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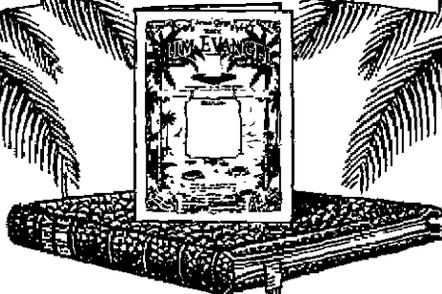
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Saviour

Jesus Christ

Healer

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

Vol. VI. No 10

MAY 15, 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

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

An Old Professor Saved

MR T. was convicted, and afterwards saved, out in Nova Scotia. It was very blessed, and striking too, so I will put down what I can, for God may arouse and convert someone else as they read the account. Never shall I forget the old man's face as he sat on the front seat on my left hand. Misery was depicted on every feature, and no wonder, because for twelve long, weary months he had been troubled by God about his sins, had been passing through soul-trouble. He got roused up under the faithful preaching of G. N. Oh, how merciful God was to this aged one! I should judge that from twenty-five to seventy he had been a thoroughly reformed man, had given up swearing, had abstained from strong drink, and to his morality had tacked on "the form of godliness," being a regular baptized communicant, but God's eye was on this guilty one, and at the age of seventy a heaven-sent message reached his soul, and he felt convinced, had he died—albeit he had reformed, was respectable and respected, as well as *outwardly* religious—he must have gone to the pit of unutterable anguish and never-ending woe, "where *their* worm dieth not, and the fire is not quenched" (Mark ix. 44). He had left God out of his calculations, but the words, "Ye *must* be born again" pierced him to the quick, and left him a condemned, guilty sinner, stripped of his self-righteousness under the holy eye of a sin-hating God. Aged Mr T. stood high up in the estimation of his fellow-townpeople, and well in his religious community, but before God he was an unconverted, unforgiven sinner. The "new birth" with him was "the one thing lacking." Strange that people overlook or seek to explain away this verse, "Except a man be born again, he cannot see the kingdom of God;" but there it stands, and must abide. All man's explanations can never erase it; but heaven's door must forever be barred against every soul of man who neglects it. It was rather remarkable, humanly speaking, that Mr T. came to our meeting, he was such a regular attendant at his own place. But come he did, and that very afternoon he got "peace and joy in believing." The scripture which God used to set him free was, "He that believeth on the Son *hath* everlasting life;" and it was whilst explaining that it was not believing

about the Son, or simply believing the Bible (for he had done this all his life), but that there must be a living faith in Jesus, the Son of God, upon the Father's throne, and that whoever really has faith in the Son, let it be ever so weak, God's Word declares that "he that believeth on the Son" (not hopes to get, but) "*hath* everlasting life," a present, blessed reality. Well, there and then, on the very bench, he set to his seal that "God is true," and he knew for a divine certainty that he had "passed from death unto life," on the authority of Christ's own words—"Verily, verily, I say unto you, He that believeth on Me *hath* everlasting life."

This, then, was enough for him. God had spoken in the first place, a year before, the words, "Ye must be born again," which had thoroughly aroused him from his death-like slumber and false profession. Now the same voice had set him free. How true the words, "If the Son shall set you free, ye shall be free indeed!" and so he was "free indeed." His heart became full, his face shone, his cup ran over, and at once he confessed the Lord Jesus as his own dear Saviour. From this time he endeavoured to walk so as to please and glorify Him Who had loved him and washed him from his sins in His own blood. It was now no longer the miserable drudgery of a soul in bondage to sin and Satan, feeling the burden of his sins to be intolerable,—but the happy, intelligent service of a freed man, he was now able to "serve the Lord *with gladness*," not, however, for many months down here below, for he was to be called on high "to be with Christ," with whom his happy spirit now is, waiting with Christ; whilst we on earth who are saved wait for Him Who has said, "Surely I come quickly.

"Soon He will come, the saints shall be raised,
We who remain alive shall be changed,
Then all caught up at His blessed call,
Changed to His likeness, once for all"

—H T

The Elim Evangel

FOUR SQUARE 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 15, 1925

No. 10

Contending for the Faith

By PASTOR JOHN KELLY (*Elim Evangelistic Band*)

HOW needful it is in these days of darkness, when so many are turning away from the truth as it is in Jesus Christ, to remember the exhortation of His beloved servant when he urges the believers to earnestly contend for the faith which was once delivered unto the saints. Apparently it is not so much Jude who writes, as the constraining spirit of God. Jude can see already an early departure from the faith the predicted apostasy has already set in many are giving heed to seducing spirits and doctrines of demons, and so the writer, moved by the constraint of the Spirit, sounds a note of warning, reminding them of the signs of the times and the reasons for the writing of his epistle (v 4). Surely, if such a warning was necessary then, how much more now in the days in which we live. The seven churches of Revelation have swollen to seventy times seven the love of many has waxed cold, the apostasy of the professing church is deepening on every hand, not to make mention of the many false cults, doctrines and teachers that have arisen. How needful then, in the face of these fateful facts, to call to remembrance the faithful warning of this honest servant of God, when he exhorts us to contend for the faith which the margin says was *once for all* delivered unto the saints.

We would do well in these days of darkness if we would seek to prove all things, to hold fast that which is good, and by the grace of God strengthen and confirm the things that remain. There are many to-day laying new foundations, some denying the necessity of the new birth, the efficacy of the atoning blood, the baptism in the Holy Ghost, the gifts of the Spirit to the church, the healing of the body provided in the atonement, the resurrection of the dead, the eternal conscious punishment of all Christ rejectors, and the second glorious advent of the Lord Jesus Christ. These are only some of the very important truths that men seek to deny and utterly destroy. We are certainly living in wonderful days, days in which men are cutting adrift from the Word of God, many denying its inspiration and authority. It is not very long ago since I read in a paper where

a very prominent man was seeking to discard the first five books in the Bible. Jesus said of Moses: “He wrote of Me. but if ye believe not his writings how shall ye believe My words?” (John v. 46, 47). And the reason why faith is declining is because men are ceasing to believe in the first five books of Moses. If you don’t believe in the first book in the Bible you need not try to believe in the Bible at all.

