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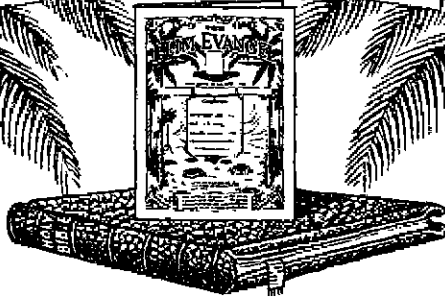
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Saviour

Jesus Christ

Healer

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD

Vol. VII. No. 15

AUGUST 1, 1926

Twopence

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AND THEY CAME TO ELIM WHERE WERE TWELVE WELLS OF WATER, AND THRESCORE AND TEN PALM TREES. ~ ~ ~ Ex 15 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 Way of Salvation

JESUS SAID "I am the Way, the Truth, and the Life no man cometh unto the Father, but by Me" (John 14 6)

GOD has but one way of Salvation for all mankind, being the Creator of every spirit, the maker of the soul and body, He cannot be a respecter of personality. For God looketh at the heart, the intentions, desires, motives, and the will of a person, rather than the colour of the skin, or the kind of clothes a person may wear, as for man, he looketh on the outward appearance.

In due time, God sent Christ into the world who took upon Himself the form of a man, fulfilled all righteousness, walked obediently before God, was perfect in all things, became the Lamb of God who taketh away all sins, gave Himself a living sacrifice for the sins of the whole world, He died upon the cross, after His terrible sufferings in the garden, for the redemption of all mankind. "For Christ also hath once suffered for our sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit" (1 Peter iii 18)

Christ paid the debt for our sins. He paid the penalty that we might go free, He took our place, He became the end of the law for righteousness to every one that believeth. His life, death and resurrection were necessary to redeem the whole human family from sin and its terrible results, for "without the shedding of blood there is no remission of sin."

You may believe about Christ, that He was a good man and did many mighty works, and that His life was good and pure, and a worthy example to follow, but this will never save you. You must believe Jesus to be the Christ, the Son of God, and accept Him as your Saviour.

If you want to be saved, you must comply with God's conditions, to repent of your sins and accept Jesus Christ as your Saviour, simply trusting in His merits for your eternal Salvation. You cannot save yourself by your good works, moral living, good intentions, or belonging to a church. Many are depending upon something else outside of Christ to bring them to heaven. Be not deceived or led astray by false teaching or ideas, but do as God's Word

declares accept Christ as your Saviour now. You have put this important matter off long enough.

The uncertainty of life should cause you to get saved, by grace, through faith in Christ—You cannot please God if you do not accept Christ as your way of Salvation. He is the only mediator between God and man. His sacrifice for your sins is sufficient in the sight of God to redeem you, and that you might have all your sins blotted out and be saved for time and eternity.

My friend, what are you going to do? For there is no other way to be saved than through repentance and faith in the Lord Jesus Christ. You had better consider carefully what it would profit you, if you should gain the whole world and be lost!

As you have sinned, and as sin brings punishment in this life, as well as in the future, remember it is God's will that all should come to the knowledge of repentance. You cannot place the blame on any one if you should be lost, for "How shall we escape if we neglect so great salvation?"

It is for you to choose; for God compels no one to accept Him against their own free will. A willing surrender and the acceptance of Christ, is the only way to be saved.

The narrow way and the broad are before you. If you are not saved, you are travelling the broad way that leads to destruction, but you can get off, if you will accept the narrow way. Christ the Way of Truth and Life.

Salvation is God's gift to you. Will you accept it or reject it? Accept Christ now. You will never regret it, and then you will want to live for Christ, and let His life be lived in you.

Salvation through Christ is free now.

O friend, ACCEPT IT NOW!

"Christ hath redeemed us from the curse of the law, being made a curse for us, for it is written, Cursed is every one that hangeth on a tree" (Gal iii 13). "The wages of sin is Death, but the gift of God is Eternal Life" (Rom iii 23).

Elim Pentecostal Alliance—Statement of Fundamental Truths

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

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

AUGUST 1, 1926

No. 15

Studies in Hebrews

By PASTOR D. J. DAVIES

“ God, who at sundry times and in divers manners spake in time past unto the fathers by the Prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things ” (Heb i 1, 2)

MY subject will be treated along the following lines —

- (i) The certainty of Divine Revelation
- (ii) The progressiveness of Divine Revelation
- (iii) The consistency of Divine Revelation
- (iv) The climax and finality of Divine Revelation reached in Christ.

(I) THE CERTAINTY OF DIVINE REVELATION

That there is revelation of God in nature is clearly taught in the Word of God “ The heavens declare the glory of the Lord and the firmament sheweth His handy work ” (Psalm 19:1) The New Testament teaches that the Eternal power and Godhead stand revealed by Creation (Rom 1:20) But this is not sufficient for man. The Apostle Paul in Romans 1 makes it quite clear that, though men had a clear witness to God in nature, this alone was not sufficient, for how pathetic is it to read that men “ changed the glory of God into an image made like to corruptible man and to birds, and to four-footed beasts, and creeping things ” (Rom 1:23)

History indicates that there must have been a primeval Revelation, but it got distorted and degraded, until it became necessary for God to give a written Revelation, as we have it in His Word to-day

It is quite certain that man's unaided reason has failed to fathom God or spiritual things, as one of old has well expressed, “ Who can by searching find out God? ”

There are so many divergent views about things that matter, the authorities are so contradictory, that we need an authoritative statement there must be certainty as to the great issues of life and death This we have in God's Word

The fact that man needs Revelation and has a capacity for such a Revelation is a certainty that should be granted Then we have the declarative statement of inspired writers “ Thus saith the

Lord ” “ He made known His ways unto Moses ” “ All scripture is given by inspiration of God ” “ God spake ”

(II) THE PROGRESSIVENESS OF REVELATION

The Bible evolution of Revelation is “ first the blade, then the ear, then the full corn. ” The rill of prophecy commenced in Eden, it became a brook in the Pentateuch, a stream in the Prophets a mighty river in the Gospels, and a limitless ocean in the Epistles and Revelation

(1) There is a progress of method “ God spake in divers ways. ” Sometimes it was in dreams, as to Jacob at Bethel, at another time it was in a vision, as to Daniel by the river Hiddekel Or, again, it may be through the ecstatic utterance of the Prophets, as exemplified by Baalam or the Prophet Ezekiel


In the early stages of Revelation, God spoke to man's imagination by symbol and parable It was the picture book stage in the history of God's people. But there came a time when God could speak direct to the reason, conscience, and heart of man

(2) There is a progress in matter

The first streaks of the dawn of Revelation were recognised quite early, the gradual rising of the Sun of God's Revelation was eagerly watched until it reached its meridian splendour in the full blaze of the light of the Sun of Righteousness, our Lord Jesus

Men saw in God a King, then they recognised in Him a Holy Being who loved mercy. But eventually in the face of Jesus Christ men saw that He was a beneficent Father

Moses could say, “ Holy is the Lord ”; Isaiah and Amos could say, “ God is Righteous ”; but after Bethlehem and Calvary, John could say, “ God is love. ”



THE ELIM EVANGEL

(III) THOUGH REVELATION IS PROGRESSIVE, IT IS MOST CONSISTENT WITH ITSELF.

