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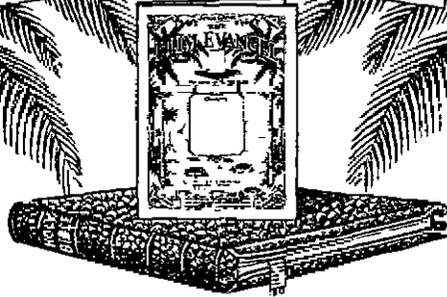
Saviour

Jesus Christ

Healer

THE

ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD

Vol. VI. No. 9

MAY 1, 1925

Twopence

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

Baptiser

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

Coming King

The Sudden Summons

READER, you are summoned to a solemn scene. Tread softly as you enter, for the ground is hallowed. The Lord is there. The "King of Terrors" is also there. The place we are about to visit is a neat room in a quiet cottage. The inmate of the room is a young woman in the prime of life. She is very ill. She fears she may die, and she is afraid of death.

Her body is wasted by sickness, but her soul is the seat of a more fearful disease. She wants a physician who understands this disease, and sends for one. He is a stranger to her, but not to her disease. He knows it can only be healed by the "Balm that is in Gilead, and the physician there." Enter with him, dear reader, and "be not faithless, but believing."

Johanna is the name of this heavy-laden one. The stranger greets her cordially, and inquires for what intent she had sent for him. Reader, ponder well the words that were spoken, and may they be "as nails fastened in a sure place"

"I have been ill for some weeks. I have thought I might die; and if so, I must go down to hell! I sent for you that you might tell me how I could be saved."

"It is written, 'Believe on the Lord Jesus Christ, and thou shalt be saved.'"

"I have tried, but cannot believe," was the answer.

"Can you not believe God's Word? He says, 'Come unto Me all ye that labour, and are heavy laden, and I will give you rest'"

"I know it, but it brings no rest to me!"

Another, and another, and another arrow was drawn from the quiver of God's Word and aimed at the heart; but they entered not. Is there no arrow that will pierce it? Yes, there is one dipped in blood; if drawn and directed by the hand of the Lord, it will enter, and the slain one will fall at His feet. The cry, "Will He do it?" is wafted on wings of prayer and faith to the mercy-seat above. Swifter than the lightning the answer comes. Reader, read it—believe it—and live.

The 9th verse of the 10th chapter of Romans was that arrow. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."

"Johanna, dost thou confess with thy mouth the Lord Jesus?"

"Dost thou acknowledge Him as the One who is 'mighty to save,' and who is exalted to 'give repentance and forgiveness of sins?'"

"Dost thou believe in thine heart that God hath raised Him from the dead?"

"Dost thou really believe that He died under the curse of the law which thou hast broken, and that having thus satisfied the righteous judgment of God upon sin God hath raised Him from the dead, as a glorious proof that justice is satisfied and that God can now freely receive all who believe on Him? Dost thou believe this?"

"I do."

"Then God says, if thou dost 'in thine heart'—that is, really and truly—believe on Him, thou shalt be saved. Is that true?"

"It is."

"Do you believe it is true?"

"I do."

"Then, on the authority of God's Word, *you are saved.*"

"No; I don't *feel* I am saved."

"Johanna, that's not God's way of peace. It is not said, he that *feeleth* shall be saved, but he that *believeth*. Faith first, feeling afterwards, as it is written. 'Being justified by *faith*, we have peace with God through our Lord Jesus Christ'"

"I see it—I see it!" she exclaimed. "I do believe. I am saved!"

Blessed be God, the great change had taken place. She had passed from death unto life. She was "*born again*" through the belief of the truth by the power of the Spirit of God; and that change was seen at once in the changed countenance, radiant with light, which beamed upon her from the ascended Saviour.

Reader, has this change taken place in you? Know you not that "Except a man is born again, he cannot see the kingdom of God" (John iii. 3)? Do you inquire, How can this be? The Word of God answers. Whosoever receiveth Jesus as his Saviour, whosoever believeth on Him that died for our sins, and rose again for our justification (Rom. iv.), passes at once "from darkness to light, and from the power of Satan unto God."

Reader, will you receive Him? Will you thus believe in the atoning virtue of that precious blood that "*cleanseth from all sin*"? Oh, receive—receive *now* that precious Saviour, and thy sins will be blotted out, thy heart will be filled with peace and joy, and the recording angel will write down thy name as one who has given Jesus the glory of having saved thee and great will be the joy in the presence of the angels over thee.

We left Johanna, hoping to meet her on the morrow. A stranger entered her room soon after we left, and immediately she began to tell what God had done for her soul. In the midst of it she suddenly paused, and raising both her hands to heaven, said. "*Oh, my heavenly Father—my heavenly Father, take me home!*" Instantly her eyes closed, her hands dropped, and her spirit fled to God who gave it. A sudden summons, a sudden change, and sudden glory!

Oh, reader, flee to Jesus *now*. He is ready to receive you. You never can know what true peace or happiness is till you know His pardoning grace, which is to be received by trusting in His atoning blood. Shall it be otherwise with you? "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." But if you reject the only Saviour, then, reader—what then?

—Sel.

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

MAY 1, 1925

No. 9

Elim London Convention

The Greatest Pentecostal Convention ever held in the British Isles

Convener: PASTOR GEORGE JEFFREYS

Speakers included—Pastors Gomer Jones, Stephen Jeffreys, R Mercer, C. Kingston, A. Lockham, J Mc Whirter, R E Darragh, E W Hare, J. Smith, W Nolan, J Mullan and G Thomas. All the afternoon Divine Healing Services were conducted by Pastor Stephen Jeffreys. Mr Willie Bell, the Welsh Gospel singer, and Mr Ronald Cooper, the Elim Tabernacle organist, attended to the musical side; the former sang throughout the Convention.

VISITORS to this, the greatest of all British Pentecostal Conventions, will have occasion to remember it as long as they live. The imposing and spacious Tabernacle, the tremendous congregations, the lusty and enthusiastic singing, the soul-stirring messages, the manifestations of the gifts of the Spirit, the running stream of conversions, the record number of candidates baptised in water, the large number of Baptisms in the Spirit, the prodigies of Divine Healing, the great gatherings at the Breaking of Bread Services, the love of Christ manifested amongst the people and all the Convention's other phases must have left an indelible impression upon the minds of all who were privileged to attend. The old forsaken Surrey Tabernacle that was quietly nestling on an island site in Wansey Street, just off the crowded thoroughfare of Walworth Road, suddenly springs to life and becomes a centre of activity such as cannot be paralleled in any other place of worship in the whole city of London. The revival meetings of the last two weeks have caused the inhabitants of this district to wonder who or what on earth has taken possession of the old building that was so long neglected. It has been disused for years, and the somewhat quiet neighbourhood has been suddenly stirred by the large numbers congregating there day after day.

