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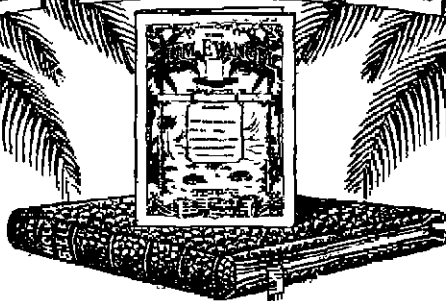
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Saviour

Jesus Christ

Healer

# THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

Vol. VI. No. 22

NOVEMBER 16, 1925

Twopence

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AND THEY CAME TO ELIM WHERE WERE TWELVE WELLS OF WATER, AND THREESCORE AND TEN PALM TREES ~ ~ ~ Ex. XV 27

Baptiser

*The Official Organ of the Elim Pentecostal Alliance in the British Isles and printed and published twice monthly at the London headquarters.*

Coming King

# The New Birth

What it is. How it is Brought About. Its Results.

**N**ICODEMUS was a good man, and an earnest seeker after truth. It was for this reason doubtless that he came to Jesus by night, in order that he might have an uninterrupted interview. He acknowledges the divinity of Jesus, and though an official teacher of the Bible himself, he humbly takes the place of a disciple. If I mistake not, this was his attitude. "Teacher, I have many rules and precepts by which I govern my life, but when I hear you speak, I feel as if I knew nothing. O, Teacher, tell me your rule for holy living! Tell me all you know!"

And the Master replied, "Nicodemus, you are trying to save your soul by good works; by fasts, and gifts, and sacrifices. This is not the way. What you need is not new rules, but a new heart; not learning, but life, and life always begins with birth. Except a man be born again, he cannot see the kingdom of God."

## WHAT THE NEW BIRTH IS NOT

It is not an improvement of the old nature. The Bible represents human nature as hopelessly bad, incurably sinful.

It is blind. "And when we shall see Him, there is no beauty that we should desire him" (Isa. liii. 2).

It is wicked. "The heart is deceitful above all things and desperately wicked" (Jer. xvii. 9).

It is at enmity with God. "The carnal mind is enmity against God" (Rom. viii. 7).

It is dead. "And you hath He quickened who were dead in trespasses and sins" (Eph. ii. 1).

This is human nature as God describes it. It is not capable of improvement, and God does not attempt it. "Not subject to the law of God, neither indeed can be." (Rom. viii. 7).

When a bell has been cracked, it gives out a hoarse guttural sound which is very annoying. You may bind it with hoops and bands, but nothing will restore the clear sweet tone. The only remedy is to send it back to the factory, melt it over again, and recast the bell.

Man is a bell made to sound the praises of God. But sin entered and cracked the bell, and now man sounds his own praises instead of the praise of God, and does his own will instead of God's will. No amount of good works or pious resolutions can restore a heart ruined by sin. The only remedy is to take it back to God who made it, and let Him make it over again. "Except a man be born again, he cannot see the kingdom of God" (John iii. 3).

## WHAT IS THE NEW BIRTH

It's the imparting of a new nature which is Jesus Christ. "A new heart will I give you, a new spirit will I put within you." (Ezek. xxxvi. 26)

I have a friend who has six acres of greenhouses. A large part of his business is the culture of roses.

He imports the wild stock from Ireland because it is peculiarly hardy. He does not put the wild rose bushes into the greenhouse just as they are, and cultivate them. If he did, he would only obtain wild Irish roses which are not worth ten cents a thousand. The first thing he does with the wild stock is to graft it with buds from the choice roses which he wishes to produce. Then he places it in the greenhouse, and uses all the appliances known to modern flower culture, and the result is—those elegant General Jacque and American Beauty roses which sell for several dollars a hundred.

Man is like the wild rose. He cannot produce the fruit of the Spirit because there is no Holy Spirit in him, until Christ has been accepted. Neither can he forgive his sin, nor resist its power. God's way is to impart unto him a new Divine nature which is able to overcome sin, and produce the fruit of righteousness. That Divine nature is Jesus Christ, and when one has accepted Him, he becomes a child of God, and is said to be born again. "As many as received Him, to them gave He power to become the sons of God" (John i. 12).

## HOW IS THE NEW BIRTH BROUGHT ABOUT?

By believing God's Word. Man was lost by doubting God's Word, he is saved by believing it. "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever" (I Peter i. 23). "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the Divine nature" (II Peter i. 4).

## THE RESULTS OF THE NEW BIRTH

(1) An immediate deliverance from the guilt of sin. "There is therefore now no condemnation to them that are in Christ Jesus" (Rom. viii. 1).

(2) A consciousness of Divine sonship, "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba Father" (Gal. iv. 6).

(3) A love for other Christians. "We know that we have passed from death unto life because we love the brethren" (I John iv. 14).

(4) The believer finds that he actually loves God's will better than his own, though he may not always do it.

(5) He begins to exhibit a likeness to Christ. As children resemble their earthly parents, so one who is born of God increasingly resembles his Elder Brother. "Every man that hath this hope in Him purifieth himself even as He is pure" (I. John iii. 3).

Sometimes, this resemblance appears in a very sudden and striking way. At the close of a service I was introduced to a young lady who had been noted for  
(Continued on cover iii)

# The Elim Evangel

FOURSQUARE ON THE WORD OF GOD

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

Vol. VI

NOVEMBER 16, 1925

No. 22

## The Coming of Christ—and After

By C. KINGSTON (*Elim Evangelistic Band*)

### Armageddon and the Second Stage of Christ's Coming.

**T**HE pouring out of the seven vials containing the wrath of God against the Beast-worshippers (spoken of in the last article) brings us to the end of the Tribulation period, and we now come to consider the last great momentous events which will usher in the Millennium

(1) *At the pouring out of the sixth vial we notice that “three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God almighty”* (Rev. xvi. 13, 14) This demonic influence will prepare mankind for one last terrible onslaught against the God whom they have rejected and blasphemed. However, in its beginning, this final war is not directed openly against God, but will apparently come about in the following fashion.

(2) *Causes leading up to Armageddon*

It has been already said that it appears from Scripture there will be two notable characters in the last days of this dispensation, namely, the Beast, who will be the head of the ten-kingdomed confederacy composed of European nations, and the Antichrist, who will be the False Prophet and whose sphere seems especially to centre around Palestine, he being accepted as the Jewish Messiah. Now, however, there comes upon the stage of time another character, called Gog of the land of Magog, the Chief prince of Meshech and Tubal (Ezekiel xxxviii. 2) According to Young's Concordance, the land of Magog is identified as ancient Scythia or Tartery. Ancient Scythia is what is now South Russia, so it seems that it is this country which is indicated. Meshech is probably what is now Moscow, and Tubal would be the present Tobolsk.

Russia will apparently be excluded from the League of Nations above mentioned—in the light of modern events because of her Bolshevistic revolutionary ideas—and will accordingly look around for allies in order to keep the balance of power. She will probably find these allies in the East.

