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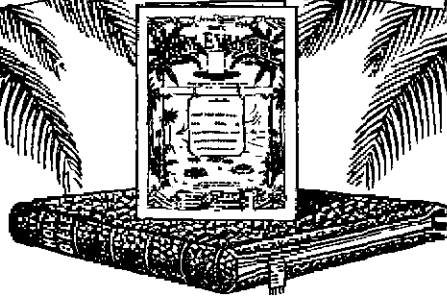
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Saviour

Jesus Christ

Healer

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

Vol. VI. No 15

AUGUST 1, 1925

Twopence

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AND THEY CAME TO ELIM WHERE WERE TWELVE WELLS OF WATER, AND THRESCORE AND TEN PALM TREES ~ ~ ~ Ex II 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 Doctor's Prescription

ONE cold, sleety, gloomy November evening, when I had settled comfortably down before my bright fire, with the pleasant jingle of the tea-things in my car, and an entertaining book in my hand, a furious ring was heard at my surgery bell "Dear me!" I thought, putting my slippers feet snugly on the fender, "surely nobody wants the poor doctor to-night"

"Wanted, please sir!" said my servant, as he slipped a note into my hand. I looked at it in dismay. Yes, I was really wanted, and that without delay a distance of several miles, and that right across the dreariest part of the forest. There was no help for it; I must put on my dreadnought, and start immediately. The moon was nearly at her full, that was one good thing

"Who brought the note, Giles?" I enquired eagerly, with a vain hope that the messenger might bear me company

"Old Peter Cox, sir"

"Is he going back, then?"

"Oh no, sir. He'll sleep at his daughter's sir"

"Well, get Jerry saddled, Giles, I must start in five minutes"

Jerry came round at the appointed time—a fine, stoutly built, brindled cob, capable of doing a vast amount of work, with a splendid head and a pair of large lustrous eyes. Jerry and I had been fast friends for several years. He knew the forest almost as well as I did. I always selected him for difficult journeys. I think he knew it was rather unpleasant now, so he gave a snort of determined acquiescence.

We cantered pleasantly along the straggling village road, catching glimpses of snug firesides and busy farmsteads, then out into the lonely, dreary forest.

Not one single wayfarer did we meet, though we had passed over five or six weary miles. Suddenly Jerry pricked up his ears, and gave a snort of intensified delight. I listened, and by and by saw something looming in the far distance, then the creak of wheels was heard breaking on the silence. What could it be? A coal higgler's cart, drawn by a wretched, half-starved horse, dragging his weary load painfully along. But where was the huckster himself? Not with his cart; oh no! The patient and diligent creature was fulfilling his task more faithfully than his master. Where could he be? Jerry seemed concerned, and cast a pitying glance on the lank, lean, much-enduring animal; but he went on, and so did we. For a full mile nothing was to be seen; then a small dark speck was discernible in the stream of light—a man careering along, legs

apart like a pair of compasses, making vain endeavours to steady his reeling steps. The man, though evidently under the influence of strong drink, apparently knew me.

"I say, Doctor," he stammered out, "is that you? Stop, if ye please; I want to ax you a question"

"Well, my friend," I replied, gently drawing Jerry to a stand, "what is it?"

"Why, I want ye to give me a prescription. You've a great name, Doctor, in these parts, and you're a good friend to the poor, maybe you'll give it to me for nought"

"What for, my friend? What ails you?"

"Well, sir, I want a prescription for keeping my legs from turning into the public-house. If I could only get that, I should be all right, you know, Doctor."

"You set me fast, my man," I replied, quite puzzled for the moment, "you set me fast. I really cannot give you such a prescription. But, now I think of it, there is a very great Physician, a friend of mine, who both can and will give you what you want, if you apply to Him"

"Where is he, Doctor? Does he charge high?"

"He is not far off; and He gives His advice quite freely, without money, and without price. He is a very great Physician, as I said. Your only plan is to go to Him"

"That will I. Only tell me His name, and where He lives"

I hesitated, looked steadfastly at the poor, reeling, staggering figure of the drunken higgler, and wondering if indeed he might be able to understand me. The man thought I was undecided about giving the great Physician's address; so he cried out imploringly, "O Doctor! let me know where he lives! Now, do, Doctor; for indeed I'll take it, whatever it may be, I will, in deed and in truth, Doctor," and he fixed his keen grey eyes earnestly upon me. He really meant what he was saying. "I be a poor, wake, frail body, Doctor, an' I be feared of losing body and soul, I be indeed. Now tell me his name, Doctor!"

"Well, my man," I said, touching the tip of his shoulder with my whip, "listen to me, and mark my words. *The Great Physician is the Lord Jesus Chnst*. Go to him straight. Go to Him, for He alone can give you what you want"

The poor fellow seemed suddenly sobered. He gathered his feet together, and stood erect, he neither spoke nor stirred. His thoughts were powerfully irresistibly engrossed, he seemed rivetted to the spot. I wished him goodnight, and passed on my

(Continued on cover iii)

The Elim Evangel

FOURSQUARE ON THE WORD OF GOD

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

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AUGUST 1, 1925

No. 15

The Bible and Modernism

By PASTOR D J DAVIES *(Continued from June 1st issue)*

WHAT authority have the Modernists for their pretensions of infallibility? The prevalent conception is that the people who can speak most authoritatively on the questions concerned, are those who have the greatest scholarship. We gladly concede this, but what is this scholarship? What passes for scholarship in many quarters, is being expert in enticing literary style, combined with a wonderful proficiency in straining at gnats, and also an extra-ordinary proficiency in the art of hair-splitting.

Did we not know better, we should be awed by the "assured results of criticism." One writer declares "When sceptics talk of the assured results of criticism, they are as ridiculous as the Papists who talk of the unanimous consent of the Fathers—both are absurdities and impossibilities."

One scholar tried to count the various German theories of the Bible. He found that there were some seven hundred and forty seven of them. After having made an exhaustive study of these theories, he writes "We have seven hundred and forty theories applied to Biblical Books since 1850, of these, six hundred and three are defunct, and many of the remaining one hundred and forty four are in the last stages of degeneracy and dissolution."

A celebrated Oxford scholar was asked recently as to what he considered to be the net result of Higher Criticism. His reply was most significant "Well, to be frank," he said, "it has only settled three things, namely, the composite nature of the Pentateuch, the dual authorship of Isaiah, and the Maccabean dating of the Book of Daniel. Even these apparently assured results are greatly questioned."

