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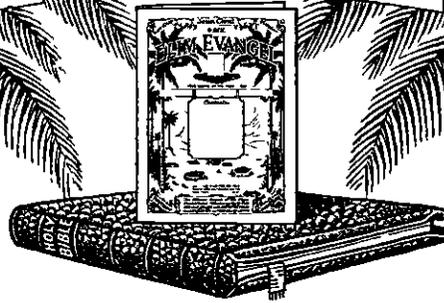
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Saviour

Jesus Christ

Healer

# THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

Vol. VI. No. 5

MARCH 2, 1925

Twopence

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

Baptiser

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

Coming King

# God's Free Salvation

By PASTOR JOS. SMITH

**A**MONG the many objections which we hear offered from time to time by sinners, when we approach them with the question of their soul's salvation, are the following:—

- (1). I am not bad enough
- (2). I am not good enough
- (3). I will wait a while longer
- (4). It doesn't suit me now
- (5). I don't see the necessity for it
- (6). I think I'll take a chance.
- (7). I go to church, I read my Bible and say my prayers, and I think that is quite enough.

But in all of these answers, *where does Christ come in?*

(1). "I AM NOT BAD ENOUGH" It is not a question of being "bad enough" to miss heaven and to be sent to hell. It is a question—are you good enough apart from Jesus Christ to enter heaven? If not, then accept Christ.

(2). "I AM NOT GOOD ENOUGH" For whom did Jesus Christ die? Was it for the "good ones" or for the "bad ones?" He says "I came not to call the righteous, but sinners to repentance." And again "For the Son of man is come to seek and to save that which was lost" (Luke xix 10). Oh, hear it, friend—there is no one good enough apart from Jesus Christ; and there is none so bad, so far down, that He cannot help. "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb vii 25)

(3). "I WILL WAIT A WHILE LONGER" Say, friend, have you not waited too long already? How long should you push off a loving Saviour, who died for you on the Cross and wishes to take you in His arms and wash away all your sin stains and make you every whit whole? Oh friend! How long does God expect you to continue in sin after you read this short article? If you continue in sin, what do you deserve?

(4). "IT DOESN'T SUIT ME NOW" Now friend, is this fit to be said unto God? Are we to suit ourselves, to come when we please, or come when He invites us? Is it fit to be said unto a king: "It doesn't suit me now to become your friend?" Nay! We should rather rejoice that He condescends to bid

us approach His gracious throne, and we should avail ourselves of this privilege at once, as become subjects.

(5). "I DON'T SEE THE NECESSITY FOR IT" Friend, be reasonable: do you see any way whereby you can enter heaven without it? What can you offer to God for all "your mighty sins," as He calls them in His Word? (Amos v. 12) But Jesus Christ has by the offering of Himself met all the demands of Divine justice on your account. "And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts xiii 39) How could you be happy in heaven in your present state? And how could God be just and grant you pardon while you are mudded to continue in your present state. There is not a just judge in all the earth who would do so

(6). "I THINK I'LL TAKE A CHANCE" I say, friend, have you got a chance to take? God's Word declares you are already under condemnation and in a lost condition, and if death overtakes you, you will be eternally lost. "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him" (John iii. 36)

(7). "I GO TO CHURCH" The Devil might go to church and still be a devil. We read in Job i 6 how he came along with the sons of God when they came to present themselves before the Lord. You say "I read my Bible" Yes, and it tells you what you should do; but do you do it? What virtue is there in knowing the law if you do not keep it? (Rom ii 13, Matt vii 24) And you "say prayers" The Pharisee prayed also, but he remained unchanged

Dear friend, these are things which you do, but have you submitted to God and let Christ do something for you? If not, can works save you? Salvation is God's free gift to man through Jesus Christ, and through Him alone, he that climbeth up some other way, the same is a thief and a robber. (John x. 1) If you only acknowledge Christ and accept the atonement He offers you, you can then sing from your heart

O happy day, that fixed my choice,  
On Thee, my Saviour and my God!  
Well may this glowing heart rejoice,  
And tell its raptures all abroad



# The Elim Evangel

FOURSQUARE ON THE WORD OF GOD

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

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## The Pentecostal Work in Sweden

Sacrifice and Hardship for the Gospel's Sake.

*An Address by A. F. JOHNSON.*

**A**S we were in prayer I thought of the verse in the tenth chapter of Zechariah. "Ask ye of the Lord rain in the time of the Latter Rain," and I want to take this verse as a foundational thought to what God would have me say here to-night. I have spent the last four or five years in Sweden, Denmark, Finland and Esthonia, also visited Germany and Holland, but I spent the most of the time in Sweden where God is doing wonderful things. I heard a great deal about the work there before I went, but I never thought it was so extensive. In 1905 and 1906 the Christians in Sweden, who were longing for a revival, were gathering in groups and in the homes having prayer meetings. They had been reading about the great Welsh Revival and thought God could do the same in Sweden. Then the reports came from Los Angeles that God was pouring out His Spirit, and they prayed that He would visit the Scandinavian countries too, and the Lord began to answer prayer. The Spirit of God began to move, especially among the Baptists. A great many were saved and baptised with the Holy Ghost, and the work spread. Soon opposition arose in the ranks. The Philadelphia Church in Stockholm, which at that time had a membership of 300 or 400, because of open communion and other teachings concerning Pentecost was ousted from the Baptist denomination. Now this same church has a membership of 2,300 and is the most powerful church in Sweden. It has five pastors, and issues a Pentecostal weekly, *The Evangelu Harold*, which has a circulation of 20,000, the only Pentecostal paper in Sweden. The influence of this church has been felt throughout Sweden and in other Scandinavian countries. Pastor Lewi

Pethrus (who visited the Elim Tabernacle, Clapham, last year) is the leading pastor there. The church has twenty missionaries of its own in different fields, some in the Congo, some in China and Brazil, and I think there are some in South Africa. Altogether, the Pentecostal Assemblies in Sweden have about seventy-five missionaries in the different fields. Praise God!

There are other large Pentecostal churches in Sweden that have sprung up during the past years. There are three in Gothenburg, the second city in size, two have a membership of three hundred each and one of one hundred and fifty. They each have a missionary on the field. The aim of the Pentecostal Assemblies in Sweden is that every assembly should support at least one missionary; some do more. One assembly in Orebro has a membership of four hundred, and they support in part, eight missionaries. I believe this is one of the reasons for the blessed revival spirit all over Scandinavia, the missionary spirit has been fostered and encouraged. They have never lost their vision for souls. They believe that as a rule souls should be saved in every service.

