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The Elim Evangel

FOUR SQUARE ON THE WORD OF GOD

The Elm 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 Elm Revival and Healing Campaigns, Elm Publishing Office, Elm Bible College, Elm Foursquare Gospel Churches, and thus, the "Elm 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.

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No. 10

Elim Foursquare Gospel Demonstration

at the Royal Albert Hall

A Veritable Pageant of Pentecostal Power

By PASTOR E. C. W. BOULTON.

EASTER Monday, 1927, will live long in the memory of those who were privileged to participate in the monster Foursquare Gospel Demonstration held in the Royal Albert Hall. No pen could picture the events of the wonderful, epoch-making day. It baffles description! It is beyond portrayal! A veritable pageant of pentecostal power!

That these gatherings represent an unprecedented and unparalleled achievement is unquestionable. On no other occasion in the British Isles has such a huge crowd assembled under the auspices of the Foursquare Gospel. Hours before the first service was announced to commence, an eager expectant throng of people lined up at each of the many entrances, waiting for admission to the great auditorium. What a moving sight, when the doors opened, to watch that living stream pouring itself into the spacious hall, until from whatever angle of vision you looked, one vast forest of faces met your gaze. Tier upon tier of beaming countenances greeted the eye. Every part of that beautiful building, packed with those who had come to share in that feast of gladness Arena, amphitheatre, orchestra, boxes—one, two, three tiers,—and balcony, all filled with this exuberant throng. Such a splendid spectacle seldom meets the eye.

And then with what satisfaction one beheld that magnificent mass of men! Men of all ages and ranks of life. One might well enquire, 'What has drawn such a company as this together?' Some of its enemies have hurled at this movement the cutting criticism that its appeal is confined to the ignorant and illiterate, that amongst its adherents the emotion-

al element predominates. We are convinced that the most censorious critic would acknowledge that the character and composition of this mighty meeting constituted a complete refutation of such a false valuation of the work. Undoubtedly there was emotion and enthusiasm, but it was of the intelligent type, emanating from those in whose lives God had

wrought wonders of blessing and healing.

WHAT a soul-stirring sight the choir of 1,200 Elm Crusaders presented! They presented a picture which could not fail to thrill the onlooker. Stretching across the full breadth of that majestic orchestra and reaching right up to the two organ galleries, could be seen a vast sea of faces. An eloquent and living testimony to the power of the Gospel of Christ to sway young life, in a period when the youth of our land is given up to the pursuit of pleasure, and when even the churches are rapidly becoming immersed in worldly attractions. Here were twelve hundred young lives caught in the tide of a mighty movement of God—so full of vigour and vitality. Row upon row of joy-lit faces, all radiant with the sunshine of salvation, eyes all luminous with the pure fire of a great and noble purpose.

Precious, priceless products of a message and ministry instinct with Holy Ghost energy. One was spellbound as they rose to sing. And then forth from that company of Christian Crusaders there gushed a stream of entrancing melody. One could not but be deeply impressed with the admirable and able control of that large choir by its conductor, Mr. Douglas Gray. Here was no



PRINCIPAL GEORGE JEFFREYS

Founder of the Elm Foursquare Gospel Movement and Principal of the Elm Bible College, who preached at the great Demonstration in the Royal Albert Hall, London, Easter, 1927.



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mechanical rendering of song—no perfunctory performance of music. It was the choral overflow of hearts that were simply throbbing with the very life and love of God. What a vista of possibility opened up to us as our eyes roved the ranks of those blood-washed and Spirit-filled disciples of Christ! Surely such consecrated young life must win its way to victory in the service of the King! They are dauntless and determined in their God-given and God-inspired endeavour.

PERHAPS the moment for which the majority had looked and longed, came when the preacher, a figure singularly full of decision and dignity, took the platform. As he rose to his feet, a quiver of expectation and a murmur of satisfaction passed over that great audience. Every eye was riveted upon the man whose ministry is now stirring so many of the largest cities of this country. And what is the theme of the preacher who can command such a congregation? The whole of his afternoon discourse is devoted to a careful, critical and exhaustive examination of the present day claims of the Gospel of Jesus Christ to miraculous power. Step by step he conducts his hearers to the fountain of all divine revelation, viz, the Word of God. Powerfully and persuasively does he plead for absolute faith in and obedience to the Bible. With what impassioned and earnest eloquence he holds his congregation to the subject under consideration. With what consummate skill this champion of the full gospel wields the sword of truth, revealing the tremendous potentialities of the inspired Book. As the preacher proceeds, the current of thought moves on to the climax of conviction that Jesus Christ is indeed the same yesterday, to-day, and for ever. His utterances are graced with a sublime sincerity, simplicity and straightforwardness. There is no attempt to lose his hearers in a bewildering maze of philosophical phrases. One is struck with the balanced and forceful presentation of truth. There is a remarkable cogency and clarity of argument built upon a sound biblical basis, lifting many a mind out of the quagmire of doubt respecting the

reality of the Foursquare Gospel claims. Behind the message one felt there lay the dynamic of a rich spiritual experience. A shadow of sadness stole over the consciousness as Pastor Jeffreys referred to the departed glories and desecrated ideals of the churches of to-day, but hope sprung to life in the soul, as he uttered that stirring and stimulating challenge to God's people to return to the old paths, and renew their devotion to the inspired truths of the grand old Book. It was wonderful to witness that crowd, as with eager and thirsty ear they drank in the truth. How could one listen to such preaching and remain small and narrow in vision?

THAT to the uninitiated spectator these meetings presented a perplexing problem can easily be understood. In vain they sought for an explanation of this extraordinary scene. What did it all portend? What was the compelling force behind all this amazing enthusiasm? Here were 10,000 people held in the vice-like grip of a profound and absorbing interest. So spontaneously responsive and receptive was that huge assembly that we are not altogether surprised to find that the press attributes to Pastor George Jeffreys the power of mesmerism. On the Tuesday morning following the Royal Albert Hall demonstration, one of the leading London daily papers came out with the striking headline, 'VAST AUDIENCE MESMERISED'. Bless the Lord, it was the power of God which drew and dominated that mammoth crowd. It was a heavenly attraction which enthralled them, and made them willing to wait for hours to secure a seat in the great building.

One cannot recall that day, with all its wonderful events, without fervent thanksgiving to God. Ever and anon the whole place was swept by a flood of praise. Over the vast congregations hung the brooding presence of the Lord. Now a wondrous hush pervades the assemblage, and then again the place is shaken with a veritable storm of glad acclamation. Who could resist being caught in the current of that captivating enthusiasm? The atmosphere was liberating, vitalising and cheering.



MR DOUGLAS GRAY,
the leader of the great 1200 Elim Crusader Choir that enraptured the crowded audiences at the Elim Foursquare Gospel Demonstration in the Royal Albert Hall, Easter, 1927



MR RONALD COOPER,
who again played the grand organ in a masterly manner at the Elim Foursquare Gospel Demonstration in the Royal Albert Hall, Easter, 1927

MR W LLEWELYN BELL,
the Welsh singer who thrilled the great crowds at the Elim Foursquare Gospel Demonstration in the Royal Albert Hall, Easter, 1927



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the Welsh singer who thrilled the great crowds at the Elim Foursquare Gospel Demonstration in the Royal Albert Hall, Easter, 1927



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Again and again as the Grand Organ, under the skilful touch of Mr. Ronald Cooper, rolled out its glorious message of music, how every heart leapt to the stirring strains, and one realised that the hand of the Lord was indeed upon the meeting in a special manner. Never has the writer witnessed a greater or more glorious exhibition of joy than on this occasion. It completely surpasses anything in which he has ever taken part. Never has he heard such a volume of rich harmony, such awe-inspiring rendering of song as that given by this Spirit-swept and God-swayed multitude. It was heaven in miniature!

