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A table of contents for *Elim Evangel* can be found here:

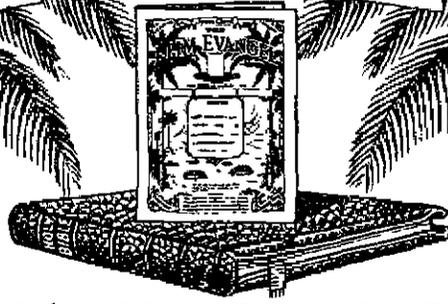
https://biblicalstudies.org.uk/articles_elim-evangel-01.php

Saviour

Jesus Christ

Healer

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

Vol. VII. No. 14

JULY 15, 1926

Twopence

Contents:

HOW CAPTAIN JOHN COUTTS GOT PEACE	11
GOOD NEWS ACCORDING TO MATTHEW	157
VICTORY OVER SIN	160
ITEMS OF INTEREST	160
KABONGO	161
PASTOR GEORGE JEFFREYS IN ULSTER	162
DUTY OF PASTOR TO PEOPLE	164
THE LORD'S TABLE	166
BEHIND THE SCENES AT EAST HAM	167
ELIM EVANGELISTIC BAND	168

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

How Captain John Coutts Got Peace

A WILD, swearing tyrant of a sea captain lay on his back in his cabin in mid-ocean, death staring him in the face. He winced in the presence of the king of terrors, and fear of the beyond took fast hold upon him. He sent for his first officer "Williams," said he, "get on your knees and pray for a fellow, I'm awfully bad. I expect I'll go this time." "I'm not a praying man, captain, you know, I can't pray." "Well, bring your Bible and read me a bit, for my rope's run out." "I've got no Bible, captain, you know well, I'm not a religious man," said Williams. "Send the second officer here, then," said the captain, "perhaps he can pray a bit." In a few moments the second officer stood by his bedside.

"I say, Thomas," said his captain, "I'm afraid I'm bound for eternity this trip, get down and pray for me, man, ask God to have mercy on me." "I'd do it to oblige you, captain, if I could," said the second officer, "but I can't, since I was a lad I've never prayed." "Have you a Bible, then?" cried the poor captain. "Nor a Bible, sir." "Tell the third officer I want to see him," said the captain in desperation. The third officer was like his superiors, he neither prayed to God nor read His inspired Word, and did not possess a Bible.

Alas, for the dying sinner! They searched the ship for a man that prayed, but he was not aboard, nor could a Bible be found. At last a man informed the captain that he had seen a book like a Bible in the hands of the cook's boy, Willie Platt. "See if he has one," said the captain quickly. "Sonny, have you a Bible?" said the man to the boy. "Yes, but I only read in my own time," replied Willie Platt, as he coloured crimson. "Oh, that's all right, boy, take your Bible and go down to the captain's cabin; he's very sick, and thinks he's going to die, and wants somebody with a Bible."

Away went the boy with his Bible to the dying captain. "Have you a Bible, boy?" "Yes, captain." "Sit down there and find out something in it that will help me now, I'm going to die. Find out something about God having mercy on miserable sinners like me, and read it to me." Poor boy! he didn't know where to read, but his mother had made him read the 53rd chapter of Isaiah just before he went aboard for that voyage. Willie turned

to that chapter and read. When he got to the fifth verse—"He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed"—the captain, who had been listening for his life, realising that he was certainly having his last chance, said, "Stop, boy, that sounds like it, read it again." Once more Willie read the blessed soul-enlightening words. He was wounded for our transgressions; He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed."

"Ay, boy, that's good, that's it." Willie got braver then, and said, "Captain, when I was reading that verse at home, mother made me put my name in it. May I put it in now just where mother told me?" "Certainly, sonny, put your name in just where she told you." Reverently the boy read, "He was wounded for Willie Platt's transgressions, He was bruised for Willie Platt's iniquities, the chastisement of Willie Platt's peace was upon Him, and with His stripes Willie Platt was healed."

When Willie finished, the captain was half way over the bedside, and said, "Boy, put your captain's name in, put your captain's name in, John Coutts, John Coutts." Then the boy read—"He was wounded for John Coutts' transgressions, He was bruised for John Coutts' iniquities, the chastisement of John Coutts' peace was upon Him, and with His stripes John Coutts is healed." When he had finished the verse the captain said, "That'll do, boy, go on deck."

Then he lay back, and over and over again he repeated the glorious words of Isaiah lxxv. 5, putting his own name in, and as he did so, the joys of heaven filled the new-born soul. Another poor sinner for whom Christ died had received Him (John i. 12). The soul of the captain passed away. His body was rolled in canvas, placed upon a plank, the plank was clogged, and it slipped off and disappeared till Jesus comes, and the sea gives up its dead (John v. 28, 29). Before his spirit took its flight, John Coutts had witnessed to every man aboard his ship that Jesus was wounded for his transgressions, that Jesus was bruised for his iniquities, and that by the stripes of Jesus he was healed. "But God commendeth His love towards us, in that while we were yet sinners Christ died for us" (Rom. v. 8)—W.T.

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The Elim Evangel

FOURSQUARE ON THE WORD OF GOD

The Elim Pentecostal Alliance was founded by Pastor George Jeffreys, its Principal Overseer, in the country town of Monaghan in Ireland, in the year 1915. It consists of Elim Revival and Healing Campaigns, Elim Publishing Office, Elim Bible College, Elim Foursquare Gospel Churches, and this, the Elim Evangel, which is its Official Organ. It stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against all modern thought, higher criticism and new theology. It condemns extravagance and fanaticism in every shape and form. It promulgates the Old Time Gospel in Old Time Power.

Vol. VII

JULY 15, 1926

No. 14

Good News according to Matthew

By JAMES SALTER (*Congo Evangelistic Mission*)

CHAPTER X

UNQUESTIONABLY the sayings of the Lord Jesus in chapters v. to vii. had disappointed and disillusioned the religious leaders. He had by His explicit demands for righteousness, "upright and downright," discovered and uncovered to the nation its festering sore, and had probed into it very deeply. This had created an atmosphere which quickly evolved into feeling and friction between the Jews and Jesus.

From chapter 8 onward there is a marked "taking of sides, and arranging of forces." As we have already seen, chapter 8 records how a "social outlaw," a "spiritual outlaw," and "savage outlaws," are brought into blessing while the self-satisfied scribes are left out—the words of Christ that "many shall come from the east and west and recline in the Kingdom of the Heavens with Abraham and Isaac and Jacob, seen in the light of Matthew's great feast of a great company of Publicans and sinners, all vividly portray the breaking down of Jewish localism and emphasise the Jews' fleeting opportunity. The fact is now patent that the "old garment" of self-righteousness which they have gone about to establish has got past repairing, and that the addition of a "patch" would only make things worse. The old skin bottles of Judaism have become too dry and contracted for the new wine which Jesus brought. Plainly the nation is past repair or renewal, and only repentance and regeneration can save it. That Jesus had by word and work aroused a bitter hatred in the hearts of the Pharisees is only too evident and that "brood of vipers" began to manifest their venom in such expressions as "He casteth out demons through the prince of the demons", thereby ascribing to the Son of God a diabolical connection. Nazareth, the town of His childhood had rejected and tried to murder Him; Gadara had deported Him; the Scribes and Pharisees had reviled and blasphemed Him. His brothers disbelieved Him, yet "Love suffereth long and is kind, is not easily provoked, beareth all things." He shall not be discouraged till He

bath set judgment in the earth. To Him the approval of men was immaterial. He lived under the express approval of His Father.

