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MONTHLY RECORD
of
SPIRITUAL LIFE AND WORK

Vol. 5.

November, 1924.

No. 11.

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with which is incorporated
THE ELIM EVANGELISTIC BAND.

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The Elim Evangel.

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Editors

{ ERNEST J. PHILLIPS.
ERNEST C BOULTON.

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Editorial.

"This same Jesus . . . shall . . . come in like manner as ye have seen Him go."—Acts i, 11.

"Shall . . . come!" Incredible, says the Modernist! Impossible, says the Rationalist! Inconceivable, says the Scientist! Inevitable, says the Word of God! These words are simply a wonderful angelic reiteration of Christ's promise to His disciples, "I will come again!" What splendid dogmatism they reveal! What glorious conviction they suggest! What a foundation for the feet of faith! What a weapon for the hand of the Christian warrior! What music they contain for those who are truly looking for the coming of the Lord! How they ring out with clarion clearness through the night of appalling apostasy which is rapidly closing in upon us! And, mark you, it is "this SAME JESUS" Who is coming! The One in Whom, though we have not seen, yet we have believed with joy unspeakable and full of glory.

In the first place let us consider the Time of His Coming. When will He come? This is a question which many have sought to answer and in doing so have exposed themselves to needless criticism. Some have even claimed to have discovered the exact date of His appearing, but the Word of God distinctly declares that this is a secret not made known to man. Whilst the fact of His coming is revealed, the time of His advent remains unrevealed. Though we may not know the time of His coming yet we are assured that it will be timely.

Then think of the Testimony of His Coming. The pages of the New Testament literally sparkle with this lustrous truth. It gleams out of every Gospel; like dew it falls from each Epistle; it is the dominant note in the Acts of the Apostles; the grand climax of the Book of Revelation. Then there is the precious

testimony of the Holy Spirit which is continually being renewed and resounded in the heart of the believer. The Spirit Himself bears witness to the coming of the King. It is the Holy Spirit Who daily sustains and strengthens this hope within the breast of the saint, until his heart actually burns at the glad thought of the Lord's return. These wonderful whispers of the Spirit spoken in the inner sanctuary of communion enable the child of God to pierce the shadows which sometimes surround him and behold the glory of that blessed advent moment when we shall be caught up to meet the Lord in the air. The Holy Spirit will not suffer this "blessed hope" to grow dim in the midst of those who follow on to know the Lord in His fulness.

Then think also of the Tokens of His Coming. Space forbids us enumerating the many tokens of the Rapture which we see on every hand. The devout student of the Bible soon discovers that present-day conditions, both in the world and the Church, correspond in a most striking manner with those things which are predicted in the Word of God as accompanying the Lord's return. The chief characteristics of the present age answer exactly to the character of the period when Christ is predicted to appear. The deepening darkness—the growing apostasy—the social conflict and commercial confusion. These are all indicators of the approaching translation of the Church of Jesus Christ. Perhaps the greatest of all the manifold tokens of His appearing is the present world-wide Pentecostal outpouring, which is belting the whole earth with its glorious fiery power. Has this revival not been described as the "latter rain" outpouring? This in itself is significant. It is God giving His final call to the Christless masses before the Lord comes. How strange that so many of the Lord's people who month after month sit at the Communion Table, yet have their minds veiled to the sublime significance of that symbolic sacrament, pointing as it does onwards to His second advent.

Then further consider the Triumph of His Coming. What a display of power the Rapture will furnish! What a complete vindication of the Word of God! What a triumph of love and grace! This will be the crowning achievement of the conquering Christ, when He will gather unto Himself those whom He has redeemed out of every tribe and nation—the blood-purchased Bride going forth in the glory of her resurrection body to meet her Royal Bridegroom in the air. Hallelujah! Think of that world-wide miracle of Divine power when millions of graves shall suddenly open, and from them shall emerge the bodies of the sleeping saints. Then shall be brought to pass that saying, "Death is swallowed up in victory!" Death is vanquished. The last enemy is finally overthrown and "this corruptible shall have put on incorruption, and this mortal put on immortality," the body of our humiliation being clothed with the "body of His glory."

What a marvellous transformation will take place when He comes! In a moment we shall step into that full and perfect light of God, where we may behold the King in His beauty.

Let us not forget to bear the Tidings of His Coming far and wide. This is our unique privilege and also our solemn responsibility in these last days. Without this advent note the Gospel is incomplete. It is the message of the last hour, and we must not shrink from publishing abroad. Let us sound it in the ears of a carnal, careless Church. Perchance its warning message may arouse some sleepers and lead them to look for their absent Lord. Cry aloud, O ye ambassadors of Christ! Tell the world that its Sovereign will soon be here. Bear the glad tidings to the hopeless, the sorrow-laden, the distressed and the diseased. Tell them that "THIS SAME JESUS . . . shall so come in like manner as He went."

Jesus is coming to earth again—What if it were to-day?
 Coming in power and love to reign—What if it were to-day?
 Coming to claim His Chosen Bride, all the redeemed and purified,
 Over this whole earth scattered wide: What if it were to-day?

—E.C.B.

A Weekly Message.

Compiled from Various Sources by PASTOR E. C. BOULTON.

Sunday, November 2nd.

"Continue ye in My love."—John xv, 9.

It is a notable fact that fervent love to Jesus will enable us to endure anything He is pleased to lay upon us. Love is the mother of resignation: we gladly receive buffeting and blows from Jesus when our heart is fully occupied with His love. Even as a dearly cherished friend does but delight us when he uses freedom with us, or when he takes much liberty in our house—so Jesus, when we love Him heartily, will never offend us by aught that He may do. Should He take our gold, we think His hand to be a noble coffer for our wealth; should He remove our joys, we reckon it a greater bliss to lose than gain, when His will runs in such a channel. Ay, should He smite us very sorely, we shall turn to His hand and kiss the rod. To believe that Christ has done it is to extract the sting of an affliction. Come in, Thou Heavenly Guest, even though each footstep on our floor should crush a thousand of our earthly joys. Thou art Thyself more than sufficient recompense for all that Thou canst take away. We would rather have Thee, and trials with Thee, than lament Thine absence even though surrounded with all the wealth the universe can bestow.

Sunday, November 9th.

"For all they did cast in of their abundance; but she . . . did cast in all that she had."—Mark xii, 44.

From the lips of a veteran missionary came this story. "A trying mishap had come to us in our work. A fire had broken out in the mission home. Before it could be quenched the roof was entirely consumed. The finances of the work were at low ebb. Every dollar was needed for the necessary work of the mission. The blow was a heavy one. That evening, as wife and I sat and talked over the situation, it seemed as depressing as possible. By and by as we talked we heard the patter of little feet on the stairway. The stair door

opened, in came four white-robed figures—our own little ones. The oldest of the four walked up to us with a knotted handkerchief in her hand. Untying it, she emptied the contents into my hands. There lay all their little store of earthly wealth—pennies, halfpennies, and smaller fractional coins. 'Papa and Mamma,' said she, 'we do not have very much, but all we have we want to give to help put the roof on the mission house.' A tear stole down the missionary's cheek as he told the story, and with faltering voice he said, "It was not much they gave, my brother, but it was all they had. And, oh, it was **SO ACCEPTABLE!**" Ah, friend, our Father above is asking for that uttermost offering of ourselves unto Him, "a living sacrifice, holy, **ACCEPTABLE.**"

Sunday, November 16th.

"And again I say, rejoice"—Phil iv, 4

It is a good thing to rejoice in the Lord. Perhaps you found the first dose ineffectual. Keep on with your medicine, and when you cannot feel any joy, when there is no spring, and no seeming comfort and encouragement, still rejoice, and count it all joy. Even when you fall into divers temptations, reckon it joy and delight, and God will make your reckoning good. Do you suppose your Father will let you carry the banner of His victory and His gladness on to the front of the battle, and then coolly stand back and see you captured or beaten back by the enemy? Never! The Holy Spirit will sustain you in your bold advance, and fill your heart with gladness and praise, and you will find your heart all exhilarated and refreshed by the fulness of the heart within. Lord, teach me to rejoice in Thee, and to rejoice evermore.

The joy of the Lord is the strength of His people,
The sunshine that scatters their sadness and gloom;
The fountain that bursts in the desert of sorrow,
And sheds o'er the wilderness gladness and bloom.

Sunday, November 23rd.

"And straightway Jesus constrained His disciples to get into a ship"—Matt. xiv, 22

JESUS CONSTRAINED them to go! One would think that if ever there was the certain promise of success in a mission it was here. These men are actually constrained to put to sea! They are driven by an impulse which they cannot understand and which they cannot resist—they have a call from the Lord to do so. Surely, here, if anywhere, a triumphant issue might have been confidently predicted, and yet here, more than anywhere, there was seeming failure. He sent them out on a voyage, and they met such a storm as they had never yet experienced. Let me ponder this, for it has been so with me, too. I have sometimes felt myself impelled to put to sea. The belief that I was constrained gave me confidence, and I was sure of a calm voyage. But the result was outward failure. The calm became a storm, the sea raged, the winds roared, the ship tossed in the midst of the angry waves, and my enterprise was wrecked ere it could reach the land. Was, then, my Divine command a delusion? Nay; nor yet was my mission a failure. He did send me on that voyage, but He did not send me for my purpose. He had one end and I had another. My end was the outward calm, His was my meeting with the storm. Do not resist thine impulse, oh, my soul! It may not send thee to what man calls good fortune, but it will bring thee thine own prosperity—the power to find thy God in the very heart of the storm.

Sunday, November 30th

"I have finished the work which Thou gavest Me to do."—John xvii, 4

This quiet confession is in itself a token of our Lord's Divinity. The serenity in which He makes His claims is as stupendous as the claims themselves. "Finished," perfected in the utmost refinement, to the last, remotest detail! Nothing scamped, nothing overlooked, nothing forgotten! Everything

which concerns thy redemption and my redemption has been accomplished. "It is finished!" "AND NOW . . . I COME TO THEE." The visible presence is withdrawn. There is no longer in our midst a Jesus whose body we can bruise and crucify. "BUT THUS FAR IN THE WORLD." Yes, and His disciples are now His body. He becomes reincarnated in them. If they refuse Him a body, He has none! He looks through their eyes, listens through their ears, speaks through their lips, ministers through their hands, goes on sacred pilgrimages with their feet! "Know ye not that ye are the body?" Does my discipleship offer my Lord a limb? Can He communicate with the world through me? Does my discipleship multiply His powers of expression? Has He more eyes, more ears, more hands, because I am a member of His Church? Or—— —?

