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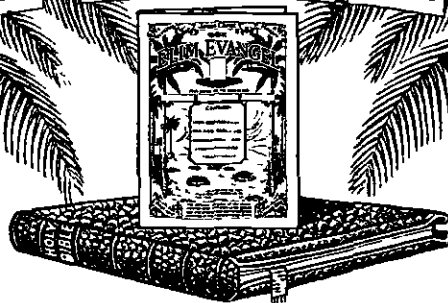
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Saviour

Jesus Christ

Healer

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

Vol. VII. No. 6

MARCH 15, 1926

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

The Dying Soldier,

or, Look and Live

HE had gone out to fight his country's battles, leaving home and loved ones to go to a foreign shore, there to help to uphold the honour of freedom's flag. A stalwart, sturdy young fellow he was, "every inch a soldier" his friends felt, as he marched by to the depot. After weeks of travel by rail and transport, his regiment was at last actually on the ground of conflict and eager to be in the battle.

Some, no doubt, had very serious thoughts as they reflected on the dread possibilities of the morrow. He of whom I write was utterly careless as to everything but the delight he felt at the prospect of the soon coming engagement with the enemy. Not long had he to wait. At early dawn the camp was astir, and soon grim war in all its excitement and horror had burst upon him.

For a time he fought nobly and well, but at last, when victory seemed assured, he reeled and fell, pierced by a rifle bullet. He saw the flag borne on in triumph and beheld the enemy scatter in all directions, then sank back exhausted. Night was falling, all about him were dead and dying. The hospital corps was far behind. He was sinking fast. Already, much exhausted from loss of blood, he knew his case was hopeless. For the first time he found himself face to face with death and Eternity. He told himself he was not afraid to die. Nor was he, but—"After death the judgment!" Ah, there was the rub! The judgment! Was he ready for that? He felt in his inmost being a deep sense of horror, unspeakable, as he viewed that Great White Throne and the Judge with the All-Seeing Eye.

He was not utterly ignorant of the gospel. He had simply neglected it, and now he cried with a shudder "Oh, my God, it is too late, too late. No remedy now. I might have settled it long ago, but it is too late now."

The next moment a low voice whispered into his ear three words "Look and Live!" He opened his eyes with a start. In the fast-gathering gloom he saw an earnest face bending over his

"Say it again!" he whispered.

"Look and live, my poor fellow. As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life!"

Gently, as he was able to take it in, the only story that is of moment at such a time was told—the story of Infinite Love, giving itself for guilty sinners.

His strength was fast going, but he listened eagerly as a few words were read from the little book in the missionary's hand. With one last convulsive effort he cried "I am a poor sinner, I have neglected so long. But Lord, I look! I look to Thee now!"

And as the messenger of redeeming love softly whispered assuring words of grace and mercy, peacefully as a child the soldier's spirit passed away.

His life, alas! was lost, for he had spent all his days as a Christ-neglector, but he had found eternal life through looking in faith to the sinner's Friend.

Oh! dear unsaved reader! I bid you too, look—look and live—look to Jesus now—for in Him there is salvation, full, free and eternal.

A GREAT

FOURSQUARE GOSPEL DEMONSTRATION

will be held in the

ROYAL ALBERT HALL

on Easter Sunday and Monday

Easter Sunday at 6.30 p.m.	Mrs. Aimee Semple McPherson.	JESUS—Saviour
Easter Monday at 11 a.m.	Mr. John Leech, K.C.	JESUS—Baptiser
„ „ at 3 p.m.	Pastor George Jeffreys.	JESUS—Healer
„ „ at 6.30 p.m.	Mrs. Aimee Semple McPherson.	JESUS—Coming King

DO NOT MISS THESE GREAT GATHERINGS!

(Full particulars of Convention on cover iii).

The Elim Evangel

FOUR SQUARE ON THE WORD OF GOD

The Elim Pentecostal Alliance was founded by Pastor George Jeffreys, its Principal Overseer, in the country town of Monaghan in Ireland, in the year 1915. It consists of Elim Revival and Healing Campaigns, Elim Publishing Office, Elim Bible College, Elim Foursquare Gospel Churches, and this, the Elim Evangel, which is its Official Organ. It stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against all modern thought, higher criticism and new theology. It condemns extravagance and fanaticism in every shape and form. It promulgates the Old Time Gospel in Old Time Power.

Vol. VII

MARCH 15, 1926

No. 6

Mrs. Aimee Semple McPherson in London The Wireless Evangelist and Preacher

Record Gatherings

By C KINGSTON

Revival Fervour

ANGELUS Temple—with its ever opening, swinging doors—its white dome with the towering masts and wireless aerials—its multitude of happy men and women rejoicing in a foursquare gospel—its ever-flowing stream of converts—its ever-increasing number of healings—is left lying in the blazing Californian sun, while tall palms lazily wave their nodding plumes around, gilded rainbow-plumaged birds sing above and the drowsy hum of the insects, like the Vox-humana of nature's organ, makes every sound throb with music.

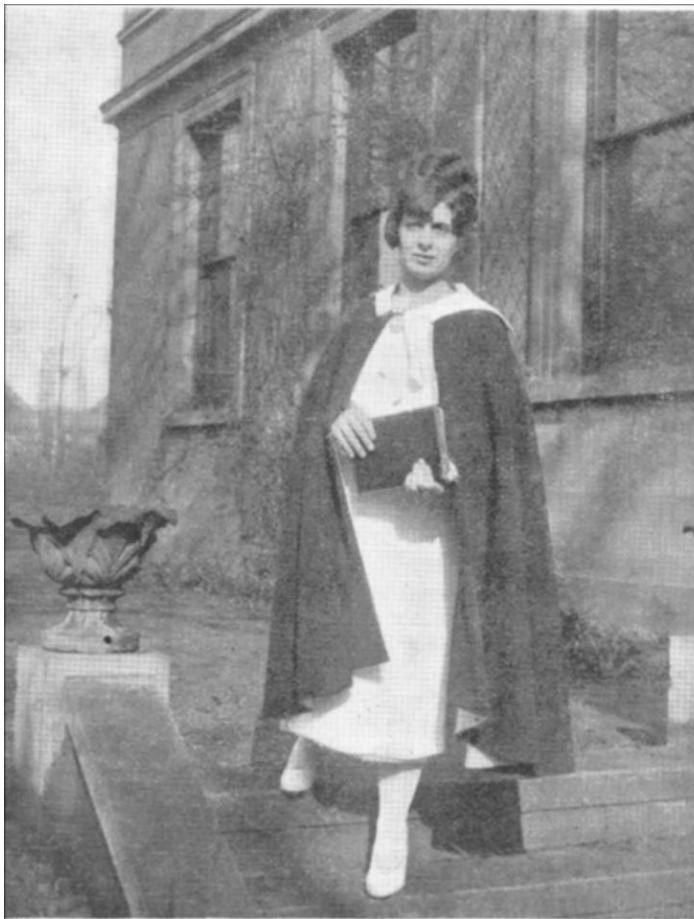
Evangelist Aimee Semple McPherson, the leader of this great revival, bids farewell to busy workers, and thousands wave their adieus as the New York express steams out of the depot. After fifteen years of continuous labour in the Service of the Master, she is on vacation. In the distance she can see the battlemented walls of Jerusalem, the domes and minarets of the Mosques, the narrow streets crowded with jostling humanity of every colour and nationality. In imagination she can walk the path

the Saviour so often trod over Olivet. She can bend beneath the Olives of the Garden, and with throbbing breast listen to the heart-broken cry of the Man of Sorrows. She can stand where the Cross up-

lifted its gaunt and bloody arms, carrying its precious burden; where His blood dyed red the sod. She can, like Mary, visit the tomb, and bending low see that death is swallowed up in victory and that Christ is risen indeed.