In Malmo, the third city in size, there is an assembly with about five hundred members, which has two missionaries and is supporting some evangelists that are working in new places in Sweden. There are about three hundred Pentecostal assemblies in the whole of Sweden, against a population of 6,000,000. If we had that percentage in this country it would be wonderful.

In Southern Sweden there is a Mission School for those who are prospective missionaries. It has been in operation for three years and can accommodate thirty pupils at a time. The different assemblies send out



# THE ELIM EVANGEL

their own missionaries. Every autumn two or three assemblies in suitable locations have Bible schools lasting five or six weeks. In Stockholm they had last year an attendance of 235 evangelists, teachers, pastors and missionaries. In Malmo we had forty or fifty. Altogether, we have about four hundred pastors, evangelists, men and women in the work, the most of whom are out on faith lines. Away up among the Laps in the mountains, we also have a few who are working faithfully. Hundreds of miles away from any railroad you will find Pentecostal Assemblies.

There are Swedish missionaries now in Esthonia and some in Finland. My wife and I were permitted to be in Esthonia, which country is close on the Russian border, for about three months, and God gave a revival there. Two missionaries went over from Sweden, first one and then another followed and God gave them blessed times. There are about eight thousand Swedish people living on the Islands in the Baltic Sea that belong to Esthonia. The rest of the population, one and a half million, is Esthonian and Russian. It used to be a Russian province but is now independent and they have opened their doors to the Gospel. It was very hard at the first, but the evangelists worked faithfully and a revival broke out on one of the islands. It is wonderful how God answers prayer. It was so hard on this island and the brethren dreaded to go there, there was so little response, but they continued to pray, and people turned out to the meetings by the hundreds. At last the break came, and at an all-night prayer meeting eight were baptised with the Holy Ghost. A wonderful revival broke out and hundreds were saved and baptised with the Holy Ghost. It is now one of the most blessed places. My wife and I went to Esthonia in September and we started meetings in Reval, the capital city, which has a population of 120,000. There was no hall to be had but we were invited to preach among the Baptists who are quite numerous throughout Esthonia. In the interior of Soviet Russia they have much persecution. The political leaders do not favour the Protestant denominations; in fact they try to stamp out Christianity, will not allow any missionaries inside their borders; only Russian-born are allowed. But the Russian people are very religiously inclined and want God. You do not have to preach to them long before they get saved. We were invited to a Baptist Church that seated seven hundred people, and it was filled night after night. The first night seven or eight souls were saved. Soon we received a call from another Baptist church that seated a thousand people, and that was crowded. Sometimes when we would make an altar call, three or four hundred would rush to the altar. It was so wonderful we had to weep for joy. We prayed that God would send more workers over and He has answered prayer. He has given

a revival all over the country where these brethren are working, even down to Lithonia. A brother who is a half Jew, his mother an Esthonian, speaking both Swedish and Russian, has been our interpreter. At present we have in Reval a group of nearly one hundred saints. They are gathering in the cottages and are praying that God will give them means so that they can build a chapel. They are already building two chapels in the place where these first missionaries went.

Coming from Sweden and America you will see quite a change in dress and food and accommodations. You will have to forego a great many things you have here. I spoke to a brother from the Congo who has also been in Esthonia, and he said, "We have it better in the Congo. We can have our own food and our own home. You have to take it as it comes." My wife and I have walked miles and miles to meetings, of course they have horses and carts which shake you up a good deal. They have no autos in the country places. I have seen these poor people walk fifteen miles to meetings, and the place would be so crowded when they got there they would not have room to sit down. They are not satisfied to have a service an hour and a half. They want a meeting to last three hours. I have seen women walking to the meetings bare-footed, walking on the frozen ground. Some of the poor children in the country come in rags. They do not have any middle classes over there. On the one side are the rich, living in luxury and on the other side you see the awfully poor, but it is the poor people who are open to the Gospel, and they are so happy in the joy it brings. In one place they were having meetings in a Lutheran chapel, God sent a revival and the chapel was closed, so they have been gathering in a large cottage. The windows were very small, about two feet high, and the roof was of straw, the furniture was very meagre indeed, but we would sometimes get 250 people in this cottage, and they would stand so packed you could not get down on your knees. The air was stifling and the perspiration would run down our faces, but we forgot all about discomforts when we saw the hunger in their faces. My wife and I have slept in a hay-loft more than once, but we praised God for giving out the Gospel to a needy people. In Stockholm, just twenty-four hours from Esthonia, I was invited to a business man's house, and as I sat down to his well-laden table I felt almost condemned as I thought of the poverty of many of my Esthonian friends. The people have been kept under by the rich lords who have owned most of the ground in Esthonia, but now that the country is free they are very happy. The present government is doing its best to better conditions.

*(To be continued)*



# The Physical Effects of the Holy Spirit

BY REV. A. B. SIMPSON

*"If the Spirit of Him which raised Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you"—Rom. viii 11.*

WE know that in the material universe matter is attracted by spirit. The whole physical universe is governed by subtle and invisible spiritual forces, the Holy Ghost affects our physical life as directly as He does our spiritual being. Speaking of this the Apostle says "Know ye not that your bodies are the temple of the Holy Ghost? Therefore glorify God in your bodies which are God's

And in our text He more fully unfolds the workings of the Holy Spirit in our physical being

Many have endeavoured to apply this passage to the future resurrection, this, however, is precluded by all the terms of the passage itself, as well as by its context. As John Calvin has shown, the scope of Paul's thought here forbids us to apply the verse to the future resurrection, he is talking about the present effects of the Holy Spirit in our life, first spiritual and then physical; and much farther on in the chapter he reaches the future resurrection, and talks about the redemption of our body which will then come. But the eleventh verse has reference to the present life, and the benefits we receive from the Holy Spirit here in our mortal bodies. This will be more obvious if we consider the terms of the passage itself —

(1) The term "mortal body" can only be applied to our present body. It means a body liable to death. It cannot be the resurrection body; for that will be immortal, and not liable to death. It must therefore refer to some blessing we receive in our body in the present life

(2) The word "quicken" does not mean resurrection from the dead, but rather to revive that which is alive but exhausted and feeble. It is used in the fourth chapter of Romans where the same Greek word appears, the only time it is found elsewhere, and it refers there to the quickening of Abraham's body when he was old, and his physical powers were exhausted by infirmity, and were quickened in order that the promise might be fulfilled and Isaac be born in his old age. This was not the raising of a body from the dead, but the stimulating, reviving, uplifting of natural forces by an addition of supernatural

(3) The words, "The Spirit that dwelleth in us," make it certain that the reference is to our present life

and to our bodies as now inhabited by the Holy Ghost. It would not be true to say that the Spirit is dwelling in the dead body at the time of the resurrection, but the Spirit is dwelling in us now, and it is by the indwelling Spirit actually in us at the time, that the quickening here mentioned occurs in our mortal bodies.

