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THE
ELIM — EVANGEL
A
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of
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Vol. 3.

July, 1922.

No. 7.

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AND THEY CAME TO ELIM
WHERE WERE TWELVE
WELLS OF WATER, AND
THREESCORE AND TEN
PALM TREES. — EX XI 27.

TWOPENCE.

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with which is incorporated
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The Elim Evangel.

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Editors

{ E. WOODROFFE HARE, B.A.
ERNEST J. PHILLIPS.

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Editorial.

"He endured as seeing Him who is invisible"—Heb xi, 27

LAST month we reminded one another of the clear call to endurance in the spiritual life, and in this verse just quoted we see Moses' great secret concerning that very thing. Without doubt we may regard Moses as the greatest leader of men God has ever raised up, and any secret in that marvellous life would be so well worth learning. What a glorious biography we find of him in Hebrews xi! In it we have some of the keynotes of his career.—

By faith He refused honour and wealth,
He chose rather to suffer than to sin,
He esteemed the reproach of Christ greater riches
than Egypt's treasures;

"He looked beyond unto the reward",

He turned his back on Egypt and forsook it;

and he did it all because his eyes were fixed by faith upon One whom others never saw. Oh, for a constant vision of the Invisible One!

Experiences are grand, but they often become things of the past. Ecstasies are rapturous, but they are only transitory. Here is a life-secret which transforms the character and makes men "go through" for God, and it is one we may all learn

"Turn your eyes upon Jesus,
Look full in His wonderful face,
And the things of earth
Will grow strangely dim
At the sight of His glory and grace"

* * * * *

As we are about to lay down the Editor's pen we wish to

acknowledge all the kind sympathy and prayers of our many readers—prayers which we much hope will continue. What better farewell message, or what better wish could we have, than that we all may learn Moses' secret and practise it every day until, with unveiled faces, we gaze upon the King in His beauty, and are satisfied.

Brethren, pray for us.

E. W. H.

The Hull Awakening.

By PASTOR E. C. BOULTON.

MONDAY, MAY 8, 1922, will long be remembered by many in Hull as the day on which Pastors Stephen and George Jeffreys commenced what has proved one of the most remarkable revival campaigns which this city has experienced of recent years.

It was with some measure of trepidation that they launched out and acquired the use of a hall at a rental of £30 per week, but the same Lord who inspired the confidence to take this step of faith also supplied every need as it arose, and so day by day we saw God's arm made bare.

This campaign has been truly apostolic in character, for from the very commencement God set His seal to the proclamation of His Word.

On the first evening of the campaign about 200 of those whom God had so wonderfully blessed during the Grimsby meetings came over to assist in launching this new venture of faith in Hull. What a soul-stirring sight it was to watch this band of jubilant soldiers of Christ, with radiant faces, marching from the pier to the hall, singing as they went! What a striking testimony to the power of the "old, old story of Jesus and His love"!

Those who were privileged to attend that first meeting will never forget it, what a glorious service it was! Throbbing with divine life! A song on every lip, a shine on every face, and a glad hallelujah in every heart. One can hear now the joyous acclamations of those who had so recently realised the power of Jesus to deliver from sin and sickness. The platform was filled with a number of men and women eager to witness of all that God had wrought in their lives. How one's heart filled with praise to God as one listened to the testimonies of those whose physical fetters had been snapped, one after another they rose to tell in glowing terms of how Jesus had healed them through the ministry of His servants, each testimony adding to the weight of evidence that Jesus Christ is the same yesterday, to-day and for ever. Whilst so many are seeking, in these days of unbelief, to discredit the Word of God, for the past month God has been graciously and conclusively proving His divine power to alleviate the sufferings of the afflicted and oppressed.

As the meetings progressed so the interest increased, night after night without any cessation the hall was thronged with people eager to hear the message of life, conscious that God was speaking with authority and effect in their midst.

What wonderful scenes were witnessed at the divine healing services! Long before the doors were opened the sick and suffering ones would assemble, all so anxious to secure a place amongst the number of those who were to be anointed and prayed with in the Name of the Lord. What disappointment was written on the faces of those who, owing to the great crowd of sick, were unable to be dealt with. Hour after hour passed away, and still they came. Frequently the singing would cease and silence reign whilst some healed one told of what

the Lord had done in his or her body, told of how deliverance had come after years of pain.

One could not witness such scenes without being deeply stirred and, moreover, thoroughly convinced that this was indeed the handiwork of God.

One woman told of nineteen long years of suffering through paralysis but when anointed by ~~Pastor Jeffreys~~ she was completely healed; continuing to describe her experience, she added, "It was just like a thrill of life coming over me, but I know very well it was the touch of Jesus, and now I am perfectly whole."

Another sister related how after four years of suffering from lup disease, during that time having undergone no less than four serious operations, also being laid in irons for over three years, her case pronounced as absolutely hopeless by the physicians, God stepped in and marvellously delivered her. Now as a result she is able to do her own housework and, whereas life was a misery to her, it has now become a joy. Others who for years had not been able to hear, had their hearing completely restored when anointed.

One sister who had been stone deaf in one ear for several years, came to the services and, whilst listening to the Word of God, suddenly became conscious that the power of God was falling upon her, and there and then, as she sat in the congregation, she was instantaneously healed. In this case no one had approached this sister about healing, neither had hands been laid upon her, but there, as she sat under the ministry of the life-giving Word, God performed this miracle. Again another was brought, in a bath-chair, suffering from a spinal complaint, and this one, after being prayed with, was able to leave the meeting without her bath-chair. There must have been many deaf ones healed during these services, the writer again and again coming in contact with those who had received their hearing.

