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Saviour

Jesus Christ

Healer

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

Vol. VI. No 12

JUNE 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 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

The Books of the Bible

Everyone ought to know the order of the books of the Bible, and be able to find quickly any passage referred to. This poem may help some to remember them

IN Genesis the world was made by God's creative hand,

In Exodus the Hebrews marched to gain the promised land.

Leviticus contains the law, holy and just and good,

Numbers records the tribes enrolled, all sons of Abraham's blood

Moses in Deuteronomy records God's mighty deeds,
Brave Joshua into Canaan's land the host of Israel leads.

In Judges their rebellion oft provokes the Lord to smite,

But Ruth records the faith of one well pleasing in His sight.

In First and Second Samuel of Jesse's son we read,
Ten tribes in First and Second Kings revolted from his seed.

The First and Second Chronicles see Judah captive made,

But Ezra leads a remnant back by princely Cyrus' aid

The city walls of Zion Nehemiah builds again,
While Esther saves her people from the plot of wicked man

In Job we read how faith will live beneath affliction's rod,

And David's Psalms are precious songs to every child of God

The Proverbs like a goodly string of choicest pearls appear,

Ecclesiastes teaches man how vain all things are here

The mystic Song of Solomon exalts sweet Sharon's rose

While Christ, the Saviour and the King, the rapt Isaiah shows

The warning Jeremiah apostate Israel scorns;
His plaintive Lamentations then their awful downfall mourns

Ezekiel tells in wondrous words of dazzling mysteries,

While kings and empires yet to come Daniel in vision sees

Of judgment and of mercy Hosea loves to tell,
Joel describes the blessed days when God with men shall dwell

Among Tekoa's herdsmen Amos receives his call.

While Obadiah prophesies of Edom's final fall.

Jonah enshrines a wondrous type of Christ, our risen Lord,

Micah pronounces Israel lost,—lost, but again restored,

Nahum declares on Nineveh just judgment shall be poured.

A view of Chaldea's coming doom Habakkuk's visions give,

Next, Zephaniah warns the Jews to turn, repent, and live

Haggai wrote to those who saw the temple built again,

And Zechariah prophesied of Christ's triumphant reign

Malachi was the last who touched the high prophetic chord,

Its final notes sublimely show the coming of the Lord

Matthew and Mark and Luke and John the holy Gospel wrote,

Describing how the Saviour died, His life, and all He taught

Acts proves how God the apostles owned with signs in every place,

St. Paul in Romans teaches us how man is saved by grace

The apostle in Corinthians instructs, exhorts, reproves

Galatians shows that faith in Christ alone the Father loves

Ephesians and Philippians tell what Christians ought to be,

Colossians bids us live to God and for eternity.

In Thessalonians we are taught the Lord will come from heaven.

In Timothy and Titus a bishop's rule is given

Philemon marks a Christian's love, which only Christians know,

Hebrews reveals the Gospel prefigured by the law.

James teaches without holiness faith is but vain and dead,

St. Peter points the narrow way in which the saints are led

John in his three epistles, on love delights to dwell;
St. Jude gives awful warning of judgment, wrath and hell

The Revelation prophesies of that tremendous day
When Christ—and Christ alone—shall be the trembling sinner's stay

The Elim Evangel

FOUR SQUARE 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*

Vol. VI

JUNE 15, 1925

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The Manifold Ministry of the Holy Spirit

By PASTOR E C BOULTON

FREQUENTLY in Christian circles a palpable and pitiable ignorance is encountered and a deadly silence encouraged concerning the Person and work of the Holy Spirit. To a great extent the mind of the Lord's people is veiled to the vital importance of the presence of the Divine Spirit in their midst. To this prevailing ignorance and indifference respecting such essential truth we do not hesitate to attribute much of the existing spiritual stupor and attendant impotency from which the churches are suffering.

In view of this we propose in this brief Bible reading to draw the attention of our readers to a few important phases of the Holy Spirit's work in the Church, trusting that we may succeed in stimulating real heart interest in a subject fraught with such tremendous issues. In the first place then we would point out that—

(1) *The only effective method of preaching the Gospel is in "The Power of the Holy Ghost"—* I Cor ii 4, I Thess. i 5

Says the Apostle, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." He deliberately disclaimed all dependence upon any mental endowments to which he could lay claim. He makes it quite clear that he relied solely upon the "mystic dynamic" of the accompanying Spirit to make his message both forceful and fruitful. And herein lies the very mainspring of true Christian ministry. Admitted this is not the approved modern method. Intellectualism has made such rapid strides during the last few decades that it no longer considers it necessary to depend upon the Holy Spirit—the mind is now the master of the situation. But here let us pause to ask this pertinent question, can this enhanced mentality produce anything like the results achieved by those who rely upon the power of the Divine Spirit? Where the cancer of criticism is doing its deadly work do we find souls being saved from sin? Do we discover in such circles sick and suffering people being healed? To-day we have to contend with a false religious philosophy which taboos the term "miraculous" and regards the supernatural as the hallucination of a disordered religious imagination. If the Gospel has lost its appeal to the

man on the street, it is largely owing to the absence of its supernatural power, and this power is only supplied by the Holy Spirit. And so we unhesitatingly affirm that it is the Holy Spirit alone Who can give effect to the Word of God.

(2) *The Holy Spirit is responsible for the Power of Divine Healing in the Church*

But if the Spirit of Him that raised up 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)

The Holy Spirit is undoubtedly the life-giving Agent of the Godhead, the One Who executes the Divine will in the bodies of those who submit themselves to His purpose and commit themselves to His power. Divine Healing is no longer a difficulty to those who regard it in the light of the above passage. Its significance is obvious to the unbiassed mind. The question is sometimes asked, "Does God heal to-day?" That same Spirit that was given on the Day of Pentecost has not been withdrawn, consequently what reason have we for assuming that His healing ministry has changed? God's programme as regards sickness remains unaltered. Here is a distinct promise "Shall . . . quicken your mortal bodies." Therefore we rightly judge that since the Holy Spirit is still present, the power to "make alive" the dead and diseased members of the body also remains. Hallelujah! The Holy Spirit is available to-day to living faith to carry into effect in our bodies the fruit of Christ's Calvary conquest. A careful examination of the Apostle's ministry reveals that Divine Healing was both proclaimed and practised by them and that it was the Holy Spirit Who gave such definite and desirable results in the cities which they visited. Paul speaks of "mighty signs and wonders" wrought "by the power of the Holy Spirit" (Rom xv. 19) and we learn that Stephen, who was a man "full of the Holy Ghost," "did great wonders and miracles among the people" (Acts vi. 8). Let the people of God but be clothed with the Holy Spirit and Divine health shall be their portion. He is the Author and Sustainer of that physical vigour and spiritual energy the possession of which makes life a pleasure.



