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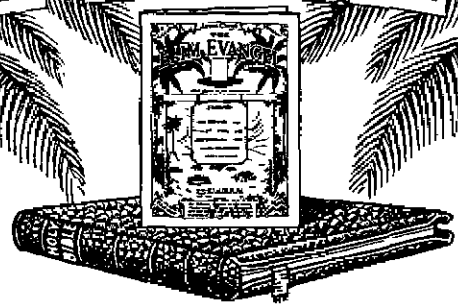
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Saviour

Jesus Christ

Healer

# THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

Vol. VII. No. 5

MARCH 1, 1926

Twopence

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

Baptiser

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

Coming King

# The Blood of Jesus

## The Foundation of our Peace and Joy

By WM. REID.

**I**F the Holy Ghost be awakening you to a true apprehension of your danger as a rebel against God's authority—a guilty, polluted, hell-deserving sinner—you will be in a deeply anxious state of mind, and such questions as these will be ever present with you. "What must I do to be saved? What is the true ground of a sinner's peace with God? What am I to believe in order to be saved?"

Well in so far as laying the foundation of your reconciliation is concerned, I wish you to observe you have *nothing to do*; for the Almighty Surety of sinners said on Calvary, "It is finished" (John xix 30). Jesus has done all that the Holy Jehovah deemed necessary to be done to insure complete pardon, acceptance and salvation to all who believe in His name. If you take Jesus as your Saviour, you will build securely for eternity. "For other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. iii 11). He is the foundation stone of salvation which God Himself hath laid, and on His atoning work alone you are instructed to rest the salvation of your soul and not anything accomplished by you or proceeding from you.

You must beware of resting your peace on your feelings, convictions, tears, repentance, prayers, duties, or resolutions. You must *begin* with receiving Christ, and not make that the termination of a course of fancied preparation. Christ must be the Alpha and Omega. He must be *EVERYTHING* in our salvation or He will be *nothing*. Beware lest you fall into the common mistake of supposing that you will be more welcome to accept Christ if you are brought through a terrible process of "law-work." You are as welcome to Christ now as you will ever be. Wait not for deeper convictions than any sinner had. Convictions of sin are precious, but they bring no safety, no peace, no salvation, no security, but war and storm and trouble. It is well to be awakened from sleep when danger is hanging over us, but to awake from sleep is not to escape from danger. It is only to be sensible to danger, nothing more.

In like manner, to be convinced of your sins is merely to be made sensible that your soul is in danger. It is no more. It is not deliverance, it tells of no Saviour. It merely tells us that we need one. Yet there are many who, when they have had deep convictions of sin, strong terrors of the law, congratulate themselves as if all were well. They say, "Ah, I have been convinced of sin; I have been under terrors; it is well with me, I am safe." Well with you? Safe? Is it well with the seaman when he awakes and finds his vessel going to pieces upon the rocks amid the fury of the whelming surge? Does he say, "Ah! it is well with me; I have seen the flames?" In this way sinners are frequently led to be content with some resting place short of the appointed one. Anxiety to have deep convictions,

contentment with them after they have been experienced, is too often the means which Satan uses for turning away the sinner's eye from the perfect work of Jesus, who Himself bore our sins in His own body on the tree. Our peace with God, our forgiveness, our reconciliation, flow wholly from the sin-atoning sacrifice of Jesus.

Behold, then, O Spirit-convinced soul, the Lamb of God who taketh away the sin of the world. In His death upon the cross, behold the mighty sacrifice, the ransom for the sins of many! See there the sum of all His obedience and sufferings! Behold the *finished* work—a work stupendous in magnitude—which He alone could have undertaken and accomplished! Behold our sacrifice, our finished sacrifice, our perfected redemption, the sole foundation of our peace, hope and joy! "He His own self bare our sins in His own body on the tree" (I Peter ii. 24). It is not said that our duties, or our prayers, or our fastings, or our convictions of sin, or our repentance, or our grace—it is not said that these "bore our sins in his own body on the tree." Rest, then, in nothing short of peace with God through our Lord Jesus Christ.

"I urge you," wrote an eminent author to a dying man, "to cast yourself at once in the simplest faith upon the Lord Jesus Christ, and you shall be saved. All true preparation for death is *entirely out of yourself*, and in the Lord Jesus. Washed in His blood, and clothed upon with His righteousness, you may appear before God divinely, fully, freely, and forever accepted. The salvation of the chief of sinners is all prepared, finished, and complete in Christ (Eph i 6, Col ii 10). Again, I repeat, your eye of faith must now be directed entirely out of and from yourself, to Jesus. Beware of looking for any preparation to meet death in *yourself*. It is all in *Christ*. God does not accept you on the ground of a broken heart, or a clean heart, or a praying heart, or a believing heart. He accepts you wholly and entirely on the ground of the atonement of His blessed Son. Cast yourself in childlike faith upon that atonement—"Christ dying for the ungodly" (Rom v 6), and you are saved. One faith's touch of Christ, and one divine touch *from* Christ, will save the vilest sinner. Oh, the dimmest, most distant glance of faith, turning its languid eye upon Christ, will heal and save the soul. God is prepared to accept you in His blessed Son, and for His sake He will cast all your sins behind His back, and take you to glory when you die. Never was Jesus known to reject a poor sinner who came to Him empty and with "nothing to pay", God will glorify His free grace in your salvation, and will therefore save you, *just as you are*, "without money and without price" (Isaiah lxi 1). I close with Paul's reply to the anxious jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi 31)."

# The Elim Evangel

FOURSQUARE ON THE WORD OF GOD

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

Vol. VII

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No. 5



## How *the* Historic and Futurist Systems of Interpretation will Harmonize

By HENRY PROCTOR F. R. S. L.

**I**t is now nearly forty years ago that Gratton Guinness, the prince of prophetic interpreters, published that epoch-making book called "Light for the Last Days." In this work the chronological fulfilment of prophecy is set forth with a lucidity and accuracy which has never been surpassed.

It clearly demonstrates that the period called "The Time of the End" began in 1699 A. D. This was the first terminal date of

### "THE TIMES OF THE GENTILES"

By this means the historic system of interpretation has been proved up to the hilt to be trustworthy. For many of the terminal dates have had a striking fulfilment, and not the least that of Daniel xii 12. For we were able to predict with certainty—Knowing that 1917 A. D. corresponded to Year of the Hegira 1335, and was also 2,520 years from B. C. 604, the first year of the sole reign of Nebuchadnezzar,—that Jerusalem must cease to be trodden down that year (1917).

But we are convinced that the Historic fulfilments do not exhaust the meaning of the prophecies, but that they are typical of

### A FUTURE LITERAL FULFILMENT

in 2,520 literal days—the first 1,260 to be occupied by the Two Witnesses—Elijah and Moses—who also appeared on the Mount of Transfiguration, which was certainly typical of the Second Advent (II Peter i 16).