A short time ago, there was a great controversy in a certain religious paper, regarding the problem of the Old Testament. Among the disputants was a celebrated scholar whose commentaries are regarded as being the embodiment of the Modernist position. During the course of the discussion, scholars were cited who represented the traditional view-point of the Old Testament. But there were no scholars apart from Modernists, according to this Divine. Any person who fails to accept the up-to-date specu-

lations and unproven hypothesis, must be an intellectual nonentity.

This Modernist proceeded to determine who was a scholar and who was not. Having included all the elite and excluded the traditional thinkers by a marvellous process of isolation, the venerable doctor retired from the fray.

But there were other points of view. A certain brilliant orthodox scholar, by the same logic proved that the Modernist had ruled himself out of court. It was proved that this is an age of specialists, and before any man can consider himself a final authority on the questions involved, he must be an expert in philology, an archaeologist, and versed in all sciences, sacred and other.

Without any reflection upon their scholarship, this is more than any critic can claim. We recognise their great learning, and we admire their noble characters, but we are convinced that, in this issue, they have erred from the truth.

An American scholar who is an expert in the same particular branch of learning as the modernist Divine referred to, has something to say about the question of the Old Testament. This scholar has devoted some thirty years to specialising in Old Testament language, literature and history. After an exhaustive study and due deliberation, he writes "I have now come to the conclusion that no man knows enough to assail the truthfulness of the Old Testament."

Thus it can be seen that the pretensions of the modernist to a monopoly of brains and scholarship, is nothing but the outcome of a proud, boastful, arrogant spirit. We do not depreciate true knowledge, but we do plead for discrimination between theories and facts. It is most necessary to distinguish between established principles and unproven hypotheses.

There is to-day a host of scholars who have not bowed the knee to this Baal of modernism, and an innumerable company who have not defiled their garments with this rationalistic scepticism.

(The next article will deal with the destructive tendencies of Modernism).

Pastor Stephen Jeffreys at Sydenham and Forest Hill

By HENRY PROCTOR F R S L

DURING the past nine months God has never failed to confirm the word of His servant with mighty signs and wonders done in the Name of Jesus. On 12th July he began a mission at the Rink Cinema, Sydenham at 3 p.m., which was a remarkable success. Brother Elliott, who had been condemned to death two or three times, gave a marvellous testimony of his Salvation at Surrey Tabernacle under the preaching of Pastor Stephen Jeffreys. Many healings then took place, and at 6.30 p.m. we adjourned to Trinity Church, Perry Vale, Forest Hill, where about twenty stood up for



SOME OF THE LIM CRUSADERS and other helpers from Clapham who heralded the Revival Campaign at Sydenham and Forest Hill on Saturday, July 11th



THE CRUSADERS ON THE MARCH

Christ, and many were healed, and among them the daughter of the Vicar of Wall, Lichfield, of an internal complaint from which she had suffered for many years.

During the week, ending Friday 17th July, forty more were saved at Forest Hill, making a total of 60 for the week. Wonderful miracles have been taking place every evening, among which we may mention two who were born deaf and dumb, a boy and a girl, who spoke for the first time in their lives, so that the audience could hear. Many deaf ones have also testified during the week to immediate healing, proving the fact by giving their names and addresses, when asked in a low voice. Mrs. Vaughan of Sydenham who had been blind in one eye since 14 years of age, was healed on Tuesday and is giving her joyful testimony that she can see thoroughly well now with both eyes.

Forest Hill was a hard, difficult kind of place, but the atmosphere has changed during the week from one of apathy and deadness, to one of intense enthusiasm, and no one can doubt that a great revival has broken out "with grand results," which will leave behind it such a wave of power as this district has never before experienced.



THE SYDENHAM RINK CINEMA has an unpretentious frontage, but possesses an excellent interior, with seating accommodation for nearly 2,000

News from the Regions Beyond

Belgian Congo

WE quote the following from a recent letter from the pen of Mr T Hodgson, who is labouring for the Master in Kikondja, Belgian Congo —

“ It is now three months since I sent you any news from my humble little corner in God's vineyard. It is truly high time that my pen got busy again. This is the first day that I can sit in comfort in the new house on the new Mission Station and pay off my big debt of letters. I desire to owe no man anything but love and that I shall always owe to every man.

These last two months have seen us very busy from dawn to dark every day turning this wilderness into a Mission Station for our God, a new centre from which to radiate God's full and glorious Gospel. Now we are enjoying the fruits of our labours in sheltering in this cosy and almost mosquito proof house. These last two months, whilst living in the open shed, hurriedly built, we have been eaten alive by the mosquitoes, which came in clouds every evening. Now, more than ever before, we appreciate the shelter and privacy of a house.

This village is the largest village in the whole territory and the residence of perhaps the most powerful Chief in the district. He is a fine young man with about eighty wives, but is very friendly and desires our teachers in all his villages. This morning he attended the service in the church and quite enjoyed it. We are getting a crowded church every service and great blessing is following. This afternoon we enjoyed the most blessed and powerful open air meeting that I have known for a long time. We started with the old men who treated it as a huge joke. The crowds gathered around and the power of God descended; very soon every smile had disappeared and one could read mighty conviction on every face. They just soaked in the wonderful story of God's salvation.

Things have been none too easy, with the heavy manual work, supervising, meetings, and out-station evangelists constantly coming in for us to straighten out affairs, but God gives us wisdom and over-rules in all. One evangelist came in to us with the case of a Christian girl who refused to go home with the heathen husband after he had paid the dowry to her parents. He brought the case to Chief Kikondja, who sent a soldier to bring along the girl. The Chief was away shooting at the time, so I sent through a message asking for a fair hearing of the

case. In the meantime the Chief's private secretary, with some of the old counsellors had judged the case, tying up the girl and handing her over to the heathen man. I had again to interfere, as the case had been referred to the Chief. Finally he did not want the responsibility, so he sent the two along with a soldier to the Government Post to have the case settled there, but God settled the affair himself. Half way on the road they stayed at a village where we have a native teacher and a Chapel. In here they called, and the man was beautiful saved. The Christian girl rejoiced with him in his newly found salvation, and said “ Now I will marry you ”; so all parties were more than satisfied, and the two happily joined together. The affair was settled before God's tribunal, not man's. Praise God, “ He moves in a mysterious way, His wonders to perform ”. What is more wonderful than the salvation of a poor, savage heathen.

