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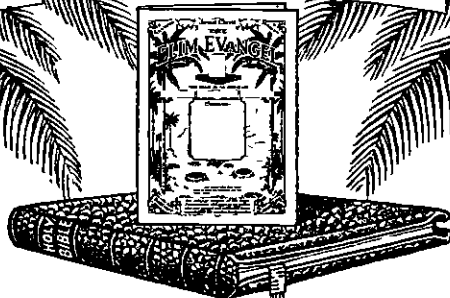
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Saviour

Jesus Christ

Healer

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

Vol. VI. No. 6

MARCH 16, 1925

Twopence

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

Baptiser

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

Coming King

“I Do Believe Now”

SOME time ago, after a severe illness, I went to visit some friends, and though too weak to preach, I was able to visit a few people.

I had not been long with my friends when I heard of a woman, some two miles off, who was dying of dropsy, and unsaved, but most anxious about her soul's salvation. I found her out without much difficulty, and, after hearing from her all about her ailments, I spoke of eternal matters, the holiness of God, the horribleness of sin, the preciousness of the blood of Jesus Christ, which cleanseth from every sin; the value of the soul, and the immense importance, that as she was so near eternity, she should seek immediate salvation.

The dying woman assured me she was most anxious to be saved; that she had wept, prayed and done all that she could, but that she was nothing bettered, but had rather grown worse. I shewed her from the scriptures that Jesus had undertaken the whole responsibility of her salvation from first to last; that before He left the cross at Calvary He said “It is finished”; that Christ died for our sins according to the scriptures, and that He was buried, and that He rose again the third day according to the scriptures” (John xix. 30, I Cor xv 3, 4)

She replied that it was all very beautiful, but that she could not “see it”

I urged that the Word of God said: “He that believeth on the Son hath everlasting life” (John iii 36).

“But I do not feel it,” she replied, “and how can I know I am saved until I do?”

I replied “Jesus said, ‘Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life’ (John v 24)

“Well, I hope I am saved,” she answered. I saw God had wrought repentance toward Himself in her soul, but that the devil was trying to hinder “faith towards our Lord Jesus Christ” (Acts xx. 21)

I turned my back upon her as she was lying in bed, and whilst in that position, I took my watch out of my pocket, and concealed it in my right hand, turned my face toward her again and said: “Since I turned my back upon you I have taken my watch out of my pocket and put it into my hand. Do you believe it?”

“Yes, sir, I do,” she replied

“But you did not see me take it out of my pocket and place it in my hand, neither can you see it in my hand. How is it, then, that you believe me without seeing?”

“Because, sir, you told me so”

“Then why do you not believe God without seeing when he says: ‘He that believeth on the Son hath everlasting life?’”

“But I must feel it, sir, first, before I believe I have it.”

“Did you feel me take my watch out of my pocket and put it into my hand? and do you feel it in my hand?”

“No sir; I do not feel it is there.”

“Then why do you believe it is there?”

“Because you told me so.”

“But does not God say that ‘your sins are forgiven you for His (Christ's) name sake?’ (I. John ii 12)

“Why do you not believe God?”

“I hope I am forgiven now,” she replied

“But do you hope I took my watch out of my pocket, put it into my hand, and that it is in my hand?”

“No sir, I do believe that you have done with your watch as you have told me.”

“How is it that you find it so easy to believe me, a poor, failing man, without seeing, feeling or hoping, and yet cannot believe the unfailing and loving God?”

The spirit of God made her ashamed of her wretched unbelief, and blessed the simple illustration to “giving her full assurance of faith.” She lifted up her voice and cried. “Blessed God, I will not treat your servant better than you. I do believe you now without seeing, feeling or hoping, and because you say I have the forgiveness of all my sins and everlasting life, I know it is true”

I fell on my knees to praise God for His mercy to this poor, doubting, but honest heart, but she was so full of praise to God herself that I was obliged gladly to listen to her audible praise; and thus she passed away into His presence who loved her and gave Himself for her. (Gal ii 20).

Should this meet the eye of an anxious soul, I would say that the royal road to peace is simply to believe what God says about Christ and His work, the sinner and his need. That faith is taking God at His word, and believing what He says, just because He says so; therefore just where you are as you are, and just now, receive the full, free everlasting salvation of God as a gift to simple faith, without seeing, feeling or hoping

Take the blessing from above,
And bless God for His boundless love

—H.M.H.

The Elim Evangel

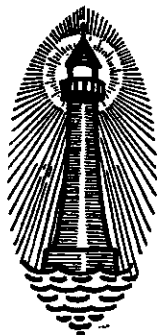
FOURSQUARE ON THE WORD OF GOD

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

Vol. VI

MARCH 16, 1925

No. 6



The Spirit of Christ and the Holy Spirit

An Address by PASTOR GEORGE JEFFREYS

SELDOM are our minds directed to the difference between the Spirit of Christ and the Holy Spirit, yet it is impossible to have an intelligent understanding of the New Testament scripture without recognising such a difference. As we proceed to examine the truth, by comparing scripture with scripture, let us seek the guidance of the Holy Spirit while our hearts and minds are utterly abandoned to Him.

It is my intention, during this address, to consider the views of those who are not disposed to agree with our line of teaching, and to seek to remove difficulties that have arisen in the minds of seekers who are inclined to claim what is undoubtedly the birthright of every believer—the Baptism in the Holy Spirit. If it pleases God to use me as an instrument to bring Christians to seek a definite experience in the reception of the Holy Spirit, I shall be more than thankful to Him.

The following is the view of some leading Christian teachers with whom I have come into contact —

All believers receive the Holy Spirit at regeneration. It is therefore incorrect and unscriptural to instruct them to seek for Him whom they already possess. See Romans viii 9, "Now if any man have not the Spirit of Christ he is none of His."

Our brethren that hold this view have failed to differentiate between the Spirit of Christ, mentioned in the scripture they quote, and the Holy Spirit. The former comes in at regeneration, the latter takes up His abode within subsequently to regeneration. It will be well for us to answer two questions that will naturally arise here: firstly, when was the Holy Spirit given? Secondly, were there regenerated persons on earth before the Holy Spirit was given? A comparison of two scriptures will furnish the answer to the

first.—

In the last day, that great day of the feast, Jesus stood and cried, saying, "If any man thirst, let him come unto Me and drink."

"He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water."

(But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given because that Jesus was not yet glorified.) (John vii 37-39)

and —

This Jesus hath God raised up, whereof we all are witnesses.

Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear. (Acts ii 32, 33)

Our Lord clearly stated in the Gospels that the Holy Spirit was not, and would not be given during His earthly ministry. Peter, some time afterwards, in his Pentecostal sermon, declares that God had exalted that same Jesus, Who was that very day shedding forth the Holy Spirit. Surely there were regenerated persons on earth before the day of Pentecost? If we ask John the Evangelist about the change that was wrought in the lives of those who accepted the Christ, he will reply in the well-known words of the twelfth and thirteenth verses in his first chapter —

But as many as received Him to them gave He power to become the sons of God, even to them that believe on His name.

Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

All who received Him were born of God, and it does not say that they had to wait for regeneration until the Holy Ghost was given on the day of Pentecost. At the beginning of His public ministry, our Lord met one who was a ruler of the Jews. During His con-

THE ELIM EVANGEL

versation with him He points to the one door through which all that enter His spiritual kingdom must pass—**THE NEW BIRTH** "Ye must be born again" The door was there, ready to be opened by faith Not a word is mentioned about waiting some three years until the Holy Spirit should be given Let us now look for

EVIDENCES OF TRUE REGENERATION
in the lives of the disciples who lived on the earth before the Holy Spirit was given —

They were not of the world Come! listen to the Lord's prayer for them,

I have given them Thy Word, and the world hated them, because they are not of the world, even as I am not of the world. (John xvii 14).

Their standing in the world had altered, some remarkable change in each person of the company prayed for had been brought about by the regeneration of their souls They had been born of the last Adam, they were in the world, but not of it affections that were once set on things below had been transferred to things above

They were spiritually clean.

Now ye are clean through the Word which I have spoken unto you (John xv 3)

They had not always been considered thus, like others, in their unsaved state they were likened unto an unclean thing, whose righteousness was as filthy rags These garments they had discarded for the righteousness which is of faith, the garment woven in the mind of God before the foundation of the world, on the looms of Bethlehem and Calvary

They were to bear fruit

Herein is My Father glorified, that ye bear much fruit, so shall ye be my disciples (John xv 8)

Unless they were branches of the true Vine, this would be an impossibility One would as well expect to see a lily growing out of a thistle seed, as to find the fruit of the Spirit in the lives of the unregenerate. But these disciples were in Christ, they had their life, and drew their sustenance from Him, and it

was quite natural for them to produce the fruit of the Spirit—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, upon trees of the Lord's planting

They were commissioned to evangelise

As I have just sent Me into the world, even so have I sent them into the world (John xvii 18)

Who could imagine for a moment that those ordained by our Lord as ministers of the Word to others were unsaved? Those entrusted with the Gospel message should certainly give proof of its transforming power in their own lives These disciples were to

ring out a message of life to a dying world, they were to carry words of creative power, by which they had themselves been born again.

They were taught how to pray.

And He said unto them, When ye pray, say, 'Our Father, which art in Heaven' (Luke xi 2)

The ground of prayer was their relationship to God If they had not been born into His family, the Master would not be found instructing them in prayer. With Him they shared what is the privilege of every true believer It was not merely a matter of framing sentences, and going through some prescribed form. They were in touch with the Divine, in His presence they poured out the unutterable

prayers of their full hearts and breathed in the life that would sustain them

Christ was glorified in them.

And all Mine are Thine, and Thine are Mine, and I am glorified in them (John xvii 10)


Surely Christ could not be glorified in unregenerated followers, only consecrated beings could have become vessels containing heavenly treasure. They were by this time yielded servants of obedience unto righteousness, and their bodies were temples for God to dwell in

They had fellowship with the Risen Christ

To whom He showed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God (Acts i 3)



PASTOR GEORGE JEFFERY



THE ELIM EVANGEL

Unregenerated persons were not allowed to spend any time in the presence of the risen Christ. They were not allowed even to see Him after Calvary—the last glimpse they had of Him was upon the Cross—they saw Him dying as a Saviour, they looked upon His bruised and bleeding body, and then God rolled down the curtain. Only those who are identified with Him in His baptism into death, can be raised in the likeness of His resurrection. These disciples had sweet fellowship with their risen Lord—a privilege that is ever confined to regenerate souls.

They were promised another Comforter.

And I will pray the Father, and He shall send you another Comforter, that He may abide with you for ever. Even the Spirit of Truth, Whom the world cannot receive (John xiv 16, 17)

By "the world" is meant the unregenerate. Unless they were translated from the kingdom of darkness into the kingdom of God's dear Son, they were in no fit condition to receive the Holy Spirit. He will only come to abide in sanctified vessels. These disciples had experienced their spiritual translation and had already yielded themselves to the service of their Lord, because they were not of the world. They were commanded to tarry until the Comforter should come.

Long before the great outpouring of the Holy Spirit at Pentecost, there were those who had experienced the New Birth. We look back into the Old Testament times and find prophets who were indwelt by the Spirit of Christ and of course must have been regenerated. Peter testifies to this fact in his first Epistle, chapter one, and verse eleven, "The Spirit of Christ which was in them (the prophets) did signify when it testified beforehand, the sufferings of Christ, and the glory that should follow." Long before His blood was shed upon Calvary there were individuals who had accepted God's way of Salvation, and were born from above.

The first creation being marred had to be remade before man could have fellowship and oneness with God.

At the entrance of the garden from which the first Adam was expelled, we see the Cherubim with flaming sword in hand, guarding the way to the Tree of Life. Between God and the fallen creation was the weapon to pierce and slay. If reconciliation and oneness was to be brought about, it had to come by the Lord passing through the sword and fire to reach the fallen ones. Here we see a picture of Calvary's Cross drawn by the unerring hand of the Holy Spirit. The outcasts were brought face to face with the fact that life could only come to them as a result of death. Someone had to be pierced and bruised in order to forge the link that could unite them to God. Here veiled in type was Christ, the promised Redeemer. Through death there was the possibility not only of

being reinstated in an earthly paradise, but of possessing Divine Life, something that they had never experienced before. Here was the door leading into the realms of the New Creation. They could, by accepting God's way, become the children of God having the Spirit of His Son shed abroad in their hearts.

In the lamb offered as a sacrifice by Abel, their son, we see prefigured the One Who, of His own will, left the brightness of His Father's glory and passed, when the fulness of time was come, through death on Calvary, in order that all who would believe might be saved. Abel, we are told in the eleventh chapter of Hebrews, obtained witness that he was righteous. He had to come to God through the righteousness of Christ, which the sacrificial lamb foreshadowed. Being righteous, he must have been born again—only a regenerated person could be termed righteous—and if born again, he must have become a son of God, and if a son, he must have possessed the Spirit of God's Son. Rom viii 9, "Now if any man have not the Spirit of Christ he is none of His."

Persons who believed God, before the work of redemption was actually accomplished at Calvary, were regenerated through the Redeemer, to Whom the types pointed forward. Those who believe God this side of the Cross are regenerated through the crucified Christ, of Whom the breaking of bread and drinking of wine is a reminder, (I Cor. xi 23-26) Christ, and He alone is the door that leads into the Spiritual realm.

Are we to suppose for a moment that the disciples, who were our Lord's bosom friends and companions, were unregenerated persons? Are we to conclude that the first Breaking of Bread service was celebrated by unregenerated disciples? Speaking reverently, are we to believe that the Holy Virgin, who was privileged to bring into the world the offspring of God and the Saviour of mankind, was unregenerate? No! no! Let men take time to think before they are entangled in the meshes of flimsy and illogical conclusions.