It was God who spake by the Prophets it is still the same God who spake by His Son

(1) There is a special need to stress this point just now, for men describe the utterances of the Prophets as being simply the deepest feelings of religious genius. Distinguished Divines, declare that the difference between the inspiration of Shakespeare and that of Isaiah is simply a matter of degree and not in kind. Milton and Bunyan possessed religious genius to a very remarkable degree, but they never claimed a like inspiration to Bible writers.

(2) We are sometimes told that it is the New Testament that matters, we can afford to ignore the Old Testament. But the Bible is an organic whole. The real introduction to the New Testament is the Old Testament, the best explanation of the Old Testament is the New Testament. You will find that the Prophets cite the Pentateuch, that the New Testament writers cite the Books of Moses, the Psalms, and the Prophets. The whole Bible is a consistent whole witnessing to one True God and a great redemptive undertaking on behalf of mankind.

(3) It is God who spake by the Prophets, it is God who spake by His Son. The light of Revelation is the same quality, but it is the light reflectors that differ. The Psalmist was like a torch illuminating the darkness of his time. Moses was a burning bush for God. The Prophet Isaiah was a beacon light in his age. But the Lord Jesus was the full blaze of the perfect day. The light of truth was the same, but the human glass through which the truth was viewed differed considerably. It was the same glorious light, but the human glass had different degrees of clearness. John the Baptist is described as "a burning and shining light," but the Gospel says of John "He was not that light, but was sent to bear witness of that light."

There were brilliant stars in the firmament of Revelation, of different magnitude, but our Lord is the Sun of Righteousness, The Light of the World. Then finally

(IV) THE CLIMAX AND FINALITY OF REVELATION

was reached in Christ. The theme of the Epistle is the superiority of Christ to everything and everyone that went before Him.

(1) Our Lord in relationship to Revelation had a superior Revelation to Angels. God at times commissioned an angel to carry a message to earth. Angels appeared to Abraham, Manoah, Mary, Peter, and others. The angelic messages were God-given and splendid, but our Lord not only carried a message from God to this earth, but He Himself was God's greatest message. "God has spoken in the last

days in a Son." "The Word was made flesh and we beheld His glory."

(2) This writer also proves that in Relationship to Revelation, as well as in other respects, Christ was superior to the Patriarch Moses. Moses had remarkable Revelations of God's Person and Power, but he felt something incomplete about it. His great cry was, "Shew me thy glory" (Ex xxxiii 18). God replied, "Thou canst not see my face, for there shall no man see me, and live" (Ex xxxiii 20).

But Paul tells us in II Cor iv 6 that the glory of God is to be seen in the face of Jesus Christ.

"The law was given by Moses, but grace and truth came by Jesus Christ" (John i 17).

(3) Our Lord is compared with Abraham who figured most prominently in the history of Revelation. It was to Abraham that God made the basic promises of Revelation. Abraham had dreams and manifestations, but he has to give way to the Son.

This is how this writer proves the superiority of Christ to Abraham. Abraham paid tithes to Melchisedek. Melchisedek was type of Christ. Christ the Antitype must be greater than the type.

Abraham was the positive degree, Melchisedek the comparative, but Christ is the superlative degree.

But the indication of the finality and climax of Revelation in Christ our Lord is seen by the words "Hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things."

The Patriarchs and Prophets had access to the Art Gallery of Glory, and they brought back many a beautiful picture of heaven's splendours, but the Master being the heir of all things has thrown open the glory itself for our inspection. He has broken down the veil. The way to the Holiest is open to all. He has made clear spiritual mysteries, He has made known the secrets of the world to come.

God has spoken His last word to this world in His Son. This world is to be judged by its attitude to Christ. God attested the message and ministry of Christ by an audible voice on several occasions. Saints and sinners alike have to learn of the Son of God.

The wisdom of God speaks in Christ.

The *compassion* of God has been expressed in His Son. God's love has been superlatively demonstrated in the giving of His well beloved (John iii 16).

Our Lord is the *Way* to God, the *Truth* about God, and the *Life* of God.

Thou, O Christ, art all I want,
More than all in Thee I find

"Money never stays with me, it would burn me if it did. I throw it out of my hands as soon as possible lest it should find a way into my heart —
John Wesley.



THE ELIM EVANGEL

Divine Healing in the Prophecies

By LILIAN YEOMANS, M D

IN the 53rd chapter of Isaiah, we have the gospel in the Old Testament, the vision of the coming Redeemer. It would seem from the statements of Hebrew scholars, that our English Authorised Version does imperfect justice to this wonderful Word as it appears in the original, or rather, to portions of it.

In view of this fact it may be profitable to read part of the chapter as it is given in the translation of the Old Testament made by Jewish Rabbis in 1916 and issued by the Jewish Publication Society of America. For this Version a large group of men representative of Jewish learning among English-speaking Jews are responsible, and it is claimed by them that every possible effort was made to secure the most perfect accuracy in the text.



BLACK AND WHITE
Two Elim Crusaders

Who would have believed our report? And to whom hath the arm of the Lord been revealed? For he shot up right forth as a sapling, and as a root out of a dry ground, he had no form nor comeliness, that we should look upon him, nor beauty that we should delight in him. He was despised, and forsaken of men, a man of pains, and acquainted with disease, and as one from whom men hide their face he was despised, and we esteemed him not. Surely our diseases he did bear, and our pains he carried, whereas we did esteem him stricken, smitten of God, and afflicted. But he was wounded because of our transgressions, he was crushed because of our iniquities, the chastisement of our welfare was upon him, and with his stripes we were healed. All we like sheep did go astray, we turned every one to his own way, and the Lord hath made to light on him the iniquity of us all. He was oppressed, though he humbled himself and opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb, yea, he opened not


his mouth." And at the 12th verse, "He bared his soul unto death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors."