It is Good Friday morning, the opening day of the Annual Elim Convention, and even the crowds of

the last fortnight are tremendously swollen, as if by magic, and are pouring into the Tabernacle where scenes will be witnessed in the coming Convention days that even the pen of a ready writer will fail to describe adequately. Inside there is a congregation with beaming faces and overflowing hearts. Long before the announced time to commence they have been singing favourite choruses. The Convener ascends the lofty pulpit and announces "Let us open the Convention by singing hymn No. 14 on the hymn Sheet".—

Full Salvation ! full Salvation !
Lo' the fountain opened wide,
Streams through every land and nation
From the Saviour's wounded side
Full Salvation !
Streams an endless crimson tide.

One can easily see as they sing that the congregation is composed of men and women who are already shewing unmistakable evidence of their fidelity to the Full Salvation Gospel. They are not singing for mere sake of singing. In the words "Full Salvation" they find expression to an experience which was born in them when they accepted Christ in His fulness. Let us at this juncture give the impressions of the speakers and their messages as given by Henry Proctor, Esq., F.R.S.L.—

On Good Friday at 11 a.m. an excellent and stirring address was given by one of the speakers on "The Transfiguration". This great manifestation was given by God, he said, for two reasons—(1) to prepare our Blessed Lord for Gethsemane and Calvary, for Moses and Elijah conversed with Him about His Exodus (Greek) which He was about to accomplish at Jerusalem, and (2) to make Peter and James and John "spectators of His majesty"—when they were thus admitted "to the spectacle of His sovereignty, when He was invested with honour and glory by God the Father" (II Pet. i. 16, 17) which confirmed to them, the prophetic word.

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He was followed by a Welsh fire-brand, Pastor Gomer Jones, who carried us away by the flowing eloquence of the Pentecostal "tongue of fire," which has been given him from on high. In the afternoon of Good Friday, the Tabernacle was packed for a Divine Healing Meeting, and hundreds were turned away, although a large "Waiting" meeting for the Baptism of the Holy Ghost was held at the same time in the Minor Hall. Many deaf ones received hearing, lame walked and others testified to immediate healing. In the evening we had two stirring addresses which were listened to most attentively by the packed congregation, after which the Convener drew in the net "full of fishes." On Saturday afternoon there was a Divine Healing meeting, with the usual signs and wonders, and fulness of joy, followed

The first is only partly known to us now, but in the ages to come He will shew His kindness toward us in Christ Jesus, for we are heirs of God and joint-heirs with Christ, so that "everything belongs to us" (2) God counts the saints as His inheritance. He writes their words in the Book of His Remembrance, and they shall be Mine, He says, when I make up My jewels. (3) As to the resurrection, he said that every power on earth and in Hades were against it. All these were overcome by the Power, which now worketh in us, for His resurrection was not for Himself alone, but in it, we also were raised from the dead "together with Him" and are jointly-seated with Him in the Heavens. All that He did was done for us, nothing for Himself alone. And so we have "the power of His death" and "the power



ELIM LONDON CONVENTION, SURREY TABERNALE
Crowds leaving after morning service

by another great meeting at 7.30 p.m., when two soul-searching messages were given.

On Sunday morning we met at Elim Tabernacle, Clapham, a place which has become endeared to thousands of hearts, who from time to time have enjoyed the manifestation of the glory of His presence there, especially at the "Breaking of Bread." Easter Sunday was, of course, the very best we had ever had. A speaker gave us a feast of fat things from Paul's Prayer in Eph. 1:15-23. He said that the late Mrs. Bainbridge had told him on one memorable occasion to "make Paul's prayers his own." He asked us to consider three things: (1) What is the hope of His calling? (2) What are the riches of the glory of His inheritance in the saints? (3) What the greatness of His power to usward who believe, which He wrought in Christ in raising Him from the dead?

of His resurrection," working in us, energising us, as the Greek has it, setting us entirely free from our own dead works to serve the living God, Who works in us to will and to do, His own good pleasure. "producing in us both the will and the execution." Sunday afternoon was another special Divine Healing Service and again signs were wrought in the name of Jehovah Rophi. Sunday evening saw the hammer of God's Word come down with smashing force upon the hardened hearts of many sinners and it was a busy time in the enquiry room leading souls to Christ.

The remarkable scenes witnessed on Easter Monday will remain indelibly engraven on the minds of thousands. The morning meeting opened, after much singing and prayer, with an address on Acts 11:1-4, "When the Day of Pentecost was fully come." Pentecost is from the Greek "*Pentekostes*" meaning



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fiftieth It was seven weeks after the Passover, which coincides with Easter. Jesus had risen from the dead on Easter Sunday, appeared from time to time to the disciples, "instructing them concerning the things of the Kingdom of God" On the fortieth day He was received up into Heaven. So the disciples waited ten days for the Baptism—the Pentecostal outpouring which Jesus promised should come down, for which they had to tarry at Jerusalem until they be endued (clothed) with "Power from on high" This was in fulfilment of John vii 37-39, the rivers of living water began to flow out. The special sign of the outpouring was that of "Tongues"—parting asunder, as if of fire, "and it sat upon each one of them"—the whole of the 120. The speaker pointed out that "Tongues" were the distinguishing mark of the New Dispensation. All the other gifts of the Spirit had been manifested in Old Testament times—as the gift of wisdom to Bezaleel, Ahohiab and others. To Abraham the gift of faith, to Daniel the gift of interpretation to read the writing on the wall, and the gift of prophecy to all the prophets. The gift of discernment to Elisha, the gift of working miracles to Elijah and Elisha, even to shut heaven so that it rained not, and to raise the dead. So that the baptism of the Spirit should be waited for to-day until the *sign* of tongues is granted to each individual. It should be, as then, both *seen* and *heard* (v. 11). "Tongues were not given," he said, "for the purpose of preaching the Gospel, for that was done by Peter alone. But they were given as a "sign to the unbelieving." The gift of tongues (apart from the sign) when followed by interpretation does build up the Church.