But many miles lie between herself and the realization of that vision. The express thunders along. Quickly the news spreads that Mrs. McPherson is on tour. Invitations to hold meetings begin to pour in from every side. Philadelphia calls—Chicago calls—but time is pressing, and the Evangelist cannot stay.

The ocean greyhound ploughs its way across the deep and soon the white cliffs of England show hazily on the horizon. Telephone, telegram and letter carry invitations from all sides to conduct special meetings in England. Elim calls among the rest. But not heeding these persistent calls, she crosses



MRS. AIMEE SEMPLE MCPHERSON
photographed on the steps outside the Lecture Hall of the
Elim Bible College, London



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over to the Continent to continue the tour to the Holy Land

The trans-Continental express thunders on Paris is left behind, the blue waters of the Mediterranean, as they wash the shores of Nice are reached.

Somehow the Evangelist cannot sleep—a conviction that everything is not quite right begins to make its presence felt. Could it be that the Lord desired her to return to London to conduct those revival meetings for Elim? In the midst of so many calls this one had not been particularly noticed, but now in the quietness of the night she realizes that God has work for her in London.

A hurried return to Paris

Ting-a-ling-ling!

The telephone bell rings!

One of the Elim ministers lifts the receiver

"Paris speaking"

"Hello"

Down the line floats a silvery voice with a slight American accent.

"Mrs McPherson speaking."

Immediately all attention, the message is received. Mrs McPherson is coming back to London to conduct a four days' special campaign in Surrey Tabernacle commencing Thursday next.

It is now Saturday afternoon

Hurry! No time to lose!

Printing press creaks and groans as thousand after thousand of handbills come from under its rollers. Busy workers prepare the Tabernacle for the meetings. The day before a long procession of Elim Crusaders wend their way through the district advertising by banner placard and hand-bill the coming meetings.

Ting-a-ling-ling!

The telephone again!

"Paris speaking."

"Hello"

"Yes. Oh you are coming by aeroplane

When? Wednesday afternoon . . ."

Wednesday it blew a stiff gale

By this time the press reporters have heard about it, and immediately after her arrival begin to besiege her with questions.

"I have often flown in California during my evangelical work, but this was the worst flight I have had," she told one reporter.

The day of the Campaign!

At Elim Headquarters everyone is on tip-toe of expectation. Visitors from all parts begin to pour in. The one-time convent, where nuns had wailed their misere, resounds with Hallelujahs and snatches of revival songs.

Surely the Lord is going to do something good!

Meanwhile Pastor George Jeffreys, who was to have conducted a Revival Campaign in Liverpool,

but postponed it to a later date in order that he might assist in the special meetings in Surrey Tabernacle, arrived from Guernsey with his workers.

At the opening meeting the Tabernacle was nearly full. To quote one newspaper—

"A whirlwind revival struck Walworth yesterday afternoon, when Mrs Aimee Semple McPherson mounted the pulpit of the Surrey Tabernacle and delivered a 15,000-word sermon under the hour—a veritable Niagara of eloquence during which she never once hesitated for a word.

She spoke of her great ambition—to proclaim the Name of Jesus to every creature in the world. Then she said, radio came to help her. Instead of climbing the tallest spire to proclaim the sacred Name, she had said it in a low voice before a tiny microphone.

"I love to think of my voice climbing the steeple, through the microphone, so that it may whisper the good tidings to the world. Explorers snowbound in the Arctic have heard it. It has travelled South to the Mexicans."

No fewer than 2,000 listeners-in have been converted through the radio.

Mrs McPherson explained at this opening service, which she called "a get-acquainted meeting," that she was on the Continent on her way to Palestine when the Lord spoke to her and told her to turn back and come to this campaign in London. She said, "I had refused many requests to give addresses on my holiday, but when the Lord spoke to me, I knew I must come here. And here I am!"

At the close of this first service God manifested His blessing and a large number of converts knelt at the altar to accept Christ as Saviour.

That night the Tabernacle was full, and as the Evangelist spoke upon "What's out ahead," she made the future live before the gaze of the assembled multitude. With an eloquence unsurpassed, she described Heaven. "It is just up there, some where," she said, "as to actual distance, its not far." Describing life, she said it was "just a little dressing-room in which to get ready for eternity."

"This is my idea of heaven. It is all diamonds—people think a lot of diamonds, but they are only chips that fell from the cold chisels of the angels when they built the many mansions of glory. It is all made of solid pearl; and the streets are paved with gold. It's no use wearing crowns of gold in Heaven, because it would be just like wearing a crown of concrete here."

Heaven would, she thought be planned something like Washington, all streets leading to the centre. And in the centre will be the Throne, and radiating in all directions will be great avenues of glittering golden houses. "And I want my heavenly mansion to be in the main avenue, looking straight out on to the Throne."



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At the close of this sermon scores raised their hand to testify that they were desirous of accepting salvation, and when the altar call was given they streamed down the aisles from the galleries and the body of the hall.

The next day the crowds gathered again. At the afternoon service, the subject "Prayer" spoke to all hearts. "It was," said the evangelist, "like pulling the bell-rope, and away in heaven the bell began to ring.

"Ding-dong! Ding-dong!"

"And God said 'Hush you cherubim! Keep quiet you seraphim! Lay down your harps you angels! There is a soul pulling the bell-rope of prayer.'

"The rope," continued the speaker, "hangs just over your head. Lift up your hand and pull it brother, sister, and somewhere up in heaven the bell will ring ding-dong! ding-dong!"

Many at the close of this service came to the altar and reached up their hand to pull the bell-rope of prayer for salvation. It was a wonderful sight to see those eager faces, some shewing the trace of tears, others set with a determined look as they came to seek salvation. And if for a moment God's angels did hush their songs of praise to listen to the ringing of the bell, it was only to burst forth with gladder notes and more rapturous joy as sinners repented and received salvation.

That night the subject was "The Foursquare Gospel." The Tabernacle was packed to its fullest capacity.

A striking figure, Mrs. McPherson dressed all in white with a black gown draped from her shoulders, swayed the thousands by her eloquence, as does the summer breeze the standing corn.

The Foursquare gospel, Jesus Christ the Saviour, Jesus the Healer, Jesus the Baptiser in the Holy Ghost, and Jesus the Coming King, appealed to every heart.

"We cannot afford to cut off any corner—if we do it will become round and will roll down the hill into the abyss of backsliding."

Scores testified at the close of this service to their need of Christ as Saviour, and knelt in penitence at the altar. Consecrated workers dealt with them and led them to the Redeemer.

Upon the Evangelist requesting all who believed in the Foursquare Gospel to raise their hands, practically every hand was raised—thousands thus testifying to their belief in a full-orbed gospel.

Saturday the tide rose higher. The afternoon meeting was packed. The subject—"Divine Healing."

Said the speaker: "Sin and sickness are, as it were, Siamese twins. . . . For the double disease of sin and sickness God provides a double remedy—

forgiveness and healing. . ." Giving her own testimony she said that for the last ten or eleven years she had never to miss an engagement through sickness, had taken no physic—preached 26 hours a week—baptised 3 400 a year—spoken every day over the Radio—prayed with the sick, and if ever she did feel empty and weak, she just went to the Source of the Supply and got refilled and restrengthened.