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(3) *A love-filled life is the work of the Holy Spirit*

The love of God is shed abroad in our hearts by the Holy Ghost Who is given unto us. (Rom v 5)

To be filled with the Spirit means nothing less than a life flooded with Divine love. This is one of the principal features of the Spirit-filled life, in which it stands in marked contrast to the life which is driven by the dynamic of self. Love is a spiritual quality upon which the Apostle lays great emphasis and to which he attaches considerable importance (1 Cor xiii). To be possessed by the Holy Spirit is to have a heart garrisoned with Divine love, thus rendering it inaccessible to those benumbing influences which seek to make the soul unresponsive to the Divine will. Love is that fadeless flower in the garden of the soul which yields such refreshing fragrance, that irresistible element in the believer's character which conquers overwhelming odds; that inimitable passion which puts eloquence into the faltering lips and stamina into the staggering spirit. No impure ambition can find room in the love-filled breast. All those things which are foreign to the spirit of the Master would speedily wither and die in such a love-laden atmosphere. 'Tis ever the work of the enemy to "damp love's blessed glow," but with grateful gladness we remember that it is the function of the Holy Spirit to continually replenish the flame of sacred love. Streams of undying, undiminishing devotion both to the Lord and to the lost shall pour forth from that life in which the Holy Ghost now tabernacles. Love was that sublime property which manifested itself so magnificently in the last moments of the martyr Stephen, when with his dying breath he was able to say, "Lord, lay not this sin to their charge." Thus through the power of the Holy Spirit he gained what was probably the greatest love-triumph of his whole ministry. When the Church of Christ is immersed in the Holy Spirit she will then be drenched with a baptism of love as shall make her influence as "ointment that is poured forth," healing the wounds of the oppressed and afflicted which throng around her.

(4) *The Holy Spirit is the indwelling witness constantly renewing the assurance of sonship*

The Spirit Himself beareth witness with our spirit, that we are the children of God. (Rom viii 16)

The question of our sonship is one that the enemy is often trying to dispute, and can he succeed in sowing doubt in the mind concerning this vital relationship to God he has secured a great advantage over the child of God. Uncertainty as to our acceptance with God may be followed by disastrous consequences. But in the Person of the Holy Spirit we have One Who has come to bear witness of that blessed blood-bought birthright which is ours through Christ. "We know" is the reiterated affirmation of the Apostle John. What was the secret of this un-

wavering assurance? Was it not the Divine Spirit within Who, ever loyal to His commission, was continually causing that glad conviction to ring throughout the temple of the Apostle's being? Listen to his triumphant declaration: "Beloved, now are we the sons of God." Methinks that it is not until the Holy Spirit takes up His residence in the life of the believer that he can ever truly appreciate the dignity of sonship or enjoy the precious privileges thereof. It is the Spirit of God Who unfolds the fact and imparts the fulness of this wonderful, new creation relationship. Was it not in that happy hour when the Holy Spirit flowed into our hearts that we awoke to the radiant glory of sonship? Did not our hearts burn within us as the Spirit of the Lord showed us somewhat of the strength of the bonds that bound us to God? What melody pervades the soul as the Holy Spirit breathes afresh the welcome truth of our acceptance into the family of God!

(5) *It is the Holy Spirit Who makes actual the Kingship of Christ in the believer's life*

No man can say that Jesus is the Lord, but by the Holy Ghost. (1 Cor xii 3)

How many of us know full well that it was not until the Holy Spirit entered that we knew aught experimentally of the Mastership of Christ. It was not till that time that the citadel of our being actually capitulated to Jesus and we finally hauled down the standard of self government and handed over to the Lord everything. It was when we were enthralled that He was enthroned. None but those who have realised this blessed inpouring of the Spirit can hope to enjoy the riches of His reign. As we yield to the Holy Ghost how graciously He takes possession, melting us down until we are in a condition to flow into the mould of His perfect will. Perhaps we can recall the prolonged struggle that we had! How we endeavoured to let Him be King in our lives, but ever and anon we were distressed to discover that other things challenged His supremacy! There were times when we seemed to walk in victory, but some fresh outbreak made it all too clear to our aching hearts that after all Jesus did not really possess us altogether. But "'twas a glad day" when the promise of the Father came. The struggle was over for ever! Christ was now acclaimed Monarch of the life! We could now sing—

"He has entered, He has entered
Every guest may now depart
He has taken full possession
Of my once divided heart"

We could now as never before look up into His and say, "LORD!" If only God's children would seek the Holy Spirit in His fulness they would then learn the secret of overcoming by admitting the Overcomer. The "painful trying" would give place to "perfect trust." The feverish grasping



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after blessing would be lost in the greater joy of possessing the Blessor Himself. He would fain become the "Source and Centre of our bliss," and then no dark disappointments would cast their blighting shadow o'er our path, or poison the springs of our gladness.

(6) *The Holy Spirit is the Creator of true Christian liberty*

Where the Spirit of the Lord is, there is liberty (II Cor iii 17)

Rotherham translates this passage as follows, "Where the Spirit is Lord, there is liberty." What a glorious sense of freedom generally attends the coming of the Comforter. Though the believer may have enjoyed a measure of liberty before he is baptised in the Holy Ghost, yet when that blessed event takes place he is conscious of an exhilarating liberation—he realizes that he has been admitted to a place of boundless breadth, that he has entered a larger spiritual environment. This is especially noticeable in the worship, here the advent of the Holy Spirit has wrought wonders. The old time worn conventionalities which so often hinder the flow of blessing are now forgotten altogether in the joyous apprehension of this new inward emancipation. The usual routine is lost in this glorious, free spiritual spontaneity which gives to everything new life and colour. Released from its accustomed captivity the soul soars to the heights in its fellowship with God. Every part of the being has been wonderfully freed to engage in the service of the Lord. Perhaps one of the salient features of a pentecostal meeting is its delightful freedom, usually from commencement to close throbbing with resurrection life. Needless to say we do not mean that unscriptural, unreasonable and sometimes unseemly lawlessness which is labelled "liberty," which is prepared to ignore all authority that happens to challenge its particular desires and manifests itself in painful and petulant displays. The Holy Spirit teaches us that "true freedom is only found in obedience to proper restraint."

(7) *The Holy Spirit supplies the key to the prayer life of the believer*

Likewise the Spirit also helpeth our infirmities, for we know not what to pray for as we ought, but the Spirit Himself maketh intercession for us with groanings which cannot be uttered (Rom viii 26)

The inspired Word speaks of "praying always with all prayer and supplication in the Spirit" and again of "praying in the Holy Ghost." The baptism of the Holy Spirit invariably results in a transformed prayer life. Prayer develops on aggressive lines. The believer discovers that by means of prayer he can storm strongholds of darkness; that mountains of difficulty can be moved and a passage cleared through the strongest and most stubborn opposition.

He finds that the power of the Holy Spirit adds a new potency to the name of Jesus. Whereas, prior to his baptism, prayer was to some extent formal and unproductive of definite results, now to his joy "things happen." Not only has he power in prayer but also pleasure therein. The Holy Spirit constrains to prayer in a wonderful way at special seasons of emergency. Prayer is no longer aimless or fitful—the prayer warrior has a goal in view. Moreover the Holy Ghost sustains the soul during prolonged periods of prayer warfare, when it is essential to "pray through" until the answer, though unseen, is assured.