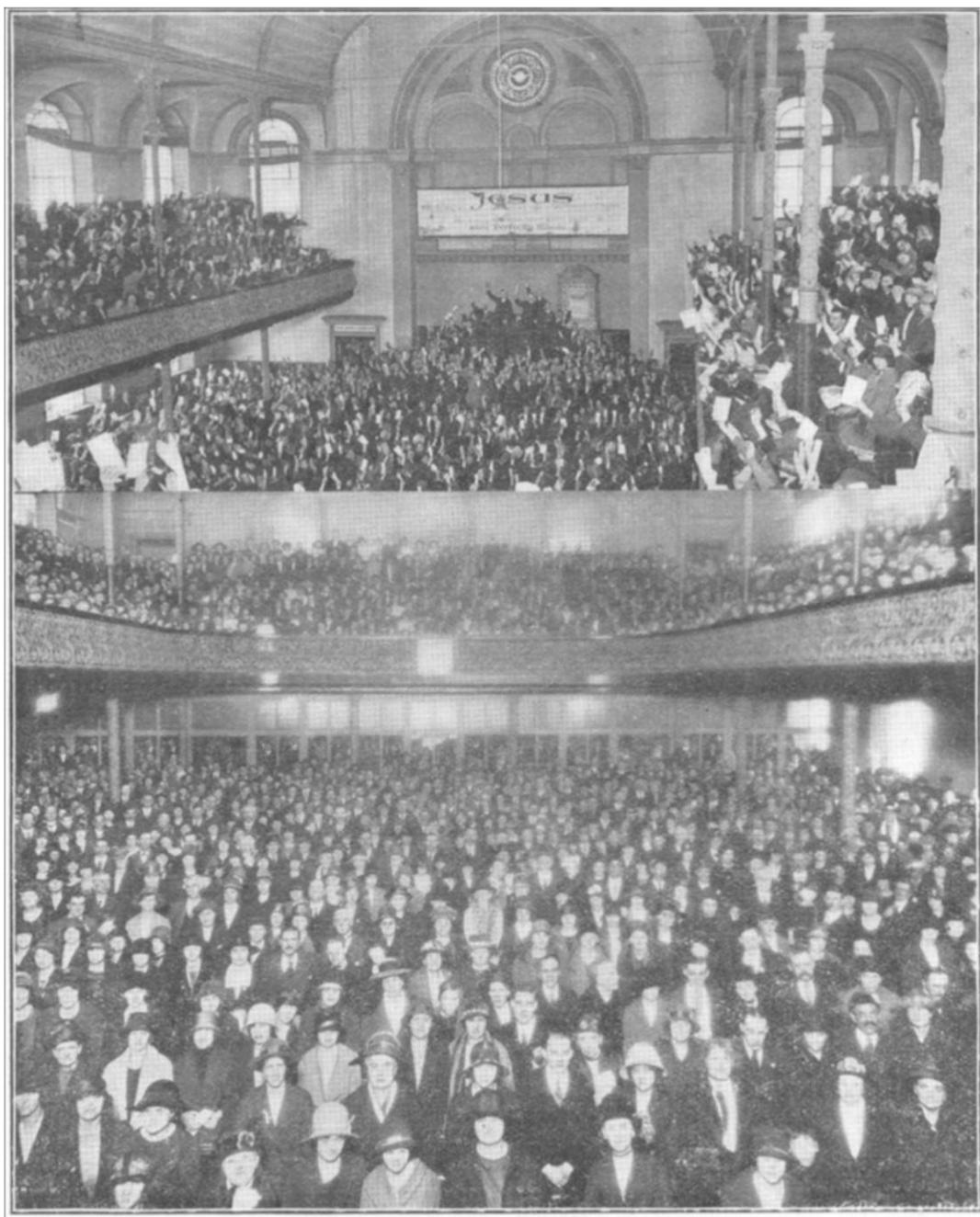
He was followed by another address on the work of the Holy Spirit in building up the Church which is the Body of Christ. He carries on the work "which Jesus began to do and to teach" (Acts 1. 3). He is a *Person*, not an influence, as some falsely teach. He *visited* the Old Testament saints, but He has NOW come to abide (remain) with us FOREVER. He never speaks *from* Himself, but only as He hears. He takes of the things of Jesus and shews them to us. So we have a New Vision and New languages. We do not even know how to pray as we ought, but He prays IN us, and we become Prayer Dynamos. He presents the children's prayers, crying. "Abba, Father." The Church, like the Master, was driven into the wilderness to be tempted of the Devil, who martyred Stephen, and, in the person of Herod, killed James the brother of John, and imprisoned Peter. But all of this persecution turned to the furtherance of the Gospel for they that were scattered abroad went *everywhere* preaching the Gospel, and "the disciples walking in the comfort of the Holy Ghost were multiplied and the Lord added to the Church *daily*, those who were being saved."

In the afternoon the Church was crowded with an enthusiastic and expectant audience to the meeting for Divine Healing. They heard the dumb speaking from the pulpit and one from the platform. Many deaf ones received immediate hearing. Lame ones walked and jumped for joy. Flashlight photographs were taken as a memorial of this day of wonders. London has witnessed many wonderful sights in the past. Every year brings its quota of new thrills. The public mind is ever seeking after and anticipating something new. This attitude is also getting a grip upon the children of God in spiritual things in connection with the Elim Alliance Revival work. The onward march of Revival spirit that has characterised this movement from the beginning is stretching out and widening as the days go by. The standards set up as high water mark are completely out distanced and eclipsed by each succeeding year.

Is it to be wondered then that the Baptismal Service would be *record breaking*? The most optimistic, however, was not prepared to witness such a colossal Baptismal Service as that which took place on the Monday night of this great Convention. It stands out conspicuously as the crowning service of all. At 5 p.m. a crowd numbering many hundreds were besieging the doors, which had to remain closed for some fifteen minutes between the afternoon and evening services, an absolute necessity in order to ventilate the building. Once the doors were thrown open, the enthusiastic multitude filled every available spot, long before the announced time to commence. Hundreds had to be turned away unable to gain admission. The address by the Convener was impressive for its logic and power, the subject being, "Reasons for baptising believers in water." The candidates had been well reasoned by a speaker at the afternoon service held in the Minor Hall specially for the purpose. All gave unmistakable evidence of and testimony to their regenerated condition. One by one they were passed through the waters by the Convener, until the number reached one hundred and eighty. Hymns and choruses were sung by the huge congregation while perfect order prevailed throughout, a thing impossible had the service not been under the control of the Holy Spirit. The absence of confusion and unrest was a sure testimony to the power of the Holy Ghost, Who pervaded and controlled the service. One hundred and fifty six stood up to signify their intention of being baptised at the next opportunity. A Baptist minister who was present at the services said he had never seen anything like it, and it could be said of all. "They were all amazed and glorified God, saying, 'We never saw the like of it'" (Mark ii. 12, Moffatt).