An After That Experience.

Baptist Church a Centre of Great Pentecostal Revivals.

BY REV. W. K. TOWNER, D.D.

The First Baptist Church in San Jose, California, under the able and loving ministry of Rev. W. K. Towner, D.D., has been a centre of great activity since the doors were thrown open to receive the Pentecostal experience about three years ago. Its membership having increased from three hundred to nearly twelve hundred is the largest in Northern California. Since the inception of the full Gospel, well-known Evangelists have ministered in the church—Sister Aimce Semple McPherson, of Angelus Temple; Rev. W. P. Nicholson, the Irish Evangelist, and, at the time the following article was written, Pastors Stephen and George Jeffreys, who conducted a most successful campaign in the great canvas cathedral which seats 2,500 and was erected under the auspices of this famous church.

ED.

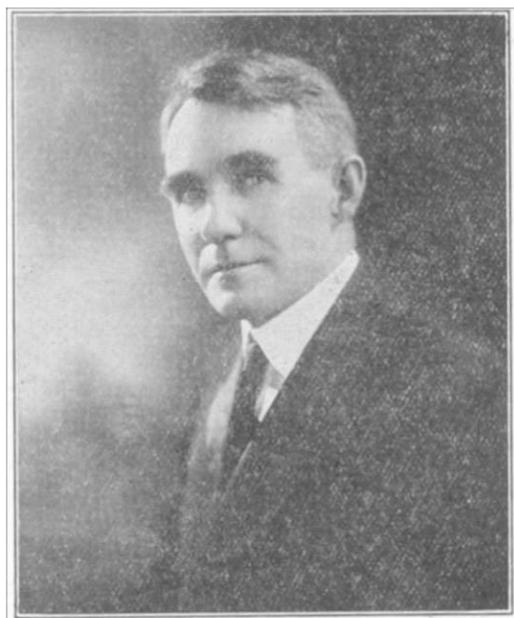
Jesus said to His disciples with the last breath that parted His lips before He "was parted from them and a cloud received Him out of their sight," "Ye shall receive power *after that* the Holy Ghost is come upon you, and ye shall be My witnesses." Then they gathered themselves together into a transforming station in that upper room in Jerusalem. The results of that meeting are practically inconceivable to us to-day. Direct from that upper room where prayer and faith transformed these humble folks into flaming, Spirit-filled evangelists, went forth a power that revolutionised the world in less than a generation. It is the power that is needed to-day, and, thank God, it is the power that is falling to-day.

JUST A TYPICAL CHURCH.

Prior to March 21st, 1921, the First Baptist Church of San Jose was thoroughly discouraged and discredited as a Christian institution. There were elect spirits, God's "chosen ones" within its membership, but they were fairly sunk in a slough of

spiritual despondency. "After that" it was different. Problems? Difficulties? Obstacles? Plenty of them. Blunders and deflections since then? Beyond doubt. But they are problems, difficulties, blunders, and deflections incident to a live organisation on fire for God and the testimony of Jesus Christ.

Peril in it? Yes, always where there is power there is peril. Surely there is no peril in an empty pew. There was \$550,000,000 increase in damage by fire in the United States a year ago, and 150,000 people killed and injured—yet we do not put out our ranges and substitute refrigerators.



REV. W. K. TOWNER, D.D.

There is peril in a live wire carrying high voltage dangling in a crowded thoroughfare—yet we do not shut down our dynamos nor dismantle our power houses.

We believe that the power of the Holy Ghost, grounded in the Word and properly insulated under the blood of Jesus Christ, may be safely applied through the Church to-day in promoting a mighty Pentecostal revival which will sweep multitudes into the Kingdom of Christ, and prepare the Church for His blessed appearance in wondrous majesty to judge the world. Let the Churches in their dire need seek this power and receive it in God's way, trusting Him to direct it so as to achieve His purpose and enhance His glory.

The writer was called from the pastorate of the First Baptist Church, Oakland, California, to take the leadership of this people on the first of January, 1920. The church had run down from a reported membership of nearly nine hundred to a faithful and consecrated handful of devoted, hopeless, listless, despairing, scattered, distressed and famished sheep.

A sterile and futile leadership had pandered to a worldly and sensation-mongering community, until there seemed no hope of awakening a spiritual interest within the church, nor of attracting the attention of the city to a genuinely Christian programme.

AS A LAST RESORT.

I had been called on the assumption that if anybody could pull the situation out of the fire, it was Wm. Keeney Towner, who was in the midst of a remarkably successful pastorate in Oakland and had brought that church up to the largest in membership in Northern California. I was just self-reliant and self-confident, not to say conceited enough to approve of their judgment and admire their taste. I believed in and preached the old Gospel, and I had the reputation of being a "prodigious worker," but preach and work as I would, things did not move. I put in six months of heart-breaking effort, wrote out my resignation, put it into my desk, began to confess to my first and final defeat, and to ask the Lord to let me hand it in and quit the ministry.

FUTILE AND FRUITLESS EFFORT.

Vacation season came after six months of discouraging and ineffectual effort. We returned refreshed in body and started to try what a campaign, or rather a siege of prayer, preaching and personal work would do for a seemingly hopeless situation. A very few of the faithful rallied for a long campaign. We planned a three months' series of meetings to cover the city systematically. Meetings were projected in various districts. We engaged one of the most prayerful, gracious and successful personal workers that it has ever been my good fortune to meet, Mr. J. J. Paulsell, of San Francisco, California. I never think of him without a glow of gratitude and love warming my very body. He has a countenance marked with exceptional intelligence and radiant with that ineffable kindness which only those know who have knelt with Him in the Garden and drained the cup of sorrow in the fellowship of utter and final surrender. He visited, prayed, pleaded, and distributed tracts. I attended to the pastoral office, assisted in calling, and preached every night in the week except Saturday, for eleven straight weeks. A few of our earnest people aided in the work of visiting and inviting people to the meetings. Sometimes we would have as many as seventy-five out on prayer-meeting night, but the rest of the midweek meetings ranged from about nine to thirty in attendance. On rare occasions we would be encouraged enough to feel that we were near the break and that

the revival fires were actually kindled. Then we would get up from prayer and walk the floor together singing a strange new song that my companion taught me :

If we keep clean and humble,
We'll shine as the sun,
And walk the golden streets on high.

Then the meetings would sag, the Spirit would lift, and down we would go. My companion broke down about the seventh week and spent seven months in the hospital. Many times his life was despaired of. I kept on until the holidays interrupted the meetings. No congregations to speak of, no conversions, no apparent quickening of the spiritual life of the church resulted from these meetings. One year of such a pastorate was enough for me, and for the first time in my life I was ready to quit. I said to my faithful and courageous little wife, "I'm through. I'm whipped. This is my last Pastorate. I'll resign and go into business." But the end was not yet—Praise the Lord!

" SOMETHING IS BOUND TO HAPPEN."

In January 1921, I went to the seat of Stanford University to hold a revival in the First Baptist Church. Both church and city were stirred by the unusual sound of a clear old evangel note blown from a Gospel trumpet. With renewed effort I began to plan for a revival in San Jose. I just could not give it up. I gave a number of Bible lectures on the Baptism of the Holy Spirit. We prefaced and concluded each reading with a clear statement of our objective, saying: "Brethren, this is not that we may *understand* about the Holy Spirit, but that we may *receive* the Holy Spirit."

Toward the close of this series a splendid type of New England deacon, who was visiting among us and attending the services, said to his good wife, "Dear, something is going to happen in that church." "Why," she relied; "I don't know what makes you think so." He answered, "You never heard such Bible readings and such prayers as we are hearing without something happening. I do not know what it will be, but mark my word, something will happen."

Something had already happened. For the first time in all my ministry I had found a few people who would *actually pray for the power of the Holy Spirit to fall on the Church*. I had never begun a pastorate without giving such a line of study. I would ask for definite prayers for the Holy Spirit to come upon us in power: "Now, brethren, be definite, be specific. The one thing we need is Power. Ask for Power, expect Power, receive Power! Let us kneel now and implore God to bestow upon us the blessed Holy Spirit." Down a few of us would get. A painful pause—then some good deacon would begin: "O God, we thank You for the Salvation Army and the Y.M.C.A. We praise You for the W.C.T.U. and the Prohibition Party. And now, Lord, bless the foreign missionaries, the President of the United States, and the

Anti-vivisection Association.—Amen!" And the danger was averted.

I believe the Holy Spirit fell because the church had lost confidence in modern men and modern methods and came to the place where it must get power or perish. It was so far gone that it could not think of dictating terms to God. Most churches sense their need of spiritual endowment, but they must have it in a perfectly circumspect, sedate, dignified and decorous manner—but unusual things happened at Pentecost.

FOLLOWING A LEAD.

Just about this time we had a select conference on how to raise the necessary funds to pay the sexton, the pastor, the insurance and the interest. I suggested that a revival in the power of the Holy Spirit would solve the financial muddle, and rehearsed to the committee what a retired preacher-book-agent had retailed to me of a woman evangelist who was drawing immense audiences, getting hundreds to the altar for salvation and healing the sick through anointing and prayer in the name of Jesus. He did not try to sell me any books, but for three or four days he set out to tell me the story of this remarkable woman and her Holy Ghost revival. I did not want to hear his story. I was so busy trying to promote a revival of my own that I came very near opening the door and inviting him to take his woman evangelist and the revival at San Diego, go about his business, and leave me to attend to mine.

About this time also there came to a neighbouring Baptist Church one of our leading Baptist workers among young women. My wife was much interested in this line of work, so she attended the meeting. Afterward this young woman told about being in a great open-air meeting in Balboa Park, San Diego, where many thousands of people stood through hours of a Gospel and healing service conducted by this same woman evangelist. She remarked that she had never attended a meeting where the presence of the Spirit of God was manifested in such power. Mrs. Towner was much impressed by this testimony, and I listened to her report of the conversation, all the time swallowing hard on my aversion to women preachers.

At the committee meeting referred to I spoke of the possible desirability of sending for this evangelist and healer. One of the men, a physician, said, "Get her—get anybody that can put the programme across." And so the other brethren agreed.

