holy place before the Lord, and *when he cometh out*.' Here is a definite prediction of the two great outpourings of the Holy Ghost with heavenly manifestations—the former and the latter rain. When He went in, how the bells rang at Pente-

cost and during the subsequent few years. Occasionally down the age a note or two has been heard as the High Priest moved about in the Sanctuary, but now in these last days the bells are pealing again. He is moving about! He is rising from the throne! Oh! Hallelujah! *He is coming out!* This present outpouring of the Holy Ghost, accompanied by the gifts of the Spirit, and producing in the life the fruit of the Spirit, is God's great signal, sounding out of heaven, to declare that our High Priest is about to emerge from the Holy of Holies and appear before His people. We shall see Him burst through that veil of blue and come out to declare to us that God has accepted the blood, and our redemption is complete.

Finally, let me call your attention to the significance of these two words, Gift and Fruit. A gift is something that passes from one person to another, in one moment, in its entirety. A fruit, on the other hand, is a steadily developing growth, and the outward expression of the inner life. A gift cannot get bigger or smaller. It is only our employment of it that can vary. Assuming that I make you the gift of a piano, you would hardly be foolish enough to believe that that little "cottage model" would in time develop into a "grand." No! but there is something that *would* change with time and practice, and that is, your ability to use the gift.

Now the fruit is not something that has passed from God to us, but it is the expression of the life of God *within us*, growing and ripening with the changing seasons of life, until it is ready for the plucking.

May God by His Gracious Spirit help us each to exercise our spiritual gifts, and so to live in the Holy Ghost that His presence within our hearts may bring forth perfect fruition in our daily life.

## Healing for You—Now!

BY THE LATE MRS. CRISP

WAITING for a manifestation! Waiting for healing! Is not this the attitude of hundreds of God's children to-day who have a desire for God's healing? John v, 2-15, gives us a vivid picture of such at the Pool of Bethesda, where lay a great multitude of impotent folk; of sick, blind, halt, withered, waiting for the moving of the water—*i.e.*, waiting for something to happen. One infirm man had been in that case thirty-eight years, and had endeavoured with all his might, at the stirring of the waters, to struggle down first to the pool, but had

spent a lifetime in vain efforts. What a tragedy! What a proof that man's best efforts are frequently unavailing for his own healing, while the sequel consequent on his contact with Christ shows equally that man's consent to and co-operation with God's working are essential for his healing. Cf Matt. xxiii, 37: "How often would I . . . and ye would not." But Christ, the true House of Mercy, the Fountain opened for sin and uncleanness, into which all the diseased may come and find health and life eternal, of which that Bethesda pool was only a type, looked upon him

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and pitied him. He knew all—all the long weary waiting, the hopes raised only to be dashed; the cruel disappointment as others less needy seemed to snatch the boon from before his very eyes, while he had no one to lend him the helping hand into the pool. Then came the question, "Wilt thou be made whole?" Why did our Lord ask such a question of the sick man, for surely the answer was obvious? Probably first to arouse him out of his helpless, despondent state, and then to arouse him to action and co-operation with Him and His Word. "RISE—TAKE—WALK."

These three words of power or enabling were spoken in such accents of authority that the man's feeble will, and his little remaining spark of energy, were quickened. His will answered to the Lord's "Wilt thou?" and the healing was an accomplished fact. Thus our Lord would teach that the secret of Divine healing is *a decisive act of the human will which lays hold of the Divine will revealed through His Word*. Directly one is ready to commit one's self to God definitely, He is able and willing to carry one through. We must receive God's Word, plant it as a man plants seed in the ground, pat it down into our hearts, and believe that what God says He does. Just in proportion as we appropriate God's Word and act upon it, it will bear its own fruit, and produce its own life. For His Word is life-giving and life-imparting.

Now let us take another illustration, this time from the Old Testament.

"Now, Naaman, captain of the host of the King of Syria, was a great man with his master . . . but he was a leper" (II Kings v, 1-14). There is a "but" in every life, and what follows the "but" makes all the difference between a saint and a sinner, between health and disease. Many can say, "I was a sinner, but Jesus saved me, "I was sick, but Jesus healed me." The little maid was a slave in a strange land, but she was true to God, and so free to glorify Him. Naaman's attention was first awakened to the healing power of God by hearing the testimony of the little captive maid. God ever uses the weak things to confound the mighty (I Cor. i, 26-29). She could not heal her master, but she could point him to the One Who could. She had no doubt as to Jehovah's healing power, so she brought the truth of God into the very heart of this place of heathendom. Naaman acted upon the testimony he had heard. Wise Naaman! How many hear the invitation, "Come unto Me," but they do not come, and so they are not healed! Or, hearing the message, and having a mental conception of the truth, think now they know, but only that is really ours which we act upon. Naaman came just as he was, but he had much to learn. He came with his chariot and horses, with much pomp and pride, and stood at the door of Elisha's house. He wanted to be treated as a rich man who

happened to be a leper; Elisha treated him as a leper who happened to be a rich man.

Naaman was great, rich, proud, victorious and honoured, and he expected from Elisha the deference and consideration due to a man of his position, but he must be humbled before he could be cured. Presents cannot buy power; God's best gifts are free on the ground of Calvary. He must come in poverty and nakedness of spirit. Elisha sent word saying, "Go wash in Jordan seven times." Naaman was indignant, saying, "Behold, I thought . . ." He is a noteworthy type of many a sufferer to-day, who has his own pre-conceived thought and plan of how he is to be healed. Some mighty, persistent, prevailing prayer! Some powerful calling upon God! Some great thing to do! And then—some miraculous spectacular exhibition of God's power! But the way of blessing is down, down at His feet, low at His Cross. "Naaman went down and dipped himself—" down from the pedestal of his pride, down from the high horse of his fleshy reasonings.

