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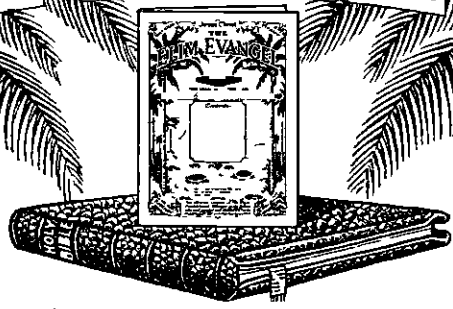
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Saviour

Jesus Christ

Healer

# THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

Vol. VI. No. 7

APRIL 1, 1925

Twopence

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

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

Baptiser

Coming King

# “Transformed”

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*IF YOU KNOW NOTHING OF GOD'S LOVE AND POWER TO SAVE—READ THIS*

---

A poverty-stricken house, bare walls, bare floors, save for what seemed to be a few heaps of dirty rags which served as beds, a table and some rickety chairs.

Everything depicted misery and dirt, but more miserable still were the inmates. The father, a gambler, the mother, a drunkard, the boys, what one would expect with such parents, and the poor little baby uncared for, hungry, dirty, sick

Such was the home, but could it be called home? Rather it was a *hell upon earth*, for nothing but oaths and curses, quarrelsome voices and blows, were ever heard in that place.

Was there any help for such as these? Could there, oh, could there be deliverance for these sunk so low in sin and degradation?

Give them a better house and a good start in life, and soon they would be in just the same distress, for the desire for gambling, drink and sin were still there, and would drag them lower and lower

\* \* \*

But they heard of One Who was mighty to save and strong to deliver, even from the deepest depths of sin and shame; One Who would not only forgive and cleanse, but take out the very desire and love of sin and make them new creatures, with power to live a clean and holy life.

They were indeed sick of the old life, they had proved that “the way of the transgressor is hard,” but this seemed too good to be true! They would not miss the opportunity. Humble and repentant,

confessing their need, they knelt at the feet of Jesus, claiming His full salvation

\* \* \*

And now? The home is transformed; no trace of drink, or dirt, or misery. Honest work, happy smiling faces, kind words, well cared for children, an open Bible and family prayers are the order of the day.

It is truly *heaven upon earth* now, for they have found Jesus, and “where Jesus is, 'tis heaven there”

\* \* \*

This is one of hundreds of such case whose hearts, homes and lives have been transformed by the recognition of Jesus Christ as Saviour and Deliverer from sin

Reader, do you need a change?

Are you still bound by the chains of sin?

Have you no peace in your heart, no victory in your life?

Have you no assurance of a home in heaven?

Then come to the One Who alone can save, deliver and keep you

He (Jesus) is able to save them to the uttermost that come unto God *by Him*” (Heb vii 25)

The blood of Jesus Christ, His Son, cleanseth us from ALL sin” (1 John 1 7)

Saved by His power divine,

Saved to new life sublime,

Life now is sweet and my joy is complete,

For I'm saved, saved, saved

—D P

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*JESUS CHRIST IS ABLE AND WILLING TO SAVE YOU—AND TO DO IT NOW*

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# The Elim Evangel

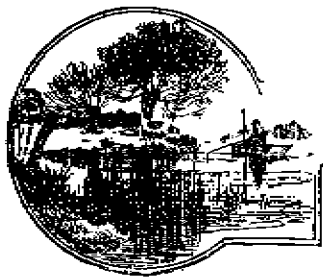
FOURSQUARE ON THE WORD OF GOD

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

Vol. VI

APRIL 1, 1925

No. 7



## The Promise of Power

By PASTOR E. C. BOULTON

"But ye shall receive power, after that the Holy Ghost is come upon you and ye shall be witnesses unto Me"—Acts 1:8

**W**E are surprised and saddened at the widespread indifference and ignorance which prevails amongst many of God's people concerning that essential endowment and endowment of power which Christ bestowed upon His Church on the Day of Pentecost. That such a rich legacy of spiritual wealth should remain unclaimed reveals the low estimate placed upon it by those to whom it was bequeathed. The Church of Jesus Christ has been called to fulfil a great and glorious mission in this dispensation, but in order to apprehend and accomplish that mission she must be invested with the *dynamis* of the Divine Spirit.

Since the Baptism of the Holy Ghost is the Divine provision for the Church we assume that it must be indispensable to the execution of God's purpose in Christian life and service. The Master's injunction to the disciples to "tarry until" they were endued with power from on high (Luke xxiv 49) reveals how vital it was to all their subsequent ministry. That inspired precept is as authoritative to-day as ever, and yet we find many presuming to attempt the achievement of spiritual results apart from the Divine dynamic which the Holy Ghost supplies. Listen once more to that great fundamental promise with which we head this article. "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me." Has the flight of the centuries deprived these words of their original force? Do they not still invite the believer to spiritual fullness? And yet, if we judged them in the light of the general condition of the churches to-day, we should certainly conclude that they presented an exhausted promise that no longer retained its face value in the currency of heaven. Many well meaning but largely futile efforts are being made to stem the tide of worldliness which is invading the Church in these days, but in spite of all, the plague of pleasure continues to eat its way into the life of the sanctuary. Now and again

the warning voice of a prophet may be heard appealing for a return to the old paths of scriptural evangelism and holiness, but it is quickly drowned by the clamant calls of those who advocate an advance with the times. Some who once sought to breast the current of popular opinion have lost heart and are now found drifting with the stream. And so the Church stands impotent in the face of her foes, powerless to grasp her opportunities. And yet here is a promise of abundant power! Here to hand lies a cure for the spiritual anaemia and inertia of God's people! Here is that which will restore their drooping energies! Still the hand of the Church remains empty, failing to appropriate the power, and the Lord's people continue unfilled and unsatisfied!

In view of all this we are constrained to submit that the coming of the Holy Ghost would undoubtedly solve many of the perplexing present day problems which confront the Church. Let us proceed to mention and consider several of these. First, and most important of all,

### THE PRAYER PROBLEM WOULD BE SOLVED

"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the Word of God with boldness" (Acts iv 31)

It has been truly and tersely said that "The Church has acquired the art of *organising*, but she has lost the art of *agonising*." It is admitted, generally speaking, that the prayer life of the Church is at a very low ebb to-day. This is one of the vital parts of church life which has severely suffered in the retrograde movement of the last twenty-five years. The prayer meeting is no longer the potent factor in Christian effort that it once was; it has ceased to hold the honoured position it once occupied in the estimation of many Christian communities. In fact, in thousands of cases the prayer meeting has altogether disap-



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peared from the Church programme, even the semblance of a prayer meeting has passed away. It is regarded as an unwelcome adjunct and quite unnecessary to the activities of modern church life. The people neither have time nor taste for prayer. An entertainment will command a crowd, a lecture upon some topic of current interest will pack the church to the doors; but the prayer meeting is deserted and despised. The present day churches do not proceed on prayer lines; prayer is not at all popular and therefore, whenever a plea for prayer is raised, it meets with a very chilling reception. Even where there is an official gathering for prayer it is of such a cold, cheerless character as to make it the opposite of attractive, the prayers are stiff and formal, there is an absence of that invigorating influence, that vital warmth of heart which is the life of a prayer meeting; fluency of speech has more often than not taken the place of fervency of spirit. Is not the prayer place the generating and radiating station of the church? Is it not on her knees that the church makes her most rapid advance and gains her most signal victories? The prayer meeting has rightly been described as "the weather glass of the church—that points us to showers of blessing or seasons of drought." You may have the most elaborate and expensive machinery, but without the driving power of the Holy Ghost it will but mock all your efforts.