In a newspaper there recently appeared the following —

#### “BEAR AND DRAGON.”

**Soviet War Minister on an Alliance with China.**

Berlin, Saturday, July 11th

A Moscow message dated yesterday to a German news agency states that M. Frunse, the High Commissioner for War for the Red Army, made a spirited address to the troops of a summer encampment, warning them that they must be prepared for war with Great Britain.

Frunse stated that recent happenings in China left no doubt whatever that Great Britain intended opening hostilities, and that as Russia was bound by her alliance with China she could not stand by and watch England divide China with Japan.

The address closed with the boast that the alliance between the bear of Russia and the Chinese dragon would form a force that could defy the entire world.

Thus we see already events are moving in the direction indicated. For decades Russia has been casting envious eyes at Egypt and India, both under British Government. Politicians have spent sleepless nights devising schemes to prevent her accomplishing her designs. They managed this by erecting a bolshier state, viz., Turkey, between Russia and the South.

When war broke out in 1853 between Russia and Turkey, Britain went to Turkey's help, not because she had any particular love for the blood-thirsty Turk, but because she must prevent Russia obtaining free access to the south.

However, in these closing days, it seems that Russia, the King of the North (Daniel xi. 40), will come against the King of the South (that is South of Palestine, namely Egypt), and he will “enter also into the glorious land”—Palestine (Daniel xi. 41).

Before going any further, it might be as well to ask, “Who is the King of the South?” The term Negeb or South had come to include all Palestine, Arabia, Petraea and Egypt, by the time of Isaiah. When Alexander the great died, his kingdom was divided between his four generals. Ptolemy, one of them, became king of the South and received Egypt, Palestine, Cyprus and part of Syria. However, the prophecy in Daniel xi. although beginning with a



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description of the wars between the Selencidal, Kings of the North, and the Ptolemies, Kings of the South, yet definitely brings us to the time of the end in verse 40.

That these closing verses of Daniel xi refer to the closing days of this Dispensation is shewn by the opening verses of Daniel xii, which tell us of the time of trouble—obviously the Tribulation—and of the resurrections, “some to everlasting life and some to shame and everlasting contempt.”

The country that holds Egypt, Palestine and Cyprus, will no doubt be the King of the South mentioned in the passage. This country is at present Britain, and indeed the British Empire embraces most of the Southern world, as will be seen by the following—Sudan, South Africa, Australia, Hindustan, Palestine and Egypt. Egypt has been restored by irrigation to a prosperity which the Pharaohs never knew.

Cyprus, too, belongs to Britain. It was Lord Beaconsfield, a Jew, who first planned Britain's acquisition of Cyprus with the design of mastering the destiny of Palestine, and the island passed under British suzerainty in 1878, and was annexed by Britain in 1914\*. Thus the stage is being rapidly set for the last drama.

The advancement of Russia into Palestine and overflowing into Egypt (Dan xi 40) would be a *casus belli* (or cause of war). The King of the South, that is Britain, with her allies, the other kingdoms of the Confederacy or League of Nations, accordingly prepare for war.

Meanwhile Russia has conquered Jerusalem.

In Isaiah x 24-34 we are apparently given the advance of this invading host upon Jerusalem. By reference to a map it will be seen that the advance is from the north-east. He comes to Aiath and from thence to Migron. At Michmash he lays up his carriages—that is, his stores and guns. Tremblingly the surrounding villages look on. He remains at Nob that day and shakes his hand at Jerusalem (Isaiah x 32).

In Zechariah xiv 2 we are given an heart-rending account of the taking of the city, with the consequent horrors of war. Hurriedly passing on to Egypt, Russia quickly subdues it. “Egypt shall not escape” (Dan xi 42). He obtains great booty, but owing to bad tidings from the north and east (possibly of the advance of the League under the generalship of the Beast) he is compelled to beat a retreat to Palestine.

Somewhere about Jerusalem the opposing forces meet, and it seems to be at this moment that Christ appears to aid His people. No doubt the godly Jews will be crying to Jehovah for deliverance both from the power of the Antichrist and the ferocity

of the invading Russian hordes. “Then shall the Lord go forth and fight against those nations as when He fought in the day of battle. And His feet shall stand in that day upon the Mount of Olives.”

(Zech. xiv. 3, 4)

### (3) *The Second Stage of Christ's Coming*

Before dealing with the battle itself, it might be as well to examine the Scriptural references to this second stage of Christ's Coming. As we have seen, He comes at the beginning of the Tribulation for His saints according to I Thess iv 16, 17. While the Tribulation rages on earth, the saints are no doubt standing before the Judgment Seat of Christ in Heaven and then at the close of the Tribulation, the Lord comes to earth *with His saints* (Jude xiv.)

There are three words in the Greek used in respect to the Lord's Coming—

*Parousia* which has the meaning of being alongside, or personal presence, and is translated ‘coming’. This word is most generally used of the first stage of Christ's Coming, and thus we see that the very meaning of the word employed by the Spirit of God answers those who would make Christ's coming to be a spiritual one, and not the actual bodily presence of the Master.

*Apokalupsis* meaning uncovering or revelation and *Epiphanca* meaning manifestation or brightness. These last two are translated appearing, brightness, or revelation, and are usually associated with the second stage of Christ's Coming. At the first stage of His Coming, probably only Christians will see Him, but at the second stage, at His manifestation, “every eye shall see Him, and they also which pierced Him.” (Rev i 7). At the first stage He comes into the air (I Thess iv 17), at the second stage His feet shall stand upon the mount of Olives (Zech xiv 4).

(4) *The armies of the Lord*. Turning to Rev xix 11-21, we see a description given of the armies of the Lord mobilising for the battle of Armageddon. Heaven is opened and Christ, clothed in a vesture dipped in blood and seated upon a white horse, comes forth, followed by the armies of heaven. That these are the saints, is evident from the fact that they are said to be clothed with fine linen, white and clean, for in verse 8 we are told the Bride is “arrayed in fine linen, clean and white” for the fine linen is the righteousness of saints.

No doubt angelic hosts will accompany them also.

(5) *Armageddon*. The meaning of this word is ‘the hill of Megiddo’ and upon examining a map, Megiddo is seen to be situated about 50 miles north of Jerusalem, on the edge of the Plain of Esdraelon. This is an immense plain, the most suitable place in which to decide a mighty conflict between two armies. Possibly the forces of the Beast and the forces of God will be encamped at or near this plain.

\* “The Dawn,” D. M. Pantou



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when the moment comes for the battle to begin

However, it appears that the saints will only be onlookers and will not take part in the actual fighting, for we are told that the nations are smitten by the sharp sword which goeth out of the mouth of Christ. No doubt by this is meant some supernatural destruction which at a word from the Lord will overtake the armies of Gog and of the Beast.

Turning once again to Ezekiel xxxviii and xxxix we are told of the destruction of this mighty host. In many ways this passage is similar to the passage in Rev. xix. The instruments of their destruction are pestilence and blood, so that every man's sword shall be against his brother (Ezek. xxxviii 21, 22). The fowls of the air and the beasts of the field are called together to feast upon the flesh of the slain (Ezek. xxxix 17-20), and the slain will be so many that it will take the house of Israel seven months to bury them (Ezek. xxxix 11-15). Thus is brought to an end the bloody battle of Armageddon.