Down into the waters of Jordan. So proud man must come down from his own thoughts, for although he would seek to find some other means of salvation and healing than the precious Blood of Christ, God's Lamb, there is no other way. "By His stripes we are healed" (Isa. lxi, 5) "It is finished" (John xix, 30). Though a leader, Naaman was led to accept God's conditions, and seven times went under the waters of the Jordan—the type of complete cleansing, "and his flesh came again as a little child's—so sweet, so pure, so clean." Naaman's was a great need, his was a complete cure, with "obedience" as the keynote.

"Go wash," the command, "Thou shalt be clean," the promise, which God fulfils to the uttermost.

Already He has redeemed you entirely on purpose to forgive, save and heal you entirely, and keep you entirely until He comes for you (John xiv, 3). But do you fear your faith is not strong enough for this great blessing? Let us see. It is not your faith you are to rest on, but the sure foundation. Is that strong enough? Are Christ's sufferings and death enough for you? And are Christ's power and authority sufficient to release you from your sins and sicknesses? Yes, a thousand times, yes. He never failed anyone who rested in Him. This do—Give yourself wholly to the Lord as His own. Take Him as your Healer. Accept healing as His present gift in His fulfilment in you, of what He has done for you in taking your infirmities, and bearing your sicknesses.

I take Him for this mortal frame,  
I take my healing through His Name,  
And all His Risen Life I claim,  
I take—He undertakes

# Our Annual Belfast Convention

IRELAND has been a political battle ground and the scene of bloody conflicts for many a year, but it has also been blessed of God in a singular manner.

Belfast is the Jerusalem of our Elim work, and Ulster our Judaea. We make periodical pilgrimages to our Jerusalem, and that at Christmastide is the most interesting and eventful one, as it is then that we hold our Annual Convention. There is a large gathering of members of the Elim Evangelistic Band at this Convention, for they come together from the various assemblies and missions in Ulster, and not a few travel from England.

What a joyful Christmas gathering this Convention is! Many friends and fellow participants of the same blessings see one another only on this occasion from year to year. Evangelists and Pastors who have not

it was filled to overflowing. Overflow meetings were held in the Elim Tabernacle, and this too at times was insufficient to accommodate those turned away from the Convention Hall.

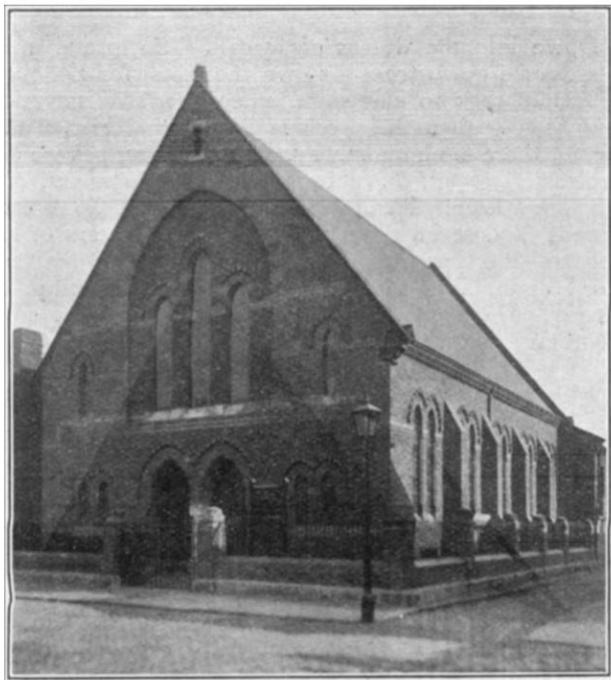
It is Christmas morning, and the first meeting has begun. How inspiring to look down on the large congregation, to catch the expression on the faces of those who have the joy of the Lord in their hearts, and to hear the songs of Zion as they fill the place with heavenly music! Very many of those present have been brought to the Lord during the past few months in the Revival Tabernacle campaigns in the city.

Pastor George Jeffreys, who convened, made reference at the opening service to the school building in which the Convention was held. In the course of his remarks, he said, "We are all back at school again, and I trust that during this Convention we will all learn from our Master, the Lord Jesus Christ. May it be a Convention in which the gifts as well as the fruit of the Spirit will be manifest." The first speaker was Mr. L. Naumann, of London. From the tenth chapter of Romans he spoke on the words "saved" and "sent." With great feeling he described by way of contrast what we are saved from and what we are saved to. Then he indicated the great responsibility devolving on all who are saved of carrying the good news of the Gospel where Evangelists and Pastors cannot penetrate. In the afternoon Pastor D. J. Davies ministered the Word with power. This young Welsh pastor is following in the footsteps of his teacher, Rev. R. B. Jones, one of Wales' famous preachers. The pith of all his addresses can be summed up in the one word "holiness," which he maintains is the Divine criterion.

Pastor Stephen Jeffreys' ministry was very inspiring to God's people, especially to those suffering in body. His address on "The Midnight Hour" was a splendid exposure of modern unbelief and materialism. Most convincingly did he advocate that physical healing is provided for in the atonement.

Much blessing rested on the ministry of song at each service by our dear brother, Mr. W. Bell, of South Wales.

Very blessed seasons of fellowship were experienced between the services. For the convenience of visitors refreshments were provided, thus making each day one glorious uninterrupted festival. As soon as the needs of the body had been met, and long before the next service was timed to commence, the crowds would wend their way back to the hall, anxious lest they should not be able to gain admittance. One day the writer arrived on the stroke of the hour and found him-



ELIM PENTECOSTAL TABERNACLE, BELFAST.

seen each other for twelve months exchange greetings and experiences, encouraging one another in the work. Existing friendships are strengthened and new ones created.