On Tuesday evening a glorious day was fitly crowned by a meeting in support of Missionary work abroad. Three different fields of labour were repre-

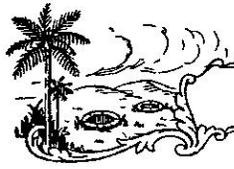
THE ELIM EVANGEL



ELIM LONDON CONVENTION, SURREY TABERNACLE

In the upper photograph are to be seen the pulpit and raised platform with Pastors Stephen and George Jeffreys in the pulpit. The lower photograph shows the body of the Tabernacle and the back gallery, as viewed from the pulpit.

sent by four expectant missionaries. Mr and Mrs Pastor Hare to Japan and Mr Mullan, of the Elim Thomas, from Dowlais, are proceeding to Mexico, Evangelistic Band, to the Congo. The first two sang



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a song in Spanish, and Mr Thomas described the way in which he and his dear wife had been brought to Christ and led of the Spirit to go to Mexico. He was followed by Pastor Hare, who spoke from Matthew 2—"Unto you that fear My Name shall the Sun of Righteousness arise." Japan is called "the Land of the Rising Sun," and he longed that the Sun of Righteousness might indeed rise upon it. Mr Mullan spoke on Paul's words "I am debtor," saying how he felt himself a debtor to the natives of dark Congo. He had travelled to Africa in his unregenerate days

all round the Tabernacle. Of the deaf who received immediate hearing, one had been deaf 30 years. All glory to the Holy Name of Jesus!

The Annual Easter London Convention of the Elim Alliance has struck a blow to the arguments of Higher Critics and Modernists in this great city. It will be felt throughout the whole of the United Kingdom, not merely by the force of counter-argument and theological oratory, but by the multitude of whole-hearted and devoted followers of the all-conquering Man of Galilee. Men and women taken from every



ELIM LONDON CONVENTION, SURREY TABERNACLE

Some of the Candidates baptised on Easter Monday night, at the preparatory and testimony meeting in the Minor Hall

and seen the bestial state of the people, and felt for them only hatred and contempt, but having found reality amongst the Elim saints at Belfast, the love of Jesus had won his heart, so that he felt the Divine compassion moving him to pay the debt that he owed to these poor benighted souls.

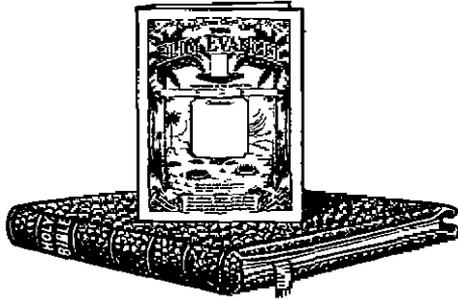
Throughout the Convention several notable cases of healing occurred each afternoon, among them one who had been paralysed from birth, who jumped up and down on the platform, a young man who had been blind in the left eye from birth, testified that the sight had been restored. He could see everyone. He said in a loud voice. "The Lord has DONE it!" A little boy who had been blind from three years of age, could read the text over the pulpit and walked

walk and rank of life,—atheists, infidels, communists, social reformers, men who once carried the red flag now mingling with men in clerical garments, international merchant princes, factory managers, ladies of old historic families and factory workers, the high and the low,—all one in Christ Jesus, every trace of social distinction being entirely removed.—with one heart and voice, with one all-consuming, ardent and divinely inspired desire dominating their whole being, they unite at this Convention to give the undivided glory, honour and praise to the Christ Who wrought such marvellous changes in each of their lives.

There were to be seen also those who were once fierce antagonists of the followers of the meek and lowly
(continued on page 103)



THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

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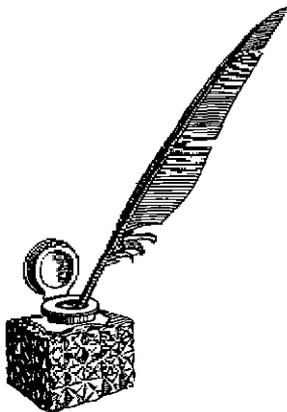
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Editorial Notes



THIS is our Convention Number. The eagerly anticipated Easter Convention has now passed into history, and it is our joy to make this issue of the *Elim Evangel* a record of what God hath wrought. Never before in the British Isles have such huge congregations attended Pentecostal meetings. But the vastness of the scale has not detracted in one

iota from the character of the teaching, the spiritual tone of the meetings, the depth of the work accomplished and the manifested presence of the Christ in

the midst. Very many were saved at the Convention meetings, miracles of healing were wrought; two hundred and thirty five were identified with Christ in water baptism, and between sixty and seventy were baptised in the Holy Ghost, speaking in other tongues as the Spirit gave utterance.

* * *

A review of the work during the past few years causes the joy of the Lord to well up within. From the Convention we attended when we were first associated with Elim, some five or six years ago, to the present, we have watched the progress of the work both in character and in dimensions. God has worked wonders. Our hearts go up in praise to Him. But we have not reached the climax. Easter, 1925, is but a stepping stone to greater things. There remaineth yet very much land to be possessed. By God's grace it will be possessed, and the darkness of sin and unbelief will be dispelled by the light of the glorious gospel of Christ.

Elim Bible College

FOUR SQUARE ON THE WORD OF GOD

OUR readers will rejoice to hear that studies in connection with the above have already commenced in the Minor Hall of the Elim Tabernacle, Park Crescent, Clapham. Like many other Elim undertakings, the school has begun in an unostentatious manner, with five students. Through prayer and good management, it is possible that this again will prove to be the beginning of great things. The Overseers of the Alliance are looking to the Lord to supply the need of a suitable home in London where the students can live and study under the same roof. This would be more advantageous than living out and coming in for their studies, as they do at present. They pay 20/- per week for their board and lodging and receive tuition free. No guarantee is given that all students will receive appointments in the Elim work after training; each case will have to be decided on its merits. Preference will, however, be given to those graduated in the school. Studies in all things essential to the four square ministry of the Word will be given, as well as practical training in the ever increasing Elim centres in London and elsewhere. Those desiring to join should write for an application form to the Principal, Elim Bible College, Park Crescent, Clapham, London, S.W.4. Any friends who would lovingly send a gift towards procuring a proper home, will be more than compensated for their service, when in the future they see results in soul-saving and deepening of spiritual life, accomplished through the ministry of those trained in the Elim Bible College.