Again, what a magnificent moment in the meeting that was when in response to the Pastor's appeal, hundreds of hands were raised, and hundreds more stood to their feet to bear witness to the healing of their bodies through the ministry of Pastor George Jeffreys in his various campaigns in different parts of the country. Thus the preacher's claims were supported by the evidence of scores who had proved the power of the Foursquare Gospel in their lives. Here was a sermon substantiated by signs such as

to the King and the Royal Family. Never did a more heartfelt expression of devotion reach the throne of England than that which was sent from the Foursquare Gospel Demonstration on Easter Monday. It was indeed a thrilling moment when the Royal reply was read to the congregation, and the whole of the vast audience rose to express their appreciation of the Royal message by singing the National Anthem.

A message of loving greeting was also despatched to Mrs. Aimee Semple McPherson, whose presence with us last year was affectionately referred to by Pastor Jeffreys. A further message was sent to the saints assembled at Belfast for their annual North of Ireland Eastertide Convention.

Throughout the day the Orchestra, which numbered over seventy players, rendered valuable service under the leadership of Mr. Douglas Gray. From a musical point of view the Demonstration was well served. In addition to the splendid Grand Organ, there were the two pianos, both of which contributed considerably to the effectiveness of the services.

Honour the King (1. Peter ii. 17)

HIS MAJESTY THE KING
BUCKINGHAM PALACE

THOUSANDS OF LOYAL SUBJECTS WHO STAND FOR THE WHOLE BIBLE GATHERED AT ELIM FOURSQUARE GOSPEL DEMONSTRATION IN ROYAL ALBERT HALL SEND HEARTFELT GREETINGS AND LOYAL ASSURANCES AND UNITE IN PRAYER FOR GOD'S BLESSING ON YOUR MAJESTY AND THE ROYAL HOUSEHOLD

PASTOR GEORGE JEFFREYS

PASTOR GEORGE JEFFREYS
ROYAL ALBERT HALL LONDON

I AM COMMANDED TO EXPRESS THE KING'S SINCERE THANKS FOR YOUR KIND MESSAGE OF LOYAL GREETINGS

STAMFORDHAM

would gratify the heart of any preacher. People who for years had been sufferers now enjoying freedom from pain. What stories of gracious deliverance from dreadful disease these healed ones could tell.

THAT the remarkable results which follow Pastor George Jeffreys' campaigns are arousing keen and widespread interest is evident by the way in which the press have taken up the matter. These huge gatherings are the subject of comment in most of the prominent papers. Moreover the attention of the churches is being called to the reasonableness of the claims of this twentieth century revivalist. Through the lips of Pastor George Jeffreys God is undoubtedly speaking to those within as well as those without the churches, and sooner or later organised Christianity will be compelled to admit that this is no evanescent evangelism which in a few years will pass away and be forgotten.

The occasion of this great gathering was a fitting opportunity to send a message of love and loyalty

How glad we were to see the platform filled with such a splendid contingent of Foursquare Gospel Ministers from all parts of the United Kingdom. Also to notice the presence of more than one person of noble birth, who had come to shew sympathy with and interest in a movement which, although encountering such fierce and formidable opposition, is still forging ahead, and continually adding fresh triumphs to the name of the Risen Lord whom it represents and for whom it labours.

And what does this glorious gathering, with its thousands upon thousands of warm-hearted participants portend? Has it no voice? Is it not the herald of something still more remarkable and glorious? Does it not tell us that we are at the dawn of a new day of possibility for God? That heaven is about to pour out its wealth of blessing upon the dry and thirsty land? Is it an invitation from on high to prepare ourselves for floods of revival—revival that shall sweep away the uncleanness of our times, and purge the people from the iniquity?



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God is moving in old-time power, and is asking His people to co-operate with Him. That marvellous concourse of people which gathered together on Easter Monday in the Royal Albert Hall is an up-to-date proof of the presence of God upon the throne. It demonstrates the sovereign power of Jehovah.

We cannot draw this report of these two wonderful and memorable meetings to a close without some reference to the devoted band of Ushers who, at sacrifice to themselves, voluntarily gave their services, and contributed to the general success of the day's gatherings. May God's abundant blessing rest upon those who in any way helped to make the Demonstration such a splendid triumph!

Many things moved me that day—the witness of hundreds to the fact of healing through the Name of Jesus, the Crusader choir's answering "Yes" or "No" in response to Pastor George Jeffreys' questions (all entirely unrehearsed, by the way), but most of all, the witness of those who stood to their feet to testify that they knew they had been 'born again'. That and the 'Hallelujahs' moved, and still moves.

One final touch. Just as I was making my way to the exit, I met one of the Royal Albert Hall attendants, unbroken gross packets and boxes of cigarettes filled his arms—his daily stock unsold,—and as he came along, he was singing one of our choruses that had caught on that day.—

Just the same, just the same,
God is just the same to-day

Impressions

By Pastor P. N. Corry (Dean of Elim Bible College)

ALMOST at the end of the evening meeting at the Royal Albert Hall, I slipped into one of the many passages of that immense beehive and came across the sergeant of police and another. We entered into conversation and I asked him how he liked "Elim Foursquare Gospel Demonstrations." "Well, sir," he answered. "I've just been talking to my pal here and I'll say this, that of all the meetings I've been on duty at during my time in the Force—

THIS HAS ME BEAT!

The singing of all those folk, the joy on their faces, the testimonies, and the message is something new in religious meetings; what is more he's got the voice for the Albert Hall and can be heard all over the building. Believe me, *it's the goods!*"

We had a long chat, but a move in the hall above and the first bars of the National Anthem, warned us that the Demonstration was drawing to a close; so we said "Good night." But those words, "This has me beat," clung to my memory. That night on the way home I had to stop and laugh many times, because I found those words expressed my own thought, for

THIS HAD ME BEAT

as well. I had been at many Pentecostal meetings in England, and out of it, but never one like this.

That vast dome of the Royal Albert Hall heard more heartfelt 'Hallelujahs' on Easter Monday, 1927, than on any previous occasion since it was built. 'Hallelujahs' it may have heard before—cultured, refined, musical and sentimental 'Hallelujahs' from trained choral societies—but this was the expression of the feelings of 10,000 hearts from all over the British Isles, crying 'Praise be to Jehovah' for salvation, for healing, for the baptism of the Holy Spirit, and for the assurance of His sure return.

I could not help but laugh at the thought that because God *was* just the same, to save and cleanse, so his stock of cigarettes was returning to the store cupboard—

JUST THE SAME!

By Alderman C. E. Dearden (Rochdale)

IT was my privilege to attend the annual Elim Foursquare Gospel Demonstration in the Royal Albert Hall, London. Each meeting was addressed with vigorous evangelism, with serious challenge for the "signs that follow," and with a foursquare vindication of the Foursquare Gospel. The great audiences were laid under the spell of Apostolic preaching, clinched at each point by the Word of God. Some of the fruits of such preaching were seen in the eager readiness with which the twelve hundred Crusaders were ready to bear their testimony to saving grace, and to a satisfaction in Jesus, such that, for their joy of life, they need no worldly shows. They are unquestionably possessed of a spiritual joy which is real, deep and abiding. I feel sure that meetings such as were held in the Royal Albert Hall must have a wholesome effect on all churches whose true aim is fellowship and co-operation with Jesus in His redeeming work. The press may not approve or praise. The carnal mind may not understand, but no church of Jesus Christ can afford to ignore or neglect any one of the four sides of the Foursquare Gospel Message as preached at those gatherings. I thank God for an introduction to Pastor George Jeffreys and his glorious movement. Praise God for the advent of the "Latter Rain Pentecost."

By Pastor E. Blackman (Bournemouth)

THE power of the Gospel of Jesus Christ was demonstrated in a remarkable way on Easter Monday in the Royal Albert Hall. The scene was a gorgeous one, beautiful weather outside, whilst



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inside, the Sun of Righteousness was beaming from the happy faces of thousands into whose hearts He had shined. Young and old sang for very joy of heart from floor to ceiling there rang out songs of praise to God. Flowers massed upon the platform were beautiful beyond description. Fragrance and beauty everywhere. Music and song from instruments and happy voices, joined with the great organ, poured out one great 'Hallelujah' to God, until one's whole being was thrilled, and all that vast congregation seemed to abandon themselves in holy worship and pure joy in the Master's presence.