In the scriptures considered we have abundant evidence of the New Birth before the Holy Ghost came to take up His abode in temples not made with hands. What Christians receive at regeneration is the Spirit of Christ.

God sent forth His Son made of a woman, made under the law,

To redeem them that were under the law, that we might receive the adoption of sons

And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, "Abba, Father" (Gal iv 4-6)

The son of the first Adam comes burdened to the Cross. He pleads for pardon through One, Who, in the fulness of time came to bear away his sin. He is forgiven and is immediately conscious of his new



relationship. He is suddenly awakened to the fact that he is there and then made a son of God. The Spirit of Christ is shed abroad in his heart, and cries, "Abba, Father."

In conclusion let me draw your attention to the change in metaphor used by our Lord when speaking of regeneration first, and later on, of the Baptism of the Holy Ghost.

You all know the story of the woman at the well of Samaria (John iv. 14-17). The words: "He must needs go through Samaria," reveal the deep longing in the Lord's compassionate heart to satisfy the soul thirst of even one sinner. Under the burning Eastern sun, He wended His way to the city, passing *en route* the ancient well of Jacob. Being wearied with His journey, He sat on the well, and a poor sin-burdened woman came along at a most unusual hour, carrying her water-pot. His request for a drink is met with "How is it that thou, being a Jew, asketh drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans." Using water as a symbol of everlasting life, Jesus immediately shewed her the blessedness of having the thirst of the soul quenched. Note carefully His reply, "If thou knewest the gift of God, and who it is that saith to thee, 'Give me to drink,' thou wouldst have asked of Him, and He would have given thee

Living Water." Every careful reader of the Word will admit that the Lord was speaking of Eternal Life which could only be obtained as a gift. It was likened unto a well springing up, whose gushing waters kept the soul in perpetual satisfaction.

Later on in John vii. 37-38, we find our Lord's last public utterance: "In the last day, that great day of the feast, Jesus stood and cried, saying, 'If any man thirst, let him come unto me, and drink. He that believeth on me as the scripture hath said, out of his belly shall flow rivers of living water.'" He is speaking here of the gift of the Holy Ghost which believers alone could receive. He likens this gift unto rivers of living water flowing from the innermost part of the being. It is clearly stated that this blessing could only be received at a future time, thus proving conclusively that there is a difference between receiving Eternal Life, and receiving the Holy Ghost. It was a well of living water in John iv. here, in John vii. rivers of living water.

The Gift of Eternal Life could be accepted by anyone at any time before Calvary and the resurrection. The Gift of the Holy Ghost could only be received after Calvary, yea when Jesus had reached the throne.

God's great gift to the sinner is Eternal Life
 God's great gift to the believer is the Holy Ghost.

Mountain Meditations

Unbelief is a departure from God

* * *

We get nearer Omnipotence when on our knees than at any other time.

* * *

A Christian who is a receiver and not transmitter, forgets that "it is more blessed to give than to receive."

Human things must be known to be loved, but
 Divine things must be loved to be known

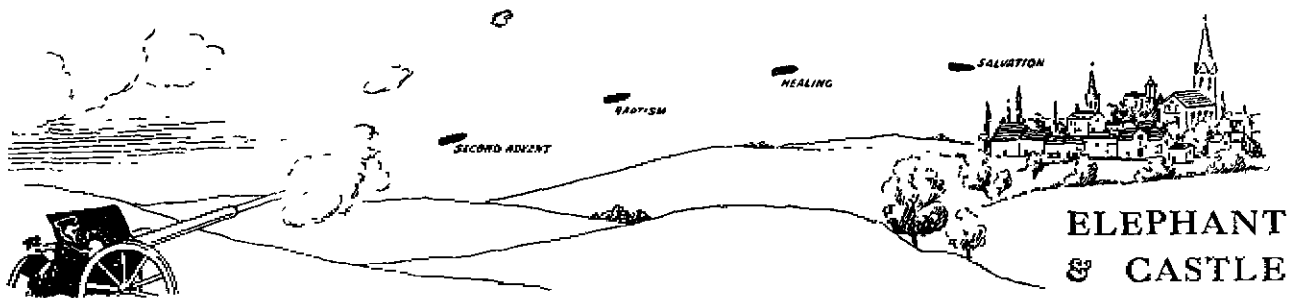
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We cannot trust God with too much, or ourselves with too little

* * *

The sword of reproof should be drawn against the offence, and not against the offender.

Opening Fire on the Elephant & Castle, MARCH 29th, 1924
 (See page 70 for full particulars of the United Campaign).





The Pentecostal Work in Sweden

Sacrifice and Hardship for the Gospel's Sake.

An Address by A F JOHNSON —(concluded)

There is a large river called the Narva River that separates Esthonia from Soviet Russia. We were in a little city called Narva, where we had some blessed services. The power of God fell in a wonderful manner; five or six were saved in almost every meeting. It was uplifting to see what God was doing, but on the borders, about an hour's walk from Narva you are not permitted to speak a word about Jesus. The Red Guards are on duty all the time. One brother told me how he and others would get up as close to the border as they could get, and then turn their backs and sing songs as loud as they could, hoping the sound would be carried back. The people are just longing to hear the Gospel. I have never been in a more fertile land in all my life than in Esthonia, and I believe God will give a great revival there. Mr. and Mrs. G. H. Schmidt are working further south on the Russian border and I understand many have been saved and baptised in water. What we need are consecrated workers who are willing to go through hardships and have a burning zeal in their hearts for souls. As I go about I feel that the great need is a burden for souls. If our eyes are open to see the need of the lost about us, it will create a desire to see them saved. Another great need is more of the Word of God. I believe the reason for the success of the work in Sweden is that they have stuck to the Word of God. An assembly cannot exist merely on testimonies. We must have the Word of God. Nearly every member of the Assemblies in Sweden carries his Bible to the meetings. They are not ashamed to carry their Bibles and are taught to feed upon the Word. If we read in the second of Acts we will see that it wasn't the power of God that came down and saved the people, it was the Word that Peter preached that brought them to see their need of salvation. Of course we need the power of God upon the Word, but it is through the Word that men are saved.

The Scandinavian people have been very careful to have the order of service so that the ungodly people who do not understand the workings of the Spirit will get convicted in our meetings. We do not allow anyone for instance to cause disturbance, giving out

unintelligible sounds that no one understands and that do not edify and thus attract attention to himself, so that everybody looks at him and attention is drawn away from the word that is being preached. We believe in manifestations of the Spirit, we believe in rejoicing in the Lord and praising God, but often times there is a working up of the flesh which drives the sinner away. You cannot "work up" the power of God, but you can pray it down, and when God works even the ungodly will recognise that it is the power of God. I believe we are yet going to have the greatest revival the world has ever seen. But how are we going to get it? The answer is "Ask ye of the Lord rain in the time of the latter rain." Intercessory prayer and the faithful proclamation of the Word will bring down the rain. If we have confidence in the Word of God and believe it, God will work the same to-day as He did in the early days. This Pentecostal revival is not on the wane, but is going on wherever God gets a chance to work. I am just looking for another visitation. May He give it to us soon!