(4) The Holy Spirit is the great agent in this quickening, and it is not natural energy that is communicated, but resurrection life, even the life of our risen Saviour. It is the Spirit that raised up Jesus from the dead "that quickens us, by bringing us into union with the body of our risen Lord and imparting to us His own resurrection life. Let me illustrate this extraordinary experience.—

Many years ago I went one night to an old abandoned office where I had left some papers and wished to finish a little work before I left it forever. I found on entering, that the gas pipes had been torn out in the process of rebuilding, and that there were no lamps or candles with which to light the room. It was damp and chilly and there was no fuel in the grate. I looked around for some kindling wood or old newspapers to light a fire in the open grate, but could find nothing but a great heap of ashes in the grate left from the burning of all the loose papers left in the room. I tried to light these black ashes but they would not burn, for all that was combustible in them had been exhausted. In my despair I looked around again and my eyes fell upon a large bottle of oil standing on the mantle. It occurred to me to pour it on the ashes on the grate. I did so until they were saturated with oil, and then I struck a match and ignited the heap. And lo! it blazed and burned as long as the oil lasted, and kept me warm and gave light until my work was done. It was a beautiful parable to me. There was a time when my physical strength, like that heap of ashes, was burned out but lo! I found a vessel of oil, the blessed Holy Ghost, and as God poured His fulness on my exhausted frame, the divine strength came, full of sweet exhilarance and unwearied buoyancy and energy, and in that light and life of God I am working without exhaustion, and trust still to work in His glorious all-sufficiency until my work is done

# The Barking Revival

Pastor Stephen Jeffreys' Revival Campaign at Barking, which lasted exactly four weeks, came to a successful conclusion on Sunday, February 15th. Unparalleled scenes were witnessed at the Public Baths Hall. An hour or two before the services commenced, long queues could be seen waiting outside the building. Night after night the hall was packed to overflowing, and large numbers were turned away. Hundreds were healed and many more definitely accepted Christ as their own personal Saviour. The following extracts are from the local press:—

## DIVINE HEALING AT BARKING

### REMARKABLE SCENES AT A REVIVAL CAMPAIGN

Pastor Stephen Jeffreys, the well-known Elim Revivalist, opened a remarkable revival campaign at the Baths Hall, Barking, on Sunday. Largely-attended meetings have been held nightly, and special Divine healing services took place on Tuesday, Wednesday and Thursday afternoons.

As might be expected, special interest has been taken in the Divine healing services. On Tuesday afternoon when the first of these services was held, people arrived in bath chairs, unable to walk, cripples came on crutches and walking with the aid of sticks, others attended who suffered from various diseases.

The missionary gave an address and also read and explained a Scripture lesson, emphasising the importance of faith. He urged those who were seeking to be healed not to be afraid of God's operation. They had to-day, he said, marvellous Churches and marvellous organisations, but these were not enough. The people who were healed to-day were the people

throwing his arms around the Pastor's neck and saluting him on the cheek. He then walked unaided down the platform steps and returned to his seat in the hall.

Seen by our representative Mr English said he had suffered from spinal paralysis which had affected both his legs so that he could not walk. He had suffered off and on for 17 years, but during the last two years had got much worse. Latterly he had been under two doctors, and they had advised him to go into Bloomsbury Hospital. He went there on Friday of last week and had since been waiting for a bed. "But I shan't want to go now," he exclaimed.

At the close of the healings, when the missionary asked if anyone wished to give a testimony, Mr English rose and expressed his gratitude, and then ran round the hall carrying his sticks in his hands and waving them aloft.

Various other persons who had been on the platform also testified that they had been healed of complaints.

Pastor Jeffreys afterwards declared that they were only just at the beginning of great times. Diseases had been dealt with in the Name of Jesus, and they had seen a man come to his feet. The Lord was baffling the wisdom of the 20th century by doing signs and wonders. He knew nothing about Spiritualism or Christian Science. He only knew that Jesus did these things.—BARKING ADVERTISER, January 24th 1925

## HEALING SCENES AT BARKING

The second week of Pastor Stephen Jeffreys' revival campaign at Barking has been attended with even greater interest than that which marked the proceedings at the opening meetings. Invalid chairs and crutches have been much in evidence, and the general appearance of the hall has been at times more like the out-patient department of a large hospital than an evangelical mission. Not for many years—probably never before—has Barking witnessed such remarkable religious demonstrations.

On Tuesday, Mrs Ireland, of St Margaret's Road, Barking, a member of the Salvation Army, testified that she had been blind for five years and the Lord had now given her sight.

Another lady who was born with a blind eye declared that she now had sight in both eyes.

Another remarkable case was that of a cripple lady, who stated that she was 44 years of age and had never walked. After seeing the Pastor she walked round the hall unaided.

BARKING ADVERTISER, January 31st, 1925

## REMARKABLE SCENES AT BARKING

Scenes probably without parallel in the history of the town are being witnessed in connection with Pastor Jeffrey's revival campaign at the Baths Hall, Barking, practically every day. Rather than diminishing, the interest aroused at the commencement of the famous revivalist's visit is increasing, and people from all parts of London as well as from the most distant parts of Essex are attending the Divine healing services.

On Sunday and during the week many people have been unable to gain admittance, although the large hall, including the galleries, have been filled to the uttermost, hundreds being obliged to stand for the services, which usually last two-and-a-half hours.

Mrs Ilsley, of 77, Gwendoline Avenue, Upton Park, told a representative of this journal that she had been completely cured of synovitis of the knee, from which she had suffered for 10 years at one of the meetings, and Mrs Endersby, of Westbury Road, Barking, declared that she had been cured of rheumatoid arthritis. Formerly for 10½ years she could not walk without sticks, but was now able to get about and do her work without any aid. Another lady—Mrs Baker, Castle Lane, Hadleigh—who had suffered from a floating kidney, joyfully announced that she felt fit and well after being "touched" by the pastor.



AN AFTERNOON GATHERING DURING THE REVIVAL

who knew there was no help from any source but from Jesus. What they wanted was a mighty manifestation of God's power. They wanted the little men, but the great God. They must not expect God to heal them unless they were born again.

Those who desired to be healed were afterwards invited to take the platform, and there was a great response to the invitation. Pastor Jeffreys dealt with a number of cases, anointing them with oil and praying with them. Most of them afterwards declared themselves healed, but several failed to respond.