Please continue to pray for us. We have yet much manual work to do and hope to be moving about the villages a lot the next few months. I am hoping in the near future to make a boat for the lake and river, so as to visit regularly the fishing villages with the Gospel message. Our hearts' desire is that everybody should know our wonderful Saviour.”

The Mexican Work

The following is an extract from a letter from Miss M Bax to Mr and Mrs Thomas, prospective Elm Missionaries to Mexico (now in the Elm Bible College, Clapham).—

“ We have opened a mission in National City. It is in a very small way and in a very rough, un-artistic hall, but it looks a little palace to me. The Lord has blessed us already, and last Sunday evening we had three souls at the altar, and everyone of them had the power on them; one woman almost spoke in tongues before she had been on her knees very long. These people seem to receive very simply. Our great difficulty is in not knowing the language. We are very much indebted to several people who come to help and who do most of the talking, especially one man and his wife, both Mexicans, and rather above the average in intelligence. They are capable of having a mission of their own and probably will later when we open more missions. I am so longing for you to be out here. There will be quite a little colony of us all from the old country. We shall be very happy together in the work. May the Lord send you out very soon! ”



Human Nature and the Carnal Mind

By HENRY PROCTOR, F.R.S.L

IN order to have clear views on the subject of holiness, we should be careful to distinguish between *human nature* and the *carnal mind*.

By *human nature* we understand pure, unsullied human nature, as it came fresh from the hand of God, made after his own image and likeness, and pronounced, like everything that He had made, "exceeding good" (Gen i 31, Sept).

The expression, "carnal mind," or "mind of the flesh," occurs in Rom. viii. 6 in contradistinction to the "mind of the Spirit."

The usual theological term, "old nature," comprehends both human nature (the work of God) and the carnal mind (the work of the devil), which latter the Son of God "was manifested to destroy" (I John iii 8). The use of this term leads to much

CONFUSION OF THOUGHT

on the subject, simply because it makes no distinction between "the body of sin," which through faith in the operation of God, is "destroyed," and the actual body of flesh and blood, which is to be presented "a living sacrifice," *holy* and *acceptable* to God (Rom xii. 1)

In Romans viii the carnal mind is thus defined:

- (a) It is "death" (verse 6)
- (b) It is "enmity against God" (v 7)
- (c) "It is not subject to the law of God, neither indeed can be."

(a) As long, therefore, as I have any measure of the carnal mind remaining in me, I have

JUST SO MUCH OF DEATH,

interrupting and hindering the spiritual life, keeping me in a state of perpetual spiritual babyhood, so that I cannot partake of solid food, nor receive the further teaching of the Spirit (Heb v. 12-14).

(b) The carnal "babe in Christ," always endeavours to preserve that "friendship with the world, which is enmity against God." To him, "Wisdom's ways" are anything but "ways of pleasantness", the yoke is not easy, nor the burden light. He fears God, with

TORMENTING FEAR,

as an "austere" exactor, because he knows not that perfect love which casts out all fear (James iv. 4, and I John iv. 18)

(c) There are those who say "that the carnal mind or body of sin is not destroyed, but kept in subjection

till death sets us free" But "the requirement of the law is to be fulfilled in us," and it cannot be fulfilled in any one who has the carnal mind, "for it is not subject to the law of God, neither indeed can it be." I must, therefore, be

ABSOLUTELY FREE FROM IT,

before "the righteousness of the law" can be "fulfilled" in me (Rom viii. 4)

It is evident that human nature can exist apart from the carnal mind, because the Lord of glory Himself, partook of flesh and blood, being at the same time Son of God and Son of man (Adam). And we, like Him, have become partakers of two natures, human and divine, having become by generation, sons of Adam; and by regeneration, sons of God. He was made in all things like unto his brethren, that his brethren might become "as He is" even "in this world" (I John iv 7) "FOR HE THAT SANCTIFIETH AND THEY THAT ARE SANCTIFIED ARE ALL OF ONE, FOR WHICH CAUSE HE IS NOT ASHAMED TO CALL THEM BRETHREN" His being "tempted in all points, like as we are, yet without sin," shows that those who are fully surrendered to God, whom the apostle styles "spiritual" and "perfect" in contradistinction to those who are "yet carnal,"

WILL STILL BE TEMPTED,

and though they are free from the carnal mind, and "have the mind of Christ," yet Satan will find in each of them, an *inward correspondence* to the outward environment of temptation. This proposition may be fully proved by an analysis of Christ's temptation in the wilderness

TEMPTATION

- 1 Command this stone that it may become bread
- 2 Satan showed Him all the kingdoms of the world, and said, To Thee will I give all this authority, and the glory of them, if Thou wilt fall down and worship me
- 3 To cast himself down from a pinnacle of the Temple

CORRESPONDENCE.

- 1 He hungered
- 2 The object of His coming was to obtain "all authority," so that finally the kingdoms of the world might become the kingdom of God and of His Christ (Rev xi 15)
- 3 His trust in the Father and His desire to manifest Himself as the Son of God.

Thus Satan comes as an angel of light, endeavouring to take advantage even of that which is good in human nature, and of that which is purely natural; namely, such desires of the flesh as Adam and Eve had before the Fall. In reviewing Eve's temptation it will be seen that Satan finds correspondence even in

THE ELIM EVANGEL

UNDEFILED HUMAN NATURE,

as it came fresh from the hand of the Creator Now, what were the motives set before her to disobey God, and how did her inward desire correspond in each case to the outward temptation?—

TEMPTATION

- 1 Ye shall be as God (R v)
- 2 Knowing good and evil
- 3 Fruit of the tree desirable to make one wise
- 4 Good for food
- 5 A delight to the eyes

CORRESPONDENCE

- 1 Desire to be like God
- 2 Thirst for knowledge
- 3 Desire for wisdom
- 4 Desire for food
- 5 Love of the beautiful

Among these enumerated, there is not a single evil motive This is why self or human nature, has to be given up to death, so that Christ may reign supreme in us, and that "every thought may be

brought into captivity to the obedience of Christ," and we continually abiding in Him, and He in us, may —

- (a) Commit no sin.
- (b) Receive whatsoever we ask
- (c) Bear much fruit
- (d) Walk even as He walked

He so delivered up his human nature to death, that he never once spake from himself, nor acted by his own power. We are to follow in this, not seeking to save our lives, but gladly delivering them up to the death, having been jointly crucified, dead and buried with Him, and now, "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal flesh" (II Cor iv. 10, 11).