Thank God, we will dare to stand upon the Written Word. We believe in a whole Bible from the first verse in Genesis to the last in Revelation. We accept it as the inspired (God-breathed) Word of God (II Peter 1: 19-21). The church has one foundation (Matt xvi 18), therefore let us seek to build upon it so as to stand the test of fire (I Cor. iii 11) and in Eph ii 20 we are told it is the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone. This church has suffered much all down the ages, it has been assailed by all the hosts of darkness and hell,—by men, demons, and devil,—and yet, praise God, it stands firm to-day, and “the gates of hell” to quote the Master’s words, “cannot prevail against it.”

The foundation of God standeth sure (II Tim ii 19). Every one of these new foundations will fail, fall and crumble in the dust. “Except the Lord build the house, they labour in vain that build it.” Christ is the true foundation. He is the stone that has been laid in Zion for the foundation (I Peter ii 6). Therefore let us follow Paul’s example and as wise builders, build wisely upon it.

It is hardly necessary to prove that the time was to come when some would no longer contend for the early apostolic faith. The words of the Lord Jesus reveal this. He said: “When the Son of Man shall come, will He find faith (*the faith*) on the earth?” He was probably not referring to a body of believers (the Church) who would be exercising faith unto salvation, for certainly it is clear from the scripture that when Jesus comes back in the clouds of glory for His waiting bride, many hearts will be throbbing for that glorious event. But what doubtless is meant

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is, Will there be any who will be contending faithfully for the early fundamentals of revealed truth? Will there be one body of believers amongst all the sects and divisions in Christendom who will be faithfully standing for the whole truth? We thank God for those who are unshaken in their faith, and may the dear Lord grant before the trumpet call comes from the sky that many shall have been aroused from their coldness and apathy, and by faith receive again from the Lord the power and blessing that the early church once possessed, but lost during the dark ages.

The great apostle Paul warns us of the approaching apostasy. Read carefully Acts xx 28, and such scripture as II Tim iii 1-5 and II Peter ii 2. Is it not true that we have such around us to-day religious people having a form of godliness, but denying the real power thereof. To-day we have plenty of religion, but no Christ, plenty of worship, but no power, plenty of form, but no reality. God grant us more reality in our worship. According to II Peter ii 1 false teachers will arise, even denying the very Lord Who bought them (that is to say, Who died that they might be saved). Let me here quote, as accurately as I can, what a religious leader said some time ago. "If the doctrine of evolution is correct, then man sprang from the ape, and if man sprang from the ape the story of the garden is only a myth, and if the garden story is untrue, the fall of man is only a fake, and if the fall of man is only a fake, then there is no need for the death of Christ. The Bible is a bundle of lies, the principles of Christianity are no longer required, its believers are entirely deluded, and the whole fabric will in the end fail and fall like a house of cards before the wind." This just reveals what many religious teachers believe and teach. How needful therefore to remind you again of the message of Jude that you should contend earnestly for the faith once delivered unto the saints. There are many truths for which we should firmly stand, but neither time nor space will permit an exposition of them, and so a brief summary must suffice. *Let us contend for*

(1) No salvation apart from faith in the finished work of the Cross (John iii 14, 15).

(2) Salvation through the blood alone (Lev. xvii. 11, Heb ix. 22; Heb ix. 14)

(3) Regeneration by the Spirit. (John iii. 5; John i 13).

(4) Immersion in water (Mark xvi 15; Acts viii. 38, x 47).

(5) Baptism in the Holy Ghost (Acts i 4, ii 1-4, iv. 31).

(6) Healing provided for in the Atonement (Isa liii 4, 5, Matt viii 17, Matt xii 15, James v 14, Heb xiii 8)

(7) Separation as revealed in the Word (II Cor vi 14-18) in the (a) social circle, (b) matrimonial circle, (c) commercial circle and (d) Religious circle

(8) Resurrection of the dead (a) of the Lord Jesus Christ (Luke xxiv 46 I Cor. xv 4 to end), (b) of the sleeping saints at His coming (I Thess iv 16-18), (c) of the wicked dead for judgment, after thousand years (Rev xx 5, 12)

(9) The Breaking of Bread (Acts ii 42, xx 7)

(10) The Apostolic Commission (Mark xvi 15)

(11) Last but not least, a personal, pre-millennial return of the Lord Jesus Christ for His saints (John xiv 3, Acts i 11, I Thess iv 16. Rev xxii 12)

Thank God we believe that Jesus is coming soon. We who are earnestly awaiting the advent will be cheered some of these days by His coming in the clouds of glory. May we breathe the prayer of the beloved disciple John, "Even so, come quickly, Lord Jesus!" Until then, let us seek to earnestly contend for the faith once delivered to the saints.



MR WM LLEWELLYN BELL,
whose singing is a striking feature of the Surrey Tabernacle meetings.

Pastor Stephen Jeffreys at the Surrey Tabernacle

Continuation of the Revival Campaign

THIS large building has become the scene of a continuous revival, and a theatre of activities, such as finds no parallel in the great City of London. The stream of salvation that commenced to flow within its walls some six weeks ago is ever widening and increasing as it pursues its course. Day by day, souls, hitherto on the banks of infidelity, scepticism, modernism, higher criticism and every other "ism," have plunged in, and are borne along in its mighty current. The waters not only bring salvation for the soul, but also healing for the body. Like the river referred to in Ezekiel xlvii, life springs forth wherever it flows. Souls dead in trespasses and sins are quickened into Divine Life. Bodies bent and twisted by the enemy are made straight. Cancers, tumours, and all kinds of dreadful diseases lose their fearful grip of many victims, while blind eyes are opened by the healing stream. Crowded congregations are rejoicing and magnifying the Christ from Whom the river flows.

"BLIND SEE AND THE DUMB SPEAK"
CURES CLAIMED AT A LONDON MISSION
NEW "PENTECOST."

PARALYTIC GIRL WHO DANCED

Stirring scenes are being witnessed in the old Surrey Tabernacle, a deserted building standing behind Walworth Road, S E, where a religious revival is being conducted by Pastor Stephen Jeffreys, of Elim Church, Clapham Common.

Notable features of the mission are demonstrations of faith healing and public baptisms by total immersion. The lame,

the blind, the deaf and dumb are flocking for treatment. At one meeting 2,000 people were present, while crowds were turned away.

A "Sunday Express" representative spent Friday with the revivalists. Afternoon was confined to faith healing, prefaced by outbursts of prayer and massed singing by a crowded congregation of all sorts and conditions of people.