For Elijah is to be manifested "Behold I send you Elijah (the Tishbite, LXX) before the great and terrible day of the Lord" (Mal. iv. 5)

### THESE TWO WITNESSES

are seen in Zech. iv 1-3, as "two olive trees, standing before the Lord of the whole earth." Just as Elijah did, so they, also have power to shut heaven that it rain not for three and a half years, and to

call down fire from heaven as he did, and to 'turn waters into blood,' as did Moses, and to smite the earth with every plague, as he did to Egypt. It seems clear also that the 1,260 days of the literal Antichrist follow *after* the 1,260 days of their testimony, for they are not put to death until their testimony "is finished," when the Beast (Antichrist) ascends "out of the Abyss." Then for three and a half literal days, their dead bodies lie unburied in the streets of the city "where their Lord also was crucified"—the earthly Jerusalem. Thus the Seven Times are more exhaustively and finally fulfilled in 2,520 literal days, the whole of which period constitutes

### "THE TRIBULATION, THE GREAT ONE"

such as had not been since there was a nation until that time, and never shall be again, thereafter. We are now in that long-predicted period of the "Latter Rain" of Joel, and the great outpouring of the Spirit which precedes the Harvest and "consummation of the age."

In this connection it is very significant that our Lord, when reading Isaiah lxi 2, in the synagogue at Nazareth, should have shut the book after reading the words "the acceptable year of the Lord," and omitted "the Day of Vengeance of our God," Does it not signify that

### THE DAY OF VENGEANCE

cannot begin until the acceptable year of the Lord has ended? If so, the Great Day of His wrath has not yet come—"the great and terrible day of the Lord" during which His judgments are poured out, as described in the Book of Revelation, but these "will come to pass in quick succession" (lit.) in the "Day of the Lord." That it is impossible to give a satisfactory exegesis of the Apocalyptic visions on the Year-day theory alone, is shewn by the varied attempts of the most able commentators



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None have been able to give so satisfactory an explanation as that afforded by the literal view. Take for example the theory of the Two Witnesses. Elliot's "Horae Apocalyptical" states that the Protestant witnesses "lie dead" in the "great city" or Christendom, from May 5th, 1514 to October 31st, 1517—three and a half years—and on the latter date Luther posted up his thesis on the church-door at Wittenberg. The witnesses (in the persons of the reformers) arise and ascend to the heaven of political power and privilege. "The great earthquake" refers to the schism of the different Protestant churches from the Papacy, and the tenth part of the city which falls is *England*—viz falls from the Church of Rome."

The "seven chalcades" or "names of men" are the seven provinces of the Protestant Republic of Holland. Other commentators such as Faber, Cunningham, Fry, etc., consider that the Waldenses

and Albigenes fulfilled the prophecy—that their death was accomplished in the triumph of the Papacy over them, while their resurrection took place in the revived attestation to the truth which ended in the Reformation.

All this divergence of opinion demonstrates the impossibility of explaining the Book of Revelation on the Historical system, and points to the necessity of a future literal fulfilment in 2,520 literal days. It will then be seen how completely the two systems harmonise, because

## TWO TRUTHS CAN NEVER BE AT VARIANCE

with each other. All the historic fulfilments, as far as they are truly such, are after all, but typical and germinant fulfilments of a future literal fulfilment, during the fast approaching "consummation of the age."

## ? Questions and Answers ?

*Why do not some visit hospitals to heal the sick?*

This has been done when asked, and consumption and other diseases have been certified as cured, after anointing and laying on of hands.

*Is it necessary for the sufferer to have faith in order to be healed of sickness?*

Yes, wherever possible. In the case of young children and people of unsound mind the faith of others may avail for them. But Christ cannot do mighty works where there is unbelief (Mark vi 5).

His own words were "According to your faith be it unto you" (Matt ix 29).

*What is the meaning of Matt xvi 28—"There be some standing here which shall not taste of death, till they see the Son of Man coming in His Kingdom?"*

From the context (xvii 1-8) we learn that Christ was referring to Peter, James and John, who were eye-witnesses of the majesty of His *parousia* in the Holy Mount (II Peter i 16-18). Peter explains the transfiguration as His "power and coming (or presence)."

Elim Daily Bible Readings

## The Lord's Table

By PASTOR E. B. PINCH

*Selected portions of Scripture for daily reading with devotional comments*

**March 16th Tuesday. Genesis xi.** "And they had brick for stone, and slime had they for mortar" (v 3). Men would find their own way into heaven if they could. No effort is spared, no sacrifice deemed too costly, if they can but make the top of their self-erected edifice touch heaven. But it is all vain trying. The very material they use is but a poor substitute for that with which God would build. The brick of human manufacture, secured with the slime of low and vulgar motives, will never soar very high. The disastrous end of the tower of Babel is a faithful picture of the certain doom of all such endeavours made in human strength with perishable material.

**March 17th Wednesday. Judges vi.** "Where be all the miracles which our fathers told us of?" (v 13). Oh, for the old times, the old power, the old blessings. If the unchanging Jehovah is with us, then why not miracles to-day? Yes, indeed, why not? There is no reason on earth but our unbelief. Thank God, He is anointing His Gideon's again. From the ranks of the obscure and unknown He is calling servants, endued with His power, who shall save the church from its enemies

**March 18th Thursday. Nehemiah v.** "Ought ye not to walk in the fear of God, because of the reproach of the heathen, our enemies?" (v 9). Certain of the rulers were oppressing the people and extorting money by usury, in order to satisfy their own mercenary and selfish cravings. Legitimate business! Yes, maybe it was, but Nehemiah points them to a higher rule of life. Says he: "You are giving our enemies an opportunity to reproach us as God's people. How much fresh shame is heaped upon the name of Christ, because of the spectacle of a selfish, grasping church. God's servant sets them a grand example, refusing to take even his rightful privileges as governor" (see vv 14 and 15).

**March 19th Friday. Isaiah xlii.** "Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee" (v 6). When God is revealed in the midst, there is always a spontaneous outburst of praise. When Israel moves and thank God they are a people pressing on, (the Ark is in the midst of the camp, and Judah (praise) leads the way. When God comes in and takes up His abode



# THE ELIM EVANGEL

in the centre of our being, there is always some outward manifestation of His arrival

**March 20th, Saturday. John iv.** "I that speak unto thee am He" (v. 26). On the common highway of life walks the Master, ready to enter into wonderful conversation with the poorest and most degraded. Oh, if only Christ were here! When He is come, He will tell us all things. Life's mysteries will be over. He who holds the master-key will unlock the long closed doors. *But He is here!* He stands beside us on the same roadway and we know Him not. "Lord, open our eyes."

**March 21st, Sunday. Genesis xii.** "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee" (v. 1). The terms of God's covenant with Abraham are precisely the same as with us, His spiritual people. Here are the two sides. "Get thee out . . . and from . . . unto . . . I will shew thee . . . I will make thee . . . I will bless thee." Nothing must check us on the path of spiritual progress. Neither the lure of established comforts, nor the call of kindred, nor the fear of an unknown future. Separation unto God is the price of all real blessing.

**March 22nd, Monday. Joshua vi.** "Shout, for the Lord hath given you the city" (v. 16). May the Lord teach us how to shout the shout of victory. A shout is expressive of the concentration of the whole being upon one purpose. The more we are centred wholly upon one matter, the more emphatic do we become. Then the shout is also expressive of faith, so that we read in Hebrews xi. "By faith the walls of Jericho fell down."