We took the matter up with a Baptist friend who was under the Pentecostal baptism and who was a personal friend of the evangelist. He said that she might give us a few days between the San Diego campaign and another that she had planned for St. Louis. So I called the full board of deacons together and put the matter square up to them. Some of the deacons had heard her and

were impressed with her message and spirit. The deacons voted unanimously to call one whose ministry was being so signally honoured of God in the salvation of thousands of souls. *We were in no position to make conditions with Him. We needed power and we knew it!*

I told the church frankly that the history of revivals showed that where the Holy Spirit fell with such power there were bound to be unexpected and unusual demonstrations of this power. I knew nothing of "Pentecost," as it is called in the life of to-day, except the stock stories circulated by those whose main purpose seems to be to try and keep the works of the Almighty in perfectly circumscribed, decorous and orderly grooves. But I did know that everywhere from the beginnings of the Christian age to the present, when the Holy Ghost really came in power there were unlooked-for and in many cases undesired manifestations. So I told our people that our proposed evangelist was "Pentecostal," and that we must expect folk to attend who were long on emotion and short on control, that they would make unusual noises, and do outlandish things. I said further that if they saw their minister roll from the back to the front of their church and shout "Glory" every time he rolled over, not to forget that I had warned them. Then I went out and sent a night letter to Aimee Semple McPherson that started the revolution in the First Baptist Church in San Jose, and started a revival that has lasted nearly four years, practically without a break. In these four years scores of thousands have been saved, and thousands more have been healed and baptised in the Holy Ghost. Hallelujah!

AT THE OTHER END OF THE LINE.

In the meantime Sister McPherson was trying to decide where to spend the few days that intervened before her projected St. Louis, Denver and Dallas campaigns. Here's how God answers prayer. Sounds like the story of Peter and Cornelius, or Paul and Macedonia. Why not? Have we not the same God, the same Lord Jesus Christ, the same Holy Spirit? Are we not under the same great Commission? In the same age?

Mrs. McPherson sits in her little bungalow, a bunch of letters, telegrams, etc., in her lap. With her is her mother, Sister Kennedy. But two other saints are in the plot. Dr. and Sister Steele have started for a mission in Venice. Suddenly it begins to rain in torrents and buckets full. "We simply can't go on," said the good doctor; "I wonder where we are." He stopped the car by a corner street lamp and said: "Why, we are right near Sister Aimee's bungalow. We will pay them a call." "Just in time," said the delighted hostess as she opened the door. "Come in and help us pray through for our next appointment." After prayer the mail was opened and out fell our night letter, and Sister McPherson exclaimed instantly, "Praise God! It's San Jose!"

Sunday morning, March 21st, 1921, Sister McPherson appeared in the pulpit of the First Baptist Church. She knelt in prayer upon the platform. When she arose to her feet she looked at the pastor and smilingly said: "The Holy Spirit feels very much at home here." I gasped—I had not been used to hear the Holy Spirit, the Third Person of the Trinity, spoken of with such familiar terms. She continued, saying, "There are no mountains of difficulty to remove, no Jericho walls to break down; the way seems to have been prepared." And so it had.

At the close of what I still think was one of the most wonderful sermons I had ever listened to, clear, logical, convincing, simple, direct, but above all authoritative, she turned again to me and said, "I believe I will give an altar call." I had already sensed the situation and determined in my own mind that if she did not I should, so I replied, "By all means" (The sermon was on "Rebecca at the Well.")

Almost instantly the pulpit was overflowed, the altar space in front filled and the aisles congested with people turning, and re-turning to God. I had never seen such a sight in my twenty-five years of ministry, but I was destined to behold greater things than these. It was no coming to the front to greet the evangelist and sign a church membership card. They came weeping over their sins and backslidden condition, and returned to their seats rejoicing in a real experience of the *saving grace* of God in Christ Jesus.

THE POWER FALLS.

On Monday night, March 22nd, the Holy Spirit fell after this manner: Two of our active young women invited two girl friends to retire with them to the Sunday school room that they might pray for their salvation. On their way to their knees both of these girls were overpowered with a sense of their unfitness to do personal work of a genuine nature. They were overwhelmed with the power of God and prostrated on the floor. Immediately one of them began speaking, and the other began singing, in strange languages. Sister McPherson was called and cried out at once, "Where is the doctor?" Our people of course thought she wanted a physician. "No," she said, "I want Dr. Towner," and she came swiftly through the room into the auditorium where I was at work, her great eyes shining with elation. "Oh, doctor," she said, "the Holy Spirit has fallen and two of your beautiful girls are under the power, speaking in tongues." Needless to say, I was not elated. I was aghast. I had expected someone to "fall under the power" and perhaps "speak in tongues," but not *my* people—certainly not my secretary and her friend. I hastened to the room and found the girls surrounded by a surprised and bewildered company of their fellow church members. Mrs. Towner had the head of one of the girls in her lap, and the girl was singing in a high lyric soprano what seemed to us to be the divinest melody we had ever

heard. The language was strange, but after singing awhile in this unknown tongue she would interpret in English. A dear friend came and said, "Well, Pastor, how about this?" "As near as I can judge," I replied, "the roof has blown off the First Baptist Church and I am out under the stars." Sister Steele spoke to me thoughtfully and gravely, "Doctor, what do you make of it?" "Sister," I answered, "one scripture is running through my mind like the haunting strain of a familiar refrain, 'Let us go forth unto Him, without the gate, bearing His reproach.'"

One of my deacons came to me, his face white with indignation. "Towner," he said, "you will have to give me scripture for this." "Under God I cannot," I replied; "I never saw anything like it. But I will give you scripture for or against it to-morrow morning." Before the next Sunday no one needed to explain this phenomena to the particular deacon. On the Wednesday after he had come through to his baptism. There were genuine manifestations of the miraculous presence of the Great Physician with power to heal the sick. For eight days the meetings continued, afternoon and evening. In the evenings the church was invariably packed out and many turned away.

That is what we have been doing for nearly four years—bringing this movement that fell out of heaven into my own church to the acid test of the Word and of practical experience. It has fully demonstrated both its scripturalness and its practicability to our abundant satisfaction. *If every baptised person should backslide* and I myself prove recreant, I should be compelled to testify that this experience of the baptism of the Holy Spirit with the manifestations in tongues is according to Scripture, and a Divine manifestation of Pentecostal enduement.

(To be continued.)

CHRIST IS COMING.

BY HENRY PROCTOR, F.R.S.L.
(Tune: "Full Salvation," or R.S. 212)

Christ is coming; are you ready?
Yes, I'm ready for my Lord,
For I feel His power within me,
And I triumph in His Word.

CHORUS:

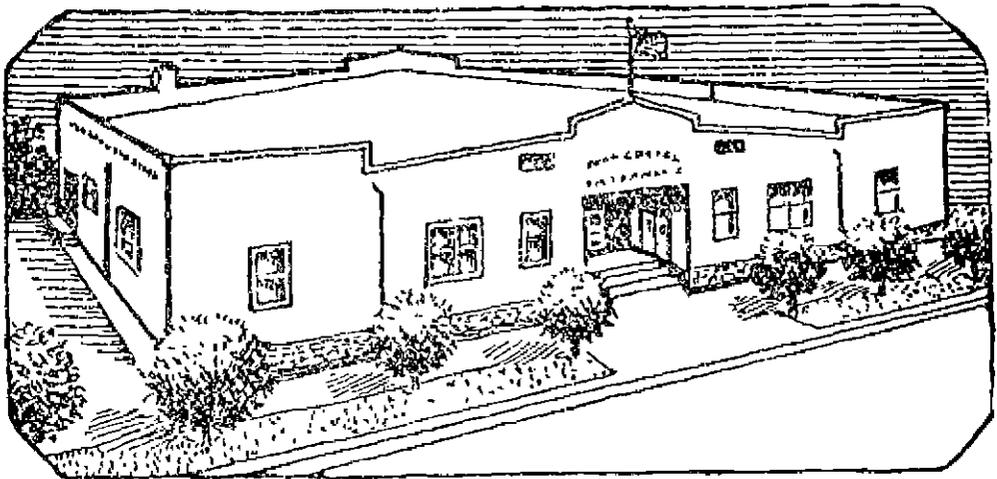
Are you ready? Yes, I'm ready,
For the coming of my Lord.

From the hour of trial I'll keep thee,
That is coming everywhere:
With the ready ones you'll meet Me,
At My Coming in the air.

You shall judge with Me the nations,
And sit with Me on My Throne,
In My Temple be a Pillar,
If you only overcome.

Closing Campaigns in U.S.A.

The campaign at San Jose, California, was the most successful of the series. Dr. Towner, of the First Baptist Church, had invited us before leaving England to conclude Revival Services which were to be held through the summer in a very large tent called "The Canvas Cathedral." A special feature of the work in this place is the exceptionally large number of young people engaged in active Church work.



FULL GOSPEL TABERNACLE, FRESNO.

We had intended to make this our last meeting in America, but a pressing invitation from a very aggressive Evangelical work tempted us to give three days' meetings at their headquarters, Fresno. They kindly furnished us with these pictures of their Tabernacle and Orchestra, which we know will be highly appreciated by our readers. This orchestra is representative of many in Pentecostal Assemblies in U.S.A. and Canada.

Leaving the San Joaquin Valley, we went to Los Angeles, where several days were spent investigating the work at the Torrey Institute and the Angelus Temple. From thence we travelled to Salt Lake City, that boasts of the great Mormon Temple and a Tabernacle belonging to the same sect, which has perhaps the best acoustics of any building in the world. Only 40 per cent. of the population of this city are Mormons.

On our way home we visited Chicago, where it was our privilege to see Mr. Paul Rader's work and the unequalled work of the Moody Institute. Space here will not permit details about any part of the tour. At Chicago we met a number of friends from Ireland who had been converted under the ministry of members of the Elim Band. Our next and last journey by land was to New York via Buffalo. As we crossed the border into Canada at Niagara Falls, happy memories of days of blessed fellowship occupied our minds. A few months previous we were in the full swing of Evangelistic fervour: souls were saved, bodies healed, and believers

baptised with the Holy Spirit. Now these campaigns have become history.