A boy, said to have been deaf since birth, was led forward. The pastor passed his hands over the lad's face and talked with him loudly. When a test was made a few minutes later it was claimed that the child's deafness had been partly cured.

Excitement was caused by the case of a young woman described as dumb since birth. During prolonged and hearty singing by the audience, punctuated with individual and often frenzied appeals from various parts of the building, the pastor engaged in fervent prayer over the girl, whose body swayed into the arms of women workers. The "laying-on-of-hands" followed, Pentecostal laymen, with the minister, pressing their hands gently on the dumb girl's head and face.

GIRL SPEAKS

Then, amid remarkable scenes, the hall ringing with his cries for spiritual guidance, the pastor began a severe struggle to induce the dumb girl to speak. Her mother burst into tears. The pastor, exhausted but smiling, shouted to the congregation, who became silent. Then the stillness was broken by the halting but, nevertheless, clear speech of the girl as she repeated lines from a simple prayer.

Those who claimed improvement included two who were blind, several acute cases of nervous shock and sufferers from various limb defects.

One patient, said to have been in the grip of paralysis, arrived in a taxicab, but was able to walk on the platform later. Another grateful woman danced about the floor.

Owing to the success of the mission the meetings are to be continued.—SUNDAY EXPRESS, April 19th, 1925

Pastor George Jeffreys at East Ham

Further Scenes in the Town Hall

THE Lord continues to work here in a most wonderful way in the conviction and salvation of precious souls, and is marvellously present as the Healer of the body. It is impossible to gain admission after 6 o'clock for the 6.30 service. Those who are fortunate enough to get within six feet of the hall door can see the platform, but others have to be content merely with hearing. A long queue is formed hours before the time of admission. From the platform the view is an inspiration,—a multitude

of beaming faces, radiant with love for their Saviour, amid a forest of hymn sheets. The difficulty is in keeping them from singing rather than in inducing them to make a joyful noise unto the Lord.

Pastor George Jeffreys took for his theme the fascinating subject of the Substitutionary Sacrifice. Graphically, he drew before us the scenes as they might have occurred in many Hebrew homes, and forcefully he applied the subject. The power of conviction became obvious on the faces of some, and the



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result of the altar call was to fill the enquiry rooms with sincere seekers, making the supreme stand of their lives. Long queues of sufferers soon filled the aisles, and the power of God to heal was manifested in such a wonderful way that it made us weep tears of joy to see the change in the dear souls for whom, but a few moments before, our hearts had been aching at the sight of their pain and suffering. The Lord is still the same!

FAITH HEALING SCENES PASTOR JEFFREYS' MISSION

There were astonishing scenes at East Ham Town Hall on Sunday evening, when Pastor George Jeffreys paid another visit to the Borough.

Many people publicly attested that bodily afflictions from which they were suffering when they entered the building had vanished. As on the previous Sunday the hall was crowded for a revival and faith healing meeting conducted by the well-known pastor.

In an impassioned address he said "I remember some years ago, when I came into touch with Christ Jesus, that He gave me a touch of conviction which made me leave the old world and follow Him. There is something remarkable in the touch of the Lord. He can snap every fetter, change every man and smash every power."

Have you been touched by the mantle of Christ? Will you take eternal life to-night? Hands went up in all parts of the hall in response to the latter question, and men and women professing their eagerness to be "saved" came forward and were conducted to the enquiry room.

Then followed a procession of people, including several children, suffering from all manner of physical infirmities. They presented a pitiful spectacle as they wended their way to the platform, where Pastor Jeffreys was waiting to receive

them. One by one he placed his hands upon them and uttered fervent prayer, and there were shouts of rejoicing when instances of healing were announced.—STRAITFORD EXPRESS

THE 'HEALING MEETING.

The impressions gained by strangers at Sunday night's "healing" meeting in the East Ham Town Hall, when the Elm Revivalist, Pastor George Jeffreys, paid a visit and held a service, must have been of considerable interest and maybe, diversity, but we feel sure that one of the foremost impressions taken by most must have been a sense of earnestness or uncanonness, because events happened that certainly defy any commonplace explanation. We hold no brief for Pastor Jeffreys or the Elm Revivalists, and we shall certainly not attempt to explain away the scenes that occurred at the meeting, for the very simple reason that we cannot. Our own impressions we may, however, write upon. The first point that struck us was the enormous intensity of feeling displayed by the followers of the creed. We have been to services conducted under the banners of most denominations but we have never before found such extraordinary enthusiasm as the audience in the town hall on Sunday displayed in their religious beliefs. Either they were whole-hearted believers in their faith or else they were the most thorough hypocrites who ever sung empty praises. We have not the slightest doubt that they were whole-hearted believers in their faith and their very enthusiasm lent to the service a touch of earnestness because it was so unusual. As we sat in the hall we could not help being interested because everything that was said and done compelled interest. The hymns were sung by the people with all the enthusiasm that could be packed into the singing of them, the prayers were said with a force and earnestness that one could not doubt, and the address of the pastor was full of energy and spirit. With all these signs of belief we felt no wonder that so many people have absolute faith in the creed preached by the Elm Revivalists, and it seemed to us at the time that many other denominations could do with a bit of the enthusiasm which they possessed.—EAST HAM RECORDER, (leading article)

Items of Interest

The Revival Campaign at Surrey Tabernacle, Wansley Street, Elephant and Castle, is still being continued by Pastor Stephen Jeffreys, with services every Sunday at 3.30 and 6.30 p.m., and every weekday at 3.30 and 7.30 p.m. (Saturdays excepted). Pastor George Jeffreys continues to conduct the Revival Services in the East Ham Town Hall.

* * *

Great Whitsuntide meetings will be held in the Surrey Tabernacle during the holidays. There will be baptismal services during the week and special meetings for those seeking the baptism in the Holy Ghost. See full announcement on cover.

* * *

Much blessing is anticipated at the Annual Letchworth Convention which is to be held from May 30th to June 2nd. Accommodation for very many has already been found at the Garden City, and large numbers are arranging to travel up and down from

London, especially on Whist Monday. Full particulars of the Convention will be found on the third page of the cover.

* * *

Arrangements have been made for an Alliance Convention to be held in the large Central Hall in Orchard Street, Swansea, from August Bank Holiday to the following Thursday. Further particulars of this Convention, and those which will be held at the same time at Hull and Grimsby, will appear later.