**March 23rd, Tuesday. Matt. vi.** "For if ye forgive men their trespasses, your Heavenly Father will also forgive you" (v. 14). After Christ had delivered to His disciples this model prayer, for their guidance and instruction, He pauses to comment upon this one clause, as though He would thereby lay upon it additional emphasis. In nothing do we more truly shew ourselves to be God's children, than by the manifestation of a forgiving spirit. "Forgive, even as God for Christ's sake hath forgiven you."

**March 24th, Wednesday. Exodus ix.** For this cause have I raised thee up, for to shew in thee my power" (v. 16). Here is a marvellous thing, that God should choose such poor vessels as fallen men, in which to reveal His power. Principalities and powers in heavenly places are passed by, and upon sinful man is conferred this wonderful honour. Are you willing to be a vessel in which His power is manifested? Yield up all to Him, bow low at His feet, and He will raise thee up.

**March 25th, Thursday. I. Samuel viii.** "Make us a king to judge us like all the nations" (v. 5). It is a bad sign when God's people want to copy the ungodly round about. It is really a slight to the Lord Himself, and He regards it as such (v. 7). The world to-day is swinging over from auto-cracy to democracy, but it is only a change of masters. God's ideal is still theocracy, a people ruled and controlled by Himself.

**March 26th, Friday. Isaiah xlii.** "I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness" (v. 3). When God thinks fit to call men into co-operation with Himself, for the accomplishment of His purposes, He always selects the sanctified, those who rejoice in His highness. A real vision of His greatness is the true preparation for that place in His service where we can know His power working in that mightily, and yet take to ourselves no measure of the glory.

**March 27th, Saturday. Acts v.** "The Holy Ghost, whom God hath given to them that obey Him" (v. 32). It needs the Holy Ghost to make a man a true witness of the power and glory of Christ. We must make more and more room for the Spirit. Less of this self-effort and more waiting upon God. Here is a phase of the truth concerning the gift of the Holy Ghost that needs to be ascentuated. God will give the Spirit to them that obey Him.

**March 28th, Sunday. II. Samuel v.** "And they anointed David king" (v. 3). We too, need the anointing if we are to reign with power. The oil must come upon our heads, we must be set apart for God in like manner. Nothing less than the power of the Holy Ghost can make us overcomers. It is significant that this took place at Hebron. Hebron means fellowship, and indeed it is as we walk in fellowship with the Son of God, that the oil is outpoured.

**March 29th, Monday. Song of Solomon iv.** "Awake, O north wind, and come, thou south, blow upon my garden, that the spices thereof may flow out" (v. 16). Yes! it is the stern winds of trial and adversity that bring forth the fragrance of the sweet spices. The time for us to shew love is when the cold, bleak winds of hatred and ill-feeling blow upon us. Patience is best manifested when harassing tribulation oppresses us. May we learn to recognise in the trial and the test, the means God employs for bringing forth the holy sweetness of the new and divine nature. He has planted within.

**March 30th, Tuesday. I. John iii.** "Beloved, if our heart condemn us not then have we confidence toward God, and whatsoever we ask we receive of Him" (vv. 21, 22). Here is the great condition of answered prayer: a conscience void of offence toward God and man. If we would be in the place where prayer is answered, we must be able to say with Jesus "Father, I know that Thou hearest me always." Unbroken fellowship, unclouded communion, nothing between our souls and God,—and whatsoever we ask, we receive.

**March 31st, Wednesday. Isaiah xiv.** "For the Lord will have mercy on Jacob, and will yet choose Israel" (v. 1). How often this people had grieved Him, how often they had wandered how badly they had repaid Him for His great mercy toward them! Yet His mercy and patience are not worn out. In His love He will yet choose them for Himself. And have we not proved Him to be the same to-day? Note verse 3. "No more sorrow, no more fear, no more bondage."

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## AWAY WITH CREEDS

The arch-enemy of truth has invited us to level our walls and take away our fenced cities. He has cajoled some true-hearted, but weak-headed, believers to advocate this crafty policy. "Away with creeds and bodies of divinity." This is the cry in our day. Ostensibly it is reverence for the Bible and attachment to charity which dictates the clamorous denunciation, but at the bottom it is hatred of definite truth, and especially of the doctrines of grace, which has suggested the absurd cry. As Philip of Macedon hated the Grecian orators, because they were the watch-dogs of the flock, so these wolves desire the destruction of our doctrinal formularies that they may make havoc of the souls of men by their pestilent heresies.—Spurgeon