By Mr J. J. Morey (London)

THE great Albert Hall meeting was a mighty demonstration of evangelical Christianity. It revealed to London and to the British people a forgotten fact, viz. : that Jesus Christ is as much alive to-day as when He dwelt in Galilee. It also proved that His work in 1927 is as real as it was then, and that His disciples of to-day possess the same power as His disciples of old. The meeting was a great demonstration of joy, and provided just the challenge needed by our pleasure-loving metropolis. It was a festival of youth, consecrated and filled with Divine happiness.

Press Reports

Below we print reports from the Westminster Gazette, the Daily News, and the Morning Post.—

WEEPING MEN IN THE ALBERT HALL.

HISTERIA AT GREAT REVIVAL MEETING.

Invalids Clamour to be Healed.

Hysterical scenes in which men and women wept were witnessed yesterday afternoon and evening at the Albert Hall, when 10,000 people attended a revivalist meeting of the Elm Foursquare Gossellers.

Pastor George Jeffreys, the young Welshman who has just had a whirlwind campaign in Glasgow, was surrounded by hundreds of men, women, and children at the end of the service, demanding to be healed by anointment with oil and by the laying on of hands.

Women carried up their sick children, blind men and women were led, deaf, lame, palsied, and crippled people were brought to the platform steps, where Pastor Jeffreys anointed them and touched them.

Two remarkable cases of healing were revealed to the audience. One was that of a man from Wimborne, Dorset, who came to a Bournemouth meeting held by Pastor Jeffreys, suffering from curvature of the spine. He was cured not only of that, but also of his deafness.

Another man, now walking about freely was helped in with two crutches to a Glasgow meeting last week.

That Christianity is essentially a religion of miracles is the chief belief of the Elm Gossellers, who have gained a tremendous hold in Wales and in Scotland in working-class districts.—*Westminster Gazette*, April 19th, 1927.

HEALING THE SICK.

"MIRACLE" WORKER AT ALBERT HALL.

In the Name of the Lord, I anoint thee with oil."

Fervent Alleluias and murmured prayers by people from

all parts of the United Kingdom added to the tenseness of the atmosphere in the Albert Hall last night at the "Annual Elm Foursquare Gospel Demonstration" by Pastor George Jeffreys.

Ten thousand people attended the service, and some of them were so overcome that they had to be provided with glasses of water. Pastor Jeffreys, who believes in miracles, spoke for nearly two hours.

When he called upon all those who had been cured of an illness by faith to signify, half the audience stood up. Hundreds of people were present, he said, who desired to be cured by being anointed with oil and by the laying-on of hands, but owing to the lateness of the hour that was not possible. But he enjoined all to pray for the suffering.

TESTIMONY

Then came the personal testimonies from people who had been healed by the power of faith.

One man, standing erect on the platform and with tears in his eyes, said that for years his legs were crossed. They dragged along as he propelled himself on his crutches. He had been completely cured at one service.

A woman from Leeds waved her left arm to the audience and said that it had been paralysed for six months. Last week she was cured.

A Grimsby woman testified that after having been bed-ridden for eleven years with spinal trouble she had been cured.

During the afternoon a telegram was sent to the King to the effect that thousands of loyal Foursquare Gossellers assembled in the Albert Hall prayed for him. A message from Lord Stamfordham conveying the King's sincere thanks was read out during the evening service.—*Daily News*, April 19th, 1927.

VAST AUDIENCE MESMERISED.

FERVENT SCENES AT THE ALBERT HALL.

"Miracle" Creed of Pastor George Jeffreys.

Remarkable scenes took place at the Albert Hall yesterday at the annual Elm Foursquare Gospel Demonstration conducted by Pastor George Jeffreys.

The demonstration was held in two parts—the first starting at 3 o'clock in the afternoon and the second at 6 o'clock in the evening.

Hours before the doors were opened thousands of people queued up seeking admission, and spent the waiting hours singing religious songs taught to them previously by the Pastor. They stormed the great hall soon after two o'clock, and soon every seat from the top of the Albert Hall to the bottom was occupied.

BURST INTO SONG

Several thousand Elm Crusaders from London and the provinces had formed themselves into a choir, while others organised a band. These started hymns with catchy tunes, which obviously were well-known to most of the vast audience. In a few minutes these airs were taken up by every person present with intense fervour. Indeed this fervour almost amounted to mesmerism, and independent observers must have been struck by the extraordinary hold which this young pastor exercised over his monster congregation.

There was none of that sheepish half-attention that so often characterises an audience or a church congregation.

Mr Jeffreys' flock seemed to be under a spell. They would lean forward, drinking in his every word and punctuating his phrases with ecstatic "Alleluias" or "Thank God."

"AMEN"

"Do you believe in miracles?" the Pastor would ask. The whole congregation roared back "Amen."

What is Mr Jeffreys' creed? The word "miracle" sums it up. "I do not mind what you are," he said, "Catholic or Presbyterian or Nonconformist. It is all the same to me. I believe in every word of the Bible and claim that the



atheist has a right to say. "I will not believe unless you can cause miracles."

Then with a thundering voice that re-echoed through the hall he shouted "How many people here to-day have been cured?"

Immediately several hundred hands were thrown upwards, and the pastor and the choir murmured ecstatically "Thank God, Amen."

CURES CLAIMED.

The evening service was a repetition of that of the afternoon. For an hour and a half the young pastor held his audience enthralled.

Again the numbers were too large for the performing of "miracles," but prayers were said for those desiring to be

cured. Many claiming to have been cured recently testified to their cure, and I talked with several of them.

Mr James Gregson, who lives at Turkey Street, Leeds, told me of his cure. (I had an accident to my back in February, 1922, and could only walk with the aid of crutches. After five years and two months of continual suffering I received the divine power. I came to the next meeting with my crutches in my hands.")

After suffering from early childhood from stammering, Mr W H Peterson, of Last Ham, was cured at the age of 40. "I was completely cured," he told me, "and now I am so free that I can preach the Gospel myself."—*Morning Post*, April 19th, 1927.

Pastor George Jeffreys at Glasgow

Impressions by Principal Percy G. Parker (*Christian Workers' Bible Correspondence School*)

PASTOR George Jeffreys has recently conducted "A Revival and Healing Campaign" at Glasgow. The Evangelist and his party commenced in St Mungo Hall. The attendance at first was small, but it grew and grew until hundreds were nightly turned away.

Finally the St Andrew's Halls were taken for the closing Rally. The smaller hall on the Saturday, although twice filled with over a thousand people, proved much too small. The larger hall, holding about 3,000 people, was twice filled on the Sunday.

The meetings were

OF A SURPRISING CHARACTER

One felt that the atmosphere was that which should ever surround the Gospel of Christ. There was enthusiasm—abundance of it—but there was a noticeable absence of *uncontrolled* excitement. Nothing that occurred at the two final afternoon meetings, which the present writer attended, could bring discredit on the Lord's work. Rather, the Lord was magnified in such a way that one felt the services were ante-dating Heaven.

It is objected by some that the work is *of the devil* and that the supposed healings are Satanic in their origin. If so, then

THE DEVIL IS A BAD STRATEGIST.

For I cannot conceive of a clever adversary of Christ gathering crowds together through counterfeit activity, when, as a result, that crowd intently listens to the Gospel of salvation presented in all its purity and fulness.

Many Bible students will be pleased to have Pastor Jeffreys' views on the Baptism with the Spirit and the so-called "Tongues Movements." These views have been personally expressed to me. They are as follows:—

"If a person claimed to have received an outpouring (or baptism) of the Holy Spirit without speaking in tongues, I would certainly accept his word, provided, of course, that his life was in tune

with his testimony. On the other hand, if I were asked what sign accompanied every outpouring of the Spirit in the New Testament (with one exception, and inference in this is very strong) I would be compelled to answer, the sign of speaking in tongues. If a person claimed to have received an outpouring of the Spirit and the evidence he gave in proof was speaking in tongues, I should certainly reject his testimony, unless his life were in tune with it.