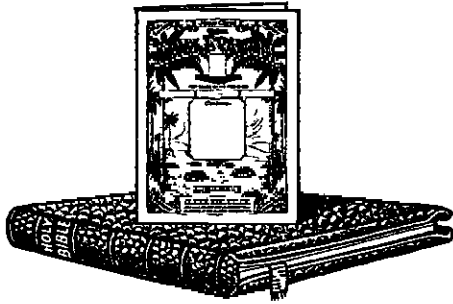
My wife and I were also in Finland and there is a good work there. Brother Gerhard Smith who was in this city ten years ago, has a good work in Helsingfors, Finland. They have a congregation of about four hundred members, a number of them from among the aristocracy. One cinema director, owner of fifty shows, has been wonderfully saved. Sunday morning as we were closing the meeting the power of God rested upon the congregation and this man who was in the audience saw a vision of Jesus. In the evening he came back again and the power of God fell on him wonderfully. I believe he has the baptism now. Two lawyers have also been saved, and are a great testimony to the saving power of our living Christ.

The Lord is working wonderfully in other cities and country places in Finland. Praise God for this mighty Pentecostal revival that is sweeping all lands! It is here to stay if we are faithful to God. We cannot afford to let down in prayer or neglect the Word. The Lord help us to gain new heights and new depths. Amen.

LONDON EASTER CONVENTION
APRIL 10th to 19th. See Full Announcement on Cover.



THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

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desire prayer afresh. We believe that what God has done in the outskirts, He will do here but in greater measure. London must be reached. The glorious foursquare gospel must be sounded out, in Holy Ghost power, that all may hear. We are expecting a mighty outpouring of the Spirit of God upon our Easter Convention. Let all our readers pray to this end, and let those who possibly can, join us at these great gatherings

Items of Interest

We desire to call the special attention of our readers to the full page announcement of the Easter Convention in London on the cover of this issue. We would urge those who intend coming to London for Easter to write, without delay, to the Convention Secretary, "Elm," Park Crescent, Clapham, London, S W.4. Those requiring accommodation should state exactly what they desire, and give particulars as to the length of their proposed stay. Those requiring cheap railway tickets should state the station from which they intend to travel. Applications will be dealt with in the order in which they are received. It is therefore essential for all who wish to come to write at once

* * *

In our next issue we hope to give further particulars of the Annual Whitsuntide Convention at Letchworth

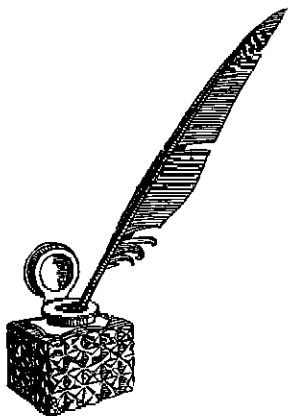
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Two men had been discussing the possibility of permanently destroying weeds in the garden, and failed to agree. A third person, who had been listening, ventured to interject this remark, "You differ, my friends, concerning the possibility of utterly destroying the weeds in the garden plot. One of you thinks fire will permanently destroy the weeds, while the other is sure it would only increase their next growth. But in one thing, I feel certain, you will both agree with me. We must all agree that no weeds will spring up in that garden plot so long as the fire is kept burning"

If thou art more pressed than others, then press Christ more than others. If thou hast as much occasion for Him as ten others, then go to Him ten times as often as others

Read the Bible to find Christ there. As a dying girl said triumphantly, pointing up to heaven, "I have Christ here", putting her hand on her heart, "I have Christ here", and, placing it on her loved Bible, "And I have Him here"

Editorial Notes



OUR hearts are overjoyed as we view the situation in London. From north, south and east come tidings of new victories won and fresh spoil taken from the camp of the enemy. As we contemplate what God has already wrought, our hearts are full of praise to Him. We are grateful to the many, who, in the secret chamber, have laboured

fervently in prayer. We rejoice together with them over the triumphs gained.

* * *

And now, as we approach the centre of the city, we



Revival Fires in London

LONDON! Yes, the full-Gospel guns are firing, and this mighty metropolis is being attacked on every side. Shell after shell is bursting right in the midst of the enemy camp, and great is the spoil for the Kingdom of God. The first shell, **REPENTANCE**, causes an awakening, and souls in a lethargical attitude are astir! The old-fashioned Gospel of repentance toward God and faith toward our Lord Jesus Christ is effecting the same results in this great city as it did when sounded out in Jerusalem of the East some two thousand years ago. To all who are sceptical as to its results, we say, "come and see." Tens and hundreds have already fallen under its terrible blast. Enquiry rooms are over crowded with those captured in the thick of the fight, and the Gospel balm is being applied by the Holy Spirit, through Spirit-filled workers, to the wounded in battle. The tremendous results of this first shell from the full-Gospel cannon make people wonder, and the question is asked, "Is this the precursor of others that are to come?"

The smoke is scarcely cleared before another, more startling, is released, and **HEALING** for the body falls like a thunderbolt into the centre of counterfeit healing. By its explosion so-called Christian Science, with its mind over matter, is shattered, and is superseded by Christ over Satan, Life over death, Health over disease. Jesus truly is Lord over all! It is not merely faith-healing, but Divine Healing by the Great Physician Himself! God is moving in defence of His Word, and a revival of belief in His Word is in progress before our very eyes. Its precious promises embraced and claimed by the lame, the blind, the maimed and the diseased, are realised in our midst.

Bang! comes shell number three, **THE BAPTISM IN THE HOLY GHOST**, and most astonishing are its results. The promise of the Holy Ghost, proclaimed by Peter on the day of Pentecost, is being experienced by those "that are afar off." The twentieth century is afar off from the first, the Gentiles are afar off from the Jews, and London is afar off from Jerusalem. Yet here in this present century, on Gentile believers, and in London, the hub of the world, Pentecostal showers are falling, and the same signs are given because the same living, loving Christ is still upon the Throne. The Higher Critic cannot

find an answer to it. The Modernist is disturbed in the face of it. The twentieth century scientist is baffled by it, while born again persons rejoice in it.

Shell number four bursts, **THE COMING OF THE LORD**, and great is the consternation among sinners. Its searching message, supported by the unmistakable signs in these last days, declares to one and all that His coming is at hand. Its message, too, is an incentive to a life of holiness, and produces its perfecting among saints. People on all hands take a keener interest in the prophetic Scriptures and watch with amazement the prodigy of prophecy being translated into history. Sinners convicted are pouring into the enquiry rooms, returning again with Salvation in their hearts and with praises on their lips. The stream of salvation flows on, and saints are delighting in the river of God's pleasure, as they look forward with anticipation to their Lord's return.