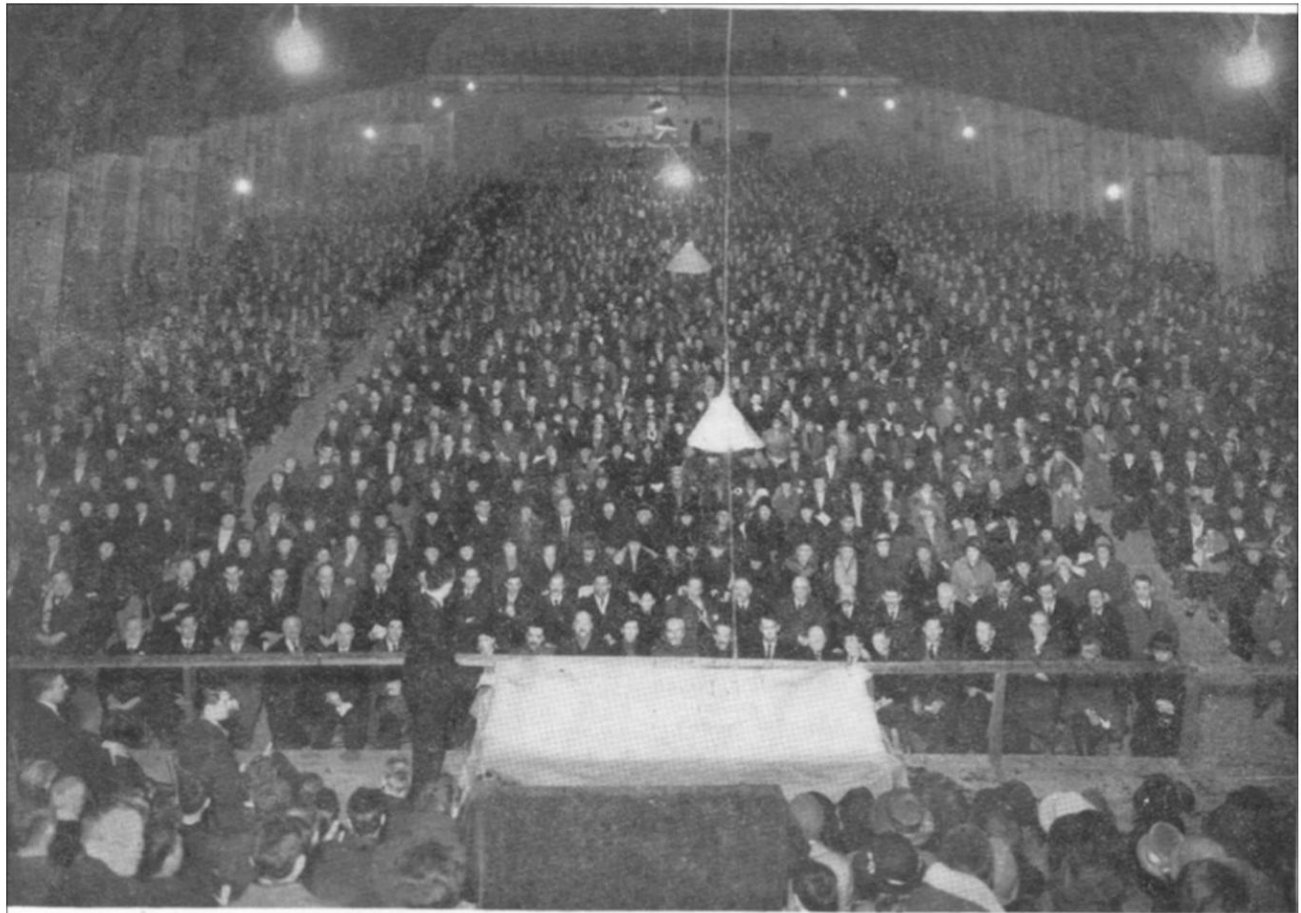
## The Plymouth Revival

Pastor George Jeffreys in the Great Military Drill Hall

By ERNEST GORRINGE (*Chief Usher*)

**T**HE Tuesday following the great Plymouth Guild-hall meeting saw the scene of revival transferred to Devonport, where crowds flocked nightly to hear the Pastor's message. Each succeeding meeting witnessed still greater results in

evenings, while many had to be turned away long before the opening hours. Questions were asked by many "Where will this end?" "Is there no larger place obtainable?" There was only one such place left in the district—the great Military Drill



FLASHLIGHT PHOTOGRAPH OF ONE OF THE SERVICES AT PASTOR GEORGE JEFFREYS' PLYMOUTH CAMPAIGN

salvation and healing. People came from the remotest parts of Devon and Cornwall to the afternoon meetings and stayed over to the evening as well. Many of these testified to healing, both spiritual and physical, then returning to their homes, carried the revival flame with them. We had experienced grand times at the previous meetings, but greater times befell us at the Devonport Guild-hall. It was packed and crowded to the doors, afternoons as well as

Hall at Plymouth, where one or two missions had been conducted on former occasions by famous Evangelists, Dr. Torrey and Gipsy Smith.

The suggestion by one of a remote possibility of our acquiring this building for the Foursquare Gospel was taken up with much enthusiasm, and with the consent of the Pastor a campaign was launched for the last eight days. Work of a strenuous nature was at once undertaken by the willing hands of



# THE ELIM EVANGEL

Evangelist James McWhirter, Organising Secretary, with the ushers, and the stupendous task of seating, etc., was completed. The magnitude of the building can be imagined when one hears the description of it given by a noted evangelist, who conducted a campaign in it some years ago. He called it "A field with a roof on."

The faith of the assembly that the Lord would send in the multitudes was great, and fervent prayers were offered for the success of this tremendous venture. Great was their joy as they realised the answer, when they scanned the packed congregations. Many

we can sing from our hearts "Our cup runneth over with joy." One must also refer to our other brother, "The Singing Evangelist" (Mr Darragh), for him, we can say he has endeared himself to the hearts of all by his singing of the Gospel messages.

Sunday, February 14th, saw our final meeting, and although a typical Plymouth day of rain and sea fog, the Lord saw to it that the hall was crowded. On this day over 160 souls were saved, bringing the total for the campaign to over 1,500. In reviewing the final week one cannot pick out any one particular meeting as having been the best. Sufficient is it



VIEW OF THE GREAT PLATFORM AT PASTOR GEORGE JEFFREYS' PLYMOUTH CAMPAIGN

who had been sitting in darkness saw the great light. At some meetings eighty, ninety and over one hundred souls were claimed for Christ. It can also be said that hundreds of people were healed, marvellous testimonies being given at different times to deliverances from all kinds of diseases. The memories of this glorious apostolic revival, with vivid recollections of apostolic demonstrations, will ever remain with those privileged to attend. We not only heard sinners cry for pardon, but saw sinners being baptised in the Holy Ghost with signs following, while in addition to people being healed, we witnessed converts passing through the waters of baptism.

In referring to the preaching, one can say that Christ has been revealed to all as never before, Pastor George Jeffreys seeming to be freshly baptised in the Holy Ghost at every meeting. Truly

to say that all who attended the meetings have received abundant blessings, but as in all Revival Campaigns, the end must come, and the principals move on to other parts of the country to tell others of what the Lord has done and can do.

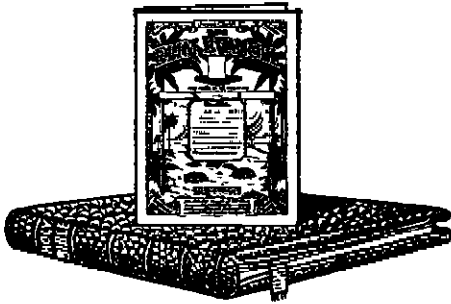
We here can glory in the fact that Christ Himself cometh with us, and say with many others "Look up, and lift up your heads, for your redemption draweth nigh." We watch and wait for His return.

## ELIM TABERNACLE, CLAPHAM

Meetings are held in the Elm 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., Wednesdays, Elm Crusaders' Meeting, 7.45 p.m., Thursdays, Bible Reading 7.30 p.m. All are welcome.



# THE ELIM EVANGEL



## FOUR SQUARE ON THE WORD OF GOD.

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## Rest for the Restless

**T**HERE is a spirit of unrest in this world, more definitely universal than ever before. This condition is by many attributed to the late war, but this is not the cause, although the war has contributed to it. There is no section of the earth where this unrest is not manifested. Newspapers, magazines, travellers, all bear testimony to it. In every country, there is a deep-seated consciousness of this spirit of unrest among all classes.

What is the cause? It is in the church and it is in the world. It is in the political and in the business domain. It is in the schools and universities. If one talks with men of affairs, business men, scholars, working men—he finds the same spirit of unrest. Men do not attempt to analyse it; they simply recognise it. It is a fever. Of course this

condition has always existed in some measure, because sin is a fever. "There is no peace, saith the Lord, to the wicked." But the spirit of unrest is intensified to-day. The fever registers higher. The advancement of art and science, the multiplication of schools, of inventions for ease and comfort, for rapid transit, have not improved the morals of people. Success in commercial affairs has brought no satisfaction to the souls of men. The root of unrest is deep-seated and grows more manifest from day to day.

Is something impending, some judgment, some catastrophe, some cataclysm? Are the times ripening for the fulfilment of the prophecy concerning the last day? We do not know, we cannot tell, but we are sure of the presence of UNREST, deep seated, which seems prophetic.

We are sad over the unrest in the hearts of our fellow men. We are filled with sorrow over the awful judgment that awaits a wicked world, but we are glad also that we have a God-given message for the restless, and it comes from the lips of the God-man. "Come unto me and I will give you rest," and we could wish that we had a thousand lives, how gladly would we go to our fellow men and lift up Him whose outstretched arms and pierced hands are always saying, "Come unto Me."

The poor, weary, tired, restless-hearted world is waiting for the message—the *only message* that can give relief. And our Lord is waiting also for His own loved ones, who have the joy of rest and peace. He is waiting for them to give the message.