Thus far, to the close of chapter 9, the record is of the words and works of Jesus. His disciples appear to have done little more than to bear Him company. He had fulfilled the scripture "Therefore the Lord Himself shall give you a sign—A Son" (Isaiah vii. 14). This Son had gone about all their cities and villages teaching in their synagogues and preaching the gospel of the kingdom, and healing every sickness and every disease among the people (Matt. ix. 35). He had probably completed His circuit and had caused division wherever He went. He had made many friends and some enemies. The latter less numerous, but more powerful than the former. While He was a "sanctuary" to the many, He was a "stone of stumbling," especially to the nation's leaders. But with the heart of the "Good Shepherd," Jesus saw the multitudes only as shepherdless sheep and His compassion provokes action. His first step is to pray, Himself, and He commands His disciples to do the same. After a night of prayer the result is *multiplication*. The one sign (Jesus) produces twelve other signs. Behold I and the children whom the Lord hath given Me, are for signs and for wonders in Israel from the Lord of Hosts which dwelleth in Zion (Isaiah viii. 18).

Out of probably a large company of disciples, Jesus called forward to Himself twelve whom He named Apostles. Thus we see the first and chief Apostle choosing other twelve, that He might send them, even as the Father had sent Him. The title "Apostle" has reference to the sending more than the service, and to the mission, rather than the commission. The twelve Apostles, with Judas Iscariot replaced by Matthias (see Acts i. 26, ii. 14, vi. 2, where the Holy Ghost gives him the twelfth place) are a fixed number. They are the "Apostles of the Lamb" (Rev. xxi. 14). In Luke x. 1, Christ made Apostles of other seventy. Other apostles mentioned in the New Testament include Barnabas



THE ELIM EVANGEL

and Paul (Acts xiv. 14); Andronicus and Junia (Rom. xvi. 7); the Lord's Brother (Gal. i. 19); Epaphroditus (Phil. ii. 25), two others (II. Cor. viii. 27) etc. An Apostle is an itinerant missionary who breaks new ground (Rom. xv. 20-21), lays foundation (I. Cor. iii. 10); establishes and orders assemblies, and then pushes on to new places (II. Cor. x. 15, 16). The office of Apostle is a permanent institution in the Church of Jesus Christ. God hath set them in the Church (I. Cor. xii. 28) for the perfecting of saints, for the work of the ministry and for the edifying of the body of Christ (Eph. iv. 11, 12). (We are absolutely against some modern attempts on mass production principle, to revive this office in the church. We firmly believe that God set, and never withdrew this office. We cannot alter the contents of a vessel by a label, nor can we change the nature of a person by the bestowal of a title. The office of an Apostle has certain specific and necessary prerequisites. Its ministry requires a combination of divinely imparted spiritual gifts.)

The names of the twelve are very interesting, but the fact that they are given us in six pairs is even more so, especially in the light of the fact that Jesus sent them forth "two by two." Probably the pairing, as here given, is the order in which they went forth. It was Andrew who brought Peter to Christ; it was most fitting therefore that in his impetuosity Peter should have one with him whose name means "manly." The "sons of thunder" are together and Philip who called "Bartholomew" (Nathaniel) from under the fig tree, with the words, "We have found him, of whom Moses in the Law and the prophets did write, Jesus of Nazareth," is to have the company of this guileless Israelite." For those who have the pairing of people for Christian service this arrangement affords a helpful study. Again "Two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow, but woe to him that is alone when he falleth, for he hath not another to help him up. And if one prevail against him, two shall withstand him" (Eccles. iv. 9-12). Again the testimony of *two men* is true (John viii. 17).

The choosing of the twelve is further enlightening in this respect, that although Jesus was God manifest in the flesh and never man worked as He worked, yet even He teaches us the necessity for co-operation, and to be workers together with God. He provides not only for present help, but future continuance of the work of God. God usually has His Joshua ready before He takes away Moses. but many a blessed work of God has gone to pieces on the departure or death of its founder, because hands were not laid on the "Joshuas" beforehand. Out of the *calling, choosing, coupling, and commissioning* of these twelve has come the church of Jesus Christ. To these

twelve Christ gave authority and power over all sickness, all diseases and all demons. Authority may sometimes be useless by itself, but power makes the commission complete. Though He knew one would betray Him, another would deny Him with oaths and with curses, and that all would in His hour of trial forsake Him and flee, yet He chose and ordained them to bring forth fruit (John xv. 16).

The *Commission* as recorded in this chapter (10) has three divisions: (1) from verses 5-15, (2) verses 16-23, and (3) verses 24-42. Each division closes with "verily I say unto you." The first part of this commission gives us the divine plan, initiated by Jesus, and carried on by Peter and Paul and others "To the Jew first." So far as territory was concerned, it was to be local and limited. Samaritans and Gentiles are excluded. That it was to be a "home mission" only, is further emphasised by the nature of the Apostles' outfit. They were allowed a staff, not staves, sandals, not shoes, one, not two coats, etc. It was to be a training to trust the Lord at home, before being sent farther afield. They were to go with empty purses, but full of power. Judging from Matt. xi. 1 and Luke x. 1, we should infer that they would begin in their own cities. This applies to-day to would-be witnesses. We are to begin in our "Jerusalem," before "the uttermost parts of the earth."

And the Gentiles (or nations). The second part of this commission plainly indicates that although the gospel was firstly to the "lost sheep of the house of Israel" it was not to stop there. Verse 18 mentions governors and kings, and a "testimony to Gentiles." Like their Master, "The Great Shepherd of the sheep," they were sent forth "as sheep" to be prudent and guileless. Like Him too, they were to serve, not to be served. Having freely received, they were to give freely. Although they had a ministry of blessing they were counselled and cautioned, that they would not escape persecution. Like their Lord, the sheep would be led to the slaughter and scourgings would be the reward for their service. If the Master of the house had been blasphemed and called Beelzebub, the servants must not expect better treatment. He who said "the world hateth Me" now declares "and ye shall be hated of all men for My sake." If Christ, who was the embodiment of every beatitude, was to be hounded to death, they must expect no mercy. Yet through it all, they have only one mission and only one message. Their salutation was Peace and their saying "Repent", one subsequent and consequent upon the other. We turn for a moment to the dispensational aspect of this commission. We have seen that the Jews have first place. That the message among them will meet with "scourging in synagogues." We see too that the testimony is to be



THE ELIM EVANGEL

borne to Gentiles also, and for that they are to be delivered up.