The Beast and the Antichrist earn the unenviable distinction of being "cast alive into a lake of fire burning with brimstone" (Rev. xix 20), and then the thunder of canon, the rattle of muskets, the dull red glow of burning villages, the moans of the dying, the screech of the shell, are all hushed—and there is ushered into a war-scarred, judgment-racked world, the first calm moments of the age of millennial peace and prosperity.

(6) *The Judgment of the Living Nations* But before righteousness and peace can reign, there must be a gathering "out of His Kingdom all things that offend" (Matt. xiii. 41). In order to do this there is set up the Judgment Throne spoken of in Matt. xxv 31-46. This Judgment has been often confused with that of the Great White Throne in Rev. xx. 11-15, but they are quite distinct. This is easily seen by the following. The Judgment in Matt. xxv is said to take place "When the Son of Man shall come in His glory" (v. 31), that is when He comes to set up His Millennial Reign, while the other is said to be *after* the Millennium, thus we see there is a thousand years between them. At the Judgment in Matt. xxv living nations are gathered, but at the Great White Throne it is said "the dead stand before God" (Rev. xx 12).

There are three classes present at this judgment — "My Brethren"—These are apparently the Jews who will, during the Tribulation, have suffered much persecution at the hands of the Gentile nations. It appears too that many will be converted to the Christ whom their forefathers slew, and will become the evangelists during the dark days of the Tribulation. It will depend upon their treatment of these Brethren of Christ, according to the flesh, whether or no they will be permitted to enter the Millennium.

*The Sheep*—These are they who received the Jews, treated them well and accepted their message. They are, however, distinct from the sheep of this present day of Grace, of whom Christ speaks in John x. To the sheep is given the privilege of entering into the Millennial Kingdom of Christ and enjoying the blessedness of His Reign.

*The Goats*—These are they who neither received the Brethren of Christ nor heeded their message. They are not permitted to enter the Millennium, but are said "to go away into everlasting punishment" (Matt. xxv 46).

(7) *The Restoration of the Lost Tribes of Israel* It is about this time that Christ sends "His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other" (Matt. xxiv. 31). His elect refer here to the elect people of Israel. At present the lost ten tribes are unidentified. It is thought by some that the British nation together with America are these ten tribes. Whether that be so or not (and one has not space to discuss the pros and cons of this theory) all uncertainty will end when the angels are sent to gather the lost tribes from the four corners of the earth, and restore them, or at least a portion of them (for the land of Palestine would seemingly be incapable of absorbing the millions of Jews—who are of course the descendants of the tribe of Judah and part of the tribe of Benjamin—and also the millions of the lost ten tribes) to their ancient inheritance.

(8) *The Binding of Satan*. One other event awaits fulfillment before the Age of Peace can come upon the earth. I refer to the binding of the Devil. However far God's Eden, if the Devil were free, he would find some way of marring its beauty. To prevent this an angel is sent from heaven, "having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon that old serpent, which is the Devil, and Satan and bound him a thousand years, and cast him into the bottomless pit" (Rev. xx 1-3). Thus is everything prepared for the Millennial Day, God's Sabbath of Rest for the world. Since God rested at the close of the six days work in remoulding the earth from chaos, six millenniums approximately have passed over the world. Tuesday of God's week had hardly dawned when He had to drown the world to wash away the filth of man's corruptions. Thursday night came and He sent His well-loved Son to die for sinners. The world's Saturday night is even now almost passed away, and the clock will soon strike the hour ushering in the Sunday of Millennial Peace. May that morning soon break.

*(The closing article of this series will deal with the Millennium)*

## Revival at Ilford

Pastor George Jeffreys at the Town Hall.

By A STUDENT OF THE ELIM BIBLE COLLEGE

**N**O longer is there merely the "sound of abundance of rain." No longer do we gaze anxiously out at the horizon to see what prospects there are for the answer to the many prayers that have gone up on behalf of the spiritually famine-stricken, parched, dried up London areas. The very ground itself seems to cry out for the satisfying crystal stream of living water to quench its spiritual thirst.



THE TOWN HALL, ILFORD

No longer do we see the small hand-like cloud yet far distant, away over the sea. No longer are the heavens merely black as a prognostication of a deluge. But now the Latter Rain is falling and we are swimming in the flood-streams of God's love and grace. Waters ankle deep? No! Waters to the loins? No! But waters to swim in. What a glorious multitude are continuing to respond to the words of Christ: "If any man thirst let him come unto me and drink," and experiencing the well within them which is springing up into everlasting life.

The populace of Ilford have been somewhat awakened by the announcement of an Elim Revival Campaign in the Town Hall. While some mocked, others asked the intelligent question, "What meaneth this? For there was certainly no small stir in that place," and despite the fact that the people had fully determined that everything was done by hypnotism and mesmerism, they are cramming the Town Hall to its utmost capacity, only to find themselves in the midst of a blizzard of spiritual power.

With the aid of the Barking Crusaders—a real, live body of young people, out and out for God, the

students of the Elim Bible College held a Saturday afternoon and evening open-air Gospel and announcing Campaign. During the afternoon, the Crusaders scoured the streets in the vicinity with handbills, while the Students walked the busy thoroughfares with a banner, some 8 feet by 9 feet, a megaphone and packs of handbills.

The evening was exciting and thrilling, yet nevertheless profoundly solemn. The first scene was an open air held as near as possible to the main shopping area. Conviction rested on the listening crowd which grew larger and larger, and the power of the Lord was present. However, our stand was not permanent, for the tradesmen had made a complaint that it was affecting their business, and the crowd was so great that it was becoming a traffic obstruction, so that the policeman felt it his duty to ask us to go elsewhere. Gladly and with light hearts we removed, knowing that the devil who is against us usually "oversteps the mark." A march to the next stand was promptly arranged, numbers of Crusaders with sandwich boards and friends from various sources numbering over 500 fell in behind the banner and marched through the principal streets. The procession caused such a sensation and attracted such a crowd that our last open-air was the largest of them all, and several called upon the name of the Lord for Salvation.

In due course the eventful night arrived for the Campaign to commence. I asked a policeman on traffic duty in the main thoroughfare for directions to the Town Hall. He said "Along there on the right, where all the people are." Following this direction I discovered a whole concourse of people, clamouring like a seething cauldron, some chattering, while others endeavoured to sing choruses. Rejoicing in heart at seeing the crowd, and making my way into the building, I discovered that the hall was already full, with the doors locked, and judging from the crowd outside, there were nearly as many there as inside. A large number of policemen were present to keep order, and an open-air was soon in full swing, when some six souls openly decided for Christ and forsook the broken cisterns for the well of water.

The congregation inside the large hall was made up of all classes. Pastor George Jeffreys spoke with great power and liberty on the subject of the names of God, bringing his subject to a closing climax.