"I have no more association with a supposed 'Tongues Movement' than the Brethren have with a supposed 'Dipper Movement,' the Holiness people with a supposed 'Holy Roller Movement,' or the Presbyterians have with a supposed "Blackmouth Movement."

Let me further add that many Bible students (the present writer among them) would prefer to use the phrase "the Filling with the Holy Ghost" rather than "the Baptism with the Holy Ghost," but Pastor Jeffreys understands these terms to be interchangeable; and therefore seeing we refer to *the same experience* although using slightly different expressions to express that experience, why should we waste time in disagreement?

Nearly 1,000 people professed salvation at his Glasgow meetings and

HUNDREDS TESTIFIED TO HEALING.

That there have been notable cases of healing, there can be no doubt—healings which defy all the theories of theorists who deny that marvellous things are being done in the name of God's Holy Son, Jesus. Let the following example suffice for this article:—

Mrs Stephen of 9, Baird Street, Govan, Glasgow, suffered prolonged and intense pain through a tumour in her side. (Her son who was standing by as this was told to me by Mrs Stephen herself said that his mother was always complaining of great pain.) In December, 1926, she went to the Elder Cottage Hospital for an operation, but three doctors who examined her—one of whom was Dr. White of the Western Infirmary, Glasgow—said that owing to

chest trouble, she could not at that time take chloroform. She was therefore instructed to return in March or April, 1927.

But before her return to hospital she went to Pastor Jeffreys' meetings. At last she decided that the Christ who healed others, could also heal her. She therefore sought healing through prayer and the laying on of the Missioner's hands, in the Name of Christ. She appeared to benefit by her first experience, but not to a great extent. She therefore, after exercise of heart before the Lord, sought healing again. This time she felt

SOMETHING SNAP (or BREAK) IN HER SIDE.

On examination the tumour was obviously smaller. But the climax came on the following Wednesday. While singing heartily with the congregation the power of God came upon her and she collapsed. For twenty minutes she was in an ecstatic, trance-like condition. She heard all that was said to her, but

was unable to reply. The next day after this wonderful experience, she found *every trace of the tumour gone*. She had no ache or pain. She told the good news to one of the hospital doctors (the son of a minister). He was incredulous. But after examining her, he ejaculated: "My God—marvellous!"

When I went to interview this lady I noticed a well-built, active woman, walking ahead of me. I thought I will ask her if she can tell me where Mrs. Stephen lives. *She was Mrs. Stephen!* Therefore before I spoke to her I noticed how well and active she was—and yet, this was the woman who, unless Christ had healed her would have been lying prostrate, perhaps at death's door, in the Elder Cottage Hospital, Glasgow.

No wonder the people at Mr. Jeffreys' meetings love to sing of the Lord Jesus, and are especially fond of the chorus—

"He is just the same to-day"

Elim Bible College

By the Overseers of the Elim Alliance

As Overseers of the Elim Alliance, we are glad to announce the new arrangements in connection with our Bible College. The management of the College has, up to the present time, been undertaken by Pastor E. J. Phillips who, with multitudinous other responsibilities, kept things going in a manner that calls for the highest praise. Now he is liberated from the Principalship, and will be able to concentrate his energies in other directions which will further the Lord's cause in Elim. Pastor George Jeffreys, our leader, has consented to being Principal in future, and a Dean is appointed to undertake the management of the College.

To one and all, the announcement that Pastor Percy N. Corry is the new Dean, will be received with joy and great satisfaction. He is undoubtedly one of the most able Bible students and teachers of our land. He is of the same school as Pastors W. F. P. Burton and James Salter, founders, pioneers, and leaders of the Congo Evangelistic Mission, E. J. Phillips, our efficient Secretary-General; R. E. Darragh, the first Evangelist to join our Pastor's Evangelistic band in Ireland; and our own beloved leader himself. Pastor

Corry's splendid talents, his manliness, combined with his winsome influence, especially with young men, will be conducive to the strengthening of character such as is needed for the ministry in our day.

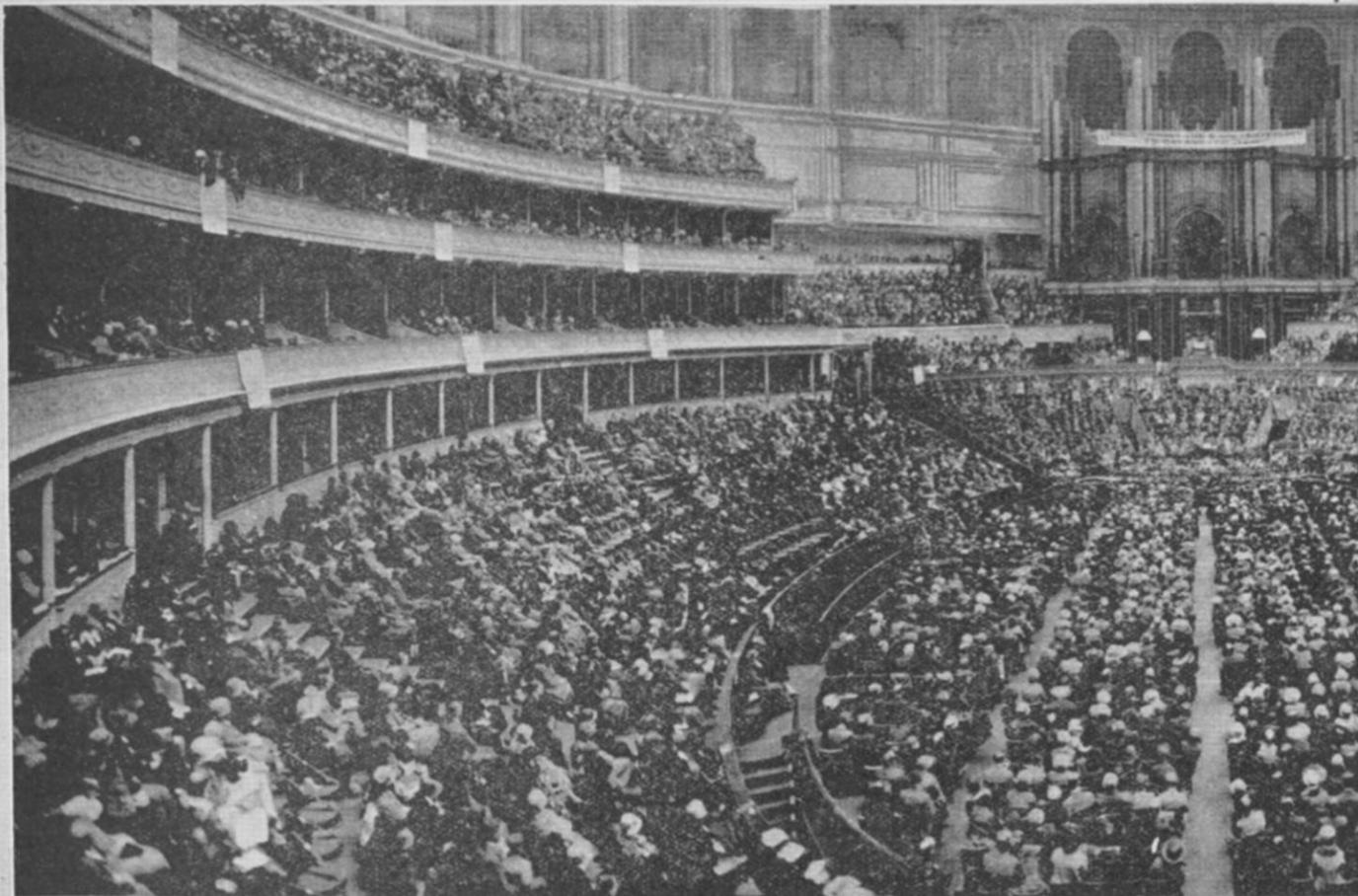
The staff of lecturers at the College includes Pastors E. B. Pinch (Coulsdon), and R. Smith (Hendon), Mr. Henry Proctor, F. R. S. L. (Clapham), and Mr. R. Whitfield (Manor Park). The Superintendent of the home is Miss Barbour. The studies—which include Bible Study, English, Original Languages, Church History, Homiletics, etc.—are combined with practical training in the many Elim centres in the London area.