Last year the Elim Tabernacle proved altogether too small to accommodate the crowds, and so this year a large hall was taken in Melbourne Street. It was soon evident, however, that its seating capacity was going to be severely taxed, and from the second day onwards

self with other disappointed ones, locked outside both halls, which were already more than filled. The congregation passed the time before the meetings in singing hymns from the new Convention Sheet. Over and over again the choruses were sung. What a sight to see the vast congregation singing with such enthusiasm, born of a personal experience, what proved to be the chorus of the Convention :

Wonderful, wonderful Jesus'

In the heart He implanteth a song,  
A song of deliv'rance, of courage and strength—  
In the heart He implanteth a song

Two baptismal services were held on Boxing Day, when over one hundred believers were baptised by Pastor George Jeffreys. This was most encouraging considering that only a few weeks had passed since the last baptismal service here, when a large number followed the Lord through the waters. Special meetings were arranged for those seeking the Baptism in the Holy Ghost, when a number received in truly Apostolic fashion. This was a Convention, too, in which souls were saved and many sick bodies healed.

Amongst those who testified to healing during the Convention was a missionary who had returned from the field broken down in health, she praised God for perfect healing from what the doctors had pronounced incurable. A little girl of eleven who was becoming deaf had her hearing perfectly restored. Others testified to healing from heart disease, nervous debility, bronchitis, sleeplessness, rupture, rheumatoid arthritis, and other disorders. A remarkable case was that of a lady who had undergone six operations and was still weak and in pain. She rose from bed and was conveyed to the service, and when prayed for, the pain immediately left her.

Although a Convention for the deepening of spiritual life, the unsaved were attracted by the signs and wonders, and numbers were converted each day. Truly the Gospel of God's grace is a Gospel of power, manifest in the immediate present. What would happen if the professing Church were really to believe the Bible? Thank God for the revival of *Bible reading* in our land. Let us pray for a revival of *belief in the Bible*!

## Twelve Certainties Concerning *the Return of our Lord*

1 *It is certain* that He will return, for He said, "I will come again," and He surely meant what He said.

2 *It is certain* that no one but God knows when He will return, though the present world crisis points to its near approach.

3 *It is certain* that He will return in His resurrection body, for the two men in white apparel said to the disciples, as they saw Him ascend "This same Jesus shall so come in like manner as ye have seen Him go into heaven."

4 *It is certain* that He will return suddenly and unexpectedly, for "as the lightning cometh out of the East and shineth even unto the West so shall the coming of the Son of Man be" "Behold, I come as a thief" "In such an hour as ye think not the Son of Man cometh."

5 *It is certain* that He will return gloriously "The Son of Man shall come in His glory and all the holy angels with Him."

6 *It is certain* that, when He returns, He will find the world going on in its usual course of pleasure-seeking, business and sin "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away So shall also the coming of the Son of Man be" "Likewise also, as it was in the days of Lot, they did eat, they drank, they

bought, they sold, they planted, they builded Even thus shall it be in the day when the Son of Man shall be revealed."

7. *It is certain* that He will return for His people, "for the dead in Christ shall rise first then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air."

8 *It is certain* that He will return with His people, for "Behold, He cometh with ten thousand of His saints" Then will He establish His Kingdom on earth, and begin His Millennial reign.

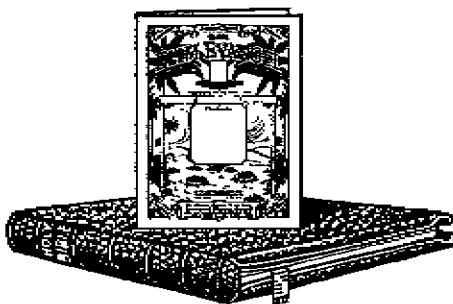
9 *It is certain* that between His coming for His people and His coming with His people some great world events will take place, as predicted in the Scriptures

10 *It is certain*, therefore, that we ought to be expecting His return for His people at any moment.

11 *It is certain* that this "Blessed Hope" of the Lord's return for us at any moment makes us, not mystical dreamers, but faithful servants, for we turned to God from idols to serve the Living and True God, and to wait for His Son from heaven The true Christian is one who serves while he waits.

12 *It is certain* that the hope of Christ's return constrains us to purity of life, for "we know that, when He shall appear, we shall be like Him, for we shall see Him as He is and every one that hath this hope in Him purifieth himself, even as He is pure"

# THE ELIM EVANGEL



## FOUR SQUARE ON THE WORD OF GOD.

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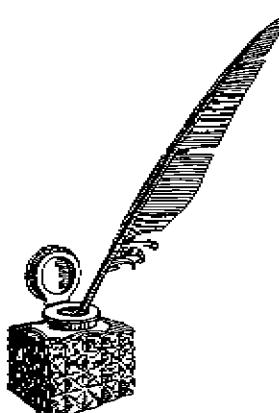
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## Editorial Notes



W E pen these lines at Belfast, whither we have come for our Annual Christmas Convention. The crowds that have packed at the same time and sometimes overflowed both the Convention Hall and the Elim Tabernacle, have caused us to realise that there is in the hearts of men and women a hunger for something that will satisfy the deepest needs

of the soul. And as the crowds have gone away and come again, meeting after meeting, to hear the same full, four-square Gospel—Jesus Christ as Saviour, Healer, Baptiser and Coming King—we have realised that this indeed is the need of the hour, and that nothing less than this will satisfy the human heart

\* \* \* \* \*

There is an element that is growing tired of ritualism, of higher criticism, of a form of godliness and a gospel

divested of its power. Many are becoming conscious of an aching void which these things cannot fill. Surely now, while the hunger is there, is the time to bring the Christ Who alone can satisfy to these people. As certainly as God has blessed our readers with a full revelation of His love and power, so certainly has He made them responsible to pass it on to others. We are His witnesses, and we must not, we dare not, fail Him. Let us tell out by the word of our testimony and by the printed page the great things that He has done for us. We should be glad to hear from those who desire to spread the good news through the printed page, if they would write to us at the address at the head of these notes.