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(continued from page 101)

Jesus, sitting in the front ranks of the vast and happy throngs that crowded within the old battered walls of Surrey Tabernacle, silvery haired spiritual leaders, hand in hand with converts who, but a short time ago, with all ingenuity and cunning audacity inspired by satanic powers, determinedly attempted to overthrow the simple testimony of the power of the old time Gospel

The last company that filled this old building was composed of socialists and communists, forcibly taking possession and having to be ejected by the police. But to the great glory of our matchless Saviour, some of these very men—leading spirits amongst this rebel host,—have now changed camps. They have surrendered the sword of insurrection and have donned the armour of the followers of the Cross, and grasping the sword of faith with dauntless courage, they stand shoulder to shoulder in the great army of the Lord. Those who were formerly drunkards and harlots, religious bigots and blasphemers, are here side by side, each drawn by one mighty force. This is the solution of the problems that are striking terror to the leaders of nations. This is the only power that can remove the suspicion and hatred that is barring the way to national prosperity and happiness. Parliaments and men of brains are helpless. They have proved their impotency. The trouble is deeper than the mightiest statesman of any age can reach. Let the proud man stand to one side! Let place be given to the Christ Whom this great Convention has assembled to honour! It is He Who has conquered the rebel and calmed the boisterous waves of envy and hatred that surge in the breast of the communist and social fanatic and Who has filled them with love and peace. He is the only One Who can produce this change

Here, in this multitude, is the answer to all the arguments of opponents,—not in theory, nor in words, but by lives revolutionised by the power of the Christ of Calvary. Looking back over the few years that have passed since Elim commenced in Northern Ireland, spreading with great rapidity and power over a number of the Northern counties and overflowing into England and Wales, we review the work with glad heart and quickened pulse and humbly return our thanks unto our Great Redeemer, giving Him the undivided glory.

This is the third Elim London Convention. The great strides which the work has made since the first one took place in Elim Tabernacle, Clapham, is amazing. The unity of all those engaged in this great work is most encouraging to every one who comes in contact with it. "By love serve one another," is not a theory, but a ruling principle in all their lives. To Jehovah be all the glory!

Impressions of the Elim Easter Convention in London, Easter, 1925

By PASTOR E W HARE, B A

IT is with feelings of real thankfulness to God that I attempt to give some idea of the Easter Convention in Surrey Tabernacle, and yet how conscious I am that any such attempt must utterly fail to give anything like an adequate impression of these never-to-be-forgotten gatherings. There is something about such meetings which cannot be described. Hopes and fears and joys and memories, too sacred to be related, may one day be found to have been recorded in God's "Book of Remembrance." So it is with something like an apology to the Editor and readers of the *Elim Evangel* that I try to give my impressions.

Leaving a southern watering place on the morning of Thursday, April 9th, we arrived at length in busy London, and found our way to the homely lodgings which the Convention Secretary had arranged for us. After a short rest we set out to find Surrey Tabernacle and soon found ourselves inside that spacious building. From the first, there was one impression which characterised the whole of the work at this time, and that is its vastness. Everything was on a large scale—huge buildings, enormous crowds, a sea of eager listeners—all this was the order of the day. To many of us it has been a consolation during years of uphill service, to remember that God is looking for quality rather than quantity, but with what thankfulness do we discover both in the Elim work at this time. This was only a preliminary meeting but even so there was a well filled building and hearty singing.

How sweet it was to be in the fellowship of Elim saints once more! Again there was the same loving welcome and hearty handshake as in days of yore, and interspersed with a crowd of London saints one could pick out some well-loved Irish faces, while the same indefatigable energy and cheerfulness was so noticeable amongst the band of workers who could not disguise the heavy strain of preparing for a Convention of this kind. I could not speak too warmly of this band of men and women whose hearts God has touched. I believe the memory of their fellowship will be a lifelong inspiration.

The Convention is not yet over as I write and it has been impossible for me to be at all the services, but up to the present God has been working in a very marvellous way. I believe Saturday will stand out in my memory as a day of rich blessing. Starting off in the morning to the other side of London to pick up a friend, we returned to the Tabernacle for the

afternoon meeting. The sunshine was gilding everything with glory as we started, and certainly heaven's sunshine was warming our hearts. There were two services arranged for the afternoon—one, the usual divine healing meeting, and the other a special service for those desirous of receiving the Holy Spirit. We found our way into the latter and had such a time of refreshing! I shall not soon forget the case of one sister—a staff-officer of the Salvation Army, with hair silvered by years of service. Towards the close of the meeting the Lord met her and she began to speak very distinctively in a new language one could imagine she might be speaking to a foreign audience about the wonderful love of Jesus and the glories of His marvellous Salvation. As I helped her to rise, she gripped my hand and simply said, "He Has Come." Whatever previous experience she may have had, there was no doubting it this time. He had come to abide. Then there was the evening

meeting in the crowded Tabernacle with that most helpful address on "Abiding." Such messages are bound to result in fruitful lives.

Time and space prevent me from going into further details, but I cannot omit a reference to the impression of a packed meeting-house—the Elim Tabernacle, Clapham—for a Communion Service on Sunday morning. The place was literally full of saints who had gathered to feast at the Table of the Lord, and it was indeed a memorable time. Then there were the healing meetings which were truly times of "the right hand of the Most High." Case after case testify to the healing touch of the Master. I have certainly never before witnessed anything like it. God has undoubtedly visited London in life giving power, and it is high time that Pentecostal saints everywhere should rally in one united forward movement for God here and in the provinces and in the uttermost parts of the earth.

The Revival Campaign at Surrey Tabernacle

Pastor Stephen Jeffreys opens the Campaign

A REPORT BY PASTOR GEORGE JEFFREYS

ON Sunday, March 29th the much talked of campaign was opened, the Pastor turning the Full Gospel gun upon a most enthusiastic congregation something like eight hundred in number. It would be well at this point to mention the necessary preliminary arrangements for the great project. Some months before the actual opening date, the Overseers of the Elim Alliance had looked over the huge vacant Surrey Tabernacle, and although the prospect of ever procuring it for an Elim Revival Campaign was remote, they had that inward impression that the Lord had this in the plan. Negotiations were set on foot, agents were interviewed, and correspondence began to flow, while prayers ascended to the Throne on behalf of the undertaking. After a considerable time of anxiety lest a hitch in the negotiations should occur, the agreement to rent was signed and an Elim notice affixed in front of the building. Plans were then laid for the great forward movement in earnest and organisation for the purpose of keeping alive the anticipated organism was set in motion. The whole land was surveyed, strategic points given much attention to, and the ways and means of keeping the gunners well supplied carefully considered, while scouts and outposts were not

forgotten. The launching of so daring an attack upon a stronghold of such magnitude called for great foresight by the Overseers including the busy Editor of the *Evangel*, who had undertaken the Herculean task, which could only be tackled in an atmosphere of prayer and faith.