Another sister told of her remarkable deliverance. For sixteen years she had never left her house except in a bath-chair, three times was she operated upon, and an invalid for nineteen years. The doctors pronounced her case as incurable. For twelve years her husband had to carry her upstairs to bed, and in this helpless, hopeless condition she sought to be healed. She told of how when ~~Pastor Jeffreys~~ anointed her she felt the power of God go through her from head to foot with a mighty thrill. Her bath-chair was dispensed with and, to the astonishment of her friends and neighbours, she walked home unaided—the first time for sixteen years. To quote her own words: ". . . and I have been able to do more housework these last eight weeks than I have done all my married life."

Perhaps one of the cases which excited most interest was that of a young man who, in the early days of the campaign, was brought from a distance to be prayed with; his condition was pitiable in the extreme—paralysed in almost every limb, and unable to speak intelligibly, he was as helpless as a child. What a change was wrought in this young man! I remember so well the evening when, full of new life flowing through his hitherto helpless body, he swung his arms above his head, and then in the exuberance of his joy jumped again and again from his feet, demonstrating the reality of that which had been accomplished.

We might continue to cite case after case of those whose lives have been changed, and whose bodies have been healed, but space forbids. The foregoing is sufficient to show the marvellous character of the work done during this month's campaign in Hull. Truly the Lord hath done great things! Things which have closed the mouth of many a disputer, and turned many a critic into a Christian. Hallelujah!

It is impossible to describe those blessed after-meetings, when night after night the penitents' form was lined with those seeking Christ,

young men and maidens leaving their pleasures to follow Jesus, others of riper years turning from their idols to serve the true and living God. Sometimes as many as forty or fifty kneeling at the front together surrendering themselves to God.

One wonders what was the secret of such glorious results? Was it the eloquence of the preachers? Was it the excitement and emotion of the moment? Or was it some strange mysterious influence which swayed the people? Undoubtedly it was the power of God. One was conscious of a tremendous attraction Godward which few could resist. Men and women knew that God was speaking, and many realised the solemn responsibility of hearing and obeying the divine message. What joy there must have been in heaven as these hundreds of wanderers returned home to God! With what unflinching courage and skill did the preachers wield the Sword of the Spirit, laying bare those secret plague spots in the lives of their hearers, uncovering sin in its religious aspect as well as in its more repulsive forms. How our hearts o'erflowed with gladness as we saw so many slain of the Lord! Night after night, as one watched that sea of faces, one could see how deeply the people were being convicted. Thank God for a ministry through which the Lord is able to work to such an extent!

Whilst we are not in a position to quote exact figures, yet we may safely say that hundreds of souls have been led to Christ during these services. Many and wonderful are the cases of healing, and numbers of believers who were living on a low level of Christian experience have been raised to a higher life in Christ, and to-day are rejoicing in a life of victory and power.

CLOSING CONVENTION.

The month's revival services were brought to a fitting conclusion with a four days' Convention, the Sunday's meetings being held in the spacious City Hall, a splendid building with a seating capacity of 3,000.

Throughout the Convention meetings one felt the breath of revival—the atmosphere was pregnant with divine power—every service throbbled with life. What a blessed sense of the nearness of Jesus as we listened to His Word as it fell from the lips of those appointed to minister! Truly the anointing of the Spirit rested upon their ministry, and many a hungry saint went away filled with good things, to go back to his or her sphere of service with a new passion for souls, with a fresh and deeper love for Jesus, and a stronger desire to hasten the fulfilment of all His heart's longing in this poor perishing world. Others carried away with them a new vision of the possibilities of a life wholly yielded to God.

During these Convention days how our hearts were lifted heavenward, and our souls set aflame with longing for the coming of Christ, as we sat beneath the teaching of that precious second advent truth, how our hearts thrilled with holy expectation, and many a heart exclaimed "even so come, Lord Jesus!" We felt as though we could almost hear his footfall on the threshold of the door.

What a wonderful meeting was held on the Wednesday evening—the final gathering—when nearly 2,000 people were assembled! What a glorious climax to such a series of services! There must have been at least fifty souls at the Communion rail giving themselves to Christ

And then to hear them sing, with radiant faces—

"In the sweet bye and bye

We shall meet on that beautiful shore."

God grant that this blessed work may continue in Hull, and that wherever His two servants go they may see similar results following their ministry.

Conforming to the Pattern at Grimsby.

THE great Apostle of the Gentiles is no longer with us. Over nineteen hundred years ago he passed from the sphere of time to that of eternity, but his words live on.

His inspired injunctions are as imperative to-day as then. "Set in order the things that are wanting, and ordain elders in every city" is one that was observed at the newly-born Pentecostal Assembly during the Whitsuntide holidays, at Grimsby.

The Welcome Hall, now the property of the Alliance Council, was packed with men and women who were born again. How eagerly they devoured meal after meal as it was laid before them by those who were the ministers for the occasion—the two Pastors Jeffreys, Boulton (Hull), Smith (Dowlais), Jewitt (Leeds), Phillips (Tamworth) Stoneham from America, Phillips and McWhirter from Ireland, and last but not least our brother Naumann from London.

The great Convention in progress at Hull, across the river Humber, an account of which is given by another in this Evangel, claimed the different speakers on alternate days.

While the praises of God resounded from hundreds who had been converted and healed in the recent revival campaign in that city, the workers at Grimsby were having a busy time receiving into fellowship those who desired to be acknowledged as members of the local Assembly, ordaining of elders of good report and who produced the essential qualifications, the immersing in water of those who, baptised into the death of Christ, were anxious to give testimony to the same before all, and the institution of the Breaking of Bread service—all meant a scene of great activity.

Then we must not forget the sinners who were led to the Cross for salvation, the bodies that were anointed with oil for healing, and the attention given to those who were receiving the Pentecostal outpouring with signs following.

