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THE ELIM — EVANGEL

A
MONTHLY RECORD
of
SPIRITUAL LIFE AND WORK

Vol. 5.

May, 1924.

No. 5.

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TWOPENCE.

ELIM

Pentecostal Alliance

with which is incorporated
THE ELIM EVANGELISTIC BAND.

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Editors

{ ERNEST J. PHILLIPS.
ERNEST C BOULTON.

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Editorial.

A review of Church history during the last two decades reveals a wonderful and widespread outpouring of the Holy Spirit; scarcely a land but what has been visited by this gracious heavenly awakening; in the course of such a comparatively short period of time it has penetrated to the interior of China and the heart of Africa, and even in such a remote region as Tibet may be found those who have been filled with the Holy Ghost.

And yet, in spite of all that God has wrought, we are grieved to discover so many Christians who fail to see the hand of God in this precious Latter Rain outpouring; blinded by an unreasonable prejudice, they close their heart and mind to that which is actually an answer to their own prayer. With severely critical eyes they look upon that which the Lord is doing and merely regard it as a new form of fanaticism which has suddenly appeared on the religious horizon and will as quickly disappear. It has occurred to us that amongst our readers are those who are in genuine doubt as to the real character of this present pentecostal outpouring; honest hearts which are eager for God's best and yet who hesitate to enter in to the blessing because of the fear which has been sown in their minds through false reports. In order to assist such sincere seekers in their search for truth we would like to point out one or two significant features which characterise this movement of God's Spirit, and in doing so the writer would venture to cull from his personal experience at a period when he was deeply concerned about his own spiritual condition and much convicted of his need of the baptism of the Holy Spirit. It was whilst in this state that attention was drawn to a body of people who claimed to have received the power of the Holy Ghost in exactly the same manner as the disciples on

the Day of Pentecost. This led to a careful and critical examination of the teaching and experience propounded and possessed by these believers in Christ. Prolonged investigation revealed that it was undoubtedly divine in origin. Amongst other things which contributed to convince that it was indeed a genuine outpouring of God's Holy Spirit, the following are worthy of mention :—

1. That it was thoroughly scriptural. Here in the twentieth century was a company of God's children who enjoyed an experience which corresponded exactly with that recorded in Acts 2. Their testimony answered, almost in every detail, to that marvellous initial advent of the Holy Spirit in the upper room at Jerusalem. The more one searched the Word of God the stronger grew the conviction and the more numerous became the proofs that this was truly a wonderful fulfilment of Joel's prophecy which had fallen upon the Church in these last days; that in response to the importunate cry of many tarrying disciples God had sent forth the Spirit in copious showers to transform the parched and barren ground into a land flowing with milk and honey. The remarkable vision of God which had evidently apprehended and now actuated these people was all in perfect agreement with His Word; they had asked bread and God had not, as many would have us believe, responded with a stone. They had dared, in an age when the Bible is so much discredited, to believe ALL the Word of God.
2. That this outpouring invariably resulted in intensified love for the Lord Jesus. Lives that had been cold and carnal became enthused and inflamed with a pure passion for Christ. To these Spirit immersed believers He was now a tremendous reality. The Holy Spirit had given to them a new sense and appreciation of His love, and also created a new capacity for reciprocating that love. It appeared as though at the coming of the Holy Ghost a mantle, not only of power, but also of love, had fallen upon them, making their lives resplendent and radiant with holiness. What a spirit of graciousness and gentleness characterised the fellowship of these love-swept and love-swayed followers of Christ; in their gatherings for worship one was conscious that devotion to the Lord was the dominating factor; upon Him all eyes were fixed and to Him all hearts were drawn; they had assembled to worship the One Who was enshrined and enthroned within their lives.
3. That the Baptism of the Spirit produced a much more marked likeness to the Lord Jesus. In conduct and conversation they "spake of Him." Here was teaching

which transformed. That disappointing restlessness which often mars Christian experience was eliminated and they lived and walked in union with the Master; out of their lives shone the shekinah glory of His indwelling presence. The Holy Spirit had taught them how to "abide." An attitude of abandonment to all the will of God prevailed, which led to sacrificial and successful spiritual service.

4. That this outpouring of the Holy Spirit produced a changed prayer life. Prayer was no longer perfunctory but pregnant with power. The atmosphere in which these people lived and moved was one of prayer; prayer was a pleasure to which they gave themselves up at every opportunity; they had discovered the secret of "praying always with all prayer and supplication in the Spirit." Never had the writer listened to such burning utterances as those which were common in their gatherings for prayer; prayers that unlocked the heavens and released blessings almost more than could be contained. Again it was clear that to these believers had come a remarkable spirit of praise; gladness adorned their meetings and permeated their assemblies.

We would urge any who may be enquiring as to the scriptural validity of the present outpouring of God's Spirit to carefully consider whether a work which yields such blessed results can possibly be the handiwork of Satan. Such is inconceivable! Can it be that the Enemy has come to promote holiness of life or produce likeness to Christ in such marked measure and manner? Surely the fruit of this tree is adequate evidence of its character! Dear reader, do not allow the Enemy to throw the dust of prejudice in your eyes; neither permit fear to hinder you in your pursuit of the fulness of the Holy Ghost; remember that fear is always a barrier to blessing! Claim this precious heritage of power to-day! Tarry until ye be endued with this divine energy which shall work wonders in your life and ministry! This baptism begets boundless possibilities in the realm of faith! Without it you can never hope to scale the utmost heights of achievement for God! Many sought to poison the writer's mind against this blessed truth and would fain have robbed him of the richest and most wonderful experience of his Christian life. How thankful he is to-day that he did not allow himself to be turned aside by the subtle suggestions of Satan and the misrepresentations of those who understood not that which the Lord was doing.

"Will you be baptized in this faith,
Baptized in the Holy Ghost?
To be free indeed, 'tis the power you need,
Baptized in the Holy Ghost"

E. C. B.

The Elim Convention in London.

The Easter International Convention was held in the Elim Tabernacle, Park Crescent, Clapham, S.W.

The convener was Pastor George Jeffreys. The speakers included Mr. John Leech, K.C., Ulster; Dr. A. P. Franklyn, Sweden; Pastor Stephen Jeffreys, Wales; Dr. F. T. Ellis, England; Mrs. Mae Frey, international evangelist of the Assemblies of God, United States of America; Pastor Thompson, who is also a minister of the same; Pastor Elliott, India; Pastor Nymoen, Norway; Rev. Pearson, Barbican Mission to Jews; and ministers of the Alliance.

