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The Elim Evangel

FOURSQUARE ON THE WORD OF GOD

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

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Unparalleled Revival Scenes

at the Royal Albert Hall, London

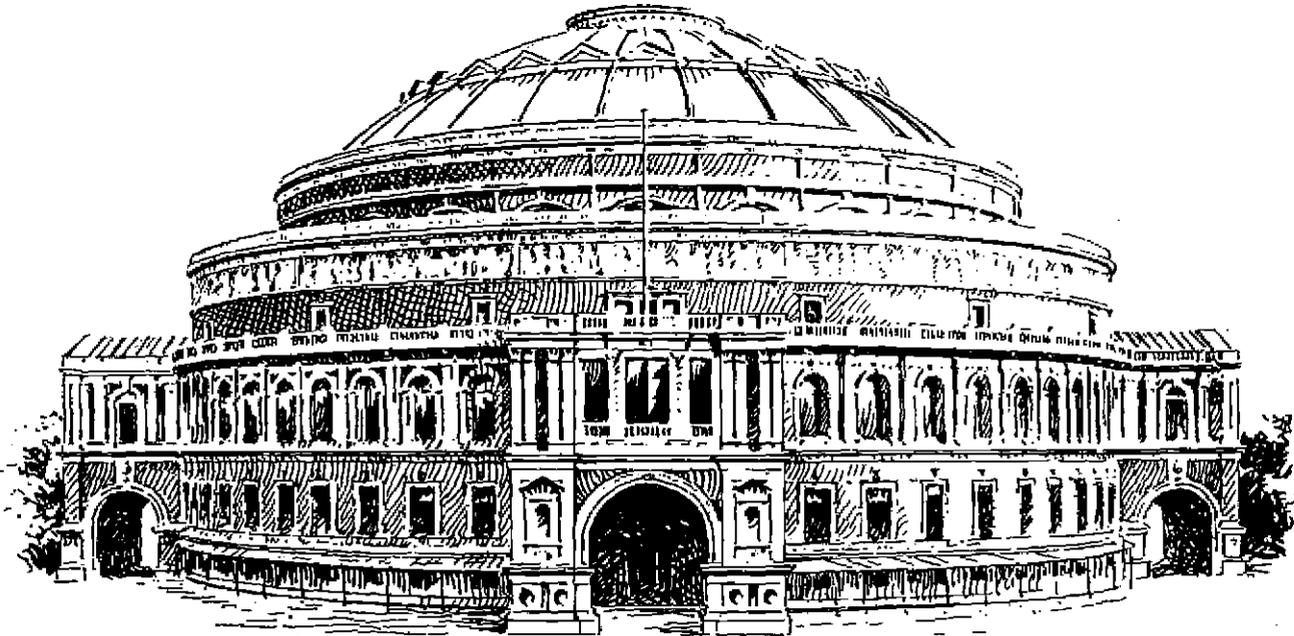
Principal George Jeffreys Preaches to Crowded Congregations

By PASTOR E. C. W. BOULTON.

Never-to-be-forgotten scenes of revival fervour were witnessed in the Royal Albert Hall at the Elim Foursquare Gospel Demonstration during the Easter holidays, 1928. In this, the world's greatest hall, Principal George Jeffreys, Founder and Leader of the Elim Foursquare Gospel Alliance, immersed in water the greatest number of converts in one meeting since the Day of Pentecost, before the greatest crowd of witnesses since the days of the Apostles, and officiated at a Communion Service that finds no parallel in modern times. The monster Elim Crusader Choir was conducted by Mr. Douglas Gray, and the massive organ was played by Mr. Ronald Cooper.