In the face of this paralysis of prayerlessness what can be done? Does the Word of God offer us no remedy for this state of things? Is there no means of effecting a radical change? Yes, bless the Lord! The "upper room" is the place where this vital defect can effectually be dealt with. It is here that the dam of disobedience and unbelief which holds back the floods of blessing can be swept away. We have never known the Holy Spirit to fall upon a company of God's people but what it has transformed their prayer life. The advent of the Holy Ghost has always given to the Church a correct prayer perspective. The Baptism of the Spirit invariably supplies both the propensity and the power to pray. The prayer meeting pulsates with heavenly power, persevering, prevailing prayer is engendered, the people of God are taught to offer the prayer of faith—to pray "in the Holy Ghost." Is it not in an atmosphere of prayer that God manifests Himself to and through His people? The sad fact is all too patent that the Holy Spirit is not in possession of the church and consequently she is deprived of that greatest of all incentives to prayer. The Apostle reminds us that "the Holy Spirit Himself maketh intercession within us." Answered prayer provides one of the most convincing proofs and striking demonstrations of the fact that Christ is indeed risen—it should be the church's most adequate and eloquent answer to agnosticism and infidelity. When the children of God are clothed

with the power of Pentecost, then definite and tangible answers to prayer will be far more common than they are to-day. Yes, the coming of the Holy Ghost will surely solve the prayer problem and once more it will be true of the church that "when they had prayed the place was shaken . . . and they were all filled with the Holy Ghost, and they spake the Word of God with boldness."

Secondly, the Pentecostal enduement of power would certainly

## SOLVE THE PROBLEM OF AN EFFECTIVE EVANGELISM

"And they were all filled with the Holy Ghost" (Acts ii 4).

"And the same day there were added unto them about three thousand souls" (Acts ii 41).

Prayer and Evangelism! How closely related are these two problems, they are inseparable, you cannot divorce them; solve the former and you have mastered the latter. A passion for prayer will always lead to a passion for the penning. How true it is that "the most important factor in the evangelisation of the world is prayer." Revivals are always born in prayer. That first effusion of the Holy Spirit on the Day of Pentecost followed ten days of prayer and resulted in revival. It is always thus! A personal pentecost will lead to personal evangelism which will stir the sluggish life of a drowsy church. When the windows of heaven are opened, some Jerusalem is stirred, some minds are opened to receive the message of life, some hearts are inflamed to go in quest of the lost and win them for God. Some concourse of people comes together to see and hear what is taking place, and they are seized in the grip of the irresistible power of God. The message burns its way to the conscience and becomes the power of God unto salvation to those who receive it. Maybe by others the Divine manifestation is misunderstood, maligned and regarded as nothing more than a wave of religious excitement which will quickly recede and be forgotten, a fire that will soon burn itself out. But a careful examination of the permanent results which accrue from this red-hot evangelism contradict such a conclusion. The baptised believers are possessed with an abiding passion—a passion which not only qualifies them to speak but also to suffer for Christ. "He shall baptise you with the Holy Ghost and fire." O for more of that sacred fire that burns with steady, quenchless flame! That holy heat which consumes our awful faint-heartedness and lukewarmness! O that the Church of God might be swept and swayed by this glorious Calvary passion! Then it would no longer be possible to pass into church membership other than through the portal of conversion. This aggressive evangelism is the only hope of the Church to-day—no matter how rich she may be in



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tellectually, whilst deprived of this Divine power she is "poor and blind and naked"

Alas, what a dearth of souls there is in many quarters to-day! The writer was recently holding a mission in a district where, for fifteen long years, no souls had been saved. What was the cause? The Holy Ghost was not in possession, hence no effort had been put forth to win souls; the churches were suffering from spiritual sterility and stagnation, absorbed in other more pleasing pursuits, they had no time nor power to "rescue the perishing." An evangelist with an old-fashioned Gospel message was a most unwelcomed person to thrust upon them, one whose presence was heartily resented. How the coming of the blessed Holy Spirit would alter such conditions, setting the hearts of the Lord's people aglow with holy enthusiasm. They would become imbued with a passion for the Christless around them, the perilous position of those "who sit in darkness" would be borne in upon them, and under the glorious power of that heavenly baptism they would become living witnesses. On the Day of Pentecost we are informed that "they began to speak," the sealed lips were loosened to tell of what the Lord had done. They began to "magnify the Lord." That is exactly what happens when the Spirit descends and fills the human temple—it is the Lord Who is exalted and in His exaltation lies the secret of revival—when He is uplifted, men and women flock to His standard.

What a red letter day that was in the history of the Church! Three thousand souls in one day! What an ingathering! It was a day of miraculous signs to be followed by a still more miraculous ministry! A day when the natural was superseded by the supernatural. O that some such glorious tidal wave of revival might break upon the frigid formality of these days, carrying us on its crest back to the ocean depths of a fuller life in God! Back to a place of burning zeal and blazing ardour for souls! That we might emerge from the prison bars of our own scanty thought into the spacious fulness of God's unmeasured purpose! Here waits God's inestimable wealth of blessing ready to pour itself into the poor cold life of the Church! And yet she stubbornly refuses the blessing, choosing rather to close her doors to that which would restore her former spiritual glory. O, ye parched places, let the Latter Rain descend! Let the thirsty land cry out for the refreshing Pentecostal showers! "Ask . . . and ye shall receive!" Seek not the remedy elsewhere! It is in vain to go forth to the conflict till you have tarried for the power to prevail! Get you to the inner chamber until "THE PROMISE" finds a copious fulfilment in your experience! Until your whole being is deluged with the wonder, the glory, the transport of a personal pentecost! Signs as marvellous as any that were experienced upon that wonderful inaugural day in Jeru-

salem shall be yours! Harken! "THESE SIGNS SHALL FOLLOW THEM THAT BELIEVE!" A quickened church—an awakened world—a stream of souls! These and other signs shall follow in the train of this heavenly outpouring when it comes. The "new tongues" shall lead to new triumphs! This marvellous new utterance of the Indwelling Spirit shall compel the indifferent to listen to the message of God for these last days.