# THE ELIM EVANGEL

under the name of Jehovah-Ropheca, and asking with dramatic effect and with great power "What right have I to preach all the other names of God except this, or to lay emphasis on all the other names of God and relegate this one to a back seat? What right have you to accept the other names and deny this?" Numbers of souls were saved and there is no doubt that a lasting and definite work for God has commenced at Ilford

*Below we print a press report of the Ilford meetings*

## 18 YEARS' DEAFNESS CURED.

### Huge Crowds and Wonderful Scenes at Town Hall.

Pastor George Jeffreys, the Elm Revivalist, held healing services at the Town Hall on Thursday

At half-past four in the afternoon a dozen or so had lined up, and at six o'clock the crowd was being controlled by half-a-dozen policemen, it extending half-way down Oakfield Road. Men arrived with children held loosely in their arms, with bandages on their heads, hands and legs. There also were cripples, and others who obviously were suffering acutely from maladies of divers forms

A few minutes past six the crowd immediately outside the hall in the High Road began humming a Revivalist hymn, and before long there was a chorus of voices singing "All my sins are blotted out"

Lined up as they were, the crowd resembled a cinema queue. Before seven o'clock there was a like crowd standing on the other side of the road, watching the crowd which was waiting for the doors to open

At 6.40 p.m. well over a thousand people were waiting, and from all directions came others in streams

At the end of the line were two policemen. As another bunch took their places, one of them observed casually "A lot here, aren't there?" to which one of the policemen replied, optimistically "Oh no,—another 3,000 to come yet" It was obvious that the 7.15 contingent would never see the inside of the Town Hall

## THE MAN DESCRIBED

A man of small stature, although well-built, with powerful shoulders, the Elm Revivalist makes a striking figure on the platform. His deep-set eyes and prominent forehead, surmounted by a thick crop of luxuriant black curly hair at once attract attention

His arms work and his fists are constantly clenched, but he never strikes the table, behind which he is constantly moving. There is the difference between him and many ministers of other denominations—he is active, and he makes his words active. His sermon is alive, and he creates an atmosphere of spiritual fire

## THE SINNER—AN ASS

His address was original. He said that every man who was still a sinner had had his moral photograph taken, and that photograph was to be found in the Old Testament. The ass was the photo—stubborn, stupid, and always a beast of burden like the sinner, a beast of burden, bearing the heavy load of his stubbornness and his sins

After repeated singing of Revivalist hymns Pastor Jeffreys began healing the sick

A woman of 35 years of age, named Mrs. Monk, who assists at the Vicarage, Aldborough Hatch, the residence of the Rev. Philip Lach-Szyrna, the vicar, came before the pastor. He put his thumbs on her ears, and his fingers at the back of her head and held them there, once shouting "Hallelujah"

A few seconds went, and then the woman fell back stiffly, showing every sign of losing consciousness. A minute passed, and there rang through the hall three screams. She had been cured of deafness, and the noise which she had heard, although almost nothing in volume, was enough to cause her acute pain

"It is very strange to hear my voice," she told me afterwards. "I have been cured of deafness after 18 years. I cannot believe it"

Others were healed, and the meeting closed with testimonies given by men and women who had been cured at previous meetings.—ILFORD RECORDER November 6th, 1925

# The Canning Town Revival

By HENRY PROCTOR, F R S L

THE Latter Rain of the Spirit has continued to pour here with increasing velocity. The fountains of the Great Deep have been opened and rivers of living water are flowing out in floods upon the dry ground. Hundreds of new wells have been opened and filled to overflowing

Highwater mark was reached on Sunday, 18th October, in the salvation of 114 souls—38 at the Central Hall and 76 at the Primitive Methodist Chapel where a testimony meeting was held after the address. The testimonies included healings of consumption, heart trouble, defective eyesight, paralysis, mastoids, phlebitis and neuritis. Some occurred months ago, denoting permanence, while others were up-to-date. One that very afternoon had regained the use of hands and feet

On Thursday (22nd) 68 more prisoners were set free, and on Sunday (25th) there were three meetings, in the Public Hall, Central Hall, and Wesleyan

Church, during which 106 souls were caught in the Net of the Foursquare Gospel, which is so earnestly and powerfully proclaimed by Pastor George Jeffreys, that "the people hang upon him listening." We had also the pleasure of hearing our brother and sister who are missionaries from Russia. They played and sang together the Songs of Zion, and she gave a thrilling account of her life, as Temperance and then as Bolshevik lecturer, which moved the audience to laughter and to tears

Pastor George Jeffreys gave two deeply interesting addresses on the Second Coming, the latter of which Rev. E. D. Martin (the Wesleyan Minister) gratefully commended. Our thanks are due to both the Ministers for the great encouragement given, not only for opening their churches to special meetings at 8 o'clock, but also for receiving the overflow meetings on more than one occasion

Gloria Deo in excelsis Hosanna in the Highest





# THE ELIM EVANGEL



## FOUR SQUARE ON THE WORD OF GOD.

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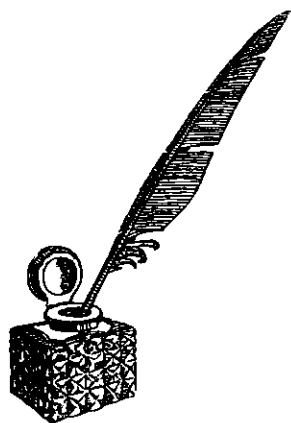
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## Editorial Notes



**L**OOKING out across the large and thickly populated areas which surround us, we recall the Master's words "The fields are white unto harvest, *but* the labourers are few" These teeming thousands of Christless souls who throng our thoroughfares present a unique challenge to the faith of God's people Can they be conquered and

claimed for Christ? Is the undertaking too great? Are the risks too many? Are our resources too small? Already the strength of existing workers is overtaxed—responsibilities are increasing—opportuni-

ties are enlarging—energies are in danger of being exhausted In view of all this, the demand for Spirit-filled labourers is obvious Men must be found if the Master's command is to be obeyed and His purpose accomplished.

\* \* \*

There are many burning hearts ready to respond to the Divine call and place themselves at the disposal of God appointed leaders Hitherto we have been sadly handicapped by the absence of a suitable training centre to which men and women might be brought to prepare for the field To-day there has come into our possession property admirably adapted for a Bible College Funds are urgently needed to provide adequate equipment for this commodious building, so that full advantage may be taken of the facilities which it offers It is clear that the need of the hour is the proclamation of the Foursquare Gospel To this end we are anxious as early as possible to put into action the new Elm Bible College, thus establishing in the metropolis a powerful broadcasting station from which a continuous stream of workers may flow with the living message of God We believe that the new Bible College will prove perhaps the most important factor in the evangelisation, on Foursquare lines, of this and other lands

\* \* \*

In this way the whole country may be girded with a chain of churches ablaze with Pentecostal power. In this way the most inaccessible places may be penetrated and possessed for Christ What a glorious vision! Nothing less than a full gospel church in every city and village in Great Britain and Ireland

\* \* \*

Dear reader, what part would the Lord have YOU play in this enterprise? Give God your ear at this time! He may have somewhat of importance to say unto thee! Perchance He wants you as His partner in this fresh venture of faith! Withhold not your hand lest in so doing you hinder God's present plan! Whatsoever He saith unto you DO IT! Here is an investment which offers 100 per cent interest Think of the reward of your sacrifice! Many a dry and desolate district flooded with the glory of a Pentecostal outpouring! Many an empty sanctuary thronged with a crowd of worshippers in whose hearts burns an unquenchable fire of love for God! And then to remember that your obedience helped to make all this actual What a glorious guerdon! Surely you will not fail to rally to the help of the Lord in this! On your face before Him seek to discover your obligations, and then hesitate not to pay the price

Christian men are not in the world for what they can get out of it, but for what they can put into it



# Pastor Stephen Jeffreys at Notting Hill

By HENRY PROCTOR, F R S L

THE mission here began on October 4th. During its progress 47 have been baptised in water, and a large number have received the Baptism in the Holy Ghost, while souls have been saved almost daily throughout the mission.