ONE is simply staggered at the splendid spirit of daring displayed by the Leader of this glorious Spirit-born movement, in tackling such a colossal enterprise as that which the recent Four-

the realm of Twentieth Century evangelism. The financial commitments connected with such gatherings as these would in themselves be sufficient to frighten a less lion-hearted leader than Principal George Jef-



THE ROYAL ALBERT HALL, LONDON

square Gospel Demonstration in the Royal Albert Hall constituted—an effort and an achievement which should and doubtless does commend the admiration of all who are able to appreciate Christian courage in

freys, whilst the heavy burden of organisation involved might easily have dismayed less resolute hearts than those associated with him in his big forward moves. Surely such spirited endeavour speaks most eloquent-



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ly of a faith that leaps to the conquest of the impossible and rallies, in response to the challenge of unbelief, to the achievement of exploits that thrill the Christian consciousness. Obviously from the natural viewpoint the difficulties were legion and the risks great. But at the back of this dauntlessness was the anchorage of holy conviction concerning the Divine sufficiency.

NEVER in the history of modern evangelism has such a scene been witnessed as that which took place on the evening of Good Friday, 1928. This stately hall, of such historic interest, commemorative of one of England's greatest princes, has been used for many and varied purposes—princes of both political and philosophical realms have graced its world-renowned platform, and the world's most famous singers and speakers have been heard within the spacious and splendid auditorium—but never had it been engaged for such a purpose as that to which it was devoted on this occasion. We question very much whether the Church of God has ever witnessed such a glorious service since the Day of Pentecost—a service almost unparalleled in its spiritual significance, its unclouded gladness, and its unbounded enthusiasm, and brimful of prophetic portent for those who have eyes to see and ears to hear.

We would that those who survey this Foursquare Gospel Movement with critical and censorious eyes could have been eye-witnesses of the splendid spectacle presented throughout this unique service. It would, in most cases, have transformed their prejudice into praise; their fears would have melted like snow beneath the noonday sun. Gladly would the writer convey to his readers some adequate idea of that God-honouring, soul-thrilling scene, but no words can depict or describe what actually took place. The sublimity and simplicity of that scene will linger long in the minds of those who were privileged to be present. It was as though in the heart of the world's great metropolis a modern John the Baptist had arisen with prophetic vision and voice to call the national consciousness back to God and His Word. Standing there, in the sparkling waters of that beautiful baptistry, amid that vast concourse of people, one was carried in thought to the banks of Jordan, and once again upon the ears of our imagination fell the stirring wilderness cry:—"Repent, for the kingdom of heaven is at hand." As one after another of those white-robed, radiant-faced, regenerated men and women passed beneath the waters, peal after peal of praise rang through the vast gathering, as though the whole of that congregation trembled under the thrill of the Divine touch and every heart went out in glad response to the call of God.

PERHAPS one of the most astonishing features of the big baptismal service was the way in which the

physical power of Principal George Jeffreys stood the severe strain of such a strenuous service. Many feared that the demand upon his strength would be too great—to immerse about 1,000 believers in one service was a task which would tax the strongest physical resources. However, in a remarkable manner God undertook and supplied sufficient strength to go right through.

Another impressive aspect of this great gathering, with its large number of candidates and its gigantic congregation, was the perfect order which prevailed throughout the whole service. How magnificently everything was managed! How splendidly the workers co-operated, succeeding in avoiding anything approaching congestion or confusion! The regulation of that enthusiastic throng was just wonderful, providing a striking demonstration of Divine power to restrain any undesirable or unruly element that might manifest itself.

It was a moment tense with deep spiritual emotion when it was announced that some of those passing through the baptismal waters had recently been remarkably delivered from diseases of an incurable character. Several of those immersed, up to the time when some weeks previously, Principal Jeffreys had laid his hands upon them, were confirmed cripples, whilst others who had borne the stamp of death, whose days were numbered, were there full of vigour and vitality.

In an address which was clear, convincing and concise, Principal Jeffreys defined and declared the doctrinal basis of believers' baptism as found in the New Testament revelation, showing how this ordinance lay at the very entrance of Christian discipleship, and how essential it is to a life of obedience to the Divine Word, proving conclusively from the Scriptures that baptism by immersion is the mode of baptism authorised by apostolic example and teaching, and thus enjoined upon all true followers of Christ in this dispensation.