\* \* \* \* \*

We want our readers to pray very specially for London. Something like seven million people, and how few have even heard of the full Gospel! We are arranging a series of campaigns in this great city, and we covet the prayers of our readers for London. The first campaign is to commence in the Public Hall at Barking on 18th January, and others will follow at Forest Hill and elsewhere.

## Mountain Meditations

There are no disappointments to those whose wills are buried in the will of God

Many go by the altar who go not on it.

God gives like a King. Let us take like princes

The secret of goodness is goodness in secret

Love is the dominant note in the music of a Spirit-filled life

There is no joy on earth like the joy of those who are altogether God's

Sin is at the back of all impotence

At the heart of every Divine ideal there is a Divine undertaking

When God does not rule, He over-rules

God is not subject to emergencies

God does not want to take our experience from us, but the strength that clings to it.

The ordination of the Pierced Hand confers adequacy of strength for every task.

# Elim Crusaders

*This new movement is quickly taking hold of the Elim Assemblies. Our young people are enthusiastic. Below we print reports from Letchworth, Hull and Grimsby, together with a photograph of the Elim Crusaders at Clapham —Ed*

## LETCHWORTH

FOR many weeks we had been planning and praying about starting a work amongst the young people in Letchworth, and just as we were about to commence, we heard that the Elim Crusaders had come into existence at Clapham. We decided to take the same name, and held our first meeting on November 19th with quite a good attendance, and the zeal of our young people was encouraging.

Congo, and we hope to support a Native Evangelist to preach the Gospel for us there

We have also started a Library of good, helpful books, which will be available free of charge to all Crusaders

Every member is expected to be an active Soldier of the Cross, and various duties have been taken up with this object

The first Wednesday of each month is set aside for



FLASHLIGHT PHOTOGRAPH OF THE YOUNG PEOPLE AT CLAPHAM

At the first meeting the object of the 'Crusaders' was stated in a verse which we have taken as our motto, "WORKERS TOGETHER WITH GOD," and so week by week we are gathering to study the Word of God, and to open ways and means for the Crusaders to do practical work for Him Who has won their hearts.

A special feature is missionary work, all are eager to do something to help spread the Good News in the

a Gospel Talk, and two responded to the call of God at last week's gathering

Praise God, the young are finding out in these days of pleasure-seeking that it is worth while to forsake all and follow Jesus, that there is pleasure in His service, more than all. They are singing with true meaning

Jesus, Thou art everything to me,  
All my lasting joys are found in Thee —D.P.

# THE ELIM EVANGEL

## HULL

Over sixty young people, all believers in the Lord Jesus Christ, assembled for the inaugural gathering of the Elim Crusaders in Hull, when a very happy, helpful evening was spent in laying the foundation of a work which we trust may yield rich results in the days to come.

It was evident that these young lives were ready and eager for definite, and if needs be, desperate service for Christ—prepared at all costs to push forward the cause of the King. The subdued enthusiasm and quiet determination written upon the faces of these newly-enrolled Christian Crusaders spoke volumes of that which might be expected from them.

It was emphasised that this was an enterprise intended to be essentially aggressive in character.

It was also pointed out that the Crusaders were created for a fourfold purpose:

1. To promote the spirit of revival amongst the young life of the local Assembly.

2. To provide a proper channel for successful spiritual service.

3. To produce a sound, strong, Scriptural type of Christian character and experience.

4. To proclaim and propagate the Full Gospel in Hull and its environs.

A most appropriate and inspiring passage of Scripture was chosen as the local Crusaders' motto, viz.,

## "GOD WHO GIVETH US THE VICTORY"

Already the Hull Crusaders boast an Open-air Band and a Visitation Band. A Bible Band, or Local Bible School, and Prayer Band are in the course of formation, and other practical branches of this new work are under prayerful consideration.

Prayer is asked of the Evangel readers for this and other companies of Elim Crusaders, that God's power may rest upon them in all their manifold ministries.

E C B.

## GRIMSBY

Anyone visiting the newly-formed body of Elim Crusaders at Grimsby would realise at once that they are carrying out to the full the injunction contained in the rendering of Romans xii, 11, in A S Way's translation: "Your spirit should be fairly seething with enthusiasm while you are toiling as the Lord's bondmen." Here is a collection of young people on fire for God. Wholeheartedly they undertake open-air work, visiting, etc., as well as coming together to earnestly and prayerfully study the Word of God on their meeting night. Each week sees an increase in their numbers, and a growing desire manifested by the members to "do things" in the service of the Captain of their Salvation, to the glory of God.

The Grimsby Crusaders' motto is "Whosoever ye do, do it heartily, as to the Lord, and not unto men" (Col. iii, 23).