The unique number of those who passed through the waters of baptism (one hundred and twenty) reminded one of the Upper Room company in Jerusalem at Pentecost. It was a record at one single Convention for Pastor George Jeffreys to baptise.

The good work in Welcome Hall will be carried on by Elim Band Evangelists, who will be thankful for the prayers of God's people on their behalf.

Let us have the faith that triumphs as well as the faith that fights, faith that purifies the heart as well as the faith that saves the soul; faith that sanctifies as well as the faith that justifies. Let us have faith in its fullest power, faith in every department of life, faith for every gift that God can give us. However tiny the wire may be, the blessed current of God's power can come along it, and faith is the wire that joins us to God.—W. Y. Fullerton.

The Lord's Money.

By JOHN MCGILLIVRAY.

"THE LORD'S MONEY" Whose money? What do you really mean by introducing such a topic? We mean in this series of articles to turn to God's Word and also to show how little this truth is understood by the majority of God's children

I.—THE LORD AS OWNER OF ALL WEALTH.

That *all money* belongs to God, some may try to dispute. Others may act as if it were not true. But that it is true the following quotations may be sufficient proof "Behold, unto Jehovah thy God belongeth the heaven and the heaven of heavens, the earth and all that is therein" (Deut. x, 14), "The silver is mine and the gold is mine saith the Lord of Hosts" (Hag. ii, 8); "Thou shalt remember Jehovah thy God, for it is He that giveth thee power to get wealth" (Deut. viii, 18), "God loves the giver who gives cheerfully" (II Cor. ix, 7, Moffat's translation).

II.—GOD ENTRUSTS US WITH A STEWARDSHIP.

Having got it settled in our minds that all money belongs to God, it remains to be seen if we have fulfilled our obligations! (a) "Our first requirement is that we must be trustworthy" (I Cor. iv, 2, Moffat's trans.), (b) "That we put aside our gains" (I Cor. xvi, 2), (c) "That we bring our tithes and offerings to God's storehouse" (Mal. iii, 8-10)

Here we have at a glance (1) The regularity of giving, (2) The systematic way of giving, (3) The proper and proportionate Way of giving. In the language of Scripture it reads thus: "Upon *the first day of the week* let each one of you lay by him in store, as he may prosper."

III.—ARE WE FAITHFUL IN OUR STEWARDSHIP?

It will be noticed that the first day of the week was the New Testament Saints' day of Worship. Their tithe and offering was a part of their worship. Would we not make a better success in our worship if we followed in the line of "Apostolic Succession" more closely? If we, as God's stewards' kept accurate accounts as to how we spend our money, there might be a few more confessions as to how we fall short of the mark. As long as there is a sort of haphazard way of giving we are generally in the dark as to whether we meet our obligations or not.

We need to ask ourselves a few questions, viz., Does our bill for sweets average as much as we give to the Lord? How many non-essentials do we deny ourselves? Have we ever judged ourselves in these things? In all things pertaining to Godliness "If we only judged our own lives truly, we would not come under the Lord's judgment"

IV.—ARE WE ABSOLUTELY HONEST IN OUR STEWARDSHIP?

Proper and proportionate giving is a real part of our worship. It is the expression of the value of our salvation in the measure of gold. It is in a very true sense the measure of our love. If we are stinting in "the grace of giving" there is some seed of backsliding hidden away somewhere in the heart! If we are irregular in our giving, God is being treated unfairly and if we are disproportionate in this grace, we are dishonestly treating God.

Will there be no day of account for our stewardship? What think ye? God who gives us all — does He not expect a just, honest and righteous keeping of our stewardship? It must be systematic and proportionate. Would we condemn ourselves if we audited our own accounts, or do we not keep accounts to save ourselves from self-condemnation?

Is a child of God free from a "double" mind and duplicity who says: "I do not tithe, because all belongs to the Lord, and we are not now under law"? Where we have excuses, as already stated, there is generally a balance on the wrong side. Supposing we grant that we "are not under the law, but under Grace"—does it mean that more is expected from those under law, than those under Grace? Is love inferior to law?

V.—THE CHRISTIAN PUT TO SHAME.

Ignorance of fact may save us from condemnation, but how are we going to act if we examine God's Word and get a true knowledge of facts? What are these facts? (1) The Jew paid one-tenth to keep up the Levitical service (Num xviii, 21-24), (2) One-tenth towards the maintenance of the Feasts (Deut xiv, 22-23), (3) Every third year one-tenth for the poor fund (Deut xiv, 28-29). It will be noticed that the Jew does not regard this as a *gift*, but a *debt*, something which he *owed* God. Above and beyond this he gave his *offerings*. Let us pay up cheerfully, or give up talking about *grace* and *love*, or else admit that we have been dishonest in our stewardship, and we are going in for auditing our accounts, each month taking a trial balance.

VI.—THE DAY OF ACCOUNTING.

Can we persuade ourselves that there is escape for us, if we have been misappropriating what we should have cheerfully put into God's treasury? God keeps a record, do we? He sounds warnings to us as we go along. Will the record soon close and we be thrown in the "balance and found wanting"?

Malachi was ordered by God to prophesy against Israel for robbing God "in tithes and offerings." How did they receive the message? Did they look up their accounts to see "if these things were so"? No, they did not, but they drew up their eyebrows and put on a pious expression, and said in a hurt tone, "wherein have we robbed Thee?" This elastic expression means, "When was it that we robbed Thee?"

They neither cared to listen to God's Word, nor were they very keen on hearing the message which God thunders through the Prophets: "Ye are cursed with a curse, for ye have robbed me, even this whole nation." They are guilty of sacrilege. Our English dictionary gives the meaning of sacrilege as "breaking into a church and stealing something." The Bible meaning is "putting something mean into the plate."