Further, we are convinced that the Baptism of the Holy Ghost would provide a

## SOLUTION TO THE PULPIT PROBLEM

"And they continued steadfastly in the Apostle's doctrine and fellowship" (Acts ii 41)

If Pentecost is essential anywhere, surely it is in the pulpit. The coming of "The Spirit of Truth" would purge our pulpits of their doctrinal defilements. Looking back over the last three decades of Church history one can see the alarming change that has come over the pulpits of our land. The vessels of the sanctuary are being broken in pieces by the unholy hands of those who preach a strange gospel, and strange incense is being offered upon the altars of the Lord. The Church of to-day is being swept by two great scourges, viz., Modernism and Spiritualism. The former being a lifeless, intellectual interpretation of scripture, scholastic but certainly not spiritual, the latter a clever and cunning counterfeit of Christianity. Many godly people are dismayed at the rapid growth of these two insidious evils. In vain, attempts are being made to arrest the progress of these malignant plagues which are succeeding in empty the churches of both people and power. What is the only effective remedy? We answer—the outpouring of the Holy Ghost! Let Him but have His way and He will speedily uproot the pernicious philosophy of modern theology which is prevalent in both pulpit and pew, and which, in some instances, resembles a refined paganism,—a system of thought which insists that "Scripture should be received as truth but made to bend to reason." The Holy Spirit would also unmask the false pretensions of Spiritism by reproducing and restoring the supernatural to its rightful place in the thought and experience of the Church. Let the churches be visited by a genuine Holy Ghost revival and these spurious theories and practices will quickly disappear—the people of God will soon regain their first love for the Word of God and speedily return to the old vision of truth upon which the true Church of Christ is founded. Let the Colleges, where the prospective preachers are being trained, be reached by this glorious awakening, and Christ crucified would then become the central and supreme theme of their future ministry. "When He, the Spirit of Truth, is come,



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He will guide you into all truth. The cause of much of the mischievous teaching to-day is attributable to a proud intellectualism which arrogates to itself the authority and ability to explore and explain the mysteries of Divine Revelation, when the Holy Spirit Himself, Who is the Author of the Scriptures, is alone sufficient to lead us into the depths of the Divine Word. These things are spiritually discerned, and therefore to approach them without absolute dependence upon the Spirit of God is sure to result in a false explanation and application of truth. The Holy Spirit is the Great Teacher—Christ's Great Gift to the Church, and we cannot afford to disregard His Office as such without suffering tremendous loss. "When He is come!" Alas, it is all too evident in so many cases that He has not come! The trumpet gives an uncertain sound! The modern message cannot be productive of faith, rather it tends to destroy faith, aiming at the very foundation upon which it is built.

Sometimes present day pulpit utterances are both ridiculous and repulsive. For instance here is an example:—"Genesis gives us the beginning of man as a very intelligent animal, inclined from the beginning to the habit of running in packs." So stated a prominent preacher to a large London congregation a few Sundays ago. What a travesty of the Word of God! What a caricature of truth!

Yes, we unhesitatingly affirm that the Baptism of the Holy Ghost will convert a cold, mechanical, materialistic ministry into a flaming evangelical service that throbs with the life of God. That it will restore to the pulpits of our land a message that bears the stamp of Divine authority and that vibrates with the power of a Risen Lord. Examine that profound and pregnant sermon of Peter's after he was immersed in the Holy Spirit, and what do you find? Why it is simply full of Christ! Christ Crucified, Risen, Ascended and Coming Again! The keynote is Calvary! The crimson current runs with striking clearness and consistency throughout the message. What happens at Ephesus when the saints there were filled with the Spirit? Why, we read "Many of them which used curious arts brought their books together and burned them before all men" (Acts xix. 19). And in the very next verse we are not surprised to discover that the Word of God "grew mightily and prevailed." Exactly! That is always the outcome of a true outpouring of the Holy Spirit! What a bonfire of religious books there would be amongst those who "use curious arts" in their exegesis of Scripture. Whole libraries would become food for the flames! What the pulpits require to-day is a real Pentecostal experience—a repetition of the second chapter of Acts. This alone is sufficient to remove the gospel of Socialism, Evolutionism, Idealism and

Utilitarianism which is being preached in the Christian pulpits at the present time and which is responsible for the enfeebled and enfeathered condition of the church. We know of no other antidote for the evils which threaten the Christian Church. This is the sovereign remedy! Let the preachers haul down the standard of error and hoist the dear old banner of truth once more, and then the glory of the Lord shall rise upon them, and He will make the place of His feet glorious.

Again the advent of the Holy Ghost would undoubtedly

## SOLVE THE FINANCIAL PROBLEM OF THE CHURCH

"Neither was there any among them that lacked for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold and laid them down at the apostles' feet and distribution was made unto every man according as he had need" (Acts iv 34-5)

It is not our purpose to dwell upon the importance of money—its real value of course is only as a means to an end. But what we are anxious to stress is that unscriptural methods need not be employed in the acquisition of money with which to carry on the Lord's work. We suggest that in this as in all other things, "God's way is the best way." We are well aware that God's work cannot be carried on without money; both in its establishment and extension, funds must be found. We cannot conceive that God ever intended His work to be hindered or His workers hampered through an empty exchequer. But how to secure the necessary money is a problem which baffles many a church committee and gives anxious thought to many a finance board. It is urged that this is a very practical problem which calls for business methods of handling. But are not practical problems often best solved by the application of spiritual principles? Has the "upper room" no relation to such a question as this? He that is able to solve our spiritual problems is He not also equal to every other material need? Shortage of supplies is the excuse often advanced for the adoption of unscriptural and even worldly methods of raising funds for Christian work. That the financial position in some cases is acute cannot be gainsaid, and that something must be done at once if the situation is to be retrieved is plain. We venture to say that when insolvency actually exists in the Lord's work it is owing to the spiritual bankruptcy which obtains—with the spiritual declension has come financial failure. In facing a problem of this kind too often the emphasis is in the wrong place—in our calculations we put secondary things first, devoting our attention to the effect rather than the cause. Actually the chief need is not material wealth but spiritual power and vision, and these are the gifts of the Holy



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Spirit. Let the Church of Christ be filled with the Holy Ghost and at once funds will commence to flow into her exhausted treasury. Her drained financial resources will be replenished by Jehovah-Jireh. The Church will no longer require to seek the patronage of the world. God knows how to loosen the purse strings of His people and find a way to their sealed cheque books. There will be a readiness to invest capital in the Lord's work—a work that yields a rich interest and that is not liable to fail. Yes, it is in the School of the Holy Ghost that the lesson of liberality is learnt. Here God's people are taught the blessedness of sacrificial and systematic giving. When the Spirit falls then the Storehouse will be filled with the love-offerings of the saints, the usual three-penny piece reluctantly put upon the offering plate will speedily be transformed into the shining half-crown or the ten shilling note as the circumstances admit. The chief consideration will no longer be "how little can I give," but "how much." The gifts of Spirit-filled lives are always maximum in character. With the Baptism of the Holy Ghost will come a new endowment of love, and love is always generous in its giving. "Loved" and "Gave" are, in a spiritual sense, synonymous. You cannot really love without giving, neither can you truly give without loving.