—J E M

# "Greater Works than these"

The works of Jesus, after His anointing with the Holy Ghost and power, were wonderful, numerous, and blessed. He went about doing good, and healing all that were oppressed of the devil—for God was with Him. He healed the sick, cleansed the lepers, cast out devils, and spent His life in doing good to the souls and bodies of men. These, and numberless more, were the works of Jesus. In love, Jesus promised, ere He went away, that "greater works shall ye do." And they did—Peter and John and Stephen and Paul had a supernatural power over material things, and a special endowment in arousing and bringing to the Cross the perishing masses. The Holy Ghost is the same, and human needs are greater even than then, while, as the Kingdom is hastening, and Jesus is quickly coming again, it is a necessity of these last days that power should be mightily outpoured, so we can exert a greater influence, exhibit greater power, and witness greater wonders of grace, than did our Lord while on earth. Light is coming on this subject, hungerings and thirstings for the outpouring of the Spirit are all over the land, and men, women and children are becoming empowered. The "greater works" are coming. The Holy Ghost is

the Worker—in us. He in us, purifying our hearts and dispositions; regulating our lives and conduct, awaking, indicting, formulating and carrying our petitions to the throne, joining His almightyess to our weakness; and our ignorance to His wisdom and power. We are to do, to accomplish, these greater works. Never mind what are the powers arrayed—how formal and dead is the church—how vile is community, and how blatant the infidel hordes, no matter how rampant may be all the forms of vice, and how fearful the array of opposition, these "greater works" shall triumph. Jesus will be victorious, the Holy Ghost will be conqueror. All glory to the name of Jesus! He promised that "he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do, because I go unto My Father." Oh, for a preparation to be thus co-workers together with Him! What is necessary? "He that believeth" Faith. "According to your faith." An abiding Holy Ghost, an indwelling Christ, and then with a meek and contrite spirit, and a clean heart and a pure life and consecrated powers, we can command Him, and see great and greater works as the result of His abiding.

# Pastor Stephen Jeffreys at Ebbw Vale

BY PASTOR D J DAVIES

**P**ASTOR Stephen Jeffreys concluded a few days before Christmas one of the most remarkable missions ever held in this district. The Free Church Council had decided several times to invite this well-known Evangelist here, but had each time been unsuccessful.

The present mission was organised by Rev. Gomer Jones, Pastor of the Providence Baptist Church, and his consecrated band of young men. The promoters of the mission tried unsuccessfully to borrow a convenient chapel for the campaign. Though discouraged somewhat, they decided to go through with the project, and with the venture of faith they engaged the Workman's Hall.

This building holds over 1,500 and was filled almost every afternoon and evening. The devotional services each morning at 10 30 o'clock were the means of blessing and power to many. The afternoon services were primarily for Divine Healing, while the evening meetings were Gospel services.

From the outset, the mission was a great success. There were conversions at nearly every service: it was truly moving to see the people leaving their seats and entering the inquiry room to seek the Saviour.

The Divine Healing services were the most remarkable meetings we have ever witnessed. Sufferers of every kind came, but were definitely told that unless they had accepted the Lord Jesus Christ and were

separate from sin, God would not heal them. It was very impressive to see the power of God prostrating the sick ones, and the majority on rising to their feet testified to having been touched by the Healer Divine.

One sister, suffering from consumption, who had not walked since Easter last and who had been given up by her physician as hopeless, not only walked instantly, but has been improving ever since. A brother suffering for some four years from loss of vision in his right eye declared that his sight had been restored. Some eight deaf and dumb people received their hearing, and several of them found their tongues loosened. It was a joy to see their faces light up as they listened to the congregation singing, several of them not having heard a sound from birth, it seems. These remarkable happenings attracted great attention throughout the district and in the Press.

'The mission was owned of God from beginning to end. There were two hundred conversions, and many were healed.'

The last service was a fitting conclusion to the series of remarkable meetings. The building was crowded to its utmost capacity. Forty-five people accepted Christ.

The Pastor was accorded a splendid ovation. The whole congregation rose to their feet to signify that it was their express desire that the Pastor return again next year for another mission.

## Items of Interest

We were more than pleased with the reception accorded to the first number of the *Elim Evangel* in its new and enlarged form. Our readers are delighted with its appearance and contents and with the fact that they are now to receive it twice, instead of once a month. A large consignment was sent in advance for the Belfast Christmas Convention, where it received a royal welcome.

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Reports of the Ballymena and Lurgan Conventions will appear in our next issue. The usual article by Mr. T. Myerscough on the Epistle to the Romans as well as "Questions and Answers" are also unavoidably held over until then.

\* \* \* \* \*

Mr William Bell, the Welsh singer, will accompany Pastor Stephen Jeffreys on his London campaigns.

Three weddings were held in Elim Assemblies during Christmas week. Mr Christopher Chambers and Miss Ellen Anderson, both members of the Belfast Assembly, were united in marriage by Pastor R Tweed at the Elim Tabernacle on Tuesday, December 23rd. On Boxing Day, Pastor E C. Boulton officiated at the wedding of Mr James Shrimpling and Miss Vera Crisp at Elim Hall, Grimsby, and Pastor R Mercer at the wedding of Mr William Kernoan and Miss Elizabeth Wilson (both of Cullybackey Assembly) at the Elim Hall, Ballymena.

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Preparations are now being made for the Annual Easter Convention in London. Well-known speakers are expected from all parts, and we hope to be able to announce further particulars in our next issue. Friends should prepare now to spend their Easter holidays in London.

# The Pathway of Praise

BY PASTOR E. C. BOULTON

"Let the music of your hearts go up to the Lord"—Eph. 5, 19 (A. S. Way).

He fills my cup with blessing  
And tunes my heart to praise

**W**HAT a precious ministry this is! One which, when faithfully fulfilled, brings gladness to the heart of God. How sweet must be the song of the saints in the ear of the Lord! Praise is the evidence of faith. "Then believed they His words, they sang His praise." Real confidence in God loosens the lips and releases the paean of praise.