Was there a way out of this difficult situation for Israel as a nation? Assuredly, Jehovah has always a gracious side to all His administrations. His Word of *mercy* and *blessing* for them is "Bring ye *all* the tithes into the storehouse, and prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing, and there shall not be room enough to receive it." All the curses God pronounces can be changed into blessings by way of obedience. Disobedience is always the cause of the curse. God sharply rebuked the Jews in Malachi's time. If there is no rebuke to-day, it is not because we do not deserve it.

And even under "grace" those who will be "lawful" enough to give gracefully and cheerfully find that God does "pour out His blessings." One has never yet heard any case where "tithers" have become poor through giving up to God what is really His. That this is the basis of systematic giving, goes without saying. No one, however, need keep close to this one-tenth basis, but seek the mind of the Lord as to how far he would have to go on in the grace of giving.

VII.—PROVE ME NOW HEREWITH.

God here throws out a challenge. "Herewith," God says. This implies transaction. Please read Malachi iii, 10. "Bring ye *all* the

tithes into the storehouse. Not a part, but the whole. Oh, beloved, let us as saints of God dare to prove Him. As Christians, let us give up arguing about the "law" and "grace" as an excuse for our stinginess and prove God by putting aside His money, and begin giving *regularly* and *systematically*. Do not dare to fall below the Jews' level, but "put God to the test! Try Him!"

Archbishop Trench, in writing on the "Seven Epistles in Revelation," speaks of the "poor-rich churches, and the "rich-poor churches." Those of Smyrna thought they were poor, but Christ said they were *rich*; those of Laodoea thought they were rich, but Christ said they were *poor*.

If we were to take the statistics of Christendom, we would find that about 50 per cent of the Christians practically give nothing at all, either for work at home or abroad. What church can say "all her members give one-tenth"? Can it be wondered at that revivals are uncommon when God's children fail to take the business in hand?

Oh, that Christians would learn that God keeps a reckoning! His accounts are always square! He is a God of exactness! He keeps faith! Let Him fulfil His Word. "There shall not be room enough to receive it." We find a New Testament equivalent for this verse. "Give, and it shall be given unto you, good measure, pressed down, running over, shall they give into your bosom" (Luke vi, 38).

He who has the Lord's money "owes" it, he does not "own" it!
(To be continued.)

The Great Need.

THERE is every evidence that we are living in the last days. Perilous times have come. We are surrounded by a generation who are pre-eminently "lovers of their own selves, covetous, boasters, proud, blasphemers, unthankful, unholy, without natural affection, truce-breakers, traitors, heady, highminded, lovers of pleasure more than lovers of God." This is the condition of the world.

There is evidence of a falling away of many in the church. Many once knew God who are now strangers to grace. There is a lack of prayer, of holy living, of consecration of time, of service, of money. There is time for pleasure, time for business, time for selfish interests, but time for the service of Christ grows less and less. There is money for worldly things, but even the tenth, by many, is now withheld from God for His work, and His cause is left to suffer and to die. Yea, because iniquity abounds the love of many has waxed cold.

The condition of the church is described in Revelation iii, 14-22. "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. Because thou sayest, I am rich, and have need of nothing, and knowest not that thou art wretched and miserable and poor and blind and naked, I counsel thee to buy of me gold tried in the fire (a pure heart filled with the fire of God), white raiment (the righteousness of the saints), that the shame of thy nakedness do not appear, and anoint thine eyes with eye salve (the anointing of the Spirit that gives spiritual vision), that thou mayest see." Then He declares: "As many as I love I rebuke and chasten, be zealous therefore and repent."

This is the great need. Oh for a return to God, to the first love, to heart consecration. A return to the old paths wherein is the good way, and walk therein, and find rest to the soul.

Let the church acknowledge the need, return to God, and a revival wave will sweep over her, and numbers now in the valley of decision will decide for Christ.

Then the church will again be fair as the moon, clear as the sun, and terrible as an army with banners, and go forth to meet the Bridegroom with joy and rejoicings.

—C. D. DONEY.

A Letter from Miss Henderson.

DEAR CHILDREN OF GOD,—I know that you have been very earnestly remembering Miss Brooks and myself in prayer, and I want to give you a little account, for God's glory, of His goodness to us, right from the time we left England up to the present.

First I must tell you a little about the farewell meetings in London. On the Tuesday night before sailing, Pastor Saxby kindly arranged a farewell meeting for us in his Assembly in Derby Hall, and there, at the rear of the hall, a few minutes before the meeting started, Miss Brooks and I met face to face for the first time. We felt then as we do now, that God had unmistakably called us to go forth together to labour for Him in Congo land. The sense of His presence and of the union one with the other in Him was to us both very real then, and that union has been strengthened and deepened every day of our fellowship together since.

The meeting that night was very helpful to us. As we looked over the well-filled hall, we saw there faces of dear ones who had come from different parts of England to be present and to give us a word of cheer and comfort on our outward journey. We both feel grateful to God for real blessing received in that farewell meeting in Derby Hall.

On the night following, we had our final farewell meeting at Clapham Common Methodist Church, where Pastor George Jeffreys had been holding a mission for four or five weeks previous. The large church was filled with people, many of whom were saved in Pastor George Jeffrey's mission, and many more who had been led into the deeper experience of the Latter Rain outpouring. It was a meeting long to be remembered by all who were present. The praises to Jehovah who had been doing such wonderful things in their midst, and from whose hand they had been receiving such a rich inflow of blessing, burst forth from overflowing hearts, and filled the meeting with power. As I sat, with my eyes shut, listening in amazement to it all, I almost felt that I was back in dear old Ireland again, and as I know that my Father's children in Ireland have been specially praying for Clapham, I should like to ask them to keep on praying that God would continue to own and bless the proclaiming of His own precious Word in that place.