An altar call being given, many came forward for salvation and then those who were sick came forward for prayer. So large was the number that it became necessary to pray collectively for those who had not been prayed for individually. Many testified to healing. One who was deaf told the workers she could hear plainly, while several were healed of stuttering. Other cases were recorded.

That night the Tabernacle was packed, and also the minor hall, the windows of which, opening into the main auditorium, enabled the people to hear the speaker. Crowds were turned away. The subject, "The Good Shepherd," appealed to every heart. She was glad, said the Revivalist, to find good fat sheep in the Surrey Tabernacle—some Christians are such lean and skinny sheep they haven't any amen—no praise and no prayer. Again the altar was crowded with men and women seeking the Saviour, and by their faces it was evident that the Shepherd had sought and found the wandering sheep that night.

Sunday was the crowning day of the whole campaign. In the afternoon the Tabernacle was again filled to overflowing. Many had to stand at the back and listened through opened windows. The subject was "Signs of the Coming of Christ." As she introduced the subject, the Evangelist said many did not know anything about the Coming of Christ because they were not "listening-in." In the air around us is music, but we do not hear it until we tune in the receiving set and then the room is filled with harmony. So only those who listen in on God's wireless hear what God says about the near return of Christ.

The closing service of the campaign was a memorable one. The Tabernacle was packed a considerable time before the meeting was due to commence, the minor hall being filled too. It is estimated that hundreds were turned away.

Giving her life story, the audience was alternately melted to tears or smiling with joy. As each scene was pictured and lived in the imagination of the hearers, the congregation hung spell-bound and breathless upon the lips of the speaker.

When the altar-call was given, about a hundred responded and made their way down the aisles from every part of the building. This was a grand finale to the campaign, and it was with regret that the



Evangelist said good-bye. The crowd seemed loth to leave, and again and again sang with hands clasped. "God be with you till we meet again."

To sum up the impressions of the campaign. Crowds! Wonderful singing! Crowded altars! Heart-searching addresses! And above all the power

of God manifested. It all passed so quickly, and yet the results were so wonderful, that one is constrained to say, "Surely God was in the midst" and unto Him we ascribe all glory and praise for the souls saved, the sick bodies healed, and the blessing upon the Christians.

Elim Daily
Bible Readings.

The Lord's Table

By
PASTOR E. B. PINCH

Selected portions of Scripture for daily reading with devotional comments

April 1st. Thursday. Genesis xiii "The Lord said unto Abram after that Lot was separated from him" (v 14) The act of separation may be painful, tearing one from long accustomed company, and severing the ties of kinship. It may appear, as in the case of Abram, to be the unhappy climax of a sad dispute, but from the heavenly perspective it is the necessary preparation for a glorious revelation. God will not speak whilst worldly-minded Lot is in the company. As soon as we are separated entirely unto Him, He will talk to us.

April 2nd. Friday. I. Samuel ix. "Now the Lord had told Samuel in his ear" (v 15) God leaned down from the throne, came near to Samuel, put His lips close to Samuel's ear, and whispered "Yes! God whispers! One has to be very tranquil and quiet in soul to catch His accents plainly." "The secret of the Lord is with them that fear Him."
"Be still, and thy Beloved will speak,
When He hath found a silent heart
Let every other voice be hushed,
And every reasoning depart."

April 3rd. Saturday. Isaiah xv. "The burden of Moab" (v 1) This is a chapter awful with the thunder of divine judgments. The prophet is commissioned by God to bear this stern message to the nation. And shall the prophet utter such words unmoved? He feels tremendously, the weight and significance of the language, and says, "The burden of Moab."
And does this present evil world, so soon to taste the judgments of God, lay like a burden upon our hearts until we are brought to our knees in urgent prayer?

April 4th. Sunday. Matt. vii "Ask knock" (v 7) The great secret of the divine art of praying, is the concentration of the whole of our being and faculties upon the one consuming purpose. God employs many expedients in order to induce us to this reckless abandonment of ourselves to the one great task of supplication. These three words represent three successive stages or degrees of fervency and spiritual violence. Let us learn to press through, our whole nature going out in one great appeal to God.

April 5th. Monday. Exodus x. "There shall not an hoof be left behind" (v 20) Pharaoh tries by every means to persuade Israel to maintain some connection with Egypt. "Leave your children" he says (v 11), or "leave your possessions," namely, your cattle (v 24). This is Moses' uncompromising answer. "There shall not an hoof be left behind." Beloved, you must sever all connection with the world, if you would enjoy communion with God. Egypt's business, Egypt's pleasure, Egypt's religion, must all be left behind.

April 6th. Tuesday. Joshua vii. "Thou canst not stand before thine enemies, until ye take away the accursed thing from among you" (v 13) The sin and judgment of Achan is a solemn object lesson for the church. As is the place of ignominious defeat. The accursed thing may be hidden

in the floor of the tent well out of the sight of any human eye, but it cannot lie undetected by God. A curse rests upon the life while this thing is secretly harboured in one's heart. There can be no victory. We are overcome and put to confusion, and not only so, but the shame is shared by others unsuspecting and innocent. How many in the church, like Achan are preventing the victory because they secretly cling to something grievous in God's sight.

April 7th. Wednesday. II Samuel vi. "So David and all the house of Israel brought up the ark of the Lord with shouting and with the sound of the trumpet" (v 15) There is bound to be exuberant joy, when the Lord is given His rightful place in the life. This sacred ark, the symbol of God's presence, speaks plainly of Christ. This overwhelming, intoxicating, and supernatural joy, is the certain result of His enthronement in our hearts. Misunderstood, we may be. It may be deemed unseemly excitement (see verse 16), but God is well pleased, and that is everything.

April 8th. Thursday. John v. "There was a feast of the Jews a great multitude of impotent folk" (vv 1 and 3) What a striking contrast! A religious ceremonial feast, and a perishing, heartbroken world, side by side. It is a truly modern picture. The religious world goes on its severely respectable way with its feasts and services, and at its door lies a bleeding, dying world. Jesus was more concerned with the congregation at Bethesda, than with the worshippers in the temple. And He is still the same to-day. He has no sympathy with the formalists, He passes on to the marketplace.

April 9th. Friday. Acts vi. "We will give ourselves" (v 4) This is expressed that spirit of ardent intensity without which both prayer and the ministry of the Word are dull and lifeless. True prayer and real ministry costs much. You cannot pray effectually, with less than your whole being. You must give yourself. No price must be thought too big to pay, no sacrifice of yourself too great, in order that your prayer may be a moving force, and your ministry weighty with the unction of the Holy Ghost.

April 10th. Saturday. Exodus xi. "The Lord doth put a difference between the Egyptians and Israel" (v 7) The split between Egypt and Israel gets wider and wider as the call of the Lord becomes more urgent. To-day the severance from the world is becoming a more real thing. The "difference" is being accentuated. It is not simply that the heart of the world is being hardened against God, but we ourselves are travelling in the opposite direction, and setting more and more our affection on things above.