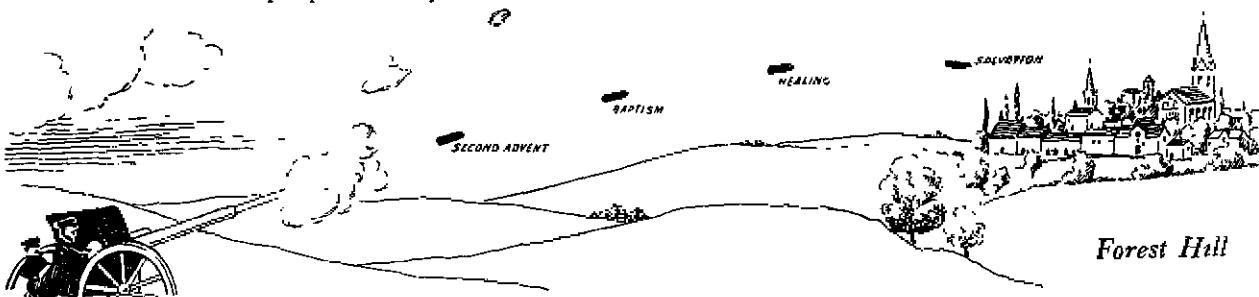
How apt we are to overlook the duty of praise, regarding it as optional rather than obligatory. The Bible abounds in precepts to praise.

It is the skilled and sympathetic touch of the musician which produces those beautiful musical effects, stirring the deepest emotions of the soul and awaking those nobler impulses and ambitions which lift life on to a higher plane. Is it not that wonderful touch of Jesus which makes life so tuneful and triumphant? Under the inspiration of that touch, life receives a new momentum to sacrificial service, and fresh impetus to holy living. The somnolent and songless saint bursts forth into mirthful melody—those silent chords commence to vibrate once more, and forth from the conquered heart there streams the splendid strains of an anthem of adoration.

This precious harmony of the heart may find expression in various ways. It may emanate in the form of those sweet subdued cadences which characterise those who, having passed through the vale of tears, are now seen emerging into some large and lofty place in the Christian life. Down there in the shadow and silence of the deep place they have learnt

to sing a new song—the music of experience has been transposed into a sweeter symphony, a richer chord and a purer melody now issue from the broken-up depths of the yielded life. Is it not often in the school of suffering that we learn the secret of spiritual song? The soul now sings the song of supreme satisfaction—it has found its resting place on the bosom of the Divine Will—pillowed upon the promise of Jehovah it is now indifferent to the clamant calls of selfish ambitions—it is free and this freedom finds its fullest manifestation in the sacrifice of praise which is continually offered.

Under the stimulus of song what exploits have been attempted and achieved! What sacrifices have been made! What victories gained! What hardness cheerfully endured! What threatening danger cheerfully faced! The truest attitude of the soul is that of praise—it is from this position of praise that the enemy seeks to dislodge us. If the incense of praise no longer rises from the altar of the heart, it portends spiritual stagnation—the soul that ceases to sing soon ceases to shine and speedily shrivels up. Let us not forget that praise is an essential part of a believer's equipment—he that goeth into the battle with a baptism of song shall not be found impotent before the foe. Oh to be perfectly still in the hand of the Master Moulder whilst the Divine image is wrought into the life! Like the Aolian harp whose strings are swept by the gentle breezes without, yielding the most seductive strains of music, so may we sink submissive and responsive before the tender influences of the Holy Spirit.



## Opening Fire on Forest Hill

### PRELIMINARY ANNOUNCEMENT

OUR readers will be interested to know that we have taken a Methodist Church in Perry Vale, Forest Hill, London, S.E., where we hope to open fire in the course of a few weeks. In our next issue

we will give further particulars, together with the names of the Evangelists taking part. Let all our readers pray that the ground may be so prepared that when the incorruptible seed of the Word of God is sown, there may be an abundant harvest.

# The Bible or Christian Science—Which?

BY LILIAN B YEOMANS, M.D

IT not infrequently happens, when we are pressing the claim of Jesus Christ, the Great Physician, as the Healer of His people, that we are met with the remark

"Oh, you are a Christian Scientist, are you not?"

To which query the proper reply is,

"No; I am not a Christian Scientist, because I cannot accept both the teachings of the Bible and those contained in *Science and Health with a Key to the Scriptures*, the official text-book of that cult, as they are mutually contradictory, and of the two I choose the Word of God, so, while I believe that Jesus Christ is, as He has always been, the Healer of all who come to Him in simple faith, I am unalterably opposed to Christian Science because it is opposed to the plain teaching of the Bible."

To make the truth of the statement that the Bible and *Science and Health* are mutually contradictory quite plain, let us compare their teaching on seven fundamental doctrines, viz: (1) Creation, (2) The Incarnation, (3) Sin, (4) The Atonement, (5) Prayer, (6) The Baptism of the Holy Ghost, and (7) The Second Coming of our Lord and Saviour, Jesus Christ.

## THE BIBLE

## "SCIENCE & HEALTH"

(103rd ed., published in 1895)

## CREATION

"The spiritual, or essential, man is co-existent and eternal with God" (pp. 231, 509), "has existed for ever" (p. 108), "is perfect, even as the Father is perfect" (p. 191).

"How can the material organisation become the basis of man? Is this truth or is it a lie? It must be the latter" (p. 517).

## THE INCARNATION

"Mary's conception of Him was spiritual" (p. 228), that is, she did not give birth to an actual body, but to a spiritual idea.

"To accommodate Himself to immature ideas Jesus called the body. He raised from the dead flesh and bones" (p. 209).