On Lord's Day, November 1st, after a glorious testimony meeting, packed to the doors, we felt like Jacob when he named the place "Peniel" (God's face) saying, "I have seen God, face to face," for "Stephen full of grace and power was doing great signs and wonders among the people" (Acts vi 8). All glory be to "God who has given such power unto men."

Among other marvels, no less than four born-deaf mutes were introduced by Mr. H. Brooks, of 5, Trell's Street, Bow, E., who now hear and begin to articulate. One was his own brother, Victor Brooks, together with his wife. This brother had been able to say, "I never *speak* before," could hear a piano playing, had listened-in on the wireless and said, "girl singing," which was correct. The men themselves, testified, "I can hear," "I can speak better," etc.

Mrs. Craig, of Ryde, Isle of Wight, said that she came to Peniel on October 27th in a bath chair. She had been a cripple for nearly 16 years, and for the last four years had not been able to move except with crutches or in a bath-chair, had spent vast sums on doctors with no improvement. She had been treated (among others) by Dr. E. T. Phelps, D.O., of Birmingham for two years for osteo-arthritis. When

healed on October 27th at Peniel, she walked away unassisted and walked up 50 steps at her hotel without any help.

Rev. J. W. Adams, M.A., F.R.S.L., Vicar of Wall, Lichfield, Staffs, testified that he had been divinely healed under Pastor Stephen Jeffreys, of shell-shock and rupture incurred during the War. He vouches for many cases which were healed at Surrey Tabernacle, among them a little girl (4½) who had but one good eye, that during the laying on of hands the Lord gave her a blue one that matched the other, through which she counted up how many fingers were held up, and saw quite clearly.

Mrs. Budden, of Southall, Middlesex, testified that she had been healed, a week ago, of defective eyesight, almost amounting to blindness, and was able to dispense with the glasses she had worn for 28 years. This evening (November 1st) she had brought a friend, who was enabled to walk immediately, the first time for three years. This was followed by a far greater miracle, viz., that of Miss Gough, of Chiswick, who was born blind in the left eye, and recovered sight thereof, on the spot.

Miss Queenie Knowles (the well-known *Referee* case) has made marvellous progress. She read aloud from several slips of paper, sentences handed to her by her mother. She then counted up to 20, and is able to count up to 70 unassisted (in words). She is 11 years of age, and never spoke a word until she was healed at Forest Hill. "Bless the Lord, O my soul!"

## Preparing for Mexico

By MR and MRS GEORGE THOMAS

IT is with feelings of joy mingled with sadness that we take up our pen to write the following lines. It gives us joy to realise that at last the way is open for us to enter upon our future labours among the needy Mexicans. There is no joy like that of leading men and women from sin and darkness, to the feet of Jesus, where their burdens can be removed and their darkness made light. Truly Mexico is a land of spiritual darkness equal to that in heathen lands—a land of priests and images, of superstition and idolatry, where the people sit in darkness and the shadow of death, waiting for the glorious Gospel of our Lord Jesus Christ.

The time is near when we shall be leaving the dear homeland to join the little band of workers who are labouring among the Mexicans, and who, praise

God, are continually sending home reports of numbers of these people being saved and baptised in the Holy Ghost. As we go forth, we know the prayers of God's people in this country will ascend to the Throne of Grace, that we shall be instrumental in bringing many of these precious souls into the Kingdom—souls for whom Christ died, for whom He left the glories of heaven, that they too might share in the joys of salvation.

There is a certain amount of sadness, too, as we think of the parting with those whom we have learned to love since our coming to the Elm Bible College. We do thank God for ever allowing us to come here, and we shall carry with us precious memories of our stay here which will never be forgotten. Some of



# THE ELIM EVANGEL

the happiest times of our lives have been spent at the Bible College during our training

Our teacher, Pastor Mercer, has endeared himself to our hearts. He has given us of his best, and we have realised as we have sat and listened to his lectures, that we were receiving the fruits of many years hard study of the Word of God. His sound and logical teaching, together with his kindly advice, will prove to be of much value in our work in the future.

Then again, as students we have been very happy together, sharing each others joys and sorrows, each interested in the other, as we were being equipped for the work to which we have been called, some for the homeland and others of us for the regions beyond. Wherever we may be in the days to come we will always look back to the days of sweet fellowship we spent together.

It has been our privilege while here to take part in the Elim Revival Campaigns held in different parts of London during the past months. In this way we have gained real, practical experience, and oh the joy of seeing the people flocking together to hear the Gospel. A day or so prior to the date fixed for the commencement of the meetings, we (the students) would go to the district where the campaign was to be held and conduct open air meetings, and distribute hand bills, announcing the meetings.

In this way we would get in touch with the people, and often we were able to speak to them about their souls' salvation, with good results. On many occasions we have been rewarded by seeing men and women accept Christ as their Saviour in these talks in the open air meetings.

Some of our best open air campaigns have been held with the aid of the Crusaders of the Elm Hall, Barking, numbering about 400. All these young people, recently saved, and on fire for God, would turn out, and after holding an open air meeting in one place, we would form up in marching order and walk to our next meeting place—perhaps half a mile or so away. These marches would usually be through the main streets on a Saturday evening, and it was most striking to see four or five hundred people marching through the lighted streets, headed

by a burly policeman, behind whom loomed a huge banner announcing the meetings, carried by two stalwart Crusaders. Numbers of the Crusaders carried sandwich boards on which were Scripture texts in large letters, and on others the announcement of the meetings. Another policeman marched at the rear of the procession. On these occasions the traffic would be held up until we passed, and literally thousands of people lined the streets looking on as we marched by, some following us to the open air meetings that were to be held. As may be expected, such a novel way of advertising the meetings had the desired effect, for when the evening arrived for the meeting, which was held in the large Town Hall hundreds failed to gain admittance, so an overflow open air meeting was promptly arranged under the supervision of Pastor Mercer, assisted by the students. In this open air meeting about six persons openly decided for Christ. In these Revival Meetings conducted by Pastor George Jeffreys, we have seen as many as sixty and eighty people stream out to the enquiry rooms to take Christ as their Saviour, in one meeting alone.