By referring to almost any familiar commentary on Isaiah, we find that the words translated in the Authorised Version of Isaiah lvi 3, 4 as "griefs" and "sorrows" should be rendered "sickness" and "pain" respectively, and it is well to point this out when teaching from this chapter. The translation in Matthew viii. 17 is much better. "Himself took our infirmities and bear our sicknesses." Dr. A. B. Simpson says that it might be translated, "Surely he hath borne away our sicknesses and carried away our pains."

The words which are translated "bear" and "carry" denote, not merely sympathy, but actual substitution and the removal of the thing borne. Note that the ancient prophet, speaking as he was moved by the Holy Ghost, about 700 years before the coming of the Messiah, saw Him first as the Great Physician, and second, dying on the cross as the all-sufficient Sacrifice, which was literally fulfilled. Note that we are told in the eighth chapter of Matthew that He healed all that came to Him in order that it might be fulfilled which was spoken by the prophet Isaiah, not that He might prove His deity to His enemies, not primarily for this purpose at least, but in order that He might be absolutely true to the Word of God concerning Him. Had He failed to do so, He would have been untrue to His own character as depicted by the pen of divine inspiration.

If He did not heal just the same to-day, He would not be "Jesus Christ, the same, yesterday, to-day, and forever" His coming had to be in all respects according to the Scriptures. His work to-day has to be "according to the Scriptures," for the Scriptures cannot be broken. He did not heal occasionally, but constantly. He did not select special persons as recipients of His bounty in this respect, but healed all that came unto Him—that is, all who came the way laid down in God's Word, the way of faith in the Lamb of God—"According to your faith be it unto you."

In the eighth chapter of Matthew we have first the healing of the leper, who followed Him when He came down from the mount after laying down the constitution and laws of the kingdom in the Sermon on the Mount. He was dealt with as one under the law of Moses and was told to shew himself to the priests for examination, and to offer the accustomed sacrifice.



THE ELIM EVANGEL

Second, the centurion, a Gentile, who was given no such instructions, but was granted healing in answer to his implicit reliance on the WORD ONLY. Third, Peter's wife's mother, quite a different case from both of the preceding, and, lest it should be thought that these were special cases, we have in the 16th, 17th, and 18th verses, the healing of the "many," and the "all" that were sick. They waited till the even to bring their sick.

You will note from the account in Mark's gospel, that this was the sabbath day (Mark i. 21-34): and that was the reason why the people waited until six o'clock, when the sabbath was over. The devil had succeeded in persuading them that healing was a secular matter, that their bodies were to be handed over to secular treatment, that it was not right to be healed on the sabbath. Notice how, later, Jesus made

a point of healing on the sabbath day. In the third chapter of Mark, verses 1 to 5, in the case of the healing of the man with the withered hand, the gentle Jesus looked round about on them with anger, being grieved for the hardness of their hearts, because they were prepared to accuse Him for healing the sick on the sabbath day. You notice too, in the account of the woman who was delivered from the spirit of infirmity on the sabbath day (Luke xiii. 10-17), Jesus asks, "Ought not this woman be loosed from this bond on the sabbath day? Is not this a part of the great redemptive work I came to do, sacred, holy, as is all God's work?"

Notice, that the only time the word "surely," the great Hebrew word "AMEN," a most solemn affirmation, occurs in the 53rd chapter of Isaiah it precedes this promise of healing, "*Surely, our diseases he did bear, and our pains he carried*" (Isaiah liii. 4).

Items of Interest

Pastor George Jeffreys preached again at the new Elim Tabernacle, Belfast, on Sunday, July 11th, and baptised another large number of candidates at the evening service

* * *

Pastor G. T. Fletcher of Banbridge is announced to hold special meetings at Liverpool, first in the tent, and then in the Elim Assembly Hall

* * *

Pastor P. Le Tissier is continuing the tent campaign at Ilford until the opening of the new hall

The erection of the new Elim Hall at the corner of Scrafton Road and Clements Road, Ilford, is proceeding apace, and it should be completed by the time this appears in print. The opening services will take place immediately.

* * *

A happy party of Clapham Crusaders travelled by char-a-banc to Coulsdon on Wednesday, July 21st, for the opening of the new Tabernacle. A report of the special meetings in connection with the opening will appear in our next issue

? Questions and Answers ?

Is it wrong for a Christian to smoke?

Yes. Smoking is hurtful to mind and body. No Christian ought to waste his money in defiling his body, which is a temple of God.

Does "pipe" in Isaiah v. 12 refer to a tobacco pipe?

The "pipe" in Isaiah v. 12 is a musical instrument. See I. Kings i. 40, where the same word *aulos* is used.

What do you mean by saying that healing is in the atonement?

The Hebrew of Isaiah liii. 4 proves that healing is in the atonement. "Surely he has borne our sicknesses and carried away our pains." Compare also "Himself took our infirmities and bare our diseases" (Matt viii. 17) and "By His stripes we are healed." He therefore who "bare" our sins, also "bare" our diseases. Both are *alike* included in the atonement.

Is healing in the atonement any more than the other gifts of the Spirit?

All the gifts of the Spirit are included in the atonement, being purchased for us by His death (Eph iv. 8-12).

Of whom does the "body of Christ" consist—a select company from the church, or everyone who is saved?

The church and the body are identical. Eph i. 22, 23, says, "The church which is His body." The church consists of all who are saved (Acts ii. 47), and therefore the body consists of the same number. The only distinction, as to company, in the body of Christ, is between those who are living and those who sleep in Christ (I Thess iv. 15), those who are on earth and those who are in heaven (Eph iii. 15). At the Judgment Seat of Christ, however, there will be differences of reward.



Inward Silence

By HENRY PROCTOR, F R S L

“**B**E silent unto God and let Him mould thee” is a rendering by Luther of Psalm xxxvii. 7 In every age the saints of God have emphasised the importance of waiting upon God in silence—not only an *outward* silence of the body, but also an inward silence of the mind

Robert Barclay in his “Apology,” A.D. 1675, thus speaks of the meetings of the Early Friends or “Quakers” “Divers meetings have passed

WITHOUT A WORD

and yet our souls have been greatly refreshed and edified, and our hearts wonderfully overcome with the secret sense of God’s power and Spirit, which, *without* words, have been ministered from one vessel to another “Each made it his work to retire inwardly to the measure of grace in themselves, not being only silent as to words, but even abstaining from all their own thoughts, imaginations and desires.” “Our work and worship is, when we meet together, for everyone to watch and wait upon God in themselves and to be gathered from all visible hereunto.” Thus being joined, spirit to spirit and “meeting together not only outwardly in one place but inwardly

IN ONE SPIRIT

and in one Name of Jesus, which is His power and virtue, the power hath oftentimes laid hold even upon our adversaries and made them yield unto us and join with us and confess to the truth, before they had any distinct knowledge of our doctrine, so that sometimes

MANY AT ONE MEETING

have been convinced, and the power would sometimes reach unto and wonderfully work in little children to the admiration and astonishment of many.”