All plans ready, the first intimation those outside received was in the form of press announcements, handbills and posters. Following these, the Crusaders (a band of young men and women from the Elim Tabernacle, Park Crescent, Clapham) emerge from the Tabernacle carrying texts and banners in front and behind like sandwich-men. They walk in single file, each displaying a bold text of scripture, some striking announcement of the meetings, or of the results accomplished in the name of the Lord at previous missions, such as, "The lame walk," "The blind see," "The deaf hear," "All manner of diseases healed."

These young people, smartly dressed with upright carriage and beaming faces attract the attention of the multitudes as they march through the crowded streets of London. Preparations on such a colossal scale were made by hands behind the scenes, already full with work in connection with other missions,



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Evangelists and Churches under the charge of Elim in various parts of the land. From the outset it was evident to all that the Pastor's message was destined to result in works that would be a prodigy in the days ahead.

As the mission proceeded the numbers were added to considerably, while signs and wonders given in the midst of the people confirmed the message. The enquiry room was freely used by penitent sinners, who, having been mown down by the sword of the Spirit, were crying to God for mercy. Numbers were turned from darkness to light and came forth rejoicing in a Saviour who had heard their cry for deliverance.

The following testimony by Henry Proctor, Esq., F R S L, will suffice to shew the results accomplished from the Opening Service on March 29th until the day before Good Friday, when the great Annual Elim Convention commenced in the same spacious building.—

The Revival meetings have been attended by the greatest signs and wonders that have ever been seen in London—*Gloria Deo in excelsis*. The miracles of the First Pentecost, the Former Rain, have been repeated and paralleled in these days of the Latter Rain. The "greater things" which Jesus promised are being done before our eyes. Scores of deaf people, some stone-deaf, and many of long standing, those born deaf and dumb have received hearing, their tongues have been loosened and we have heard them speaking in praise of Jesus, repeating more or less clearly, what was said to them. One feature of the campaign has been the most marvellous testimonies given by those whom Jesus has set free in spirit, soul and body. Brother Palmer, who was dumb for 52 years, has spoken again and again from pulpit and platform at Surrey Tabernacle so that all the vast assembly could hear. Another important feature has been the confirmation of the reality of the healings by medical testimony. One sister who was entirely given up by the doctors—in consumption—presented herself at the Hospital for examination, after Divine healing at Barking, and was certified as "entirely free from Tuberculosis." And in the case of a Mr English who was healed of paralysis, and has been able since his healing to work 10 hours a day, the doctor, though at first incredulous, was at last obliged to admit "Boy, it is a miracle." It was a most enthusiastic audience that gathered day after day, and best of all, a number of souls were saved at every meeting.

Below is a press report of the services, which gives outside testimony to the soul-stirring scenes enacted in the Tabernacle:—

WALWORTH SWEEP BY REVIVAL WAVE.

MIRACULOUS HEALINGS AT SURREY TABERNACLE

BLIND, DEAF, AND LAME CURED

The revival campaign which has been carried on at the Surrey Tabernacle, Wansey Street, Walworth, for a fortnight by the well-known Elim revivalist, Pastor Stephen Jeffreys, has during the past week created an astonishing interest in South London, in view of the many remarkable healings which have taken place.

Interested people have come from all parts to see for themselves whether the cures are really happening, and many have also been converted. At every meeting there is a long queue of people, who await and submit themselves for healing. Cripples on crutches and in bath chairs, consumptives and those suffering from equally serious maladies attend, believing that they will be cured. The enthusiasm of the majority of the congregation in praise and prayer is most remarkable.

LAME WOMAN JUMPS

Mrs Land, aged 58, of 8, Tabard Street, Southwark, who was supporting herself on two crutches, was on Tuesday seen to walk on to the platform. She stood in front of Pastor Stephen Jeffreys, prayed, and then fell to the ground in a limp state. Within a few moments she rose and, much to the surprise of everyone, started jumping about and waving her arms. She had been cured of a misplaced bone and it was the first time for three years that she had been able to stand and walk without the aid of crutches. Leaving the platform, Mrs Land with her crutches under her arm, came down the aisle of the church, waving her arms and shouting "Hallelujah!"

Interviewed by a representative of the "South London Press," Mrs Land amid her praise managed to say that she had always been a keen Christian, and that she was sure that her prayers had been answered.

Mrs Land's cure was, however, by no means one of the most remarkable of those on Tuesday. Mrs Collins, of 172, Boyson Road, Watworth, who had suffered from deafness for the past eighteen years, was cured. She was too overcome by the healing to describe to the "South London Press" Representative her experience whilst being cured, and her joy at being able to hear again.

Apparently during the week there have been many remarkable healing cases. Paralysis, nervous breakdowns, and internal complaints have all been dispersed, while most astonishing testimonies proving that the cures are lasting, have been given by many who had been cured in the Revival Campaign in other parts of London many weeks ago.

BLIND FOR FIVE YEARS

On Saturday night Mrs Ireland, of St Margaret's Road, Barking, testified as to her sight being completely restored after being stone blind for five years.

Among other cures this week were those of Miss P Francis, Ash Street, Deacon Street, Walworth, healed of deafness after six years, W E Bedels, Content Street, Walworth, cured of paralysis after thirteen years, Mrs Louisa Wilson, Maze Pond, Snowsfields, Bermondsey, healed of chronic bronchitis; and James Myer, Hollow Place, Mile End, cured of nervous breakdown.

During the revival campaign in the Surrey Tabernacle there have been hundreds converted, and at every service the church has been filled.

On Good Friday a convention will start, which will last until after Easter. Pastors George and Stephen Jeffreys and Rev. Gomer Jones (Baptist minister of Wales) will conduct the services.—SOUTH LONDON PRESS, April 10th, 1925

Revival Scenes at East Ham

Pastor George Jeffreys at the Town Hall.