In view of the conditions which actually exist, we are constrained to ask "how is it that these dear powerless, passionless people, don't seek for the power of the Holy Ghost?" Ah! methinks that it is the fire that the people fear! They shrink from this fiery baptism which will purge God's temple of its dross! They recoil at the thought of the "mighty rushing wind" which will come with winnowing power to their lives. And yet here lies the means to solve these pressing problems. Should these words perchance fall into the hands of some struggling church, perhaps grappling with insuperable difficulties, faced with failure—O, let me urge you to repair to the place of prayer and wait for "THE PROMISE OF THE FATHER!" HE will come in response to your heart cry, and the broken down altars will be re-erected and the House of God will again become the place where He is wont to reveal His power and glory. Dear child of God to whom the Christian life has well nigh become a burden and whose service has deteriorated into a drudgery, here is a promise for you. "HE SHALL BAPTIZE YOU WITH THE HOLY GHOST AND FIRE!"

"Pour down Thy Spirit once again, dear Lord,  
Our cry goes up to Thee for "latter rain,"  
Unite Thy people as the "heart of one,"  
And Pentecostal days shall come again!"

## Items of Interest

On Sunday, March 15th, a short Evangelistic Campaign was commenced at Ashbourne, by Pastor Stephen Jeffreys. Much blessing is anticipated, and a full report will appear later.

\* \* \*

Special Divine Healing Services were held by Pastor George Jeffreys at Forest Hill, on Tuesday and Thursday, March 10th and 12th. In addition to some remarkable cases of healing, quite a number of souls were saved.

\* \* \*

We wish to point out that all those desiring cheap return tickets for the Easter Convention in London must obtain a voucher beforehand from the Convention Secretary, and unless this voucher is presented at the time of booking, the ordinary fare will be charged, and no refund will be made afterwards by the Railway Companies. On another page will be found a plan of the district, with particulars of how to reach the Surrey Tabernacle from different parts of London. Requests for further information, or for Railway vouchers (which are issued free) should be addressed to the Convention Secretary, "Elim," Park Crescent, Clapham, London, S.W.4.

The Belfast Easter Convention will be held, D.V., in the Elim Tabernacle (corner of Melbourne and Townsend Streets) from Sunday, April 12th to Wednesday, April 15th. Services will be as follows—Easter Sunday, 11.30 and 7 o'clock, and Monday and Tuesday 11.30, 3.30 and 7 o'clock. The Convener will be Pastor R. Mercer (Ballymena), and ministers of the Elim Alliance will be the speakers.

\* \* \*

The Annual Letchworth Whitsuntide Convention will be held, D.V., from Saturday, May 30th to Tuesday June 2nd, in a large tent. One service will be held on Saturday, and three on each of the following days. A large number of visitors will be going to Letchworth Garden City this Whitsuntide.

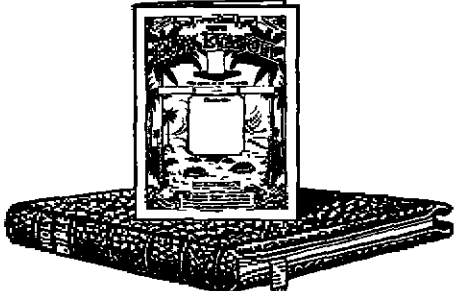
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The Easter Convention at Merthyr Tydfil is announced from Saturday, April 11th to Wednesday, April 15th. The services on Monday, Tuesday and Wednesday are to be held in the Wesley Chapel, Pontmorlais. Amongst the speakers expected are Rev. O. M. Owen (Newport), Rev. J. Evans (Llantrisant) and Miss E. A. Meredith (Treorchy). Further particulars may be obtained from the Convener, Pastor R. Smith, 20, Station Terrace, Dowlais, South Wales.





# THE ELIM EVANGEL



## FOUR SQUARE ON THE WORD OF GOD.

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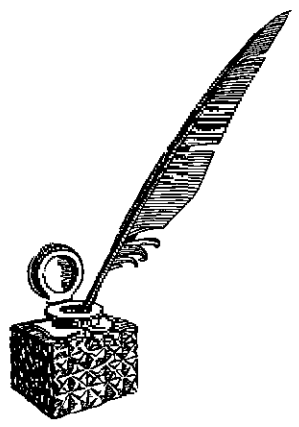
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## Editorial Notes



**D** OUBTLESS at this time the thoughts of many of our readers will be turned towards the approaching Easter Convention, expectations will run high for a season of much blessing. We venture to predict that a real treat is in store for those privileged to participate in these special gatherings.

We are confident that a splendid spiritual feast will be spread for the Lord's people and that all will be amply rewarded for the effort put forth to be present. We do not expect the circle of blessing to be merely limited to the Metropolis, but that streams of blessing will flow out from this Convention, reaching many a dry and distant district.

There are those who describe us as "kill-joys." We suggest that a visit to one of the forthcoming Convention services would speedily dispel such an illusion. We are quite sure that abundant and abounding joy will characterise the Convention throughout. Holy Ghost gladness will run like a sparkling river through the meetings. Vessels filled and overflowing with the "indwelling glory" of the Divine presence and power will be there in numbers. In fact, we cannot conceive of a joyless Pentecostal Convention. It has been our privilege during the past twelve years to attend many of these Conventions in various parts of the country, but it has never been our experience to find an absence of that real heavenly joy, which alas, is so uncommon in these days. On the other hand one usually finds himself immediately bathed in the "joy of the Lord."

\* \* \*

**FIRE?** Yes, there will be plenty of genuine Holy Ghost fire! If you are afraid of the fire, then we should advise you to give the Easter Convention a wide berth. If, however, you are in quest of a baptism of fire, then by all means make your way to the Surrey Tabernacle. Why, it would be impossible to gather together so many living sparks without causing a big blaze! The temperature is bound to be tropical!

**POWER?** Certainly there will be power! If you are seeking the power of a "personal pentecost" then do not fail to spend some time with God's people in London at Easter. For God will be pouring out His Spirit upon those assembled at that time. "You are sick and need healing?" If possible take a trip to the "Feast!" The power of the Lord will surely be present to heal. There will be scores there who will be able to tell you how the Lord has just wonderfully healed them. Ah, you are a hungry soul? Your heart cry is "more of God!" You long to be more like Him in character! See that you do not miss this golden opportunity of going up with God's people to the place where He has prepared for them a banquet of blessing. "Come for all things are now ready!"

**LOVE?** Yes, you will find that the atmosphere of the Convention will be charged with Divine love! There you will meet with many a love-conquered and love-constrained disciple of Jesus. The river of God's love will be at full tide, and your soul will be steeped in its cleansing, healing waters.

But, best of all, JESUS HIMSELF will be "in the midst!" His hand present to heal! His voice to cheer, comfort and counsel! His face to behold in its Risen beauty and benediction! His eye to indicate new paths of service! O, you *must* come, if at all possible.

# The Epistle to the Assembly at Rome

BIBLE STUDY No 26

By THOMAS MYERSCOUGH.