April 11th. Sunday. Judges vii. "The people that are with thee are too many, lest Israel vaunt themselves against Me saying, 'Mine own hand hath saved me'" (v 2) Here God explains His reason for sifting the people so thoroughly. It is in order that no flesh should glory in



THE ELIM EVANGEL



His presence The manner of the selection is nighly instructive, teaching us that character is reflected in the comparatively insignificant details of life as truly as in the great and outstanding crises

April 12th Monday Isaiah xvi "Send ye the Lamb to the ruler of the land" (v 1) This is a striking phrase with which to commence a chapter of judgments, which were to come upon Moab because of her sin God has never sent judgments upon either man or nation without first of all extending an offer of mercy The great day is drawing nearer The world is ripening for judgment, but God has sent the Lamb Flee to His wounded side "There is therefore now no judgment to them that are in Christ Jesus"

April 13th. Tuesday. Acts vii "He, being full of the Holy Ghost, looked up steadfastly into heaven and saw the glory of God, and Jesus" (v 55) Here are set forth some of the blessings that await the man or woman that is full of the Holy Ghost Heaven is opened to their spiritual vision,

and they gaze steadfastly upon its delights Moreover, they see the glory of God, and are able to bear its brightness, but best of all they see Jesus, and see Him in the place of power

April 14th. Wednesday. Genesis xiv. "When Abram heard that his brother was taken captive, he armed his trained servants, and pursued" (v 14) The church of Christ is one body Each member is to feel and share the burdens of the others, to be concerned with their victories or misfortunes If a brother is taken captive, it is our clear duty to do battle with the enemy, until we prevail through the name of Christ, and see our brother once more in liberty

April 15th. Thursday Matthew. viii "Himself took our infirmities and bear our sicknesses" (v 17) This is Matthew's commentary on the 53rd chapter of Isaiah He evidently believed that Christ was manifested for our full salvation, body, soul, and spirit There need be no more convincing scripture that bodily healing is provided in the atonement It is for you, my friend Only believe the message!

Items of Interest

Owing to lack of space, the report of Pastor George Jeffreys' Campaign on the Guernsey Island has been held over until next issue Our readers will rejoice to know that the great St. George's Hall was packed, and there were glorious results.

* * *

The S S "*Cardiganshire*," on which our dear brother and sister, Mr and Mrs Thomas set sail on February 5th arrived at Los Angeles on Sunday, March 7th

* * *

The news of the death of Mrs Cantel of Highbury New Park, London, came as a shock to her many friends at home and abroad She passed peacefully away in Jesus on Friday, March 5th Our prayers and sympathy are for her son

* * *

The Belfast Easter Convention will be held as usual in the Elim Tabernacle, Melbourne Street, commencing Easter Sunday, April 4th The Con- vener will be Pastor R Tweed and ministers of the Elim Alliance will be the speakers

* * *

On February 17th, a wedding service was conducted in the Elim Hall, Ballymena, when Mr Thomas Carleton of Tullynahinon and Miss Lizzie McCaughey of Rasharkin, were united in marriage by Pastor P Le Tissier

* * *

We would remind those who desire admission into the Elim Bible College for the next term, which commences after the Easter Convention, that immediate application should be made to the Principal, Elim Bible College, Park Crescent, Clapham, London, S W.4.

We wish to point out that all those desiring cheap return tickets for the Easter Convention in London, must obtain a voucher beforehand from the Convention Secretary, and unless this voucher is presented at the time of booking, the ordinary fare will be charged, and no refund will be made afterwards by the Railway Companies It will be noticed from the particulars on the cover of this issue that these cheap tickets are also available from the Continent, on boats owned by any of the British Railway Companies Early application should be made for vouchers Requests for further information or for Railway vouchers (which are issued free) should be addressed to the Convention Secretary, "Elim," Park Crescent, Clapham, London, S W.4

* * *

Mr J E Mullan, of the Elim Evangelistic Band, expects to sail for the Belgian Congo with Mr. and Mrs James Salter and others, by the S S. *City of Sparta* on April 30th. A farewell service will be held in the Surrey Tabernacle

* * *

The Royal Albert Hall has been taken at enormous cost during our Easter Convention for a Great National Demonstration of the Foursquare Gospel Gifts towards this heavy expense are urgently needed Boxes seating five persons and upwards will be reserved at all the meetings for families making a substantial gift towards the expenses All gifts should be sent to the Convention Secretary, "Elim," Park Crescent, Clapham, London, S W 4

* * *

Owing to Pastor George Jeffreys assisting in Mrs McPherson's campaign in London, the Liverpool campaign was postponed for one week, services commencing in the Windsor Street Church (off Whitaker Street), Liverpool on Sunday, March 14th

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

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Ernest B. Pinch

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THE ELIM EVANGEL is the Official Organ of the Elim Pentecostal Alliance Principal Overseer Pastor George Jeffreys

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Elim Convention in London, Easter, 1926

THOSE who were privileged to attend the last Elim Easter Convention in London, will remember how the spacious building was packed and how every available spot was occupied, with the multitudes outside unable to gain admission. Hence the reason for the question that was uppermost in almost everyone's mind: "What will we do for room next Easter?"

The Overseers of the Alliance have since been occupied with the same question, and were much in prayer for guidance in the matter. One suggested this hall, another that one. In any case, they all agreed that a much more commodious building must be secured than even the spacious Surrey Tabernacle

Then—like a bolt from the blue—came the news of our Lord's re-arrangement in Mrs. Aimee Semple McPherson's itinerary, and her hurrying back from Nice to Elim in London. This Divine intervention settled the question of the hall beyond a doubt. While the fire was burning in her four days' Revival Campaign which was hastily arranged in Surrey Tabernacle, it was decided after prayer, that a "Foursquare Gospel Demonstration" be held in the prodigious Royal Albert Hall (particulars of which were already in hand) at Easter, our sister to come back after her trip to the Holy Land to take two of the four great meetings proposed. Hence the Royal Albert Hall, in which great and historic gatherings have taken place, has been booked for the purpose of demonstrating in London, the mightiest city of the world, the power of the Foursquare Gospel.

Easter Sunday evening at 6.30 will be the great opening Aimee Semple McPherson meeting, when this soul-stirring Evangelist and Pastor of Angelus Temple, with the largest church membership in the world, will proclaim Jesus as the Saviour. On Easter Monday morning, Jesus the Baptist with the Holy Ghost will be the theme of Mr. John Leech, K C., who, with his clear, logical mind, will, in a powerful and scholarly manner, convince many of the need of a Baptism of the Holy Spirit, subsequent to Salvation. The afternoon service will be taken by our beloved leader, Pastor George Jeffreys, when Jesus the Healer will be revealed as being able to deal effectually with all kinds of diseases at this service, many will have the privilege of witnessing to their marvellous testimonies of healing. The evening service on Easter Monday will be the great closing McPherson meeting, when our beloved Sister will preach on the glorious theme of Jesus the Coming King.

Let all those who love the Foursquare Gospel firstly pray, pray, pray, that this great venture shall be blessed of God, and that every need shall be met, both spiritually and temporally; secondly, let them forget every possible sectional and denominational wall, and come and join in these great gatherings for the spread of the Foursquare Gospel.

Full particulars of the Easter meetings will be found inside the cover of this issue.

Deep waters of affliction often lead to a deepened experience of the goodness of God. There is many a trial, reckoned grievous indeed while it lasts, for which we have afterwards to praise God, saying, "Sweet trial, how I feared thee yet now I find thou hast been the bearer of untold blessing."