The train ride was delightful through the land that bore the mark of British settlers. The scenery was more charming than when we first passed this way. Autumn had gilded the maple leaf with a thousand varieties of gold. The gleanings of a luxuriant harvest were now being gathered into barns before winter cast on the earth the white mantle that designated Canada "The land of the Lady Snow." During our stay in New York City we ministered at Glad Tidings Tabernacle, where there is a splendid full Gospel work in charge of our beloved brother and sister, Mr. and Mrs. Robert Brown.



ORCHESTRA AT THE FULL GOSPEL TABERNACLE, FRESNO.

We set sail for England on the R.M.S. *Aquitania* on October 8th. This voyage was less eventful than the first, yet it acquainted us with new experiences. We thank God for saving us from dangers seen and unseen on our tour which covered about 15,000 miles. All the experience gained throughout we lay with ourselves afresh on the altar of service for the furtherance of the grand and glorious cause of the full Gospel in this country. —J. McW.

IMPORTANT ANNOUNCEMENT.

For more than twelve months we have been receiving numerous requests for the *Elim Evangel* to be published weekly or fortnightly. This matter has now been under consideration for a long time, and we have finally decided to publish twice monthly, on the 1st and 15th of each month, commencing next year. Although the price of the paper will still be 2d. per copy, the size will be increased, and it will appear in quite a new style.

The Epistle to the Assembly at Rome.

BY THOMAS MYERSCOUGH.

BIBLE STUDY No. 22.

Chapter XI begins by asking the question, "Hath God cast away His people?" and its answer is, "God forbid." The question and answer are given to make it clear that the Jews being unsaved (as described in x, 16-21) is not because *they could not believe* but because *they would not believe*, their unbelief being manifested by a determined refusal of God's "stretched forth" hands to save, and their determined **DISOBEDIENCE** and **GAINSAYING**. This clearly shows that God desired earnestly to **SAVE** them, yet they refused to be saved. Our Lord was treated in the same way by them. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wing, and ye would not" (Matt. xxiii, 37, 38). There are some who teach that it is impossible to resist the desire of God, but these Scriptures speak to the contrary.

To confirm that God hath not cast away His people, the Apostle calls attention to himself being an Israelite of the seed of Abraham. Also that when Elijah thought he alone was left, God answered him, "I have reserved to Myself seven thousand men, who have not bowed the knee to Baal." Then the Apostle declares "*Even so at this present time also there is a REMNANT according to the ELECTION of GRACE*" (vv. 2-5). We conclude therefore that the fact of **SOME JEWS** being saved **PROVES** that God hath not cast away His people, but has **ALL DAY LONG** stretched forth His hand (to receive) a disobedient and gainsaying people. So their unbelief is their own curse and is not the will of our gracious God.

Verse 5 contains three words which claim our notice—"REMNANT," "ELECTION according to GRACE." This word **REMNANT** means the less of two parts, so there is a small number of Jews being saved now. They are not a separate company amongst us, for Christ hath broken down the middle wall of partition which was between Jew and Gentile "that He might have mercy on all" (v. 32) "for to make in Himself of *twain one new man*" (Eph. ii, 15). "For as many of you as have been baptised into Christ have put on Christ. There is neither Jew nor Greek . . . for ye are all one in Christ Jesus" (Gal. iii, 27, 28, Col. ii, 10, 11). Some write of differing "**BANKS**" of those in Christ, but it is an unscriptural description, for **ALL** in Christ are one **BODY**—"of His flesh and of His bones" (Eph. v, 30). The figure of a "**Building**" is also used to describe the Church "which is His body." Its foundation is

Jesus Christ (I Cor. iii, 11). This Building "groweth" or increaseth by the addition of each saved soul, and its stones are "built up" (I Peter ii, 5) "AND fitly *framed together*," i.e. outwardly framed together as well as bonded together inwardly (Eph. ii, 20-22). There can be no separation of this building, as it is fitly FRAMED TOGETHER. Now the Body of Christ is joined to Him as THE HEAD "from which ALL THE BODY by JOINTS (a ligature by which the *different members* of the BODY are connected each with the others) and bands (i.e. the binding together of *the bundle* or *the whole*) having nourishment ministered, and *knit together*, increaseth with the increase of God" (Col. ii, 19).

There must be differing positions of honour in the BODY or THE BUILDING, but the BODY cannot be dismembered, nor can the framing of the BUILDING be broken when our Lord "comes for His own." These two figures give us the respective work of the Father and the Son for "the Church." The "Body" is formed and joined together from the seed of Christ as the Everlasting Father of the new creation. Their keeping or nourishment in the new life is by the hand of Christ (John x, 28). The hand of God is the "bands" or outer keeping (Jno. x, 29, 30). The same figure is used about the Building. The Son builds us together: the Father FRAMES the building round for an habitation in the Spirit (Eph. ii, 21, 22). There is so little opportunity to call attention to these great Scriptures that I trust the reader will not be made to "walk lame" because of attention being called to some teachings which do not sit four-square on the Word of God. The Scriptures will bear comparison one with another, and if we have the Truth they will agree. Any interpretation held which is contradicted by other Scriptures is error. With deep sorrow I confess that for many years because of wrong teaching and personal unbelief in John x, 28, 29, I would not read that chapter: at last I was humbled before God and He forgave. It is a solemn thing to be in the condition of Mark vii, 9 and 13.

"GRACE" will be the word for our next consideration. When used of a person we understand he is kind, affectionate; there is beauty in his speech and unbrokenness in his action. Yet such a one might avoid the presence of the sin-stained and the violent. Our Lord was "full of Grace and Truth" (Jno. i, 14). He was the friend of publicans and sinners. All His healings and pardons and fellowships were in GRACE. None were worthy of the gifts received, neither were any fitted to be with Him or draw near to Him except on the ground of Grace. "There is none good but one, that is God" (Matt. xix, 17). Man has no equivalent in himself nor has he any works which fit him to stand in the presence of our Great and Holy God. Even Abraham's offering of Isaac would not entitle him to glory before God. But in mercy God has opened a new and living way into His Holy Presence to everyone who

comes by the Blood of Jesus (Heb. x, 19, 20). He hath reconciled the world unto Himself and hath sent out the Gospel to tell every creature that *He is reconciled* and that *He will bridge the gulf* for the sinner to draw near "by Grace." "So then it is not of him that willeth nor of him that runneth, but of God that showeth mercy" (Rom. ix, 16). "By Grace are ye saved through faith, and that not of yourselves, *it is the GIFT of GOD*, not of WORKS lest any man should boast" "For the Grace of God that *bringeth Salvation* hath appeared *to all men*" (Titus ii, 11). "By the Grace of God I am what I am" (I Cor. xv, 10).

Rom. xi, 6, declares, "And if by GRACE, then is it *no more* of WORKS; otherwise grace becometh *no more* grace. But if it be of WORKS, then it is *no more* grace: otherwise work is *no more* work" Here are four "NO MORE" statements which are an open rebuke to the many who mix Grace and Works in their preaching of Salvation, the coming of the Lord and the first Resurrection. Such have never yet taken pains to understand the ways of God.

Here the Apostle deals with GRACE and WORKS in a very special way. He sets them to face each other in absolute irreconcilable opposition. Neither will give place to the other. Either grace must go down before works or works must go down before grace. They will not and cannot walk together (Amos iii, 3). A GIFT cannot be "paid for" by the receiver. A gift is a gift. "The Gift of God is Eternal Life" (Rom. vi, 23). No man can present *anything* to God for His Gift. A man who comes to God with WORKS must fulfil the WHOLE LAW, and if he seeks to be justified by his "doing," he has fallen from (out of) grace. "Christ has become of *none effect* unto you" (Gal. v, 4). The Christian "reigns in life" because he receives "abundance of grace and the gift of righteousness" (Rom. v, 17). Let me urge those who desire to be "able" ministers of "the Gospel of the Grace of God" to seek to know the true and respective positions of WORKS and GRACE and never mix them. The mixture of works and grace preached by many is most distressing, and I fear it is largely because of an unwillingness to accept God's way of grace which is so clearly taught in the Epistles.

"*Election according to Grace*" is our next consideration. Verse 7 reads, "Israel (the bulk—or the larger portion) hath not obtained *that* which he seeketh for." That which Israel seeketh for is a righteousness of his own production (x, 3) instead of receiving the gift of "the Righteousness of God" by Grace. But the "election" (the Remnant—the smaller company) *hath* obtained it. To both "the bulk" and "the remnant" God has stretched out His hands. The remnant "believed" and were saved without works, receiving the Gift by Grace, "and **THE REST WERE BLINDED**" (xi, 7, Matt. xiii, 15). The reader will see clearly that so far as

the offer of salvation is concerned, God prepared the like gift for "the bulk" and "the remnant." There could be no question as to the genuineness of God's offer and desire *even to the rejectors*. I Peter i, 2, comes to our help in regard to the name "Elect" given to those saved by Grace; he says they were "Elect according to the foreknowledge of God the Father." So that the place of blessing and being "Elect" is through God's foreknowledge that *they would receive His dear Son*. If it was God's desire only to save the Remnant, how should we understand His gracious words concerning the Jews who are not saved, "All day long I have stretched forth my hands unto a **DISOBEDIENT** and gainsaying people"? He not only invited but stretched forth His hands **ALL DAY** to the rejectors! So we may safely conclude that "Election" was not to Salvation, but to the blessings which belong to the saved ones, Jews or Gentiles. "God's Elect" means God's choice ones, such are destined to be **LIKE HIM** Who died for their sins and rose again for their justification. It is an "Election according to Grace."

GOD'S DEALINGS WITH THE JEWS, PAST, PRESENT AND FUTURE.

"Have they stumbled that they *should* fall? God forbid" (v. 13).

"If the casting away of them be the reconciling of the world, what shall the receiving (back) of them be but life from the dead" (v. 15). We are now to see that Israel is to come again into blessing. When the Church has been caught up to meet the Lord in the air, God will again put the Jew into the place of blessing and of being His testimony to the world. The Gentiles will lose their present privilege, for they will have filled up their "*Times*" through failure as Luke xxi, 24, ending in absolute unbelief and disobedience. Then the Jews will be a marvellous people for God, and as such will become those on whom Satan will vent his violent hatred (see Rev. xii, 15-17. Satan's method of war and destruction at this time is given in Rev. xiii.).

GOD'S BLESSING ON THE GENTILES IN THIS DISPENSATION.