Now we have v 23, with reference to the coming of the "Son of Man". We believe in the personal appearing of the Son of Man and accept the words of the men in white apparel which said that this same Jesus will come in just the same way as you have seen Him going into Heaven (Acts i. 11). This precludes the idea of Wesley, Young, and Weymouth (notes) and others, that the 23rd verse has reference to the destruction of Jerusalem, etc. For ourselves, we see it will, without violence, bear both of the following interpretations: Jesus had sent the twelve before Him and He was following them around these cities of Israel and in this respect they would not have completed their circuit before He Himself was come or present with them. The second is probably a more accepted interpretation. It is that this verse is a forecast of a time yet future, when the cities of Israel shall hear the gospel, preparatory to the return to earth of the Lord Jesus. We place both before the reader for prayerful consideration. Personally, we feel the first one has much in its favour. However, one thing is plain and it is this. During the testimony to Israel before the crucifixion, and during the testimony to the Gentiles, and (if we adopt the second of the above ideas) during that period also, *the message is one and the same*. "The Kingdom of the Heavens is at hand" (There is ample evidence within and without the scriptures, that had Christ and His ambassadors preached a material kingdom, there would have been a tremendous response (see John vi. 15, Mark xv. 6, 7, Acts v. 36, xxi. 38), but their message was peace, not insurrection.)

Throughout the whole of these verses we hear Isaiah saying, "Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And He said, "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob and to restore the preserved of Israel. I will also give thee for a light to the Nations, that Thou mayest be My salvation unto the end of the earth" (Isaiah xlix. 5, 6). Right to the end, Jesus predicts persecution, but lays no plans for organised retaliation. Carrying peace, His messengers were to be met with provocation; serving, yet scourged, always defeated yet always victorious, always retreating yet always advancing, always routed yet always prisoners, always surrendering, yet always overcoming. "For I think that God hath set forth us the Apostles last, as it were appointed unto death, for we are made a spectacle unto the world, and to angels and to men."

Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place, and labour, working with

our own hands, being reviled, we bless, being persecuted, we suffer it; being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day" (I. Cor. iv. 9-13). (Whatever some modern Apostles may claim as to Apostolic succession, the above is not true of them.)

We may take the remainder of this chapter under the heading of the "*Cross and its claims*". The saying of Christ in v 38 is arresting. It is the first mention of the cross, anticipating Calvary. It is all the more remarkable as our Lord had not as yet given a hint that He would die this death; nor was crucifixion as yet the Jewish mode of capital punishment. Undoubtedly the heart of Jesus was already fixed, as was that of religious Israel. The question the disciple has to face is self-saving, or self-sacrifice. Fear, family and foes, all come in for consideration. The claims of the Cross cause conflict. Calvary claimed a whole Christ and it claims the whole of every Christian. Fear hath torment, and here is linked up with hell (Gehenna). The fearful are placed first in the list of those who will "have their part in the lake which burneth with fire and brimstone" (Rev. xxi. 8). This is called the *second death*. So the one who shirks or shrinks from dying at the cross *once*, dies twice. Fear Him, who is able to destroy soul and body in Hell. The Holy Ghost says that this is "*everlasting destruction*" (II Thess. i. 9). In this scripture in Matt x. 28, we have decisive proof that there is a hell for the body as well as for the soul in the eternal world. In other words, that the torment that awaits the lost will have elements of fear adapted to the material as well as the spiritual part of the nature, both of which we are assured will exist for ever.

In closing we leave the sword of v 34 and go back to the sparrows in vv 29-31. A halfpenny-worth of sparrows at five for a penny. (It was customary to make up sparrows for sale in bundles of two, five and ten.) The purchaser of one penny-worth received the extra sparrow.

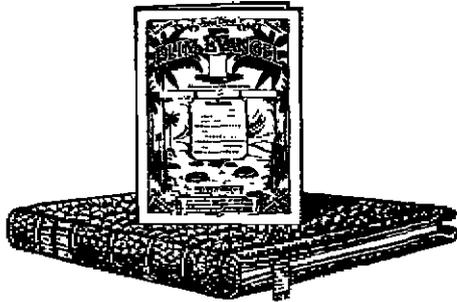
This chapter gives us four little things

Verse 29 *A Sparrow*, which may be isolated (Psalm cxii. 7); but not forgotten (Luke xii. 6) and may gather with the saints at altar (Psalm lxxxiv. 3).

Verse 29 *A Farthing* (really a halfpenny). The widow in Luke xxi. 3 put two mites, which make a farthing into the treasury but Jesus had noticed and counted them.

Verse 30 *A Hair*. We cannot make one black or white, but the care of God for His people is seen in the fact "He has counted our hairs". He careth for you.

Verse 42 *A cup of cold water*. What quenches another's thirst is drink to Jesus Christ (Matt xxv. 35), and shall not lose its reward.



FOUR SQUARE ON THE WORD OF GOD.

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Victory over Sin

SIN shall not have dominion over you for ye are not under law but under grace (Rom vi 14) Satan always perverts the Word of God He says you are not under grace, but under law, and the majority of people believe the statement

The word of God, that sin shall not have dominion over you, is against nature, is against experience, is against the majority of the teachings of the church—reinforced and backed by Satan, the enemy of souls Yet in spite of all, the Word of God says, "Sin shall not have dominion over you" Because you are in the kingdom, the One who is the Head of the kingdom will and must have dominion over His own people

He who reigns in the kingdom of darkness has no right, power authority or dominion over those who are in this kingdom, the kingdom of light

"Sin shall have not dominion over you." Sin is an intruder in the realm, in the kingdom to which you belong A grain of sand in your eye has no right there It is irritant It causes weeping A constant washing of the tears of the eye will expel the grain of sand, the intruder And so sin in the heart and life of a true believer is an irritant Praise God, grace operates and removes the intruding element The contrite weeping, the washing of the Word, the purifying of the blood, cleaves the eye—the soul—from foreign substance

Sin ever seeks to intrude and grace ever seeks to exclude There is a constant warfare But the Word of God says that sin is not going to reign, that it shall not have dominion over you God in His grace will not allow it to do so, and more than that, the Word says that ye are not under the law but under grace Law opens the door to sin, not deliberately, but because it is weak through the flesh and sin is strong But what the law could not do in that it was weak through the flesh, God sending His own Son, in the likeness of sinful flesh and for sin, condemned sin in the flesh

As the law opens the door to sin (Rom vii 7, 8), grace erects a barrier outside, so that sin is powerless and helpless

"Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to Him that is raised from the dead, that we should bring forth fruit unto God" (Rom vii 4).

Items of Interest

The present term of the Elim Bible College closes on Wednesday, July 28th

The Clapham Sunday School outing took place on Saturday, June 26th, when over 300 adults and children spent the day at Ashstead Woods In spite of rather inclement weather during the preceding week, the Lord, in answer to prayer, shed forth His glorious sunshine, and a beautiful day was enjoyed by all

A new serial story, untitled "The Way of Life," by Mr Stanley Frodsham, Editor of the *Pentecostal Evangel*, commences in the August number of our *Young Folk's Evangel*

A fruitful method of spreading the Foursquare Gospel is distributing back numbers of the *Elim Evangel* We have a quantity in stock, made up in parcels of 100, ready for despatch While they last, we are disposing of them at 5s per 100 post free, so as to bring them within the reach of all Early application should be made for these parcels.