(8) *The Holy Spirit is the Guide of God's People*

As many as are led by the Spirit of God they are the sons of God (Rom viii 14)

But if ye be led by the Spirit, ye are not under the law (Gal v 18)

In the Acts of the Apostles we have one or two striking examples of the definite guidance of the Holy Ghost. For instance in chapter x 19, 20, "The Spirit said arise therefore and get thee down." And again in chapter xiii 2 "As they ministered to the Lord, and fasted, the Holy Ghost said, 'Separate me Barnabas and Saul.'" And yet again we have a further instance of the Holy Spirit directing the movements of His servants in Acts xvi. 6-7. And so it is evident that it is the privilege of the Lord's children to be very clearly and unmistakably guided in their life and service. Much of the painful disappointment and humiliating failures in Christian ministry would be avoided if only the Holy Spirit were looked to for illumination. The experience of many of those who have been extensively used by God abounds with remarkable instances of the Holy Spirit's restraining and constraining power. Whilst we may not hear an audible voice, yet the Divine Spirit has many ways of making His mind known to the willing and obedient heart. Through the written Word the Holy Spirit will often breathe the commands of the Lord, thus saving the soul from disastrous mistakes. Oh, that the children of God would depend upon the Holy Spirit for direction, then more remarkable things would come to pass in their lives and the testimony would be far richer with these precious tokens of His unfailing presence.

Space prohibits us from pursuing this theme further, but the reader will see how indispensable the Holy Spirit is to every phase of Christian life and service. Therefore we urge all who are not possessed of this blessed baptism of the Holy Ghost to seek for Him until He shall come and produce some of these happy results and perform some of these precious ministries in your life. We should like to speak of the Gifts of the Holy Ghost and His various operations through them. May God lead you, dear reader, into all your unspeakable inheritance in Christ!

London Whitsuntide Meetings

One Hundred and Fifty-two Baptised at the Surrey Tabernacle

Speakers Pastors Stephen Jeffreys, George Jeffreys and R Mercer, Evangelist J McWhirter and Mr L Naumann.

WHITSUNTIDE! "Will the announced special Whitsuntide gatherings equal those of the great Easter Convention?" was the question asked by many in the various Elim centres in London. The answer was not long forthcoming, and that in the affirmative too!

The seven weeks' Revival Campaign which followed the Easter Convention in the Surrey Tabernacle culminated in a glorious Whitsuntide feast, which was decided upon in response to the need of the hundreds of converts from the various Elim revival meetings in the City. From the commencement it was evident that Surrey Tabernacle was once more to be filled with an expectant people. Day after day they gathered and the ministers poured forth their messages under the unction of the Holy Spirit. The stream of salvation continued to flow, healing for the body was experienced by many in the throngs that besieged those ministering in the name of the Lord. Testimonies of deliverance from all kinds of

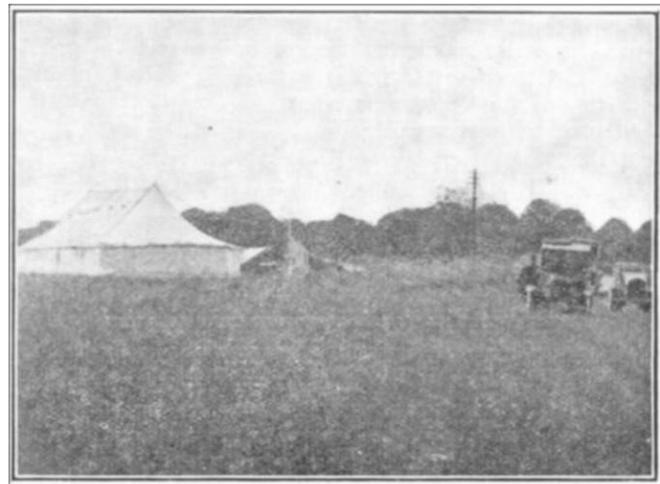
diseases were given, and loud were the ejaculations of the congregation after listening attentively. The Tuesday evening service was another of the prodigious Elim baptismal services. Long before the time appointed, the large building was being taxed to accommodate the crowds who came early to claim the best seats. The candidates filed into the places allotted to them, and a most impressive service began. The large baptismal font, with its clear mass of water, through which the stream of born-again candidates were to pass, was to be seen in readiness. One by one they passed through the water, after giving testimony to their salvation, while the huge congregation sang appropriate choruses until Pastor George Jeffreys had baptised the one hundred and fifty two. The last candidate having passed through, the Pastor mounted the lofty pulpit and asked others to signify their intention of going through at the next opportunity, by standing, when one hundred and twenty eight were registered. The messages delivered were powerful, and their effect upon the people was manifested by the glorious results. Truly the gatherings were of the kind that will never be forgotten!

Annual Letchworth Convention

(Contributed)

IT is a wonderful story, this story of the Letchworth Elim Convention! The story begins many months ago, as far back as 1923. The Letchworth Assembly had not been in existence many months, when some courageous individuals (and who can doubt that it was under God's inspiration?) suggested a Convention for Whitsuntide, 1924. What! a real live Convention in Letchworth?—one of those series of wonderful meetings which were so much talked about by those who had been in the Pentecostal way for years? It seemed to be too ambitious an idea to be anything but a dream. Yet these Letchworth Elim folk seem to be an ambitious set of people—ambitious for their Lord! And that is the secret of the success of the two Conventions that have been held in the Garden City—it was all for Him.

So the suggestion was considered, prayed about, and then acted upon. The first Convention was held last year, the second this year, and now, praise God! it is to be an annual Whitsuntide event in Letch-



A VIEW SHEWING THE CONVENTION TENT AND SURROUNDINGS. The present Elim Hall may be seen close to the Tent.

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worth, by the grace of God, until our Lord comes then what a Convention it will be up there!

The Convention was held in a tent, as last year, and hundreds of happy, earnest people from different parts of England gathered with the Letchworth folk, day after day, under the shelter of the canvas. As the week end visitors arrived at the station on Saturday, they were met by the smiling Crusaders, and conducted to their temporary homes.

The first meeting, on Saturday evening, found the tent full of God's people assembled for prayer and praise. One felt that prayer was not so prominent as praise in this meeting, for the prayers had been ascending for many weeks previously, and now the praise was going up to God for His wonderful goodness. The spirit of quiet, intense earnestness was doubtless the result of the operation of the Holy Spirit Himself, and our hearts were drawn out in deep desire as the message was delivered. It was a fitting beginning to an inspiring and blessed "coming together."

On Sunday morning a large gathering of saints met together to remember the Lord's death. We lost sight of the tent and the surroundings, and enjoyed a blessed time of communion with our Lord Himself as we partook of the emblems of His body and His blood. After this the services seemed to follow one after another in rapid succession, with short intervals for refreshment.