The convention to which so many Pentecostal saints looked forward with great expectation is now past. Fitting here are the words of a young man: "For a long time we waited with keen interest for the convention, now it has come and gone like a flash." Good things always do!

Hundreds of visitors came from different parts of the United Kingdom and a large number from other countries. The facilities and location of Elim Tabernacle are ideal for such a gathering. It lies only a few minutes' walk from one of London's main traffic arteries. On the other hand, a few minutes' walk takes one to Clapham Common, one of London's largest public parks.

On the morning of Good Friday, Mr. John Leech, M.A., K.C., gave the opening address on the convention. Between the services refreshments were provided in the minor hall. Visitors took the opportunity these intervals afforded of greeting one another, and speaking of the work of the Lord: in this way times of very blessed fellowship were experienced. In the afternoon Dr. Franklyn spoke on "He shall baptize you with the Holy Ghost and with fire." When in India, on missionary work, he received this baptism. Since then he has seen this old time fire of Pentecost burning in the hearts of God's children in Europe, Scandinavia, U.S.A. and Canada. In the evening, before the time announced for the service, the building was packed. Some were turned away, others repaired to the minor hall, satisfied to strain their ears in order to hear the addresses that were given with great power. On Saturday there was an evening service, when visitors who had been sightseeing and Londoners at the close of a busy day, came together to sing the praises of the Lord and meditate on the word of life. Sunday arrived with the sun shining brightly as on a July morning. This day of the feast commenced with the communion service, and one of the most solemn and heart searching addresses of the convention was given. Silent tears could be seen stealing over the faces of many of the worshippers during the commemoration of the Lord's

death. Words fail to describe the blessedness of this day of worship, praise and fellowship.

While London seemed to be emptying itself on its suburban pleasure resorts on Easter Monday morning, Christians flocked to the convention where they found joy unspeakable and pleasures more entertaining than those of Vanity Fair. Why, these were days of heaven upon earth! The cheerful singing was more fascinating than any drama or racecourse event. Thrills of holy laughter, amid the interjections of "Hallelujah!" and "Glory to God!" charged the atmosphere with a spirit of superlative joy that repelled every mundane thought, even in the most melancholy and depressed. After the morning meeting the new Elim Publishing Office was opened. This took the form of a dedication service in which the convener and convention speakers took part. Mr. John Leech, K.C., made reference to how the pioneers of the Reformation and the reformers made use of the printing press in the propagation of the gospel. In concluding he prayed that the printing press might be blessed by God in the broadcasting of full Gospel literature.

In the afternoon Dr. Franklyn gave a powerful address on holiness. He said: "We are cast out, and despised by other religious societies because we believe the Bible; never mind, go straight ahead with Jesus, without the camp, and bear His reproach cheerfully." He emphasised by many impressive illustrations, honesty and truthfulness in business as well as in the less important affairs of life. At the close of this meeting, in response to an appeal for funds to pay off the building, £500 was promised. The meetings of this eventful day reached their climax in the evening, when numbers were baptized with the Holy Ghost.

Time seemed to fly with lightning rapidity. Tuesday came and one scarcely realised it. This was Missionary day. In the morning, Rev. Pearson spoke on the evangelization of the Jews. Afterwards Mrs. Mae Frey, who is the international evangelist of the Assemblies of God, U.S.A., gave a very wonderful story of her conversion whilst reporting for a newspaper at a revival in America. In the afternoon Miss Webb, of Sandown, who is going to Central Africa, spoke of her call to be a missionary. Then Pastors Thompson and Elliott, who are both returning to India, spoke of the work there and its dire needs. Mr. Bolton, of Bournemouth, who is going to Tibet, gave the story of his conversion and call to missionary work. And lastly, Mr. E. J. Mullan (of the Elim Evangelistic Band), from Ireland, who is going to the Belgian Congo, spoke of his conversion and call to the ministry. In the evening Dr. Ellis gave his first address to the convention. The ministry of this dearly beloved servant of God was highly appreciated by all. Mr. Johns, B.A., from Wales, sang a beautiful Welsh hymn that mellowed the hearts

of the congregation. As at the end of the previous day, a number received the Baptism of the Holy Spirit with scriptural evidence.

Referring briefly to the divine healing service, which was held on Thursday afternoon, Pastor Stephen Jeffreys, who ministered with power each evening, gave a very inspiring address on prayer, after which those who desired to be prayed with were requested to come forward and be anointed with oil according to James 5: 14. The Pastor and two elders laid hands on and prayed with the suffering ones. Praise be to the dear Lord for answered prayer, of which there was abundant evidence from the testimonies which followed. All were not immediately healed, but some who were suffering pain said it was alleviated at once. Others testified to being instantaneously healed. One brother said the morning afterwards that the place on his shoulder that was suppurating as a result of poisoning had been completely healed. Though the convention was held for the deepening of spiritual life, souls were saved and backsliders restored.

It is usual to ask if a convention has been successful. We have been to conventions where souls were neither saved nor sought for, where Christ the Great Physician was not asked to heal the sick, and where Christ the Baptizer was not looked for to give a scriptural baptism of the Holy Ghost, because such would upset man's well ruled programme and make their long established theories void. Such conventions have been called successful by man, but not by God if the scriptures be His witness. So highly successful was the Easter Convention at Clapham that people were inquiring when and where our summer convention would be held in order that they might arrange their holidays to attend.

The New Publishing Office.

At last, praise God, the doors of the Elim Publishing Office in Park Crescent, Clapham, London, have been swung open.

It was a close squeeze. How our hearts throbbed, sometimes hopeful, sometimes doubting—would the building be ready for opening at the Easter Convention? So many things had happened to hinder the work. Not that it would have made any great difference if the building had not been ready, but yet we had set our hearts that way. So many of our Pentecostal friends would be coming from all parts of the United Kingdom, and we so wanted them to see in working order this first, and at present the only, Pentecostal printing plant in the United Kingdom. And how we praise God that although the carpenters were working on the morning of Easter Monday, April 21st, yet at about 12.30 p.m. the doors of the Publishing Office were officially swung open.

Pastor George Jeffreys officiated at the Dedication Service, which was held between the morning and afternoon Convention meetings. The huge gathering wended its way from the church building, out by the front doors, along the side passage-way, up the steps, into the building; filling not only the printing works, but also the steps and the side passage way. What a strange sight it must have been to passers by as hymns of praise and prayer filled the air. Over and over again the whole assembly sang together: "Praise God from whom all blessings flow." Mr. John Leech, K.C., made the opening remarks. How our hearts were filled with gratitude to God as he brought us back to those early days of the Reformation when the Bible was first translated into the English language, and described how God so marvellously brought to pass at the same time the invention of printing. We were also brought to see what a power the printing press was in the land for good or evil. And here was one specially dedicated to God to send to the East and the West the glad message of the glorious gospel and to tell what God was waiting to do for His people in these last days.