On Thursday morning, March 23, we sailed from Tilbury Docks, London, on the S S "Gauka," for Cape Town. Wonderfully, indeed, did our Heavenly Father carry us through the final partings, both at St. Pancras and at Tilbury, and truthfully we could sing, as we gently glided down the English Channel —

"Where He leads me I will follow,
I'll go with Him, with Him, all the way"

When we got on board the Gauka, we found our luggage all in order and, through God's wonderful love to us, we got a nice little cabin all to ourselves. This enabled us to have quiet times together of waiting upon Him, which meant much to us all through the voyage.

We had a rather rough time going through the Bay of Biscay, but this was only what we expected, and although we were being rocked about from side to side, and were obliged to lie still in our cabins for two days, we were especially conscious all the time that "underneath were the everlasting arms."

Once out of the Bay of Biscay we commenced to move about more freely, and to take an interest in our fellow passengers. They were very kind to us right from the beginning, and as we got to know them more personally, we commenced to pray for them each one in turn,

and to seek help from above that our lives and conversation might recommend Jesus to them. We always devoted our mornings, right from the time breakfast was over at nine o'clock until lunch at one o'clock, to the study of God's Word and prayer. We brought our Bibles up on deck and, drawing our deck chairs a little apart from the others, we got down to the Word, and were soon lost to everything else but His voice speaking to us. We did not realise it at the time, but afterwards we know that the morning's Bible studies together were a real silent testimony for God, and certainly they were real times of feasting and blessing for us. After our Bible readings we went down to our cabin for prayer, and here again God met with us and we were strengthened and comforted and blessed.

Our first stopping place was on Thursday, March 30, at the Canary Islands. It was early in the morning. Breakfast was arranged an hour earlier, 7 30 a.m., in order to let us go ashore if we wished. Quite a party of us crossed over in a little boat to Teneriffe. It is a pretty spot but the people are dirty and degraded. Our hearts yearned for them, and longed that missionaries might be sent to tell them of the only One who could break the fetters of sin that bound them, and make them pure, clean, holy men and women.

After a short stay at Teneriffe, we lifted anchor and went on our way again. While on board we were kindly allowed by the Purser to hold Gospel services on each Sunday night at eight o'clock. Life on board ship is very gay, and while the passengers and as many of the crew as are free will look on and take part in deck games, concerts, etc., yet when it comes to a gospel meeting, they are either afraid to go, or have no inclination to be there.

We do thank God for the privilege of standing true to Him, and quite a number of the passengers turned in to our meetings, while we could see a number of the attendants and stewards and even some of the officers, standing on the different decks and hatchways listening to the old, old story of redeeming love.

We did get into personal touch with both passengers and men of the crew, and we found that our Bible readings on deck, and our lives—for we did not in any way mix with the other passengers in their sports and games—had spoken to them in a very wonderful way. We tried to deal very faithfully with each of them, and in deed our hearts melted more than once when some little pathetic confession would have to come out from these young fellows, and we could see that their better manhood cried out for nobler and higher things, *but they were not willing to yield their all to Jesus.*

We are now more than a week on shore, but each day since we landed have we continued to pray for the precious lives on board the Gaika, and we believe that we are going to meet in the Glory some of those dear ones with whom God brought us in touch on our outward journey.

And now I come to the closing scene of my story. It came to the last Sunday night on board (Easter Sunday) and our hearts all day had been with our loved ones at home, and our dear brothers and sisters in the Lord in Ireland and England, who had gathered together for happy convention meetings during the Easter holidays.

We had retired early so as to be well rested for getting up the following morning, to have our first glimpse of African soil and of that dark Continent, in the interior of which we felt that God had somewhere a little spot where we could be used in bringing light, joy and blessing to blighted, darkened lives.

At one o'clock a.m. we were awakened by a loud knocking on our cabin door, and a steward, putting in his head, with a face as white as a sheet, and shouting to us to get up and dress very rapidly as the

ship had run on the rocks, and we were in danger. We scrambled into our clothes as quickly as we could, and as we were dressing the stewardess came to say we need not be alarmed, the boats were all lowered and ready, and, as we were so near land, we were quite safe. We quickly commenced to finish our packing, which we had commenced on Saturday, although we knew that should we have to go to shore in boats, all our luggage would have to remain on the ship, and, should she sink, as they thought she would at that time, all our packing cases and trunks would perish with her. It was a critical few hours for us, but we had sent up many hasty petitions to our God, and it was a real joy to us to realise that we did not own a single thread of all our belongings. All was God's own property, and we were, too, so joyfully and calmly we committed it all to Him, and we knew that in some way He would undertake that they should not be lost.

We were kept so calm over it all that we really were surprised at ourselves, and instead of running upon deck and getting excited, we went to some of the other cabins and helped a few of our fellow passengers to pack, and really did for them what they were not able to do for themselves.

We believe that this was all in God's plan as a real testimony to the wonderful peace that God's children have in the midst of all danger. After a time we heard the good news that the tugs had come to our assistance, and the dear old Gauka was safely off the rocks and, although badly damaged, she would soon have us into port. Shortly afterwards, when we looked out through our port hole, there, right enough, we were in the harbour of Cape Town.

We are very comfortably settled in Cape Town now, and here we must wait for a few weeks to allow our luggage to get a little ahead of us by goods train.