* * *

We hope that, by the time this appears in print, opening services will have been held in connection with the new Elm Hall in Ripple Road, Barking, and a special mission will be in progress.

* * *

We much regret an error in the report which was printed on page 88 in the April 15th issue of this paper. It was stated that Pastor Jeffreys took as his text at

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Barking "Christ shall appear the second time to put away sin by the sacrifice of Himself" It is almost unnecessary to state that the text from which he preached was "Christ was once offered to bear the sins of many, and unto them that look for Him shall He appear the second time without sin unto

salvation" (Heb ix 28) At His first appearance to this world, Christ put away sin by the sacrifice of Himself, finishing the work of redemption We believe that he is soon coming again to take to be with Himself all those who have been saved through His redemptive work on Calvary

Letchworth Garden City

MEMBERS OF AN ELIM ASSEMBLY BUILDING THEIR OWN NEW CHURCH

IT was a very happy little meeting at the Elm Hall, Norton Way, Letchworth, when a few of the members gathered to cut the first sods for the new building on the evening of Monday, April 20th,



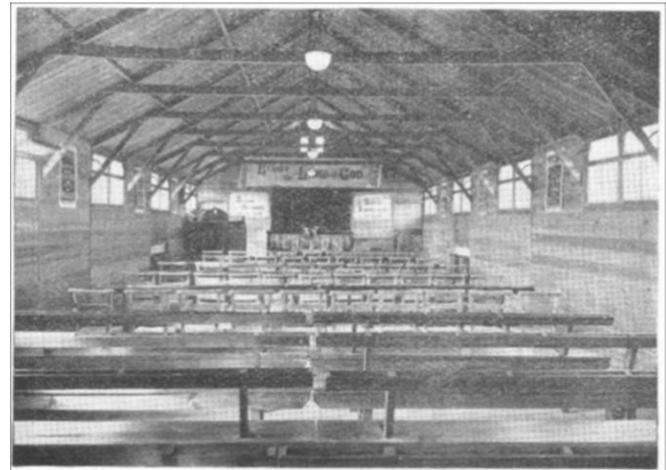
[Photo] [A Clutterbuck] A FEW FRIENDS ASSEMBLED AT THE ELIM HALL, LETCHWORTH, TO CUT THE FIRST SODS FOR THE NEW BUILDING

1925 It all happened so suddenly The present wooden hall has served its purpose since the work was commenced by Pastor George Jeffreys and Evangelist James McWhirter some two years ago Six months ago it was extended, and, to our delight, Pastor George Jeffreys paid a return visit to conduct the opening services Now we have plans prepared and passed, and the work in hand for building a new and permanent Hall

And on this wise First the walls will be built, in brick with reinforced concrete pillars, around the present Elm Hall, hiding it entirely from the public eye But while the new hall is being built, the inside of our present hall—and that is the chief thing—will be just the same as ever, except that it will be even a little cosier than it is now Then the roof will go on and be tiled Within its strong walls, after that,

you will see a baptistry and platform built, and the walls plastered and coloured, and texts painted thereon, and heating and lighting installed At the last moment, when all is ready, our much loved "little Elm" will be unbolted and taken, piece by piece, out of the front door, to be erected to carry on its good work elsewhere Only a few days will then be required to finish the new floor and send up the shout "Come! for all things are now ready!" "Come and dine!"

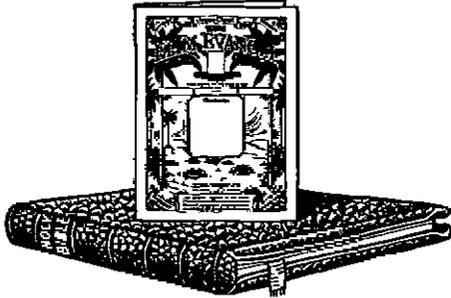
And who are the builders? Elm Hall limited,—with a small "l" please Very limited, but our God is not limited, and our trust is in Him Among our members we have nearly every trade represented, and many very willing hearts and hands So we have begun When we are ready, come and welcome to the meetings,—but before we are ready, come to the Convention! Many of us praise God for blessings poured out on last year's Whitsuntide meetings, and there is better land ahead! So be sure to come, if only for a day



[Photo] [A Clutterbuck] THE INTERIOR OF THE PRESENT ELIM HALL, LETCHWORTH



THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

Editor Ernest J. Phillips
Associate Editor Ernest C. Boulton.
Contributing Editors

F. T. Ellis, D. Litt. Henry Proctor, F. R. S. L., A. V. I.
Wm. Keeney Townner, D. D. I. Wern Williams
And Elim Alliance Ministers

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But now the rain has come! The glorious "latter rain" outpouring is falling! Showers upon showers descend upon the thirsty land! The parched places spring into newness of life, the barren areas are being transformed into fruitful fields, and the "wilder-ness and the solitary place" is rejoicing and blossoming as the rose. Dearth and death are being changed to life and liberty. Hearts and homes are being revolutionised by the power of "grace Divine." All these remarkable happenings indicate the approach of "that day" when He shall "appear the second time," returning for His waiting Church—when through the gathering gloom His glory shall burst forth upon the uplifted vision of His people.

* * *

Believing, as we do, that the full gospel which we preach is the only effective remedy both for a back-slidden church and a godless community, we are anxious, as God opens up the way, to penetrate many of those large centres of population where hundreds of thousands of souls are perishing without Christ and the people of God are yet in ignorance of the wonderful baptism of the Holy Spirit. To reach these untouched cities and villages men and money are needed. We invite our readers to join us in prayer that both these urgent needs may be met and that speedily we may be in a position to bear this message of the "last hour" to the most benighted parts of our land. Calls are continually coming in for workers to be sent to various cities to preach Christ in His fulness, if these calls for help are to be answered then we must persevere in prayer that the Lord will apprehend and appoint many consecrated and Spirit-filled lives to His service. The treasury of the Lord is full and only awaits genuine faith to release those abundant supplies which are so essential to the extension of His Kingdom on earth.