W SHAW



Marvellous Miracles

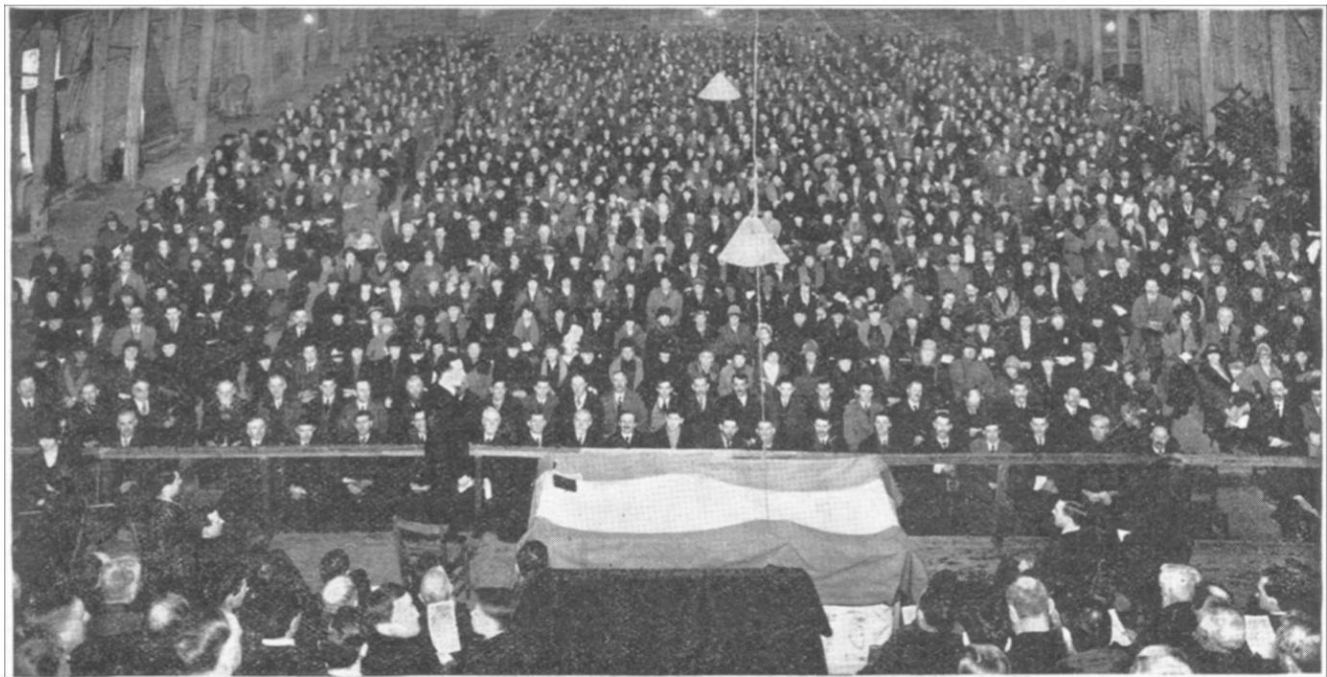
at Pastor George Jeffreys' Plymouth Campaign

I suffered from defective eyesight for 32 years and could not see without glasses. I was prayed for by Pastor George Jeffreys on 8th February and was completely healed—George R. Edgecombe (Stoke)

For nearly 17 years I have been a great sufferer, due to Bright's disease. During that period I have undergone five operations. The last two I had within eight weeks, due to septic poisoning. A year ago

it arose to my feet, healed. I don't know where it went, but, like my sins, it has all gone—S. N. Horne (Plymouth)

An eye specialist some time ago told me I had a cataract formed on each eye, caused by a street accident, crushing the eyeball. I suffered intense pain, causing sleeplessness and great mental distress. I went on the platform at the Devonport Guild-hall,



ONE OF THE AFTERNOON SERVICES AT PASTOR GEORGE JEFFREYS' PLYMOUTH CAMPAIGN

I was told no more could be done for me, I came to the meeting, Pastor George Jeffreys prayed for me, and, praise God, I was healed—Edith Jenkins (Plymouth)

I am glad to be able to testify to God's wonderful healing power. For two years I have suffered from goitre, it steadily grew, until it got so large it almost choked me. The night before I was healed, while asleep it got in my throat and I was almost gone. Just conscious—that was all—I went to the meeting next day, and Pastor George Jeffreys prayed for me. I felt the power go through me, and while under the power I felt the growth slowly move. I

and Pastor George Jeffreys prayed for me and touched my eyes. I was healed and the pain went—A. S. Pitcher (Stoke)

I was prayed for and healed, on February 10th, 1926, of neuritis, from which I suffered for eight years—Mrs. Mary Lawson (Plymouth)

I feel I would like to let you know of the great blessing I received last night. I am completely healed of internal trouble, which I have had for 11 years. I am happy to say I can now see without glasses, which I have worn for 25 years—K. Kerslake (St. Budeause)

THE ELIM EVANGEL

For about seven years I have suffered from a weakness, in stammering. After Pastor Jeffreys laid his hands upon me and prayed for me, I was healed. I thank God with all my heart—Kathleen Westlake (Plymouth)

AN USHER'S TESTIMONY On Tuesday evening I had the pleasure of pointing a sister the way of salvation, but in doing so I had to shout to make her understand. I also told her, as the Lord had healed her soul, so would He open her ears. She went to the platform, and Pastor Jeffreys prayed for her. Late in the afternoon I spoke to her in a casual manner, asking her if she had been prayed for. "Yes," she replied, "and praise the Lord, I can hear"—E. Gorringe (Plymouth)

I should like to return thanks to God for answered prayer. I sent a request for prayer for my little girl, suffering from whooping cough and gastritis. She was too ill to be brought to the meeting. Thank God, she was healed—E. Price (Plymouth)

I was prayed for on Wednesday afternoon for an internal pain in my left side, which I have had for some time, and was completely delivered—Lucy Gee (Plymouth)

I feel I must write and give my testimony of the wonderful healing I have had. I wrote on Sunday afternoon asking for prayer that God would heal me. I suffered with fluid on the knee for over 12 months, causing stiffness in the leg. While you prayed for me at the Stonehouse Town Hall, I was sitting in the Salvation Army Afternoon Meeting. I felt as if a knife went through my knee. I said, "Lord, I believe"—and, praise God, I was healed. I can bend my knee and can run upstairs. Wonderful Jesus—Miss Davis (Plymouth)

Last Thursday afternoon Jesus healed me of ulcerated appendix. I am now free from all pain after six years of suffering. He also saved my soul—L. Baxter (Plymouth)

I was healed 8th February, 1926. I was suffering in spine and leg caused by a fall. I was unable to walk on one leg—William Prince (Devonport)

I was paralysed for 15 years, not able to walk. After I was prayed for, can now walk and kneel—Miss Louie Bickle (Horrabridge)

I was prayed for yesterday afternoon, for a clot of blood in my leg, which was very painful, and left me very weak, I could not walk. Praise God, I felt His touch and was completely healed—P. Able (Devonport)

I do praise God for answered prayer for my baby boy who was suffering from congestion of the left lung, bronchitis and pneumonia. I am thankful to testify that he was healed. Praise the Lord!—Mrs Standlick (Plymouth)

I have been suffering from very bad throat trouble for 16 months, and have been under six doctors, receiving no benefit. I was prayed for by you and came under the power, and praise God, I am healed—Mrs Square (Devonport)

For nearly four years I have suffered from weak-eyesight. Last evening I attended your service and was healed, praise His Name.—Emily McClaunan (Devonport)

I want to tell you what the Lord has done for me. I came up to the platform and was prayed for. I suffered with my throat for ten years, having had granulations, it was necessary for me to have them cauterised, but they grew again. But while under the power, I received such a wonderful healing touch that my throat is completely healed and free—N. Tregumma (Plymouth)