**C**HAPTER XV The Jews and Gentiles in the Assembly as well as they that "are strong" and they that "are weak" are directed in this chapter how to live and act towards each other

As is to be expected, the converted Jews in the Assembly were disposed to hold themselves to be above the Gentile converts. Their respective positions according to the scriptures are given in verses 8 to 12. "Christ Jesus was a minister of the circumcision for the truth of God, to confirm the promises made unto *The Fathers*." The word "circumcision" is the word which characterises the difference in the Epistles between what is commonly called Jew and Gentile. A man born an Hebrew, if uncircumcised, was cut off from God's chosen people (Gen xvii 14). Moses' sons were thus counted, because they had not been circumcised, evidently through the violent opposition of Zipporah their mother. The Lord met Moses by the way in the Inn and sought to kill him because of his yielding to his wife instead of obeying the Lord. It was only after his sons had been circumcised that God allowed him to proceed on his great commission for Israel, nor did he send Aaron to become his companion in the deliverance of Israel, until his sons were circumcised. So we conclude that all who are not in the "circumcision" are only Gentiles, even though they were born of Israel. Verse eight embraces this position.

Verse nine now brings forward the position God had promised to the Gentiles that they might glorify God, according as it is written, "For this cause I will confess to THEE among the *Gentiles* and SING unto THY NAME" (Psa xviii. 49, Sept.) "Rejoice, ye GENTILES with His people" (Deut xxxii. 43) "Praise the Lord ALL ye GENTILES, and laud Him, all ye people" (Psa cxvii. 1). Isaiah saith, "There shall be a ROOT of Jesse, and He that shall rise to reign over the GENTILES; in Him shall the GENTILES trust" (Isa. xi. 1). By these Scriptures the Jew is instructed that the Gentiles share the same blessing as himself in the Church and the Gentiles are encouraged to expect the Lord to sing among them, to rejoice along with those in the Church who are Jews by nature. The Gentiles are not to be in fear or repression in any way, but are to "Praise the Lord all ye Gentiles, and laud (applaud) HIM all ye people." This is confirmed in Eph ii. 15, that the Lord hath Himself made of Jew and Gentile (twain) one new

man, so making peace." It therefore matters *nothing* as to our nationality—if we be in Christ.

Now comes the force of verse six that we be like minded one toward another, according to Christ Jesus. "Also we that are strong ought to bear the infirmities of the weak and *not please ourselves*, for Christ pleased not Himself." What a rebuke to us who are in Christ! There is to be *one mind* and *one mouth* in glorifying God. There are many "mouths" in some Assemblies. We are to receive one another as Christ also received us to the Glory of God.

V 13 Joy and peace follow believing and cause us to *abound* in hope through the power of the Holy Ghost, who is also a Sanctifier (verse 16.) The Gentiles will be made obedient by word and deed through mighty signs and wonders (as prophesied, Isa viii. 18) by the power of the Spirit of God" (v. 19). These Scriptures put to shame the sayings of many leaders of great repute in Keswick and other Conventions, who quote a scripture which only applied to those immediately spoken to (see Matt. xii. 38-40). These people were named "generation of vipers" by our Lord. No sign on the spot was to be given to them, "BUT the SIGN of JONAS." So a sign was given to them, but not *what they wanted* nor *when they wanted*. And yet the learned men of great repute in our day make the grave mistake of saying that the scripture "I and the CHILDREN which Thou hast given ME are FOR SIGNS and wonders" is not to be expected or believed in our day! For the heap of the student I would point out that these "signs and wonders" spoken of are both for "I and the children whom Thou has given Me." Christ fulfilled His portion of the prophecy, but the children given to Him in our day either deny, or doubt, or fear to see this prophecy fulfilled. Just a few "babes and sucklings" believe the prophecy *should* be carried out and wait upon the Lord if peradventure He will grant the Church grace to see the same as prophesied and *as was the case in the early days of the Church*. "So great Salvation, which at the first began to be SPOKEN by the LORD, and was CONFIRMED unto US by THEM that HEARD HIM; GOD ALSO BEARING WITNESS both with SIGNS and WONDERS, and with divers MIRACLES and GIFTS of the HOLY GHOST." (Heb. ii. 3-5). "BEHOLD I and the CHILDREN which GOD hath given Me" (v. 13). So that both parts of the prophecy



# THE ELIM EVANGEL

given in Isa viii 18 are pointed out for the FAITH of them that BELIEVE in the Church. There is absolutely no answer to this scripture Truly joy and peace follow believing the word (Rom xv. 13, 17-19)

V 20 The Apostle Paul would not build on another man's foundation, i e he would not set up a second Assembly, but would seek to find others who had not heard of Jesus Let every one in Pentecost see to this being their unalterable purpose Keep off another man's foundation and seek only to be approved in Christ

The Apostle, in conclusion, beseeches prayer with striving on his behalf for deliverance from them that believe not in Judea May our fellowship with one another be also a striving together for victory over every one who will not believe the counsel of God

Chapter xvi is a chapter of commendations and greeting to the various brethren and sisters whom Paul had met and laboured with in the Gospel It is remarkable that Phebe, a woman, is the first commended. Other women named are Priscilla, Mary, Tryphena, Tryphosa, Persis, the mother of Rufus, Julia, and the sister of Nereus

Of Phebe it is said that she is a ministering servant of the Church which is at Cenchrea What her ministry was is not defined She is also said to have been "a succourer of many, and of me (Paul also)" The Greek word for "succourer" means a presider, prefect, magistrate, hence the feminine is a patroness, helper, succourer Phebe's presence in Rome would suggest that she was a woman of some importance and wealth and was there for some special "business" in which Paul asks the Assembly at Rome to assist her in whatever she hath need of She was a servant of the Church in what she did, and Greek word for "servant" means *hasty messenger* There does not appear to have been any limitation as to Phebe's ministry, but an able woman like she was, would be able to know and present the Truth as it is in Jesus, as well as to entertain the children of God We may rest assured she knew how to keep her place in the Assembly

Priscilla was the wife of Aquila, both of whom "took Apollos unto them and expounded unto him the way of God more accurately" (Acts xviii 26) A woman may be better able to teach than her husband and may come to his help, but it should never be to "usurp authority over him" (I Tim ii 12). A truly godly woman will have wisdom for this so that the Word is obeyed and God is glorified There are many in our day who carry out this injunction in a beautiful way

"Salute Andronicas and Junia, my kinsfolk, who are of note among the Apostles. It is quite possible that the *joint service* of these two made them of note among the Apostles"

"Mary, who bestowed *much labour on us*"—blessed service with blessed reward. "Salute Tryphena and Tryphosa who LABOUR (to weary oneself) IN THE LORD Salute the beloved Persis who "LABOURED MUCH IN THE LORD"

The remaining women have an honoured place in the Scriptures We cannot but believe that there are many in every age of the church who in devotion to the servants of God and the other members of the Assembly excel the remainder of their brethren and sisters, such are known now and will be of note hereafter (Heb vi. 10)