Rom. xi, verses 16-22, likens Israel to a Tree with a root (our Lord said, "I am The **ROOT**," Rev. 22, 16). "And if some of the branches be broken off, and thou (Gentile) being a **WILD OLIVE-TREE**, wert grafted in among them, and with them partakest of the root and fatness of the **OLIVE TREE**: boast not against the branches. But if thou boast, thou bearest not the **ROOT**, but the **ROOT** thee. . . . Thou standest by **FAITH**. . . . For if God spared not the natural branches, take heed lest He also **SPARE NOT THEE**. Behold therefore the goodness and severity of God: on them which fell, severity, but towards thee, goodness: if thou continue in His goodness: otherwise **THOU** also shalt be cut off." The reader

should note that these passages are Dispensational and not personal to those who are now in Salvation. They belong to the Jews as a whole and to the Gentiles as a whole.

The remaining verses in this chapter make it very plain that Christ "the deliverer" shall come *to the earth a second time* and shall turn away ungodliness from Jacob and they shall obtain mercy. They will then hold the place of first importance as God's *messengers* to the Gentile nations.

The Church is drawing near the time when it shall be "spued out of His mouth" i.e., cease to be the Lord's mouthpiece or testimony. All prophecy concerning the close of the Church dispensation foretells failure, like all other dispensations. Multitudes not knowing the Scriptures expect a glorious climax of perfection *on earth*. The Lord Jesus prophesied that when the Church would end, it would be a mixture of wheat and tares. He also prophesied that it would outgrow His purpose, becoming a great *Tree* instead of remaining a mustard *Herb*. That "birds" (which He said were demons) would lodge in its overgrown branches. He also prophesied that the three measures of heavenly unleavened meal (the Scriptures) would become a mixture of leaven (a corrupt growth) and meal. These things are not "coming," but *have* "come." Surely the coming of the Lord draweth near. Our Lord knoweth it all and hath prepared for every need of His own. "Oh, the depth of the riches both of wisdom and knowledge of God. How unsearchable are His judgments, and His ways past finding out . . . For of Him and through Him, and to Him are all things, to Whom be glory for ever. Amen."

Reports from the Regions Beyond.

BELGIAN CONGO.

The following is from a rough diary by Mr. Cyril Taylor :

We again hear the beat of the drum for the meeting, and just as we are singing a crowd appears in single file, hurrying and scurrying, frightened and scared, in their midst a most repulsive figure—a great vidye of the district, his face smeared with whitening, and around his body dozens and dozens of monkey skins. He comes shuffling along, then rushes past (the messenger of Satan to buffet us) on his way to join a beer drinking party in a neighbouring village. The man is held in dreaded awe. He comes out asking for what he will, chickens, beads, etc., and no one dares to deny him his requests, for they know his power. He enters houses, smashes the cooking pots, and tears and snatches them with his teeth—truly one of Satan's hosts. There are three of these creatures in this district, half devil, half man.

The sun sets : we have another fireside gathering, and stories are told. In a village quite near in the Kisala district, the people having heard the administrators are coming with their police force, all run away to a large cave in a cliff. One poor old woman, too weak to walk, was left behind. When they returned they found a lion had entered her hut and devoured her, only leaving her head. Another tells us how a lion encountered a buffalo, the infuriated buffalo manages to get the lion against a tree trunk, rams its horns into the lion's head ; not, however, before the lion has torn the buffalo's throat with its deadly claws. Hunters passing by find both animals dead. Another native tells of drawing his bow and shooting an arrow at what he took to be a red bull ; he finds he has wounded a lion. The lion follows him and bites pieces out of his flesh. His friend follows to rescue him, and escapes with scratches only. Another tells us that recently a lion fell into one of their hunting pits ; the owner goes up to see if one has fallen in, and finds a lioness is guarding her mate. He returns to tell the villagers, who come and chase the lioness away to get the lion. They cut up the carcass and send part to the chief, and devour the rest.

Next day we finished seating the school building and went off to visit. We had two meetings, and blessed times, people listening so attentively. Next day a long, long journey. . . . Heels of boots came off. . . . Nails came through. We got to our destination about five o'clock, having travelled since sunrise.

On Sunday we had a School Meeting and Breaking of Bread. I spoke on the three first miracles. . . . Visited A—— and found him sick ; lying on a mat. We anointed him. Had lunch, off to another village, and then home. We climbed the last hill as the sun was setting, reaching home in time for supper.

Items of Interest.

Three Conventions are arranged for the North of Ireland during Christmas and the New Year. In the Elim Tabernacle, Belfast, from December 25th to 28th ; in the large Protestant Hall, Ballymena, from December 31st to January 4th ; and in the Town Hall, Lurgan, from January 7th to 11th. The speakers will be Pastor Stephen Jeffreys and Pastor D. J. Davies, of South Wales, and other Alliance Ministers. The Convener is Pastor George Jeffreys. Full particulars will be given in our next issue

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During the last eighteen months the question of a Bible Training School for Elim has been before our minds, and at last we have decided to venture in this, as we have in other things, in the name of our Lord. We ask our readers to pray especially for three things : (1) That suitable premises be acquired for this purpose ; (2) that funds for this most needful work will be forthcoming ; and (3) that wisdom be given to those responsible in the choice of the staff. Another word with regard to this will be found elsewhere in this issue by Pastor George Jeffreys

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On Tuesday evening, October 14th, a very happy welcome-home service was held in the Elm Tabernacle, Clapham. Owing to a fog in the Channel, the R M S *Aquilana* was several hours late in arriving at Southampton, and it was 9 30 p m before the party arrived at the Tabernacle

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Pastor Stephen Jeffreys returned the following day to South Wales, Pastor E. C. Boulton to Hull, and Mr. Darragh to the Portable Tabernacle at Belfast, Mr. McWhirter remaining at the Elm Tabernacle, Clapham. Pastor George Jeffreys is fully engaged at present at headquarters in organising coming campaigns and planning for the new Bible School.

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Mr. and Mrs. Thomas, members of the Elm Tabernacle, Dowlais, will soon be sailing as Missionaries for Mexico. Ever since the fruitful visit of Dr. Murcutt and Miss Luce to the town, our dear brother and sister have taken an active part in the work that was then commenced, in the minor hall of the Tabernacle, for Spanish-speaking people of the district. Now that the sphere of their labours is about to be enlarged, the prayers and best wishes of all the Elm friends go with them

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The wedding took place at the Elm Tabernacle, Belfast, on July 11th last, of Mr. D. A. Muloyne and Miss M. K. W. D. Briggs. Pastor G. T. Fletcher officiated.

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Miss Hettie Denison is at present doing the work of a deaconess at the Elm Tabernacle, Clapham

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Pastor Stephen Jeffreys is announced to commence a Revival Campaign at Plymouth on November 9th. The prayers of our readers are requested for this

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CORRIGENDA—October 1924. Page 230, line 2, for "sent" read "rent." Page 231, line 45, for "Col. ii, 8" read "Phil. ii, 8." Page 236, line 6, for "Master R. Mercer" read "Pastor R. Mercer."

Send Forth Labourers.

(Matthew ix, 38).

BY PASTOR GEORGE JEFFREYS.

These are words that are stamped indelibly upon my heart, that ring in my ears, as I seek to pen this appeal for support to open a much-needed Bible Training School for eleventh-hour labouring Messengers. Since the commencement of our ever-spreading Elm work, we have managed to carry on without such an institution, but now it is almost impossible to open up new fields and to respond to the various needs by sending out preachers without a certain amount of training. The midnight hour of this dispensation is almost striking, and hundreds upon hundreds of large cities and towns, to say nothing of the countless villages in our beloved British Isles have never been reached with the news of this present-day outpouring of the latter rain.

To these multitudes we, as Spirit-filled men and women, are debtors, and we must endeavour to meet our obligations before it is too late. Like the woman who obeyed the command of the old-

time prophet, we must go and borrow vessels that they might be filled to overflowing, and thus pay our debt. Yes! There are vessels beyond number waiting to be gathered in. Human vessels that should be filled with the same Holy Ghost as we have received. The one thing needful is that they might be gathered. The command to do so has been given by the greatest of all prophets and the method of procedure mapped out in the greatest of all Books. It is by training and sending forth Spirit-filled preachers with the marvellous message of full Salvation for Spirit, Soul and Body. There are souls like diamonds in the dust, waiting to be picked up. There are perishing ones all around that need to be rescued.

To saved parents who are praying for the conversion of their own boys and girls, the call comes. Will you not do something to assist in sending deliverance to other parents' children? While praying for your own, remember the drooping heart of some mother, some father, that you can cheer. In helping to send the blessing to theirs, you will surely command a blessing upon your own.

To parents whose children are saved, the call comes also. You of all should express in a most practical way your gratitude to God for their salvation, by assisting to send the delivering Word to the children of others.

To one and all, I say, see that you redeem the time by doing all in your power to cover the land with Holy Ghost Messengers. Pay your debt to your neighbours in the British Isles.

Time, which is more precious than rubies or diamonds, is slipping by, and your opportunity will soon be gone. Look at that poor wretch grovelling in the mire of sin: he needs to be told of the power of God to save. Look at that dear saint agonising in the languishing bed of sickness; she needs to hear of the power of God to heal. Look at that Christian young man who is conscious of his lack of power for service. How thankful he would be if he were informed of the latter rain outpouring! Think of what the message would mean to one and all alike! Friend, pay your debt by helping to send forth those that will gather vessels for the Glory of God.

To expedite this work we need a Training School, a place where the study of the Word of God can be combined with the practical side of evangelism. Our progress has been greatly handicapped during the past few years through the lack of such an institution. It has been impossible to accept more than a few into the work at a time, because there has been no means by which to train them and thrust them forth.

The need is great, and we must forge ahead. Suitable premises must be secured for the purpose of making it possible to

speed up and take advantage of the soon-passing privileges. The call for training comes from those in all spheres of life. It demands our attention, and we should supply the answer in the most practical form by procuring a Training School that stands foursquare on the Word of God. As I look back over the past, I cannot but feel grateful to God and our Elim friends for their faithfulness in prayer and practice. I have been more than encouraged at the measure of their support that has been given when I have deemed it necessary to appeal for a forward movement. In this again I know my word will not fall upon deaf ears.