Dr. Franklyn followed with a few brief remarks on the work in Sweden, telling how, although it had such a small beginning and so much opposition to contend with, yet God had mightily blessed that work, and their little paper was now one of the most widely circulated religious magazines in the country.

At the close of Dr. Franklyn's remarks, Mr. John Leech moved to the lever controlling the current and turned on the power, and soon the click and rattle of the press could be heard throughout the building. Here was another speaker: it was only a piece of machinery, but ah! what are its possibilities!

I think many of us will never forget that opening service of the Publishing Office: it was the spirit that pervaded the place, such unity and such a feeling of gratitude that God had given us a printing plant of our own.

* * * * *

Now we feel we have a right to look to our many Christian friends to make this printing plant a real success, and we are expecting the co-operation of our readers in the very heavy initial expenses—the cost of erecting the new building and providing the printing plant. Thank God we have no longer to go down to the Philistines to have our axes sharpened (1 Sam. xiii. : 20). Enclosed with this issue is a form which readers can send with any gift they feel they should make to this work.

To ask for help is somewhat repulsive to us, but we do believe God wants us to be practical in these things as well as in worship. We know our God shall win the war and *the truth shall prevail*, the flag of victory shall be planted on every stronghold of the enemy. There will be a day when every printing

press in the land shall send out messages of praise unto God, "when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." (Isa. xxiv. : 23.) But they are not doing it to-day. This is the day of battle, and every Christian soldier should be at his best to win the day for God, and get as many converts for Jesus Christ as he can.

In the reign of Charles I, it is said that some of the nobility came to the king, saying: "I am very sorry that your majesty should have been driven from his throne and made to suffer such shame and degradation, but I have mortgaged my estate, I have pawned my silver plate and have brought the proceeds; to help your majesty to carry on the war; also I have brought my sons along with me, and we place our swords and our lives at your disposal to enable your majesty to regain His rightful place."

Dear friends, Jesus Christ, the rightful king has been driven from his place in the hearts and lives of men; what sacrifice shall we make that He may again be restored to His throne?

Let us give now as we would wish we had given just after Jesus has come and taken us up to be with Himself.

A Weekly Message.

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

Sunday, May 4th.

"*Jesus only*" (Matt. xvii 8).

A soul in earnest for the uttermost salvation once prostrated himself before his Maker, and all he could say was, "Give me Jesus! Give me Jesus! Father, give me Jesus!" Jesus was given, His salvation was full, and that man manifested the Christly in character from that hour—Jesus, as the Lamb atoning and the Prince reigning—Jesus, as taking away our sin, and baptising us with the Holy Ghost—Jesus, within us as guide and garrison—His blood our plea, His Word our rule, His life our model, His glory our end—with unfaltering faith that He can do all that is spoken of Him, so you may now receive Him, and the truth shall make you free, you shall be His disciple indeed, and within you He will become your hope of glory

"Out of my bondage, sorrow and night,
 Jesus I come; Jesus I come!
 Into Thy freedom, gladness and light,
 Jesus I come to Thee!
 Out of my sickness into Thy health,
 Out of my want and into Thy wealth,
 Out of my sin and into Thyself,
 Jesus I come to Thee!"

Sunday, May 11th.

"*To him that overcometh will I grant to sit with Me in My throne*" (Rev. iii 21)

They who are one with Christ in service and suffering will be one with Him in reward. The identification is complete, even to the last. Listen! Here is the consummation of it all! Here is the

crowning wonder of the grace of our Lord Jesus Christ! "He that overcometh, I will give to him to sit down with Me in My throne, as I also overcame and sat down with My Father in His throne." We share His very throne. The faithful enter at last into the joy of their Lord. In heaven the identification is complete, and man stands higher than the angels, for Christ the Son of God has lifted him to the level of His throne. What a Gospel! What a miracle of grace! The Son of God in all things Son of Man, that the sons of men may be as the Son of God.

"Soon the conflict will be done,
 Soon the battle will be won,
 Soon shall wave the victor's palm,
 Soon shall ring the Eternal psalm,
 Then our joyful song shall be—
 'I have overcome for Thee!'"

Sunday, May 18th.

"*Praying always with all prayer*" (Eph vi 18)

"Perfume is the breath of flowers, the sweetest expression of their inmost being, an exhalation of their very life. It is a sign of perfect purity, health, and vigour, it is a symptom of full of joyous existence, for disease and decay and death yield not pleasant but revolting odours. And as such, fragrance is in nature what prayer is in the human world. Prayer is the breath of life, the expression of the soul's best, holiest, and heavenliest aspirations, the symptom and token of its spiritual health and right and happy relations with God. The natural counterparts of the prayers that rise from the closet and the sanctuary are to be found in the delicious breathings from gardens of flowers, from clover crofts, thymy hillsides, or dim pine woods, and which seem to be grateful, unconscious acknowledgments from the heart of nature for the timely blessings of the great world-covenant, the dew to refresh, and the sunshine to quicken."

"Pray, pray be calm and still,
 Whatever comes must be His will;
 His promises like buds unfold,
 Naught that is good will He withhold."

Sunday, May 25th

"*Yield yourselves unto God as those that are alive from the dead*" (Romans vi 13).

Let a believer, while embracing the "exceeding great and precious promises" of entire sanctification, yield himself, his inmost self, to God through the risen Christ as one that is alive from the dead, and his members as instruments of righteousness unto God, and it will be done unto him according to his faith. Let him then sincerely seek each day, each hour of the day, to enter into all the will of God, in his social circle, in his business life, in his church life, in his hours of rest and relaxation, in the books he reads and the pleasures he enjoys, promptly obeying the voice of God in all his times of duty, seeing the hand of God in his disappointments and sorrows, and he will never be without a restful consciousness of the presence of his all-victorious Saviour. No shadow of a cloud will pass over his faith. Christ will be to him—

"A living, bright Reality,
 More present to faith's vision keen
 Than any outward object seen,
 More dear, more intimately high
 Than e'en the sweetest earthly tie."

Ultimate Reconciliation Examined.