The Apostle's last GREAT WARNING (vv 17, 18) IS AGAINST THOSE WHO CAUSE DIVISIONS and OFFENCES contrary to the doctrine which you have heard" Our instructions are to "MARK THEM" and "AVOID THEM" If they claim to be "Apostles" or "Prophets," test them all the closer If the claim be that of "APOSTLE," judge him most carefully, without fear (Rev ii 2) If he be a "DIVIDER" of Assemblies, you may rely on it that he is not seeking to edify, sanctify, or bring about an improvement in Assemblies, but is seeking for the Assembly to join him (Mark iii 25)

If any one claims to be a Prophet in your midst, you ought to make a careful note of the prophecy uttered, and give it plenty of time to see if it comes to pass If the supposed prophet says you will go a journey on a certain occasion riding on a white horse and it turns out that you ride a black horse, keep a 'single' eye on "the Truth" and you will know what to do (Deut xviii 21, 22)

"For they that are such *serve not our Lord Jesus Christ, but their own belly* and by *good words and fair speeches* deceive the hearts of the people" (v 18) If the children of God were "married" to His holy Word instead of to "professors" and "opinions" and beliefs," they would be kept as by the Holy Ghost These warnings are not personal to a few, but have been necessary to the church in all ages (I Tim vi 20, II Tim i 13, 14 etc.)

In concluding, I commend verses 25-27 of Chapter xvi to each reader, praying humbly that our God and Father and the Lord Jesus Christ may be glorified in all things

[FINIS].

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



# Questions and Answers

*Do you believe in the verbal inspiration of the Bible?*

The "verbal inspiration" means the inspiration of the very words used in the Bible. While some hold that God only inspired the thoughts of the sacred writers, Scripture itself maintains that the actual words (i.e. the Hebrew, Chaldee and Greek words) were given by God. Not only the words but the letters (see Gal. iii. 16), and not only the letters but their very parts (see Matt. v. 18). "All Scripture is given by inspiration of God" (II Tim. iii. 16) and if any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the Book of life" (Rev. xxii. 19). We emphatically believe in the verbal inspiration of the Bible.

\* \* \*

*In heaven shall we know each other, and will we be conscious of our friends in hell?*

The rich man in hades recognised both Lazarus and Abraham (Luke xvi. 23), and Abraham recognised him (verse 25). Paul said "then shall I know even as also I am known" (I Cor. xiii. 12). In the spiritual state (I Cor. xv. 44) therefore, though we shall know one another, our fleshy relationships by which we were bound whilst living on earth (Rom. vii. 1, 2) will have been dissolved and done with for ever (Luke xx. 34-36), only spiritual relationship remaining (Rev. xxi. 5, 7). As regards the latter part of the question, we do not know whether we are given any direct answer in Scripture, but this is certain, that "God shall wipe away all tears from (our) eyes, and there shall be no more sorrow." (Rev. xxi. 4)

\* \* \*

*If the believer can claim healing through the finished work of Christ, can he not also claim health: to be kept in perfect health?*

Yes. The promise in I. Thess. v. 23 (Greek) reads thus. *Perfectly sound* may your spirit and soul and

body be preserved blameless in the presence (parousia) of our Lord Jesus Christ. *Faithful is He that calleth you, who will also do it*

\* \* \*

*What is the meaning of Matt. xvi. 19?*

Giving the keys to Peter signifies the using of him as the instrument to open the Kingdom of Heaven to both Jews and Gentiles, which is illustrated in his being the first to preach the Gospel to both.

The meaning of "loosen" is to set free—as Christ has "loosed us from our sins in His own blood" (Rev. i. 5), and He deals in the same way with disease—as He said to the woman whom Satan had bound eighteen years: "Thou art loosed from thine infirmity. He came to proclaim deliverance to the captives" (Isa. lxi. 1) of Satan.

This authority He delegates first to Peter and after that to all His true disciples (John xx. 23), to every believer (Mark xvi. 16), for every one who casts out demons or heals the sick in His Name is exercising the authority to loosen or set free the captives of Satan. The power to bind was exercised by Peter in the case of Ananias and Sapphira, and by Paul in the case of Hymenæus and Philetus (I Tim. i. 20), as also in the case of the man whom he "delivered to Satan for the destruction of the flesh, that the spirit might be saved" (I Cor. v. 5).

\* \* \*

*What is blasphemy against the Holy Ghost?*

It is the sin of ascribing to Satan what is known to be the work of the Holy Ghost. The Scriptures on this subject should be carefully read, Matt. xii. 24-37; Mark iii. 22-30, Luke xii. 8-10. In I Tim. i. 12-17 we see how that Paul came very near this sin, but obtained forgiveness because he did it ignorantly.

## Revival Fires Still Burning in London

THE Word of the Lord is still being confirmed with signs following, and scenes that cause the heart of every true believer to rejoice are being witnessed at each of the revival centres. Sinners are flocking to the enquiry rooms. Remarkable healings are taking place. We hope to report more fully in our next number. The following press reports must suffice for this issue.—

PASTOR STEPHEN JEFFREYS AT HENDON.  
SIGHT FOR THE BLIND

MORE REMARKABLE CURES REPORTED AT WEST HENDON  
"I can see mother!" A simple exclamation in itself, yet behind these words as uttered by a little boy at West Hendon lies a touching human story. The boy, aged seven years, was taken by his mother to the revival campaign at West Hendon, in connection with which some marvellous instances of faith-healing are reported. He had been blind for a considerable time, but when Pastor Stephen Jeffreys had laid his hands on



# THE ELIM EVANGEL

the child's eyes he turned round and cried, "I can see mother!" He was tested, and it was true—he could see

This was one among many extraordinary cases which have been witnessed since Pastor Jeffreys, the Elim Revivalist, opened his campaign at the Alexandra Hall, Previous cases of healing by faith have been reported in our columns, and among those seen this week have been several cures of lameness

One woman who testified that she had been practically unable to move for years, rose after a few minutes and walked round the platform, subsequently leaving the hall unaided There was another case of a patient who had been severely afflicted with rheumatism and is now walking about Hendon with apparent ease

It would be no exaggeration to say that from six to seven hundred people have been drawn to Alexandra Hall, nightly, though only about 500 have been able to gain admittance The remainder have waited patiently outside, some listening from the steps and some waiting about the road, apparently in the hope that a proportion of the assembly would leave early and so make room for late arrivals It has been hopeless to try

in every part, many people waiting in the street for several hours in order to secure admission A powerful sermon on "The Lord's Return" was delivered by Pastor George Jeffreys and 50 persons professed conversion bringing the number to considerably over 1,000 as the result of the campaign

Plans for the erection of the new Mission Hall in Ripple Road, have been approved by the Council and many contributions have been made towards the cost of the building