Another notable feature of these meetings is the remarkable healings that continually take place. It brings tears to ones eyes to witness the suffering ones come out, their faces drawn with pain, and after being prayed for go away delivered and rejoicing. Truly we are living in the days of the

"Latter Rain," and it is this Foursquare Gospel that is going to meet the need of the hungry souls. Oh, thank God, for this full provision for body, soul and spirit, that can satisfy men and women of all classes, rich and poor, learned and illiterate, in this country and all other countries too. The Christ who meets our needs is meeting the need of the poor Mexicans. The temptation to stay here in the midst of the revival fire is alluring, but we feel God would have us go to those other sheep of whom Christ said, "Them also I must bring, and they shall hear My voice, and there shall be one fold and one Shepherd." We expect to sail from London on February 5th, next, and as we take with us precious memories to that other land, we would ask your earnest prayers on our behalf.

## Elim Bible College

**W**ITH joyous anticipation we look forward to the new term of study which is to commence in January, 1926. The blessing of God upon the last term calls forth praise to Him, and we are confident that under better conditions and with a more complete faculty, the results of the last will be greatly multiplied.

Friends desirous of entering should send for appli-

cation forms immediately. In order to meet the increasing demand for suitable Evangelists and Pastors we are providing tuition free to those accepted for training, but each student is expected to be able to pay £1 per week for board. Read the Editorial in this issue for further references to the Bible College, and also the article written by Mr and Mrs Thomas who have been through this last term.



# Items of Interest

We regret that the usual article on the Gospel of Matthew by Mr. James Salter is unavoidably held over until our next issue

\* \* \*

Continued prayer is asked for the two Elm Revival Campaigns commenced on Sunday, November 8th—one in the Clifton Concert Hall, Cliftonville, Margate, by Pastor Stephen Jeffreys and the other in the Elm Hall Ballymena, by Evangelist Wm Black

\* \* \*

On Thursday, October 22nd, in the Elm Hall, College Street, Armagh, Mr William Montgomery and Miss Mary Hutchinson were united in marriage by Pastor C. Kingston

\* \* \*

Pastor and Mrs Black conducted a Revival Campaign in Edinburgh from October 25th to November 1st Their unique and gifted ministry proved greatly attractive and a week of large meetings culminated in Bonnington Toll Hall being packed out for the last two days Everybody wished they could have stayed longer, but their brief visit was most warmly appreciated by all, and still further helped on the rising tide of blessing in the Scottish Capital

\* \* \*

Pastor George Jeffreys, with Evangelists I McWhirter and J. Lees paid a flying visit to Tamworth on Thursday, November 5th for a baptismal service Twenty-five candidates were passed through the waters by the Pastor It was a joyous gathering and one long to be remembered Friends from Ashbourne, under the charge of Pastor and Mrs R. Lewis, came over in a charabanc and joined in the service. To look upon the happy faces of those gathered made everyone rejoice The ministry of Pastor Lewis at Ashbourne and Miss Jansen at Tamworth has been greatly owned by God

\* \* \*

Another remarkable and soul-stirring baptismal service was held in London at the Surrey Tabernacle on Friday, November 6th Pastor George Jeffreys immersed one hundred and fifty eight candidates The spacious building was filled with a congregation upon which the Spirit of God manifestly rested until nearly ten o'clock, when the service came to a close

\* \* \*

It will come as a surprise to most of our readers that our dear sister, Miss L. N Adams is now leaving for America This step has been under consideration by her for some time, and is now taken after much prayer for guidance. Our sister will still be an Elm Evangelist, and although the great seas divide, the tie with those who in the early days of

the Elm work struggled against great and many difficulties will not be severed Her going will be a loss to us on this side, but a gain to those amongst whom she will be called to minister A send-off service will be held in the Elm Tabernacle, Clapham, on Thursday, November 26th

Queuing up for a Breaking of Bread Service at the East Ham Town Hall.



## Elim-Missionaries Sailing in February.

Readers of our *Evangel* will be glad to know that our beloved missionaries, Mr and Mrs George Thomas, will, D V, sail on February 5th, 1926 They will thus enter upon a long stage of the journey which will eventually terminate in Mexico. From the day they arrived at Elm in London, they have endeared themselves to all with whom they have come into contact The Elm students and workers especially would find it difficult to say "goodbye" if it were not for the fact that they are going forth for the Master to declare the Foursquare Gospel

Their transparent and unselfish lives, combined with a readiness to do anything for Christ, have more than satisfied us that they are in possession of the Divine Credentials to go forth

The date for their sailing is fixed, and we have done so in absolute faith, depending upon God and His people to supply the remainder of the passage money and equipment Let our readers pray to see what part they are to take in furnishing these necessities. Offerings towards the same can be forwarded to The Foreign Mission Secretary, "Elim," Park Crescent, Clapham, London, S W.4

## Spiritual Gifts (I. Cor. xii.)

By HENRY PROCTOR, F.R.S.L. (An Elder at the Elim Tabernacle, Clapham)

NOTHING could be more encouraging to those who desire spiritual gifts than the word which the Holy Spirit uses to describe them. It is *charismata* not the ordinary word for gifts, but that which is derived from *charis* (grace)—the same word which is used for the "common salvation," denoting that all are of free grace, without merit.

God wills that every one who is begotten from above, should have one or more of these free gifts. Indeed every encouragement is given to every member of the body. They are commanded to "desire earnestly (to covet) even the greater gifts (I. Cor. xii. 21) under the control of the Holy Spirit (v. 4) who distributes them according to His own will (v. 11).

There is nothing arbitrary, however, about this distribution, nor is the preference given to those who are held in high esteem by man, but on the contrary, God gives the more abundant honour to those members, whom we may think the less honourable (v. 23, 24). So that every one of us should "seek that we may excel to the edifying (building up) of the Church." And He will determine what gifts you are better fitted to use for the profit of all.

There are, however, some indications as to the direction of our aspirations. "Let him that speaketh in a tongue, pray that he may interpret." This is the more important, because, apart from interpretation, the gifts of tongues cannot be used for the edifying of the assembly. Also in I. Cor. xiv. 1 we are taught that the gift of prophecy is of paramount importance for the same reason. This, therefore, is a gift specially to be desired, because of its utility.

"The gifts of healings," also, must of necessity occupy a very high place because of their utility, for wherever Divine healing takes place, there a multitude of souls are brought in. This is more true when it is accompanied by what we call sometimes "the gift of working miracles." This phrase however is not scriptural, for what the Word of God really calls it is, "*energumata* (inward workings) *dunamion* (of powers)," illustrating the words of our blessed Lord, Who said "I can of my own self do nothing, but the Father abiding in me, Himself doeth the works." They are therefore, *inward* workings or energies of God, and they are in v. 6, imputed to the Father. "Diversities of inward workings (*energumata*) but the same God, Who energises all in all."