Pastor Stephen Jeffreys at Hendon.

THE Hendon Campaign commenced in the Alexandra Hall, Brent View Road, on Sunday, February 22nd. Much had to be done before the opening service, and the old disused building became a scene of activity. The workers, some of them well graduated in the "school of factotums" in Ireland, with the energetic band of Elim Crusaders from the Elim Tabernacle, were to be seen with coats off and sleeves rolled up clearing out the accumulated rubbish, and removing the dust from the walls. One could imagine himself in dear old Ireland, pioneering in the work of the full Gospel. Windows were cleaned, floors brushed and scrubbed, platform built, seats erected and electric light installed. The writer is accustomed to regard these preliminary workings as emblematical of the Spiritual work that should afterwards follow. Here, too, Alexandra Hall, proved to be no exception. The spiritual mission is now proceeding, and already scores of lives (to use the American term) have been cleaned up and are rejoicing in the light of the glorious Gospel that has been shed abroad in their hearts. The following reports from the local press will suffice to give an idea of this field of operation:—

THE ELIM EVANGEL

FAITH HEALING

WONDERFUL SCENES AT WEST HENDON

The Revival Mission undertaken by Pastor Jeffreys at the Alexandra Hall, Brent View Road, West Hendon, has met with enthusiastic reception. The opening meeting last Sunday evening was well attended. Meetings have been held throughout the week and have been attended by an atmosphere of devotion rather than ridicule. The blind, the lame, the deaf, the dumb, and the diseased have all been represented at the Pastor's meetings, while people have arrived from places as far distant as Barking so that their children might come into touch with that Divine Power which it would seem, is associated with the work of the Mission.



PASTOR STEPHEN JEFFREYS

At the meetings Pastor Jeffreys makes a great point of impressing upon his hearers the fact that they must not look to him, personally, for aid. He was unable to do anything, but he believed Jesus could. If the hearers believed in Him, the Pastor expressed his willingness to pray for them. The body was, he said, the Temple of God, and God did not want defiled or deformed temples. Disease was a product of sin, but if the afflicted believed, then, and then only, could they hope for deliverance. The object of the mission was not to heal bodies, but to save souls.

A representative of the GAZETTE attended the Pastor's meeting on Tuesday afternoon and witnessed many remarkable scenes.

This earnest little Minister is undoubtedly the instrument of some Higher Power. While the congregation sang, he prayed for the deliverance of many souls. A woman who had suffered from paralysis threw away her sticks, another, who had been crippled through a diseased bone resulting from an accident in Hendon, walked around the hall. A woman who had suffered for five years with a withered arm held it up and used it in visible sight of the congregation. Sufferers from tuberculosis and cancer declared to those present that the pain had left them and still the people sang and an atmosphere, almost unreal in its intensity, prevailed throughout the hall.—HENDON & GOLDERS GREEN GAZETTE

THE DUMB SPEAK

HENDON MAN'S CURF AFTER FORTY YEARS OF SILENCE A REVIVAL WAVE

Amazing scenes have been witnessed this week in West Hendon, where faith healing meetings have been held by Pastor Stephen Jeffreys in connection with a great revival campaign. Pastor Jeffreys, the well-known Elim Revivalist, has occupied the Alexandra Hall, Brent View Road, since Sunday and has held services each evening and on several

afternoons in the course of which the truth of his claims for faith have been fully brought home to the crowds who have visited the building.

One of the most remarkable cases of cure was that of Mr. W. J. Palmer, of 22, Herbert Road, West Hendon, who has been deaf and dumb for over forty years. Mr. Palmer attended a meeting on Monday evening and submitted himself among many patients for healing. In a few moments he was seen to be talking with the pastor, and such was the amazement among those who knew of his misfortune in the past that quite a number of people followed him home in the hope of hearing him speak.

Calling on Mrs. Palmer, a representative of the "Hendon and Finchley Times" was told that he was able to talk to her for the first time for forty-two years. One can imagine the joy which the fact has brought into the little household. Mr. Palmer speaks rather softly and with a little hesitation after so long a silence, but his voice, Mrs. Palmer told us, appears, to be improving rapidly.

In the same evening the cures effected included those of a cross-eyed boy and a little dumb girl. This child who is staying with friends in Wilberforce Road, West Hendon, had been dumb for a very considerable time and her recovery was a matter for great rejoicing.

On Tuesday, Wednesday and Thursday afternoons special Divine healing services were held, and our representative was a witness of some remarkable changes. One young woman whose case is well-known in West Hendon, came to the meeting—her second visit—with the assistance of a stick and leaning on her brother's arm. She had been a cripple for many months. After the laying-on of hands she was able to abandon her stick and walk round the hall without assistance. She was later seen walking home. Her brother subsequently showed us the surgical bandages which she had been able to discard. Another crippled woman threw her stick aside before she tried to walk, so great was her faith that she had been healed. She descended from the platform unaided and walked away. There were many similar cases, including one of a girl who had been practically paralysed for five years.

Another person testified to a cure of rheumatoid arthritis after many years while a person who had been under an operation for cancer without success told the meeting she had been able to do all her housework since first visiting Pastor Jeffreys, whereas she was previously incapacitated.

The campaign has been attended by marked enthusiasm, and we understand that a very large number of people have been converted. Pastor Jeffreys impresses upon all that he is not the healer. "My business is to put you right with God," he says.—HENDON & FINCHLEY TIMES

Pastor George Jeffreys at Barking.

THERE was a feeling of great expectancy when Pastor George Jeffreys arrived. The attractive, spacious Public Hall was crowded on Sunday night to its utmost, and on entering one was constrained to say, "What is bringing all this multitude together?" Hundreds who could not obtain a seat took standing positions as eagerly as if they were selecting a choice seat in a fashionable music hall or theatre. "What does it all mean?" would indeed be a legitimate question. Can it be a gloomy, weary, unattractive, lifeless religious service? Let the meeting answer for itself. The pastor takes his seat on the platform and leads this large congregation in some of the old, soul-stirring choruses and



THE ELIM EVANGEL

hymns that tell about the triumphs of the Cross, and very soon the building is ringing with that whole-hearted, joyful singing that thrills the heart and makes everybody realise the presence of the King of kings in their midst. Shouts of Hallelujah and Amen are not absent. Gloom, weariness and a lifeless religion may be the order of the service in many of our churches of to-day, but it is not to be found here. A crowded hall and gallery, with a people filled with joy of the Lord, is the best cure for such.

The pastor opens his well-worn Bible, and from it selects an old Gospel text, and under the inspiration of the Holy Ghost fearlessly declares the old-time Gospel. The sea of upturned faces betokens intense interest and approval. No sleepy languor or inattention in this audience, as the Holy Spirit brings home to heart of saint and sinner alike the weighty truths so ably delivered. It is evident that there is a mighty power at work. What is the secret of it all? Ah, it is the person of the Holy Spirit taking up His servant and so charging the atmosphere of the large building with the power of God, that it is almost an impossibility to be inattentive, for every word is charged with life.