The most remarkable cure was that of Mr Ernest Charles English, of Perkins Road, Newbury Road, Ilford. He struggled on to the platform with the aid of two stout sticks, and after being treated by the missionary he threw away his supports and paced up and down the platform in great delight, concluding by

# THE ELIM EVANGEL

Mrs Murray, of Lindford, declared that she had been healed when suffering from cancer. She was waiting to undergo a second operation, but that was now unnecessary, as the trouble had disappeared after attending a meeting in connection with the mission.

Three members of one family living at 115, Elizabeth Road, East Ham, testified at Wednesday's meeting that they had been healed of different complaints. Miss T. D. Eggleton stated that on the previous Thursday she went to the pastor with heart and head troubles, she had also suffered from fits. "Thanks to the Lord" she added, "I was cured and have been in perfect health ever since." Mr H. D. Eggleton said that previous to seeing Mr. Jeffreys he had been a victim of shattered nerves owing to being torpedoed during the war eight years ago. He declared he was cured. Another member of the family, William Eggleton, announced that he had been cured of heart trouble.

Given up by doctors while suffering from rheumatoid arthritis, Miss Florrie Crossingham, of 29, Longbridge Road, Barking, declared that she had been healed of the complaint from which she had suffered for six years.

Miss Jessie May, of 8, Western Road, Plaistow, testified to the fact that for the first time for 30 years she could hear clearly. She had also been cured of general weakness. Another woman, Mrs. Worfell, of 21, Hawarden Road, Walthamstow, also declared that she had been cured of deafness from which she had suffered for 20 years.

Amazing scenes have been witnessed during the week, and at times the crowd has been so great that it has been impossible for many people to get into the hall.—STRATFORD GAZETTE, February 7th, 1925

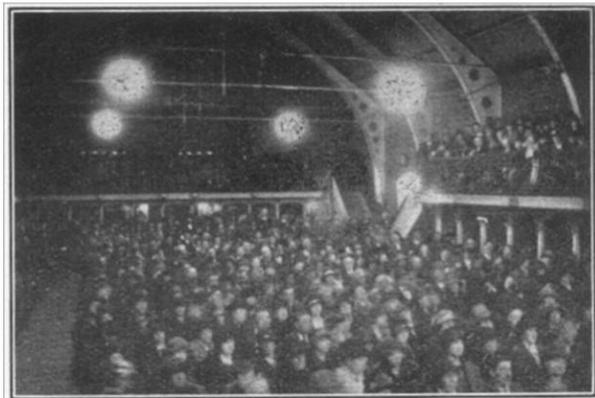
## THE GREAT REVIVAL AT BARKING PASTOR JEFFREYS CLOSING MEETINGS

The fourth and final week of the revival and Divine healing campaign conducted at Barking by Pastor Stephen Jeffreys will conclude on Sunday. Each week the crowds have grown in numbers and the interest in the mission has become more intense, till in the closing stages hundreds of people have in the interests of public safety, had to be denied admission to the Baths Hall by the stewards and police.

The pastor appears to have drawn the people to the meetings by some magnetic power, and, as if caught in the wave of a

great religious revival, hundreds have stood in the assemblies and professed conversion. A large amount of attention has been paid to the healing part of the mission, but in all his addresses it is the spiritual side which is specially emphasised by the missionary.

Great meetings have been held in the afternoons and evenings throughout the week and the scenes witnessed have been absolutely without parallel in the life of the town. At each service,



A VIEW FROM THE PLATFORM AT ONE OF THE SERVICES

people have sought admission long before the time of commencing. In some cases people who have attended in the afternoon have brought their tea with them and remained till the evening meeting. Many have been quite content to stand at the back of the hall throughout the services.

A case which aroused a good deal of interest was that of Mrs. Wearne, of Wilmington Gardens, Barking. Mrs. Wearne, who has been suffering from rheumatoid arthritis for many years and has been wheeled about in a chair, was taken to the mission on Monday night, and after seeing the pastor she walked round the hall and stood, without assistance, talking to her friends, telling them of the great benefit she had received.

—BARKING ADVERTISER, February 14th, 1925

## ? Questions and Answers ?

*If the breaking of bread is called "the Lord's Supper," why do you hold it in the morning instead of at night?*

The word "deipnon," translated "supper," means the principal meal of the day, whether taken at morning, noon or night.

\* \* \*

*Is sickness always the outcome of sin—even hereditary disease?*

In a racial sense, yes; for had there been no sin, there would have been no death or sickness (Rom. v. 12). But that it has not always resulted from the sins of the sufferer is proved by James v. 15—"If he have committed sins." See also John ix. 3. Exodus xxxiv. 7 also proves that disease may be hereditary even from "the third and fourth generation."

*Why are some people healed only gradually, and others as soon as they are prayed for?*

This is "according to (their) faith." Weak faith brings a gradual improvement, but "the faith of God" moves mountains immediately. Delays in healing often occur because the root cause has not been removed. To receive perfect healing one must be at peace, and in love, with God and man.

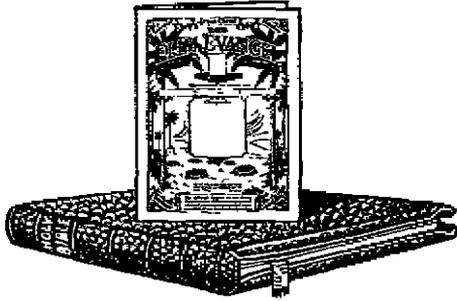
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*Is it wrong for a Christian who is ill to take medicine?*

Each one must determine this matter for himself. He should seek to be led entirely by the Spirit. "If we live in the Spirit, let us also walk in the Spirit." It is better to trust in the Lord than to put confidence in man."



# THE ELIM EVANGEL



## FOUR SQUARE ON THE WORD OF GOD.

Editor Ernest J Phillips  
 Associate Editor Ernest C Boulton  
 Contributing Editors

F T Ellis, D Litt Henry Proctor, F R S L, A V I  
 E Wern Williams Elim Alliance Ministers

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yet the evangelist discovered that on the opening evening of the campaign three out of the four local churches had arranged efforts of a decidedly worldly nature. The Anglicans were holding a Whist Drive and Dance, the Wesleyans, an "operetta," and the Congregationalists a "Spider-web Sale of Work." Such conditions call for a clear teaching on Christian separation. We venture to suggest that if such unscriptural innovations could be traced to their source, we should doubtless discover that the prevailing modernistic presentation of truth is largely responsible for the admission of these unwholesome things. How the writer's heart was gladdened to know that he was identified with a movement which stands squarely and solidly for a scriptural separation from the world. Needless to say, soul winning is almost unknown where such practices are permitted.