The many mighty works accomplished through the Lord Jesus while on earth were of this nature. For we read that when the multitudes touched Him,

there went out power (*dunamis*) from Him and healed them all. By the same means, those whom He touched, like the leper (Matt. viii. 3), were made well instantly. But "He cast out the spirits with a word," because it was the Father speaking in Him. This was the exercise of authority, by which means also He raised the dead, and healed sick ones at a distance.

It is well to notice here, how much He was helped by the faith of the recipients of His bounty. At Nazareth, because of their unbelief, He could do no mighty works, but a few sick ones only were healed by laying on of hands. Because Jairus believed that it was necessary for Jesus to go to his house, He went, condescending to his faith. But the centurion had a far deeper insight, when he said "Speak the word only and my servant shall be healed." He understood that our blessed Lord could exercise authority as well as power. And after His resurrection He said "All authority is given unto Me in heaven and on earth," and "Behold I have given you authority (*exousia*) over all the power (*dunamis*) of the enemy."

And because "with authority He commanded even the unclean spirits and they obeyed Him," even so, now, His true disciples are to exercise the same authority. "In My name shall they cast out demons," but it must be "Christ speaking in" us.

Each assembly as representative of the whole Body of Christ should be exercising all the gifts. Like the Corinthian assemblies they should "come behind in no gift." All should not strive for the same gift, but we should pray continually that we may see what the will of God is, in regard to the gift or gifts which He desires that we should have and "pray one for another," that each may receive and exercise freely the gifts designed for him.

The tongue has been used for backbiting, and, alas! for lying and evil speaking. Oh, beloved, may that be a yielded member! It belongs to Him by redemption, and is never to be scorched in the lake of fire. Thank God! It should be used as an instrument of righteousness, and not for backbiting and idle gossip, which does more harm to the cause of Christ than anything else. Is there much of this, my brethren? "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart unto the Lord" (Eph. v. 19). Is there much of this? Cast your eye back on today alone and see.

## Evangelist *and* Mrs. Black's Campaigns

GRIMSBY

**T**HE recent campaign at Elm Hall, Grimsby, cheered and revived the hearts of many, and although the mission was not largely advertised, the attendance was very good at every service, and the Lord was with us. Praise His Name! "He faileth not." It was evident that the messages were not from man, but from One who knew the hearts of the people. All were exhorted to continue steadfast in the faith and to let the Holy Spirit have His right of way, to yield wholly unto God, body, soul and spirit, which is our reasonable service.

The inspiring solos and duets rendered by Pastor and Mrs. Black were greatly appreciated by the large congregations. On Sunday, October 11th, the last night of the mission, the partitions in the hall had to be removed, and the place was packed. Everyone wished the mission would continue. Even Mr. and Mrs. Black felt sorry to part company. What a glorious place Heaven must be to meet and never part again. Praise God! and His face will outshine them all. Glory to God! the blessing lasts. Our hearts unite in praise to God for sending our brother and sister to Grimsby, and our hearts desire and prayer to God is that He will abundantly bless them in their work and labour of love in His vineyard.

G T H

HULL

Nine days of energetic, enthusiastic evangelism have just concluded, conducted by the two American Evangelists. It would be difficult to discover a more vigorous or vivid presentation of the Gospel than

that which the ministry of Pastor Black furnishes.

From commencement to close his message pulsates with passion and power—gripping the conscience, arresting the thought and arousing deep desire after the things of God. His words burn their way home to the heart of the hearer. The Evangelist's holy humour and illuminative illustrations were much appreciated by those who listened. Night after night the hall was thronged with an eager, expectant company of people, all anxious to miss no message from God—to lose no opportunity of witnessing any miracle of Divine grace and power which might take place. One cannot fully describe the many glorious evidences of the Divine influences at work or depict the scenes of thrilling interest which characterised this all-too-brief campaign. Each and all felt that "God was with us," that the hand of the Lord was resting upon us.

One will long remember the hearty "Hallelujahs" of those happy children of God as they gave expression to the joy that filled their souls—or the chorus of gladness which rose higher and higher as the meetings proceeded. Many a shining face bore its eloquent testimony to the reality of the experience which they enjoyed. The closing service was a splendid climax, bearing witness to the keen appreciation of the Evangelist's endeavours to achieve something for God. The prayers of the Elm friends in Hull go with our dear brother and his wife in the remainder of their tour of the British Isles. May God grant them much success.

E C B

## Elim Evangelistic Band

**Grange, Co. Armagh.** Evangelist C. Kingston commenced a mission in the Grange Orange Hall on October 25th.

**Richhill, Co. Armagh.** Evangelist C. Kingston, assisted by a band of young men from the Armagh assembly, conducted a mission in the Good Templars Hall, Richhill, last month. Unfortunately, it was impossible to have the use of the hall every night, but the attendance was good on Sundays, and the mission was a blessing to many.

**Tandragee, Co. Armagh.** We are very glad to hear of the successful Full Gospel mission conducted by Mr. Stronge in Tandragee Orange Hall. There was a good attendance, and many precious souls were saved, some backsliders restored, much blessing being experienced by the Lord's people. We pray

that the young converts may be kept shining brightly for Jesus.

**Ballysillan.** A brief report of this mission appeared in the *Elim Evangel* of September 15th. The mission was only a fortnight in operation at that time. It has been going on since and the Lord has been blessing in the salvation of many. Souls have been saved almost every night. As the Foursquare Gospel was proclaimed by Miss Streight and Mr. Farlow, one could have heard the people say, "We never heard it on this wise before." Some going out of the hall deeply convicted came in again to be saved; others found their way to the home of the Evangelist, seeking after God. The young converts and Christians who have received blessing are very anxious that a permanent work be established here.



# THE ELIM EVANGEL

There have been two baptismal services in the Elim Tabernacle, Belfast, when a good number of the young converts obeyed the Lord in going through the waters. It has been very encouraging to see the hall filled night after night, and such an interest in the truths proclaimed. Truly God is moving on the hearts and lives of the people in this district, and we believe it is only the commencement of greater things. The mission closed on October 11th, when the hall was packed to overflowing. It has been decided to continue the meetings three nights each week. Prayer is requested that God will continue to work in this needy part of the City.—G G

**Belfast.** Elim Tabernacle, Melbourne Street, was taxed to its utmost capacity, and many were turned away recently when a large baptismal service was held. Eighty nine happy and rejoicing candidates were privileged to declare that, because they were new creatures in Christ Jesus, they were now obeying His command, and following His example by being baptised in water. The service was conducted by Pastor F. Farlow. It was found necessary to arrange a second baptismal service in order to cope with the numbers desiring to obey the Lord, at which thirty eight more confessed Him in baptism. It was truly a glorious sight to see the resurrection joy beaming on the countenance of each one of those who thus followed the Lord.