By PASTOR E W HARE, B A

AFTER a somewhat tiring journey we arrived at East Ham and walked in the direction of the Town Hall. Presently we saw a most imposing building, magnificently architected, and we confess that we passed this by as being altogether too pretentious for a Pentecostal Meeting, but there was no mistaking it. We had to retrace our steps

PRESS REPORTS.

FAITH HEALING

REVIVAL SCENES

RHYTHMIC LADY'S DANCE OF JOY

East Ham Town Hall has never been filled with such an enthusiastic body of men and women as assembled there on Sunday evening, when Pastor George Jeffreys who has



A PICTURE OF ONE OF PASTOR GEORGE JEFFREYS' GREAT MEETINGS, TOWN HALL, EAST HAM, LONDON

and were soon in a brilliantly lighted room packed with anything upwards of 2,000 people and not a seat to be had on the ground floor or gallery. We found a place on the floor of the gallery and were able to witness the scene below. There, amidst the scenery on the stage, was Pastor George Jeffreys, preaching the full Gospel in his characteristically arresting manner. What a moving scene followed the address, when convicted souls streamed into the enquiry room to find the Saviour. And there on the stage, amid the soft rays falling from the electric chandelier, the sick were ministered to, and here again God graciously demonstrated His healing power and many were delivered. From the depths of my heart I say "Thank God, not only for Pentecostal Power, but also for *Pentecostal Results*"

recently been heard of in connection with faith healing at Birking, held a healing service.

At 2.30 in the afternoon there were people waiting outside the building although the service did not commence until 6.30, and at 4.30 there was a long queue, which grew until it extended from the Town Hall doors to the Central Hall.

When the doors were opened, crowds screamed in until there was no seating accommodation and very little standing room left. In the end, the hall was packed almost to suffocation and the doors were shut, leaving a large number outside.

Within the hall the audience, composed of members of every Christian denomination, whiled away the time before the Pastor's arrival by singing Elim Revival hymns with intense fervour and feeling, while the crowd outside gradually swelled.

There were many people walking with the aid of crutches and sticks, blind people were led to seats in the hall, and bath chairs and other vehicles of a similar nature were brought in bearing the lame. In one corner of the hall near the platform a mother carrying a sick child stood next an aged man who walked slowly with the aid of a stick.



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CRIPPLES AND CONSUMPTIVES

A cripple in a wheel-chair was assisted by a man evidently in the throes of consumption, and a blind girl sat near by. All joined in the hymns, which had a lifting refrain and were apparently well-known by all the audience.

People had come from all parts of London, and our reporter was told that several had come from the Elephant and Castle district, some from Leytonstone, and some from as far distant as Erith.

The scene was an impressive one as the sight of such outward signs of religious fervour in an audience composed of all the extremes of life must be. There were young and old, well and unwell, rich and poor mingled together, and the chief topic of conversation was the Faith.

People who had been healed were telling those who desired to be healed, of their experiences. There could be no doubt of the extraordinary intensity of their love for their faith. One young man told our reporter that he had been cured of stuttering after 20 years suffering from the affliction, and all around could be heard similar tales.

THE PASTOR ARRIVES

When Pastor Jeffreys put in an appearance he made his way through the hall to the platform, and the service commenced immediately with a hymn which was followed by a prayer delivered by a deacon. The prayer was spoken with extraordinary volubility and a fervour which is not often heard. It was punctuated with sighs and remarks of "Praise the Lord," etc., from the audience, many of whom were openly in tears, before the end of the prayer came and brought in its wake another hymn, which was sung with the same earnestness as heretofore.

Pastor Jeffreys then gave his address on the subject of "A Lawyer's Perplexity." He is a dark man, evidently Welsh to judge from his slight accent, with very dark eyes and crisp curly hair. He is young looking and has clean cut features, while he gives the impression of possessing enormous vitality. His address was given with the same deep fervour that marked everything connected with the service. As he spoke he walked about the platform and gesticulated at times furiously. He had a trick of suddenly leaning over the table in front of him and pointing at the audience, speaking in rapid tones the while. He was lucid and voluble and was never at a loss for a word. At times he would speak of the Bible, or the portion from which he took his text, and at another he would speak scathingly of certain present-day habits.

INTENT AUDIENCE

The audience listened as if entranced and followed him with intent eyes as he moved about the platform.

At the end of the address the Pastor asked those who wished to "be saved" to hold up their hands. Several did so and,

as he urged them in language that exceeded even his address for fervour, more and more held up their hands and were asked to go into a room adjoining the platform for enquiries. A long stream of people of all descriptions filed into the enquiry room and emerged a little later with smiling faces.

HEALING SERVICE

Then followed the healing part of the service. A queue of people suffering from a variety of complaints went slowly up to the platform with their faces lit by a fervent hope. Mothers carried babies and were followed by old ladies walking with crutches and sticks. Several were helped up by attendants, and a blind girl was led to a seat.

The Pastor commenced healing immediately. A middle-aged woman suffering from an internal complaint was the first to be dealt with. The Pastor stood in front of her and said something and then placed his hands on her face. The woman immediately fell backwards as if unconscious into the arms of two deacons and was laid on the floor. When the Pastor and two deacons laid their hands on her. After a few minutes she rose and, stepping to the front of the platform, announced to the audience that although she had been in pain for many years the pain had entirely disappeared. The announcement was greeted with applause and cries of "Hallelujah" and "Praise the Lord."

After a similar ceremony another lady suffering from pneumonia in one lung said she was cured.

PARALYSIS CURED

One of the most extraordinary cures effected was that of a lady who had suffered for six years from paralysis of the arm. After she had been touched by the Pastor she was observed to lift her arm quite freely and move her fingers easily.

Another remarkable case was that of a boy who had come up to the platform suffering from blindness in one eye. He was "touched" and then walked to the edge of the platform and announced that he could see perfectly with the defective eye.

OLD LADY'S JOY

A pathetic scene occurred when an old lady who had with difficulty walked on to the platform with a stick was so completely cured that she dropped the stick and walked with ease. She jumped up and down in her delight and hugged one of the lady attendants.

There were several people who were not cured, but there were very many who were.

Interviewed after he had been cured, Mr. Thorogood, of 145, Grange Road, Ilford, told our reporter that he had been suffering from a complaint that had caused him a great deal of inconvenience but was entirely cured after the Pastor had touched him.—EAST HAV RECORDER, April 10th, 1925

? Questions and Answers ?

Can a person be baptised with the Holy Ghost without passing through the waters of baptism?