Kabongo

By DR CYRIL TAYLOR (*Elim Missionary to the Belgian Congo*)

A SHORT spin on the bicycle quickly brings one to the village

Approaching the village, there is a great noise of wailing for the dead. A carrier had set out for KISALE, and had reached KASAKAI, and then returned and died. This doleful dirge is continued for three or four days. Elderly men and women come along to the dead man's hut, which the spirit is still supposed to frequent, and whose anger will be invoked, unless this wailing, and other native ceremonies, and firing off of ancient native blunderbuss guns is continued.



DR CYRIL TAYLOR,

Elim missionary to the Belgian Congo, with some of his native workers (Ten others were not present when this photograph was taken)

We passed on, and could not quite decide where to have the meeting. Passing down one street and then up another, at last the Lord led us to a native hut, where there seemed to be quite a few people gathered together. Peering into the hut, I saw a middle-aged woman shaking under satanic power. There were several around her, holding her up and clutching her.

In God's name I entered, bidding two Spirit filled brethren to accompany me. It was to be a terrific fight with the devil and his angels. In the name of the Lord we claimed the victory—praying and praising our way through to the glorious liberty and freedom that belongeth to the sons of God (II Cor. iii. 17). KASANDA, one of the native brethren was mightily filled with the Spirit, he clutched the woman, who was crouching at our feet, commanding her to

stand up in the name of JESUS CHRIST. At first there was no response, but after a few moments, she arose, and what a shout of triumph for the Gospel of CHRIST!

KASANDA still continued mightily under the power of God. "Bring Alunga, the husband of this woman who has the evil medicine, call him quickly." After a few minutes, a middle-aged man comes nervously to the front. KASANDA seizes him by the hand, saying, "To-day great blessing is come to this house, if you will only bring out all your idols and medicine. God is in the house, and He hates all this medicine. Oh, my brother, come out from these things to-day, and be saved. Do not hide any of it." He directs someone to fetch two small antelope horns that have been filled with innumerable filthy concoctions. "Oh! but you are hiding some, don't dare to hide any of it, and God will save you both. Tell your wife to bring out the other two charms that she was wearing." The woman brings along the horns that were indicated. "Oh! but you have hidden the little one that you wore in your hair, don't hide it, bring it out and God will bless you. God loathes these things, and if you dare to only bring out part of it, you will blaspheme the Holy Ghost, and you will perish as Ananias perished who kept back part of the price."

"Tell your brother with whom you made this medicine to come quickly—God wants to bless you both." After a few minutes another man of about forty-five years of age comes into the hut. KASANDA pleads with him so beautifully, and puts his arms around him, and beseeches him to forsake his idols and medicines, and come to Jesus. "Go out, bring that rail with the medicine in it, and the other idols." He goes out and returns with them, and lays them down on the ground before us—Hallelujah! "Oh! but you have left those other two horns in such and such a place—go out and fetch them." The man dumbfounded in thus having all the secrets of his heart manifested to all (I Cor. xiv. 25) obeys, and goes out and returns with the horn, all tied up with little pieces of skin. The blessing falls, and the men want to follow Jesus, and their wives desire to believe and to follow this God and Jesus who has revealed all. Then was the name of the Lord magnified in our midst, and we returned home in the moonlight, singing and praising our mighty El Shaddai—Jehovah Jireh—Christ of Calvary, Who hath done all things well.

As men are promoted in this world, they are exalted in station. As they are promoted in Christ, they are humbled.



Some of the people gathered at one of the afternoon services, taken outside the new Elim Tabernacle at Belfast.

Pastor George Jeffreys in Ulster

where he first hoisted the Elim Flag

By PASTOR JOSEPH SMITH

Pastor George Jeffreys, Founder and Leader of "Elim" in the British Isles, conducted last month the opening campaign of the new Belfast Tabernacle. He was assisted by Evangelists R. E. Darragh and James McWhirter, and Mr. Carey Davies, accompanist of the Party. The first meeting was on Sunday, June 13th.—Ed.

NEW BELFAST ELIM TABERNACLE OPENS

CROWDS FLOCK TO THE SERVICES

FOUR SQUARE GOSPEL DECLARED

SCENES OF REVIVAL ACTIVITY

BELFAST, the capital and pride of Ulster, which boasts of its magnificent buildings such as the City Hall and Queen's University, of its unrivalled scenery and beautiful parks—this great Protestant Stronghold of Ireland can yet rejoice in another magnificent new Elim Tabernacle. This spacious building is situated in a beautiful neighbourhood overlooking the lovely Ormeau Park, beyond which is the new and commanding boulevard. The primary purpose in erecting such a large and commodious building was for the holding of special campaigns and accommodating the ever-increasing crowds who gather at Belfast for the annual convention. The front part is not completed, a gable end of galvanized iron taking the place of a splendid and attractive front which is being designed by the architect, and which, with an addition to the size, we hope will be built in the course of a few months.

What a story could be written concerning Pastor George Jeffreys' movements from the first day he hoisted the Elim flag in the little Mission Hall in Hunter Street in the city some ten years ago. These are the thoughts that pass through the mind as one enters this new Tabernacle.

Notices of the Pastor's coming had been given out by willing workers, the young Elim folk, full of enthusiasm, had paraded the streets, and now the doors are swung open and the crowd surges in. From the first meeting to the very last they came, every available seat in the place being occupied, while the throng stand in the side aisles and besiege the three big doors. "I shall have to hold you ushers at the doors responsible if you allow the people to block the doorways and thus prevent air getting in that is most necessary for this vast congregation," cries the Pastor from the pulpit.

In spite of the fact that summer weather prevailed, and the beautiful Ormeau Park just opposite called loudly, the attraction inside the building proved too strong. And the multitudes which flocked into the building every afternoon and evening shewed that they preferred the shadow of Palm trees to sycamores.

Each service found response from sinners for salvation, from sick folk for healing, from believers for the Baptism of the Holy Ghost. And the great platform was filled with those who had come forth in quest of Him who alone can meet their need. People testified to being healed from all kinds of ailments and diseases. Surely the streams of Salvation and Healing flowed, while the Latter Rain descended upon the mown grass.

Day after day the Foursquare Gospel was delivered by the Pastor, the word sometimes, like a mighty hammer, breaking everything up before it, at another building and strengthening in the most holy faith, wrong conceptions of the truth were swept away.



In the centre will be seen Pastor George Jeffreys with Pastors Fred Larkin and Joseph Smith

waverers were made strong, while opposers were compelled to say, "This is so."