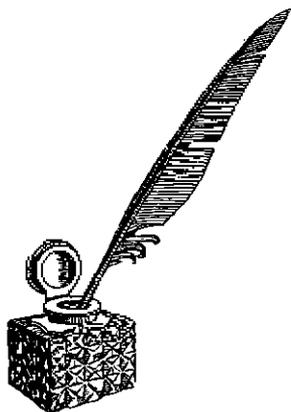
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The question is sometimes raised, "why commence a new work in districts where so many places of worship already exist?" Surely the foregoing provides an ample justification of the inauguration of a work which holds true to the Word of God. To leave new born souls to the mercy of such influences would prove fatal to their spiritual development—how could they grow in grace amid such unhealthy environment? Would it not be correct to describe some of the present day churches as "places of amusement," rather than places of worship?

\* \* \*

Although the loose-leaf Bible now upon the market, was probably not primarily prepared for the Modernist School, yet we are inclined to think that it should receive a warm welcome from them, offering as it does such splendid facilities for the elimination of those passages which they regard as merely mythical or allegorical. It should, specially commend itself to the Higher Critic, allowing as it does not only the deletion of those portions of Scripture which so-called Advanced Thought rejects, but also the inclusion of any other up-to-date matter which particularly appeals to these modern thinkers. We are not surprised to find that modernism is popular when we consider how it panders to the various forms of mental pride to which human nature is subject. Man is generally ready to accept a theory of evolution in preference to the truth of total depravity which the Bible sets forth. To believe in a "fall upwards" is not so offensive to his dignity as the teaching of Genesis III. Yet we are convinced that the day will dawn when Modernism will be unmasked in its true character as one of the most subtle and successful of Satanic seductions, luring thousands of souls on to the rocks of agnosticism and infidelity. Let us continually send forth the warning witness of a full gospel message across the dark waters of unbelief.

## Editorial Notes



**D**URING the past ten days, the writer, at the request of a personal friend, has had the pleasure of visiting a small provincial townlet for the purpose of conducting a series of revival services. During these meetings one has seen a striking example of the paralysis of pleasure which is creeping over many of the Christian Churches in

these days. In spite of the fact that the whole of the Christian community had been approached beforehand with a view to their co-operation in an effort which was distinctly evangelical and unsectarian in character,

## “EVEN NOW”

But I know, that even now, God will.”—John xi 22

By PASTOR E C BOULTON

“**E**VEN now God will!” Here is faith that stretches out beyond the bare possibilities of that which can be seen. Harassed by a hundred taunting, tempting suggestions of defeat, and yet triumphant in the unwavering assurance of the Divine ability. Hemmed in by many a threatening difficulty, surrounded by many an impassable barrier, and yet undaunted, unmoved. What a splendid picture a soul at bay presents, fighting with its back to the wall of God’s faithfulness, with its feet firmly planted upon His unfailing promises. Perhaps some of you have experienced such a struggle. The last ounce of human strength spent, the enemy waiting to swoop down upon his apparently helpless prey—an other moment and you would be overcome, the conflict ending in disaster and disgrace. And yet, though so hard put to, the eye of faith looks up into the Master’s face, and with that glorious confidence which naught can shake, says “even now.” Thou canst turn the tide of battle—“even now.” Thou canst put the foe to flight—“even now.” Thou canst confound the Accuser. Hallelujah! “With God all things are possible!”

Apply this thought to thy case, dear distraught sinner! Thou art sore distressed on account of thy sin! The burden increases in weight! Thou art deeply conscious of condemnation, and yet persuaded that thou art too far gone to be saved. The ugly tentacles of the Destroyer hold you so fast in their deadly grip. ’Tis too late! Escape seems impossible! O let me remind you that “even now” the Lion of the Tribe of Judah can snap the iron chains and set thee free! Thy case is hard, exceedingly hard, but not so difficult but what He can deliver thee. Call upon Him “even now” and the days of thy captivity shall cease!

Again let this word steal, like a ray of heavenly sunshine, into your heart, dear bedridden believer. Perchance it is some months now since you first saw the truth of Divine Healing—since you first apprehended that He had “born your sicknesses, and carried your pains.” Yet, strange to say, since that time, the suffering has not as you had hoped, grown less; you are still held a prisoner in your chamber—in fact more serious symptoms have developed which point so unmistakably to the absolute hopelessness of your case. Why, humanly speaking you are but a few steps from the grave—the sentence of death is written upon your poor emaciated body. O, dear

suffering saint, thy faith is sorely tried, I know—thou hast hoped so much, but now hope and faith grow feeble. Listen! “Even now” the Lord’s arm is not shortened! “Even now” His touch is sufficient to restore thee! Let not faith stagger at the promises of Jehovah, though it is somewhat late in the day, and thy poor worn and weakened frame tells of the approach of the last enemy. “Even now” He can raise thee to life and health! Take heart! Lift up thine eyes to the conqueror of disease and death! He can make thy pain wracked limbs pulsate with the power of His own resurrection life! Remember with God it is never too late!

Maybe these lives will meet the eye of some discouraged labourer in the Lord’s vineyard, who has toiled for months, perhaps years, without any apparent sign of success. You are almost tempted to query the Divine call which constrained you to this unproductive field—you are well nigh ready to relinquish the task and seek some easier sphere in which to minister for the Lord. You feel crushed, broken-hearted, disappointed with the failure of all your efforts. Thy heart says, “give up!” Nay yield not to despair! The Lord hath seen thy tears and heard thy cries. He is not unmindful of the sacrifice of years! It is not in vain, and “even now” thy desert shall blossom as the rose, and thy wilderness become a fruitful field—instead of the barren brier shall come up the myrtle tree. Thy season of ingathering shall commence anon! The Lord will “even now” send forth His breath upon the valley of dry bones, and though thou hast sown in tears yet “even now” thou shalt reap in joy. “Even now” the Lord will pour floods upon the dry ground.

“But I know that even now God will.” How precious are these “last moment” deliverances, revealing as they do the resources of Jehovah! How they teach us to trust and not be afraid. Like Paul, in the face of calamity we can boldly say “I believe God!” And thus the “mountains of difficulty” become a way for God to shew His salvation. Yes, “even now” the Lord will grant thy heart’s desire.

Furthermore, do not these words teach us the profit of waiting for God in all things? Though the longed for blessing is delayed, yet wait, God is storing up the precious surprise—in His wisdom. He may keep you until the very last, but, O, what spiritual strength is gathered, what heavenly lessons are acquired as we

**THE ELIM EVANGEL**

wait—remember “ he that waiteth shall be honoured ” What precious and practicable applications could be given to these few simple words of Martha—they touch us at every part of our ordinary daily life Dear beleaguered soul, forget not that “ *even now* ” the Lord will succour thee ! ” “ God’s way ” awaits thy wondering sight !