Acts x. 44-48 furnishes us with an example of persons being immersed in water subsequently to being baptised in the Holy Ghost. However, a careful comparison of scriptures bearing upon this point would lead us to the conclusion that this was the exception and not the rule. In Acts viii. 16 we see that the converts of the revival in Samaria had been immersed in water but not baptised in the Holy Spirit. And again in Acts xix. 5 we find Paul baptising the

Ephesian believers in water before he laid hands upon them for the Holy Ghost.

We would submit Acts ii. 38 as the Divine pattern: "Repent, and be baptised, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." At the same time we must, as in the case of Cornelius, recognise the sovereignty of the Holy Spirit. It is quite possible that God, seeing the willingness of Cornelius and his household, accepted this and so poured His Spirit upon them prior to water immersion, knowing as He



THE ELIM EVANGEL



did that at the earliest opportunity they would obey the command to be immersed. We suggest that this is probably the reason why, in these days, some have received the gift of the Holy Spirit before they have been baptised in water.

* * *

Do you consider it a binding duty and command for all God's children to take part in the "Breaking of Bread"?

Luke xxii 19 contains a definite command "this DO in remembrance of Me." And from I Cor xi 23-29 it is evident that the Apostle Paul regarded the foregoing command as obligatory and as such passed

it on to the Corinthian Church. Moreover, from the fact that the early Church regularly observed the breaking of bread (Acts ii 42, n. 46 and xx 7) we gather that they also understood it as a command which must be obeyed. That the breaking of bread is intended to be a permanent ordinance in the life of the Church during this dispensation is obvious from the inspired words of the Apostle in I Cor xi 26. 'Ye do shew the Lord's death TILL HE COME.' It is a "memorial feast" to be observed in the absence of the Lord by all those who love Him. The greatest proof of our love to Christ is our obedience to all His commands (John xiv 15).

Elim Belfast Convention

Speakers included Pastor and Mrs Hamilton, Evangelists J Mullan, G T. Fletcher, P Le Tissier, F Farlow, A Henderson, A McKinley, J Dougherty, A E Crofts, Mr Uprichard of Lurgan and Mr. James Strahan of Ballymena. Conventer Pastor R Tweed.

THE Lord has done great things for us Hence joy to us is brought

In expectation of large gatherings to meet the Lord, the Convention meetings were held in two places—Elim Tabernacle, Melbourne Street and the Portable Tabernacle in Templemore Avenue.

Where the love of Christ constrains, then will the people gather to hear of and from Him, and they came from far and near, some from country assemblies from a distance, and those at hand, till the capacity of the meeting places was stretched beyond the utmost. And the Lord was there, and joy in the Lord was radiated on the countenances of those assembled. Hallelujah!

The "Breaking of Bread" is a fitting beginning to a series of services with the Lord. Those who partook of the emblems with discernment will not readily forget the power and presence of the Lord in this great company of Irish saints. The exhortation, edification and comfort derived through the gifts of the Spirit, tongues, interpretation and prophecy, encouraged and emboldened one and all to go through with their Lord, claiming their possessions in Him.

The speakers were specially anointed and their messages charged with Holy Ghost power, the equipment of the believer being emphasised by each one in order to contend with a degenerating age. The child of God should be as an arrow in the hand of His God. The congregations responded with praises and Hallelujahs as the word was given in the power of the Spirit. Our hearts were gladdened and our spirits uplifted as we meditated upon the full glory of

God and the beauties of a life in Christ. It is impossible to give anything like a full account of all that was ministered to us. At one time we were called aside to hear the voice of God at another to gather the manna fresh very morning. Various lessons from Old Testament types were taken and men were entreated to seek the face of the Lord. The saints were taught from the golden candlestick and were reminded of the need of the Holy Ghost which the oil typified.

The missionary meeting was a real treat. Messages were delivered by one who had already tasted of a Missionary's life and had been actually on the field, and also by a young man who had heard the call to go. Both spoke with pathos of those in darkness and need, and it was evident that the mission field would greatly benefit as a result of the meeting. As usual there was a great Baptismal Service, great because of its deep spirituality and its numbers. The seventy-five candidates who passed through the waters giving clear testimony to Salvation, impressed the people. It would be a strange Convention in Belfast if there were no big Baptismal Service in it.

The entire meetings were for the Glory of God, all working in accord to that end. Each meeting was handed over to Him, Who is the power of God and the wisdom of God unto Salvation, and the Lord worked with them in signs and wonders. Our prayer is "May the Lord follow home, in the power of the Holy Spirit, in the hearts and lives of the saints who were present—for His Glory. Hallelujah!"

"And may they sing in the sanctuary of their own hearts —

"I lay all upon the altar lay,
As I to my closet lovingly retire,
And the flame consumes while there I pray,
And my soul is burning with the fire."

—A L

The Annual
Whitsuntide Convention
AT LETCHWORTH

will be held in a large tent in this beautiful Garden City, which is only 35 miles from King's Cross, Saturday, May 30th to Tuesday, June 2nd, 1925.

Among the Speakers are expected

THE PASTORS JEFFREYS & ELIM ALLIANCE MINISTERS

Those desiring accommodation should write immediately, not to individuals, but to the Convention Secretary, "Hermon," Norton Way, Letchworth, Herts. Please state full requirements and length of proposed stay.

Preliminary Announcements of
ELIM PENTECOSTAL ALLIANCE CONVENTIONS

During July - at Bangor (Co. Down)

(Holiday Week)

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(Holiday Week)

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South Wales

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Elim Pentecostal Alliance.

STATEMENT OF FUNDAMENTAL TRUTHS.

1. We believe that the Bible is the inspired Word of God, and that none may add or take away therefrom, except at their peril.
2. We believe that the Godhead eternally exists in three persons, Father, Son, and Holy Ghost, and that these three are one God.
3. We believe that all have sinned and come short of the glory of God.
4. We believe that through the death and risen power of Christ all who believe are saved from the penalty and power of sin.
5. We believe that the present latter day outpouring of the Holy Ghost, which is the promise of God to all believers, is accompanied by speaking in other tongues as the Spirit gives utterance.
6. We believe that God is restoring all the gifts of the Holy Ghost to the Church, which is a living organism, a living body composed of all true believers.
7. We believe that God has given some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.
8. We believe that deliverance from sickness is provided for in the Atonement, and is the privilege of all who believe.
9. We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church.
10. We believe in the eternal conscious bliss of all true believers in Christ, and also in the eternal conscious punishment of all Christ rejectors.

BOOKS FOR THE TIMES

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