**Tamworth.** The Lord has again been gracious to Tamworth, in permitting a special effort to be put forth for the salvation of precious souls in this town. Miss Kennedy has for a fortnight been conducting services in the Elim Hall on week nights, and in the Town Hall on Sunday evenings. The Gospel has also been preached almost nightly in the streets, so as to spread the good news as far and wide as possible. Praise God! the labour has not been in vain, souls have been saved, one notable trophy being a dear man who has been a prominent boxer in the town. On the first Sunday morning of the mission, after the Breaking of Bread service, he yielded himself to the Lord, and a fortnight later, at a similar service he was able to give a bright testimony to God's keeping power. All the meetings were well attended, the Town Hall being full both Sunday nights. As our sister preached Christ, and Him crucified, as the only hope and security for mankind, one felt afresh that the Word of God was indeed "quick and powerful and sharper than a two-edged sword," armed with which God's children dare go forth to challenge the many false doctrines which are being preached even in Tamworth. At the closing service of the Mission, those present were privileged to hear Mrs. Altoft from Grimsby, give a short account of her long illness and marvellous

healing. Many hearts were touched as she stood in the midst, a living witness to the power of Christ to heal the mortal body, and only eternity will reveal all that was accomplished through her testimony given in the power of the Spirit, to the glory of God.—E T.

**Monaghan (Irish Free State).** A three weeks' mission, conducted by Evangelist J. Hobbs, has just concluded in the old county town of Monaghan, situated on the southern side of the border between Northern and Southern Ireland. The saying, "Prayer changes things," has been amply demonstrated in this mission. The enemy of souls had strongly entrenched himself behind a barrier of hes. and the nominal Christians were prejudiced and stayed away from, as well as used their influence to prevent people coming to the mission. However, the handful who firmly believed in the full and free and uttermost Salvation betook themselves to their knees to pray to a God who hears and answers prayer, with the result that night after night saw a marked change in the meetings. Prejudice was gradually broken down, the numbers at the services increased, conviction began, and souls were saved, including a Roman Catholic—a young man who was attracted to the meeting by the singing as he passed the hall. The saints have been greatly refreshed and the testing time has proved an unspeakable blessing. The work is going on well and the liberty and brightness in the meetings which the Spirit of God alone can impart are being enjoyed. The open air meetings on Saturday nights have drawn large and appreciative audiences and one has felt sorry, as the open air have drawn to a close, looking on the faces eagerly drinking in the precious words of Eternal Life, that time would not permit a longer service. A door of opportunity lies before the Spirit filled worker, who, in obedience to His Lord's command, steps out in faith into the fields of Southern Ireland. Fields are white already unto harvest. May there soon be many such workers, and to God be all the glory, for ever.—J W

Henry Martyn, an early and saintly missionary in Asia Minor, testified as follows: "Blessed Jesus, Thou art all I want—a blessed forerunner to me in all I shall ever go through! I do not know that anything would be a heaven to me, but the service of Christ. I am going upon a work exactly according to the mind of Christ, and He, whose power is uncontrollable, can easily open a way for His feeble followers through the thickest of the ranks of His enemies. And now let me go, smiling at my foes, how small are human obstacles before this mighty Lord."



(Continued from cover 11.)

her frivolity, and for flirting with young men during the service. As I began talking she looked at me with an expression which seemed to say, "Talk if you will, but I do not propose to be influenced by what you say" Soon there was a change of expression, and she said, "I will do it." "Do what?" I said, for I had not asked her to do anything "I will accept Christ as my Saviour" "Very well," I replied, "Suppose we kneel down and tell the Lord just what you have told me." We knelt together and I prayed and she prayed, and then she burst into tears. When she had dried her eyes, she left me suddenly and went out of the door. When she returned, I found that she had gone out to ask those young men with whom she had flirted, to come in and do what she had done—give their hearts to God

Ten minutes before, so far I could judge, she did not care whether anyone was saved, least of all herself, but within ten minutes' time the Spirit of Him who came into the world to seek and to save the lost, had so taken possession of her, that she wanted to bring others to Christ.

"As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i 12, 13)

Those who are born only once, must die twice (Rev. xx. 6)

Those who are born twice do not die at all, but simply fall asleep (John xi 26)

HOW MANY TIMES HAVE YOU BEEN BORN?  
H W P.

# The Annual Christmas Convention

of the Elim Pentecostal Alliance

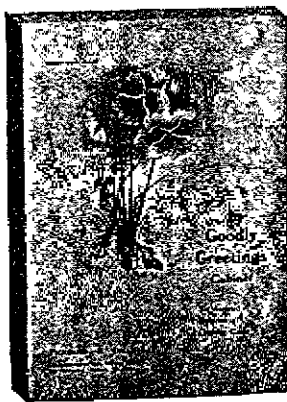
will be held at Belfast during the Christmas Holidays.

Convener: PASTOR GEORGE JEFFREYS.

*Further particulars and times of services will be announced later*

Friends desiring accommodation should write to the Convention Secretary, 3, University Avenue, Belfast.

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# We Have

received many letters of appreciation from purchasers of our beautiful 1926 Elim Sacred Art Calendar. They say they are simply delighted with it. See Illustration in October 15 *Evangel*

## WE ALSO HAVE A GOOD SELECTION OF BLOCK CALENDARS.



"The Rose Calendar" (Block)  
Size  $12\frac{1}{2} \times 9$  ins 1s 6d net (by post 1s 9d)

"The Christian" Block Calendar  
Picture "The Pine Wood" Size  $15\frac{1}{2} \times 7\frac{1}{2}$  ins 1s 6d net (by post 1s 9d)



Size  $15 \times 4\frac{1}{2}$  ins  
1s 3d net (by post 1s 5d).  
"Among the Lakes" (Block).  
"Silver Birches" (Block)

"Daily Meditation" (Block) Charming Country Cottage in full colours With choice text and meditation thereon for each day Size  $7\frac{1}{2} \times 11$  ins 1s 6d net (by post 1s 9d)

"Golden Grain" (Block) Field of corn Size  $7\frac{1}{2} \times 11\frac{1}{2}$  ins 1s 3d net (by post 1s 5d).

Above two have daily text All other Block Calendars on this page have daily portion and daily consecutive Bible Readings also



1s. net each (by post 1s. 2d.).

"Day by Day" (Block).

"The Daily Portion" (Block)

"The Promise Calendar" (Block)

"Divine Light" (Block)

"Daily Text" (Block)

With pictures of scenery —

"The Countryside" (Block)

"Autumn Glory" (Block)

"Still Evening" (Block)

Monthly tear-off and turn-over Calendars 1d, 1½d, 2d, 3d, 4d and 6d net each For children and adults



Size  $12\frac{1}{2} \times 8\frac{1}{2}$  ins  
2s. net each (by post 2s. 3d.).

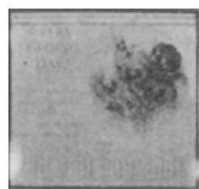
"Peaceful Days" (Block) Size  $11\frac{1}{2} \times 8\frac{1}{2}$  ins 1s 6d net (by post 1s 9d)

"Strength for the Day" (Block)

"Gifts and Graces." (Block).

"Golden Days" (Block)

"Sunny Hours" (Block)



# Have You

purchased your Elim Sacred Art Calendar? If not, write to-day enclosing 1s. 6d. Postal Order and by return post you will receive the best Calendar you have ever seen.

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