We were very kindly met at the boat by the wife of the Pentecostal Pastor here, Mrs. Scott Moffat, and their helper, Miss Schofield. These dear ladies had secured rooms for us, and had made all the necessary arrangements for our comfort. Mr. and Mrs. Moffat have been ever so kind to us, and are making our stay here very happy. Their Assembly here is quite a large one, and very much on fire for God. We have had very sweet and helpful fellowship with God's dear people in Cape Town. It is so sweet to know that the Latter Rain Outpouring has brought the same blessing and much the same experience to hearts and lives here as it has done at home. You will pray that God will mightily bless these dear Pentecostal people for the warm welcome they have given us, and their helpful sympathy and words of encouragement have done much to strengthen and help us for the work up in the Congo.

In closing, let me thank you all again for your loving prayers for us. They have been wonderfully answered so far, and we are facing the remainder of our journey up to Congo with renewed hope and courage, knowing that behind us in the homeland God's faithful people are ever remembering us at the Throne of Grace.

The Lord abundantly bless you all in these dark and trying days through which you are passing. You are ever remembered in our prayers, dear ones, and always will be. God bless you all.

Yours very lovingly for Christ and Africa,

ADELAIDE HENDERSON.

Cape Town, May 4, 1922.

Don't have your concert first and then tune your instruments afterwards. Begin the day with the Word of God and Prayer, and get first of all into harmony with Him.

Items of Interest.

It is with regret that we announce that Pastor E. W. Hare has relinquished his position as Editor of the ELIM EVANGEL. He has left the Elim Evangelistic Band, having felt the call of God to other work. Our united prayers go with him.

* * * *

PASTOR E. B. PINCH is at present ministering at Leigh-on-Sea. We are glad to report that much blessing is resulting from his labours.

* * * *

We have received from Mr. W. A. Davies a report of the splendid work done by Mr. Dariagh and Miss Adams, at the Park Crescent Church, Clapham Common, but we regret we have no space to insert it. Pastor Stephen Jeffreys opened his campaign there on Sunday, June 11, and his brother joins him later. God is already working in mighty power, and remarkable results are following the Word preached. A full report will be given in our next issue.

* * * *

PASTORS STEPHEN AND GEORGE JEFFREYS are announced as speakers at a Convention to be held, D V., in Switzerland during August.

* * * *

A NEW hall has been built by the Pentecostal Assembly at Preston, after many years worshipping in a real upper room, two storeys from the ground. The portion now completed is about 45ft. by 30ft. When finished its length will be 65ft. This additional part is separated from the main hall by a moveable screen, and can be used for smaller meetings. The back part of the premises consists of smaller rooms, splendidly fitted with every convenience. In the main hall beneath the platform, is a baptistery. There are two sets of steps, one to enter the baptistery, and the other to leave it. On the lowest of the steps down from the platform is fixed a portable wooden tray, with a fall to the adjoining yard, and down this tray candidates walk to the dressing rooms. There are two dressing rooms, and the floors are fitted with open woodwork, so that all water clears itself. In use, the arrangements have proved perfect. Already twenty-five believers have been baptised. The opening services were conducted by Bro. W. P. P. Burton, who went forth to the work in the Congo from the Preston Assembly, along with his fellow-worker Bro. James Salter. On Saturday evening, May 27, the hall was opened with prayer and dedication, and up to the following Thursday Evangelistic meetings were held which were well attended and received much blessing from God.

* * * *

A PENTECOSTAL CONVENTION will, D V., be held at the Cranmer Hall Pentecostal Church, Cranmer Road, Winton, Bournemouth, commencing August 5, and continuing until August 10. Speakers from England and Wales are expected. Friends desiring to attend, and wishing for accommodation, are asked to apply to Pastor E. Blackman, "Salem," 4, Fitzharris Avenue, Bournemouth, at the earliest possible date.

* * * *

SUMMER CONVENTIONS IN IRELAND

CONVENTIONS will be held, D V., on Wednesday and Thursday, July 12 and 13, at Bangor, Co. Down, and Lurgan, Co. Armagh. Services each day at Bangor at 10.30 a.m., 3 p.m., and 7.30 p.m., and at Lurgan at 11.30 a.m., 3.30 p.m. and 7 p.m. The 3 p.m. service on the 12th at Bangor, is announced as a baptismal service. For further particulars re Bangor, write to Mr. W. Henderson, 3, University Avenue, Belfast, and re Lurgan, to Mr. J. B. Hamilton, 36, George Street, Lurgan.

True Independence.

By PASTOR E. C. BOULTON

I have learned, in whatever condition I am, to be independent of circumstances.—Phil. iv, 11 (A. S. Way).

“Thou hidden source of calm repose,
Thou all-sufficient love divine,
My help and refuge from my foes,
Secure I am, if Thou are mine,
From sin and grief, from guilt and shame,
I hide me, Jesus, in Thy Name.”

WHAT a rich experience these words suggest! Here is a freedom such as we might well covet. Subject no longer to harassing circumstances which oft-times threaten to thrust us out of the Will of God. The soul though suddenly faced with some unforeseen change in conditions, still retains its balance in God, it views everything from the heavenly standpoint, and reflects with joy that “No change Jehovah knows.” This is conquest of the highest order. No matter what our particular circumstances may be, they are recognised as links in a chain intended to bring us closer to God.

Alas, how often have we allowed our circumstances to master us! Depriving us of that “deep settled peace” which is so essential to those who would honour their Lord at all times. Far too frequently have we permitted difficult circumstances to rise up in our lives and shut out the glory of God, things which, if only entrusted to Him, would have been found to vanish as the darkness does before the rising sun.

Evidently the apostle had discovered the true secret of overcoming. A glance at one or two passages of Scripture reveals that this was no idle boast which he uttered. He had been in many a tight corner. Listen: “In stripes above measure, in prisons more frequent, in deaths oft . . . in weariness and painfulness . . . in hunger and thirst . . . in cold and nakedness.”