Special Campaign at Surrey Tabernacle

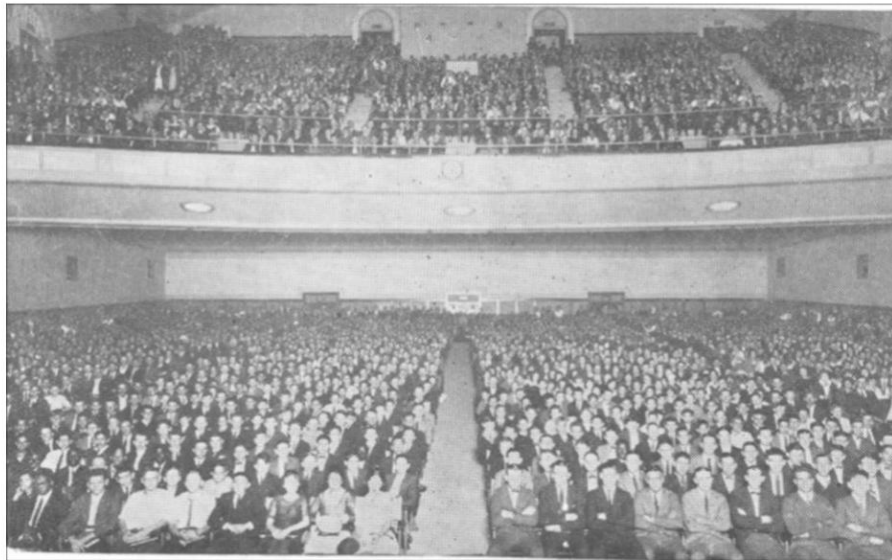
Evangelist A. WATSON ARGUE.

EVANGELIST A Watson Argue, of the Wesley Pentecostal Church, Winnipeg, who has conducted revival and healing campaigns on a very large scale in the U S A and Canada, where the Lord has wonderfully confirmed His Word with signs following, is now in London

Arrangements have been made for him to conduct a special ten days' campaign in the Surrey Tabernacle, Wansley Street (near Elephant and Castle), London, from Sunday July 26th to Tuesday, August 4th

Services will be held on Sundays at 6.30 p.m. and each week-night (except Saturdays) at 7.30 p.m. On Monday, August 3rd, there will be special meetings at 3 and 6.30 p.m.

Many visitors are expected on August Bank Holiday, and the following day The Surrey Tabernacle is easily reached from all parts of London, and bus and tram passengers should alight at the Southwark Town Hall in Walworth Road



One of Evangelist Watson Argue's Meetings at Detroit.

Do not fail to
come to
THE
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CAMPAIGN
in the
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Wansley Street,
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July 26 to August 4



THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

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 And Elim Alliance Ministers

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that it portends of distress and disaster, we are tempted to ask the question, "Is there no remedy?" Where is the Seer that can penetrate the thick darkness which veils the national vision?

* * *

We are persuaded that the only effective remedy is revival! The pathway back to prosperity and progress in our national life lies via a great spiritual awakening—an awakening which shall call into operation all those holy influences and inspirations which make for peace and rest—an awakening which shall create a disposition to dependence upon God, making the nation realise its vital need of God—a revival that will call the consciousness of the people back to God. The failure of governments and leagues serves to remind us that it is time for Divine intervention in the affairs of our country

* * *

If all this is true, then what a tremendous weight of responsibility rests upon the Church and its leaders to-day! The obligation of calling the country to repentance! Back to faith in and obedience to the Word of God! Raising its voice against the prevailing sins which are at the root of all the unrest of these days

* * *

And yet generally speaking conditions are so bad in the Churches to-day that in this direction hope is well nigh precluded. If revival is to come then we predict that it will do so outside the pale of organised religion. How our heart cries out in the language of the Prophet "Oh, that Thou wouldst rend the heavens, that Thou wouldst come down to make Thy Name known to Thine adversaries, that the nations may tremble at Thy presence."

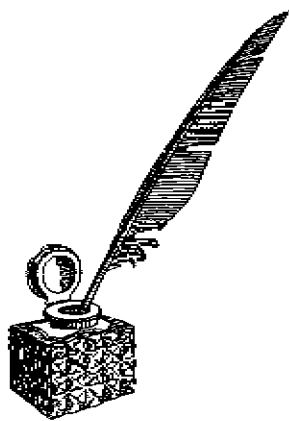
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To those whose hearts throb with expectation, we would say "Be of good cheer!" The gathering storm-clouds indicate not only the approaching tempest, but also denote that "that night is far spent and the day is at hand." God's way out for many of us will be UP! Up through the clouds to meet Him in the air! Out of the dense darkness we shall be lifted into the noonday splendour of His wonderful presence

* * *

While we wait, may we earnestly seek God for an outpouring of revival power such as shall sweep our country from end to end, leaving behind it a trail of blessing. A revival that shall reach the high places of our land as well as the low, penetrating the palace as well as the cottage

Editorial Notes



AT the moment of writing we are on the verge of what may prove one of the greatest industrial upheavals this country has experienced for many years. The nation lies bleeding from many an ugly wound; wounds which resist all the political art of statesmen to staunch. On every hand can be heard the angry mutterings of the coming storm which

may suddenly burst forth with dire results upon this land. We cannot but regard the ominous signs of the times with a degree of apprehension. In the face of all this commercial confusion and crisis, and all



Christians *and* Worldly Dress

A WARNING

IT is not generally known that for Christians, followers of the Lord Jesus Christ, to dress in the apparel of the world, is contrary to the Word of God, and incurs the Divine displeasure; but so it is, as we shall see.

The Apostle Peter, in his first Epistle chapter iii verse 3, says, "Whose adorning let it not be that of plating of the hair, or the wearing of gold, or of putting on of apparel"

But there is here a serious omission. In the Greek Scripture the words are *N'enduseos imation Kosmos*, meaning "not the putting on of the apparel of the world" Why the words "of the world" are omitted from all versions of the Bible, it is difficult to say, but the omission has led to serious consequences, and such as calls for serious attention.