Pastor E. J. Phillips convened the services on Saturday and Sunday, and the Word was expounded by Pastor Mercer, while exhortations were given by Mrs. Kingston, and an address on Divine Healing delivered by Evangelist C. Kingston.

As one thinks of these feasts, one cannot help but feel how good God is! How wonderful is His provision! He gives us *Life* through His Son, and He gives us *food* through His Word, and He gives us all the *wisdom* and *guidance* we need to live that *Life*, through His Holy Spirit. How the hearts of men and women are being thrilled to-day as they realise how good their Father is!

God is so good to us,
 God is so good to us,
 How can we help but love Him well?
 He is so good to us!

Then the singing! The ministry of song is surely one of the greatest aids to worship, for through it we can give expression to the fulness of our hearts. Letchworth has never heard such singing before! And glory to God, we meant it! We sang because we love our Lord, not because we love music.

On Monday, Pastor George Jeffreys, Evangelist J. McWhirter, Mr. Naumann of Ruislip, Mr. Walshaw of Halifax and Mr. Albury of Bedford took part in the services, and, as Pastor George Jeffreys said, the tide was rising! The Lord Himself was

with His people, and signs and wonders were done in the name of Jesus. And the tide continued to rise! God was in the midst and manifested Himself by His Holy Spirit, in our hearts, in spiritual gifts, in saving souls, in baptising in the Holy Ghost and in healing bodies. Many remarkable healings took place at the Monday and Tuesday afternoon services, the deaf, the paralysed and the lame testified to immediate deliverance. On Tuesday, the last day of the feast, Mrs. Kingston ministered in the morning, and Pastor Stephen Jeffreys in afternoon and evening. The Word of the living God was surely getting into hearts unreachd before. Chords were vibrating that had long been stiff and cold. Eternity alone will tell the outcome of these meetings. To God only is due the glory, and to Him be praise for ever and ever. Amen.



A GROUP OF LITCHWORTH CRUSADERS AT THE LETCHWORTH CONVENTION

Elim Hall, Barking

Much blessing continues to attend the special mission now being conducted in the new Elim Hall, Ripple Road, Barking by Evangelists R. E. Darragh and Miss Adams. Every night in the week finds the hall packed with eager listeners to the Word of God. Although the special mission has been arranged primarily for the converts who are coming night after night, hungry for the bread of life and going away filled, yet souls are also being saved. Some of the converts were baptised at the Surrey Tabernacle during Whit-week. A number of remarkable healings have taken place, and some have received the baptism in the Holy Ghost. To God be all the glory!



THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

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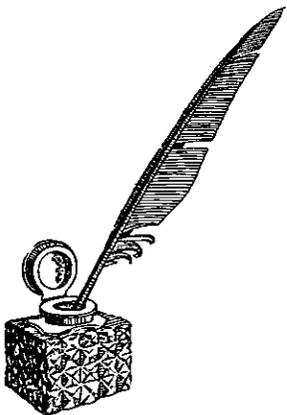
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Editorial Notes



WE well remem-
ber reading of
the Hindoo by
whom every drop of
water of the Ganges
was revered. A
European gave him a
microscope and put a
drop of the Ganges
water upon the lens
and had him look. He
looked and was horri-
fied to find that the
sacred Ganges swarmed
with pollution. So he
broke the microscope

Alas, is that not the folly of many to-day? The
new revelation discloses our need—we are not so
rich as we imagined. And yet we most tenaciously

hold to the old ideas, we resent the faithful frank-
ness of the messenger who shows us our spiritual
poverty, we close our minds to that which clashes
with our favourite religious traditions. The Baptism
of the Holy Ghost! That is not for the believer of
to-day! Such an endowment of miraculous power
was necessary in the foundation days of the Church,
but what do we want with such an experience in
these enlightened twentieth century days? Besides,
our forefathers did not lay claim to this blessing and
look at the marvellous work which they accomplished!
And therefore why do we want to bother about these
things? 'Tis true that our traditional beliefs fail
to include some of these wonderful truths which are
undoubtedly in the Bible! But then we have man-
aged for so long without them, and we have grown
so accustomed to things as they are, that we fail
to see the need of any changes now.

* * *

But pause a moment, dear reader of these lines,
and sincerely ask yourself whether after all there is
not a need, a great need of this very experience
which is oftentimes spoken of so disparagingly! Survey
the spiritual condition of the churches to-day! Think
of the appalling increase of unbelief in the Inspira-
tion of the Scriptures! Think of the empty churches
and their dwindling membership! Consider the low
tone of teaching and the poor type of spiritual life.
In so many quarters the Christian Church have be-
come a sort of polytechnic in which may be found
every form of worldly attraction and amusement.
Dancing, smoking, football, theatricals, and even
card playing and billiards. A kind of preparatory
institution in which the young people may qualify for
a life of absolute worldliness. Too often it is in the
Church that the taste for sinful pleasure is first
acquired.

* * *

And yet we are blamed for raising our voice in
solemn protest against these unholy innovations
which are devastating our churches, destroying their
testimony, polluting their altars and defiling their
sanctuaries. We are described as "kill-joys,"
"heresy-hunters" and so on. But is this not as
foolish as the Hindoo who quarrelled with the micro-
scope which only revealed things as they actually
were? God forbid that we should remain silent!
In view of such conditions, silence is sin! Thank
God that where the Holy Spirit is being poured out
this dishonouring state of things is speedily changed.
Pleasure is giving place to prayer; socials are dis-
placed by soul-saving campaigns, and the Word of
God occupies the place that Shakespeare and
Whittier once held.