One of the favourite choruses, sung in almost every meeting, was compiled by Mr Norman Black, who is an Elm Crusader and organist at Elm Tabernacle, Belfast —

The Foursquare Gospel is true,
Yes, I believe it, don't you?
It is Jesus saves me from all sin,
Gives His Holy Spirit to dwell within
He heals my body from all pain,
And soon He's coming back again,
Hallelujah! Hallelujah!
I believe the Foursquare Gospel

The Foursquare Gospel was not only proclaimed, it was demonstrated before the eyes of the people. The continual stream of those who were converted, of those who were healed, of those who were baptised with the Spirit, flowing in the midst of such congregations, positively declared it to be in action. One who was a stranger to such gatherings was heard to exclaim as he left one of the meetings "I am wondering what new thing will be introduced at the next service." He had been present at a service when converts reverently knelt at the altar seeking the Saviour, in another when people were anointed with oil—some of them prostrate under the power,

in another when some of them kneeling at the front, seeking the Baptism of the Spirit, began speaking in other tongues, in another when bread and wine were passed around in the great Communion gathering. The next new thing for him to witness was the crowded Baptismal Service. (Everyone admired the beautiful and artistic scenery on the back wall of the baptistery—it was painted by Mr Fred Bell, one of the Elm Crusaders.) Here he saw fifty-seven adults actually immersed in water. "Surely," he declared, "this is a hive of activity."

The eighteen-day opening campaign will ever be remembered by all who were privileged to attend. The crowd of men—mostly young—seated on the big platform, will remain a source of admiration and inspiration to all. The expression upon the sea of faces clearly indicated determination to see the Elm Foursquare Gospel go ahead. "The 'Hallelujahs' and 'Amen's' that rolled over the vast audiences, and the lusty singing, convinced those who had come to such gatherings for the first time, that here was a people whose enthusiasm had been sanctified to the cause of their faith—Elm Palm Trees indeed, who were waving the symbols of victory, and drinking joyfully from the wells so full of the waters of salvation.



PASTOR

GEORGE JEFFREYS

with one of the candidates in the magnificent Baptismal Pool at the Baptismal Service

The Duty of Pastor to People and People to Pastor

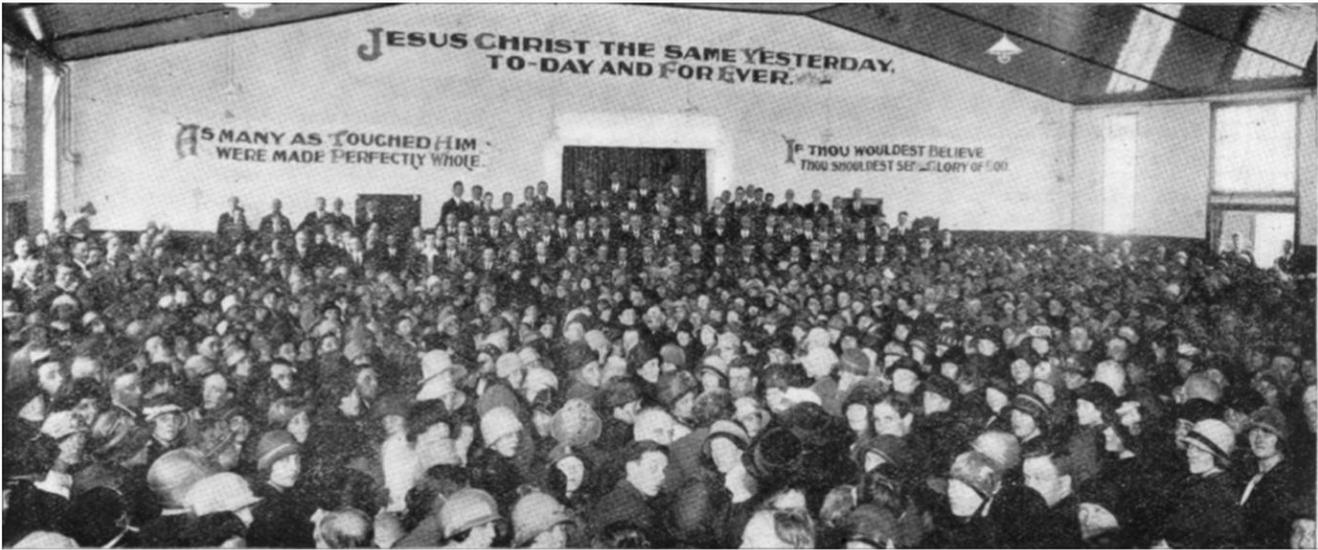
By PASTOR G. A. CHAMBERS (Canada)

(Continued from June 15th issue)

THE DUTY OF ASSEMBLY TO THEIR PASTOR

HEBREWS xiii 7 "Remember them which have the rule over you, who have spoken unto you the Word of God whose faith follow, considering the end of their conversation." Next to the Lord Jesus Christ there is none who should have the same place as the Pastor in the hearts and minds of the assembly, not particularly because of who he is in himself, but by virtue of his office. There is a respect that every servant of God should command or

quite, in place of remembering, to forget the pastor when a new campaign comes around, or some one who, in their estimation, can make a bigger show for the time being or even possibly in truth. It may, or may not be the case that the visitor solicits this kind of treatment, and we are sure the pastor does not, but both get it just the same. If the evangelist is in the right place, he will do nothing to attract to himself or detract from the pastor, but work in harmony with same, or else withdraw quietly, and



A section of the congregation at one of Pastor George Jeffreys' services at the opening campaign of the new Belfast Union Tabernacle.

receive, not because of himself, but because of his office and calling, e.g., an Ambassador of a country or a President may, in the minds of some, be much too inferior for the office, but because of the office entrusted him, his subjects are obligated to respect him, "honour to whom honour is due."

Every calling of God is a holy calling, and each to be respected and honoured in the place and calling of God, evangelists, teachers, etc., but there is none that should demand the love and respect of the individual members and assembly as the pastor or shepherd. The Apostle exhorts here to remember those that have rule over you. This does not refer to an evangelist, or our modern Campaigners, much less (with all respect to those to whom this does not apply) globe trotters, who always claim to be sent of God. Yet how ready are many to almost, if not

communicate his reasons to those who have authority to take the matter in hand.

It is the duty of the assembly to remember him in every possible way. 1st, as exhorted by Paul in Galatians vi 6 "Let him that is taught in the word communicate unto him that teacheth in all good things" (Weymouth, share with him). Also I Cor. ix 7-14 "Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? or who leadeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also. For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith He it altogether for our sakes? For our sakes, no doubt, this is written that he that ploweth should



THE ELIM EVANGEL

plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power, but suffer all things lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

There has been a great fault in the past among many Pentecostal workers, by leaving a wrong impression that they were not looking to the people, but the Lord, for their support, but we have yet to find the first man since Elijah, who in some way was not supported by the people, and have met very few whose eyes did not glance at the pockets of the people as they passed to get them on the Lord. But this condition has not at all relieved the people of their responsibility, but has in many cases robbed the dear people of great blessing that God had promised. Then again Paul infers in I Cor ix 10 that he should, while treading out the corn, have the liberty without a muzzle or a forbidding of some sort, help himself to all he could get. It is a menace to a work anywhere to have a pastor under-supported, though sometimes we confess it is unavoidable. The word "double honour" in I Timothy v. 17 "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine" is translated by Weymouth "*Remuneration*" Under the Law it was spoken of as an encouragement to the Priests. Pastors need encouragement.