THE DEAF HEAR SIGHT RESTORED

The message is delivered. A clear call is given for sinners to come to the Master, and numbers rise to cast themselves upon the mercy of God, and take the triumphant Man of Calvary as their Sovereign Lord and King. Truly this is a joyful and happy service. But it is not yet brought to a close. Another phase is being entered upon, as the call goes forth from the platform for all the sick, the lame, the halt and the blind, who believe in Jesus as the "same yesterday, to-day and for ever," to come for a touch from the great Physician. What a moving and commotion, as a large number eagerly throng the steps to the platform. Here every one of them must give a clear testimony to salvation in Christ to one or other of the many ushers or workers, and as they come and kneel or stand, prayer is rising from God's people all over the building, when hands are laid on them individually in the name of the Lord. The power of God descends upon them. In a few moments they realise that a mighty change has been wrought, and immediately, as they step to the front of the platform, their testimonies are given some to hearing restored, others to sight given, the paralysed to complete deliverance and others with internal troubles to being set free, the great audience rejoicing when each testimony is given.

Wednesday again witnesses a similarly well-filled hall, with hundreds standing. On this occasion, the subject taken by Pastor George Jeffreys is the "Names of Jehovah," which Names he explains,

are God's pledge and covenant, that He meets man's need from the moment He is born again, until he is safe within the Pearly Gates. The great congregation, in rapt attention, is thrilled with delight at the magnitude of God's provision for His people. The altar call again brings a great response, a large number realising, for the first time, their sinfulness before God. The breasts which were, but a few moments ago, swept in the storm of a mighty conflict, are hushed into peace. God is mightily present, and as "Jehovah Rophi," we see the healing hand of the Lord touching the sick and diseased, thrilling and vibrating with Divine Life bodies that have been wrecked by pain. Oh, what praises ascend to God as their testimonies are given!

On the Sunday night, again, a huge congregation is held by the power of God as the wonderful subject of the Second Advent of the Lord is brought before them by the Pastor. Conviction is resting upon the congregation. The altar call is given, and over thirty souls respond—what a glorious sight!

REMARKABLE HEALING SCENES

The sick and diseased are ministered to, and another wonderful display of God's power is witnessed. The first to come for healing is a little boy, stone deaf, and under the power of God he rises to respond to every question asked him, and to testify that he can hear perfectly. Many others receive healing from various troubles and diseases. One suffering for eighteen years with diseased legs, who had been attending various hospitals, is able to move her legs freely, and says Jesus has healed her. Another suffering from rupture and rheumatism for two years, who has been to doctors, who tell her she is too old to expect any deliverance from them, testifies that Jesus has healed her, and that the pain is gone. A lady who had suffered pain continually, and been under treatment by a specialist (which cost five guineas) testifies that the pain has gone and that it is the first time for five years that she has been without pain. Another suffering for eight years from deafness, has not been able to hear at all, has attended hospitals, but received no help, testifies that she hears distinctly. A boy, about fourteen years of age, paralysed from birth, says he is healed, and is able to use his arm freely, before the audience. Another testifies of being healed by Jesus, after suffering from bent fingers and considerable pain for twenty-five years. After having been prayed for, her fingers straightened and all pain leaves her. A dear sister, brought in a bath chair, deserves special notice, to the glory of God. When prayed for, she sways in her chair under the power of God, and in a few moments is able to walk around the hall without any assistance, and wheels her chair down the hall to go home.



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Evangelists Darragh and Adams at Forest Hill.

THE special mission conducted by these Evangelists in Forest Hill has been blessed and owned of God. At the outset it was evident that much prayer would be needed in order to break in upon the hardness and apathy of the people in this residential district, most of them with plenty of religion, but no life. The attitude expressed in the following lines, by a gentleman of the locality, is representative of many in this place —

“For the past eleven years, I have passed twice, nearly every Sunday, a Chapel in Perry Vale, Forest Hill, and have been saddened by the few going in and coming out, and for the past four years the doors have been absolutely closed.

“Early in January last, I saw placarded up that the ‘Elim Evangelists,’ of whom I had not previously heard, were coming on January 18th. Curiosity and eager interest induced me to enter the first day, but in a semi-critical mood, and with a determination not to re-enter if they were not Fundamentalists, or if there were a tinge of Modernism. I came away full of praise, and went the next night with no constraint, and less critical of matter, methods and manner. Again I came away full of praise, which this time entirely displaced the unworthy feeling of censoriousness, and now the interest of this enterprise takes the foremost place in my prayer and praise life, and rightly so, for the Lord Jesus Christ is put in his rightful place, as is also the written word of God.

“It is manifest that prayers are answered every evening, and the whole Elim work will be strengthened by the added forces from Forest Hill.”

To God be all the glory for the souls that have been saved in the mission. The Divine Healing Services on Wednesday afternoons were times of refreshing for many, and remarkable testimonies of healing have been given by those ministered to. One can rejoice in the Lord because of the good nucleus that has been formed for the continuation of the full Gospel. A special Divine Healing Campaign is to be held later on.

Evangelist James McWhirter at Clapham Tabernacle.

THE work of the Lord is proceeding admirably at our headquarters. Evangelist J. McWhirter has returned from Ireland and again taken charge of the work at the Tabernacle. He was very heartily welcomed back, by the young people particularly.

There was an extraordinary Divine Healing Service last week. The evangelist called upon Miss Denison and others to tell the congregation of the wonderful cases of healing they had recently witnessed. One was conscious of faith rising above normal as many God-glorifying healings were related.

The altar call was readily responded to by sufferers, who were prayed for by the Evangelist and the elders. Several testified to instantaneous healing. One outstanding case was that of a sister who received her hearing after twenty-five years of deafness.

At the weekly Bible Study meeting, Miss Berta Satre from Norway gave her testimony, which was highly appreciated by the saints. At the conclusion, Mr McWhirter made reference to Pastor Barratt's work in Christiania, where he and the Pastors Jeffreys had a very blessed mission a year or two ago.

In the prayer meeting on Tuesday of the same week, five were baptised in the Holy Spirit with signs following. The Tabernacle people are having a time of refreshing from the presence of the Lord.

A very precious time was experienced on the Sunday morning, when God signally manifested His presence. Two testified to having been saved, and one to having been baptised in the Holy Spirit at Forest Hill.

Of all places in the world where there ought to be a continual revival, it is London, with its eight million souls. Let the saints of God pray fervently for this great city.

Great United Revival Rally and Easter Convention in the Heart of London

Revivalists : Pastors Stephen and George Jeffereys.