All gifts (marked "Bible Training School") should be sent to the Secretary, Elim, Park Crescent, Clapham, London, S.W.4.

Elim Evangelistic Band.

Mr Le Tissier has commenced a mission at Annaghanoon, Co Down. May the Lord give a rich harvest of souls.

The Campaign in the Revival Tabernacle in Templemore Avenue, Belfast, is now proceeding, and the meetings are very well attended. Precious souls have been saved. May there be a great ingathering of the lost in this mission ere it closes.

A most successful tent mission was brought to a conclusion in Acre Lane, Brixton, on Sunday, September 28th. The tent was pitched on a plot of land in a busy thoroughfare quite close to the Town Hall. In the pouring rain (an almost impossible task) the tent was erected, and in spite of much wet weather during the days that followed, large numbers came night after night to hear the glad news of redeeming love. The missionaries were Messrs J. Smith and A. Lockham. At every meeting the Word went forth in power, and many were brought to the feet of the Saviour. On the last few Sunday nights of the mission, several hundreds of the congregation of the Elim Tabernacle, Park Crescent, marching at the close of the usual evening service to the tent at Brixton, and singing en route the songs of Zion, attracted much attention. The nett results of the mission were many souls saved, backsliders restored, and lukewarm Christians stirred up to claim their full birthright in Christ. Many will praise God in eternity for blessing received in the canvas tent in Acre Lane, Brixton.

Following the mission at Brixton, a baptismal service was held in the Elim Tabernacle, Clapham, on Thursday, October 9th. The service was conducted by Pastor E. J. Phillips, and a large number passed through the waters. It was a joy to see amongst them four out of one family—three sisters and one brother—who had recently been brought to the Lord.

OPENING OF A NEW ELIM MISSION HALL.

Early in May of this year a small company could be seen digging foundations in a beautiful field on Wallace Avenue, and in a very short time the contractors had completed their part of the future Elim Hall in Lisburn. But a great deal had yet to be accomplished to make the building ready for meetings—in joinery, plastering, painting and decorating—and to do this Mr. George Bell, who is in charge of the work here, had a band of very willing workers who undertook to carry out all that was necessary in their spare evenings and Saturday afternoons. In a very short time it was amazing to see how beautifully everything was accomplished.

The special opening services were announced to commence on Sunday, September 21st, and were conducted by Pastor R. Mercer, of Ballymena. When the assembly came together on that first Sunday morning, it was with great

gladness of heart that they entered into the presence of the King of kings, and wholeheartedly gave praise and thanks unto God, Who had so signally answered the prayers and desires of His people in giving them this beautiful building in which to worship Him. They unitedly dedicated it in prayer unto their bountiful Giver, "For all things come of Thee, and of Thine own have we given Thee."

In every service the Word of God went forth in power, and great blessing was enjoyed in each meeting. The services were exceptionally well attended and were continued until Friday night.

Everyone was delighted with the attractive appearance of the Hall, and certainly it reflected great credit upon the band of willing workers, who at great sacrifice worked night after night when they had great need of a well-deserved rest after their day's toil. But they offered willingly, and gave of their strength, time and skill unstintingly, and ungrudgingly, in some cases working well into the early hours of the morning in order to have the building brought to a highly satisfactory finish for the opening services. Thanks and praise be unto our Sovereign Lord Who inclined the hearts of the young men to go so wholeheartedly into the work. surely their reward shall be from the Lord Himself. Their purpose and prayer, with all who helped in any way, is that many souls shall weep their way to the Cross, and that a full, four-square Gospel, bringing salvation to the sinner from the guilt and dominion of sin, the baptism in the Holy Ghost to believers, healing through the atonement to the sick, and the advent of our Lord Jesus Christ, shall ever be proclaimed from its platform; that the Bible standard of Holiness unto the Lord shall ever be the watchword, song, and practice of all who are united with the work accomplished both within its walls and in the open-air services and in personal work in the highways and byways of Lisburn, and that from this centre shall radiate the blessed influence of a risen, exalted, and glorified Christ, who on Calvary's tree paid the full price of the redemption of the whole man, spirit, soul and body.

We pray that God's richest blessing may rest upon this section of His work in Lisburn.

DOUBLE THE CIRCULATION CAMPAIGN.

(Watch this each month.)

Our campaign to double the circulation of the *Elim Evangel* will soon be closing. If we are to reach our goal in the short time that remains, we must have the co-operation of every Assembly and every reader.

Below, instead of giving the percentage increase, we are giving the numerical increase in the *Evangel*s taken this month over the number taken before our campaign commenced :

Grimsby	325	Armagh	19
Ballymena	50	Ashbourne	18
Clapham	50	Markethill	18
Hull	50	Porthenry	18
Letchworth	50	Banbridge	10
Annaghanoon	36	Guernsey	10
Lisburn	25	Lurgan	10
Bangor	20	Portadown	10

We now ask the many Assemblies who have not yet joined in this effort to do so, in order that the circulation may be doubled before the close of the campaign. Reader—

DOUBLE YOUR ORDER NOW!

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Only Two.

ONLY TWO WAYS. So the Bible tells us—one broad, the other narrow; one leading to destruction, the other to life. Many tread the one; few the other. Reader, which is *your* way? They are well defined. "Broad is the way that leadeth to destruction, and many there be which go in thereat. . . . Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. vii, 13, 14).

ONLY TWO CLASSES. Many sub-classes, no doubt, in *men's* sight, but only two in *God's* sight. The difference between them is very plain. "He that believeth on Him [the only begotten Son of God] is **NOT CONDEMNED**; but he that believeth not is **CONDEMNED ALREADY**" (John iii, 18). The former class is on the narrow road; the latter on the broad. To which do *you* belong?

ONLY TWO SIDES. Which are *you* on? Christ says: "He that is not with Me is against Me" (Matt. xii, 30). The old cry of "Christ or Barabbas?" has not died down yet. Its terms may alter, but its meaning is ever the same. Christ or the world? Christ or self? This world or the world to come? The issue is very plain. Which side are *you* on?

ONLY TWO DEATHS. The death of the righteous and the death of the wicked. "Blessed are the dead which die in the Lord" (Rev. xiv, 13). "As I live, saith the Lord God, I have no pleasure in the death of the wicked" (Ezekiel xxxiii, 11). The brightest spot in this world is the death-bed of a triumphant Christian; the saddest sight is that of a sinner passing into the gloom of an eternal night, without the shelter of the precious blood. If the Lord does not come, one of these two deaths will be yours. Which would it be, if you were to die this moment?

ONLY TWO PLACES—Heaven and Hell—in eternity. To which are you travelling? Time carries you swiftly on. Once you cross Time's boundary, "the great gulf fixed" is set up for ever, and then mistakes are irrevocable and indifference fatal. Heaven will be the home of the ransomed of the Lord, of those who have trusted Christ and received Him as their Saviour. This alone is their title. Alas! the unbeliever seals his own doom. "The wicked shall be turned into hell, and all the nations that forget God" (Psalm ix, 17).

Elim Supplement.

Reports from Canada and U.S.A.

No 3.

OCTOBER, 1924.

2d (by post 2½d)

Witnessing at Winnipeg.

WINNIPEG, 30th August, 1924

The second Sunday of our Winnipeg campaign was a precious day of victory. God drew us to Himself in fellowship sweet. At the morning service a large crowd of the Lord's people assembled to listen to a message which from commencement to close was packed with rich thought, sound exegesis, and searching argument. The preacher drew a number of graphic word pictures from the Old Testament types showing how the idea of Divine indwelling was woven into almost every revelation which God had given of Himself. From the Tabernacle in the Wilderness we were led right on through various phases of Divine manifestation to the outpouring of the Holy Spirit on the Day of Pentecost, which the preacher emphasised as the New Testament counterpart to that which transpired at the completion of the Tabernacle, when we read that the glory of the Lord filled the house which Moses had erected. Many a desire for the fulness of the Spirit was intensified, and many a soul for the first time became eager to become the temple of the Holy Spirit

On the Monday evening the service was devoted to the immersion of a number of believers who were anxious to obey the Lord's command to be baptised in water. Prior to the actual immersion of the candidates, in the course of a concise and convincing address it was clearly pointed out that water baptism was part of the Divine plan for the New Testament Church, that it was just as much an integral part of that plan as the Laver was part of the Divine specification for the construction of the Tabernacle. We saw also the sublime spiritual significance of this Scriptural ordinance. It must always

remain a test of obedience—a proof of discipleship. Emphasis was laid upon the sequence of the two terms, “BORN” and “BAPTISE.” “If thou believest with all thine heart thou mayest.” At the close of this service thirty of the Lord’s people rose to their feet in response to the appeal for others to follow their Lord through the baptismal waters.

The remainder of the last week’s meetings was devoted to a series of sermon studies upon “The Baptism of the Holy Spirit and the Gifts of the Holy Spirit.” Evening after evening the building was well filled with a company of earnest, eager people, to whom, in many cases, the messages came as an entirely new revelation. Many misconceptions were removed and light thrown upon delicate Scriptural problems. How conclusively the preacher proved from the Word of God that the supernatural gifts of the Holy Spirit had not been withdrawn—that the same Hand which had so freely bestowed them upon the early Church was still outstretched and filled with those very same Gifts. It was admitted that they had been largely lost to the Church in the growing apostasy which had followed the State recognition of God’s people by the Emperor Constantine, and the fact was deplored that the Gifts of the Spirit were still shut out of the Church through ignorance and unbelief. At the same time we rejoiced to learn that to thousands of Christian people in various parts of the world these miraculous Gifts were being restored.

Following each of these addresses an opportunity was given for those anxious to seek the baptism of the Holy Spirit to repair to the prayer-room, where night after night a number received the Holy Spirit as the disciples did in the upper room on the Day of Pentecost. Hallelujah! As these seekers returned from the prayer-room it was easy to single out those who had received—there was a tell-tale light in their eyes—their faces bore that wonderful “upper room” expression which is unmistakable—there was a new note of gladness in their voices which spoke volumes as to what had happened. God had fulfilled His Word! They now possessed the greatest of all arguments with which to meet those who challenge the

truth of Pentecostal teaching, viz., an up-to-date experience of the Divine power. To those who question their experience they can now reply, "If this is not that, then what is this, and where is that?"