I was suffering with a bad leg and fluid in hip and knee, could not sleep for pain and found it trying to walk. This caused my leg to be two inches shorter than the other. How pleased I am to inform you that the fluid is gone. I can now sleep without pain and can walk better—Beatrice Mary Green (North Taunton)

I came up for healing and am delighted and thankful to say my dyspepsia is much better, there has been a steady improvement ever since. The mission has had a wonderful effect in this neighbourhood, although we are nearly 40 miles away—Albert Sloman (Egloskerry)

I wish to give God thanks for healing my body. I had a weakness internally since last May, and was told it would mean an operation. I came up for prayer and I felt the healing power of Jesus go through my body, and I am now healed. To God be the glory!—A. Oxeland (Plymouth)

For 20 years I have been a great sufferer from gastric ulcers. For weeks I would be laid on my back, and was unable to take any solid food. Then I was operated upon, but received little relief. I was prayed for by Pastor George Jeffreys, and, thank God, I am without pain—A. Edgecombe (Devonport)



PASTOR GEORGE JEFFREYS

THE ELIM EVANGEL

It is a great joy to me to say the neuralgia pains in my head, from which I greatly suffered, are completely gone since you prayed for me.—M. A. Bate (Egloskerry)

I was healed at the Devonport Hall during your campaign I can now go up and down stairs and can also tie my shoe-laces, which I have not been able to do for 14 years, being crippled—Miss A Vene (Stoke).

A year and seven months ago I met with a serious accident at Stonehouse, severing two arteries and four tendons and nerves in my wrist I had to wear splints ever since and attended hospital everyday. I have been to your services several times, and seeing the wonderful things God has been doing I came up for healing, and now I can move my fingers and bend my wrist I also found the Saviour—Mrs Anderson (Plymouth)

I have suffered from consumption for 14 years. I have been under many doctors and also was in a sanatorium for six months I have suffered severe pains in right shoulder and breast When I was prayed for, I fell under the power and realized a deep real presence of God I felt completely healed. I have not had the slightest pain since. I was also saved same evening—Mrs Williams (Stonehouse)

I am delighted to say that I am completely healed of wounds in the hands which the doctor feared was itch. I have suffered great pain, and at times could not dress myself or do my hair I went up to be prayed for by Pastor George Jeffreys on January 14th I felt the power of God go through my body, and I am now completely healed.—Evelyn Weldon (Plymouth).

I was healed last Thursday evening of nerves and stammering I had it for many years and could not get on at school owing to it.—A Mariten (Devonport)

For more than one year I have suffered from enlarged tonsils I went to the Divine healing meeting on January 20th, 1926, and Pastor George Jeffreys prayed for me I fell under the power and was immediately healed.—Mary Philipps.—(Plymouth)

I thank God I can testify for Him, for the wonderful way in which He has (through Pastor Jeffreys) healed me of my complaints For five years I have been a great sufferer internally, and underwent a serious operation in October, 1924, which left me a complete wreck I came up from Cornwall to Plymouth to be healed of a nervous breakdown, weak heart and rupture, and praise God I was healed. I have never felt so well, my cup runneth over with joy—Mrs G. A. Coe (Cornwall)

REMARKABLE HEALINGS OF FOUR IN ONE FAMILY

I was suffering from a growth on my left breast, was under doctors for 12 months, and was expecting an operation any day. I came to the Stonehouse Town Hall and as soon as Pastor George Jeffreys laid hands upon me and prayed for me, the power



MR MARKS (Sen)



MRS MARKS



MRS F T MARKS



MR F T MARKS

of God came upon me, and I was under the power for about an hour. During that time I felt the lump getting smaller and smaller, and when the power lifted off me, the growth had disappeared—Mrs F T Marks (Devonport)

I was healed of paralysis in the leg, after suffering eight years with it The day after my healing, I walked eight miles, and now feel like a boy, although I am 71 years old—Mr Marks (Sen) Cornwall)

I was healed on the 20th January of sciatica in the left leg I found difficulty in walking and could not sleep Since I was prayed for the pain has gone, and I sleep well.—Mrs Marks (72 years old)

Mrs. F T Marks' husband the same day came to the platform with a poisoned hand, with splints on it He was prayed for and healed, and went to Southampton and commenced work again

I have suffered from catarrh from a child, also from nervous debility for ten years, could not hold my limbs still I was prayed for by Pastor George Jeffreys on January 15th, and was completely healed—Olive Parsons (Stonehouse)

I came out for healing for internal trouble, and I want to praise God for healing me I was wearing



THE ELIM EVANGEL

a belt at the time. When I reached home I took it off. To God be the glory—Mrs F Glinn (Plymouth)

I should like to add my testimony to the wonderful healing power of God. I have worn glasses for 20 years and now, praise God, I am completely healed. I can now read small print without them.—Irene James (Peverell)

My little Lillian who is ten years of age has never been able to speak plainly. It was impossible for me to send her upon any errand as no one could understand her. She was also very deaf. I took her to the Town Hall and Pastor George Jeffreys prayed for her. I rejoice to say that she can now speak quite plainly and is able to run errands, and can also hear us whisper. H Dunstan (Plymouth)

I suffered from gastritis and pains in the head and eye strain for nine years. On January 23rd I came up for Divine healing, and Pastor George Jeffreys prayed for me, and I felt the power of God on me, and I was healed.—Mrs McLean (Plymouth)

At the celebration of the Queen Victoria Jubilee I met with an accident. A rope broke, and a hook cut my eye, and a piece went into it. I was taken to the Royal Albert Hospital, and after 14 days of suffering I went quite blind in that eye. I came up to be prayed for by Pastor George Jeffreys and my sight was perfectly restored. I can now see the smallest print with the eye that was blind.—Mrs Mary Jane Way (Devonport)

After three operations I was left with a very weak spine. Having heard of the Divine Healing Meetings I came to the Town Hall, and was converted. I then went up to be prayed for by Pastor George Jeffreys. I immediately felt the power of God touch me from the back of my neck and down my spine, and being lifted up rejoiced to find I was healed.—Bessie Thomas (Plymouth)

I have suffered from Neuritis in my head for about 16 years. I used to bang my head against the wall, so great was the pain. I also lost my sense of smell. When the Pastor prayed for me, I felt that something had lifted from my head. I have not had the slightest pain since, and I am quite healed.—Wm Roberts (Mutley)

I have been a terrible sufferer all my life, having been in the Hospital 30 times, suffering from consumption, which turned to cancer in the stomach. My spine was also injured, causing me to lose the use of my limbs. I came to the Divine Healing Meeting on January 12th, walking only with the aid of two crutches. Pastor George Jeffreys prayed for

me. I felt the power of God go through my whole body. I am now quite free from pain and can walk alone.—Miss Kate Rith (Plymouth)

I was suffering from dislocated elbow and was unable to lift my arm to my head. I went to the Divine Healing Meeting on January 22nd. I was prayed for by Pastor George Jeffreys and I rejoice to say I was instantly healed. I can now go out cleaning and scrubbing, praise be to Jesus.—Mrs S Taylor

I have been a great sufferer with throat trouble from a child, which has caused anæmia and weak sight. While on a visit to London five years ago, I got knocked down by a motor cycle, which caused a nervous breakdown and left me in a weak state of health. The doctor said I would have to be operated upon. Since you prayed for me the lump in my throat has gone and my nerves are completely cured. Praise Him for His wonderful touch.—Caroline M Trewin (Cornwall)