OUR readers will rejoice to know that the large Surrey Tabernacle has been taken for the purpose of a united campaign in the centre of London. Pastors Stephen and George Jeffereys, assisted by a band of Elim Evangelists, will hold forth the four-square Gospel of Salvation, Healing, the Baptism of the Holy Ghost and the Second Advent of Christ.

The Surrey Tabernacle is a spacious and imposing building (see photo on back cover), situated quite

near the Elephant and Castle and only a twopenny ride from our Headquarters Tabernacle. It is a centre to which people from all over the city can gather, being most accessible from every quarter. We anticipate a great move for God, and expect to see souls delivered from the bondage of Egypt and taken in an express manner to Canaan. An office with complete staff is being arranged to facilitate the registering of converts, applicants for water baptism, healing and the Baptism in the Holy Ghost, and for

THE ELIM EVANGEL

other necessary work

The revival campaign commences on Sunday, March 29th, and will continue right up to Thursday, April 9th. The following day, which is Good Friday, will be the commencement of our Annual Easter Convention. This will continue until Sunday, April



PASTOR GOMER JONES

18th. The speakers will include many Alliance Ministers, Pastor Stephen Jellievs, Pastor George Jeffreys and Pastor Gomer Jones of South Wales. On Monday, April 19th, the great campaign will be continued indefinitely. We expect to see the revival fire burning right through the campaign and Convention.

Our friends outside London should endeavour to come to the great Convention least at Easter this year. We have experienced glorious time during our past Elim Conventions, but this Eastertide in the spacious Surrey Tabernacle will crown all. Pray that the whole of the nine gifts of the Spirit may be in operation, for the edifying of the Body of Christ. Come! Expect great things from God!

The following lines give a visitor's impressions of our last Easter Convention in London—

IMPRESSIONS OF A VISITOR TO EASTER CONVENTION AT CLAPHAM

IMMEDIATELY upon entering "Elim," one felt "surely the Lord is in this place," and throughout the whole Convention the Name of Jesus was its ornament poured forth in our midst.

It was soon apparent that the secret of successful meetings lay in the prayers of God's children, which He delights to answer. One felt the right note was struck at the Opening service, when Pastor George Jeffreys asked those present to pray for four things—(1) That there should be much praise in our midst, (2) That there should be much of the Word of God, (3) That there should be much of God's Power, (4)

That all the nine gifts of the Holy Spirit be in operation.

(1) There was indeed MUCH PRAISE offered to our Blessed Lord. Continually songs of praise filled the building, mingled with cries of "Hallelujah" and "Glory," which one realised were rising from hearts in touch with the Lord Jesus, who knew not how to praise Him sufficiently.

(2) Then there was much of GOD'S PRECIOUS WORD. It was a time of feasting and great refreshing as the Word was ministered by God's servants. One could not fail to notice the intense interest and joy depicted on the faces of the hearers as eagerly they drank in the words of eternal life, and one felt that many would echo the words of Jacob, "This is none other than the House of God, and this is the Gate of Heaven." We shall not soon forget the inspiring messages delivered in the power of the Holy Ghost. Although there were so many different speakers all were in perfect harmony as they testified of Him, the Living Word made flesh, Who dwelt among us—full of grace and truth. How we thank Him, too, for His written Word which speaks to us of Himself. Praise God for answered prayer in giving us much of His Blessed Word.

(3) Then again, there was MUCH OF GOD'S POWER manifested in our midst. Souls were saved, suffering ones healed, saints baptised in the Holy Ghost with signs following and all strengthened in the faith. To God be the glory!

(4) Lastly, we rejoiced that THE GIFTS OF THE HOLY GHOST WERE IN EVIDENCE, and we praise God that He was leading us into all Truth and revealing unto us—Jesus. Hallelujah!

Never was the Lord Jesus so near as at the Communion Service on Easter morn. Each one forgot all about the other worshippers as we remembered the Lord's death. How we realised our own nothingness and His greatness, as the Word searched our hearts! We were reminded how our Beloved Lord, the King of Glory, emptied Himself, that we might be full, and came to be a servant and began to wash His disciples' feet. What wondrous love that He should bear the Cross for us. Truly it was a melting time and made us desire to be more like our Lord and Saviour Who has done so much for us.

There is so much that could be written if space would permit.

The closing meeting of the Convention was full of praise to our Lord, as eagerly so many gave their ringing testimonies to what the Lord had done. It was impossible that there should be anyone in the congregation who after hearing these testimonies should doubt the saving and keeping power of the Lord Jesus.

A husband and wife, who almost invariably sat in front of us during the meetings, commanded our attention. It was especially interesting to see them together raise a large Bible in the air as the chorus, "The Grand Old Book" was sung. My companion remarked how quiet they seemed, yet how beautiful to see them sharing the same Book. This last Sunday they rose together and testified of the power of the Lord to heal, for they had both experienced healing at the same time during the Convention. They further stated that the day following their healing the Holy Ghost fell upon them and they were baptised in the Spirit together. The consequence was that they were no longer quiet, for they were filled with the Holy Ghost and joy unspeakable, their lips overflowing with praise and "Hallelujahs" to Jesus.

We must say in closing that not one meeting passed without it being proclaimed that the Second Coming of the Lord was at hand. Praise God for His full Gospel.

WE THANK GOD FOR THE TIME OF JOY AND FELLOWSHIP AND EAGERLY AWAIT THE FUTURE CONVENTIONS IF THE LORD SHOULD TARRY, when we may have another such time of feasting and strengthening, but if the Lord come, we shall rejoice together in His presence where is fullness of joy.

With such a Blessed Hope in view,
We would more holy be,
More like our Risen, Glorious Lord,
Whose Face we soon shall see.



Elim Evangelistic Band

GENERAL REPORTS

Baldock. Regular Sunday Services commenced at Baldock on March 1st.

Co. Down. Pastor G. T. Fletcher is now in charge of the assembly at Banbridge and Pastor John Kelly at Annaghanoon. A Sunday School is to be commenced at the latter on March 29th.

Co. Armagh. Prayer is requested for the special mission which is being conducted at the Grange, Co. Armagh by Evangelists F. Farlow and J. E. Mullan. The mission commenced on Sunday, February 22nd.

Dungannon. A correspondent writes as follows: "A very successful three weeks' mission was opened at Derrycreevy and Moygashel by Messrs. Fletcher and Tweed. In spite of opposition, great interest was taken in the meetings, which were made very attractive with bright singing, choruses and solos. These were a source of blessing to many. Night after night the people listened to the message of grace, faithfully proclaimed, and the gospel came not in word only but in power and in much assurance of the Holy Ghost. As the result of the mission, souls were saved and backsliders restored (to God be all the glory). The last two weeks of the mission were conducted alone by Mr. Fletcher. The attendance increased nightly, and although the mission here has closed, we hope and believe that all the fruit will be gathered in, and that a real revival may be the result in this needy locality. We praise Him for all that is past, and trust Him for all that is to come."