“ Though He tarry with the blessing—  
 Right always is God’s own time, —  
 You would not frustrate His purpose,  
 You would not thwart His design  
 By thy haste, when Love unerring  
 For awhile response witholds,—  
 You can trust Him till the fulness  
 Of the blessing He unfolds ”



ELIM CRUSADERS AT HULL

# The Epistle to the Assembly at Rome

By THOMAS MYERSCOUGH

BIBLE STUDY No 25

**C**HAPTERS XIII and XIV are our present consideration, and in them we will find Divine council for our pilgrim journey through the world to which we formally belonged before the Spirit of Christ came into our heart

We are to be subject to the *higher* (or protecting) powers ordained (disposed in order or arrangement) by God This is opposite to “ mob law ” These ‘ arrangements ’ may vary in every place through which we pilgrims pass—but our instructions are to obey the powers that carry them out for the public good (amongst themselves).

Often the “ higher powers ” have acted against the

Lord’s pilgrims and demanded that we should serve the gods which they have set up, as in Acts v. 28, 29

“ Did not we straightly command you that ye should not teach in this Name ? ” Then Peter and the apostles answered and said, we ought to obey God rather than men ” The same things are illustrated in Acts XVI 16 40 Acts XIV 19 20, etc The disciples were instructed “ When they persecute you in this city, flee ye into another ” Mark x. 23, XII 14-16, Acts VIII 1-2, IX 23-25, XIV 5 and 6, John XV 18-27

“ Our citizenship (Gr) is in heaven from whence also we look for the Saviour ” (Phil III 20). The enlightened Christian will join with Abraham and the



# THE ELIM EVANGEL

others who embrace this as a fact and confess that they are **STRANGERS AND PILGRIMS ON THE EARTH**, seeking a native country (Heb xi 13-16). Many dear children of God cease to be pilgrims and stay at some spot in the world in a vain effort to improve it, and some join the world (Matt xiii. 22). We are not to be citizens of two countries "Heaven is my home." No man can be a citizen of England and America at the same time because of the oath of allegiance

*Paying of Tribute, or Rates and Taxes, is commanded in verses 6 and 7. Owing money or any other thing is forbidden. What changes would be wrought in the churches of God if this direction were carried out in regard to personal matters as well as for the needs of the assemblies? How many borrowed books have you? How many apologies and confessions are required of us by the Holy Ghost? We must straighten things up constantly (if needed) if we are to live in the favour of our precious Lord. EVERY CHRISTIAN IS IN DEBT "TO LOVE ONE ANOTHER"*

"THE NIGHT IS FAR SPENT, the day hath drawn nigh, let us therefore cast off the works of darkness and let us put on the armour of LIGHT." "Let us walk becomingly as in the day—not in STRIFE and ENVYING. But PUT YE ON the LORD JESUS CHRIST." Let us wake out of sleep and welcome every word of God which corrects and sanctifies us (verses 11-14)

Chapter xiv. 1-3 instructs us to receive a man that is *weak in the faith*, but not to "discisions of reasonings." Many Christians set up *their own rules of eating* for others, and are harsh with all who differ with them. Please remember that "God hath received him." The same applies to the observance by some of one day above another, others esteem **EVERY DAY ALIKE** ("every day alike" is my personal esteem, greatly desiring that every day should be free from the things of the world, like unto the Lord's day)

Conduct towards one another is to be according to our *heavenly outlook*. "For none of us liveth unto himself and no man dieth to himself. For both whether we live we live unto the Lord, and whether we die we die unto the Lord, *both whether we live therefore or die, we are the Lord's*" (v 7 and 8). The point in this unalterable passage is that the one who judges another and also the one who is judged, *are alive unto the Lord* whilst on earth, and when either or both of them die, *they will die unto the Lord*, so that whether they live or die they are the Lord's, and so must live and act as before the Lord. "Why dost thou judge thy brother (in Christ) or why dost thou set at nought thy brother? for we **SHALL ALL STAND BEFORE THE JUDGMENT SEAT OF CHRIST**" (v 10). So that we are assured that we shall all *be at the same*

*place (for judgment of the things done in the body) at the exact same time.* If part of the Church only went up at the rapture—that company would be in the Glory with their judgment suspended until the remainder arrived. The Christians who will be truly devoted to our Lord at the time of His coming have each *a part to be judged or rewarded* and both re-proof and reward are dealt with at the same time.

The Greek tense in which "live unto the Lord" and "die unto the Lord" are written has no equivalent in English. It is present subjunctive and is linear and durative in action. A useful illustration of this tense is found in Rom v 1. "*Being* therefore justified by faith, let us *keep on* enjoying peace with God." See II. Cor v 15. Every saved soul is predestined to be at the judgment seat of Christ and is informed that all his *pilgrim walk* will be reviewed, whether good or bad" (II Cor v 10). "So then *every one of us shall give account of himself to God*" (Rom xiv 12)

The position of all the dead "in Christ" and the position of all the living "in Christ" at His coming has been perfectly provided for. "For to this end Christ *both died, and rose, and revived*, that He might be Lord over *both* the dead and the living. Truly both dead and living Christians have been bought with a price and are *apprehended by Christ Jesus*. What wonderful grace! Many are just beginning to understand redemption by the blood of His Cross and love Him as never before.

How humbly we ought to walk with one another in the fear of God, denying ourselves to help and bless the most feeble of the Redeemed ones.

Verses 17, 18. "The Kingdom of God is not meat and drink, but **RIGHTHOUSNESS and PEACE** and joy in the Holy Ghost. For he that in these (three) things serveth Christ is acceptable to God, and approved of men."

Many mistakes were made by us in the first experience of the present outpouring of the Holy Ghost. Our earnestness often was *not in PEACE*, but in a way which caused irritation and unnecessary offence. We should earnestly pray that our *inward experience*, and also our *outward testimony* should be in righteousness and peace, as well as joy in the Holy Ghost, *without which we do not serve Christ* (however earnest we may be) *nor are we acceptable to God, nor are we approved of men*. Let us follow after peace and things which edify one another, and neither give offence to others nor be offended by others. Truly this chapter xiv. is a very sobering one for every true believer.

# The Gift of Tongues

AN OPEN LETTER

DEAR BROTHER IN CHRIST,

I have recently been reading your notes on "Spiritual Gifts," and regret to discover that what you support in one sentence respecting the gift of tongues, in a contemporary clause you condemn. May I remind you of your own words, viz "Do not say the gift of tongues is not for this dispensation, as there is no Scripture to support such a statement: one who so asserts will lose an argument." Excellently put, beloved, but why, having plainly spoken truth, do you tamper with it in subsequent passages? I cannot take it that this precious gift holds altogether a secondary place, as you would suggest. Why in your reasoning have you not mentioned the apostle Paul's own particular testimony "I thank my God I speak with tongues more than ye all?" (1. Cor. xiv 18). Surely that will compare favourably with the verses you have quoted to disqualify the present use of tongues, viz "1 Cor xiv 1, 2.—Given a secondary place. 1 Cor xiv 22—not for church edification, but for private use and the unbeliever. 1 Cor xiv 28—invalid without interpretation. 1 Cor xiv 27—orderly and limited."