I could not breathe through my nose nor sleep comfortably. When I was prayed for I got immediate delivery, and have had perfect freedom ever since. Glory to Jesus!—(Miss) Olga Arrowsmith

I came nearly 40 miles, a complete cripple in one foot, could not walk without a crutch. I was prayed for at the Stonehouse Hall, after which I walked ten miles without crutch or stick.—Mrs Sheer (Holsworthy)

I have suffered from tubercular glands of the neck for two years. I have undergone two operations without success. Hearing of the Divine Healing Meetings in Devonport, I came in, and as soon as Pastor George Jeffreys prayed for me I felt the power of God go through the whole body. The lumps in my neck have quite disappeared. To God be all the glory.—Mrs B Abbott (Cornwall)

I have suffered from eczema for some time, suffering much pain. It commenced in my ear and was gradually spreading to my head. I came out for healing and Pastor George Jeffreys prayed for me. I fell down under the power of God and lay on the platform for over one hour. When I arose there was no sign of the complaint.—Ivy Strong (Devonport)

I thank God for His wonderful power of healing. I went up to be healed of pains in the body and abscesses in the face. I thank God I was healed.—V Jolly (Plymouth)

My little boy was healed of deafness after suffering all his life. Thank God he can now hear perfectly.—M Cole



What Fills You ?

“ And be not drunk with wine, but be filled with the Spirit ”—Eph v 18

THIS verse in Ephesians brings out a striking thought. It is that the filling of the Holy Spirit is urged upon us as a command from God, and that therefore we are responsible for being so filled. We think so often of the filling of the Spirit as a free gift of God's grace that we fail to see the responsibility which God places on us in the matter. The truth here is clearly this: Whatever we open to, that fills us. To illustrate: “ On the sideboard stands a glass of wine, one of water, and one of milk. I may take up the glass of wine, put it to my lips, open my mouth to it and I am filled with wine. Or I may choose the glass of milk and be filled with that. Whatever I open to fills me.

Suppose I rise in the morning to find upon my table a Sunday newspaper, a light novel, the Word of God. I take up the first and open my mind and heart to it. In an hour I am absorbed, steeped, filled with its worldliness.

Or I take up the novel, open it, become engrossed in it, and am so filled with its plot, incidents and personages, as to think, talk and dream of nothing else.

On the other hand I may open to the Word of God, the book of the Spirit. Over its pages I bow in prayer for light, guidance, comfort and strength.

As I open mind and heart, God the Spirit speaks and blesses, and I am filled with His conscious presence.

Who, then, beloved, is accountable for not being filled with the Spirit? Assuredly not God, for He is eager to fill. It is I alone. For the choice rests wholly with me whether I shall begin the day by opening my whole being to the world, the flesh and the devil, just as they come along; or open it for a precious, even though brief time of communion with God, and then in the conscious touch of His presence walk with Him through the busy day. The costliest blunder the child of God can make is to omit the morning's secret communion with God, by opening first the heart's door to the inrush of business, pleasure or care. The flower must needs open its petals every morning, if its chalice is to be filled with the sunshine, dews and soft airs of summer.

The real marvel is his blindness in expecting anything else. Verily Paul is right. If we open to wine, we will be drunk with wine, if we open to the Spirit, we will be filled with the Spirit. We ourselves may make the heart a holy shrine filled with the stillness of His presence, or a house of merchandise filled with worldly clamour. Are you desirous to be filled with the Spirit? Here is a simple test. What do you open to in your idle moments?—Sel

The Two Testaments

By HENRY PROCTOR, F.R.S.L. (An Elder at the Elim Tabernacle, Clapham).

THE Bible is divided into two Testaments, which embody respectively the Old and New Covenants. Both of them are called Testaments, because of the Death of the Testator, for He is the Surety for both. For He who said of the Second: “ This cup is the New Testament in my blood ” (Luke xxi 20) is the same also who “ came to confirm the promises made to the Fathers,” that is of the Old Testament. Both are ratified by His death. The resemblances between these two are as striking as their contrasts. (1) We find that the requirement of the twain is exactly the same. For all the Law and the Prophets, as well as the Gospel, are comprehended in one pregnant word: “ Thou shalt love thy neighbour as thyself,” for this is impossible of fulfilment unless we love the Lord our God with all our heart, mind and strength (Luke x 27). But the great distinction between them is that the Second, when fully entered into, imparts the power of fulfilment. For the First is made in the Oldness of the Letter but the Second in the Newness of the Spirit, and “ the letter killeth but the

Spirit giveth life,” or, “ The written law kills, but the Spirit makes alive ” (II. Cor. iii 6).

It is to be noted that both are made with Israel (Heb. viii. 8, 10), but the greatest difference is expressed in v 10, “ I will set my laws *within* their mind, inscribing them *upon* their hearts. This new method implies the power of fulfilment, for just as there are laws of nature *within* us, impelling us to eat and drink, so the Law of the Spirit of Life in Christ Jesus, impels us to do the Will of God—by working *in us* both to *will* and to do “ producing *in us* both the will and the execution ”.

No longer is the inception of the work of God left to us, but God “ works in us (energizes us) both to *will* and to do His own good pleasure. Then we *do* it, because we *want* to do it, just the same as we want to eat when we are hungry. This is the meaning of the words of our Great Exemplar. “ My meat (food) is to *do the will* of Him that sent me: to finish the work that He gave me to do ”.

So that we have not to produce a holy nature in ourselves, but to receive one wrought out in Christ



THE ELIM EVANGEL

for us, and, as it were, propagated to us. The meaning of eating His flesh and drinking His blood is thus illustrated we receive Christ into us by a spiritual eating and drinking, and Christ is thereby as inseparably united to us as is the food, which we so assimilate that it becomes our own flesh and blood

In II Cor iii, the Spirit shows us that the great distinction between the Law and the Gospel is that the first is outward and the second, inward (v 3) So that the glory of the Old Covenant was seen upon the face of the outward man of Moses, but in our case it is upon the face of the inward man (comp vv 7 and 18) This glory was so dazzling,

so resplendent that the children of Israel could not bear to look at it, although it was fading away, in-somuch that he had to put a veil upon his face.

But the glory of the New Covenant, shines upon the face of our inward man, so that "we reflecting as a mirror the glory of the Lord, are being transformed into the same likeness as Himself, passing from one glory to another" degree of glory. We have no need of a veil to hide it as Moses had, because it is hidden by the veil of the flesh of our outward man, that so it may go increasing every day, until the moment comes that we shall "see Him as He is," and be altogether "like Him" (I John iii. 2).

London Easter Convention

THERE is great expectation for the Annual Easter Convention which is to be held next month Full particulars, which should be carefully read, are given on the cover of this issue.