The Coming of Christ—and After

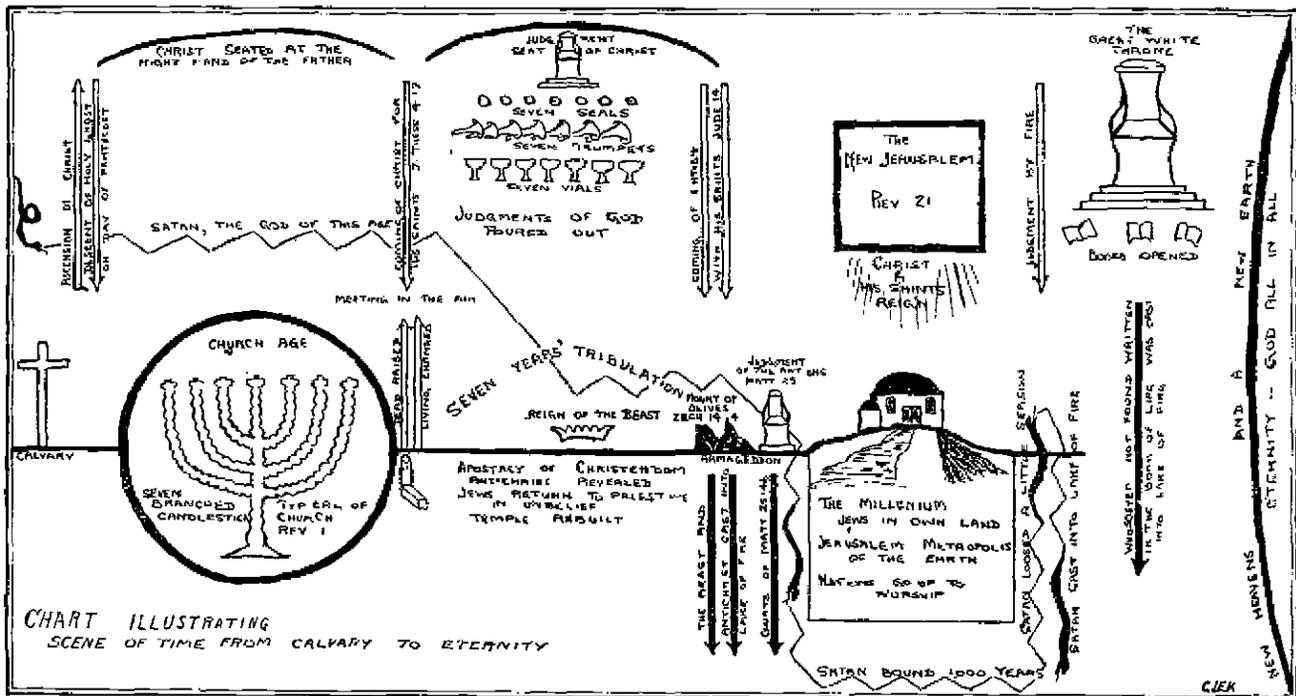
By C KINGSTON (*Elim Evangelistic Band*).

Christ's Return.

BEFORE beginning to speak of the second advent of Christ, perhaps it would make the subject a little clearer if a few words of explanation were given to the accompanying diagram. The chart illustrates the scene of time from Calvary to Eternity. The black horizontal line represents the surface of the earth. All that is above this line represents the heavens.

candlestick, is representative of the church age. According to Rev. 1, the seven-branched candlestick stands for the seven churches of Asia, but these are no doubt typical of the church during this dispensation. It is probable that the Church of Laodicea typifies the present condition of Christendom (Rev. iii 14-22).

Immediately over the candlestick, at the top of the



On the extreme left we see the Cross—this stands for the crucifixion of Christ. Immediately above is a black serpent—the Devil. Notice the trail of the serpent across the chart—first as the “Prince of power of the air” (Eph. ii 2), then down to nearer proximity to the earth during the tribulation period (Rev. xii 12), afterwards to be bound a thousand years in the bottomless pit (Rev. xx. 2, 3), then to be loosed for a little season (Rev. xx. 7, 8), and finally to be cast into the lake of fire (Rev. xx. 10).

Just above the cross are two arrows, one representing the ascension of Christ and the other the descent of the Holy Ghost on the Day of Pentecost.

The circle in which can be seen the seven-branched

chart, is a segment of a circle representing the heaven of heavens, where Christ is seated at the right hand of the Father, there interceding for us.

Advancing a little further we see three arrows,—one coming down and two rising to meet it. This depicts the Coming of Christ for His Saints, when the dead in Christ are raised incorruptible and the living are changed, both together being caught up to meet the Lord in the air.

This being the subject of this article we will postpone for the present, the examination of the rest of the chart.

There are several objections raised to the truth of Christ's Second Advent, and before dealing further



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with the subject I will try to answer them from the Word of God

Some say that a spiritual return is meant. A popular preacher in London recently said that Christ was always coming in a spiritual sense. It is certainly true that, like Paul, we may say, "Christ liveth in me"—a fact which, if more deeply realised by Christians, would mean a closer walk and a holier life,—but Christ is also coming in actual bodily form. "This same Jesus," said the angels. The One Who had companied with them for three years, had taught and helped them, whose heart had been touched with the feelings of their infirmities and whose hands had been ever ready to bless. Those nail-pierced palms, that thorn-crowned brow, those eyes so full of love—yes Peter, you will see them all again! John, you will be able to rest your head upon the same bosom! Thomas, you will be able to behold the same nail-prints! For the same Jesus is coming back again (Acts 1:11)

If by the Second Coming of Christ a spiritual coming is meant, then had we not better give up the Breaking of Bread and remembrance of the Lord's death? We are told to do this "till He Come" (1 Cor xi:26) Why then continue this ordinance if He has come?

Then some say that Christ simply spoke of the coming of death when He referred to His Second advent. Death, however, is an enemy, and we are told that the "last enemy that shall be destroyed is death" (1 Cor xv:26). Surely Christ, when He said to His disciples, "I will come again and receive you unto Myself" (John xiv:3) was not likening Himself to an enemy—the angel of death! Was He not seeking to comfort them? Would not the thought of death rather frighten them? Surely when He said "I will come again," He meant that He Himself, and none other, would come to receive His disciples unto Himself.

Again, others say that the coming of Christ is not imminent for they believe the world has to be converted before He returns. The text usually quoted to prove this is Matt xxiv:14 "This gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Notice however that the gospel is only to be preached *for a witness* unto all nations. This does not imply a converted world, but simply a world where the gospel has been preached for a testimony.

It is a well known fact that within recent years the gospel has penetrated to nations which were before inaccessible. A remarkable illustration is China with its Christian army, where practically every soldier is an 'out and out' Christian. Nearly every known nation has the Bible, or at least a part, translated into its own language and every year the British and Foreign Bible Society is translating and

printing Bibles to meet the needs of every known tribe or nation. So we see the gospel is being preached for a witness.

Scripture, however, is most emphatic against the idea of a converted world when the Lord returns. Christ asks the question, to which the answer is obviously 'No' "When the Son of Man cometh, shall He find faith on the earth?" The reference here is to revealed truth rather than to faith, "Shall he find *the* faith on the earth?" Implying that when He returns it will be nearly impossible to find those who are believing and living the faith "once delivered unto the saints" (Jude 11).

We see the beginning of this wholesale apostasy now evident. The Modernist seeks to wrest from us the Scriptures, telling us it is not *the* Word of God but only contains the Word of God. He tells us that Christ was only a very good man—that He was not God manifest in the flesh. He denies the virgin birth of the Lord, denies the fall of man and therefore his need of atonement. Thus we see that the faith is even now being disbelieved. Thank God, there are those who are ready to believe the old-fashioned Bible and who are earnestly contending for the faith in these last days. There is another text which disproves a converted world before Christ's coming and that is II Tim iii:13 "Evil men and seducers shall wax worse and worse." If evil men are to wax worse and worse, how say some that the world is to get better and better? Does this verse not prove that the world is to get worse instead of better as the coming of the Lord draweth nigh?

How then is Christ to come? He "shall so come in like manner as" He went into heaven. Do you see yon mount? Notice how the sun sinks behind it in golden splendour, outlining that little group of people upon its summit. Watch that cloud as it descends, enveloping in its misty embrace the rugged mount. But see it, as if unwilling to leave, disengaging itself from those rocky pinnacles and soaring higher and higher into the heavens. With what intent a gaze does that little group of people look into the depths of that cloud!