In these days it is impossible that all our public worship should be carried out on the model of the Society of Friends, but there is nothing to prevent, and indeed every meeting would be greatly spiritualised and strengthened, if every Christian would remember the injunction to “pray without ceasing”

“IN THE HOLY SPIRIT”

seeking God *within* and stirring into a flame the gift which is in them In this deep inward silence, the silence which comes from God, we can not only receive but communicate blessing to others.

Madame Guyon thus speaks of this silent communion of the Spirit: “All those who are my true children are drawn in their minds at once to continue in silence when with me, and I have the like tendency to impart to them, in silence, what God gives me for them. In this silence I discover their wants and failings, and communicate to them in

AN ABUNDANT PLENTITUDE, according to their necessities” This inward silence can be maintained in spite of outward distraction, for though at one time she dreaded the bustle of Paris, when God had fully erected His temple in her heart she “learned to pray in

THAT DIVINE RETREAT,

and from that time, she says, I went no more out The crowds of people served only to draw me into deeper religious recollection The noise of the streets only augmented my inward prayer” Her friend, Archbishop Fenelon, also demonstrates the essentiality of inward silence to true inspiration “We are always inspired,” he says “but we incessantly stifle the inspiration God does not cease to speak, but the noise



ELIM HALL, LEITCHWORTH

The above photograph shews the new brick building being erected round the present hall When the new building is completed, the hall inside will be dismantled and taken out the front door

of the creatures without and of our passions within, confuses us and prevents our hearing. We must silence every creature, including self, that in the deep stillness of the soul we may perceive the ineffable.”

It is in this deep stillness *alone* that we

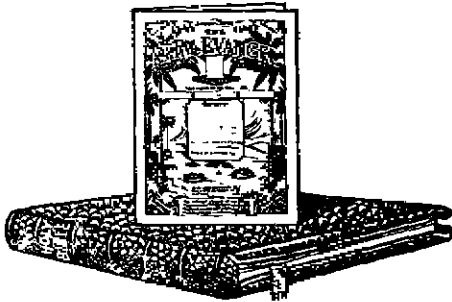
HEAR HIS VOICE

and open the door, so that He comes in to sup with me, and I with Him on “the hidden manna,” and as we enter into the Holy of Holies, retiring inwardly into the Light of the Lord, the soul eats her spiritual meat and drinks her spiritual drink; the Inward Man is nourished with heavenly food;

“THE TRUE BREAD OUT OF HEAVEN”

is given him to eat, and the soul hears the voice of her Heavenly Bridegroom, saying “Eat, O friend; drink, yea, drink abundantly O beloved”

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

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Have Faith in God

IT is the province of Satan to instil doubt. It is the province of the Holy Spirit to instil faith. Herod put John the Baptist in prison, and when, through the instrumentality of Satan, he was put in prison, he doubted. And he sent two of his disciples to Jesus with the question, "Art thou he that should come, or do we look for another?" John had seen Jesus Christ without the miracles. He had seen Him with the Holy Spirit descending upon Him. But he had not seen Him work miracles. And to-day, as God's Spirit is being outpoured, His people are saying, "Art Thou He, the real Holy Spirit, the same who came to the apostles, or do we look for another?" The answer is the same to-day as Christ gave of old, "Go and shew . . . those things which you do hear and see, the blind receive their sight, and the lame walk, the lepers are cleansed,

and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

The anointing which Jesus Christ had, fitted Him to do the works of His Father. The anointing which the children of God have received, has commenced to fit them, and the Holy Spirit will continue the work of fitting them to do the works of the Father.

If John had been out of prison and had seen what Christ was doing, he never would have doubted. Ask the Lord Jesus to deliver you from the prison of unbelief and doubt, and you will hear Him say, "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also, and greater works than these shall he do" (John xiv. 12). John was cut off in his prime, but Jesus Christ is going to see that His children do the greater works. Satan was going to cut off Peter. Christ said, "Satan hath desired to have you, that he may sift you as wheat." The onslaught of the servant moré nearly swamped Peter. But the Lord Jesus used him to do the greater works, and to do them through the power of the Holy Ghost. Don't look for another, but for greater demonstration of the power of the Holy Ghost. Jesus Christ saved Peter that he might do the greater works. "They brought forth the sick into the streets, and laid them on beds and couches, that at least the shadow of Peter passing by might overshadow some of them" (Acts v. 15). God is able to do the same to-day, and He will, preserving His people to be His mouthpiece, as Peter was on the day of Pentecost, and to do the greater works.

These examples in the Word are for our encouragement. He who ever liveth to make intercession says, "I have prayed for thee that thy faith fail not," that we may have faith for the greater works that will bring glory to God. He can raise up Peters, one hundred and twenties, and great companies. Have faith in God and His Word.

Justin Martyr, who lived in the second century, said to the Jew Trypho, "If you want proof that the Spirit of God, who once was with your people, has left you and come to us, come into our assemblies, and there you shall see Him cast out demons, and heal the sick, and hear Him speak in tongues and prophesy." Ireneus, Tertulian, Origen, Cyprian, all unmistakably prove that the Holy Ghost yet spake and acted among them. Theoderet, in his account of the Council of Nice, mentions the names of several of the bishops who possessed the gifts and the Spirit of prophecy. Dr. Waterland says, "There are successive evidences of them down to the age of Constantine. Milner, also, "Certainly in the third century the age of miracles had not ceased." Since this is the case what are we to say to the oft-repeated statement, that supernatural and miraculous gifts ceased with the twelve Apostles?

The Evangel of the Extraordinary

By PASTOR E. C. BOULTON

*Our gospel came . . . among you with power and grand results (1 Thess 1 5, Fenton)
 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the
 Holy Ghost, according to His own will (Heb 11 4)*

WE are living in a wonderful age, in which science is advancing to such an extent that we are surrounded with things which would have staggered our parents. Remarkable discoveries, striking inventions, amazing developments are taking place on every hand. And yet in the midst of all this we find a strange ignorance of and indifference to the marvellous power of the Gospel of Christ. How credulous we can become regarding the statements of science—statements which we have but little, if any, opportunity of verifying, and yet when it comes to the miraculous claims of the Gospel we are astounded thereby. "How can these things be?" are the words often found on the lips of those who are asked to believe in the wonder-working power of the Gospel. Men to-day are glorying in the demonstration of their discoveries; God is also willing and waiting to display His miraculous power in His Church on earth.