From Acts xvi, 25, we learn that the apostle’s joy was not dependent upon circumstances. “At midnight Paul and Silas prayed and sang praises unto God.” Here are these two men of God amid surroundings which might sorely test the strength and depth of any spiritual experience, still jubilant; the gladness of God still finds expression in praiseful song. Chains, ’tis true, hampered the movement of their bodies, but these two indomitable spirits could not be bound, they rejoiced in an inward liberty which defied every human contrivance to bind or silence; though prisoners yet they remained the Lord’s freedmen.

Oh, that we knew more of that blessed joy in the Holy Ghost which even the most discouraging, distressing circumstances cannot quell, rising up within like a living fountain!

In Acts xxvii we see that the apostle’s faith was not shaken by his circumstances. The basis of his conviction being the

Word of God, he staggers not at that which challenges the revelation which he has received. Says he, "I believe God" and therefore refuses to be swayed by that which is seen.

In Acts xxvi we find the apostle's courage was not affected by his circumstances. Though face to face with these two Roman dignitaries, he shrinks not from declaring the whole counsel of God, conscious as he is that his life is hidden in the hollow of the Divine hand; knowing that

" Not a single shaft can hit
Till the God of Love sees fit."

Having anchored in the Lord, he is unmoved by his surroundings.

Again Paul's love for his Master was not chilled by circumstances; it still glowed strong and bright, and defied the bitterest opposition, refusing to be extinguished.

May we enjoy that blessed, holy independence that keeps us wholly dependent upon God for all things at all times, and leaves us free to render absolute obedience to every will of God as it may be made known to us.

" More needful that in touch with God we live
Than that the body have its 'daily bread'!
Our Soul's environment—no fancy dim—
We only 'live' and are 'complete in Him.'

ARE THE CHURCH PREMISES IN CLAPHAM COMMON, LONDON TO BE CAPTURED FOR PENTECOST?

SINCE the commencement of the work at Clapham Common, which has been so remarkably owned of God during and since Pastor George Jeffreys' mission, several of God's people have been concerned about the continuation of the work in the district. Many letters and appeals have been received by the Pastor to continue at all costs in the Church Building at Park Crescent. The premises have rented for twelve months with the option of purchasing at the end of nine months. What is to be done? One offer of £500 has been made towards the building, it purchased, by the Alliance Council. The freehold purchase price is £3,750. It is a spacious building, nicely situated in a populous district, and within easy reach of the City by rail, tram, bus and tube. It is admirably suited in every sense for a centre for the work of the Lord. At the rear of the building is the large minor hall to which is attached a fine kitchen and four good-sized class rooms.

Will God's people pray that the mind of the Lord may be fully made known, and a seal given by a substantial amount of the purchase money being forthcoming in due time? In the event of the building not being purchased, all gifts will be returned to donors. Will those interested please communicate with Pastor George Jeffreys, Highbury Gardens, 3, University Avenue, Belfast, Ireland.

" Both-Elm " Pentecostal Rest Home.—Open to any of the Lord's people for long or short periods. For terms and other information write to Miss Neill, " Beth-Elm," University Avenue, Belfast.

Bible Study Course.

By W. R. G. PHAIR.

SUGGESTIONS FOR BIBLE STUDY.—No. 7.

Scripture: Genesis 1, 20-23.

Read this passage in the Revised Version, where there are some important changes. Notice first the marginal reading of verse 20. "Let the waters swarm with swarms of living creatures" This is both the literal rendering and the literal condition of the waters of our seas, lakes, rivers and oceans.

We are familiar with many of the better-known forms of aquatic life, such as fish, crabs, molluscs, coral- and sponge-makers, star-fish etc. Like David we are amazed at their number and diverse appearance (Ps civ, 25). A little further search among the less-known forms, such as the deep-sea fishes, reveals startling creations which may well be called "wonders of the deep" (Ps cvii, 24) But even all these in their bewildering variety and number do not precisely fill out the meaning of the verse. There are literally worlds beyond

When we consider that God has made beautiful "living creatures" so small that a single drop of water may contain them in many millions—that they "swarm" in far exceeding variety throughout all waters from the tropics to the poles, deep or shallow, fresh or salt—that they existed, a world of worlds, quite beyond the range of man's observation, of which he would still be ignorant except for the aid of the microscope—that many of them, for instance, have exquisite tiny shells which are continually falling as the creatures die in a fine "rain" to carpet the floor of the ocean—that these moving atoms, these invisible points of life, have their definite well-ordered existence—that they are "fruitful and multiply, and fill the waters in the seas" (verse 22), we are completely baffled, and can only marvel at the power of that Creative Word which called them into being.

Next notice the important change in the latter half of verse 20. "And let fowl fly" is acknowledged to be the correct reading. It is a popular impression to-day that water, if left to stand in a warm place will give rise to life, although no life was there before. This is not true. There is no such thing as "spontaneous generation" of life. We are not intended to understand that aquatic life—much less fowl—came forth from the waters by any process of "spontaneous generation."

There is a small army of scientists who are trying their best to produce this spontaneous generation. They assemble the chemical constituents of living organisms in the most exact manner, and place them under the most favourable circumstances. They subject them to every conceivable form of stimulus—by electricity, by the X-ray, and other rays, by various kinds of light, heat and chemical action—in short, by any imaginable contrivance in order to make them live. They would bridge the gulf between death and life. If they could only succeed in creating one spark of life it would be sufficient for their purpose. They could then account for life without God. Truly they "imagine a vain thing," and "the Lord shall have them in derision" (Psalm ii).

On the contrary, the record tells us that each form of life was

originated by a distinct act of creation, brought about by the Word of God, and not only so, but that the *fully developed and mature form* was called into existence—not the seed first, to be developed and grow into a herb or tree, but the ripe “herb *yielding seed*, and the fruit tree *bearing fruit*” (verse 11). Not the egg first and then the hen, but the fully developed and fledged fowl flying above the earth (verse 20) And so on with all forms of life.