"Mortal body and material man are delusions" (p. 198).

"God created man" (Gen. 1, 27)

"The Lord God formed man of the dust of the ground" (Gen. 2, 7)

"Thou shalt conceive in thy womb and bring forth a Son, and shalt call His name Jesus, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever" (Luke 1, 31-33).

"Behold My hands and My feet, that it is I Myself handle Me and see, for a spirit hath not flesh and bones, as ye see Me have" (Luke xxiv, 39).

"Hereby know ye the Spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God, and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God and this is

that spirit of antichrist, whereof ye have heard that it should come" (1 John iv, 2, 3).

## SIN

"All have sinned" (Rom. iii, 23)

"If we say that we have no sin we deceive ourselves, and the truth is not in us" (1 John 1, 8)

"Man is incapable of sin, sickness, and death" (p. 471)

"Evil is but an illusion" (p. 476)

## THE ATONEMENT

"But this Man after He had offered one sacrifice for sins for ever, sat down on the right hand of God, . . . for by one offering He hath perfected for ever them that are sanctified" (Heb. x, 12, 14)

"One sacrifice, however great, is insufficient to pay the debt of sin" (p. 328)

## PRAYER

"Ask, and it shall be given you" (Matt. vii, 7)

"Praying always with all prayer" (Eph. vi, 18)

"Shall we ask the Divine Principle of all goodness to do His own work? Prayer to a personal God is a hindrance" (p. 308)

## PROMISE OF THE COMFORTER

"It (Christian Science) is the Comforter which leadeth into all truth" (p. 21)

"John the Baptist prophesied the coming of the immaculate Jesus, and saw in those days the spiritual idea as the Messiah, who would baptise with the Holy Ghost — Divine Science" (p. 553)

## SECOND COMING OF CHRIST

"I go to prepare a place for you, and if I go to prepare a place for you, I will come again, and receive you unto Myself, that where I am, there ye may be also" (John xiv, 2, 17)

"The second appearance of Jesus is unquestionably the spiritual advent of the advancing idea of God in Christian Science" (p. 126)

"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1, 11).

To sum the matter up—The Word of God, which "endureth for ever," and *Science and Health*, produced by Mrs Mary Baker Eddy during the last fifty years, are diametrically opposed to one another on all essential points, so we have to choose between them. Which shall it be then, The Bible or Christian Science?

The sacrificial death of Jesus Christ on Calvary is spoken of by Mrs Eddy as "the great delusion," and it will be noted that she places man on an equality with God in His origin, character, and eternity, "so that he as God sitteth in the temple of God, showing himself that he is God" (II Thess. ii, 4). How could teaching be more characteristically Antichristian?

# News from the Regions Beyond



# Granny's Homecoming

BY MRS W F P BURTON

**F**OR a number of years Granny had paid periodical visits to our mission hill. She seemed to love to sit on the rocks near our home, and watch her "children"—for so she regarded us—engaged in their various duties. Almost every time she came along, hobbling with the aid of her stick, she would bring a little gift to greet us, and of course always received a larger one in return. She was particularly fond of salt, and many times she returned home rejoicing in a little packet of this luxury. Quite often, too, she attended the Sunday services, her approach announced by the tap, tap, of her faithful old staff, which was her only support in her feeble old age, for although she had several grown sons, none ever offered to help her up the hill. One day when I was extra busy, hurrying through my household duties, before taking my class of women, I heard the familiar tapping of dear old granny's stick, and shortly afterwards the tired old soul sank wearily upon our verandah. Being so busy I felt a little impatient at her inopportune visit, "but," thought I, "I will receive her gift, give her something in return, and tell her that I have not the time to entertain her, as I am expecting the women to arrive at any moment."

However, I was soon given to understand that this was not the usual call, for she had come that day to seek and to find the greatest of all gifts, a loving, living Saviour. Rejoicing, I took her aside and explained to her the way of salvation once more, for although she

had heard this wonderful story many, many times, the significance of it had not sunk deeply enough into her soul to make her desire the Saviour as her own. But now the light was beginning to penetrate into the darkest recesses of her soul, and her one desire was to accept the Saviour of the world as her own personal Redeemer, and I am sure that God and the angels rejoiced, as they witnessed her taking this blessed and all important step. And this is how Granny came home

We see her almost daily now, and her face is always lit up with the glory of God. One day, just as we were going into the Sunday morning's service, she said, "Bwana, when you pray for others to-day, don't forget to pray for Granny's bad leg." It is so precious to see this dear old saint who, having spent all her past life in the service of Satan, is now putting her faith in God, and she is so happy in Him, and in the company of His children.

There is another dear old soul who seems to be seeking salvation. Let us pray her into the fold of Christ speedily, for she cannot live much longer. One poor invalid, who recently found salvation, is now in the presence of her Lord. We do rejoice that some of these really old folks are finding Christ. They have so little of earthly comfort and care that it will be a wonderful joy and revelation to them when they behold the King in all His glory, and feast upon His bounties.

## Elim Evangelistic Band

### GENERAL REPORTS

Miss Jansen and Mr Hobbs have left Guernsey, the former for Tamworth and the latter for Grimsby. Miss Dougherty has returned to Ireland.

**BALLYNAHINCH.** A mission was held by Messrs Kingston and Nolan in the Market Hall, Ballynahinch, for four weeks before Christmas. The meetings were well attended and much blessing was realised, with the result that it was decided to continue for another week after Christmas, when God richly blessed His Word.

**SAINTFIELD.** Prayer is desired for a mission commenced by Messrs Kingston and Nolan at Saintfield, Co Down, on Sunday, January 4th.