A LETTER FROM PASTOR E. W. HARE, B A,

Dear Mr. Editor,

It is some weeks since I promised to write to you on the subject of the Ultimate Reconciliation of All Things, and though there has been a good deal written and said on this matter lately, I feel almost compelled to add my little quota. I suppose there are always at least two ways of writing on any given subject. One can either write simply from a desire to inform others of certain facts which may not up to that time be a matter of general knowledge, or else one can write because he cannot help it, under the pressure of the Spirit and from a heart that still bleeds as a result of suffering connected with the subject with which he deals. I believe that I can lay some claim to the second reason for writing to you!

It is some time since I wrote for the "Elim Evangel," but the period intervening has not, I believe, been unfruitful in my experience. Very soon after leaving Ireland I came into direct contact with the teaching of Universalism, or, as it is often styled, the Ultimate Reconciliation of All Things. The arguments put forward from Scripture seemed so plausible, and the testimony of the supernatural, alas! so strong, that there is little wonder that I gradually began to lean in that direction.

On looking back, I am exceedingly thankful that I never publicly taught this doctrine, for the simple reason that I was not entirely convinced of its verity, but I was so far persuaded that I was prepared to suffer, if need be, for my association with those who held it. In this uncertain position I continued for months, always intending to go fully into the subject, but never finding time or inclination to do so—until at length I was definitely pressed by the Spirit to go fully into the question. What I went through at that time I can never fully describe, but it was one of the severest conflicts with Satanic powers that I ever expect to engage in! Thanks be to God that He brought me through this Valley of the Shadow into the sunlight beyond. And now I think I will pass on a little of what GOD has shown me then and since.

THE OLD GOSPEL MESSAGE UNDERMINED

A teaching which has to have recourse to *tours de force* in order to support its claims may always be regarded with suspicion. Universalism is no exception to this method of attempting to prove its case. Soon after coming into contact with it I found that one of its principal advocates, faced by the strong statements of the Authorised Version of John's Gospel, was attempting to prove that its frequent references to Eternal Life were to be understood as applying to the Millennial Kingdom and not to Eternity. At once I felt and expressed my aversion to this exegesis, and when I fully came to go into the subject, this is what I discovered. The word LIFE used so often by John cannot possibly mean Kingdom Life as understood to be a prize or reward, because—

(1) It is a *free gift* (Ch. vi. 33, 51).

(2) It is conditional *upon faith alone* (Ch. v. 24, 40)

(3) It is nothing less than *Divine Life*, which of course is endless in its duration (Ch. i. 4, and v. 26)

The conclusion, then, is clear and terrible, namely, that although Christ has given His "flesh for the life of the world," there are those in every generation who "will not come" to Him for that Life, and whose unbelief has already brought upon them the abiding wrath of God (John iii. 36).

This alone will show the falsity of the statement that the word "aiónios" does not mean eternal. Divine Life is emphatically *not* limited in its duration, and it is obvious how lamentably John iii. 16 and John x. 28 would suffer from limiting the word translated "eternal" or "everlasting." In the latter case it is strengthened by the phrase "shall *never perish*," which in the Greek is an exceedingly strongly expressed negative. Both these precious texts are intended to give that calm assured trust and confidence to the believer that *Eternal* security alone could produce. Cut away the Eternity of these passages, as you honestly must if the word is limited, and you strike a terrible blow at the Everlasting Gospel.

It was at a time when the whole subject was beginning to clear for me that GOD suddenly spoke to me in the words of Jer. xlviii. 10 "Cursed is he that doeth the work of God *deceitfully*." I suggest that if these teachers would consistently translate these old Gospel texts in the limited way which they urge upon us, they would soon discover that the Gospel for the sinner was so far undermined that the false origin of their teaching would speedily become clear to them. What could be more satisfactory to the great Enemy of God and man than to rob us of the blessed Gospel message of Eternal Life through Faith alone?

ALL IN ALL.

But let us proceed a little further to attack some of the strongholds of this teaching. There are certain texts which are declared to be the plain statements of Scripture on the subject of the ultimate salvation of all. One such is 1 Cor. xv. 28. "That God may be ALL IN ALL." Let us examine this passage carefully.

(1) It is claimed that the expression "ALL IN ALL" is used in what we might term a Pantheistic sense, *i.e.*, that it implies that there is a time coming when there will be nothing contrary to GOD in the Universe—no sin, no sinners, no Hell—but when we compare the use of this expression in Ephesians i. 22, where it is declared that Christ fills ALL IN ALL, we see that it cannot imply that everything un-Christlike is excluded from the Universe. This is only too patently not the case.

(2) To bear out their interpretation they tell us that this verse will find its fulfilment when all who are in the Lake of Fire will have finished their punishment, and will be purified and saved! But the context tells us plainly that it is to take place when the Kingdom has been delivered up (v. 24).

(3) Now we are left in no doubt as to *when* the Kingdom will be delivered up. We are told in verse 26 that it will be when the last Enemy shall have been destroyed, and that that last Enemy is Death.

(4) If we compare this passage with Revelation xx. 14, we discover that Death is to be destroyed immediately after the GREAT WHITE THRONE JUDGMENT. So that, to sum up, GOD becomes ALL IN ALL at the *beginning* of the period of the sufferings of the wicked.

Now, how do our friends get out of their dilemma? They calmly tell us that the Death here referred to is "The Second Death," an exegesis which absolutely violates the context of 1 Cor. xv.

ALL THINGS.

Another theory has been based on the word "ALL THINGS." Note the expression, the "Final Reconciliation of ALL THINGS." May we just say that this appears to be an attractive way of proving this fallacy, until Revelation xxi. is fairly faced. Here we get the statement from the LORD HIMSELF, "Behold I make all things new," and then follow the striking words, "IT IS DONE."

The Lord then states what will be the condition of three different classes of people under the new order.—

- (a) The thirsty.—These are to receive abundant life
- (b) The overcomers—These are to “inherit all things.”
- (c) The cowardly and unbelieving, etc.—These shall have their portion in the Lake of Fire.

The context seems clearly to indicate that these three diverse conditions are to be experienced after all things have been made new. In the face of this fact, the expression “All things” cannot imply what is claimed by these teachers.

EVERY KNEE SHALL BOW.

A third passage which is largely claimed as a clear Scriptural statement of this teaching is Phillipians ii 10, 11. Their interpretation of this passage, they claim, enhances so vastly the triumph of the Cross! God forbid that we should do anything to minimise the triumph, but let us beware of weakening the present responsibility of bowing to its claims by distorting a passage into a meaning which it was never intended it should bear! It is claimed that this passage declares that a time is coming when every being in the Universe will hail Jesus Christ as LORD and SAVIOUR, and will voluntarily submit themselves to HIM. But we are not left in the dark as to the manner and time of this submission. For the same Old Testament Scripture is referred to by Paul in Romans xiv 10, 11. One glance at this passage reveals to us that this bowing will take place at the Judgment Day, and that it will be occasioned by the fierceness of that ordeal, hence it is quite clear that Phillipians ii 10 and 11, do not teach the Ultimate Reconciliation of All Things.