The Apostle Paul warned the Christians of his day, (I Timothy ii. 9) "In like manner let the women adorn themselves in *modest apparel* with shamefacedness (bashfulness) and sobriety, not with braided hair or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works"

Modesty and bashfulness are rare nowadays, but thank God, they are not altogether absent There

is always a remnant of His Chosen Ones whose delight it is to please Him in all things Nevertheless it is a fact that even in Holiness Conventions worldly dress has crept in, and some are not even modestly attired This has resulted in disaster and sorrow in many homes where it has been allowed and even encouraged.

The World must needs—yes, it is a necessity—have scanty attire and pourous and open clothing, especially when, as now, the World is in open apostacy from God

All those who desire to know *why* the world must needs have open garments, and *why* some Christians are following them, should read the first three chapters of the prophet Isarah; and when they come to the particular verse relating to this matter the Holy Spirit will enlighten their minds and if they are guilty, will convict, and shew them their duty in this respect

He will also shew them why such a complete change has come over the World in this matter, and that it is always so in a time of apostacy

The prophet Zephaniah has a message for to-day "I will punish the princes and the King's children, and all such as are clothed with strange apparel"

—W T L

The Baptism *with the* Holy Ghost *and* Fire

An Open Letter to a Friend.—By PASTOR DONALD GEE

DEAR FRIEND,
You interest me very much when you tell me that you recently heard the testimony of S J, and that he is now claiming to have received "the Baptism in the Holy Ghost"

You say that there can be no doubt that he is vastly changed as a Christian from when you last met him two years ago nowadays he is so full of love, so full of zeal and enthusiasm for God and for souls, for times of prayer and Christian fellowship, for the Bible—that he truly seems "turned into another man"

I am not in the least surprised that you admit that all this is making you hungry for a similar blessing for yourself, nor am I unduly surprised at the hesitation which at the same time you feel regarding committing yourself to a path that seems so unlike all we have become accustomed to in our own church, and Christian experience I can quite enter into those mixed feelings of yours when you accom-

panied him for the first time the other night to a "Pentecostal" meeting

You felt greatly drawn to the life and liberty of the place, the hearty singing, the fervent prayers, and particularly—I am pleased to note—the preaching of the Word, all combining to make the Bible seem a beautifully up-to-date Book after all Nevertheless you found the "noise" rather trying, especially during prayer, it was so unlike what we are used to More-over you could not quite understand when a sister spoke in "tongues" though you say you certainly found the "interpretation" given by the pastor most helpful, and coming like a real message straight from God to your own soul

You ask me for some Scriptural basis for all this, and I appreciate the candour with which you express yourself, provided it stands the test of God's Book—as ready to follow all clearer light which God may have for you in these things, even at the cost of



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breaking with preconceived ideas and, if necessary, old associations.

I believe that we can get almost all the light we need just at the moment from the third chapter of Luke, or the parallel chapter in Matthew iii.

In order to be sure, first of all, that in speaking of "the baptism with the Holy Ghost" we are using a Scriptural term, and describing a proper Scriptural experience, turn to verse 16

You will find here a prophecy by John of the future ministry of Jesus which is equally recorded by each of the other Evangelists (Matt iii 11; Mark i. 8, John i 33) I need not remind you that our blessed Lord never fulfilled this prophecy in His earthly ministry; and it will come rushing to your mind at once that the first great fulfilment was on the Day of Pentecost, after His ascension to the Father's right hand (Acts ii 33) From then, on, we find Him continually exercising this glorious prerogative (Acts iv 31, viii. 17, ix 17, x 44, xix 6), and Peter links the experience of those Gentiles in the house of Cornelius, for instance, with this prophecy given years before by John, beyond all contradiction or uncertainty (Acts ii. 16, 17)

We all believe that until our Lord's return He will still remain in that blessed place of power on High. Is there one single passage in the Bible to make us think that He would cease to bestow this Divine Gift in like manner? The biggest argument against such an experience for to-day comes—not from inside the Bible, but outside—from the lack of Pentecostal manifestation in most of His professing church. But is such an argument valid? Is this God's responsibility—or man's? We all know that whenever the Church has roused herself to make fresh claims for Pentecostal power and fulness, her Lord has never failed to answer by revival upon revival. The grand charter of her birthright in Acts ii 39 still holds good.

You particularly ask me as to what we ought to expect when we receive the baptism of the Spirit and evidently your question frames itself principally around certain outward manifestations which you have either seen or heard of in those receiving this blessing.

Turning again to the third chapter of Luke, shall we place ourselves among the crowd that first heard this expression "baptise you with the Holy Ghost and fire" come from the lips of John, and try to gather the impression such words would give them or the sort of experience that was intended. The Baptist was not the sort of preacher to leave folk in much uncertainty as to what he meant.

He was telling them of an experience necessarily mysterious, and, as yet, entirely in the future for them all but he linked it by one forceful word with

something now familiar and constantly being enacted before their eyes—"BAPTISE."

There was to be something about this experience then that would be like baptism in water—only far mightier. That John baptised by immersion is not a point many will care to dispute, and therefore the first conception these people would gain would be of a complete immersion in the Spirit of God. This, in itself, would indicate something overwhelming to the entire being.

Baptism by immersion was, and is, such an absolutely *real* experience so conscious to the candidate, so evident to the onlooker. Evidently this greater baptism will also be an absolutely *real* experience also, something that the recipient will feel supremely conscious of, something equally evident to the one standing by.

Lest I seem straining our parallel (it is far more than a "type," for both experiences should still continue hand in hand), remember that both these features—conscious experience to the recipient and manifestation to the onlooker—are found in the New Testament instances.

Conscious experience of the baptism with the Holy Spirit was so overwhelming on the Day of Pentecost that they even appeared to be "drunk with new wine" to the crowd that gathered (Acts ii 13). Evidence, even more convincing to others perhaps than to the recipients themselves that some mighty new Power had possessed them, was provided both at Pentecost and after by utterance in "tongues" and prophecy (Acts ii 4, 17, x 46, xix 6). Simon must have seen something very real take place at Samaria (Acts viii 18), even though himself unhappily without the blessing.