The College is situated in its own beautiful grounds of 4½ acres in Clapham Park, one of the healthiest and most select residential areas around London, and yet only twenty minutes from the heart of the City. Tuition is free but each student pays 20/- per week towards his board and lodging.

The summer term commenced on May, 2nd. Intending students for future terms should write for application forms to Pastor P. N. Corry, Elim Woodlands, Clarence Road, Clapham Park, London, S W 4.



PASTOR PERCY N. CORRY,
Dean of the Faculty of Elim Bible College, London





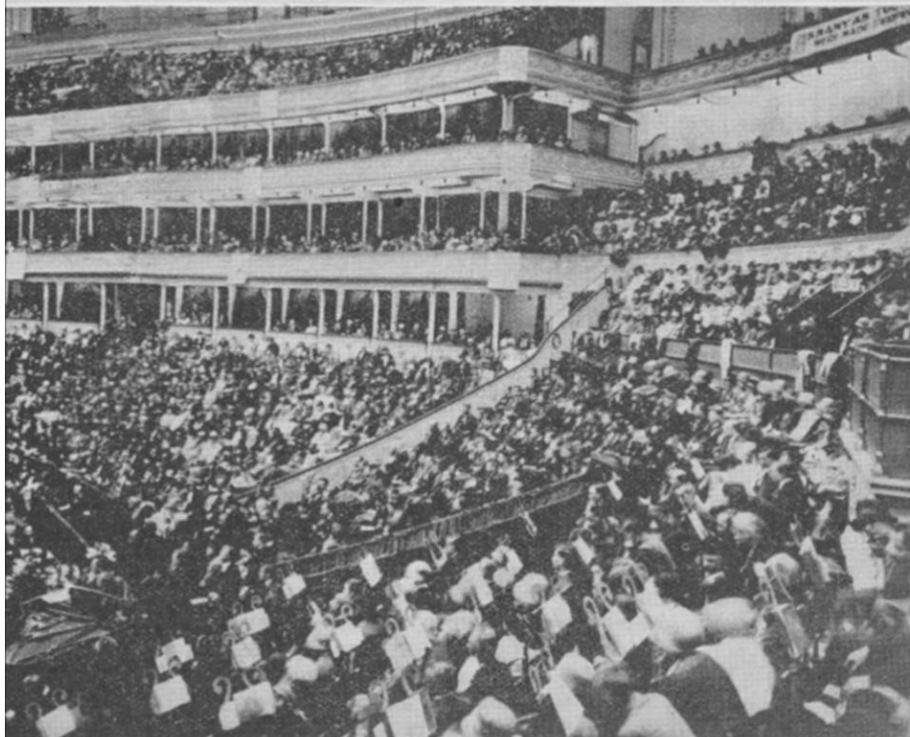
Ten thousand people attended the service (Daily News)

Scenes in which men and women wept were witnessed at the Albert Hall, when 10 000 people attended a revivalist meeting of the Elm Foursquare Gospellers Pastor George Jeffreys, the young Welshman who has just had a whirlwind campaign in Glasgow, was surrounded (Westminster Gazette)

Hours before the doors were opened, thousands of people queued up, seeking admission They stormed the great hall, and soon every seat, from the top of the Albert Hall to the bottom was occupied Independent observers must have been struck by the extraordinary hold which this young Pastor exercised over his monster congregation There was none of that sheepish half-attention, for an hour and a half, the young Pastor held his audience enthralled (Morning Post)

Pastor George Jeffreys the head of the Elmitte Movement, was in charge At the end of his discourse he challenged his vast audience "Those who have been miraculously healed, stand up" Hundreds of people rose to their feet Young men, old men, girls, women, in religious fervour waved their hymn sheets (Daily Express)

*Above Afternoon Service.
Below Evening Service
(Inset Pastor George Jeffreys)*



The Gospel of the Miraculous

The Afternoon Sermon Preached by Pastor George Jeffreys

before the Packed Auditorium in the

Royal Albert Hall, Easter, 1927

AS I travel up and down the land, I am usually asked four questions:—What do you mean by the Foursquare Gospel? To what Church do you belong? Of what persuasion are you? Do you believe in present-day miracles?

As founder and leader of this Elim Foursquare Gospel Movement in the British Isles, I should be able to explain the meaning of the term "Foursquare." It implies a belief in the four-sided Gospel of Christ—Jesus the Saviour, Jesus the Healer, Jesus the Baptiser, and Jesus the Coming King. This Gospel, I maintain, is found in the Bible, hence my reason for proclaiming it. The Saviour in Matthew i. 21: "Thou shalt call His name Jesus, for He shall save His people from their sins." The Healer in James v. 15: "The prayer of faith shall save the sick and the Lord shall raise him up." The Baptiser in Luke iii. 16: "He shall baptise you with the Holy Ghost." The Coming King in I Thess. iv. 16: "The Lord Himself, shall descend from heaven."

The Church to which I belong is also mentioned in Scripture. It is the one referred to by the writer to the Hebrews in the twelfth chapter. "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the firstborn which are written in heaven." After all, there is only one Church, and it consists of all those who are born of the Spirit of God. It matters little to me whether you are an Anglican, a Presbyterian, Congregationalist, Methodist, Baptist, Brethren or Salvationist,—if you are born again you belong to the very same Church as myself. The sectarian label that each wears marks the difference in doctrine and government, it is true, but we are all members of the one Church—the Church of the firstborn which are written in heaven. Thank God we are living in days when, as far as spiritual people are concerned, denominational walls are falling flat before the trumpet call to stand uncompromisingly for the whole Bible, and nothing but the Bible.

As to my persuasion, I cannot do better than reiterate the words of the Apostle in the eighth chapter of Romans: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Doctrines, forms of

government, methods of procedure in the Lord's service can never separate the regenerate from the one life, and certainly not from the love of Christ.

Having explained the meaning of the Foursquare Gospel, identified the one Church, and testified to my persuasion, let us now consider carefully the fourth question which is occupying the minds of the Lord's people everywhere. Should miraculous signs accompany the preaching of the Gospel in our day?

Christians generally believe that signs and wonders confirmed the word in the days of our Lord and the Apostles. Some are doubtful as to whether such should be the case to-day. Others emphatically declare that God is silent in this dispensation, and that the heavens are sealed. They maintain that the highest level of faith is that which accepts without seeing or feeling. In deciding the question we shall regard the Bible as the final court of appeal and accept all that it reveals, and welcome all the light given on this important subject.

Let us commence with the Gospel as proclaimed by our Lord.

THE MIRACULOUS GOSPEL OF CHRIST

Picture the scene in the synagogue of Nazareth on a certain sabbath day when Jesus, then a young man about thirty years of age, enters and commences to read. What breathless silence there is as He applies a prophecy from the book of Isaiah to Himself: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor, He hath sent Me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised."

Here at the commencement of His public ministry, He declares the Divine programme of His earthly mission. He had come to preach the gospel that could save a poor sinner from his sin, make him a joint-heir with Himself, and give him an inheritance among the sanctified. He had come to proclaim healing to all the broken-hearted, the distressed, the despised, the downcast and helpless. He had come to give deliverance to captives and to break the chains, however strong, that had long held them. He had come to open the eyes of the blind that they might see the glory of the heavens and the beauty of nature. He had come to set at liberty the bruised and to preach the acceptable year of the Lord. Every item on the programme announced on that



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sabbath day necessitated the working of the supernatural in order to carry it into effect.

During a general election time in our country, I quite well remember the wording, referring to the different political parties, that was displayed on the newsagents' placards. The first was "Bonar Law declares his policy"; the second, "Asquith's great liberal programme"; the third, "Labour's sweeping manifesto." Each party wanted to emphasise the benefits and privileges that would accrue as a result of its being in power. We all know that promised blessings are not always realised. Many a promise given during the excitement of an election campaign is like the proverbial piecrust, made to be broken. But here, in the religious atmosphere of the Jewish synagogue, the programme outlined by our Lord on that sabbath day was afterwards carried into grand effect. He not only promised, He performed. He not only declared His policy, He demonstrated its power.