THE ULTIMATE SALVATION OF SATAN.

Lastly we will deal with another important item in the programme of the Universalist, though one which is naturally not brought forward at first—the conversion of the Devil! If the theory of the final Reconciliationist is correct, it must of necessity include Satan and all the Satanic hosts, and every consistent teacher on the lines must acknowledge this. Beside this, the final salvation of Judas Iscariot is a comparatively small matter!

It is almost needless to say that the Word of God is clear and emphatic in disproving such a thought.

Note — (1) The constant efforts of Satan to thwart our Lord from the death on the Cross, *e g*, the Temptation, the Storm on the Lake, and probably Gethsemane itself. Is it likely that a being who knew his future destiny would endeavour to bar the way to the very thing which, it is claimed, should save him from eternal ruin?

(2) The question asked by the demons in possession of the Gadarene demoniac (Matthew viii 29), “What have *we* to do with *Thee*?” (literally, “What is common to us and you?”) reveals the fact that (as a modern writer has stated) “A moral gulf, unbridgable, so yawns between them and Christ that in their own statement they have nothing in common.”

(3) Observe further their question, “Art Thou come hither to torment us before the time?” (Matthew viii 19). At His first Advent Christ was evidently feared by them because they recognised in Him their future Judge. The slightest suggestion of their ever hailing Him as their future Saviour is nowhere even hinted at, but just the contrary, and that to spirit-beings who evidently knew their future

(4) But there is a fourth line of proof which seems irrefutable. We are distinctly told in Hebrews ii 16, that as His business was the salvation of “men,” the Son of God “took *not* on Him the nature

of angels" This in itself makes it clear that His Incarnation and Atonement had nothing whatever to do with the uplift of fallen angels! But there is even stronger evidence, and it may be said without fear of contradiction that Christ's Death on the Cross could not effect the salvation of Satan and his legions, for the simple reason that *the Lord bore no relationship to them*. For the human race He is their "Kinsman-Redeemer," the Second Adam, whose death was counted by God for all the race, and becomes effective to all who put their faith therein. But it would require a separate atoning death for each one of the hosts of Hell if Salvation were ever going to reach them.

Yours in faith and love,

E. WOODROFFE HARE

The Epistle to the Assembly at Rome.

By THOMAS MYERSCOUGH.

BIBLE STUDY No 16

Chapter VIII.—This chapter is the climax to the statements and " reckonings " contained in the first seven chapters concerning the work of Christ for all who receive Him as their Salvation. Its first words are " There is therefore " (Gr. consequently, accordingly, *i e.*, through the deliverance wrought " through Jesus Christ " (vii 25) for the one who acknowledged his failure). Through the work of Jesus Christ on his behalf, it can be said " there is therefore NOW (Gr. just now, even now, at this instant) no condemnation (Gr. no " sentence pronounced against," same word as used in Rom. v. 16, 18) " to them who walk not after the flesh, but after the Spirit." These last words are omitted by the majority of authorities in verse 1, but all agree to their belonging to verse 4. If the student will consider the words " Who walk not after the flesh " to represent those who will " not be ashamed *before Him* at His appearing " (1 John ii. 28, also Phil. ii. 14, 15, 16; 1 Thess. ii. 19, 20), there will be no confusion in the Scriptures on this point. It will be seen later on in this eighth chapter that whilst the saved are not under condemnation, they ARE UNDER RESPONSIBILITY for REWARD or LOSS of REWARD. But " there is now no condemnation to " them that are in Christ Jesus "

We now come to the conclusive, all-embracing word " FOR " (Gr. " the fact is, in fact," expressing the reason, cause, principle of what has been previously said) " the Law of the Spirit of Life in Christ Jesus *hath made me* free from the law of SIN and DEATH " (SIN—the act; DEATH—the consequence following the act)

Christ Jesus, the Son of God, " the only begotten of the Father," is the effulgence of the Glory of God, the firstborn of every creature. All things were made by Him and for Him, and He is before all things, and by Him all things consist. " Who is this that cometh from Edom, with DYED GARMENTS from Bozrah? This that is glorious in His apparel, travelling in the greatness of His strength? " Only our great Saviour could answer these questions " I that speak in RIGHTEOUSNESS—MIGHTY TO SAVE " (Isa. lxiii. 1). This affirms that His mighty salvation is both mighty *and* righteous. The natural man is mighty to SIN, but our Lord is mighty to SAVE. There is no limit to His power to save, as there is no limit (before God) to the power of the shed Blood of His dear Son to cleanse us from all Sin. Of Christ as the Priest who never dies and so never loses His Priesthood

for the one He saves, it is written. "Wherefore He is *able* ALSO to save them to the uttermost (the very end, entirely, Gr.) that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb vii. 25).

In this great subject the student must make a special consideration of things which *pertain* to Christ (*by* reason of the atonement which He whilst on the Cross declared to be "FINISHED"), as distinguished from His present great glory and honour and power as a Priest. When He died on the Cross He was "the Lamb of God," and that work was completed for ever and can never be repeated (Heb. ix. 25-26; Col. ii. 9, 10). His Priesthood after the order of Melchisedec, however, began when he was raised from among the dead. Now this Priesthood for the saved is in operation for ever (Heb. vii. 20-25). But the Cross work can only be "once for all," inasmuch as "once in the end of the age hath He appeared to put away SIN by the sacrifice of Himself" (Heb ix. 26). "When He had by Himself purged our SINS, sat down (work completed) on the right hand of the Majesty on high" (Heb. i. 3, x. 11-14).

Now God the Father established a Law concerning the new Resurrection Spirit Life of Christ Jesus which is imparted as a seed (Isa. lli. 10; 1 Peter i. 23, etc) to each saved person. "Christ in you the hope of glory" (Col. i. 27). Adam's sin brought in the law which says "in Adam all die." Concerning those who have received the Spirit of Christ, the Law of the Spirit is "In Christ shall all be made alive."

In considering the following it is necessary to understand that the Law which God has fixed concerning the Spirit of Life in Christ Jesus dominates and is master of all other laws or combination of laws. It has repealed all other laws.