These do not detract, but direct. They do not forbid speaking in tongues, but furnish guidance to the baptised believer. There is not the slightest disqualification in these verses. If tongues are not for to-day, then this is so much useless instruction. I know the argument is that the apostle would use his gift in private, as 1 Cor xiv 19 would hint. Granted that tongues are a sign to the unbeliever, would that lend colour to the thought that on that account they must be used only in private? How possibly could the unbeliever be convinced if practised only in private. Paul, I believe, was pleading for a sanely balanced spiritual life. He would not relegate to the dust-heap the precious gift of tongues, any more than prophecy or any other part of the Pentecostal pabulum.

Verse 5 in the 14th chapter is quoted to prove tongues as secondary. Notice that very comprehensive clause that gives a distinctly different colour to the whole verse. Except he interpret. Paul puts the gift of tongues on a par with prophecy when there is the interpretation and note incidentally whether Paul appears to contradict himself or not later on when he says the Church receives edifying. I feel the explanation lies in that twin-gift, "interpretation." I am sorry you oppose us. Remember Gamahel's counsel recorded in Acts v particularly

verse 39. It is no use saying that no argument can prove tongues are not for this dispensation and then build up a doctrine to disprove them, inferring God has granted something unhealthy and unhelpful, and positively harmful.

Your opening clause on this important subject presses my pen to make a reply, for I cannot think you are altogether sincere in your views. A man who starts out by stating a fact, patent in God's Word, and then uses all possible means to minimise that fact, is missing his mark. Some of my dearest friends, sane and deeply spiritual, enjoy this heaven-sent blessing,—and dare I add my humble testimony? This experience has meant a tremendous deal to me in my ministry through it I have received impetus and incentive unknown before. An experience that makes Jesus increasingly precious, brings holy thought and sanctified ambitions, is not to be catalogued with the subterfuges of Satan. If you find one spurious shilling in your purse, you would not be credited with the folly of casting all its contents into the nearest pond. If it is part of our glorious blood-bought inheritance, we need it, for we can ill afford to lose any blessing in these last days. If it comes from the pit, let us have a united front against it, let us renounce and denounce it, oppose and expose it. My brother, I am persuaded it is from God, it has fallen from heaven. I know it is counterfeited by Satan and his lying wonders. That surely is strong proof of its genuineness. A spurious imitation surely suggests—the bonafide. Spiritualism is a tremendous challenge to us along this line, and the professing church is allowing encroachments within her borders, ministers of the Gospel encouraging, advertising and in some instances clandestinely practising its hellish art. Only recently, a Free Church minister of high standing and held in great repute, has both written and publicly claimed communication with a long deceased child. If the church was armed with Pentecostal power according to Acts ii 4, she would have a formidable weapon with which to combat this production of the pit. A personal testimony will just make all the difference in the scales of truth. The actual blessing cannot be argued against. He who has an experience is not at the mercy of an argument. A personal testimony will be a strong bulwark in the day of opposition. I long remained a doubter, but when I received an actual Pentecostal outpouring, my doubting was turned into shouting. Believing, receiving, teaching—these are the three vital steps.



# THE ELIM EVANGEL

Many do not regard this blessing as a vital matter, Power from on high is surely vital for Christian service Thank You, Lord, for all I received when t Thy pierced feet I knelt for an infilling! I simply cannot become a traitor to my own personal experience. When I received this blessing, many friends gave me the cold shoulder But Hallelujah! He has raised up many more friends who believe in a full Gospel. The exalted Lord baptised me, and if it was from the pit it is safe in saying there is no Devil he must be soundly converted to God

Excuse my lengthy letter. There are so many aspects of truth I hold in common with you, but remember, Jesus said, "The Scriptures cannot be broken." Let us be careful in our discrimination that we do not take the place of the blessed Holy Spirit, and thus miss our way in the darkness. I cannot accept what my heart disagrees with and balanced truth defines as onesided.

Yours heartily in the Lord,

THOS B CLARKE.

## Items of Interest

Pastor George Jeffreys, having arrived direct from the Irish field, commenced a series of meetings in the Public Hall, Barking, on Sunday, February 22nd. It was an inspiring sight to witness every seat occupied, and hundreds standing in the gallery and ground floor, listening with rapt attention to the full Gospel message and seeing the signs follow. Remarkable scenes were witnessed after a powerful Gospel address on Acts xvi. 31 Numbers responded to the invitation given and went into the enquiry room seeking salvation. Those suffering from different diseases were ministered to publicly A man with a paralysed leg testified to instantaneous healing before the great company Hearing and sight were restored to those who were deaf and partially blind, while others testified to deliverances from growths and other afflictions These services will be continued until the new Elim Assembly Hall is ready for opening.

\* \* \*

Pastor Stephen Jeffreys' Revival Campaign at Hendon commenced on Sunday, February 22nd, in the Alexandra Hall, Brent View Road, off Edgware Road. This hall was last used as a cinema, and a band of Elim Crusaders from the Clapham Tabernacle were busily engaged before the mission commenced in preparing the hall for the services and distributing handbills throughout the district.

Meetings are held in the Elim 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

\* \* \*

No reader who can possibly attend, should miss our Annual London Convention next month, which is to be held from Good Friday, April 10th to Sunday, April 19th Full information as to cheap travelling facilities will be given in our next issue

\* \* \*

Several correspondents have been asking of late when we are going to publish a sound, full Gospel hymn book, foursquare on the Word of God For the past six months or more this has been under careful consideration, and the collection of hymns is still in progress. Any suggestions by our readers for the new hymn book will be much appreciated

\* \* \*

Pastor E C. Boulton writes to say that he has a number of leaflets for sale, among others being "Powerful because Planned," "Conquerors because Conquered" and "God Can" at 4d per dozen, "He will not Tarry" at 2d per dozen, and "Glams of Grace and Glory" letter slips at 2d per dozen. Write to "Elim," 2, May Street, Hull, Yorks

# Elim Evangelistic Band

## GENERAL REPORTS

**Belfast.** Large numbers attend both Tabernacles and results are registered daily. Mr. McWhirter and Miss Henderson minister at one, and Mr. LeTissier and Miss McKinley at the other.