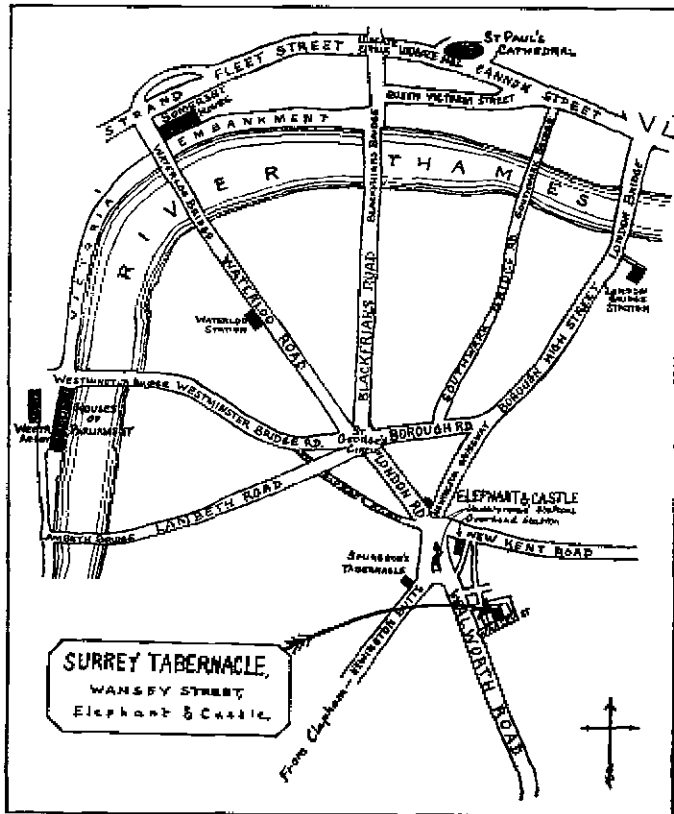
Visitors to London will find the plan we print of great assistance in finding the way to the Surrey Tabernacle Wansley Street is only a few minutes' walk from Elephant and Castle Below will be found the 'bus and tram routes from the different railway stations, as well as from various other points, to the Elephant and Castle —

- Charing Cross** 'Bus 1a, 1c, 48 Tram 33, 35
- Euston** 'Bus 68b, 68c, 169b
- Fenchurch Street.** 'Bus 5, 5a, 10, 40a, 40b, 100, 100b, 105
- Kings Cross and St. Pancras** 'Bus 45 63 63a
- Liverpool Street** 'Bus 34, 35a, 69, 69b, 133, 134
- London Bridge** 'Bus 5, 10, 31, 40, 69, 100, 105, 133, 134
- Marylebone** 'Bus 1a 1c
- Paddington** 'Bus 7, 15, 15a, 107 to Oxford Circus and change (see below)
- Victoria** 'Bus 76, 176; to Westminster and change (see below)
- Waterloo** 'Bus 1a, 1c, 48, 67a, 67b, 68a, 68b, 68c Tram 68

- Aldgate** 'Bus 5, 5a, 10, 10a, 10b, 40a, 40b, 100, 100b, 105
- Bank** 'Bus 34, 43, 133, 134, 143e, 144
- Blackfriars** 'Bus 4, 4a, 45, 63a Tram 2, 16, 22, 38, 56, 72, 74, 76
- Brixton.** 'Bus 34, 35a, 43, 45, 134 Tram 6, 18, 24
- Clapham** 'Bus 5, 5a, 67, 105, 105a Tram 4, 4a, 10
- Highbury** Bus 4, 4a Tram 33, 35
- Kingsway.** 'Bus 68b, 68c, 169b Tram 33, 35
- Ludgate Circus.** 'Bus 4, 4a, 45, 63a
- Oxford Circus and Piccadilly Circus** 'Bus 12a, 12c, 12e, 112, 112b, 121b, 121c
- St Paul's.** 'Bus 4 and 4a
- Westminster** 'Bus 12a, 12c, 12e, 53, 53a, 112, 112b, 121b, 121c, 153 Tram 33, 35, 36, 62, 66, 84

London, and 'buses pass the door continually for various destinations

As regards refreshments, many restaurants are open in the neighbourhood of Surrey Tabernacle At the Royal Albert Hall, refreshments may be obtained in the tea rooms and buffets on the premises, while opposite are the beautiful Kensington Gardens and Hyde Park



The Royal Albert Hall, where the Sunday night service and the three meetings on Easter Monday are to be held, is within easy access of all parts of

The Annual Elim

EASTER CONVENTION

will be held from

Good Friday, April 2nd to Sunday, April 11th, 1926

in the

SURREY TABERNACLE and the **ROYAL ALBERT HALL**

Wansey St., Walworth Road, London.

LONDON

Times of Services:

Good Friday **SURREY TABERNACLE** 11, 3 and 6.30

Saturday. Demonstration in Hyde Park - - 7.30

(Weather permitting. Otherwise in Surrey Tabernacle)

Easter Sunday **ELIM TABERNACLE,** - - - 11
Park Crescent, Clapham

„ „ **ROYAL ALBERT HALL** - - - 6.30

Easter Monday **ROYAL ALBERT HALL** 11, 3 and 6.30

Tuesday, Wednesday, Thursday, Friday and Saturday
SURREY TABERNACLE - - - 7.30

Sunday after Easter **ELIM TABERNACLE,** - - - 11
Park Crescent, Clapham

„ „ **SURREY TABERNACLE** - - - 7.30

FOR PARTICULARS OF THE ROYAL ALBERT HALL MEETINGS SEE COVER II.

Speakers will include

Mrs. Aimee Semple McPherson, Mr. John Leech, M.A., K.C.,
Ministers of the Elim Alliance and others.

Convener: PASTOR GEORGE JEFFREYS

RESERVED SEATS Seats will be reserved for visitors for the Four Great Meetings in the Royal Albert Hall. Applications for tickets for reserved seats must be accompanied by stamped addressed envelope for reply. Boxes seating five persons and upwards will be reserved for families making a substantial gift towards the heavy rent of the hall.

CHEAP RAILWAY TICKETS—Arrangements have been made with the Railway Companies whereby cheap tickets will be issued from all stations in England, Scotland, and Wales, from the ports of Belfast, Larne, Greenore, Dublin, and Cork in Ireland, from Jersey and Guernsey, and from certain ports in France, Belgium, Holland, Germany and Denmark. The cost will be a single fare and a third for the double journey (children half-price). Those requiring cheap tickets should write to the Convention Secretary (address below) and state the Railway Station from which they intend to travel. A voucher will then be sent them, which will enable them to purchase a return ticket at their booking office at a single fare and a third. With this ticket visitors can come to London and return to their homes any days they choose from Wednesday, March 31 to Monday, April 12, inclusive. Visitors from across the water should note that they can cross Wednesday night and thus arrive in London on Thursday if they so desire.

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

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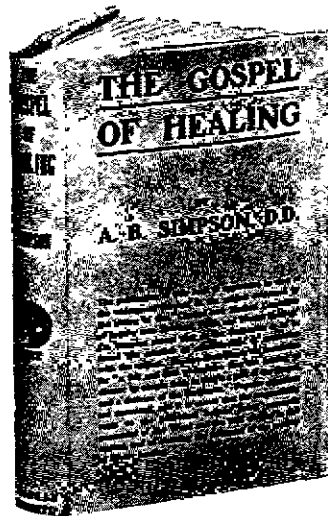
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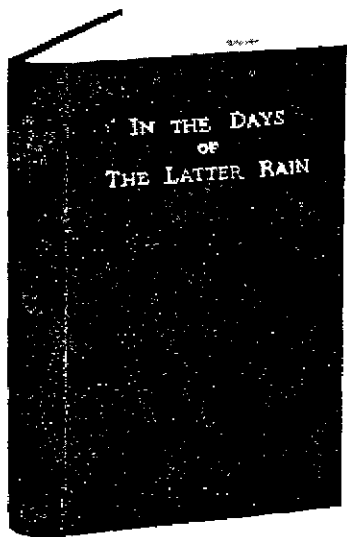
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