God by a law has fixed that Christ Himself is the Life-giving Spirit (1 Cor xv. 45; 1 Peter i. 3-5). This Spirit Life shall supersede the natural Adam life in which it is placed. It is a perfect and *eternal Life*, not like that given to Adam. It is a new Plant (of renown) in an old field. It absorbs the living *soul* in which it is placed, but leaves the flesh behind (1 Cor., vi. 13, 14).

God by a final law has fixed that this Spirit Life from Christ is the Seed of the new Creation (2 Cor. v. 17). The first man is of the earth earthy; the second man is the Lord from heaven (1 Cor. xv. 47).

God by law has fixed that this Life has no corruption in it, neither in its source or its condition or its duration. It is ETERNAL LIFE, like its Giver (1 Peter i. 23).

God has declared that the Spirit Life born from Christ "*doth not* commit SIN. His Seed *remaineth in him; He cannot* SIN, because He is born of God" (1 John iii. 9, v. 18).

This Life is the inward Power for a Godly life in the one who believes it. By it the deeds of the body can be put to death, thus bringing to nought the *revived* Law of Sin in the flesh. It frees from all bondages (John viii. 36).

It is the Law pertaining to the first Resurrection (John vi. 39, 40, 44, 54).

It is the Law pertaining to the RAPTURE of ALL IN CHRIST at His coming (John vi. 50, xi. 26, 1 Cor. xv. 51-52, 1 Thess. iv. 15, 18).

This Law of the Spirit of Life in Christ Jesus has appointed that *all* who are "in Christ" (in incorruption, like unto the Judge,

"as He is") shall meet Him *at the same moment*, and go through the same examination for reward, *at the same place* "For we must ALL be manifest before the Bema (the name of the seat of the award-giver) of Christ, that *each one* may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. v. 10). "Knowing that He which raised up the Lord Jesus *shall raise up us also by Jesus*, and shall present us *with you*" (2 Cor. iv. 14-18; 1 Thess. v. 9, 10, 11).

This Law of the Spirit of Life in Christ Jesus enables us to give thanks unto the Father, *Who hath made us meet to be partakers of the inheritance* (which "inheritance" can only come by BIRTH—and never by personal worth) of the Saints in light, Who hath delivered us from the Power (authority) of Darkness, and hath TRANSLATED us INTO the Kingdom of His dear Son. "In Whom we have Redemption through His blood, even the forgiveness of sins" (Col. i. 12-14). Satan is thrust aside; Christ answers all his accusations, and displays in so doing the Righteousness of God in this "great Salvation."

There are two distinct manifestations of GRACE to those who receive the Spirit of Life in Christ Jesus. The first Grace brings Salvation *to us*, teaches how to live godly, and *to look for* the appearing of our great God and our Saviour Jesus Christ (Titus i. 11-14). The second Grace is to be BROUGHT UNTO US AT THE REVELATION of Jesus Christ (1 Peter i. 13). This points to the greatness of the event, when God raises from the dead those whose bodies have been *buried*. The Power exercised when God raised our Lord is the same as He will again exercise towards the Church. It is rendered by Newberry "The eyes of your understanding being enlightened that ye may know what is the exceeding greatness of His Power to us-ward who believe, according to the ENERGY of the STRENGTH of HIS MIGHT, which He wrought in Christ when He raised Him from among the dead and set Him at His right hand" (Eph. i. 18, 20). No wonder there is a *special Grace* to be revealed when He raises the saved dead and translates the living Church. It is surpassing strange that any can be satisfied with a paltry view of this stupendous event, which is the climax of the Law of the Spirit of Life in Christ Jesus for "the Church which is His Body." How satisfied with this Life in Christ Jesus are those who know its *Power and Purpose*.

There are many other important matters contained in the Law of the Spirit of Life in Christ Jesus, but I purpose to conclude this study with one in Rom. viii. 28-30.

"All things work together for good to them that love God, to them who are the called (Gr., invited) *according to His purpose*. For whom He did foreknow (would receive His Son) He ALSO DID PREDESTINATE (Gr., ordain beforehand, decree) to be conformed (Gr., have a form—like unto another person or thing) to the image of His Son, that He might be the first-born among many brethren. Moreover, whom He did PREDESTINATE, THEM He *also CALLED* (Gr., to name, see Mat. i. 21, "call His Name"), whom He called, them He *also JUSTIFIED* (Gr., to free a man from his guilt), and whom He justified, them He *also glorified*." A Law written with powerful words like these should bring to an end all strife as to God's purpose with all who receive His dear Son as their Salvation and new Creation.

The other three Laws pertaining to man *made demands upon him which he never fulfilled*. Consequently God required from him an offering of creature Blood to typify the offering of Christ as a sin-offering to cover his guilt.

But in the Law of the Spirit of Life in Christ Jesus, the Sacrifice on the Cross was *prepared* and perfected by God ("Thou shalt make HIS soul an offering for SIN," Isa liii 10; "A BODY has *thou prepared ME*," Heb. x. 5), *accepted* by God, and *sent* to the Sinner as a perfect and eternal salvation for him to accept "We pray you in Christ's stead, Be ye reconciled to God."

Few apprehend the surpassing glory of the Spirit of Life in Christ Jesus, but I pray that these meditations will help many to see and hear things, which shall make Him more precious, and to realise the Life He has given them as God's choicest gift

I purpose (D.V.) in the next Study to consider several important statements in Chap viii concerning the Spirit of God and the Spirit of Christ, as well as other important points touching the present life of the believer. Hearing that many have been helped in these Studies, I give all glory to the Holy Spirit, the appointed Teacher, and desire a continuance of prayer for wisdom, knowledge, and faith to glorify our Lord.

Items of Interest.

This is the first "Elim Evangel" to be printed at our new Publishing Office in London. It is smaller than usual and appears rather late in the month. In the course of a week or two we will have settled down to steady business, and therefore the June and following numbers will contain the full number of pages and, we must, be issued promptly on the first of each month. Many of the Easter Convention addresses will appear in the following numbers.

* * * * *

Readers will be interested to know that the Elim Publishing Office has taken over the work of the Full Gospel Tract Society. In future, therefore, all the publications of the latter will be obtainable at the Publishing Office. The printing presses will be busy for the next few weeks turning out quantities of tracts and booklets for saints and sinners, and in the next "Evangel" we hope to publish a list of what we have in stock.

* * * * *

The Belfast Tabernacle was again crowded out for the Annual Easter Convention. Pastor R. Meicer, of Ballymena, was the Con- vener. The speakers included Pastor G. T. Fletcher (Newtownards), Messrs Uprichard (Lugan) and Strachan (Ballymena). It was a time of much blessing. Thirty-four passed through the waters of baptism.