THE MIRACULOUS GOSPEL HANDED ON.

Calvary by this time is past, the redemption of the world an accomplished fact, and the risen Lord entrusts His disciples with the same miraculous gospel. Mark xvi 15 "And He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptised shall be saved, but he that believeth not shall be damned. And these signs shall follow them that believe: In My Name shall they cast out devils, they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

Here we have the commission given to the disciples, and through them to every preacher of the gospel. You will observe that it was the same gospel that was handed on, and that the same results were promised for its confirmation. There is no mistaking the fact that these preachers were to carry on in exactly the same manner as the Lord had, and that signs and wonders were to be the

order of the day with them as with Him.

Look at the scope of the commission—"ALL THE WORLD." No geographical limitation whatever. It crosses the boundaries of every country; it leaps over all barriers; it spans the mighty oceans and encircles the globe. Thank God there is no chance of our island home being left out. "Go ye into all the world." See to what extent the human family is embraced. "Preach the gospel to every creature." No distinction of class. The black-skinned of dark Africa and the whites of our privileged Isles. The yellow races of the East, and the ice-bound inhabitants of the North. The king and the beggar, the peer and the pauper, the rich and the poor, the learned and the unlearned, the scholarly and the ignorant, you all are embraced in the open arms of the Gospel. "Go ye into all the world and preach the gospel to every creature."

There is not a single verse in Scripture to shew that these miraculous signs—the casting out of demons, the speaking with new tongues, the rendering of poison harmless, the healing of the sick—have at any time been withdrawn. If there is no geographical limitation and no distinction of class in the commission, I am certain there is no specified time limit for the manifestation of the miraculous. As long as the gospel is preached and there are creatures to receive it, the power to demonstrate the supernatural will remain on earth. If we claim to believe the Bible, I say that atheists, agnostics, and unbelievers of all kinds have a right to demand from us a demonstration of the miraculous. Was it not Ingersoll, the great agnostic, who said: "shew me the signs, and I will believe the Bible"?

Thank God the challenge can be met, for we see the signs follow on every hand. Here in this great crowded congregation in this Royal Albert Hall, there are thousands who could testify to the miraculous healing power of the Gospel. Blind eyes have been opened, deaf ears unstopped, the tongues of the dumb have been loosened, paralysed limbs now vibrate with life, cancers and tumours have withered up, evil spirits have been cast out, and consumption healed.

THE MIRACULOUS CHRISTIAN RELIGION

I find it a most difficult task to arouse Christians to the astounding claims of the religion they profess. Some have a vague idea that Christianity is only to be experienced in the intellect, and all that it claims from them is a mere assenting to certain truths and doctrines. Christianity and the miraculous are to the minds of some, terms that are diametrical opposites. To suggest that they are in any way related or linked together is to become visionary, fanatical, and extreme in views. It seems almost impossible at times to impress them with the fact that the Christian religion is essentially a religion of the

This attractive placard of the "Morning Post," one of the leading newspapers in the United Kingdom, was seen outside newsagents' premises on Tuesday, April 19th. It referred to Pastor George Jeffreys' great Royal Albert Hall meetings on Easter Monday. Our readers can easily imagine to what extent the power of God gripped the crowded gatherings when an outsider considers the vast audience mesmerised.

Morning Post
LONDON
AUDIENCE
MESMERISED
ONE PENNY

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miraculous The very idea of a preacher laying claim to the gifts of healings or the working of miracles seems to them to be bordering on heresy. Let me emphasise here that the Christian who denies the miraculous, denies Christianity the Christian who rejects the supernatural, rejects the religion he professes to embrace The whole structure of the

they are virtually rejecting their own religion and destroying the faith in which they profess to believe

THE MIRACULOUS LIFE OF CHRIST

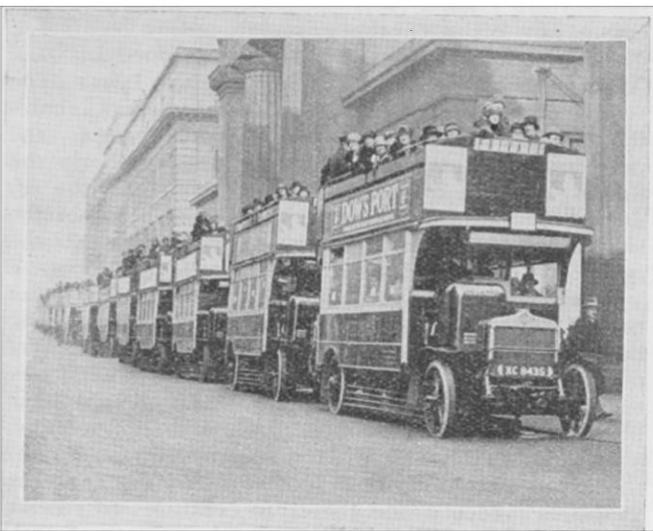
His whole life was full of the miraculous, but I can only refer to one or two instances Wherever He went people were attracted to Him by His healing power, and by the miracles He wrought Nicodemus, the notable teacher in Israel, referred to them when he talked with our Lord What a revelation of the supernatural was given at the baptism of Christ in the Jordan John said. "I saw the Spirit descending from heaven like a dove, and it abode upon Him" Then what a stupendous display of the miraculous the transfiguration scene must have been! Just imagine the Lord and His three favoured disciples on the mount in the darkness of night, holding a prayer meeting The Master prays, when suddenly the fashion of His countenance is altered and His raiment becomes white and glistening. The whole place is lit up with ineffable light and the glory of the Lord is seen The two men, Moses and Elias, visitors from heaven, complete the picture of a future Millennial Reign. Peter is reminded of the glory manifested in former tabernacles, so awe-inspiring is the sight that he impulsively calls for them again, not knowing what he said Truly it was a demonstration of the miraculous

THE MIRACULOUS AT THE CROSS

The supernatural was in evidence at the birth of the Saviour, when angelic choirs sang His praises and the heavens blazed forth with light It continued throughout the whole of His life, manifesting itself in healing the sick and raising the dead Is it any wonder that when He died it again gave testimony in so prodigious a manner? darkness covering the earth for three hours at a time when an eclipse of the sun was impossible! Dionysius, a heathen, realising that the darkness portended something extraordinary, exclaimed. "Either nature is deploring, or the God of Nature suffers" The thickly woven veil in the Temple was rent by an invisible hand just at the time when the evening sacrifice was being offered and when the priest was standing at the altar. The earth quaked and the rocks were rent. Fleming states that a deist, who travelled through Palestine, was converted by viewing one of the rocks which still remains torn asunder, across the veins, a proof that it was done supernaturally. How miraculously guarded were all the prophecies relating to His death is seen in their absolute fulfilment Wonder of wonders, it was the Son of God who died on the cross, not a mere man, not an angel, but the Creator of all How marvellously supernatural!

THE MIRACULOUS VIRGIN BIRTH.

In the incarnation of our Lord we have the great foundation upon which is raised the glorious Christian edifice. Take the virgin birth away, and the foundation is gone and the building collapses. I know there are some in the land who are building upon a foundation of another kind. They deny the virgin birth, but their building cannot be termed Christian. At the incarnation we see God invading human nature and dwelling in a temple that had been prepared and fitted miraculously by the Holy Ghost. The Creator of worlds here wraps Himself in the nature of His creatures, and as John declares, "tabernacled among men." In the manger was the promised seed of a woman, who in the fulness of time bruised the serpent's head Deny the virgin birth and you deny Christianity, yet belief in the virgin birth implies belief in the miraculous How could it be possible for me to be born of the seed of a woman alone, apart from a miracle. Let me again remind Christians of all denominations who for some reason or other reject the miraculous, that



Off to the Elim Foursquare Gospel Demonstration at the Royal Albert Hall on Easter Monday, 1927.