2nd *Remember* them in love. "Considering the end of their conversation." Some people imagine they are doing a wonderful thing when they give of their means for his support, but, brother, your dollar is not a match for his life. He is putting up his life against your dollar. *Remember* he is not supposed to entangle himself with the affairs of this life, and yet he has left good positions and possibilities in secular life, with possible riches, which you are privileged to retain. The word conversation means life. "Considering the end of his life," or the object of his life. What is it? His whole object is our good. He sacrifices everything that others enjoy. "*Home*," no certain dwelling place; here a few years and people get tired of him, or his ministry closes, and he has to move on. Many times he needs a vacation, but on account of circumstances, domestic or otherwise, possibly Bolshevistic spirits in assembly, thus is denied what is much needed to help lengthen his days. Finally he breaks, or age

renders him unfit for service. Now what is he to do? Is he to be dependent on Life Insurances or any questionable resources for maintenance? Is it not the duty of our Assemblies to so love their pastors who have loved them, pioneered the work through the country, worn themselves out, to arise to the emergency and make some provision? Yea, verily, the early church did, so should we.

3rd *Remember* to follow them in the faith. What was their faith? The faith once for all delivered unto the saints." Here he says follow. Another place it says contend for it, not contend about it, and because someone who wants a following comes along with some little hair splitting thing up his sleeve, be ready to crush the heart of your true pastor and split off and follow some one else, but contend, lay hold of it, make it yours and follow the faith of the faithful man.

4th *Remember* him to pray for him. Paul, the greatest Apostle, declared that he would only "overcome through the prayers of the people and the supply of the spirit of Jesus Christ." Pastors are human and subject to mistakes, but all the more need prayer much more than criticism. Criticism will never help him feed your souls or build up the church of Jesus Christ, but 50, 100 or 200 peoples' prayers and one preacher's sermon will do wonders in any community. A half dozen people at the pastor's back (in prayer) can do a thousand times more than a dozen people on his back. It was when Aaron and Hur held up Moses' hands that Israel prevailed; and when they dropped, the enemy prevailed. Many blame the pastor for lack of results in an assembly. Were you holding up his hands? or were you tying them by criticism and fault finding?

It is the duty of the assembly to obey them that have rule. Hebrews xiii 17 "Obey them that have the rule over you, and submit yourselves for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief for that is unprofitable for you." Right away someone's convictions are opposed to obeying. They don't think they should follow man or do what man says, but the next injunction given is "Submit yourselves to them." This shews there is a spirit of reluctance manifest, and the flesh does not want to, but the text implies a forcing of ourselves to obedience and gives us the reason why. "Because they watch for your souls and must some day give account." It did not say you were to give an account for obeying but *He* seeks the welfare of your soul and, if a true pastor, which is to be understood, would ask nothing that would not be for the good of your spiritual welfare.

It is the duty of the assembly to protect and preserve the good name and influence of their pastor by, first, not rebuking him but if needs be, entreat-

THE ELIM EVANGEL

ing him There are very few pastors, who, like fathers, will not be entreated of their children James says it is a characteristic of Divine Wisdom, pure, peaceable and easy to be entreated Then again we are to refrain our ears from hearing reports or receiving accusations against our pastors except where two or three can witness to the facts of the

case If the devil can get something between pastor and people, or pastor and deacons, then he has a strong rope to pull on, and many times all the troubles that arise in local assemblies are of this nature, and can be sifted down absolutely to giving place to the devil, because of lack of duty on the part of the assembly to their pastor

*Elim Daily
Bible Readings.*

The Lord's Table

By
PASTOR E. B. PINCH

Selected portions of Scripture for daily reading with devotional comments.

August 1st. Sunday. Genesis xxxiv. "And Dinah went out to see the daughters of the land" (v 1) This was the beginning of a sad chapter of grievous trouble An unholy desire to curiously investigate the ways of the ungodly can never be productive of anything but evil How keen an interest some of God's children take in the things that belong to this perishing world Let us rather withdraw ourselves and be separate

August 2nd Monday. Joshua xv. "As for the Jebusites, the children of Judah could not drive them out" (v. 63) What a sad admission this is! The old inhabitants are allowed to remain in the land, and worse still, the conquerors freely fraternise with them Are there not many hearts from which the old claims have not been expelled?

August 3rd Tuesday. 1. Samuel xviii. "David behaved himself wisely in all his ways, and the Lord was with him" (v 14) There are two complementary truths here Firstly, David was enabled to walk wisely in all his ways because the Lord was with him, and, secondly, the Lord was willing to dwell with David, because his ways pleased Him And He will dwell with us if we walk in wisdom, and when He comes, we shall discover His presence to be the enablement.

August 4th Wednesday. Isaiah xxxviii. "And Hezekiah read it, and went up and spread it before the Lord, and prayed" (vv 14, 15) There is a constant ascension here This letter came as a great shock to him, and after he had read it, he wanted God to read it Well was it for Hezekiah that in the prosperous day he had learned to talk to the Lord, that in the day of trouble he naturally turned to God for help

August 5th. Thursday. Matthew xvi "Then Peter took Him and began to rebuke Him" (v 22) Yes! even those who are privileged with the Master's daily companionship, make mistakes and blunder in their understanding of the Lord's purposes This particular blunder may well have been either the result of a misguided affection, or the natural outcome of scanty knowledge.

August 6th. Friday. Genesis xxxv. "And God appeared unto Jacob" (v 9) It was well for Jacob that he obeyed the voice of God God's revelations are always given to those in the path of duty Be faithful in obeying His word, and be sure He will appear to you also It is always a memorable event when God reveals Himself A landmark in one's life always to be remembered (See verse 14)

August 7th. Saturday. Exodus xxvii. "Pure olive oil beaten for the light, to cause the lamp to burn always" (v 20) A life of Christian service, without the Spirit's unction, is like a lamp without oil A well polished lamp body there may be, plenty of wick trimmed precisely to the orthodox pattern but if the oil be lacking there can be no witnessing light

August 8th Sunday. Judges xv. "Thou hast given this great deliverance into the hand of thy servant, and now shall I die for thirst" (v 18) In Christian experience, as

in the case of Samson, a great deliverance is generally followed by a severe test It would seem as though the victory would be turned into ignominious defeat The triumphant victory calls for a larger exercise of humility, and it seems as if God has sometimes to thrust this experience upon us

August 9th Monday II. Samuel xvi. "And he cast stones at David and all the servants of King David" (v 6) If you are willing to follow the King in the day of his rejection, outside the city walls, you must not be surprised if some of the stones miss the mark, and being flung out of spite at the Master, they strike His servants also Nevertheless, fellowship with Him in His sufferings has its rich compensations