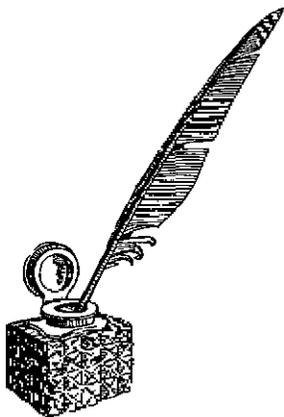
* * *

We are thankful to God for enabling us to inaugurate the new Elim Bible College which will meet a long felt need. Special facilities for training will thus be available for those who, having received a call from God, are anxious to prepare themselves for the Lord's work either in the Homeland or in the Foreign Field. May God's guidance be given to those who are responsible for the preparation of its first students.

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.

Editorial Notes



OUR hearts are continually being gladdened by the excellent results which follow the faithful proclamation of the Word of God. "Signs shall follow" is the emphatic assurance of the Divine promise and undoubtedly the recent campaigns of our Evangelists provide a striking demonstration of the present day value of such a promise. In

many places the ground has been parched for a long season—no rain has fallen for years—the land lies waste and languishes for the fertilizing dew of heaven.

“HORIZONS”

By PASTOR E C BOULTON

We fix our gaze, not on things seen, but on the things unseen, for the things seen are but for a fleeting moment, but for all eternity are the things unseen”—II Cor. iv. 18 (A S Way)

WHAT glorious horizons open up to the observant soul in the Word of God! Life's outlook is entirely changed as we regard it from the viewpoint of some splendid scriptural eminence. As we ascend the steep slopes of some inviting promise or mount the heights of some inspired prophecy, how life's values are enhanced and its prospects and possibilities enriched. Carried in spirit to some summit of revelation, there to command that larger and nobler horizon that reaches out beyond the narrow confines of the merely personal and parochial vision, the little self-circle is swallowed up in the broader and more magnificent conception of God's purpose. Life assumes new dimensions and proportions when thus we are lifted to the lofty place. It has been said that there is a certain point in the upper air, in which all discordant sounds of the earth—the rattle of wheels, the chime of bells, the roll of the drum, the laugh of the child, the moan of the beggar—meet and blend in perfect harmony. It is the beatific vision that produces that harmony of heart which makes life so restful. It is not the enlargement of the external which is vital, but inward expansion which is needed. The enlargement of the soul's capacity will often lead to extension in the sphere of service. It is the lens of the inner life which requires cleansing. When that faculty of sight, which in relation to the unseen, is described as faith, is clarified, it will then be possible to interpret the “things that are seen” in the light of the “eternal unseen.”

Perchance our horizon has been bounded by the material and our vision enchained by the temporal. Like the disciples, we have clamoured for the establishment of an earthly kingdom—we have sought the creation of a temporal throne. This has captured our imagination, absorbed our energies and engrossed our thoughts. We have allowed the veil of earthly absorption to be drawn over the heavenly and spiritual, we have lived in and for the present, we have been occupied with the immediate, the pleasures of the moment have been the extent of our ambition, selfishly content, we have sought no enlargement of vision; to us there has been nothing beyond the experience which we now enjoy. “Let us make *here* three tabernacles!” This is the chosen site upon which we would erect the temple of our dreams. Our eyes are closed to those grander, broader stretches of “promised land” which, if once seen, would awaken insatiable longing for their possession. The writer

well remembers a vision given in the Spirit some years ago. In the background was a beautiful seascape reaching away, in what seemed, countless leagues of sparkling ocean. In the foreground stood the Master Himself, apparently endeavouring to draw the attention of another person to the vast expanse of silver sea. But, to the amazement of the writer, the other person paid no attention to the Saviour's entreaties. He was busily engaged in sailing a small toy boat upon the waters of a tiny pool made in the sand. So occupied was he that no attempt was made to hearken to the call of the Christ to the deep waters of the ocean. At last the Master turned away in sorrow, leaving His companion to the enjoyment of that which evidently satisfied him. Alas, the interpretation of that vision is all too obvious and finds its application in thousands of Christian lives, their horizon is as limited as the tiny pool, the fathomless, limitless ocean makes no appeal to them. The shallow waters of their own ideas suffice.

Let us beware of that outlook which is restricted by prejudice, that unreasonable bias which blinds the eyes, dulls the imagination and deadens the conscience. Do not forget that the faintest film of dust on the lens of a telescope is sufficient to shut out the constellations of a universe. Let us not be so foolish as to think that our horizon includes all that is visible. Doubtless there are others who have reached a higher spiritual altitude and consequently possess a rarer vision than we do. Probably there are others who have sounded depths of spiritual knowledge or enjoy experiences which are as yet unknown to us. Let us not be over hasty in our judgment of the things which they bring to us. Let us see to it that we are not shut in by the dingy walls of denominationalism and so become unable to appreciate the vision of those who do not happen to include our particular shibboleth in their Christian vocabulary. Said the disciples on one occasion “Master, we saw one casting out demons in Thy name, and we forbade him, because he followeth not with us.” Alas, how dwarfed a believer's sympathies may be through the influence of prejudice. If the message or ministry does not bear the hall-mark of Methodism, the seal of Salvationism, the badge of Brethrenism, or if it fails to fly the pennon of Pentecostalism, we are apt to treat it with scant courtesy. Ofttimes it is because we examine things through the coloured spectacles of Sectarianism that our outlook is so poor and limited.



THE ELIM EVANGEL



If we consider the greatness of Christ's horizon as revealed in those words in which He called the attention of His followers to the world's needs, and then compare ours with His, how little and local it appears. Said the Master, "Look upon the fields!" And to Him the world was the field, and so when He commissioned His disciples He sent them "into all the world." Do we in our prayer life take a sweep as wide as this? Or are we exclusively engaged with our own little corner of the harvest field? O shall we not covet a larger horizon than hitherto in our prayer outlook! Enlargement here will mean proportionate extension in our more public ministry!

As you contemplate the untrodden future, do you behold the sunrise of a new day? The dawn of a day of unprecedented blessing? Can you discern the small cloud which betokens the coming outpouring? Or are your eyes so dimmed by tears that you fail to see the comforting earnest of the "greater

things?" If you have anointed eyes you will catch the foregleams of that which His Word foretells. Does the range of your vision take in "that blessed hope" of the Coming of the Lord? Is it the grave or the glory that bounds your horizon? On the eastern sky are there not already indications of the King's return? To love illumined eyes even now there are traces of the glory of that translation morning when those that "are asleep" shall awake, and "we which are alive and remain, shall be caught up together with them . . . to meet the Lord in the air." O let us set our faces towards that horizon, and as we do so the spiritual, the Divine, the unselfish shall characterise our lives.