Even a cursory perusal of the New Testament narrative is sufficient to reveal that the ministry of the Master and His immediate successors was pre-eminently miraculous. There is a stream of supernatural signs flowing throughout the Gospels and the Acts. The claims of Christ and those who were appointed to establish His Church were supported and substantiated by manifold miraculous evidences. Christ promised that the works which He had wrought should be surpassed in the ministry of those who followed Him. That this pledge was wonderfully redeemed in the lives of the men who laid the foundation of the Christian Church is proved by the inspired record of Mark, who declared that "they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following" (Mark xvi 20). The Church of Jesus Christ was born amid miraculous influences, and we have every reason to believe that in its continuation and completion it should proceed along similar lines. The 'cloven tongues of fire,' the 'mighty rushing wind,' and the utterance in 'other tongues' were not the hallucinations of disordered imaginations. The Christian Church of the first century was characterized by the supernatural, and thus to a large degree she was distinguished from the various forms of religion around her. These striking supernatural signs were the heavenly confirmation of human testimony, the seal of the skies upon the service of earth.

And here it is that the experience of the New Testament Church and that of the modern Church are

found in striking antithesis. We are faced with the fact of an alarming absence of the supernatural in the present-day ministry of the Christian Church. The element of awe and wonder has disappeared almost entirely. One very important consideration which arises from this contemplation is the following: What is responsible for the disappearance of the miraculous? Is it according to the Divine plan? Did God intend to inaugurate His Church with supernatural signs, giving it, so to speak, a miraculous send-off, only eventually to withdraw these remarkable proofs of His pleasure and presence? On the other hand, is some hostile power responsible for the departure of these Apostolic signs and wonders? Is it owing to loss of spiritual vision and lack of faith that the Church has been shorn of the supernatural? In answering questions like these, it is vain to argue on the assumption that the absence of the miraculous element in the life of the Church to-day is presumptive evidence that the Divine methods of working are changed. The Word of God renders this a position difficult to defend.

And here the question arises, has the Apostolic commission ever been rescinded? In the absence of any scriptural proof of its alteration or annulment, we can only conclude that it is still authoritative. An examination of this commission reveals the prominence of the miraculous. No less than five distinct things are mentioned in the inspired catalogue of miraculous manifestations which were to accompany their ministry, viz, "In My name shall they cast out demons", "they shall speak with new tongues"; "they shall take up serpents", "if they drink any deadly thing, it shall not hurt them", "they shall lay hands on the sick, and they shall recover." We might well enquire, what is the Church doing with this five-fold promise? It still remains upon the Divine statute book. Does it not stand as an indictment against the unbelief of God's people? Is it not a challenge to Christians of the twentieth century? Why, here is a weapon which God would fain put into our hands to combat the awful agnosticism and modernism of these times.

If we may regard these words in Mark's Gospel as a scriptural standard whereby we may recognize faith, then we are tempted to ask, "pray, where are the real believers?" The promise is most emphatic! "These signs shall follow them that believe!" Alas, we so often approach such a promise as this in a spirit of doubt, and we fearfully enquire, "will these



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signs follow them that believe?" Are not the ever-increasing number of miracles in the lives of God's people in these days a very convincing proof of the mind of God in the matter? Would God respond to the faith of His people, as He evidently is doing, if the miraculous belonged to another period?

A careful and prayerful perusal of Paul's Epistles reveals that he regarded the miraculous manifestations and Gifts of the Holy Ghost as essential to the prosecution of the Divine purpose in the building up of the Body of Christ. That that Body is not yet complete is clear, and therefore whilst the work of development continues, surely we cannot afford to dispense with these vital factors in its formation. We submit that the restoration of the Gifts of the Holy Ghost to the Church and the ministry of the miraculous which would inevitably follow would result in the re-filling of many of our buildings and once more call the attention of the world to the serious consideration of the subject of salvation, to which at the present time, they are largely indifferent. The miracles supplied a rich contribution towards the expansion of the Church in its earliest days; its miraculous exploits demanded attention, the witness of the supernatural could not be silenced.

It is most significant the use that Satan is making of the supernatural in the prosecution of his plans. Spiritism is able to produce remarkable results in the realm of the supernatural. The devil realizes its value for the purpose of propaganda. So many godly people on this account have a dread of the exceptional. They say, 'We had better steer clear of it altogether lest perchance it is Satanic.' They overlook the fact that God has provided His people with scriptural tests by which they may at once discern the spurious supernatural and so avoid the snare of Satan in this direction.

The outpouring of the Holy Ghost on the Day of Pentecost and in His subsequent effusions was accompanied by supernatural phenomena—the advent of the Holy Ghost meant the multiplication of miracles. Many years afterwards we find the Apostles speaking of the existence in the Church of such remarkable Gifts as the "working of miracles," prophecy, discerning of spirits, divers kinds of tongues, and the interpretation of tongues." Does the organized Church of to-day possess these Gifts? Are they in operation? Alas, we seek them but in vain! On the other hand we discover that they are prohibited and the very people who possess them are proscribed. We wonder who has been authorised to eliminate these things of God from the Church. Furthermore we find the Apostle exhorting his followers to seek and not to shun spiritual gifts.

One of the miraculous phases of the Gospel which perhaps is engaging the attention of the Church at the present time more than any other is that of

Divine Healing. A very popular misconception of the Gospel is that the Divine provision in redemption is confined to man's spiritual needs, that when Christ died it was solely to effect our spiritual emancipation from the bondage of sin. We cannot close our eyes to the fact that every part of man's being was involved in the Fall. Though possibly in the primary sense it was a spiritual downfall, yet Adam's overthrow admitted the Enemy to his body, so that the Fall has its physical phase, the body at once became the target of the Tempter, and it was probably in the body that the effects of sin soon became evident. Can we conceive that Christ's redemption is less comprehensive and far reaching in its result than that of the Fall? If the body through sin has become a sphere in which sin and sickness display themselves, is it not reasonable to believe that the body of the regenerated one should become the sphere in which God will also reveal His glorious power? It would appear that to some extent, the body has become the battle-ground 'twixt Christ and Satan. Paul apprehended the value of the human body as a channel of manifestation when he said "that the life also of Jesus might be revealed in this mortal body." Then again we must not forget that the body is intended to be the temple of the Holy Ghost. Surely God does not want it to be the seat of sickness! Christ came "to destroy the works of the Devil"—with many of us perhaps this is a fact in our mind, but God wants to make it a force in our experience. We dwell in a dispensation of death, the Lord proposes to pour into our bodies His own glorious resurrection energy. Almost invariably when the Master approaches sickness in the New Testament He treats it as an enemy. Repeatedly we find Him laying the axe of truth to the root of sickness and in so doing discloses its source as Satanic.