A restless world waiting. A loving Lord waiting! A crisis imminent! And what about ourselves who know the peace that passeth understanding? We whose eyes are turned with joyful anticipation to the heavens from whence we look for Him? Can we be longer indifferent to the moans, the sobs, the cries of restless hearts all about us and way beyond us? Why do we wait? Why do we tarry? God help us every one to have a heart for the lost, a hand of sympathy for the lonely, feet shod with the preparation of the Gospel of peace that we may go as He bids us go—and as He Himself went—in obedience to His command, "Follow Me and I will make you fishers of men."

### AND IT IS HOPLESS

The prominence of the word "less" during the past year is interesting. There are smokeless powders, iceless refrigerators, fireless cookers, wireless telephony and telegraphy, hammerless guns, skidless tyres, drugless methods of healing, and other things. In religious things we have a bloodless Gospel, a Spiritless ministry, and a powerless church. And now a peaceless world tries to produce a warless world.—Sel

# Good News according to Matthew

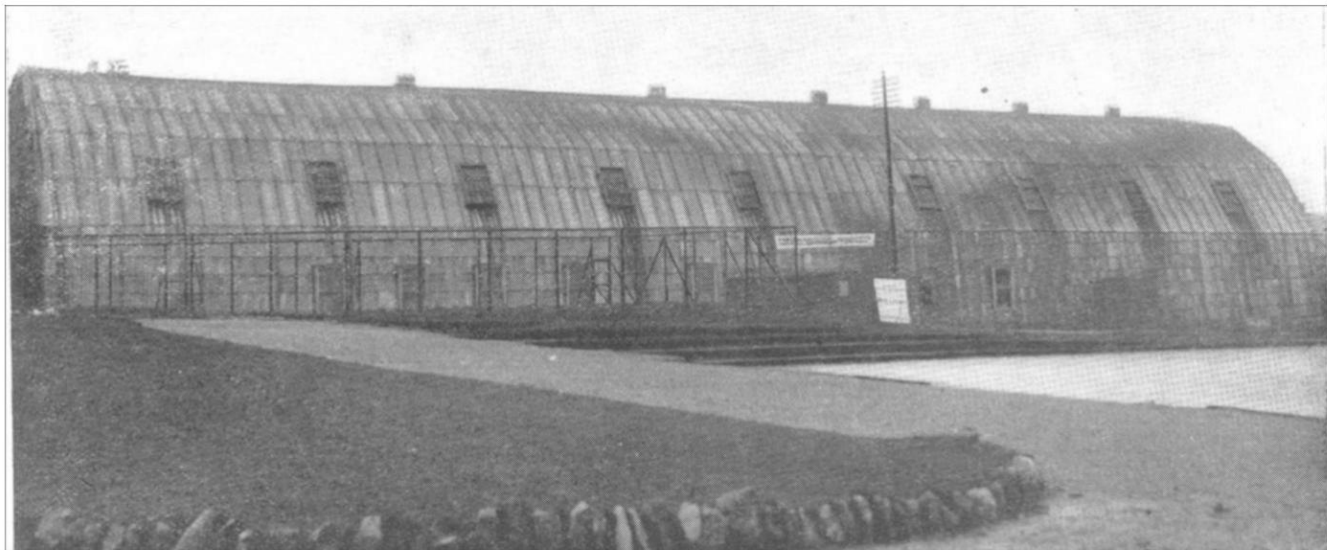
By JAMES SALTER (*Congo Evangelistic Mission*)

CHAPTER VII Verses 24-27

*"These Sayings of Mine"*

**T**HE closing words of the Lord Jesus in what is now familiarly called the "Sermon on the Mount"\* take the form of a parable the point of which appears to be the doing or not doing of Christ's sayings. The firmness or fall of the

fulfilled the prophecy of Moses that "A prophet shall the Lord your God raise up of your brethren like unto me Him shall ye hear" This alone entitles Christ to a hearing but we go further, and read that "God Who at sundry times and in divers manners spake in times past unto the fathers in the prophets, hath in these last days spoken unto us in a Son" (Heb. 1:1) Thus in the "Sermon



THE GREAT MILITARY DRILL HALL

Where Pastor George Jeffreys conducted the last eight days of his Plymouth Campaign

building is made dependent upon the hearing and heeding, or otherwise, of these sayings

In the light of the fact that every child of God is building, these words are very important, and the one who uses them must have some reasonable claims for doing so. What then are "these sayings of Mine" to which Jesus refers, and have they a present-day application? It is in the search of satisfactory answers to these questions that we invite our readers' attention.

As to the first part of our question, we are perfectly safe, and for the time being, it will be quite satisfactory to assume that "these sayings of Mine" have reference primarily to the words contained in chapters 5 to 7 of Matthew's Gospel. In the Acts of the Apostles, we read that both Peter and Stephen, by the Holy Ghost, testified that Jesus

on the Mount," Jesus Christ comes to us not as a prophet only, but as a "Son over His own house" (Heb. iii. 6)

The words of Moses, the servant of God, have a place in these chapters, but above them is heard the voice of the Son, declaring those things which the Holy Ghost said "were to be spoken after" (Heb. iii. 5). At least nine times we hear the "master of the house saying "I say unto you". Now because some of these sayings of Christ are in the form of commandments, they have been termed "legal" in fact one person, a Bible teacher of great repute has written of them that they are not only legal, but are "deathful"

\* We have used "Sermon on the Mount" throughout this article not in any way as an inspired title, but as one well-known and readily understood by the Lord's people



# THE ELIM EVANGEL

Here we would say that it is much to be regretted that these words of men are allowed to be printed and bound along with, and found on the same page as, the Word of God! It is undoubtedly a fruitful source of much confusion among Bible readers. Our forefathers paid a big price to rid the canon of Scripture of the apocryphal writings. Allowance is made for Eddyism, Mormonism, Russellism, etc., but how shall we excuse this evil among the Lord's people? The British and Foreign Bible Society positively refuse to publish any copies of the Scriptures containing men's notes or comments. In this respect we do well to hear the Word of God "Every word of God is pure—Add thou not unto His words, lest He reprove thee, and thou be found a liar" (Prov. xxx 5-6).

Let us, however, look for a moment at one of these supposedly "legal" commands. In Matt. v 48, we read "Be ye therefore perfect, even as your Father in heaven is perfect." Now what can the "law" do, to create this demanded perfection? The Holy Ghost replies "The law—can never make the comers thereunto perfect" (Heb. x 1), for the law made nothing perfect" (Heb. vii 19). How then shall it be realised? For this perfection is commanded in the Epistles as well as the Gospel (see II Cor. xiii 11). The Scriptures answer, "For what the law could not do in that it was weak through the flesh, God sending His own Son, in the likeness of sinful flesh and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." "For by one offering He hath perfected for ever them that are sanctified" (Rom. viii 3-4 and Heb. x 14).

Against the testimony of man, that Christ's words are "death-dealing" Jesus said "The words which I speak unto you, they are spirit and they are life" (John vi 63).