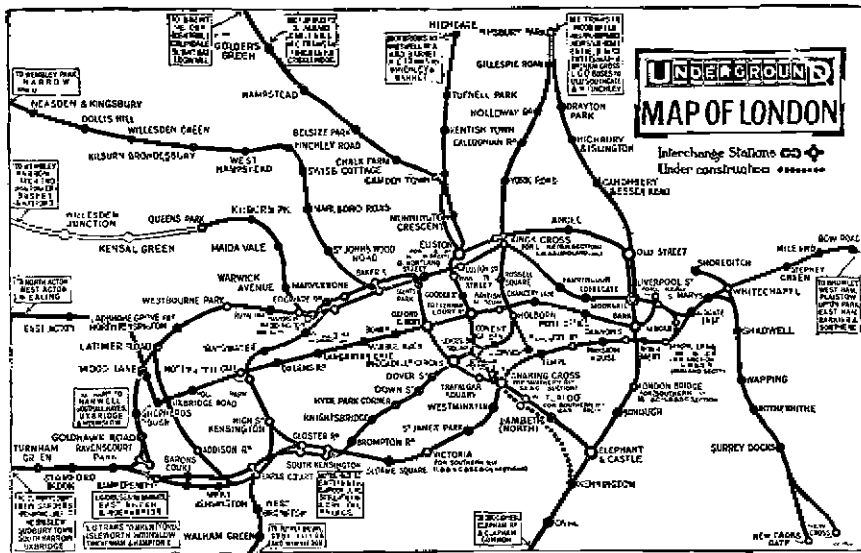
## CASES OF "HEALING."

A large number of cases of "healing" were dealt with on Sunday, among them being the following—Mrs E Hiscock, Cambridge Road, Barking, stated she had been cured of severe pains in the leg for which she had been under treatment without success by a specialist, Mr A Fancourt, St Mary's Road, Barking, from throat and chest trouble, Stanley Goodchild, Axe Street, Barking, healed of deafness, Mrs A Storey, The Grove, Barking, from weak eyes and very bad headache, Miss E Horsnell, Fisher Street, Barking, from an affection of the eye, Mr R Roberts, Henley Road, Ilford, from spinal and

Bring this  
Evangel with  
you to London

---

It will serve  
as your Guide



to enter the hall after about half-an-hour before the commencement of the meetings

Last night the attendance was so large and the endeavours of the crowd outside to gain admittance were so insistent that the doors had to be closed early and hymns were sung pending the arrival of Pastor Jeffreys When the pastor arrived at 7.30, he found himself locked out of his own mission, and so great was the enthusiasm of those taking part in the service inside, that it was some time before the attention of the stewards could be attracted to open the doors

The pastor expects to conclude his meetings in Hendon this week, but so great has been the response to his campaign that an effort is being made to leave a mission behind him  
—HENDON & FINCHLEY TIMES, March, 13th, 1925

## PASTOR GEORGE JEFFREYS AT BARKING THE REVIVAL

FURTHER SCENES AT BARKING

A service in connection with the recent revival campaign at Barking was held in the Baths Hall on Sunday evening, conducted by Pastor George Jeffreys The large hall was crowded

other injuries resulting from a fall, Mrs Smith, St Luke Avenue, Ilford Lane, from deafness

## "CURED OF THE DEAF"

On Wednesday evening, Pastor George Jeffreys conducted another great meeting in the Baths Hall and gave a very impressive address A feature of the meeting was the attendance of about 60 young people belonging to the Young People's Crusade, Elm Tabernacle, Clapham, several of whom gave their testimonies

Many people attended for healing and quite a large number spoke of the benefit they had received An interesting case was related by Mrs Goodchild, of Axe Street, who stated that her little boy, Stanley, had an accident four years ago, which left him deaf On Sunday, unknown to his mother, he went to the healing meeting and returned home exclaiming, "Mother, I can hear" When asked what it sounded like he said, "Loud" He then went to a neighbour's house saying, "I am cured of the deaf! I can hear all aloud!"  
—BARKING ADVERTISER, March 7th, 1925



# London Easter Convention

ONLY a few more days, and our Easter Convention will be in full swing. We are expecting that ere it commences we will be in the grip of a revival at the Surrey Tabernacle. Those who come to London, will come with great expectations

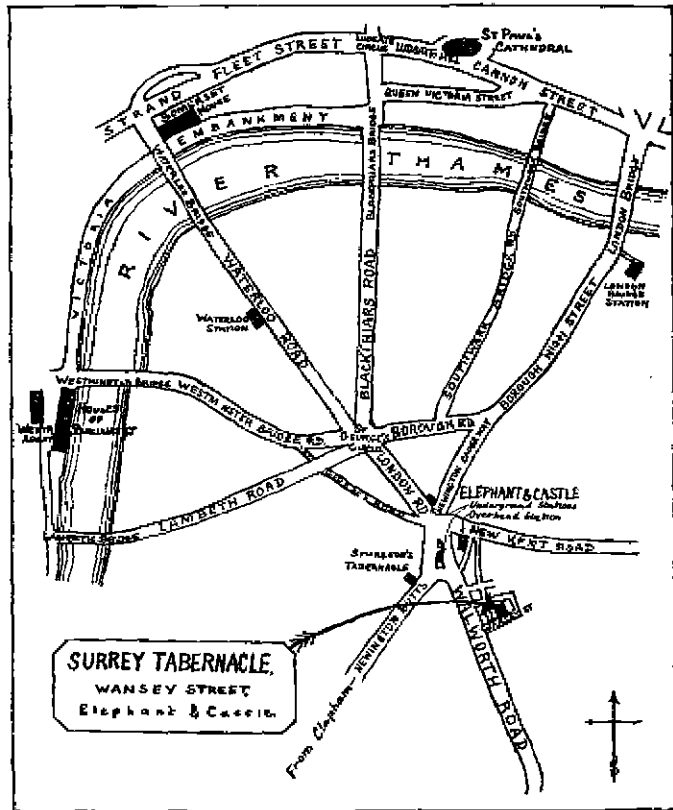
For the convenience of visitors, we have drawn a plan shewing the exact situation of the Surrey Tabernacle. Wansley Street is but a few minutes' walk from the Elephant and Castle, a centre which is within quick and easy access of all parts of London, and which probably has no rival in this respect

For those who prefer to travel underground, the other map which we print will be of great assistance. Below will be found the 'bus and tram routes from the different railway stations as well as from various other points, to the Elephant and Castle—

- Charing Cross.** 'Bus 1, 1a, 48 Tram 33, 35
- Euston.** 'Bus 68a, 68b, 68c
- Fenchurch Street.** 'Bus 5, 5a, 40, 40a, 100, 100b
- Kings Cross and St. Pancras.** 'Bus 45, 63, 63a.
- Liverpool Street.** 'Bus 34, 35, 69, 133, 134, 135
- London Bridge.** 'Bus 5, 34, 40, 69, 100, 105, 133, 134, 135.
- Marylebone.** 'Bus 1, 1a
- Paddington.** 'Bus 7, 15a, 107 to Oxford Circus and change (see below)
- Victoria.** 'Bus 76, 176, to Bridge Street, change to 12a, 12b, 53, 53a, 112, 120, 120a, 153.
- Waterloo.** 'Bus 1, 1a, 48, 67, 68a, 68b, 68c, Tram 68.