* * * * *

June is the ideal holiday month. Readers of the "Evangel" should arrange to go to the Garden City for a few days of rest and quiet from the rush and strain of life. Letchworth is rather less than an hour's run from London on the Great Northern line. One does not find here the "Vanity Fair" associated with so many seaside resorts, but a healthy, clean, well-laid-out town, with its avenues of trees and hedges of roses. Opposite the convention tent will be Norton Common with its sixty acres of woodlands and pleasant walks. Here at least is a town with room to breathe, and here will be found the fellowship of God's people and, we believe, the breath of heaven for your souls. You are invited to read the announcement on the last page, and then to arrange for your summer holidays with God's people in Letchworth.

* * * * *

Pastor Stephen Jeffreys is to be the convener of a convention to be held at his Elm Assembly Hall in Dowlais during the Whitsuntide holidays. Amongst the speakers will be Pastor George Jeffreys and ministers of the Alliance. The dates are June 8th, 9th, and 10th. For further particulars see announcement on last page.

* * * * *

The Pastors Stephen and George Jeffreys, Pastor Boulton, and Evangelists Darragh and McWhirter will form the party that sails (D.V.) on the "Empress of Scotland" for Canada on June 21st. Many urgent requests have come from Canada and the United States of America during the last six years for a visit from the Pastors. Engagements are pouring in weekly since it is known that they are definitely sailing. The work in Great Britain and Ireland will be under the supervision of Pastors W. Henderson and E. J. Phillips, while Pastor George Jeffreys is in America.

Elm Evangelistic Band.

Pastor E. C. Boulton and Evangelist J. E. Elvin are still experiencing times of blessing at Hull.

Pastor Stephen Jeffreys is holding missions in South Wales with most encouraging results.

Pastor George Jeffreys and Evangelist Jas. McWhirter are at present in London. An eight days' mission for the deepening of spiritual life is announced for them at Leigh-on-Sea this month.

Pastor W. J. Jeffreys is in charge of both the Morryston and Ystradgynlais churches in South Wales, and news of continued blessing from them is cheering.

Evangelists Kingston and Farlow are holding special campaigns in Belfast throughout the summer season with the Portable Tabernacle.

Pastor W. Henderson and Evangelist Tweed are at the Elm Tabernacle, Belfast.

Pastor Phillips, Evangelists Darragh and Adams are at the Elm Tabernacle, London.

Evangelists Joseph Smith and Jas. Mullan will (D.V.) conduct a campaign in a large tent around London.

Pastor Robert Smith, of Jerusalem Chapel, Merthyr Tydfil, has just concluded a most successful convention at his church during the Easter holidays. We hear of many souls being saved and much blessing received by believers.

Pastor G. T. Fletcher is still at Newtownards.

Pastor and Mrs. J. B. Hamilton are having a rest after a very busy time at Lurgan.

Pastor John Kelly is receiving much blessing while in charge of the Annaghanoon, Banbridge, and Monevslane assemblies. He is being assisted by Evangelist McKinley.

Evangelist Percy Le Tissier is in charge of Portadown assembly.

Evangelist A. Stronge is at Armagh, T. B. Clarke at Ashbourne, John Hobbs at Guernsey, Miss Streight on special missions in North of Ireland, N. Kennedy and W. Nolan at Grimsby, J. Dougherty at Tamworth, E. A. Crofts at Bangor, Co. Down, and C. Jansen visiting her home in Holland. W. J. Youldon is at Clonmain.

Pastor Robert Mercer is still in charge of the steady-going assembly at Ballymena.

Our readers will be glad to know that Miss Henderson is gaining in strength every day and will soon be ready for active service. We praise God for answered prayer on behalf of our sister.

GREAT GATHERINGS AT PORTABLE TABERNACLE, BELFAST.

It is the early month of March, yet the glorious beams falling from a blazing sun invite the workers at Elim, Belfast, to bring out their Portable Tabernacle with its canvas roof and wooden sides. There is an air of activity in the store at the rear of the church. The seats, lamps, canvas roof, and many other necessities are being piled on the lorry ready to be despatched to the scene of action.

Many are the thoughts that pass through the mind of those engaged. "Shall we expect this year similar blessings to those of the last? Will the place be so crowded as it was the year before? Shall we again see the flowing tears of the penitents and hear their cry for mercy at the throne of grace, as we did during the months of June and July, 1923?" Vivid recollections of scenes enacted under its canvas roof the last time it was pitched at Ormeau Park gates make each wonder if such marvellous results can be wrought again.

The answer to all such questions was not long delayed. The foundation planks of the building are laid this time on a spot right opposite the beautiful park on the Ravenhill Road. The sides are soon bolted together, and the roof is on; the ground inside is covered with clean sawdust. The decorated platform, the seats, the bright shining petrol lamps, the beautiful scrolls, all make the place as attractive as ever, but the greatest attraction is yet to come. The Spirit of God pervaded the atmosphere at the opening service, and for two weeks Evangelists Darragh and Adams held forth with most blessed results.

Pastor George Jeffreys took up the sword of the Spirit, wielding it for another two weeks, during which its sharpened edges cut right into the hearts of the hearers. He exposed the confusing and unscriptural theories on the subject of the Holy Spirit, presenting doctrine which, harmonising with the whole trend of Scripture, resulted in numbers being convinced of a blessed Bible experience. The huge congregation swayed under its mighty influence, doubt was dispelled, prejudice melted away, and many who had halted between two opinions regarding the outpouring of the Holy Ghost with signs, came over on the side of Pentecost. Every available space was taken up—platform, aisles, and all standing room—whilst some evenings hundreds were turned away. The bright singing could be heard some distance away in the park; truly the shout of a King was in the camp, and numbers entered into life eternal. It was an impressive evening when two Roman Catholics that had been converted during the early part of the campaign brought three others who were also led to Christ for Salvation. The striking feature of the congregation was the large, overwhelming number of young men attending the services. The tide of revival had risen higher than ever before, and eternity alone will reveal the results of this, the most wonderful Pentecostal Mission ever held in the city. At the close of Pastor G. Jeffrey's mission, Evangelists Kingston and Farlow entered the arena, and again it was clear that the Lord's hand was upon them. The meetings are being continued with outstanding results. God is confirming the word of the Evangelists with signs following. Souls are being saved, bodies healed, saints baptised

with the Holy Ghost. Let the Lord's people pray that Belfast, through their ministry during the summer months, shall experience great flood tides of revival power.

REVIVAL SCENES IN WALES.