What fulness is in God's Word! We have not even touched on the blessings for man wrapped up in the few words, “Let fowl fly.” What beauty, charm, melody! “God saw that it was good” (verse 21)

The Contrast.

THE early church prayed in the Upper Room, the twentieth century church cooks in the supper room. To-day the supper room has taken the place of the Upper Room. Play has taken the place of prayer, and feasting the place of fasting. There are more full stomachs in church than there are bended knees and broken hearts. There is more fire in the range of the church kitchen than there is in the church pulpit. When you build a fire in the church kitchen, it often, if not altogether, puts out the fire in the pulpit. Ice cream chills the fervour of the spiritual life.

The early Christians were not cooking in the supper room the day the Holy Ghost came, but they were praying in the Upper Room. They were not waiting on tables, they were waiting on God. They were not waiting for the fire from the range, but for the fire from above. They were detained by the command of God, and not entertained by the cunning of man. They were all filled by the Holy Ghost, not stuffed with a stew or a roast.

Oh, I would like the cooking squad put out and the praying squad put in. Less sham and hain and more heaven. Less pie and more piety. Less use for the cook and more use for the Old Book. Put out the fire in the church kitchen and build it on the Altar. More love and more life. Fewer dinners and get after sinners. Let us have a church full of waiters on God, a church full of servers, serving God and waiting for His Son from heaven.—SEL.

Elim Evangelistic Band.

EVANGELIST B. DAVIES is now at Taunton, Somerset. Mr Kingston is in charge of the assembly at Moneyslane, and Mr Tweed at Lashburn.

MISS DOUGHERTY is at Ballymoney, Co. Antrim.

PASTOR GEORGE JEFFREYS held meetings for the deepening of spiritual life, last month, in South Wales. A report will appear in our next issue

Just as we go to press a cablegram brings the sad news that our dear sister Miss Brooks passed into the presence of the Lord on reaching her destination in the Belgian Congo. She has already laid down her life for the cause of the Christ whom she loved so much. Our deepest sympathy goes out to her father and mother and family, and to our dear sister Miss Henderson, now bereft of her co-worker. We ask the special prayers of all our readers on their behalf.

“Keep to the Right.”

Dear Children,—I suppose you know that this is the rule for foot-passengers, and it is a good rule, too, for otherwise we should be jostling one another on the footpath and not able to walk at all. But I think it is also a good rule for life. Keep to the right because one step in the wrong direction is sure to lead to another. For example, there was a little boy riding on his donkey one autumn when he spied some lovely trees laden with fruit. Seeing no way to reach the fruit, at last he climbed up on the saddle and managed to pull himself into the tree. Here he sat feasting away, when suddenly a loud angry voice cried “You young rascal, come down!” So startled was the boy that he missed the apple and bit his tongue badly. “However did you get there?” cried the owner. “Please sir, I fell off my donkey,” stammered the lad.

Now, boys and girls, you all know well that things never *fall up*, do they? But just notice how this little boy first *coveted*, then *stole*, next *hed*, and then *suffered*; and learn from this that the only safe rule in life, in small temptations as well as in great, is —

KEEP TO THE RIGHT.

and if you look at Proverbs iv, you will find what God says to you on the subject. “Let thine eyes look right on, and let thine eyelids look straight before thee.” See if you can find the verse in your Bible.

Yours for the King,

“GREATHEART.”

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Saved.

By Jos SMITH

WHAT a glorious message the word "Saved" has for us! We can best conceive of it as we think of someone struggling in the water, perhaps going down for the last time, when suddenly a life line is thrown to him, and, grasping it, he is pulled safe up on the solid earth. As he turns around and looks into what was almost a watery grave, he says "Saved!"

Many of us have been sinking in something far worse than water. We were sinking in "an horrible pit and in deep mire" (Psalm xl, 2).

Sinner, do you realise that every day of your life, as you continue in sin, you sink deeper into that "horrible pit." Every time you think of coming to God and put it off, sinks you deeper into that pit. The devil, no doubt, got uneasy when he saw you beginning to think seriously, he feared he was going to lose you, so he hurried up the hosts of hell, he looked your case over, he considered you well, he measured the depth of your sincerity, he stood and watched your movements, he no doubt held a consultation with his emissaries. I imagine I hear one demon say, "I will go and tell him he doesn't have to worry about such a silly question as being saved, I will tell him he is all right." "No good," says Satan, "he knows too well he *must* be saved or lost for ever, you would only frighten him into it." "Ah," says another, "then I have an idea: I will tell him he is quite right in knowing he needs to be saved, and that he *must* be saved sometime, but then," he said with a cunning smile, "I'll just tell him to wait a little longer." And so this poor deluded soul greedily swallows the opiate that Satan offers to him. "Ah yes," he says, "that is good, I must get saved. I will get saved—but I will wait a little longer." Oh, how heaven might mourn, and hell hold a jubilee, to hear a man on the earth come to this conclusion. Alas, the Holy Spirit is foiled in his attempts to persuade you to come to Christ now, and so He must withdraw, His gentle persuasive influence soon ceases to be felt. You have taken the advice of the legions of hell against your own soul. What a sad state of affairs! Yet thus it is time and time again, and down you sink deeper into the pit of sin.

Saved! Oh, what a glorious experience to know that those hounds of hell have been defeated in their murderous quest to try to seduce your soul, to know you are safe in the "fortress" of our God, safe in His "strong tower," safe beneath the "shadow of His wings," safe "in Christ"; to know you have ceased to sink in the mire and sin of this world, and you are now risen with Christ to walk in newness of life (Rom. vi, 4). Oh, praise God for such a wonderful salvation!