**LACEBY.** A three weeks' mission was recently held by Miss Kennedy and Mr H A Court at Laceby, Lincs. The meetings were well attended and much blessing has rested on the regular services which have since been held at this place.

**CULLYBACKEY.** A three weeks' mission was concluded last month at Cullybackey (near Ballymena) by Evangelist Joseph Smith. Souls were saved and the people of God greatly blessed.

and was caught by its closing, and crushed between it and the side of the shaft. His breast bones were broken in, and he was lying there, his friend said, in terrible agony, unable to speak, only making a gurgling sound if he attempted it, and just gasping for breath, while his life seemed ebbing fast away.

"By the time the young man had finished his story, we reached the cottage, and I entered. What a scene met my gaze! There lay the fine strong man, whom I had seen only two days before in the full vigour of health and youth, now absolutely helpless. The pallor of his face was ghastly, his eyes were almost starting in their sockets, feebly he gasped for breath, and over him hung his young wife, the wife of but one short week, with lips and cheeks almost as colourless as his own, in speechless, tearless agony.

"He looked fixedly at me as I entered, and tried to speak; it was useless, no word would come.

"'Shall I read with you and pray for you?' I said

"He made a low hissing sound, the only approach to 'Yes' he could make.

"I read to him that 'God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life' and I spoke to him of the love of God in desiring his salvation; of the efficacy of the blood of Christ to save him. I told him he was lost and ruined, but that Jesus came to seek and to save the lost; that Jesus had been seeking him, wanted him, that having done the work by which sin could be put away out of God's sight, He could now bring the sinner right into God's presence. As simply as I could, I besought him to take his place as a sinner and trust Jesus as a Saviour, and then I knelt down and besought the God of grace to give him faith now to lay hold of Christ ere it were too late, to give him the knowledge of the forgiveness of all his sins through the precious blood which cleanseth from all sin.

"Even as I prayed, one after another of his mates came crowding into the little room, all full of rough sympathy, and many a coat sleeve was brushed across the eyes of brave men to hide the tears that would rise

unbidden at the sight of the strong man's agony, and the young wife's speechless woe.

"The scene was too much for me, and for a few moments I went aside into the open air, lest I should break down entirely, for rarely, if ever, had I seen a sight so pitiful.

"I had been but a few minutes out of the room when my name was called hurriedly, and I returned to the sick man's side. As I entered the room his eyes rested on me entreatingly, with a look at once despairing and beseeching. Again I said, 'Shall I read and pray?' and again came the painful effort on his part to speak, and then the low hissing sound of assent. I read to him this time the story of the father and the prodigal (Luke xv), and then I also read to him the prayers of the Pharisee and the publican, and repeated this one verse, 'Him that cometh unto Me I will in no wise cast out.' And while strong men bowed and wept, I cried to God once more to save his soul now at the eleventh hour, and to give him the knowledge of pardon and peace and salvation through the blood of the Lamb.

"I finished; his face changed. The damp of death and the pallor of the grave were upon it, but hope lighted it up, despair had fled. He signed for a drink, and his wife held the glass of water to his lips, while she raised his head gently to enable him to take it. He drank a little, and then, to the amazement of all, he who had been unable to utter a sound beyond the low hissing noise so painful to listen to, said out in a clear painless voice, and with eyes lifted up as though he saw the One to Whom he was speaking, 'Just in time! God be merciful to me a sinner, for Jesus Christ's sake, Amen!'

"He had scarcely uttered the last word when his head fell back on the pillow, a little shivering sigh escaped him, and we were in the presence of the dead.

Never shall I forget the scene. To many a one present it was a warning word from the very gates of death, the brink of eternity, and God used it for blessing."

Reader, will not you take warning by it, lest for you not "Just in time," but "Too late" be the terrible words that record your fate?

—SEL.

## A Remarkable Testimony

of how a Baptist Minister (Rev. W. K. Towner, D.D.) came into this wonderful "latter rain" blessing was originally printed in *The Elim Evangel* of November and December last year. Our readers will be glad to know that this has now been published in booklet form, with a foreword by Pastor George Jeffreys. This booklet, "An After That Experience," has been printed in an attractive style, with Dr. Towner's portrait on the cover, and it contains 32 pages of interesting and inspiring

reading for God's people. Pastor G. Jeffreys himself suggests that it would be a grand move for God if one of these little booklets were placed in the hands of every Evangelist and Minister of the Gospel in the British Isles. Let each one of us do our part in this effort for the Master. The price for single copies is 2d. (by post 2½), 1/- per doz. (by post 2/-) or 12/- per 100 (by post 12/9). Order your copies to-day from The Elim Publishing Office, Park Crescent, Clapham, S.W. 4.

# WHAT WE BELIEVE

## SAVIOUR

1. We believe that the Bible is the inspired Word of God, and that none may add or take away therefrom, except at their peril.
2. We believe that the Godhead eternally exists in three persons, Father, Son, and Holy Ghost, and that these three are one God.
3. We believe that all have sinned and come short of the glory of God.
4. We believe that through the death and risen power of Christ all who believe are saved from the penalty and power of sin.
5. We believe that the present latter day outpouring of the Holy Ghost, which is the promise of God to all believers, is accompanied by speaking in other tongues as the Spirit gives utterance.
6. We believe that God is restoring all the gifts of the Holy Ghost to the Church, which is a living organism, a living body composed of all true believers.
7. We believe that God has given some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.
8. We believe that deliverance from sickness is provided for in the Atonement, and is the privilege of all who believe.
9. We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church.
10. We believe in the eternal conscious bliss of all true believers in Christ, and also in the eternal conscious punishment of all Christ rejectors.

## BAPTISER

*Foursquare on the Word of God*