**Newtownards.** The special mission conducted by Miss Streight in this centre is being blessed and owned

of God Numbers are attending the services and souls are being saved, while others are being quickened by the Lord. Pastor R Tweed commenced a special campaign on Sunday, February 15th

**Dungannon.** Remarkable results in soul saving followed the evangelistic effort put forth here by Messrs Fletcher and Tweed. The former continued

# THE ELIM EVANGEL

the services another week while the latter ministered at Newtownards.

**Saintfield.** This most successful campaign came to a close on Sunday, February 8th, with a crowded hall. The Evangelists, Messrs Kingston and Nolan, have occasion to rejoice with us over the harvest of precious souls brought in during the past few weeks. Mr. Nolan preached at the closing service, while Mr. Kingston opened fire at Dromara.

**Dromara.** Mr. Kingston was joined here on the Monday by Mr. Nolan. God is already blessing the effort and we hope to report good news of the mission in our next issue.

**Richhill.** Messrs. Farlow and Mullan are conducting a special mission at Richhill, Co. Armagh. The hall is full each service and souls are being delivered from the kingdom of darkness, and translated into the kingdom of God. The sanctified enthusiasm of the services attracts the people to the mission.

**Lisburn.** Pastor George Jeffreys officiated last month at an ordination service of elders for this growing assembly. Since the new hall was opened the work has increased by leaps and bounds. We hope to give our readers a full account of the work done and a photograph of the hall in one of our future issues.

**Culcarey.** Our readers will rejoice to hear of blessing at this place. The mission was undertaken by our associate member of the band, Mr. George Bell, who, with a number of faithful workers, is declaring uncompromisingly the whole council of God. Pastor George Jeffreys, who ministered at Lisburn on Sunday, February 8th, went out afterwards to the hall in which the meetings are held. He found the place packed to the doors.

**Plymouth.** Pastor Joseph Smith is at present in charge of the assembly here. Souls are being saved continually, while saints are being deepened in the spiritual life. The Town Hall is taken for the Sunday services.

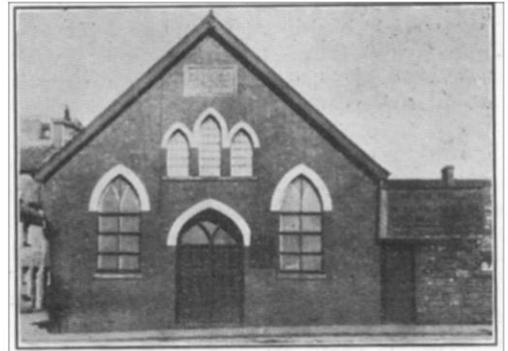
**Forest Hill.** Much blessing is resting on the mission which is being conducted by Evangelists R. E. Darragh and Miss Adams at Forest Hill. Souls are being saved and bodies healed, for which we ascribe all praise to Him Who doeth all things well. Continued prayer is asked for the work of God in this part of London.

**Wilsden.** A correspondent writes as follows:—"A ten days' mission has been conducted by Pastor E. C. Boulton at Wilsden, Bradford, and has been marked by signal success. A very hard time was experienced right up to the eighth day when a middle-aged man was converted. This seemed to cause a break, and on the last night of the services, out of a

congregation of eighty people, ten were found at the front, sobbing and broken down before the Lord. Those who had the unspeakable pleasure of dealing with these testified to the depth of conviction in their souls. Pastor Boulton's unswerving efforts against great spiritual darkness and death amongst God's people were much appreciated by those who are at the battle front in this village."

## Missionary Meetings at Methyr Tydfil.

Pastor Robert Smith writes—"Mr. David Leigh a brother who is home from China, recently paid a visit to our assembly. He was with us for three evenings, February 3rd, 4th and 5th. The meetings on Wednesday and Thursday were special missionary services. These meetings were well attended, and our brother's address on Wednesday evening was confined to the progress of the Lord's work in China. Our hearts were made to rejoice when we heard of how



JERUSALEM (ELIM) CHAPEL, METHYR TYDFIL

the Lord was moving and saving souls in that dark country; also bringing many of them into the fulness of the Pentecostal blessing with signs following.

On Thursday evening our brother gave an account of the customs and religion of the Chinese, thus revealing the great difficulty which the missionary encounters when he goes to that country to preach the unsearchable riches of Christ. We were all made to realise how much is the need of that great land, which is held in the grip of the evil one. We pray and trust that the Lord's richest blessing may rest and abide on our brother as he goes forward in his labour for the Master. Mr. Leigh hopes to be able to return to China about the end of March."

It is with regret that we announce the death of Mr. Arthur Richardson at Kalembelembe in the Belgian Congo. He had only recently returned to the field and on January 20th succumbed to blackwater fever. Much prayer should go up for the widow and little son left behind.

# THE ANNUAL EASTER CONVENTION

will be held, D.V., from

Good Friday, April 10th to Sunday, April 19th, 1925

in a large building which is being taken in

## CENTRAL LONDON

*Speakers will include*

Pastor Stephen Jeffreys, Pastor Gomer Jones & Elim Alliance Ministers

*Convener:* PASTOR GEORGE JEFFREYS

Come and join us at this great feast!

Full particulars in next issue.

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## Preliminary Announcement of the Annual Whitsuntide Convention AT LETCHWORTH

The Convention will be held, as last year, in a Tent.

Arrange now to spend your Whitsuntide holidays in the Garden City. Further particulars later.

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### ELIM PENTECOSTAL ALLIANCE

Principal Overseer: *Pastor George Jeffreys*

MEMBERS OF THE ELIM EVANGELISTIC BAND IN THE  
REGULAR WORK OF THE MINISTRY.

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CYRIL E TAYLOR (Congo)
<i>Prospective Missionaries</i>
<i>to Mexico</i>
MR AND MRS THOMAS

#### ASSOCIATE MEMBERS

GEO KINGSTON (Leigh-on-Sea)
A B. LESTE (Guernsey)
H C PHILLIPS (Letchworth)
GEORGE BELL (Lisburn)
MRS KINGSTON (Hadleigh)

#### OVERSEERS.

PASTOR GEORGE JEFFREYS
PASTOR STEPHEN JEFFREYS
PASTOR W HENDERSON.
PASTOR E J PHILLIPS
PASTOR E C BOULTON
ELIM PENTECOSTAL
ALLIANCE COUNCIL

(Existing for the purpose of holding in trust property for the Alliance).

Pres JOHN LETCH, M A, K C.
Sec WM HENDERSON
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REV. THOS HACKETT, M A (Advisory)
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PASTOR STEPHEN JEFFREYS.
PASTOR R MERCER
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N.B.—Friends desiring to support the Home and Foreign Missionary Fund should send their gifts to THE SECRETARY, 3 University Avenue, Belfast.

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