Who are they? They are the disciples watching the ascension of their Master, Jesus. How did He go? Why, in the clouds! How then will He return? Surely in the clouds of glory as He went! "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God" (1. Thess iv:16)

Thank God! He is not sending an archangel to call the redeemed from the earth. No! He cannot trust such an important work to anyone but Himself. The Bridegroom is coming to meet the Bride—to take her to the many mansions He has prepared for her—to show her the wealth of His Father's Kingdom and to take her to the marriage Supper of the Lamb.



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Some have wondered whether the world will see Christ as He returns for the Christian. Certainly a 'shout,' a 'voice' and the 'trump' would give one the idea that all would hear at least, if not see, the coming of the Lord. There is, however, a symbol used to picture His Coming, namely, that of a thief. Now a thief works silently, taking only the valuables of the house, so it is possible that Christ will come silently when He comes to despoil the world of its 'valuables'—the Christians, the salt of the earth.

Possibly the world will hear as it were thunder for we are told on one occasion that when God spoke to the Lord Jesus the bystanders imagined it to be thunder. Every thunderstorm, then, that rolls and rages overhead is but a whisper saying that His coming draweth nigh.

But what a scene! "We which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air" (I Thess iv. 17)

Imagine the graveyards hoary with age perhaps lying forgotten in some by-street. Watch the grave-stones falling! Watch the coffin lids flying open! See that old saint who died in faith! With what majestic grandeur does he rise from the sleep of death! Sickness, weakness, suffering and woe are for ever to be forgotten. This "corruptible puts on incorruption" and with a glad shout of triumph he looks back to the grave, crying, "O grave, where is thy victory?"

What glory is revealed upon his features for this body of humiliation has been changed and fashioned like unto the glorious body of the Lord Jesus Christ. But now, all around, the graves are opening and their former occupants are rising with glad hosannas to meet their Lord in the air.

One thing I notice, however. Some graves remain cold and silent as ever. The wonderful attractive power of Christ has no effect upon the occupants of these graves, for they are those who have died without Christ and without an hope to cheer the tomb. They have missed the glorious resurrection of life and will only awake unto the resurrection of damnation (John v. 29)

But events are moving quickly! I see now the living Christians "caught up" to meet the Lord in the air. Can you imagine Elijah in his fiery chariot drawn by a fiery horse, mounting higher and higher in the heavens from the gaze of his servant Elisha below? But this scene far transcends that! Can you imagine the pomp and glory of war? The marching of regiments? The bands playing, drums beating and bugles blaring? The flags flying and pennons waving? But this scene, when, regiment upon regiment, company after company, the redeemed from every nation, kindred and tongue shall rise to meet

their Lord in the air—this scene, I say, will far transcend that! What a shout of triumph will break from their lips when they gaze into the face of their Redeemer! "O death, where is thy sting?" they will cry "for then shall be brought to pass the saying that is written Death is swallowed up in victory" (I Cor xv. 54)

Perhaps it would be as well to distinguish between the two stages of the second coming of Christ. A glance at the diagram will help to explain matters. There are many texts which seem to contradict one another but if viewed from the standpoint of two stages in Christ's coming will easily be understood.

We notice that at the first stage Christ comes *for* His saints (I Thess iv. 17) as already explained. At the second stage however He comes *with* His saints as explained by Jude xiv. "Behold the Lord cometh with ten thousand of His saints." Again, at the first stage, He comes in the air (I Thess iv. 17), while at the second stage we read in Zechariah xiv. 4 "His feet shall stand in that day upon the mount of Olives."

At the first stage, it is possible, as already explained, that His coming will be secret as far as the world is concerned (did He not show Himself only to His disciples after His resurrection—the world saw Him not?), but at the second stage we read in Rev. i. 7 that "every eye shall see Him, and they also which pierced him and all kindreds of the earth shall wail because of Him."

It may be asked what period of time will intervene between the two stages of His Coming? This period is called the Great Tribulation which will be dealt with in a later article of this series.

In closing, I should like to speak a word to my reader. The coming of Christ is an event which is very near at hand. Are you prepared for His Coming? Would you be glad to welcome His returning or do you fear to meet Him?

Are you saved or unsaved? His Coming will be the acid test of reality. Just as the jeweller tests the true gold by the acid so will the coming of Christ test and reveal the difference between the professor of religion and the possessor of Christ.

You may have all the outward semblance of religion, but if you are not saved—born again by the Spirit of God—you will be revealed in that day as only a false professor and a hypocrite.

Thank God you may prepare to meet Him now by simply coming to Him as a sinner and, accepting or receiving Christ as your Saviour, may pass from death unto life. "As many as received Him to them gave He power to become the sons of God, even to them that believe on His Name" (John i. 12)

(The next article will deal with some of the signs of the near return of Christ)

Christ *the* Healer—Some Striking Testimonies

I HAVE suffered with my eyes since I was three years old, being quite blind in the right eye, and very delicate in health

Although my parents were not Catholic, I was sent to a Catholic school, and that was all the religious training I had. I never was a church member, yet I always had a craving for a religious life

In 1916 I met my husband, a Russian Jew and an atheist. You may think it strange, but I found in him all the true principles of a Christian, and he converted me to atheism and we were married, but I continued to have a craving for something which I could not understand

About Christmas, 1919, I became ill with neuritis. After being treated by private doctors and in hospitals without receiving any benefit, I was advised to go to the hospital at Dalston. My sight became rapidly worse. The doctor there said that I had only a needle point of sight and that I was too weak to be operated upon. I attended there till October 1921. By that time I was in despair and on the verge of suicide, as there was no hope of my ever being any better.

It was then the dear Lord came to my rescue. Praise His Holy Name! About the end of October 1921 I had a strange dream. A man wearing a grey coat had his arms around me and breathed upon me, saying, "Breathe it in, it's the new life." I felt hot waves, like electricity, going through me. Then he placed his hand on my eyes and I knew he was going to do something to them. Suddenly he left me, and I became afraid and tried to get away. I found myself in a room crowded with people, mostly on their knees. As I tried to reach the door, the man rose up from their midst and looked at me. I shall never forget the look in his eyes. I was so ashamed that I went back, but as I went my strength failed and I fell to the ground. As I fell I saw the man standing above me. He stooped and picked me up in his arms. The experience of heavenly peace that came to me then is beyond description. Then I awoke. From that time the pains in my body turned to stiffness, then gradually disappeared, but my eyes were no better.

I could not forget the man in my dream, and I felt so sure I should meet him that I looked for him in the street. I knew I should recognise him by the grey coat, but I could not remember his face.

Through an article in a newspaper I heard of faith healing in Horbury Church through Pastor Stephen Jeffreys, and on November 11th I went.