August 10th. Tuesday. Isaiah xxxviii "The living, the living, he shall praise thee" (v 19) It is the duty of every living man to glorify God Yet surely only those who have been born again, and who are enjoying everlasting life can truly praise Him Thank God we have passed from death unto life, and have now a song of praise in our mouth

August 11th. Wednesday. John xi "If thou wouldest believe, thou shouldst see the glory of God" (v 40) Faith must close its eyes to the apparent difficulties and fasten them upon the all-powerful Wonder-worker Faith still brings us to a revelation of His glory Then let us not be faithless, but believing

August 12th Thursday Genesis xxxvi "These are the generations of Esau" (v 1) If we learn nothing else from the perusal of this chapter, one thing is clearly apparent, that Esau had a great progeny This man who early chose the satisfaction of the flesh, rather than the spiritual blessings of his inheritance, now brings forth a host of children who are equally carnal Esau is Edom (v 1) Edom has ever been the sworn enemy of Israel

August 13th. Friday. Exodus xxviii "Aaron shall bear their names upon his two shoulders and in the breastplate upon his heart" (vv 12, 29) The shoulders are the seat of strength, and the breast the seat of affection and so our great High Priest bears our names continually now that He has entered into the Holy Place above

August 14th Saturday Isaiah xxxix. "And Hezekiah shewed them the house of his precious things" (v 2) Hezekiah's folly is by no means wholly cured yet There are many of God's children who still fall into the same trap If you expose your spiritual treasures to the heathen, you will lose them Keep your secrets with God These pearls are not for every man's eyes.

August 15th. Sunday. Acts xvi. "So were the churches established in the faith" (v 5) If we want to keep God's blessing, there are some things about which we must be thoroughly conservative We must cling to the faith And not any faith, but the decrees that were ordained of the Apostles and elders at Jerusalem

Behind the Scenes at East Ham

By W H PETERSEN

THE brick building in the Central Park Road was, externally, rapidly approaching completion. It was the new Elim Tabernacle.

In the earliest stages of its construction many passers-by, and some of the surrounding inhabitants, described the building as "a new cinema," or "a fresh dance hall." They were not then aware that in addition to the greatest electric and gas power houses in the world being situated adjacent to and in their Borough, another great power house was being erected, to the glory of God, in their very midst.

The saints at East Ham who had for over twelve months worshipped together at the East Ham Town Hall, had been seen on Saturday afternoons and on other occasions furtively peering through the openings in the brickwork. Then a prayer meeting was held by Pastor George Jeffreys one Tuesday evening in the skeleton of the building, with the heavens as a roof, when a flashlight photograph was taken—regular readers will remember this photograph appearing in the *Evangel*.

The news of these events spread in the neighbourhood and when it became known that "the Faith Healers" were building a Tabernacle, objections were voiced against such a building being erected there. It is necessary for me to add that many of these people are now members of our assembly. Praise be to His Holy Name!

But all this is by way of introduction.

One Saturday afternoon during April, Pastor George Jeffreys, accompanied by other ministers of the Elim Alliance, visited the New Tabernacle. Externally, everything seemed finished, but much work remained to be done internally. No flooring laid, no platforms, no rostrum, no electric lighting, no gas, no seating accommodation, no partitions to separate the vestries from the baptistry, no fencing outside in fact the building was just "a shell." The opening mission was decided upon by Pastor George Jeffreys to commence the following Sunday week. What could be done? The building had been erected at great cost, and it was felt necessary that every penny that could be saved should be saved.

We at East Ham have a wonderful galaxy of skilled talent in the brothers. There are carpenters and joiners, platers, tilers, electricians, sign-writers, engineers, fence-erectors, etc., and in view of this it was suggested that, if the materials for making everything ready were supplied, the labour might be forthcoming. The suggestion was adopted, and at the Town Hall on the Sunday an appeal was made for this

The response was amazing. The brothers turned up the next day and several from the Central Hall, Canning Town, and from the Elim Hall, Barking, also attended, they would not be left out. A very pleasing feature was the presence of a number of men whose wives belonged to the assembly, and who gave their services. Some of these have since come to know the Lord Jesus Christ and now worship with us. Glory be to God!

The work could not commence for various reasons until the Tuesday, leaving only five days, or rather, evenings—to finish the work.

On the Tuesday evening, they brought all sorts of tools and implements, and 133 yards of fencing, complete with wire, 66 stakes, and four gates went up. The weather was bad for the brothers, for it rained heavily throughout the evening, and although they got wet there were compensations, for the stakes went in more easily. It made one's heart glow to see our stalwart brothers (dozens of them) with coats off, sleeves rolled up, indifferent to the inclement weather, working to the glory of God, whilst the crowds gazed in wonder.

I must relate one incident at this juncture. A local contractor stood watching our brothers for some time, and remarked "Who are these men? I've never seen such a lot of fellows working so hard, and not quarrelling, in all my life." "He did not know that they had the joy of the Lord in their hearts, and every stake they fixed was to His glory."

Meanwhile from inside the Tabernacle, came mighty sounds of hammering. That part of the floor to be boarded had been tarred during the day and now the carpenters were at work, cutting, sawing, chiseling, nailing, shaping, etc., etc.

So the work went on into the small hours night after night. The only illumination was by a carbide lamp and some candles, as the electric light cable was still a long distance away and was being specially brought to the Tabernacle. Friday night came and fears were expressed by many onlookers that the work would not be finished by Saturday, but they did not know the determination of our brothers.

On Saturday afternoon, the brothers came straight from their daily toil and worked heroically. The hours ticked remorselessly on, nine, ten, eleven o'clock and still the work was unfinished. The last nail was driven in at about 11.45 p.m. and our beloved brethren—some of whom had to walk three miles to their homes—trooped out of the Tabernacle, singing praises to the Name of the Lord. What a joy it is to be associated with such men in God's work! Our hearts are full of gratitude to them for their sacrifice.

I cannot close this article without mentioning the sisters. They supplied their husbands and brothers with food and hot tea during the week's work. They are also to be greatly appreciated for their sacrifice of the society of their menfolk for so many hours together. The sisters, on the Saturday, scrubbed everything perfectly clean, and when we assembled for the Breaking of Bread on the Sunday morning, our hearts were filled and overflowing with joy and gladness that God had so blessed all that had been

undertaken in His name, and had used our brethren and sisters so wonderfully.

The "East Ham (Elim) Working and Repair Squad" is a live organisation, and with God's help and guidance they are always ready for service.

The Crusaders rendered splendid aid in distributing tens of thousands of handbills to practically every house in East Ham during the two days preceeding the opening of the Tabernacle.

Elim Evangelistic Band

Hendon. Services were commenced on July 4th by Pastor Robert Smith, in a tent pitched on the tennis courts in Cool Oak Lane, off the Broadway, Hendon. Already there are signs of much blessing.

Battersea. The special evangelistic mission in the Elim Hall, Plough Road, is now being continued by Evangelist H. A. Court. We rejoice to hear of souls saved.