Again, it is urged that these chapters (Matt. v -vii) contain law in contradistinction to grace. Grace, we are told, is to be found in the Epistles, and not in the Gospels, and the truths as taught by Paul are irreconcilable with those taught by Christ. To support this theory, it is claimed that Paul had special revelations, and to him mysteries were unfolded which others did not know. Let us look into this claim. It is based on Eph. iii. 2-4 "How that by revelation he made known unto me the mystery." What was this revelation? Paul tells us in the sixth verse of the same chapter. It was "that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel."

Now, was Paul really alone in this knowledge, or did others also have this revelation? Let the Scriptures answer. God revealed this same truth to

Peter. Referring to his experience in Acts x Peter said "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel and believe, and God which knoweth the hearts bare them witness, giving them the Holy Ghost even as He did unto us and put no difference between us and them, purifying their hearts by faith" (Acts xv 7-9). To Peter were committed the "Keys of the Kingdom" and in Acts ii. he admitted Jews and Proselytes, and in Acts x, he admitted Gentiles.

But what does Paul himself say about it? Instead of claiming sole rights to this revelation, he says he became "a minister" (Col. i 23), i.e., one among others. Further, he writes of this same mystery "it is now revealed unto His holy apostles and prophets by the Spirit" (Eph. iii 5). So we see that Paul claims no monopoly. Finally he writes to the Romans that the "revelation of this mystery, is now made manifest and by the Scriptures of the prophets (not Paul's ministry, for Paul had not been to Rome when he wrote this—Rom. i 11) made known to all nations for the obedience of faith" (Rom. xvi 25, 26). Further, that as regards the gospel, Paul claimed nothing for himself which he denied to other apostles, is proven by his own words in I Cor. xv. 11. "Therefore whether it were I or they, so we preach, and so ye believed." As in the Old Testament, so we find in the New, that although there were many mouths, there was only one message. It is unwise and unsettling to place the words of Paul against those of the Lord Jesus.

Now it will be helpful just here to have the testimony of those who heard Jesus speak, so that we may know what they thought of His words. Luke iv 22 we read "And all bare Him witness and wondered at the gracious words which proceeded out of His lips," or again, "And the Word became flesh, and dwelt among us—full of grace and truth" (John i 14). They bare witness to the truth of the prophecy recorded in the 45th Psalm relative to God's Christ and King "Thou art fairer than the sons of men,—Grace is poured into Thy lips." Finally we read "Grace and Truth came by Jesus Christ" (John i 17)—not by Paul.

It is unfortunate that the "Sermon on the Mount" should have been reprobated and called "legal" but even so, if we are true children of Abraham we shall remember that it is recorded of him "Abraham obeyed my voice and kept my charge, my commandments, my statutes, my laws" (Gen. xxvi 5).

Most Bible readers are well acquainted with the nature of Christ's sayings in the "Sermon on the Mount," so in passing we will only refer to one aspect of them. In the Messianic Psalm xxii (v 22),



# THE ELIM EVANGEL

these words are put into the mouth of the Messiah "I will declare Thy Name unto my brethren" etc. Now in no part of the New Testament is the name of the "Father God" more clearly declared than in chapters v. to vii of Matthew's Gospel. Not less than *seventeen times* does the Lord Jesus refer to the "Father." This name is the peculiar property of the sons. It was declared unto the "Brethren" and belongs exclusively to Christ the first born, and to the children which God hath given Him (Rom viii 29; Heb. ii 13).

The unwholesome fear of commandments which has grown up around us, while it may be indicative of the age in which we live, is most ominous. Fear in this, as in all other things, betokens imperfect love. The Lord Jesus said "If ye love Me, keep My commandments" (John xiv. 15-21). "He that saith I know Him and keepeth not His commandments, is a liar, and the truth is not in him, for His commandments are not grievous" (I John ii. 4; v. 3).

The last words of Christ are a command. Jesus, through the Holy Ghost, gave commandments, one of which was "He commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith He, ye have heard of me" (Acts i 1-4). Again, the closing words of St Matthew's Gospel contain what we all know as the great world-wide command. Here we read *All power is given to disciple All nations, to teach them to observe All things whatsoever I have commanded, All the days* (Matt xxviii. 18-20).

Finally, and with this we shall leave our readers to decide for themselves the two questions proposed at the commencement of this article, the Scriptures teach that instead of the message of the Apostles being contrary to that of Christ, it was to be in the nature of an echo of His teaching. In John xiv. 26 we read "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (Instances of this will readily present themselves to the reader's mind). Again "this great salvation which at the first began to be spoken by the Lord and was confirmed unto us by them that heard Him." (i e., Apostles) (Heb ii 3).

Here is proof positive that the salvation preached by Christ and the Apostles was one and the same. Let us hear Paul's words "If any man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but sick about questions and strifes of words, whereof cometh envy, strife, railings, evil surmising," etc (I Tim vi 3-4).

Therefore we ought to give the more earnest heed, for Jesus said "Therefore whosoever heareth these sayings of Mine and doeth them, I will liken him to a wise man which built his house upon a rock, and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon Rock" (Matt vii 24, 25).

That Rock was Christ (I Cor x 4).

## "If Thou *be the Son of God*"

By A. G. BONNER

THE record of our Lord's encounter in the wilderness is often passed over very quickly, but when one pauses and studies the subject carefully there is much food for thought, especially in the first words mentioned by Satan to Christ "If Thou be the Son of God"

In the preceding chapter, we find the closing verses tell of a very remarkable ending to our Lord's baptism by John in the Jordan. God speaks these words. "This is My beloved Son in whom I am well pleased." What a wonderful statement, one which the adversary has opposed all down the ages, until to-day it is considered intellectual not to believe in the divinity of our Lord Jesus Christ. Beloved friends, we must either accept the record of God's infallible Word, or call God a liar, for twice in the Bible God speaks thus of Christ—in the wilderness temptation, and in the Mount of Transfiguration.

Doubtless Satan was an interested spectator by Jordan's banks, and heard the voice. Recorded in the Satanic diary were these words. "The seed of the woman shall bruise the serpent's head", and knowing the line through which the Christ should come, he had tried to destroy that line. Read how Saul tried to kill David, and yet, praise God, he was preserved. Again, read of Herod's cruelty at the birth of Christ. Satan had doubtless heard the angel's song, and then prepared his poison for Herod. Glory be to God, His plans cannot be frustrated by all Hell.

Let us return again to the suggestion—"If Thou be the Son of God." To Satan, there was no doubt at all about the divinity of our Lord. He knew God's only Son too well, so there must have been some deep motive in making the stipulation he did—"IF." Beloved friends, Satan could not possibly have used a better word, for its usefulness.

is fully demonstrated in these days. This little word has been the means of limiting the power of Christ all down the ages. In the day in which we live, we find on every hand, even among God's own people, limitations placed upon Him who said, "All power is given unto Me in heaven, and in earth" (Matt. xxviii 18). Doubt in the slightest degree signifies the "IF" in operation, and the fair fruits of Faith become blighted.

Of a truth Satan must be jubilant these last days, when he sees the lack of faith in God's own children. But, praise God there is a rift in the clouds,

and a section of the church has dared, amid persecution and devilish opposition, to trust her risen Lord. The limitations imposed by the Satanic "IF" have been cast away, and God is working mightily in consequence.