Whilst in Winnipeg we received a call from the local Penitentiary requesting one of the party to go and conduct a service for the prisoners. Mr. McWhirter gladly accepted the invitation and held a very blessed meeting. Many of the inmates were much moved by the earnest and eloquent appeal given; one could see upon some of the faces traces of repentance and desire for a better life. It was a pathetic sight to see so many young people in the morning of their lives already the victims of the blighting influences of sin, and to realise that unless Jesus came into their hearts they would in many cases perish in the



Sluice Gates and Bridge over the Red River, near Winnipeg.

vortex of iniquity towards which they were rapidly being drawn. Though no definite decisions were recorded, yet we trust that whilst that company of criminals sang

Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God, I come,

some of their number silently surrendered to Christ. What a joy it will be if in eternity we should meet those who through that simple Sunday morning service were led to the Lord!

The Divine Healing services during the Winnipeg meetings were specially blessed by God; several were wonderfully healed by the hand of the Lord. A profound impression was made upon the congregation when a sister rose to her feet and told how for forty years she had suffered from an affection of the throat, and deafness with pains in the head, and now she was completely delivered from this complication of complaints. She gave us a very practical demonstration of the reality of the work of healing wrought in her body, moving her loosened limbs with great freedom. In addition to the above troubles she added that for three years she had suffered with her eyes, and moreover she had been unable to raise her arms to fasten her own clothes or button her own boots. Now she was free! Hallelujah! This is the Lord's doing and it is marvellous in our sight!

From Canada to the States.

SAN JOSE, 8th September, 1924.

On the last Sunday of the Winnipeg campaign a splendid and powerful communion service was held, when about four hundred of God's people were gathered around the Lord's Table, many of them sitting there for the first time, newly-born souls admitted to this precious ordinance because of the redeemed relationship which now existed 'twixt God and them; taking their place of privilege at this blessed memorial feast. How gladly the King welcomes such guests to His Table! The trophies of His conquering grace! The spoils of His Calvary conquest! There was also present on this happy Sabbath morning those who had but lately taken Jehovah as their Healer; whose bodies, so recently racked with pain, now throbbed with Divine life. Like Lazarus of old they had been called from the power of death unto resurrection life, and were now sitting in blessed fellowship at the table of their Deliverer. During the two weeks' services about fifty in all were immersed in water. This in itself was a splendid triumph for the Lord. In some cases souls were born again, baptised in water and immersed in the Holy Spirit during the same campaign.

The farewell at the Station proved a touching scene. The faces of many of those who had come to see us off bore eloquent testimony to the character of the campaign just concluded. How they thronged around the carriage door, those dear, warm-hearted Canadians, eager to give us their parting benediction. "Come again!"—"Make haste and pay us a return visit!" were some of the cries that fell upon our ears, whilst others were too full for words. Somehow one realised how precious those dear people had become to us and what a strong spiritual attachment had been created. In spite of every effort to control one's feelings, as the train steamed out and we saw, probably for the last time, that company of consecrated saints waving us their final farewell, and heard them sing

God be with you till we meet again!

our eyes grew strangely dim with tears. What a joy to know that we shall meet them in the eternal morning!

What a journey now lay before us ere we reach the scene of our next campaign! Nearly three thousand miles of ceaseless travelling through four great Canadian Provinces and two large American States. What an education such a trip should prove! The early part of the journey takes us over hundreds of miles of rolling, trackless prairie land, the outlook being occasionally relieved by some straggling townlet or isolated cattle ranch. Each member of our party was on the *qui vive* to catch the first glimpse of the famous Rocky Mountains. What a prospect! Three hundred miles of unrivalled mountain scenery! To attempt a description of the majestic splendour of those towering and awe-inspiring heights baffles the pen of the writer. What a vision of surpassing natural beauty greets the eyes as frequently the railway reaches an altitude that enables expansive views to be obtained! Who could forget the grandeur of Mount Robson, the "Monarch of the Rockies," towering 13,000 feet above the sea level, with its summit perpetually mantled in snow and its brow encircled with a wreath of fleecy clouds? One cannot conceive of a more awe-inspiring and entrancing scene! Or the picturesque beauty of the rapid Falls as they come falling down those

rocky ledges which break their waters into a thousand shining fragments, making a beautiful veil of silver spray. What a pleasing and thrilling effect is produced as the railway winds its spiral course up the mountain side, ever and anon piercing some mountain that towers a thousand feet above. Or again looking down into the dizzy depths beneath, where magnificent rivers wind their way through sylvan scenery, the forest-clad mountain slopes presenting a unique picture of unspeakable magnificence. And so on we go on what seems an endless journey, until we reach the picturesque city of Vancouver, which is described as the "commercial metropolis" of British Columbia, with its lovely coastal scenery and splendid seascapes, which possess an irresistible charm to the lover of the beautiful. How one is tempted to linger to enjoy the Arcadian attractions of this charming city. But a few hours was all that could be spared ere we pursued our journey to California. Space prohibits the writer dwelling further upon the delightful scenery of that six days' journey. How we praise the Lord for His mercies throughout that long and sometimes trying trip. How sweetly He undertook! Again and again some glad surprise met us en route and thus the Lord intimated that He had gone before to prepare our path. Hallelujah!

'Tis just after sunset on the last day of the week that we reach the city of San Jose, a pretty little town situated in the heart of a perfect paradise of natural loveliness. San Jose lies about forty miles to the south of San Francisco, the scene of that terrible earthquake in 1906. This is to be the scene of the fifth campaign of our tour, and the first in America. A large tent, which is aptly described as the "Canvas Cathedral," seating about 2,500 people, is the place selected for the series of special services which we are announced to conduct in this city. Already we have discovered that the leader of the Lord's work in this place is a man with a large soul, a clear vision, and a fearless heart; one who possesses a deep spiritual intelligence. Dr. Towner quickly captured our confidence and won our admiration as a man of God who was prepared to risk everything in launching out upon the promises of the Lord. We were pleased to find that God had honoured

His servant in building up a big work which stands steadfast for the four-square Gospel. We anticipate a time of great blessing whilst in this place. The first services of the series were well attended, and augured well for the future of the campaign. We are believing that the Lord will draw the people of this city together to listen to the Word of God and that ere we close, this large "Canvas Cathedral" will be too small to accommodate the congregations. In the opening meetings one realised a wonderful anointing resting upon the ministry of God's servants. The very first meetings brought in the first-fruits of what we trust will prove a great harvest of precious souls. Already several have been remarkably healed, and this will speedily spread abroad amongst those outside and bring them to the place where God can meet them in mercy and grace. A well-trained company of Spirit-filled Christians compose the Orchestra, which is rendering valuable service. Their music and song is in itself a wonderful attraction.

San Jose and Oakland.

SAN JOSE, 15th September, 1924.

The morning meetings, which are devoted chiefly to the ministry of Divine Healing, have proved seasons of gracious manifestation and revelation; Christ has been unfolded in the Word as the Healer, and we have seen afresh the "fulness of redemption" in its relation to sickness. Many a suffering saint has claimed victory and stepped out into liberty and newness of life. As the Holy Spirit has spoken into the heart of some sore oppressed child of God the wondrous fact that Jehovah is the "Great I AM," and that Jesus Christ is the "same yesterday, to-day, and for ever," so faith has risen in their soul and the fetters of fear have fallen off. Again and again in those blessed noonday services the Holy Spirit emphasised in various ways the glorious truth spoken by God of old, "I am the Lord that healeth thee." We saw that victory lay solely in believing the Word of God—in accepting the affirmation of Jehovah and not regarding

physical conditions. It seems to be characteristic of the present period that this Gospel of healing and health through the Atonement should be blazed abroad; the Holy Spirit is calling the attention of the Church to its heritage of healing and many are going in to possess this rich legacy of resurrection life in Jesus. Hallelujah!



Side entrance to the Canvas Cathedral, San Jose.

What marvellous manifestations of Divine power we saw in that dear old tent! How it resounded with peals of praise as the people of God sang their songs of salvation! Floating o'er the night air, borne by the gentle Californian breezes, went forth the sweet strains of spiritual song Listen! They are singing

Hallelujah! Hallelujah! I have crossed the riven veil
Where the glories never fail

Hallelujah! Hallelujah! I am living in the presence of the King

Now it is :

Telephone to glory, O what joy divine!
I can feel the current moving on the line,
Built by God the Father for His loved and own—
We may talk to Jesus thro' this royal telephone.

What a happy company they are! Faces all radiant with the "joy of the Lord"! Lost in the adoration and worship of Him Who now fills their lives with His victorious presence! How it reminded one of the Tabernacle in the wilderness—the place where God was wont to unveil His glory and make known His mind—the place where God's voice was to be heard. Here day after day

gathered a company of eager listeners, who had come with love-anointed ears to receive the message of the Lord; prepared to go forth from the place of revelation and translate into consecrated action that which they had heard. Exodus xl, 34, was daily realised in that precious revival rendezvous, pitched in the midst of so much godlessness—a tabernacle of testimony in a wilderness of worldliness.

The First Baptist Church of San Jose is a real centre of Pentecostal activity. It possesses a fine building commanding a splendid congregation of out-and-out children of God, the majority of whom are baptised in the Holy Ghost and fully on fire for God and souls. No opportunity is allowed to pass for drawing men to Christ, every conceivable method is employed to attract the attention of the perishing, making them seriously consider the claims of the Gospel. One is much impressed with the large number of young people who form part of his live church, many of whom are earnestly engaged in some of the many branches of church activity. Spiritual drones would certainly feel uncomfortable in such an atmosphere. One would scarcely credit that just over three short years ago this people and pastor were living in a state of lukewarmness—the church and the world were so sadly intermixed that you could hardly distinguish the one from the other. Now this is all changed! What wrought this drastic change? Why, three years ago the Pentecostal fire fell and transformed them into what they are to-day. Surely this speaks volumes for that which God is doing in these days in this wonderful “latter rain” revival! And yet, in spite of these very definite and convincing proofs, this work continues to be so much maligned and misunderstood. Here is a church whose whole vision and vocation has been revolutionised. Bless the Lord for the advent of a real Pentecost! It has not converted these people into a company of cranks, but into a devoted band of believers, all awake to their privileges and responsibilities; engrossed in doing the will of God, and permeated with the spirit of sacrifice.