Receiving the baptism in the Holy Ghost in New Testament times was as real and vivid an experience as we can well imagine. In this it is quite distinct from the New Birth, which often takes place unconsciously at the moment (John iii 8), or at least without outward manifestation. But the moment of one's baptism in the Spirit may well be the supreme moment of spiritual, and even physical, consciousness in the whole life.

Why should it be otherwise? Is it not quite strangely illogical, as well as unscriptural, to expect anything else? Consider what actually takes place. I have spoken of an "experience," a "blessing," a "gift" but the Truth is bigger than all these terms. It is God Himself coming to fill the "earthen vessel" it is the infinite enfolding the finite. No wonder the child of God is not only spiritually, but usually physically, overwhelmed when this happens. Blessed overwhelming!

I have somewhat stressed this point because I not only want to ease any fears by shewing you how



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perfectly scriptural, normal, and logical, physical manifestations are when receiving the baptism in the Holy Spirit: but I would also fain deliver you from ever settling down to satisfaction with an experience short of the Scripture, by shewing you the actual incompleteness, as measured by God's standards, of experiences received "by faith" *without any outward manifestation*. The Book that tells of those who received the Spirit "by faith," also describes the character of the experience they then received.

You may probably stumble at first over the teaching that the Scriptural evidence of the baptism in the Holy Spirit is speaking with other tongues; and that it should always be expected in every case as an initial "sign"; though not always as a permanent "gift" (I. Cor. xii. 30). Yet I firmly believe that if you ponder this with an open heart and mind before the Lord, you will come to see from the examples and significance of the recorded cases in the New Testament (Acts ii. 4, viii. 18, x. 44-47, xix. 6) that it is really so, and that after all this strange sign unquestionably marks the Divine choice for a simple, universal and supernatural evidence to seal the baptism with the Spirit. Men did not choose it in the First Century, neither do they choose it in the Twentieth. "What was I that I could withstand God?" was Peter's defence on this very point. The apology to-day for what seems so offensive to many is based on identically the same ground.

I must close for now. I am sure there will be other phases of this entrancing subject which we shall want to go into later on. Meanwhile—you are hungry! I know that your candour in voicing these questionings and difficulties springs not from opposition to anything you sincerely believe may be of God—but only from a desire to remove obstacles.

My closing counsel can again find foothold in the scenes of Luke iii. As one after another sought baptism in water in those days from the Baptist, you know what it involved—preparation and yielding. It is so with this greater baptism. You are already a believer. I urge you in a fuller way than ever before to lay hold upon the perfect cleansing from all sin provided for us in the Blood of Jesus. If the Lord shews you anything to be given up, anything to be put right, any matter of obedience to His will—obey Him instantly. Do not be in any way artificial in these things, however; only obey rigidly the voice of God.

And when you ask the Lord Jesus to baptise you with the Holy Ghost, beloved, do *yield* to Him. Let Him do it. It was necessary for that crowd to trust the Baptist implicitly as he laid each one beneath the waters of Jordan. When your own beloved pastor immersed you in like fashion not long since, you willingly surrendered yourself wholly into his

hands, he could not possibly have baptised you otherwise, however much both he and you desired it? Will you trust Jesus less?

If anyone had suggested to you that your pastor would permit some evil to befall you when you asked for baptism—how scornfully you would have repudiated the idea! And rightly so. Will your Saviour prove any *less* faithful?

Ask Him. Talk it all over with the Lord Jesus. Do not seek manifestation, or gift, or experience—just seek Himself. And you will find that He will meet you in the good old Bible way and make your life fragrant with His presence, and your testimony convincing with His power.

Before we next meet I expect to hear that you are rejoicing in personal enjoyment of what I have tried to write a little about. I believe God has marked your readiness to receive His Promise, and I am persuaded that He has thus brought this pregnant question right into your life at this time not merely for your interest, but for you to "go in and possess." May He help you!

With every good wish,

Yours sincerely,

DONALD GEE

Psalm xxix.

(Tune "O worship the King.")

By W. H. GOODENOUGH (*Elm Tabernacle, Clapham*).

GIVE unto the Lord, ye mighty in power,
The glory and strength, His due every hour,
Give unto the Lord glory due to His name,
His praise in His glorious temple proclaim.

The Voice of the Lord o'er oceans doth roll
The glory of God the thunders extol
The Voice of the Lord all creation doth move,
His majesty riseth all others above.

The Voice of the Lord the cedars doth break;
In Lebanon them to pieces doth shake
For by His command like a calf have they sprung;
Yea, Leb'non and Sirion like unicorns young.

The Voice of the Lord the flames doth divide
In Kadesh doth shake the wilderness wide:
The hinds maketh calve, and the woods maketh bare
And all in His temple His glory declare.

The Lord on the waters sitteth alone.
The Lord hath for aye established His throne.
The Lord will the strength of His people increase,
And graciously grant them the blessing of peace.

Elim Convention at Bangor

The speakers at this year's Convention in this famous seaside resort were Pastors George Jeffreys, Watson Argue (Canada), Robert Smith (Wales), and Alliance Ministers

“**A** RECORD twelfth” This heading, given to a press report of this year's annual “Crossing of the Boyne” celebrations in Ulster, is a most fitting one to summarise events in connection with the Annual Elim Pentecostal Convention at Bangor, as it was indeed a record one. True enough the gatherings of the former, even in the smallest centre in Ulster, outnumbered those of the latter beyond comparison. Still one doubted if

full gospel hymns fall upon the ears of the multitudes on the platform, and continues to float in the air as the train leaves. The Elim Hall of the Four-square Gospel Convention is situated in Central Avenue, and long before it comes to sight, we can hear the rapturous singing —

There'll be singing, there'll be shouting,
When the saints come marching home,
In Jerusalem, in Jerusalem,
Waving palms with loud hosannas
As the King shall take His throne,
In the new Jerusalem

The hall is larger than the one used in previous years, yet it is simply packed with an eager crowd, and this without the aid of a printed bill, or even an announcement in the local press. Here is a congregation of saints composed chiefly of young people whose hearts the Lord has touched, a parallel to which would be difficult to find in the land. Look at the crowds of young men! What is it that has drawn them together in this fashion? Do they purpose spending their holiday in the close atmosphere of a crowded place such as this? The answer is not long forthcoming, for when they pray it is evident to all that they are here and mean to stay. They have not been drawn by an *it*, but by *Him*. All holidays since they met Christ have become holy days, and they are enjoying the warmth created by kindred hearts.