We rejoice that many of the Lord's people are awaking to the precious heritage of health and healing which is their's in Christ, and consequently hundreds are putting to the proof the promises and being wonderfully delivered from disease. And we are happy to observe that wherever healing actually takes place, souls are saved, and that in goodly numbers. We read that down in Samaria the people "with one accord gave heed" to the preaching of Philip because they heard and saw the "miracles which he wrought." This reveals the utility of the miraculous in the propagation of the Calvary Evangel. It is sometimes argued that the salvation of the soul is of more consequence than the healing of the body—with this we do not disagree, but we find that the latter leads to the former, and frequently the healing of one body results in the salvation of scores of souls. Divine Healing is one of God's miraculous means to a miraculous end. He touches the body in order to capture the soul. To attempt to divorce the

one from the other is unwise. When the Church repudiates the remarkable she, to a great extent, misses her mission

The motivity, and sometimes, even the mentality of those who seek the restoration of the Gifts of the Holy Ghost to the Church, is called in question—they are charged with a desire for display—they are told that they have succumbed to the spell of the spectacular

How is it that to-day we meet with such an aversion to anything outside the ordinary in religion? If it cannot come within the compass of human comprehension it is counted as counterfeit, if it exceeds the measure of man's mind it is looked upon with mistrust 'I cannot understand it, therefore it must be of the Devil' is the illogical conclusion of some. Or 'seeing that our creed makes no provision for the miraculous, then we cannot accept it' Such conclusions resemble those of the onlookers on the

Day of Pentecost who said, "these men are full of new wine" How gladly would God invest His church with all the precious Gifts of the Holy Ghost if she would only open her doors to them, and then once more the Gospel would come amongst His people 'with power and grand results'

It is not our purpose in this brief article to write at length upon the various Gifts of the Holy Ghost and their respective function in the Church, but we would in closing call the attention of our readers to the fact that there are nine blessed spiritual endowments which should be in operation amongst the Lord's people, and we would invite you dear friend to investigate these things and see whether God has not somewhat to say to thee upon the matter. That the presence of these wonderful Divine Gifts would make for the edification and expansion of the Church we are confident. Make room for God's mighty and miraculous manifestation of Himself, and speedily we shall witness revival upon an unprecedented scale

Pastor George Jeffreys at Liverpool

A GAIN Pastor Jeffreys has privileged us with a visit. What a great and loving reception he received at the tent by large numbers that were saved and healed through his ministry in the last campaign!

The greatest evidence of lasting results was revealed in a testimony meeting, when many told how they were healed and blessed during the Pastor's previous visit

At the time of writing hundreds have already been converted, and some most wonderful cases of healing have been witnessed. Multitudes will live henceforth to thank God for the Pastor's ministry, which has brought light and liberty to their souls. The central thought in all his addresses was *the unchanging Christ*

The campaign has been characterised by the attendance of a crowd of men who have caught the revival fire, and who appear to be of the type that will be able to carry it to other churches and missions in this large city.

God is working mightily in our midst. May He enable our dearly beloved Pastor to carry this Four-square Gospel message to the ends of the earth

The following press report gives an account of the opening services —

PROSTRATE AT A SERVICE.

REMARKABLE SCENES AND CLAIMS AT EVERTON

Considerable enthusiasm prevails in the neighbourhood of Lower Breck Road, where Pastor George Jeffreys is conducting a revival and healing campaign, which commenced on Wednesday, and is to continue for seven days

The tent in which the meetings are held has a seating capacity for something like 1,000, and is fully occupied, while

hundreds unable to get in take part in the singing and can both see and hear the speaker. Invalids in bathchairs are placed where they can hear what is going on. Speaking yesterday of his own personal experience, Pastor Jeffreys said he was never expected to live when in his teens, but came in touch with the Divine, and had been so ever since. He declared, on the authority of the Scriptures, that those who believed in a fundamental sort of religion had need to believe in the miraculous. Let them smash up their formalities, break down their ritual, and get back again to the old Bible days. Everything in Christianity was based upon the miraculous, and while he thoroughly believed in Divine healing of the body, he believed a man converted to God from his sinful life was the greatest miracle of all

FELL PROSTRATE

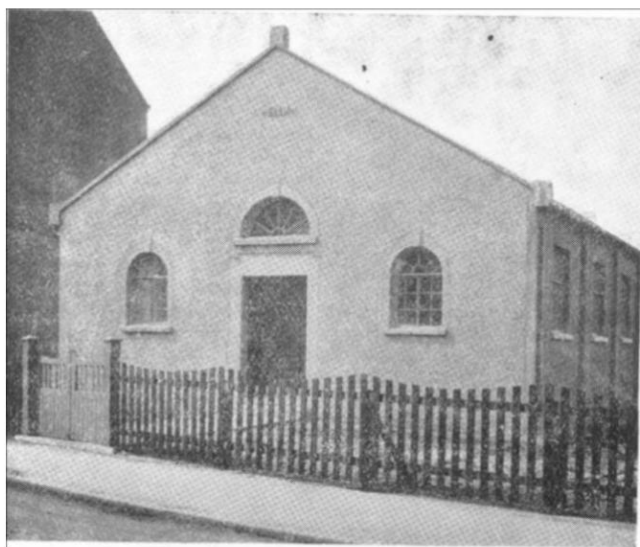
Remarkable scenes were witnessed when several who desired prayer fell prostrate the moment Pastor Jeffreys laid his hands upon them. Mrs Matthews, suffering from neuritis and rheumatism, declared she was healed, and Miss Gee (Birmingham) said she was cured of swollen feet and ankles. Both were at last night's meeting, and appeared remarkably well. Among those who were healed in the earlier part of the year were Miss Phyllis Law, who had suffered from paralysis, Mrs Parry, and Eva Kidd, aged seven, all of whom expressed gratitude for restoration to health. Mrs Parry claims that her sight was restored after having to be sewed about for twelve years.—*Liverpool Post and Mercury*, Friday, July 16th, 1926

We speak of the danger of worldliness, but faithfulness to Christ will soon cure that. Let us remember that "we are not of the world, even as He is not of the world." When tempted to follow the world let us consider how would Christ act, or speak, or walk in circumstances like these? and let us follow the path He trod, cost what it may. While faithful to Christ we shall not be in danger of following the maxims, customs, and fashions of the world

—Sel

Pastor George Jeffreys at the Bangor Convention

It was the 12th of July once again, the anniversary of the battle of the Boyne, when all the Orangemen of Ulster were aglow with enthusiasm to beat their drums and blow their bugles in the celebration of that memorable victory. But they were not that day the only enthusiastic ones, whose hearts were aglow in the celebration of a great and glorious victory. The people of the Elim Assemblies in the North of Ireland looked forward to the day, when they could meet together and praise their great and wonderful Leader—the King of kings and Lord of lords—in the realisation of a greater victory than that of the battle of the Boyne, even in the realisation of a victory over the combined hosts of darkness.