Christian religion is based upon the miraculous, as I shall proceed to shew The man who protests against the miraculous in Christianity, undermines the whole, and is inconsistent with his profession as a Christian

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THE MIRACULOUS RESURRECTION.

Our Lord having been delivered for our offences, is now raised for our justification. But it is impossible to account for His resurrection apart from a miracle. The body preserved supernaturally from corruption is raised in spite of every possible hindrance. The sepulchre hewn out of the rock, had a stone rolled up against it. The seal of the world's mightiest empire was affixed, and vigilant soldiers were on guard. Indeed, every precaution had been taken by the enemy to prevent Christ rising from the dead. Yet in defiance of all the hindrances, up from the grave He arose, with a mighty triumph o'er His foes. He arose a Victor from the dark domain, and He lives forever with His saints to reign. Hallelujah! Christ arose. He who was put to death in the flesh was here quickened by the Spirit. Unbelievers have tried in every conceivable way to explain the resurrection. They have ransacked every brain cell in quest of a solution and have miserably failed. There is only one possible answer. Jesus Christ was raised miraculously from the dead in fulfilment of foregone prophecies.

THE MIRACULOUS ASCENSION.

"And when He had spoken these things, while they beheld, He was taken up, and a cloud received Him out of their sight." Such is the simple but sublime account of our Lord's ascension, as given in the Acts of the Apostles. The Lord who descended at Bethlehem in a state of humiliation, is seen ascending in glory. Here again it would be impossible to account for the ascension apart from the supernatural. The risen Lord possessed a real body that could be handled. He had given many infallible proofs of a bodily resurrection. The hands that were uplifted in blessing at Bethany, were just as real as those laid upon sick folk before Calvary. The voice heard saying, "Ye shall receive power, after that the Holy Ghost is come upon you" was the same as when He said, "Come unto Me, all ye that labour." He was just as visible to His disciples at the ascension as He was to them before the crucifixion. Unbelievers have once again tried to refute the literal and personal ascension of Christ, by suggesting that the disciples had become visionary and had seen a spirit. But they have attempted the impossible; for our Lord was personally, yet supernaturally, caught up in a cloud.

THE MIRACULOUS OUTPOURING

The phenomenal manifestations observed in the upper room at Jerusalem on the Day of Pentecost can only be described as miraculous. One hundred and twenty believers, representative of every kind of temperament—the impulsive, the gentle, the stoical, the lovable, the strong, and the weak—all were earnestly engaged in a ten days' prayer convention, waiting

for an outpouring of the Holy Spirit. Not one of them is prepared to believe that the promised blessing has come until they are supernaturally filled with power. The sound from heaven is heard, the rushing mighty wind is realised, the cloven tongues of fire are seen, and their vocal organs are controlled by the Spirit of God. They are all, irrespective of temperament, filled with the Holy Ghost, and begin to speak with other tongues as the Spirit gives them utterance. The Lord at this time is upon the Throne, but He continues to work miraculously as He did when He was upon the earth. His earthly sphere of labour is exchanged for that of the heavenly. He, being glorified, sheds forth the power that is seen and heard. The outpouring of the Holy Ghost was nothing short of the miraculous.

THE MIRACULOUS SECOND ADVENT

Believers in the personal return of Christ must, if they are consistent, believe in the miraculous. Let us, for a moment, anticipate what will take place when He comes. The Lord will descend from heaven with a shout, the living saints will hear the voice of the archangel, and the sound of the trumpet of God. The rapture of saints will happen in a moment,



Imagine! the joy of hundreds who arrived for the Elim Four-square Demonstration at the Royal Albert Hall, London, Easter, 1927. They had come from Liverpool, Tamworth, Carlisle and Glasgow, where Pastor George Jeffrey's Revival Campaign had triumphed. In the background is the special and exclusive Elim train.

yea, in the twinkling of an eye, and their bodies shall be immortalized. The dead in Christ shall come forth, and the slumber of the ages be disturbed. I maintain this afternoon that events of so stupendous a nature can only be termed miraculous. To me it is an amazing thing to find teachers exhorting their hearers to look expectantly for the coming of



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Christ and at the same time saying that the day of miracles is past. To reject the truth that a saint's body can be healed miraculously, and yet to teach that he can expect his body to be changed and taken up altogether at any moment is a strange contradiction of logic! To teach that God is not working miraculously to-day and at the same time to expect the greatest of all miracles to happen any day, is certainly not compatible with well-balanced reasoning. I believe in the Second Advent of Christ and continually look for His coming, because I know the day of miracles is not past.

MIRACULOUS CONVERSIONS

I maintain that every real conversion to Christianity is a miracle. Some change takes place in the experience of the true convert that can only be wrought through the Divine agency of the supernatural. This change the Scripture calls a new birth, or a passing from death into life. To be born again is to become a partaker of Divine nature, and to pass from death into life means the beginning of a life never before experienced. How can a person become a partaker of Divine nature, and how can spiritual life begin in the soul of one dead in sins, apart from the miraculous? How can we explain the change in some who were converted when they were intoxicated? I have seen drunkards saved and sobered in a few seconds, as they cried for mercy. Nothing short of a miracle could have made the change in them. Persons who could not be influenced by social reformation, have been regenerated instantaneously at the reception of the gospel, and have been made new creatures in Christ Jesus. Persons who have never been tamed in the prison-house have been mastered by love at the penitent form. Lives embittered by disappointment, and filled with hatred, have been transformed by the Gospel, which is truly a gospel of the miraculous.

MIRACULOUS PRAYER

I cannot possibly understand a person who believes in prayer, disbelieving the miraculous. While I am speaking in this great hall this afternoon, thousands, if not millions, will be praying at the same time, and all expect to be heard. In every corner of the globe you will find men and women who pray to the one great God. Then, think again of the varied petitions that are laid before the Throne in prayer. The many that God considers best not to grant at all, and the others that He will see fit to "grant exceeding abundantly above all they can ask or think." How a person can expect to be heard in the midst of all this, apart from the miraculous, more than puzzles me. If God has ceased to work and act miraculously in this dispensation, as some would have us believe, then it is useless praying. If God is silent and the heavens closed in this age, then it is

only a waste of time to pray. Thank God, we know by experience that He answers prayers. We cried in our sins, and He heard us. We prayed in our trouble, and He delivered. We asked Him to heal, and He healed. We sought the Baptism of the Holy Ghost, and we received. Yes! our God is still working miraculously. He hears and answers prayer.

MIRACULOUS BIBLE

This grand old Book, which is a lamp unto our feet and a light unto our path, is nothing less than a miracle. Its sixty-six books, the compilation of over thirty writers, took over fifteen hundred years to complete. Persons in the varied callings and stations of life were used to put it together—kings and shepherds, scholars and fishermen, priests and politicians, a doctor and a tax-collector. The first man to write had gone the way of all flesh, long before the last began. Yet from the first verse in Genesis to the last verse in Revelation, there is not one single contradiction. You may search in vain to find inaccuracies because they are only supposed. The one Divine Author, moving each of its writers, has given us a complete Bible that will stand the tests of all time. Again, the way in which the Bible has been preserved is truly miraculous. In defiance of all the terrible onslaughts of the enemy, and of all the fires that have been kindled for its destruction, it remains imperishable and immortal. Voltaire predicted the extinction of the Bible within a hundred years of his day, but it still lives on, while he is dead and gone; and the very house in which he lived is now a Bible house, containing thousands of copies of the Book he spurned. I claim that the person who believes the Bible is inconsistent if he disbelieves the miraculous.