The preachers, too, speak with authority, and are not talking about things in the abstract. The Bible in its entirety is emphatically declared to be God's Word. Each and every promise contained therein they say is ‘yea’ and ‘amen’ in Christ Jesus.



A SMALL SECTION OF THE CROWD OF ELIM SAINTS who witnessed the Annual Baptismal Service at Bangor this year. They are seen standing on the raised bank which acted as a grand stand above the promenade.

the enthusiasm of the thirty thousand men who paraded in the Belfast demonstration, rose to a higher pitch than that of the Elim enthusiasts at Bangor.

It is the annual demonstration day for the loyalists of Belfast, and the city is early astir. Here comes the procession with its display of banners beyond description, accompanied by the beating of drums, the blowing of trumpets and the playing of flutes. In the midst of the excitement and crowds, a number of Elim friends are wending their way with difficulty to the railway station *en route* for Bangor. The thought of waiting to see the whole of the procession is foreign to each one, as it would take hours of standing at a given point. The time is precious and we must push ahead. The station is now reached and several railway carriages are already occupied by those who, like ourselves, are making for the centre of “their own company.” The sweet strains of



IN FRONT OF THE NATURAL GRAND STAND, and some distance from the promenade, Pastor George Jeffreys, the Convener, is seen immersing some of the candidates.



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They say that God can and is dealing with people in this twentieth century as He did with those of the first Salvation from sin, Healing for the body, Baptism of the Holy Ghost is offered by them in the name of Christ to all who will believe, even in these days Saints are exhorted to follow their Lord through the waters of Baptism and to break bread as the disciples did on the first day of the week. They are instructed in the way of Holiness and to look and pray for the return of Christ. Under the power of the Spirit the preachers emphasise the privileges and duties of the saints, while some fresh revelations of the glories awaiting them are made known.

The tide of blessing and enthusiasm is rising higher and higher as the Convention proceeds, and the time seems to fly. The Baptismal Service is now held, and a sight never to be forgotten is the great crowd of Pentecostal people seated on the rising bank

(just like a huge gallery) above the Ballyholme promenade. They are there not merely as idle spectators, but as worshippers and participants of the things of God.

The candidates are led into the waters and, having confessed their faith, are baptised by the Pastor while the congregation sings. The great crowd of Bangor visitors are orderly, and seem to be accustomed to this Annual Elim Baptismal Service.

It is now the last gathering of the Convention and it is possible that a few more have pushed themselves into the already over-crowded hall. It is difficult to describe the scenes enacted in this great gathering. Language fails in every attempt. The rising tide has reached the full and waves of blessing roll over and over again. It is difficult to break away from the company who have gathered under the Elim flag to give honour to Him, Christ Jesus, Who has become the object of their love and affection.

Items of Interest

As we go to press, Pastor George Jeffreys is still in Elim centres in Northern Ireland. He returns in a few days to the scene of the London campaigns.

* * *

Dr Chas S Price, who, since he was baptised in the Holy Ghost with signs following, some few years ago, has been much used of the Lord in great revival campaigns in the United States of America, is now in this country on a short visit. He conducted the service in the East Ham Town Hall on Sunday evening, July 12th. The power of God was present in a remarkable manner, and the service will long be remembered by those who were privileged to attend.

* * *

During the past month, special meetings were arranged at the Surrey Tabernacle for those seeking the baptism of the Holy Ghost. At the first of these meetings the windows of heaven were opened and thirty-one received, speaking in other tongues as the Spirit gave utterance. Very many received at each of the subsequent meetings, until count was lost of those upon whom God had bestowed this invaluable blessing.

* * *

A Pentecostal visitors' home is about to be opened at "The Haven," 69, Acre Lane, Brixton, London, S W 2. Full particulars may be obtained from Mrs Chapman at the above address.

* * *

Friends intending to visit Bournemouth for their holidays should write to Miss Wormington, "Elim,"

Grafton Road, Winton, Bournemouth, who has a Pentecostal holiday home, within easy distance of the sea. Terms on application.

* * *

The first marriage service to be held in the Elim Hall, Banbridge, Co Down, took place on Friday, July 10th, the contracting parties being Mr Samuel Lytle of the Annaghanoon Assembly and Miss Sarah Jane Barr of Banbridge. The hall was full, and Pastor G T Fletcher officiated.

* * *

It will be noticed from the Convention announcements in this issue that Ashbourne is to have its first Elim Convention this year. It may interest those friends who anticipate attending to know that the town is situated within walking distance of that well-known beauty spot, Dovedale, which is known as the "Switzerland of England." Ashbourne is also within easy reach of many other Derbyshire and Staffordshire beauty spots, including The Manifold Valley, Via Gellia Valley (where the Lily of the Valley grows abundantly), Matlock, Buxton, Haddon, Chatsworth, Berresford Dale and many others. Certainly the Lord has wonderfully blessed those who live in the district by placing them in such a lovely spot, and the joys of spending a brief period in God's fresh air, and at the same time having a spiritual feast of fat things, are within the reach of all who take advantage of the opportunity, by going to the Ashbourne Convention. The work at Ashbourne is in a very healthy condition: the Lord is blessing His people, and there is a sound of an abundance of rain.



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Questions and Answers

Do you approve of an unconverted person teaching a Sunday School class?

No, certainly not. The Scripture says that the unregenerate "cannot see the Kingdom of God." How then can they lead anyone into it?

* * *

What is the difference between consecration and sanctification?

Consecration means a full surrender to God. Sanctification means to make holy: it is God's work, for we are sanctified by faith. Christ is "made unto us wisdom and righteousness, and sanctification and redemption" (1 Cor. 1:30). "The very God of peace sanctify you wholly." (1 Thess. v. 23)

* * *

What authority have you for believing in the personality of the Devil?

The Bible always speaks of him as a person, just as certainly as it does of Michael, Gabriel, or any

of the angels. One example alone will suffice. "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee" (Jude 9)

* * *

What becomes of children who die before they are old enough to be saved?

All children are saved through the sacrificial work of Christ for "their angels do always behold the face of My Father which is in heaven" (Matt. xviii. 10). Jesus said "Suffer little children, and forbid them not, to come unto Me: for of such is the kingdom of heaven" (Matt. xix. 14). The atoning death of Christ on Calvary brings the free gift of life to such. They need no repentance, for they have never sinned. They will never be punished for Adam's sin. No one will be eternally lost merely because of the sin of Adam.