During the past God has been pouring out His Spirit in a wonderful way upon Llantwit Verdra, where revival meetings have been conducted by Pastors Stephen and W. J. Jeffreys.

Sixty souls have professed conversion, and such a spirit of conviction is now resting upon the people that one is compelled to stand in awe, waiting to see what God is about to do.

Many in the old chapel are feeling that God is now answering the prayers of the Saints who have gone home to Heaven. The chapel has been packed night after night, and the people have been coming in charabanc loads from the surrounding villages. In connection with one family, six young people have been converted. Each afternoon Divine Healing Meetings have been held, and remarkable testimonies have been given that the Lord has touched those suffering from spinal disease, rheumatism, heart disease, and consumption. One woman testified that she had been deaf all her life and that she could now hear the slightest whisper. Another lame woman had a remarkable healing; she ran out of the hall to tell her friends, and had to return because she had forgotten to take her stick, without which she could now walk perfectly. Another man declared he had been 63 years looking for Jesus, and to-day he had found Him.

The Welsh Baptist Chapel was lent for the meetings, and on Sunday afternoon Pastor W. J. Jeffreys conducted the service entirely in Welsh and gave a very powerful address upon "The Church and its Equipment."

H. D.

SPECIAL MISSION AT LACEBY.

Two or three believers, enjoying a Pentecostal experience, began to pray earnestly for a revival in the village of Laceby.

We do praise God that our prayers were answered. Mr. Nolan and Miss Crofts were chosen by the Lord to conduct a three weeks' mission. The meetings were well attended by the village people and our Grimsby friends.

The Christians of Laceby have been refreshed and quickened by the bright singing, and have received real blessing from the Word of God, preached under the power of the Holy Ghost, and precious souls were brought to Christ. Great interest was taken in the meetings. Prayer is requested for the preachers of the Gospel, and for the further saving of souls in this village.

H. T.

SPECIAL MISSION AT BANGOR, Co. DOWN.

During the last two weeks of March, Evangelist Jas. McWhirter conducted a most successful mission in the Elm Hall, Bangor. In answer to the prayers of God's people, great blessing rested upon the services, and the numbers that attended far exceeded the expectation of the people. Each member of the assembly took up the work enthusiastically and upheld the evangelist and his message with prayer. The results quite justified the effort put forth, souls were saved, and others convinced of the truth of Pentecost. Friends will be interested to know that land has been taken for a proposed new assembly hall.

SUNDAY SCHOOL ANNIVERSARY AT GRIMSBY.

As on past occasions, it proved a time of great blessing. Many hearts rejoiced at the sight of so many children with radiant faces, singing, reciting, and giving praise unto God.

Everyone was much blessed by the return visit of Pastor J. Smith from London, who was the speaker for these services.

God did so wonderfully bless, that repetition services were held the following week, April 13th and 14th. Again the children took their part, and Pastor Nolan and Sister Crofts were the speakers.

The Lord was with us in all these services, and much blessing was received.

C. J. E.

DOWLAIS, SOUTH WALES.

A Whitsuntide Convention will (D.V.) be held at the
Elim Assembly Hall,
Ivor Street,

Sunday, June 8th, to Tuesday, June 10th.

Convener: Pastor Stephen Jeffreys.

Speakers:

Pastor George Jeffreys and others.

Further particulars from the Convention Secretary, 5, Awelfryn Terrace,
Penydarren, Merthyr Tydfil, S. Wales.

SPECIAL WHITSUNTIDE CONVENTION

in the Tent opposite the Elim Hall,
in

LETCHWORTH GARDEN CITY,

will (D.V.) be held

Saturday, June 7th, to Tuesday, June 10th (inclusive).

SPEAKERS:

Ministers of the Elim Alliance.

CONVENOR:

Pastor R. E. Darragh.

Meetings as follows:—

Saturday, June 7th, 7.30.

Whit-Sunday, 11, 3, 6.30.

Monday, 11, 3, 6.30.

Tuesday, 11, 3, 7.30.

Baptismal and Open Air Meetings will be announced from the platform.

ACCOMMODATION: Those requiring accommodation should write at once, stating exactly what they desire, and giving particulars as to the length of their proposed stay.

Address enquiries to the Convention Secretary:
Hermon, Norton Way, Letchworth, Herts.

Get your supplies from the
Elim Publishing Office

Here is a selection from our stock:-

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Paper covers. 1/- (by post 1/3), cloth boards, 2/6 (by post 2/10)

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Scripture Brooches and Studs, in blue and white enamel, 1 inch diameter, with the following wordings, 1/6 each (by post 1/8) —

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- 2 "The Coming of the Lord draweth nigh—God is Love—Saved to Serve"
- 3 "Jesus Saves—God is Love—Saved to Serve"

Also a smaller size (¾-in diameter), 1s each (by post 1/2), with the following wordings:

- 1 "The Coming of the Lord draweth nigh—Whose I am and Whom I serve"
- 2 "Jesus only"
- 3 God is Love—Saved to Serve"

When ordering either size, kindly state whether Brooch or Stud is required

Any other Bibles or Books can be obtained at the shortest notice

ALL PROFITS TO THE WORK OF THE LORD.

Too Late!

It was on 14th December, 1884, that General Gordon sent his last message to Lord Wolseley. It read: "Come quickly, come together; do not leave Berber behind you" But the verbal message was more serious and nearer the truth: "Famine in Khartoum. The Arabs know it. No time to be lost" The verbal message was the real one, as the Arabs might have intercepted the written one, which therefore was such as not to lead them to think Gordon was in despair. Wolseley on receipt of this urgent message sent a relief party on quickly. By the 28th the gallant little force got within sight of Khartoum. All eyes were strained to catch sight of the Egyptian flag floating on the top of the palace which Gordon had made his headquarters. But no flag was flying. Slow to believe that Khartoum had fallen, spite of a howling sea of Dervishes, spite of bullet and lead falling like hail upon them, the little force crept up to within 800 yards of the town. Unwillingly they had to acknowledge they were

TOO LATE.

Two days before, Khartoum had fallen, and Gordon had been slain.

The story thrills one, but, oh, for one moment think of something more thrilling than even this! The words "too late," as applied to earth, sometimes makes our hearts ache and our spirits sad; but how sad and solemn, unspeakably so, when applied to eternity. Have you decided for Christ yet? No! Why not? You intend to trust Him some day. Why not now? If it is good to trust the Saviour by-and-bye, surely it is better to trust Him NOW.

Oh! "Believe on the Lord Jesus Christ, and thou shalt be saved." Take care, or you will be

TOO LATE FOR EVER.

Awful fate! Trust Him NOW!