CONCLUSION

The miraculous has been in evidence throughout every dispensation. In the Old Testament days of types and shadows, God gave manifestations of the supernatural again and again. In New Testament days, when our Lord was on earth, we see how He healed the sick and demonstrated the miraculous wherever He went. If the supernatural was in evidence during the dispensation of the Father, and again in the dispensation of the Son, what reason is there to suppose that miracles were to cease during the dispensation of the Holy Ghost? Most Christians agree that the present dispensation commenced on the day of Pentecost, and if such is the case, then they must agree that it started with a miraculous demonstration of power. Nearly all Christians agree that it will terminate at the second coming of Christ, and if that is so, then it will end with a still more marvellous demonstration of the supernatural. The apostles were surely within the bounds of this present dispensation, yet everyone of the miraculous signs

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of the sixteenth chapter of Mark were given to confirm their message. There is no Scripture warrant for saying that they have been withdrawn at any time. On the contrary, Scripture declares that they shall follow them that believe. Thank God! we have in this great, crowded Royal Albert Hall this afternoon, thousands who have been miraculously healed, and who can give indisputable proof to the working of the supernatural in our day. Take the miraculous out of Christianity, and there is no Christianity left.

Daily Bread

Prayer before Reading - Open Thou mine eyes, that I may behold wondrous things out of Thy law"—Psalm cxix 18

June 1st, Wednesday	Hosea vi 1-7
" 2nd, Thursday	" xi 1-12
" 3rd, Friday	" xiv 1-9
" 4th, Saturday	Joel ii 1-14
" 5th, Sunday	" ii 21-32
" 6th, Monday	" iii 9-21
" 7th, Tuesday	Colossians i 1-17

Item of Interest

We regret that Convention reports and other news from various Foursquare Gospel centres are held over until next issue, owing to lack of space.

There is great expectation for the special Whitsuntide gatherings announced in this *Evangel*

A visit from Pastor W. F. P. Burton of the Congo Evangelistic Mission was much enjoyed by the students of the Elim Bible College on Monday, May 2nd

20,000 copies are being printed of this issue of the *Elim Evangel*

God commendeth His love toward us in that while we were yet sinners, Christ died for us.

(Romans v 8)

ELIM in Letchworth Garden City



THE OLD WOODEN HALL



JUST OUT OF SIGHT



A VIEW FROM ABOVE



ONE INSIDE THE OTHER



NEARING COMPLETION

Several years ago a Revival Campaign was conducted by Pastor George Jeffreys at Letchworth and, as a result, a church was established. A new Tabernacle is now being built, chiefly by the members of the local church. The new building was erected around the first temporary structure. The above photos show how the original hall was gradually enveloped by the new building and afterwards removed. The Letchworth friends now say "Come and see" and "spend your Whitsuntide with us, when the new hall will be opened and a Convention and Revival Campaign held." For further details see cover iii

Gathered Gold from
the Treasury of Truth.

Morning Meditations

By Pastor
E. C. W. BOULTON

Wednesday, June 1st. "Remember"—Deut viii 2

The walls of memory may be adorned with many a precious and priceless picture of the past, thus leaving a lasting legacy of encouragement and inspiration with which to face the frowning fortunes of to-day. Those hallowed reminiscences which smile upon us as we press on to the goal, nerving to new and nobler endeavour for God. Remember! O the responsibility of reflection! Thoughtfulness shall lead to thankfulness! Forgetfulness shall issue in faithlessness! Remember His mercies, His grace, His bounty. Review the glorious triumphs of former days. Recall all the joys of thy journey, the pleasures of thy pilgrimage!

Thursday, June 2nd. "Chosen"—Ephesians i 4.

What a world of wealth this word contains! What a mine of meaning it holds! Not chance but choice has made me what I am. Not law but love! Not fear but faith! Chosen in Him and for Him. What an honour! What a dignity! In spite of my lost and lathsome state, He chose me. Not because of what I was, but because of what He planned to make me. Chosen to fill a place in His temple—to form a part of His Body—to fulfil a ministry in His Church. Chosen to be His companion throughout the eternal ages, to share His glory and enter into His everlasting purposes.

Friday, June 3rd. "I cannot go back"—Judges xi 35

Having vowed unto the Lord, it must be paid at all cost. I cannot retreat from the position to which I have pledged myself before Him. My life must be the literal fulfilment of that which my lips have offered. The power of love is so strong that under its dynamic I am driven onward in uttermost surrender of myself unto Him to whom I have plighted my troth. The Christ-attraction is so mighty that I am constrained to go through even 'fire and flood' if I may but press on to the possession of the prize. To the soul thus held in the vice-like grip of Divine love there can be no withdrawal. The soul is swept forward in the current of the will of God.

Saturday, June 4th. "Inasmuch as ye did it unto one of these, My brethren, even these least, ye did it unto Me"—Matt xxv 40 (R.V.)

How often in our feverish anxiety to accomplish some great life conquest, to mount some summit of ambition, we have missed the ministry just at hand, which would have won the Master's approbation. How clearly we see the close and vital relationship 'twixt Christ and His people. Our ministry to others is unto Him. When we seek to meet their need, we satisfy His heart. Our path is strewn with these blessed opportunities of sacrificial service. When we pass them by, we are grieving Him who has placed them in our way. O to see Him in them! To make these the outlet and expression of our devotion to Him!

Sunday, June 5th. "Sealed"—Ephesians i 13

Sealed! This then spells safety! It means moreover that I bear the stamp of ownership. That seal distinguishes me as the Master's. Having purchased me, He has now put upon me the mark which forever separates from the world around. It is the Spirit's seal which ratifies my relationship and declares my discipleship. Blessed heavenly hall-mark which denotes the character of those upon whom it rests! Within and without God desires to impress my life with this Holy Ghost superscription—that upon the palimpsest of my personality He may engrave His own image.

Monday, June 6th. "Such as I have, give I thee"—Acts iii. 6

Stay, have I enough to give? Or is my soul so impoverished that I have naught to give? And pray, what is the character

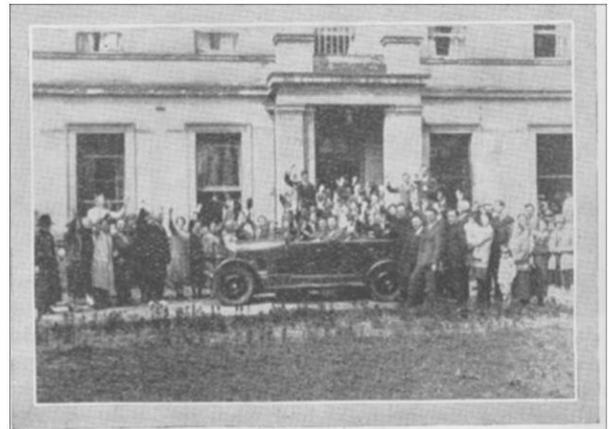
of the gift that I daily make to the little world in which I live? Is the world richer or poorer because I dwell in it? What contribution am I making to the alleviation of the wounds of a war-weary world? Is my life wielding a healing influence? Am I radiating health and happiness? Is the witness of my conduct warm and winsome? And so I learn the lesson of liberality. I may not withhold. I am under obligation to transmit that which I have received.

Tuesday, June 7th. "They found the stone rolled away."—Luke xxiv 2

What a sweet surprise for those leaden-hearted followers of Jesus! And is He not the same to-day? Consider, O my soul, how many stones thy Lord hath 'rolled away' in thy experience within the past few years! Stones that were far too much for thy strength to tackle—they would have mocked thy puny power. But to thy joy the unseen hand of God moved them. Stones of sorrow and fear that barred thy path to greater things for the Lord, huge, heavy barriers that prevented your progress in the Divine life. One touch of God and they 'rolled away' never to be encountered again.

Southampton Campaign

OUR readers will rejoice to hear of the great blessing that is resting upon Pastor George Jeffreys' Revival Campaign at Southampton. Although in its early stages, over two hundred conversions have been recorded, and wonderful cases of healing given, to confirm the Pastor's message. The revival is on, and the meetings are the talk of the town. People are reading the Bible on every hand, to see if these things are scriptural. A young man who had been crippled by an accident, came to the meetings, and was instantly healed and able to walk home normally, without assistance. This case, with many others, has made a tremendous impression. The young people are especially enthused with the spirit of the Foursquare Gospel.



Off to the south! Pastor George Jeffreys and party leaving Elim Bible College for Southampton.