ELIM HALL, BANGOR

their endeavour to keep in subjection the sons of Adam's race. Thank God, our Leader, who won for us this victory and set us free, is not dead, like many of the great leaders of the past, but is alive, and alive forevermore.

Some of us were perplexed as to where we could secure a building this year large enough to accommodate the crowds which we felt sure would not fail to come. Thank God, He came to the rescue, and the Duferin Hall, a large and commodious building right in the centre of the town, was secured for the day.

The people were delighted when they heard that we were to have Pastor George Jeffreys to minister for the three great meetings that day.

When we entered the hall, really we were surprised to see the crowd which had gathered for the first meeting. There were so many attractions outside,

but it was evidenced that for them the attraction was inside. The afternoon service was well filled, and in the evening the great hall was packed and the commodious platform crowded with men. Certainly it proved that the glory was there. They had come by train, omnibus, and motor car from many parts in the North to spend a day with the Lord and His people by the sea.

The subjects chosen by the Pastor were Sanctification, the Baptism of the Holy Ghost with signs following, and the old man. The old man got a knock-out blow that day—or rather the idea of having to carry him all the days of our life down here got the blow, I should say. That the old man was dealt with at the cross was fully explained, and many who came into that meeting with bewildered ideas regarding this teaching, left with a glad heart knowing their standing now in Christ. The other subjects were each taken up in detail as time permitted, and the truth brought to bear upon the minds of the people in a dramatic manner. The tide rose as the day went on, and great was the rejoicing as the crowds wended their homeward way exclaiming, "What a great day we have had." Yes, indeed it was a great day, the Master Himself had been manifesting His presence in our midst and making our hearts glad, while His word came as manna to our souls and the Spirit like rain on the mown grass.

The meetings were continued throughout the week in the new Elim Hall, which has just recently been built in Bangor, Pastor Joseph Smith taking charge of these services, the Lord again manifesting Himself, and confirming the Word with signs following.

The Lord's Table

Elim Daily Bible Readings.

By PASTOR F. B. PINCH

(We regret the absence of the usual devotional comments, owing to pressure of work)

August 16th.	Monday	Genesis xxxvii
August 17th.	Tuesday	Joshua xvi
August 18th.	Wednesday	I Samuel xix
August 19th.	Thursday.	Isaiah xl
August 20th.	Friday	Genesis xxxviii
August 21st.	Saturday	Judges xvi
August 22nd.	Sunday	Exodus xxix
August 23rd.	Monday	II Samuel xvii
August 24th.	Tuesday	Matthew xvii
August 25th.	Wednesday	Isaiah xli
August 26th.	Thursday	Acts xvii
August 27th.	Friday	Genesis xxxix
August 28th.	Saturday.	Exodus xxx
August 29th.	Sunday	Isaiah xlii
August 30th.	Monday	John xii
August 31st.	Tuesday	Ephesians

A Chorus

TO THE EDITOR OF *The Elim Evangel*

DEAR SIR,

May I suggest the following lines to be sung as a chorus to the tune of "Since Jesus has set me free"?

Stand fast in the liberty
 For which He has set you free,
 And never give in to law or to sin
 For that is captivity,
 The Spirit will aid your faith
 So trust what the Saviour saith—
 Stand fast then in the liberty
 For which He has set you free

Gal. v 1-6 is a passage of great importance for believers and full of warning and blessing and the chorus is its essence. Some may almost unconsciously alter the second line to "Wherewith He has set you free" as our Authorised Version has it, and

our Revised Version much the same, but the renderings of the American Committee at the end of the R V seem almost always preferable to the R V. text. The A V. is simply a truism, but the American Committee's rendering, "for freedom," implies that God's intention is that the life after conversion is to be one of continuous freedom, or, as a Salvation Army chorus puts it, "My bondage never more to know," and is a fuller thought. "The Spirit will aid your faith" is verse 5. It is the Spirit who enables us to rest in quiet confidence of being counted righteous in that day and accepted in Christ, for without the Spirit's aid we, even after conversion, just revert to legalism and bondage. Compare verse 18 "But if ye are led by the Spirit ye are not under the law," i.e., experimentally.

Yours sincerely,

C. H. L. MERCER

Elim Evangelistic Band

LONDON REVIVAL CAMPAIGNS

At the time of going to press, three special campaigns are in progress in the London area. The campaign at Ilford is being held in a large tent, 100 feet by 40 feet, which has been hired for the purpose. The Hendon campaign is also being conducted in a tent. The services at Battersea are held in a hall which has been taken over by the Elim Alliance.

Pastor and Mrs Stoneham at Ilford. It was with hearts full of joy and gratitude, after much prayer and waiting upon God, that we learned that a marquee was to be erected in Ilford where the Foursquare Gospel could be preached, prior to the opening of the new Elun Hall. We praise God that on Sunday, June 27th, we welcomed Pastor and Mrs Stoneham into our midst to conduct the campaign, and in spite of difficulties such as the weather, holidays, etc. God has abundantly blessed their ministry and work for Him, souls have been won for Christ, bodies have been healed, and remarkable testimonies have been given.

The healing meetings held on Tuesday and Thursday afternoons were well attended and the power of God was manifested very much, for numbers came for healing, believing Him to be the very same Jesus, and proved Him as the Great Physician. Praise His Wonderful Name! The mission was also a great blessing to the saints, for they were uplifted and blessed, having fed on the finest of the wheat. Some were baptised in the Holy Ghost and received power for service. Two Roman Catholic young men

gave their hearts to the Lord at the meetings. One of them was a world-wide traveller, staying a few days in Ilford, he stepped into the tent and found the Saviour, and the next day sailed for Russia. God has also wonderfully blessed the open-air work. Many who have stood and listened have gone away convicted, and souls have knelt in the road and found salvation. This campaign, we are assured, is only the commencement of a mighty revival in Ilford, God has answered the prayers of His children and we are sure that He will not fail us in the future.—C. W. T.