Strange to say, my dream was fulfilled, I remembered the place; and when Pastor Jeffreys anointed me the power fell upon me, and he said the very same words, "Breathe it in; it's the new life." My husband was so impressed that he went to church with me the

following Sunday and accepted the Lord as his Saviour. Still my eyes were no better, rather worse, because I had left off the hospital treatment. I was determined to trust the Lord entirely now. Although I felt at peace with God, still I was not satisfied, I felt there was something more I wanted. On December 1st, just twenty days later, I was praying in my kitchen, I surrendered myself fully to God and asked to be made holy and righteous. Immediately something seemed to strike my head and it went through me and burst into a flame, and the words came, "I come as a refiner's fire." Then my tongue seemed to be moved by an invisible hand, and I was speaking in new tongues. It was a wonderful baptism and lasted about two hours.

Six days later I had another wonderful experience. My eyes went under a perfect operation. It lasted about five hours. I can see beautifully with my left eye, and I am quite sure that before long I shall have the sight of the other one.

This is a poor account of all the Lord has done for me, but it is the best I can do. I have had many experiences since, but cannot write more now, but I pray God will bless these lines, especially to anyone who is seeking healing.—Mrs. E. Learner (Fulham).

* * *

I feel I cannot praise and thank God enough for healing my face of nerves. I underwent an operation for my nose three months ago. Three weeks after the operation I took inflammation of the facial nerves. The Doctor told me that he never had a case like mine before. They did all they could for me at the hospital, but I was getting worse every day. On Tuesday I was sent to the nervous hospital for treatment. The doctor there told me I would improve with care, but it would take a long time. On that same evening a friend called in to see me, and asked me if I would go up to the Elim Tabernacle to the Divine Healing meeting on Wednesday and be anointed. I went up and obeyed God's command, and was gloriously delivered of the nerves. I went to the hospital on Saturday to tell the doctor. He said it was wonderful, and asked me if I had been to the Pentecostal meeting. I told him I had been there on Wednesday. I praise God for so great a deliverance! All glory to His Name. What a wonderful Saviour!—(Belfast)

* * *

After eleven years medical treatment, including fifteen operations for a Fibrous Tumour, I was informed that another still more serious operation was necessary. Hearing about the Lord's power to heal in these days and that Pastor Jeffreys was holding Divine Healing Services in London I determined to



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commit my case to the hand of God. Immediately after Pastor Jeffreys had dealt with me I was overcome by the Spirit of God; whilst in that condition I realised a wrenching of the fibres from all over my body. Then I knew that I was healed. The following day I vomited on two occasions and observed the fibres and what appeared to be small onions. In this way the Tumour had evidently come away—F. Trowie (West Ham)

I have been suffering with house-maid's knee for over seven years. I have been to several doctors and hospitals and they have given me relief for a time, but after a little time I have been in great pain with it. I thank God that last Wednesday at Pastor George Jeffreys' meeting in the East Ham Town Hall, I was healed. I went to see my Doctor on Thursday morning and he told me my leg was completely cured—(Miss) A. Young (East Ham)

Impressions of Theosophy

I CLIMBED up the side of one of the hills that God had made and on the summit of it I met with a Theosophist. After greeting him I asked him concerning his religion, and he straightway informed me that Theosophy is not a religion, but that the adherents thereof are allowed to remain in any religion they please.

It had great pillars, large windows with delicate tracery admitting the light of the sun, its roof appeared to be open to heaven and its parapet appeared to touch the clouds.

Enquiring then more fully into the nature of Theosophy, he led me to a most beautiful building. I was amazed at the nobility of its architecture. Approaching nearer, I perceived a mass of detail in its decorations which was most unusual by reason of the amount and quality of workmanship put into it.

After considering awhile I thought what great foundations must be under so large a pile, and approaching thereto, I saw that the building did not touch the ground. Then I realised that this immense structure was built in men's minds and lived in their imaginations. With their "deep thinkings," they added fresh wings and passed on their "findings" to others for them to behold and admire.

It was a most fascinating sight. As I beheld, I noticed—I had been so taken up before as not to see—a large gathering of other people contemplating the same sight, some awestruck, some loving—all intent and wondering at the building.

And as I approached somewhat more closely, I saw under the building in the place where the foundation should be, a hole in the earth which was one of the entrances to the Pit; and unwary souls entering within the massive portals would soon loose their footing and fall into the company of the souls of those who are cursed. And I saw that the building would soon follow them. —H.C.P.

Items of Interest

We have received a cheering report from Dr. Cyril Taylor, who is labouring in the Belgian Congo, from which we quote the following — "The fire is beginning to fall here. Over twenty have received the Spirit, according to Acts ii. 4. There have been very wonderful and most blessed manifestations and operations of the Spirit in our midst, and two have received the gift of interpretation. The report is going forth that God is in our midst."

pleasant time of fellowship in service was spent, resulting in much blessing to the Lord's people. Splendid congregations gathered to listen to the heart stirring addresses which Mr. Jewitt gave.

* * *

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Prayer is asked for a series of special services which are being held at Cottingham in Yorkshire. Pastor Boulton, assisted by the Elm Crusaders of Hull, is conducting these services and it is hoped that they may result in a number of souls being saved and a healthy work for God being established in this place. Please join in earnest prayer for this enterprise!

Arrangements in connection with the annual outing of the Clapham Tabernacle Sunday School have been changed, and it is now announced for Saturday, June 20th at Coulsdon.

* * *

* * *

Mr. Jewitt of Leeds recently paid the Elm Assembly at Hull a week-end visit. A most profitable and

We are sure that many readers of the *Elim Evangel* will welcome an opportunity of sending the full gospel which we preach to their friends and relatives. During this month we will send free sample copies of the *Elim Evangel* to subscribers on payment of postage only. Send twelve halfpenny stamps with the names and addresses of twelve of your friends whom you would like to see the *Evangel*—and we will do the rest.

Elim Evangelistic Band

GENERAL REPORTS

Moneyslane and Rathfriland. The Lord is continuing to bless His own people in these places. A number of those who have been waiting for the Baptism of the Holy Ghost have proved God faithful to His promise, and given them the same scriptural experience as on the day of Pentecost

Lurgan. From the commencement of the work in Lurgan, the Elm Assembly has made rapid and steady progress. The meetings which are held in the Elm Assembly Hall, Carnegie Street, are greatly appreciated, and draw large audiences. A special feature of interest is the Bible Class, which has been a source of great blessing and edification to the saints, who fill the minor hall to overflowing, and follow the teaching with great interest and enthusiasm. Meetings have been held for Divine Healing. Amongst many cases of healing, there is one of special note, a sister with heart disease, who was healed instantly, with one touch from the great Physician. She has received a medical testimony to the completeness of the work wrought in her body. The open air meeting in the centre of the town has brought many to the Master, also to the meetings, to hear the word of their salvation. Prayer is requested for continued blessing upon this growing work.