Forgetting things behind, reaching forth to those before,
Trusting God thy need to meet from His Own boundless
store,—
Trusting His love to guide thee, trusting His power to keep
Drinking more deeply of blessing lower still at His feet"

Spiritual Blessings

By HENRY PROCTOR, F.R.S.L.

"**G**OD hath blessed us with every spiritual blessing in the heavens in Christ," (Eph. i. 3) "and hath jointly raised us, for we are sharers in His resurrection, and jointly enthroned us with Him in the heavenly places" (Eph. ii. 6). For we died, and our life is hid with Christ in God. We are living no longer in the flesh, but in the spirit, for we have passed already out of death into life. We should no longer "walk as men" (I. Cor. iii. 3). No longer have we any connection with that which is purely human, because we have "become partakers of the Divine Nature"—the nature of God Himself escaping thereby the corruption which is in the world through lust. And of all the various kinds of bondage to the Adversary, in which men are kept, there is none greater than "the fleshly lusts which war against the soul", for the mind of the flesh being enmity against God, we can make no progress in the Divine Life, unless we "cleanse ourselves from all defilement of the flesh and spirit

The reason why so many Christians remain always in the state for which Paul so heavily rebukes the Corinthians—as "still carnal", mere babes in Christ who had to be fed with milk, because they could not assimilate "solid food"—as brought out in the sequel, is that there was immorality among them "such as is unknown even among pagans" (I. Cor. vi.) For, saith he, "the body is not for immorality, but for the Lord. . . Do you not know that your bodies are members of Christ? Shun immorality. Any other sin that a man commits is outside the body, but

the immoral man sins against his body" (I. Cor. vi. 13-16). "Do you not know that you are God's temple, and that God's Spirit dwells within you? God will destroy anyone who would destroy God's temple, for God's temple is sacred—and that is what you are" (I. Cor. iii. 16, 17).

The conscious abiding presence of God within us, is essential for any kind of work for God which is acceptable to Him, for even our Blessed Lord affirmed that He could do nothing of Himself and of us, He said that except we abide in Him and His words abide in us, we become fruitless branches of the True Vine, fit only for burning, but if we abide in Him, by keeping His commandments, we bear much fruit, and whatever we ask God we receive of Him, because we do the things that are pleasing in His sight. Thus then is the condition of being "blessed with every spiritual blessing in the heavens." To remain there we must abide in Christ. "And in Him is no sin." To abide in Christ we must "walk even as He walked." In order to be "the temple of the Living God" we must touch no unclean thing, but "cleanse ourselves from all defilement of the flesh and spirit, perfecting holiness in the fear of God. Only thus can we be saved from all sin, and (its outcome) all sickness. For sickness, we are told, is "a curse," brought upon us by "walking contrary" to God, and health is the blessing promised to the faithful. This is emphasised in I. Thess. v. 23, 24. "Now may the God of peace Himself sanctify you in all respects unto perfection. And perfectly sound (holokleros) may your spirit and soul and body be



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preserved. blameless in the presence of our Lord Jesus Christ. Faithful is He that calleth you, who will also do it."

Here it is clear that perfect soundness (holokleria) is promised for the triune man. It must therefore be a *spiritual blessing*. Our bodies, too, are members of Christ (I Cor vi 15). Death has no more dominion over Him, and cannot, therefore, have dominion

over us while we abide in Him. As branches of the True Vine we must be sharers in the abundant life which He came to bestow, not alone for soul and spirit as so many falsely imagine, but for the body, also. But we must be holy in body, as well as in spirit, not in any way defiling that which is declared to be "the sanctuary of the Holy Spirit" and "a Temple of the Living God."

Points to Ponder—By Rev. E. WERN WILLIAMS.

THE Cunarder "Bothnia" took five hundred passengers safely from New York to Liverpool. Not one of the five hundred made any excitement, but after they had been out four days someone jumped overboard. Forthwith all began to talk about that one man.

Thousands of *Scientists* believe God's word to be in perfect tune with nature—the one singing *soprano* and the other *bass*, but because Darwin, Herbert Spencer and a few others have jumped overboard there is much more talk about those few, than the thousands who have *not* jumped into the sea.

The same with *Evolutionists*. They are infidels who have leapt overboard. There is no contest between genuine science and revelation.

* * *

Getsemane's struggles were the prelude to Calvary's victory.

* * *

It was said of John Wesley that he so feared God, that he was *afraid* to be afraid of men. It cast out all fear of crowd, of persecution—of death.

* * *

Christian's four aspects—The Bible gives four names to Christians, taken from the four cardinal graces so essential to man's salvation.

- Believers—for their faith
- Saints—for their holiness
- Brethren—for their love.
- Disciples—for their knowledge

* * *

Socialism v Christianity

The following is a German definition.—

- Socialism—What is thine is mine.
- Christianity—What is mine is thine

* * *

An infidel dying said "I could die in peace if I could believe the Bible wasn't true."

* * *

There were two classes of people on the face of the earth in Noah's time. Those who were shut *in* in the Ark and those who were shut *out* of the Ark. To-day there are two classes, viz., those who are *in* Christ Jesus—the Ark of God—and those who are *out* of

Christ—in the world. They were shut out in the days of Noah for two reasons: (1) Because their hearts' delight and interests were in the present world. All their thoughts and desires centred upon this life. They had no use for God. They had no thought about eternity. They shut God out of their lives, therefore God shut them out. (2) Because they would not believe the Voice of God to them through His Messenger. The very same thing is happening to-day among men.

* * *

The Lord's Return

On Monday, September 3rd, 1923, everybody was staggered and startled as they opened their morning paper to read of the terrible catastrophe of the typhoon and earthquake in Japan, for in one day over two million people were rendered homeless and some three hundred thousand were hurled into eternity. Over five million pounds worth of property destroyed, and the great Japanese Empire reduced from a first class power to a third rate power. Two of its finest and most flourishing cities lay low, desolate and destroyed.

Events such as these do not happen by mere chance or coincidence. "The Lord reigneth." The last ten years have been almost the most remarkable ten years in the world's history.