Pastor Robert Smith at Hendon. After weeks of searching for land on which to pitch a tent at Hendon, we succeeded in getting a very suitable plot. It seemed as if the Lord had reserved this plot for us. It was Wednesday, June 30th, when we secured the land, and the tent was brought from Hitchin, on Thursday, July 1st. Pastors and Students of Elim Bible College were immediately on the spot and busy with the work of erecting it. In a very short time the tent was up, so that the seats could be put in order, and platform erected. The whole thing happened so quickly that it came as a surprise, even to those who had been praying the Lord to send the tent to Hendon. The meetings were announced to start on Sunday evening, July 4th, therefore there was very little time for advertising, but everything possible was done to let the people know that the Foursquare Gospel would be preached in the tent pitched in Cool Oak Lane. Sunday evening came, and the first meeting was held in the tent, and to our surprise, although it was a wet evening, it was



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nearly full, and the Lord's presence was manifest from the very first. We were thus encouraged to look forward to great things being done in the name of the Lord. The meetings for the first fortnight were conducted by Pastor R. Smith, assisted by Mr. and Mrs. East from Highbury, also Pastor Le Tissier and Students from Elim Bible College. During this time several backsliders have returned to the Lord, and many have professed salvation for the first time. Every Tuesday afternoon a women's service is held in the tent at three o'clock, conducted by Mrs. East. Much blessing has rested on these services and souls have been saved. A Breaking of Bread Service was held in the tent on Sunday morning, July 18th, and all witnessed to the fact that they realised the Lord's presence in our midst. Although the sun shone on the canvas and the heat was intense we felt the greater heat of the Sun of Righteousness, and we all passed through a heat wave of His love. The prayers of God's people are asked on behalf of the work at Hendon. We need land and money to build a hall for the saints now worshipping in the tent.

Evangelist H. A. Court at Battersea. The special services in the hall in Plough Road have been conducted during the past month by Evangelist H. A. Court. Summer is a most difficult time in which to hold special services in a mission hall, and yet God has richly blessed His Word. Sinners have been saved and saints edified. A remarkable case of healing took place on July 7th, when a little girl of 11 years, a cripple from birth, came into the meeting wearing irons on her legs. She was anointed in the Name of the Lord. She discarded her irons and the next night came back, and was running and skipping about without them. To God be all the glory!

* * *

Banbridge, Co. Down. Two baptismal services were recently held in the River Bann, when Pastor Fletcher baptised eight sisters and three brothers and a goodly company witnessed the impressive service. A number of striking answers to prayer in the way of healing have also been experienced, and several souls have professed conversion. The open air meetings in various parts of the town and neighbouring villages have attracted attention.

Moneyslane and Rathfriland. These two assemblies until just recently have been worked by Pastor Fletcher in conjunction with Banbridge and good meetings have been held and blessing experienced.

Leigh and Hadleigh. Mr. Henry Proctor writes as follows:—"Our Leigh and Hadleigh assemblies are highly privileged to have two such leaders as Brother and Sister Henderson. Pastor Henderson,

like a brother born for adversity, takes up the heavy end of the work at Hadleigh, because the assembly there was depleted to form the new church at Rayleigh, which certainly is a great power for good in that neighbourhood, and the means of salvation and upliftment to very many souls. Hadleigh, however, under his faithful and powerful ministry is steadily advancing in spiritual power, if not in numbers, while the Leigh assembly is in a very flourishing condition. The ministry of both brother and sister is solid, sound and safe. It may be said of both of them 'The zeal of Thine House hath eaten me up,' for they spare no pains to make the work prosper, both by a life of unceasing prayer and a tireless and indefatigable ministry. During our stay at Leigh, five souls were saved in about a week. They hold two open-air meetings, on the Quay on Wednesday and Saturday evenings. The Wednesday meeting of Crusaders, is a large open air muster, and I was really astonished at the marvellous ability of so many young speakers, who present the Gospel with Holy Ghost power, eloquently and effectively. Sister Henderson keeps everything under her charge up to concert pitch, taking a leading part in every meeting, and labouring with all her God-given might to capture individual souls. There are frequent results in the open-air, as well as in the Gospel meetings in the Hall. She has a most taking way with the children, to whom she gives a sermonette on Sunday evenings. To see their rapt attention as she tells them Gospel stories is delightful. One cannot but feel that she is training future workers as well as leading these dear little souls to Jesus. She gave a lecture on 'Life in the Congo Jungles,' which was the most convincing missionary address that we had ever heard, as well as the most affecting, for the packed audience were sometimes moved to tears, and at other times carried away by the humour of the situation. Her vivid account of a heathen death-bed contrasted with a Christian death-bed among the same people, was enough to melt the hardest heart and to convince even the most bigoted agnostic of the need of mission work among the heathen."

ELIM BIBLE COLLEGE

The next term of the Elim Bible College commences in the middle of September. Those desiring admission should make early application to

THE PRINCIPAL,

Elim Bible College,

Park Crescent, Clapham,

London, S.W.4

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. TWEED

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 fullness 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 PASTOR G. T. FLETCHER (Ireland)
PASTOR E. C. BOULTON (Hull)
EVANGELIST FERGUS TREVOR (London)
Convener EVANGELIST J. LEES

SUNDAYS 11, 3 & 6.30
MONDAY AND TUESDAY 11, 3 & 7
OTHER DAYS 3 & 7.30

Baptismal and Divine Healing Meetings will be announced during the Convention

Upper Tumble Saturday, August 7th
to Friday, August 13th

In the **ELIM HALL**, Upper Tumble, South Wales

Speakers will include PASTOR STEPHEN JEFFREYS.

The Convention will be held in the new hall which was opened last August.

Manselton Monday, August 2nd
In the **ELIM FOURSQUARE GOSPEL HALL**, Bohun Street

Speakers PASTOR RODDERICK (Pontypridd)
PASTOR JAMES (Ystradgynlais)
EVANGELIST EDWARDS (Pontypridd)
EVANGELIST WILKINS (Tumble)
MRS JONES (Dowlais)

Services will be held at 10.30, 2.30 and 6.30

Morrison Saturday, July 31st and
Sunday, August 1st
IN THE **ELIM HALL**

Speakers from the Manselton Convention will take part

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 3, 7, 11 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, 37, 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

It is hoped that a good number will avail themselves of this opportunity of partaking of such a great feast of spiritual food, and at the same time enjoy the wonderful scenery which this district provides. Ashbourne is in the centre of one of the most beautiful districts in England, within easy reach of Dove-dale, Beresford Dale, The Manifold Valley, Buxton, Matlock and many other Derbyshire and Staffordshire beauty spots

Friends desiring accommodation should write at once to the Convention Secretary, 32, Market Place, Ashbourne, giving full particulars of requirements

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