- Aldgate.** 'Bus 5, 5a 40 40a, 100, 100b
- Bank.** 'Bus 34, 133, 134
- Blackfriars.** 'Bus 4, 4a, 45, 63a Tram 2, 16, 22, 38, 56, 72, 74 80
- Brixton.** 'Bus 34, 35, 43, 134 Tram 6, 18, 24
- Clapham.** 'Bus 5, 5a, 67, 105a, 155. Tram 4, 10 .
- Highbury** 'Bus 4, 4a Tram 33, 35.
- Kingsway.** 'Bus 68a, 68b, 68c

- Ludgate Circus.** 'Bus 4, 4a, 45, 63, 63a
- Oxford Circus and Piccadilly Circus.** 'Bus 12a, 12b, 53, 53a, 112, 120, 120a, 153
- St. Paul's.** 'Bus 4, 4a
- Westminster.** 'Bus 12a, 53a, 112, 121, 153 Tram 33 35 36, 62, 66, 84.



## Elim Evangelistic Band

### GENERAL REPORTS

**Belfast.** A Baptismal Service was conducted at the Elim Tabernacle, Melbourne Street, Belfast, on Thursday, March 12th, by Pastor R. Tweed, when 53 passed through the waters.

**Grange Orange Hall.** This is situated about 3 miles from the City of Armagh, and Messrs. Farlow and Mullan opened fire here on Sunday, 1st March. Meetings are increasing nightly, in numbers and power. Please pray that God will be glorified and precious souls won for King Immanuel.

**Guernsey.** This island assembly is continuing to flourish and prosper in the midst of a cold, formal Christianity. Larger attendances and greater blessing is the joyful report. May the Lord continue to bless them in a greater measure than ever. Mr. Court is ministering in this place at present.

**Dowlais.** During the past few weeks, seven souls have sought the Saviour, twelve have followed the Lord through the waters of baptism and twelve new members have been accepted into fellowship. The Crusader cause at Dowlais is active and healthy and has provided a felt want for the eager young life of the assembly.

# THE ELIM EVANGEL

**Tamworth.** On Wednesday, February 18th, the Annual Sunday School prize-giving took place at Tamworth. A good number assembled, and after the opening hymn and prayer, Miss Jansen spoke of the heavenly prize, and pleaded with all present to aim at obtaining that, above all else. The report of the year's work was read by Mr. Pegg, after which Mrs.

Lord and King. Mr. Kingston and Mr. Nolan, the Evangelists, are greatly encouraged by the spirit and power in the meetings, with the increasing numbers, and interest in the district is also greatly stirred up, and God's people revived.

**Hull.** God continues to prosper the labours of His servants who minister at Hull from month to month. Scarcely a week passes without some souls being won for Christ. It is a real spiritual tonic to enter one of these happy Elim services where the Full Gospel is proclaimed and hear the Lord's people with beaming faces singing—

“O yes I love Him to-day, O yes I love Him to-day,  
His love is sweeter to-day than e'er it was yesterday,  
So I just love Him through all the day.”

A special feature of the meetings of late has been a series of Dispensational Studies given by Pastor Boulton. These have proved both inspiring and instructive and have drawn together a splendid gathering of people from time to time. An early morning prayer meeting on Sundays has also been commenced.

**Plymouth.** Great blessing attends the ministry of the Word here through Pastor Smith. We praise God that the old-time power of the Gospel is still manifest, as it is preached in all its fulness. Souls are being won for the Master, the young converts are encouraged in the way, and God's people are being led into a fuller and deeper life in Christ. On Friday, February 27th, a baptismal service was held, when 23 were identified with Christ in His death and resurrection. The presence of the Lord was realised very sweetly, as after a clear and convincing message on Baptism, each one, before passing through the water gave testimony to the saving power of the Lord Jesus, many witnessing to the healing of their bodies as well as their souls. At the close of this glorious service over 30 names were given in by those desiring to follow the Lord in Baptism. To Him be all the praise. Many too, are seeking the Baptism of the Holy Spirit and we rejoice that several have already proved that “He satisfieth the longing soul” as they have received the Holy Ghost with signs following. Hallelujah! Prayer is asked for the work here, that God will continue to bless His Word and that He will work mightily in our midst.

## ELIM TABERNACLE, CLAPHAM.

Meetings are held in the Elim Tabernacle, Park Crescent, Clapham Park Road, London, S W 4., as follows.—Sundays 11 a. m. and 6.30 p. m.; Tuesdays, Prayer Meeting at 7.30 p. m.; Thursdays, Bible Reading, 7.30 p. m. All are welcome.



ELIM SUNDAY SCHOOL TAMWORTH

Jones distributed the prizes—70 in all. Miss Watson, who has had a long and varied experience, also spoke a few words of encouragement and exhortation. During the last few weeks, the Lord has wonderfully blessed and refreshed the teachers by giving them fruit for their labours. Several of the elder scholars have given their hearts to the Saviour. God grant that many more of these young people may seek and find the Lord Jesus Christ early in life, that through service, they too may bring others to Him.

**Rathfriland.** This mission has proved a great blessing from God. Several souls in the darkness of midnight have, by the transforming power of the Gospel, been translated into the midday glories of the Sun of Righteousness. Mr. Stronge assisted by Mr. R. Winters, have trained their artillery of Gospel high explosives,—under the direction of the mighty Captain,—upon this place for some weeks past, with splendid results, a number of the enemy's followers laying down arms and surrendering unconditionally. Mr. Fletcher follows in this place with a series of Bible Studies. May the Lord bless very specially.

**Dromara.** The battle is still in progress here, and great spoil is already recorded, all glory to God! Numbers have left the enemy's camp, and joined up under the blood-stained banner of the Cross. Our prayer is that they may make valiant soldiers for our



# SURREY TABERNACLE

Wansey Street, Walworth Road, LONDON, S.E.

(4 minutes from Elephant & Castle)

A Great United Revival Campaign was commenced on March 29th, with services on Sundays at 3.30 p.m. and 6.30 p.m. and weekdays at 7.30 p.m., special Divine Healing Services being held on Tuesdays, Wednesdays and Thursdays at 3.30 p.m. This Campaign 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 . . . . .	3, 6.30
Easter Monday . . . . .	11, 3, 6.30
Easter Tuesday . . . . .	11, 3, 7.30
Wednesday, Thursday & Friday	3, 7.30
Saturday . . . . .	7.30
Sunday after Easter . . . . .	6.30

Services for Water Baptism and the Baptism in the Holy Ghost will be announced from the Platform. On Sundays April 12th and 19th at 11 a.m. Breaking of Bread Services will be held at the Elm Tabernacle, Park Crescent, Clapham.



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 third 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 third. 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	"

NOTE. No special numbers can be chosen at these prices The parcels are already made up assorted

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