Ilford. The revival campaign commenced in the tent at Ilford on June 27th by Pastor and Mrs. H. T. D. Stoneham, is still in progress. It is an inspiration to see the crowds that gather night after night to listen to the Word of God. God is using His servants in a remarkable way, and there have been some striking cases of salvation and healing, while some have been baptised in the Holy Ghost.

Ipswich. A special mission was held last month at the opening of the Full Gospel Mission Hall, Portman Road, Ipswich. The services were conducted by Pastor William Jeffreys. Great blessing was poured out, and God's mighty power was seen and felt in the saving of many precious souls, others have been reclaimed, and many have consecrated themselves afresh to His service. Many who were sick are rejoicing because of the wonder-working power of Jesus. Hallelujah! One woman who had been suffering with internal trouble for 27 years and had been bed-ridden for 11½ years, was brought to one of the meetings, was touched by the Lord Himself, and immediately got up and walked up and down the hall, praising the Lord for all He had done for her. The next day she went out shopping, and she has been to most of the meetings since, to give her testimony. Another aged person who was deaf, and suffering with gout and rheumatism, after prayer was offered, was able to hear and raise her hands above her head, and she walked home without the aid of her stick. She had been a sufferer for many years. Praise the Lord! He is the same yesterday, to-day and for ever. Others were healed of deafness, epileptic fits, etc. On Wednesday, June 23rd, a meeting was held in a village 30 miles away

Souls were saved, and one woman who was deaf received a touch from the Lord, and at the close of the service was able to hear distinctly. Praise God, the Foursquare Gospel still stands sure, and God who has begun the work, will continue until the day of His appearing. Hallelujah!—J. B. T.

Liverpool Tent Campaign. We rejoice to record how God is blessing the preliminary meetings now being held in the tent in Lower Breck Road, Liverpool, prior to Pastor George Jeffreys' visit. At the commencement, there was much to do by way of arranging seats, fixing of platform, etc., and there has not been wanting many willing helpers who came forward at the right moment. The people of the neighbourhood have evidently been interested in the enthusiastic singing of the new choruses led by Mr. Darragh. Many passers-by have stopped to listen to this burst of praise ascending to God's throne, and this has no doubt been blessed by some coming in to listen to the Foursquare Gospel, and accepting its first principle, by giving their heart to the Lord, and finding Jesus as their Saviour. At the moment of writing, between 30 and 40 have definitely decided for Christ, and many are praising God for a touch of healing. This has undoubtedly been in answer to the prayers of faith by the Elim Assembly from Windsor Street Church, and by other of God's children, who have arranged to pray at noon every day for the Lord to shower down His blessings on this tent campaign. The audience has listened with keen interest to the expositions by Evangelists J. McWhirter and R. E. Darragh of the various truths of the Foursquare Gospel, and the Lord has confirmed His Word with signs following, in the healing of both souls and bodies. May we urge God's children everywhere to pray on behalf of this work in Liverpool, that large numbers may be swept into the Kingdom, and that God will stretch forth His hand to heal, and pour out His Spirit on the people of this large seaport city of the North, where the light of the glorious Gospel of Christ has been to a great extent hidden by the darkness of modernism in pulpit and pew.—C. M. W. D.

Elim Alliance August Conventions

London

Sunday, August 1st to
Wednesday, August 4th

In the **ELIM TABERNACLE**, Central Park Road,
EAST HAM.

SUNDAY AND MONDAY 11, 3, & 6.30
TUESDAY AND WEDNESDAY .. 7.30 p.m.

Speakers **PASTOR W. J. JEFFREYS** (South Wales),
PASTOR & MRS. H. D. STONEHAM (U.S.A.),
PASTOR T. B. CLARKE (Hull), and others.
Convener **PASTOR R. TWEEO.**

Hull From Saturday, July 31st to Thursday, August 5th.

Speakers **PASTOR E. B. PINCH** (Coulston),
PASTOR R. MERCER (Ireland), and others.
Convener **PASTOR E. C. BOULTON.**

Those seeking a closer walk with God and who are in quest of more of the Divine fulness and also anxious to spend a thoroughly enjoyable August holiday with the Lord's people should not fail to attend the **HULL CONVENTION**

Note. Those desiring accommodation should write as early as possible to the Convention Secretary, "Beulah," 21, May Street, Hull, Yorks.

We ask you to earnestly co-operate with us in prayer for these gatherings that the speakers may be specially anointed to minister the Word of God in the power of the Holy Ghost, and that revival may follow

Grimsby Sunday, August 1st to Sunday, August 8th

In the **ELIM HALL**, Tunnard Street

Grimsby is only a few minutes' tram ride from the delightful seaside resort of Cleethorpes.

Speakers will include
PASTOR G. T. FLETCHER (Ireland),
EVANGELIST FERGUS TREVOR (London).

Further particulars from:
The Convention Secretary,
Beth-Elm, Bramhall Street,
Cleethorpes, Lincs.

Plymouth SUNDAY, Aug. 1st to SUNDAY, Aug. 8th

NEW ELIM TABERNACLE
(Corner of Rendle and Manor Streets)

GREAT FOURSQUARE GOSPEL CONVENTION
and Opening Services of New Tabernacle

Order of Services

Sundays, Monday & Tuesday 11, 3, 6.30, Wednesday 5, 7 p.m. Thursday & Friday 7 p.m.

Speakers will include **PASTOR D. J. DAVIES** (South Wales);
PASTOR GOMER JONES (South Wales); **PASTOR P. LE**
TISSIER (Guernsey); **EVANGELIST N. KENNEDY** (Ireland).

Convener **PASTOR W. NOLAN.**

During the Convention opportunity will be given to those desiring water baptism, prayer for divine healing, and the Baptism in the Holy Ghost

Those desiring further particulars should communicate with the Convention Secretary, 57, Baring St., Plymouth without delay.
COME & ENJOY THIS FOURSQUARE GOSPEL FEAST!

Ashbourne Sunday, August 1st to Thursday, August 5th

In the **ELIM HALL**, South Street

Speakers will include **Mr. C. L. Parker** (London) and others

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Speakers will include **PASTOR STEPHEN JEFFREYS.**

*The Convention will be held in the new hall
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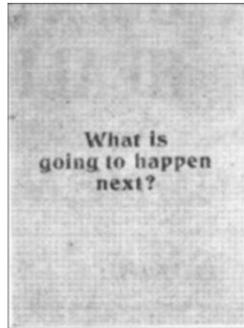
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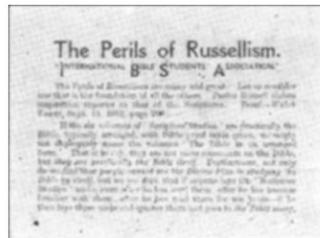
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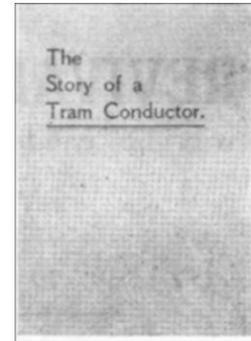
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