The first week-end in San Jose brought a special request for some of the party to go over to Oakland, San

Francisco, to take the Sunday services, and so the writer and Mr. Darragh answered the call and spent a most enjoyable and fruitful day with the Lord's people at Oakland. In the evening meeting in response to the appeal a crowd of people came forward to seek the Lord, the altar being more than filled. Many were anointed in the name of the Lord, and immediately received the divine touch of healing in their bodies.

As we write, the fire of revival is taking hold of the people of San Jose in a wonderful way, and the spirit of the meetings is daily growing in intensity. One feels that the spiritual atmosphere, upon which so much depends, is such as to warrant our expecting anything to happen. Our great regret is that the time at our disposal is so limited, but this we know, that the Lord will complete the work which He has begun in this place. Would that space might permit of the full account of some of the stirring testimonies of those who have been saved and healed during this campaign.

San Jose and Fresno.

FRESNO, *22nd September, 1924.*

The splendid results of the last week of the San Jose campaign certainly exceeded our expectations. Each evening a large procession of earnest seekers marched out to the altar—twenty, thirty, forty, fifty, seventy and sometimes as many as a hundred flocked out to the front when the call was given at the close of the service. To describe in detail some of those altar scenes would take a whole volume in itself. Parents and children, husbands and wives were among those who found the Lord during those wonderful days of revival. The two rooms specially set apart for those in quest of the baptism of the Holy Spirit and Divine Healing were filled to overflowing every night; in fact, there was scarcely sufficient room available for those who had to deal with the seekers.

The last week-end was an excellent consummation to one of the most remarkable and fruitful campaigns of the tour; the current of blessing grew stronger and swifter,

until on the last day it had reached the high water mark; God was indeed pouring out His Spirit in full measure, and one and all realised that they were being drenched with Latter Rain fulness. That large "Canvas Cathedral" was not only filled with people, but also pervaded with the presence and power of the Lord Himself. One could not listen to Dr. Towner's touching tribute to the work which had been accomplished without being amply rewarded for the service rendered. His words revealed the depth of his appreciation and the intensity of his feeling. Many were the beautiful testimonies given by those who had received blessing for soul and body—testimonies which bore the hall-mark of sincerity and simplicity, and which perhaps were the most eloquent emolument that evangelists could possibly receive.

At the end of the first week at San Jose, Mr. Darragh and the writer went on in advance to commence a campaign in Fresno, which is situated in the centre of the beautiful San Joaquin Valley, about two hundred miles from San Jose. Our first meeting here was certainly unique in character. We found that a large open-air service had been arranged in a lovely local park in the heart of the city. A fine covered-in platform capable of seating some sixty people was placed at our disposal, upon which sat the Full Gospel Tabernacle Orchestra; around the platform were seated about two thousand eager listeners, the whole being illuminated by electric lights which were suspended from the branches of the surrounding trees, creating quite a fairyland effect. Under such novel circumstances we enjoyed the privilege of preaching the Gospel of Jesus Christ, one could not wish for a more attentive and appreciative open-air congregation. That evening's service will always stand out in our memory.

The first week's meetings took the form of a series of devotional Bible readings, upon which God set His seal in a wonderful way. Never did the writer realise a greater anointing resting upon the ministry of the Word; the message just poured forth with the freedom which accompanies any Spirit-breathed discourse. What a splendid response was given to the appeal for those who

wished to answer the call of God to closer and deeper fellowship with Himself! Many an idol was shattered and many a Jordan crossed, and not a few entered into the Canaan land of spiritual plenitude and power. Some severe struggles took place in the hearts of those who clung to the things which retarded their progress in the Divine life, but as they yielded, the victory of full salvation came. God did great things in those who thus



A Snapshot
on an
Ostrich Farm
at
Los Angeles.

Between Pastor George Jeffreys
and Mr. McWhirter is
Pastor W. Black
(late of Armagh),
Mrs. McPherson's Co-worker at
The Temple, Los Angeles.

cleared the way of the Lord in their lives, giving Him room to work out "His rich purposes." Hallelujah! As we sang o'er and o'er—

Have Thine own way, Lord, have Thine own way,
Hold o'er my being absolute sway!

many a tear-stained face was raised heavenward, and from more than one ascended the glad cry, "YES, LORD!" Into such surrendered souls there rushed the rivers of His overwhelming love and grace.

Here we must pause a moment to mention the work in the San Joaquin Valley. In many ways it bears a striking resemblance to our own Elim Alliance work in the Homeland. God has certainly given to the brethren in this district almost unique success; already in the short

space of eighteen months they have succeeded in opening up at least thirteen good assemblies where the "Full Gospel" is being proclaimed week by week. All these branch assemblies have grown up around the Headquarters Church at Fresno, where a splendid and commodious Tabernacle has recently been erected, which has become a centre of great saving and healing activity. It not only has a strong senior assembly but also possess a healthy Young People's Church, which is quite distinct from the senior work, the whole of the services being conducted by qualified young people. We have not space to speak of this and many other admirable phases of this flourishing Full Gospel work. That the leaders of this enterprise are labouring under the power of a Divine vision is unquestionable, and God is speedily translating that vision into a beautiful and influential exhibition of His skill to perform the apparently impossible through the most unlikely channels.

From a natural viewpoint one could not find more congenial environment; the character of this country undoubtedly answers to the Scriptural description of the Promised Land. It is a land that is rich and fertile, upon which the sun smiles for twelve months in the year. The choicest fruit grows in abundance, and the most charming flowers are found in profusion. The supply of oranges and grapes is simply prolific. In fact, it is known as "God's Land" by the people who are privileged to live there. We were interested to discover that seventy-five per cent. of the world's raisin supply is produced in the San Joaquin Valley.

During the last few days of the Fresno meetings, the remainder of the party having completed the San Jose campaign, rejoined us. What a blessed and glorious finish up we had in this place! What splendid enthusiasm! The whole congregation seemed to rock under the power of the Holy Ghost as the Word of God was being delivered. One can almost appreciate the Scriptural account of what transpired at Jerusalem when the power of the Lord fell upon those who were assembled there, for we understand that "the place was shaken" wherein they prayed. So deep was the conviction of some

that they literally trembled in their seats, whilst upon their faces was written the agony of their minds. It was very hard to bring these services to such an early close, but circumstances demanded that we should move on.

Back to the Homeland.

LONDON, 15th October, 1924

From Fresno a day's journey brings us to Los Angeles, where a few days of restful, recuperative fellowship are spent with some Pentecostal friends from the "Old Country." It was very hard to refuse the urgent appeals to tarry here for a time and hold a series of special campaigns, but to have answered every call would have meant extending our tour at least another twelve months. From Vancouver, Victoria, San Francisco, Rochester, Chicago, New York and various other centres came calls for campaigns, each of which had to be refused.

Space will only allow us to make the briefest possible reference to the few enjoyable hours which we were privileged to spend as the guests of the staff of the Southern Californian Bible School. The precious time of fellowship with the Principal, Rev. H. Needham, and some of his excellent and able co-workers, will long remain a fragrant and fruitful memory. The day of our visit happened to be reassembling day, when the students returned from their summer vacation. How refreshing it was to meet some of those bright, spiritual and intelligent young men and women who are thus seeking to equip themselves for the King's service at home and abroad.

Whilst in Los Angeles we also had the pleasure of taking a trip down to Long Beach to see Dr. Murcutt and Miss Luce, who are engaged in the work amongst the Mexicans. They were delighted to meet us again and gave some interesting news of their work.

We could not leave Los Angeles, which might be termed the Mecca of the Pentecostal Movement, without paying a visit to the beautiful Angeles Temple, of which Mrs. McPherson is the gifted pastor. Here we found a splendid work of revival in progress. It was a most

inspiring sight to see that large Auditorium filled with people and to witness the great number of souls seeking the Lord at the close of each service. We were gratified to learn that this successful Evangelist still stands steadfast for the foursquare gospel. Popularity has not affected the fulness of her message.

From California we continued our journey eastward across the United States, a distance of about 3,000 miles, passing through Salt Lake City, Chicago past the famous Niagara Falls, to Buffalo and New York, a most interesting and educative trip, occupying nearly a week. How



The Party outside the Elm Tabernacle, Clapham, the day after their return
Wednesday, 15th October, 1924.

wonderfully the Lord has undertaken throughout! Mile after mile of mercy! Day after day of deliverance!

Upon arrival at New York we speedily sought out some of the Lord's people, finding a fine, flourishing Assembly at the Glad Tidings Tabernacle. A cordial welcome was given us by the leaders, Pastor and Mrs. R. Brown, who would insist upon our giving them at least one evening's service ere we sailed. And so our last night on American soil was spent in a rousing, red-hot Pentecostal meeting. A more desirable wind-up to our American tour could not be conceived. What a meeting it was! Taking the form of both welcome and farewell, one moment we were listening to words of loving welcome and anon we had to say adieu. At the close of the service dear Pastor Brown invited all the congregation to join hands and sing—

“ Blest be the tie that binds
Our hearts in Christian love ”

And now once more we turn our faces towards the rolling waters of the Atlantic. October 8th is the day of departure, and the S.S. Aquitania the vessel selected to carry us across the deep, back to our beloved work in the Homeland. Again it seems we are destined to set sail under sunny skies, for the hour of departure finds the heavens clothed with a benignant smile, as though eager to offer us its parting benediction. The whole of the voyage home has just been all that could be desired. In every detail we trace God's gracious guiding hand. How much of the Divine can be found in a sea-trip like this—everything speaks of God—the starlit heavens declare His glory! The sparkling waters of the ocean forthtell His praise! “ Heaven and earth are full of Thee! ” Each and all proclaim the reality of the invisible and eternal God, Who—

“ Plants His footsteps in the sea
And rides upon the storm. ”

The voyage home has been so full of precious tokens of God's preserving, providing care! Our hearts are overflowing with praise to Jehovah for His abundant faithfulness. His mercies have been multiplied! And now, after a journey of nearly 15,000 miles, we return with an enlarged vision of the possibilities which are ours in the Lord, and with an intensified determination to extend the Kingdom of God in our own land. We thank God for all the experience gathered and for all the profit gained as a result of these three months' travel on this vast Continent. In closing this, the last of these Reports, we should like to thank those who have so faithfully laboured in prayer on the behalf of the party. May God abundantly reward you all! The triumphs which have been gained have been made possible by your intercession.

—E. C. B.

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