Elim Sunday School, Belfast

THE Elm Sunday School, Melbourne Street, Belfast, had their annual excursion this year to Helen's Bay, Co. Down. The party numbered two hundred in all, and was composed of the scholars of the Sunday School, teachers, members of the Bible Class, and friends. God smiled His approval on the happy party by giving them cloudless sunshine and the outing was enjoyed to the full by everyone present.

We give below an account of the second Anniversary Service of this very promising school. It is composed of extracts taken from reports sent in by two persons who were present at the service—

"We waited for the Bible Class and visitors in the Elm Tabernacle, which was flooded with God's brilliant sunshine and brightened by flowers, the donation of kindly hearts. These flowers were afterwards distributed amongst the sick. The school filed in and filled the centre of the church, and the truth of the opening hymn—"Jesus is real and precious to me"—was apparent to all. The retrospect of Mr. John Bell, the superintendent, was in itself a benediction. Two years ago the school opened with one scholar and two teachers, and God set His seal on its inauguration by saving the soul of the scholar that day. The school now numbers one hundred scholars, and almost a dozen teachers. Many of the former have been saved, and can also

testify to being healed, some have been baptised in the Holy Ghost. We do ask our readers to pray that God's richest blessing may rest upon the children, and that many more may fully consecrate their young lives to Him, so that they may be used in breaking down Satan's strongholds and extending the kingdom of God.

"Mr. Fred Bell's solo, "O won't somebody tell them," was a fitting introduction to Miss Henderson's address to the little white children who knew Jesus, about the little black children with black hearts, who have never heard of Him. The little ones listened with attention and interest, and there is every reason to believe that Elm Sunday School, Belfast, will be strongly missionary in character. The children's offering at the anniversary was towards the Congo Missionary Fund."

"Believers who had not received the Holy Ghost" is the title of an 8-page booklet by Pastor George Jeffreys, just off our press. It originally appeared in the pages of the *Elim Evangel*. The subject is a most important one for these days, and the booklet should be purchased in large quantities for free distribution. The price is only 1d. per copy (by post 1½d.), or 1s. per dozen (by post 1s. 1d.).

(Continued from cover ii.)

lonely track, I looked back; there stood the small dark figure transfixed. I looked again; there it was, scarcely discernible in the distance. There was a turn in the road, so I saw the coal-higgler no more.

Some few months past, and again I beheld the small, wiry figure; not drunk now, but alert and brisk about his small traffic. He caught my eye, bounded towards me, took hold of the rein of my horse, of my hand, of both hands, shook them warmly, pressed them between both his own, quite unmindful of their state. Tears rolled softly down his

thin cheeks—blessed tears, such as angels love to see. "God bless you, dear, good Doctor! God bless you!"

That was all, and enough; we understood each other entirely. I returned the grateful pressure. I fancy my own eyes grew dim, I know that tears were in my voice when I returned his benediction.

The coal-cart was never seen standing before a public-house again. The old horse grew sleek and trim. He, too, may have felt, as I did, the truth of the words, "A word in season, how good it is!"—From a tract.

Elim Alliance Conventions



DR ELLIS

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

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

Convener PASTOR E C. BOULTON

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

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



PASTOR PINCH

GRIMSBY. From Sunday, August 2nd to Sunday, August 9th.
IN THE ELIM HALL, TUNNARD STREET.

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

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

SWANSEA. From Sunday, August 2nd to Thursday, August 6th.
IN THE CENTRAL HALL, ORCHARD STREET

Speakers: PASTORS STEPHEN AND GEORGE JEFFREYS and Elim Alliance Ministers

Services will be held daily from Monday to Thursday at 10.30, 2.30 and 6 o'clock (Preliminary Services will be held in Calvaria Baptist Church, Morriston on Saturday and Sunday, August 1st and 2nd, conducted by Pastor Stephen Jeffreys)

Those requiring further particulars or accommodation should write at once to the Convention Secretary, 42, Pentremalwyd Road, Morriston, Swansea, Glam.

ASHBOURNE. From Saturday, August 29th to Wednesday, September 2nd.
IN THE ELIM HALL, SOUTH STREET.

Speakers: PASTOR W. J. JEFFREYS and EVANGELIST MISS N. KENNEDY

Convener: PASTOR R. LEWIS.

Those who are really in need of a perfect holiday cannot do better than spend it amidst the charming scenery of Derbyshire, away from the soot and smoke of the cities. Visitors are assured of a time of rich blessing with the Lord and His people at Ashbourne

Friends desiring accommodation should write at once, giving full particulars of requirements, to Elim Convention Secretary, 41, Union Street, Ashbourne, Derbyshire.

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JUST OFF THE PRESS.

Believers who had not Received the Holy Ghost. An address by PASTOR GEORGE JEFFREYS Reprinted from the Evangel, 8vo Crown 8vo 1d each (by post 1½d)

Grace and Truth under Twelve Aspects By DR W P MACKAY 2s net (by post 2s 4d)

Abundant Grace Sequel to "Grace and Truth" By DR W P MACKAY 2s net (by post 2s 4d)

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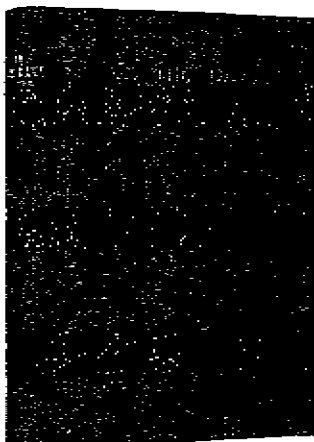
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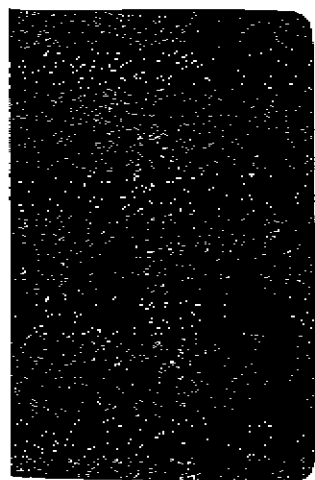
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