In 1914 war broke out—unprecedented famine followed that—East of Europe and Russia alone lost over twenty million through famine. This was followed by the greatest *pestilence* ever known—which baffled doctors all over the world—and the death roll from this can scarcely be estimated. This pestilence was world wide—stretching from China and Japan on one side, through the whole of Asia and Europe, right away to South America and the Islands of the Sea. This has been followed by the greatest of earthquakes. These facts cannot be ignored, especially in the light of our Lord's own indications of His Coming in Matt. xxiv. The things He Himself spoke of have come to pass, and cannot but be evidences heralding His Coming. In 1914 there were forty-one dynasties, now there are only twenty-seven left. Thrones and empires have fallen to the ground, that ten years ago seemed to be almost immutable and permanent. All these point to the Second Advent of Christ. That that day is coming is as sure as the First Advent.



My First Happy Easter with God's People at the Elim Convention

By A VISITOR

“WANSEY Street?” “Yes,” said the irritated newspaper man, “straight down that way,” and, judging by the unpleasant tone of his voice, I was not the first to ask him for Wansey Street. However I soon discovered I was on the right track, for I saw one or two ladies with small black bags which I concluded were Bible cases, and several groups of friends all trooping along in the same direction. Isn't it marvellous how we Pentecostal people can tell one another at a glance, even if we have never met before? As I turned the corner into Wansey Street, what a happy sight greeted me on the occasion of my first visit to the Elim friends—dozens of people, young and old, all with happy faces, were wending their way in anticipation of a glorious day with God and His people at the Surrey Tabernacle.

When we arrived at the Tabernacle, the first thing I noticed was that five or six brothers were standing at the entrance, their faces all aglow with God's glory, singing some chorus, with all their might, about being full of glee. It was about 10 50 a.m. when I with my friend got inside, and we just managed to get a seat in the back of the building, and my heart was touched as I saw that large building packed with happy faces, ringing with the chorus we had heard outside—

Since Jesus has set me free
My heart is so full of glee

I looked round for a hymn book, and some young lady came up to me and said “Twopence each, please,” then carried on singing, “My heart is so full of glee.” As I paid for my book she was still singing, she was apparently far more taken up with the chorus than the sale of her books. Bless the Lord, no wonder, we soon discovered we were in for a red-hot time. I sat down again in my seat and we tried to find the chorus in the little hymn book. A gentleman next to me was singing at the top of his voice, two young brothers in front were nearly dancing in their seats, while a friend just behind thought he was a band master, and there were we hunting through our book, looking for a chorus something about being full of glee. By the time we had found it, we nearly knew it by heart, so that now our whole row (yea, everybody) was singing with all their hearts—

Since Jesus has set me free

What a blessing to start off with! The whole congregation of over 2,000 people was under the sway and control of God. Everybody seemed to have forgotten one another. I felt if that Easter Monday service had not gone on any further, I should have been fully repaid for coming. Truly God was meeting with this vast crowd of people. Praise His name! We sang another hymn, then it was announced that anybody who felt led, would lead us in prayer. Hardly had this announcement been made, when a dear old brother stood up just in front of me, his face all shining with that glory which only comes to those who are filled with the Holy Ghost—waving his hands in the air, he poured out his heart to God. Another friend near the front stood up, and I think one or two in the gallery all at the same time, praising our dear Lord. “Glory to God” was ringing out all over that large building. Then followed two glorious messages, and what joy they brought to our hearts! We left the morning service with the upper room fire burning brightly within, and as we were walking down the street everybody seemed so full of that joy which is unspeakable and full of glory, and so expressed themselves by singing the little chorus, “full of glee.”

My friend and I had been previously warned that if we did not get to the meetings about an hour before time we would not get a seat. We had not been to any Elim meetings before, and knowing it was such a large place we laughed at them and said we would get in easily. However, we returned about 2 30 p.m. and when we arrived, the doors being opened, we decided to go up to the gallery in order to get a good sight of the Lord's precious work. But, O, dear, at 2 30 p.m. we found the gallery was packed with people and they were standing up all round. Old forms were being brought in, in order to make seats for some of the crowd. We looked to see if there was room down in the church, but that was equally packed. Why didn't we come earlier? At last a few people got up in search of some standing room where they might see better, so we took their seats, although we could see practically nothing. We started by singing a chorus “Yes, I'll meet you,” and a big Salvation Army man close to where I was sitting, with that quarter to three expression we heard about in the first message, with three of his friends were singing the chorus, and he was so full of glory he hardly knew how to contain himself.



THE ELIM EVANGEL



Everyone was turning round to see who it was singing. I noticed his friends were telling him not to be so noisy, but this only made him worse. What is inside must come out!

By this time the meeting was in full swing and Pastor Stephen Jeffreys was just about to pray with the sick, and although we were crushed in our seat we were all straining to see what was going on. Presently we heard shouts of "Hallelujah," so we stood up to see some dear lady relieved of her suffering, and Pastor Stephen Jeffreys dancing out the hallelujah chorus, but as we were standing up to see, a stern voice at the back said, "Keep your seats, please." So we sat down, and I felt quite sorry for the poor man, he had a difficult task, for all along this big gallery, nearly everyone was standing up to see the Lord perform His wonders. Yet we were not straining to see some play, but were eager to see the arm of the Lord made bare. So with one eye on the platform and the other one on the 'sit down' man we saw many mighty works, while the large body of God's people were receiving great blessing through seeing the sick healed, the lame walk, the blind see, and actually hearing the dumb talk. We know they were receiving blessing because no matter which way we looked, happy faces, some quietly, some shouting, were all in their own way praising the Lord, singing another wonderful chorus.

He was nailed to the Cross for me

We got up to sing the last hymn, my friend with a coat and scarf, myself with my bowler hat and hymn book—for we had no room to put them down—yet so happy that I was beginning to feel like my Salvation Army brother, longing to beat time with my bowler hat—but, unfortunately, there was no room for this. We were unable to stay to the evening service, but we had seen the power of God on this day as we had never seen it before, and as we left, the choruses were still being sung. We noticed some people were having their tea by the roadside, others were enjoying themselves at a coffee stall, and we came to the conclusion they wanted to get back early. All the way and when we got home we were singing still,

Since Jesus has set me free

Someone hunted to me afterwards that we were going to the right place to get religious mania. They seem to think we were worse than ever before. But, hallelujah, no healing meetings for this complaint, because we have a grand asylum waiting for us. Glory to His wonderful name! Ever since this happy Easter day at the Elim Convention, we have been singing with quarter to three expressions—

Since Jesus has set me free

The Elim Crusaders at Hull

THE announcement that the local Crusaders would conduct the Sunday evening service gave rise to many comments which revealed the apprehension in the minds of some as to the wisdom of the new venture. Certainly it was a departure which had no precedent in our Alliance Assemblies and therefore occasioned a little uneasiness amongst some of the older and more experienced friends. However, to the relief of the most pessimistic, subsequent events amply justified the confidence thus placed in the ability of the Crusaders to pilot a successful meeting. From commencement to close there was not a single moment's dullness—the meeting throughout throbbled with real life.