Belfast. In the last issue of the *Evangel*, mention was made of the activities for God in Belfast, both in the Elim Tabernacle, Melbourne Street, and in the Revival Tabernacle, Templemore Avenue, and although only a fortnight has elapsed, we cannot withhold this report of continued blessing.

For many months past it has been quite a regular occurrence for some one or two and sometimes more to receive the Baptism of the Spirit in the weekly tarrying meetings, most of these being young men and young women. Subsequently these recipients of God's best gift to the Church have gone through the city, to prove from their own testimony how wonderfully God is waiting to bless those who are willing to go all the way with Him and press their claims to the birthright of every believer.

These Spirit-filled young people, fresh from their "upper room" experience, have flashed like meteors upon Christians living in the dark regarding the blessed outpouring of the Spirit in these last days. They have come in contact with Christians who were

living a lackadaisical, go-as-you-please sort of Christian life. Observing their lack of power, and unfortunate lack of knowledge regarding the Pentecostal Baptism, these young Pentecostal enthusiasts have testified triumphantly of what God has done for them, and invited these powerless Christians to attend the Elim services and to tarry until they be endued with power from on high.

Consequently there has been an ever-increasing number attending the tarrying meetings, as the result of the faithful and fearless testimony of our young people. It is nothing unusual for upwards of 80 to 100 to assemble every week to seek the Baptism.

TWENTY RECEIVE THE BAPTISM IN ONE WEEK

You can imagine the joy of these seekers when Pastor George Jeffreys, a few nights before his departure for London, announced an extra waiting meeting. So on Wednesday, February 18th, the minor hall of the Elim Tabernacle was filled with seekers who meant business with God. The Pastor laid hands upon them and God graciously baptised fourteen, each speaking in new tongues according to Acts 11:4. Three had received the previous night, others in their homes, so that altogether twenty received the Spirit in one week. Hallelujah!

Some of these having felt the lack of the unction of the Holy Spirit in their lives, had been seeking for a long time. No cheap twentieth century pattern of the Baptism would satisfy them, so they went on seeking a real scriptural experience. Those who have received will know something of the ecstasy and rapture with which these thirsty, waiting ones have realised the consummation of their heart's desire, and received an exact replica of what the 120 obtained on the day of Pentecost. Already some are questioning and asking, "What meaneth this?" Glory be to God, we can exultantly reply, "This is that," and they with an experience are not at the mercy of those with an argument.

We request the prayers of the *Evangel* readers for the young life in Belfast. We have been greatly impressed and inspired by the earnestness and burning eloquence of these young Spirit-filled messengers in the large open air meetings held every Saturday night in Arthur Square. Only Pentecost can produce such Spirit-filled labourers, and the dire need of the city demands more. Please pray that God may indeed unite us together for a crusade in this city, that by naked faith and whole-hearted reliance upon God, we may be the instruments through whom He can give a mighty Apostolic Revival to the Capital of Ulster.

—P. LeT

SURREY TABERNACLE

Wansey Street,

Walworth Road, S.E.

(4 minutes from Elephant & Castle)

A Great United Revival Campaign will be commenced on March 29th, with services on Sundays at 6-30 p.m. and weekdays at 7-30 p.m. This will be followed by the Annual

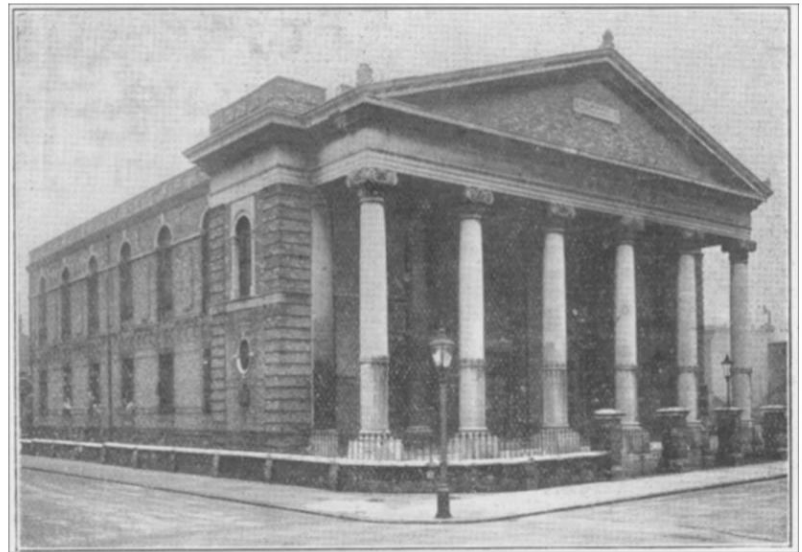
Easter Convention

Good Friday, April 10th to Sunday, April 19th, 1925

TIME OF SERVICES.

Good Friday	11, 3, 6.30
Saturday	7 30
Easter Sunday & Monday	11, 3, 6.30
Easter Tuesday	11, 3, 7.30
Wednesday, Thursday & Friday	3, 7.30
Saturday	7 30
Sunday after Easter	11, 6.30

Services for Water Baptism and the Baptism in the Holy Ghost will be announced from the Platform



SURREY TABERNACLE

Speakers will include

Pastor Stephen Jeffreys, Pastor Gomer Jones & Elim Alliance Ministers

Convener: PASTOR GEORGE JEFFREYS

CHEAP RAILWAY TICKETS.—Arrangements have been made with the Railway Companies whereby cheap tickets will be issued from all stations in England, Scotland, and Wales, from the ports of Belfast, Larne, Greenore, Dublin, and Cork in Ireland, and from Jersey and Guernsey. The cost will be a single fare and a thrd for the double journey (children half-price). Those requiring cheap tickets should write to the Convention Secretary (address below) and state the Railway Station from which they intend to travel. A voucher will then be sent them, which will enable them to purchase a return ticket at their booking office at a single fare and a thrd. With this ticket visitors can come to London and return to their homes any days they choose from Wednesday, April 8 to Monday, April 20, inclusive. Visitors from across the water should note that they can cross Wednesday night and thus arrive in London on Thursday, if they so desire.

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

DO NOT FAIL TO WRITE AT ONCE. :: ENCLOSE STAMPED ADDRESSED ENVELOPE FOR REPLY.

All applications for rooms or tickets, and requests for further particulars should be posted without delay to the Convention Secretary "Elim," Park Crescent, Clapham, London, S.W.4.

Spend your Easter Holidays with God's people in London!

BARGAIN BUNDLES

OF BACK NUMBERS OF THE ELIM EVANGEL (old style).

We are offering these at much less than cost price, to clear our shelves. As is well known, these little Elim Magazines contain splendid articles on all-important truths, viz. Salvation, Holiness, Healing, Baptism in the Holy Spirit, Second Coming of Christ, etc., etc. The parcels are well assorted and can be had, while they last, at *less than one third* the published price.

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50	"		8	4	"		3	6	"
12	"		2	0	"		1	2	"

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with a foreword by
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