Jesus is the Son of God, and His power is just the same to-day. In Luke xviii 8 He asks this question: "Nevertheless, when the Son of Man cometh, shall He find faith on the earth?" Let the Church of Christ answer the question to-day by casting aside all doubt, and lack of faith, and turning her face heavenward saying: "Lord we believe, help Thou our unbelief."

## Healing Testimonies

### A GRIMSBY CASE.

After my discharge from the Army in 1916, I was found to be suffering from pulmonary tuberculosis and double rupture. I have been in hospital once and sanatorium twice. One doctor told me my left lung was in holes and my right lung affected at the apex.

Prior to February 4th, 1924, I had lived a wicked life, although my wife and many men of God reasoned with me. On February 1st, I was taken suddenly ill, and my wife sent to the Elim Hall, Grimsby, for prayers. While they prayed, God revealed Himself at my bedside, and there I accepted Him as my Redeemer. Praise God, in three days He raised me up out of bed. I knew the Lord had healed me.

A month later I was called to a Nottingham Pensions Board, and the four doctors could not find any trace of disease. This is a personal testimony to God's saving and healing power. To Him be the glory for ever!—G. A. Hibbert (Grimsby).

### RHEUMATISM AND ASTHMA

I have suffered for years with rheumatism and bronchial asthma. I was converted in July, 1925, and baptised in water in November. I have been prayed for twice, and asked God to heal me of these two terrible complaints. Now, praise God, in the Name of Jesus He has healed me, and I feel another woman. Glory to Jesus.—Mrs. Hall (Upton Park).

### HEALED OF MANY TROUBLES

I feel I should like everybody to know what Jesus has done for me. I have suffered for a very long time with ulcerated stomach, deafness and eyesight. I have worn glasses for thirty three years, black ones for the last two. I went to Moorfields Hospital, and they told me they could do nothing for me, I went to a Specialist, and he told me the same. On March 15th I went to Elim Hall, with faith in God, was anointed, took my glasses off, have not put them on

since, and can see splendidly. My pain has gone. I went to the Hall, Sunday, March 29th and heard a splendid sermon, but what Jesus has done for me, He can do for everyone, if they only believe His Word and have faith in Him.—(Miss) A. E. Clarke (Leigh-on-Sea).

### WHEN PHYSICIANS FAIL

Jesus has done all things well. He has healed my body of terrible diseases. For four years I suffered agonising pains, scarcely getting any rest day or night. After attending a Dalston Hospital as both in-patient and out-patient, I was told nothing more could be done.

Then I decided to go to Pastor Jeffreys' meeting at Wansey Street. He prayed with me, and by Divine power God healed me. My heart is full of gratitude for what He has done. I give Jesus the glory.—Mrs. Elson (South Hackney).

### A BABY HEALED.

I feel as if I must praise the Lord for His wonderful healing power. My baby had a fall about six weeks ago and struck her ear. She was in great pain with it, so I took her to Poplar Hospital and they told me it was diseased, and I was to take her at once to an Ear Hospital. But I took her for prayer at the East Ham Town Hall, and Pastor Kingston prayed over her, and I just praise God she is completely healed and has had no trouble since with it.—Mrs. Parry (East Ham).

**IF**

your assembly does not take the *Elim Evangel*,

**YOU**

may have it delivered to your door regularly every fortnight for one year by sending 5s. to the Elim Publishing Office, Park Crescent, Clapham, London, S.W.4.

## Items of Interest

At the time of going to press, the great campaign at Plymouth is over, and Pastor George Jeffreys is holding revival services at St Peter's Port, Guernsey

\* \* \*

During Mrs Amce Semple McPherson's absence from Los Angeles, Rev. Paul Rader, the world-renowned evangelist, is preaching at the Angelus Temple. Mrs McPherson's stay in the British Isles was very short, and she is now in Palestine

\* \* \*

Evangelist and Mrs Wm Black arrived safely on American soil after a very rough trip. They have just commenced a campaign at Miami, Florida

\* \* \*

For several years the work in Hull has been seriously handicapped owing to the absence of a permanent building in which to worship. We are glad to learn that the Church has now purchased premises which, after necessary alterations, will be ready for occupation in a few months' time. Particulars of the opening services will be announced at a later date

\* \* \*

The next term of the Elm Bible College commences after the Easter holidays. Splendid facilities are given for all-round training, the study of the Scriptures, Church History, Homiletics, etc., etc. being combined with practical experience in the work of the Lord. Tuition is provided free, but each student pays 20/- per week for board. Intending students should write early for application forms and full particulars to the Principal, Elm Bible College, Park Crescent, Clapham, London, S W 4

\* \* \*

We desire to call the special attention of our readers to the full page announcement of our Annual Easter Convention in London, which is to be found on the cover of this issue. No reader who can possibly at-

tend should miss these great gatherings. Easter falls early in April this year, and those who intend coming to London should write, without delay, to the Convention Secretary, "Elm," Park Crescent, Clapham London S W 4. Those requiring accommodation should state exactly what they desire, and give particulars as to the length of their proposed stay. Those requiring cheap railway tickets should state the station from which they intend to travel. Applications will be dealt with in the order in which they are received. It is therefore essential for all who wish to come to write at once

\* \* \*

A Convention will be held at the Elm Tabernacle, Melbourne Street, Belfast, during the Easter holidays, further particulars of which will be announced later

\* \* \*

A series of special Easter Services is to be conducted in Hull by Pastor D J Davies of Wales, from April 1st, to 9th

\* \* \*

Owing to the extra work and financial difficulty in several centres caused by purchasers of the *Evangel* not paying for them at the time they receive them, local *Evangel* Secretaries are asked on no account to give out *Evangel*s without receiving payment for same. This applies both to the *Elm Evangel* and to the *Young Folks' Evangel*

\* \* \*

### WANTED IMMEDIATELY

A YOUNG MAN as assistant at our office in London. Knowledge of book-keeping and general office work essential. Experience in a house agent's or similar office would be an advantage. Apply *immediately*, giving full particulars of experience, references, and wages required to the Secretary, "Elm," Park Crescent, Clapham, London, S W 4

## Psalm xxiv.

BY W H GOODENOUGH (*Elm Tabernacle, Clapham*)

**T**HE earth is the Lord's, and the fulness thereof;  
The world and therein all the dwellers that be  
For He on the waters hath founded it well,  
And stablished it firm in the midst of the sea

Oh, who shall ascend to the hill of the Lord?  
Or who in His Holy Place ever shall dwell?