It was a most inspiring sight to see so many bright young people in the glow of youth and wholly at the disposal of Him Whom they love so deeply. The platform presented a picture which would warm the heart of any lukewarm Christian. Fifty young men and women on fire for God and souls. They sang

three splendid songs which were quite new to the congregation, each of which found an echo in the hearts of the Lord's people who were present. The first of these, entitled "Just a little help from you," provoked the gathering to praiseful enthusiasm. The second song which they sang was of a more stirring character still, "Win the World for Christ." Judging from the happy and determined faces of the singers it was evident that they meant to do their share in winning the world to Christ. The next song was descriptive of the protecting, guiding, providing power of God as seen in the lives of His people.

Two excellent Gospel addresses were given by a couple of the Crusaders, which resulted in three souls accepting Christ in the prayer meeting which followed. Thus a very happy, helpful service closed, leaving everyone conscious of God's power to use the youngest and humblest channels to extend His Kingdom on earth. All agreed that the presence of God had been wonderfully realised and many expressions of good-will were extended to the young people.

Elim Evangelistic Band

GENERAL REPORTS

Forest Hill. Much prayer is asked for a mission which was commenced at Forest Hill by Messrs. J. E. Mullan and Fergus E. Trevor on Sunday, April 26th

Newtownards. Great blessing continues to be enjoyed here, where Miss Streight has been working for some time past. Souls are being saved and saints baptised in the Holy Ghost

Plymouth. A baptismal service was held by Pastor J. Smith on Monday, April 6th, when twenty-one passed through the waters. Services were commenced in the Emma Place Congregational Church on Sunday, April 19th, and a deep, abiding blessing is making rich the people of God

Grimsby. In connection with the Elm Sunday School, a special service was held on the afternoon of Sunday, March 8th, when sixty prizes were distributed by Miss Kennedy, for regular attendance during the past year. Special Anniversary Services



ELIM SUNDAY SCHOOL CHILDREN AND WORKERS,
AT GRIMSBY

were held on Sunday and Monday, March 29th and 30th. The hall was packed, and some were unable to gain admittance. The report, which was read by the Secretary, Mr. F. Riggall, revealed the fact that fifty scholars had been added to the roll during the past year. Messages were given by Miss Kennedy, Mr. Hobbs and Mr. Haines, the Superintendent,

and special reference was made to the monthly prayer meetings, at which many of the children had decided for the Master. On the Monday afternoon, tea was given to the scholars, and at the close of the evening meeting a photograph of the children was taken, thus bringing a very happy, successful and God-blessed Anniversary to a close

Dowlais. On Monday and Tuesday, May 4th and 5th, special addresses on the second coming of Christ were delivered at the Elm Assembly Hall, Dowlais, by the Rev. Robt. Middleton of Rugby. Much blessing rested on the ministry of the Word

Hull. During the Eastertide, the Assembly here was much refreshed by a visit from Mr. W. Nolan, who conducted the week-end services. God's presence was manifest through the meetings, which were full of real Resurrection gladness. In the Sunday evening meeting several souls yielded to Christ. The hand of the Lord is upon the work here and many of God's people are being led into a place of greater freedom and victory in Christian life, as they obey the larger vision unfolded to them in His Word

Guernsey. The distance preventing many at this assembly from attending the London Convention, it was decided that meetings should be held on Good Friday and Easter Monday, in addition to the usual Sunday Services. A number gathered together around the Lord's table on Good Friday morning, to "shew forth the Lord's death," and it proved a time of blessing to all. A collection was taken towards the Elm Bible School, and although but few were present, it amounted to £3 5s. In the evening an open meeting was held, when one or two gave messages from the Word. At 4.30 on Monday afternoon, about fifty sat down to a well-prepared tea, an Easter custom in this little island, and this was followed by a very bright meeting, conducted by the Evangelist, Mr. H. A. Court. Mr. Tostevin, in his message, pointed out that the Resurrection of Jesus called for a greater separation from the world. A visitor to Guernsey taught us how to swim, not, however, in the numerous bays of the island, but in "the love of God"; Mr. W. Battiste was the last speaker, and from him we learned more about the abiding life in Jesus, the "True Vine," interestingly illustrated by his knowledge of the natural vine. In all, we had a very blessed Eastertide, and to our Father be all the glory!

FROM MAY 31st to JUNE 7th

Special Whitsuntide Meetings

WILL (D.V.) BE HELD IN

THE SURREY TABERNACLE

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

which has become a great centre of Revival in London.

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Speakers:

PASTOR STEPHEN JEFFREYS PASTOR R. MERCER
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3. *Services for those seeking healing for the body, by the great Physician.*

TIMES OF SERVICES:

Whit Sunday	3 and 6 30 p m	Wednesday, Thursday and Friday	3 and 7 30 p m.
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Tuesday	11 a.m., 3 and 7 30 p.m	Sunday	3 and 6 30 p m

On the Sundays, Breaking of Bread Services will be held at 11 a.m. at the Elm Tabernacle, Park Crescent, Clapham.

THE ANNUAL

WHITSUNTIDE CONVENTION

AT LETCHWORTH GARDEN CITY

will (D.V.) be held from May 30th to June 2nd, in the Convention Tent, opposite Elm Hall, Norton Way, N.

The Speakers will include

PASTOR STEPHEN JEFFREYS
PASTOR E J PHILLIPS

PASTOR GEORGE JEFFREYS
MRS GEORGE KINGSTON
and others

PASTOR R E DARRAGH
LUDWIG NAUMANN, ESQ.

MEETINGS

*Saturday, 7.30 p.m. Whit Sunday and Monday, 11 a.m., 3 and 6.30 p.m.
Tuesday, 11 a.m., 3 and 7 p.m.*

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) Grimsby
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