Elim Crusaders at Grimsby. The photograph will give some idea of the number of Crusaders who have pledged themselves to be true warriors of the Cross. Already God has richly blessed their efforts in the salvation of a number of souls. Open air work is the special feature, and while they stand for the Full Gospel, and unfurl the Blood-stained Banner of the Cross, amid much opposition, God has wonderfully enabled them to remember their motto "Whatsoever ye do, do it heartily as to the Lord," and not to be discouraged. They specially devote their Wednesday evening meeting to the study of the Word and prayer, realising they need both in order to be true Crusaders. These meetings have so far been indeed seasons of blessing, and a deeper desire for spiritual things is being created. Much has been learned in the past few months along the line of soul winning by practical experience, and they feel like going on. The young people of the Assembly are benefiting by the Crusaders meetings. Numbers are increasing. As the ranks are strengthened they hope also to become "strong in the Lord, and in

the power of His might," and, as a successful band of workers, do much for the extension of Christ's Kingdom, remembering they have a great Saviour, Who "is made unto us Wisdom, Righteousness, Sanctification and Redemption"



ELIM CRUSADERS, GRIMSBY

Elim Anniversary at Leigh-on-Sea. Under the able and steady ministry of our beloved Pastor and Mrs. Kingston, the work in this centre has grown year by year. The Lord has graciously honoured their word and added continually to the Church such as are saved. This year's Anniversary Services gave unmistakable evidence of this. The numbers constituted a record, the hall being filled for the afternoon service, as well the evening. The last service crowned all, for every available space was occupied, and eager listeners were standing back to the porch. The preachers for the occasion were Pastors George Jeffreys, R. Mercer and James McWhirter. Their messages thrilled the congregations, and more responsive and enthusiastic congregations could not be found anywhere. The Baptismal Service, which was charged with power, made a deep impression upon the people. There was that spell upon the people during the ministry of the Word which gave evidence of the Spirit's presence. The Word cutting asunder like a two-edged sword, found its way into many hearts. Thirty-three were immersed by Pastor George Jeffreys, after they had given testimony to the fact of their regeneration. The Anniversary Services were truly Full Gospel, for there were signs following the ministry of the Word.

Where is Happiness to be Found?

NOT IN INFIDELITY. Voltaire was an infidel of the most pronounced type. He wrote—

"I wish I had never been born"

NOT IN PLEASURE. Byron lived a life of pleasure, if anyone did. He wrote—

*"The worm, the canker, and the grief
Are mine alone."*

NOT IN MONEY Gould, the American millionaire, had plenty of that. When dying, he said—

"I suppose I am the most miserable devil on earth."

NOT IN POSITION AND FAME. Beaconsfield enjoyed more than his share of both. He wrote—

"Youth is a mistake, manhood a struggle, old age a regret."

NOT IN MILITARY GLORY Alexander the Great conquered the known world in his day. Having done

so, he wept in his tent, because he said—

"There are no more worlds to conquer"

One and all they confirm Solomon's verdict—
"All is vanity and vexation of spirit" (Ecc. ii 17).

Where then is it to be found?

Jesus said, "I will see you again, and your heart shall rejoice, and your joy no man taketh from you" (Jno. xv. 22). The answer is simple—

IN CHRIST ALONE

Taste for yourself, and you will say—

*"None other Name for me,
There's love and light, and lasting joy,
Lord Jesus, found in Thee"*

The above may be obtained in tract form from the Elm Publishing Office 4d per 100 (by post 6d), 3/- per 1,000 (by post 3/9)

ELIM PENTECOSTAL ALLIANCE CONVENTIONS

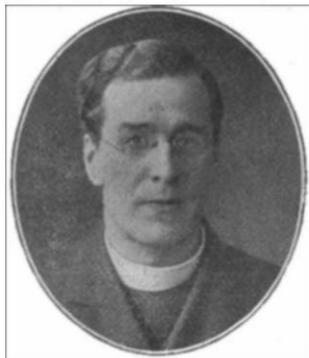
BANGOR. Co. Down. From Sunday, July 12th to Tuesday, July 14th.

IN THE ELIM ASSEMBLY HALL, CENTRAL AVENUE.

Speakers ELIM ALLIANCE MINISTERS

Convener PASTOR GEORGE JEFFREYS

For further particulars apply to the Secretary, 3, University Avenue, Belfast



DR ELLIS

HULL. From Saturday, August 1st, to Thursday, August 6th.

Speakers DR F T ELLIS (Langley),
PASTOR E B PINCH (Croydon)
and others

Convener PASTOR E C BOULTON

NOTE Those requiring further particulars or desiring accommodation should write as early as possible to the Convention Secretary, "Elim," 2, May Street, Hull, Yorks,

If you wish to spend a thoroughly happy August holiday with the Lord and His people, then please do not fail to come to the Hull Convention' - - A warm welcome awaits you'



PASTOR PINCH

GRIMSBY.

From Sunday, August 2nd to Sunday August 9th.

IN THE ELIM HALL, TUNNARD STREET.

Speakers PASTOR D J DAVIES (South Wales), and Elm Alliance Ministers

Those requiring further particulars or accommodation should write at once to the Convention Secretary, 45, Sussex Street, New Cleethorpes, Grimsby.

SWANSEA.

From Sunday, August 2nd to Thursday, August 6th.

IN THE CENTRAL HALL, ORCHARD STREET

Speakers include the Pastors Jeffreys

(The Sunday services will be held in Churches in the district).

ASHBOURNE. From Saturday, August 29th to Wednesday, September 2nd.

Further particulars later

New and Old Tracts

OFF THE ELIM PRESS

The following tracts are known to be some of the best obtainable both for standing "Foursquare on the Word of God," and for arresting and keeping the attention of the indifferent until the heart is pierced by "the Sword of the Spirit." Very many have been known to have been saved through the reading of these little messengers

VISITING SERIES.

Four pages of soul stirring messages by various writers 8d per 100 (by post 11d), 5s 6d per 1,000 (by post 6s 3d). Six kinds. May be had in packets of 100 of a kind or of 6 kinds assorted.

- No 1 An Open Letter
- No 2 Salvation in Christ for All
- No 3 The Story of a Tram Conductor
- No 4 Fed up with Religion
- No 5 Too Late!
- No 6 Cuff (True Story of a Negro Slave)

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- No 2 Christ is Coming

INSPIRED WORDS (Two Pages).

Two-page leaflets of carefully selected Scriptures "THE WORD IS QUICK" Three kinds 6d per 100 (by post 8d), 4s per 1,000 (by post 4s 9d).

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Short and to the point. Just the thing for Open-air Workers. Three kinds 6d per 100 (by post 8d), 4s per 1,000 (by post 4s 9d).

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- No 2 To Think only Once
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- No 5 Swearing
- No 6 Was He only a Good Man?
- No 9 What will the End be?
- No 10 Where is Happiness to be Found?
- No 11 The Thief of Eternity
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An eight-page tract which has been used to the salvation of THOUSANDS 1s 6d per 100 (by post 2s), 12s 6d per 1,000 (by post 13s 9d)

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