He that hath clean hands, and a heart undefiled  
And hath not to vanity, lifted his soul

And he who hath never deceitfully sworn [grace  
The Lord will with blessing and righteousness

For this generation doubt seek after Him,  
O Lord God of Jacob, that seeketh Thy face

Oh, lift up your heads, O ye gates, lift them up,  
Ye portals eternal, and then shall the King  
Of Glory come in. But who may this King be?  
The Lord, strong and mighty in battle is He

Lift your heads, O ye gates, even lift ye them up,  
Ye portals eternal, and then shall the King  
Of Glory come in. But who may this King be?  
The Lord God of Hosts, King of Glory is He

## Elim Evangelistic Band

**Belfast.** Prayer is requested for a mission commenced by Miss Dougherty in the Elim Tabernacle, Belfast, on Sunday, February 21st

**Hull.** A very successful evangelistic campaign has recently been conducted by Pastor Gomer Jones at Hull. Much blessing attended the services

**Canning Town.** Since the Revival Campaign last autumn, the services at Canning Town have been conducted by Pastor R. Mercer. Congregations are increasing, and a continuous revival spirit is enjoyed. Remarkable healings take place, and many conversions. For the past few weeks, about a dozen souls have decided for Christ each Sunday night

**Hendon.** The services at Hendon have for some time past been conducted by Mr F R East, and God has been richly blessing His Word. Souls are being saved and saints baptised in the Holy Ghost. The first breaking of bread service was held on Sunday, February 7th

**Surrey Tabernacle.** The regular services at the Surrey Tabernacle are attended by a good congregation, and the work of the Lord is prospering. Very precious times are experienced at the Tuesday evening prayer meetings, when almost every week a number are baptised in the Holy Ghost with signs following. There is great expectation for the coming Easter Convention

**Pontypridd.** God is richly blessing the work in this town, where Pastor W Roderick is in charge. A remarkable case of healing took place recently at one of the services. A sister in the Lord had a very bad eye, a needle had gone into it and she was in great pain and could not open it. When she was prayed for, the Lord touched her and she was perfectly healed. God is working mightily in the midst, and to Him is due all the praise.

**Annaghanoon.** The assembly here has been richly blessed by a visit from Pastor Joseph Hardie. From the very commencement, the power of God was deeply manifested, and night after night the word was accompanied by the power of the Spirit of God. In spite of the severe weather, many nights the rain coming down in torrents, the hall was always packed. The missionary bore wonderful testimony to the healing power of God, and many were convinced that Jesus is just the same to-day, as they heard how God had healed him of blindness. Many found salvation, and the sick were prayed for. The meetings lasted a fortnight, and so great

was the interest that Pastor Kelly continued another week with the result that some more decided for Christ

**Tamworth.** At a recent Sunday morning service, in the Elim Hall, Tamworth, where Miss Jansen is in charge, fifteen new members were publicly received into the Assembly. These dear people being convinced of the truths for which "Elim" stands, have counted the cost, and thrown in their lot, with a little company of Christians who, though despised and rejected by many, are being honoured and blessed by the Lord. Another proof of the divine presence and power in the Assembly, is the fact that, during the last few weeks, eleven believers have been baptised in the Holy Ghost, with the Bible evidence. Most of these are young people with life and all its glorious opportunities in front of them. God grant that the great blessing and power bestowed upon their lives may result in many souls being won for the Master through their instrumentality

**Hadleigh.** Evangelists Miss N Kennedy and A Court have just concluded a most successful 22 days' mission, ending February 14th, at Elim Hall, Hadleigh, Essex. The Gospel has been faithfully and earnestly preached, and many have been brought to realise their lost condition, and have come weeping their way to the cross. Many who have sat time after time, hardened, yet listening to the Word of God, have, under the powerful and convicting messages, fully surrendered themselves to God. All praise to His holy name! One man, a backslider for many years, sat through a meeting, and at the end of the service, went out, but got no further than the door when a brother spoke to him, and whilst under a mighty conviction he turned back and went into the vestry. In a short time sounds of praise and thanksgiving were ringing through the hall, as he wept his way back to a loving Saviour. On the concluding evening of the mission he gave a thankful testimony to the joy and blessing he had received. Wonderful, wonderful Jesus! Many Christians have attended the meetings, and one hears them say "These people have more than we have. What is it?" Yes, praise the Lord! the outpouring of the Holy Spirit, in these latter days, and the glorious baptism of the Holy Ghost, with signs following, is the answer to that question. Open air meetings have been held in the village, after a march round, singing the praises of Jesus, causing many to stop and listen, and good seed has been sown for the reaping by and by



# SURREY TABERNACLE

Wansey Street,

Walworth Road, London, S.E.

(4 minutes from Elephant & Castle)

The Annual

# EASTER CONVENTION

will be held from

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

## TIMES OF SERVICES

Good Friday	. . .	11, 3, 6 30
Saturday	. . .	7.30
Easter Sunday	. . .	3, 6, 30
Easter Monday	. . .	11, 3, 6 30

Times of services on following days will be announced later. On the Sundays at 11 a m., Breaking of Bread services will be held in the Elim Tabernacle, Park Crescent, Clapham



SURREY TABERNACLE

*Speakers will include*

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

*Convener:* PASTOR GEORGE JEFFREYS

**CHEAP RAILWAY TICKETS.**—Arrangements have been made with the Railway Companies whereby cheap tickets will be issued from all stations in England, Scotland, and Wales, from the ports of Belfast, Larne, Greenore, Dublin, and Cork in Ireland, 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

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

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

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

## IMPORTANT ANNOUNCEMENTS

### **Mrs. Aimee Semple McPherson**

#### VISITING LONDON THIS WEEK

It was expected that by the time this *Evangel* appeared in print, Mrs. McPherson would have arrived in Palestine. She is, however, returning from the Continent to England, to hold a campaign in the

#### SURREY TABERNACLE,

Wansey Street, off Walworth Road (near Elephant and Castle) London

From Thursday, March 4th to Sunday, March 7th

Services will be held as follows —

Thursday, Friday and Saturday	at 3.30 and 7.30
Sunday	.. 3 and 6.30.

Great Revival Expected!                      Do not fail to come!

---

### **Pastor George Jeffreys**

#### VISITING LIVERPOOL

A Revival Campaign to be commenced by Pastor George Jeffreys on Sunday, March 7th in the Windsor Street Church (off Whitaker Street) Liverpool

Services will be held

Sundays at 6.30 p m.                      Weekdays at 7.30 p m

**ALL HEARTILY INVITED.**

# FOURSQUARE BOOKS

## SALVATION

### "The Traveller's Guide" POCKET EDITION

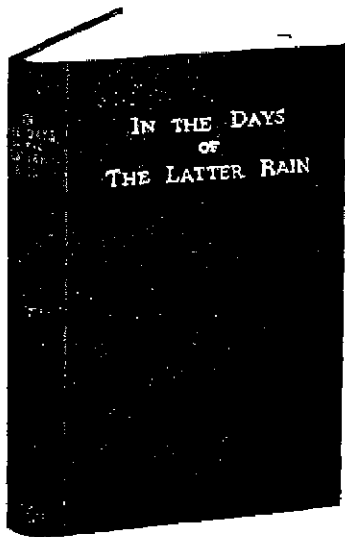


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## BAPTISM IN THE HOLY GHOST

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By Pastor  
T B BARRATT

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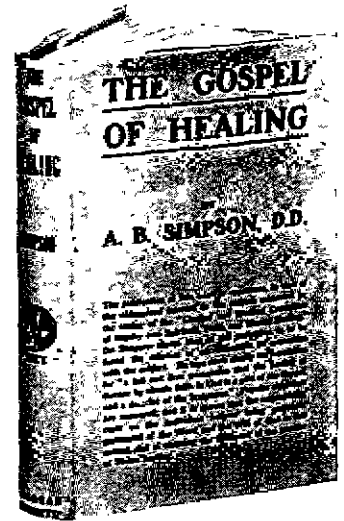
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