EASTER Monday, 1928, will ever stand out in the calendar of the Elim Foursquare Gospel Alliance history as a day of days, packed with precious, priceless tokens of God's gracious presence and power. From morn till night the face of the heavens was unveiled and the sun shone forth in a dazzling blaze of Pentecostal glory. The whole assemblage was bathed and clothed in an atmosphere pregnant with God—so charged with the energy of the Spirit that at times one could imagine that translation had already taken place, and that God had indeed literally set up His throne on earth in the midst of His own.

The Royal Albert Hall on this happy Easter morning was the scene of a Communion Service that finds no parallel in history for numbers and holy fervour. Thousands had come to remember their Saviour's death and to commune with their risen

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Queues at the Royal Albert Hall

Hours before the meetings were announced to commence long queues of eager and expectant folk could be found waiting for the doors to open, ready to pour through the portals



Lord. What a company! All classes, high and low, rich and poor, learned and unlearned, were gathered together on an equal basis to commemorate the death of the one all-sufficient sacrifice. Those who had risen from couches of pain and who had lately left the sombre shadows of the sick chamber and who were now enjoying liberty of limb as well as freedom of soul were also present. There they were by the score with beaming faces, burning hearts and bubbling lips. How they hung upon the words and drank in the truth from the lips of the one whom God had been pleased to make the medium of their emancipation! The disciples who journeyed with Jesus to Emmaus could scarcely have experienced or enjoyed a more vehement flame of love for their risen Lord than that which turned upon the altar of this consecrated congregation.

Mr. J. Leech, M.A., K.C., gave a soul-feeding and soul-freeing message in the morning's meeting which we believe found its way to thousands of hearts hungering for the living truth. The children of God were led to see the deep spiritual import of the sacrament that they were celebrating. What heaven-laden moments in the service they were when the bread and wine, "sweet memorials of Christ's dying love," were being handed to that great crowd of communicants. With heads bowed and hearts hushed in adoration deep and strong, that great congregation of believers partook of the blessed Christian love-feast. It was as though the Divine dew was softly falling upon each and all, until the whole being was just drenched through and through with the Holy Spirit. In that vast congregation of saints deep was calling unto deep, earth-bound souls were being loosed and lifted with fellowship with God, self-

centred hearts were being launched out into unpossessed fulness. It might have been that out of that great crowd of Christians God was bringing forth a new and still more glorious revelation of Himself and preparing the way for a more wonderful visitation of power and glory. Ears were being unstopped to hear the voice of God—eyes were being unsealed to behold the face of God—wills were being constrained to surrender to the perfect will of God!

WHAT a memorable message the Principal gave in both the afternoon and evening service—a message calculated to clear away the mists of misunderstanding which hang so heavily over so many minds concerning this blessed Foursquare Gospel, a message too which would speedily shatter some of the foolish and feeble arguments advanced by those who withstand the proclamation of this full-orbed Evangel. In Principal Jeffreys one is introduced to a preacher whose preaching is of the type that convinces the thinker and convicts the ungodly—a minister whose weapon is the Word, and who relies wholly upon the Spirit of God to produce the desired results. Unflinchingly and unfaltering he proclaims the whole counsel of God, counting the consequences of secondary consideration.

One could not but be profoundly impressed by the type of men Principal Jeffreys has gathered around him and who are closely associated with him in this rapidly developing work. That men of this calibre should be found standing shoulder to shoulder with the Leader of this movement speaks forcefully of its character and augurs well for its future. Principal Jeffreys' fearless stand for and bold advocacy of the whole inspired revelation has drawn around him a

and flood its vast seating capacity. Young and old, rich and poor, eyes all luminous with revival fire and faces wreathed in smiles. The Royal Albert Hall was surrounded by a joyous throng. Wherever you turned you were caught in a stream of praise, for the huge auditorium was girdled with song.



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band of men and women whose loyalty finds eloquent expression in devoted ministry and sacrificial service—ministers whose sole aim is to see the land swept by a truly Holy Ghost outpouring, and who are whole-hearted in their allegiance to a leader who commands their confidence and inspires them with courage to attempt great things for God.

The Crusader Choir again rendered excellent service under the leadership of Mr. Douglas Gray. This year the choir numbered nearly 2,000 and presented a picture which can never be forgotten. What singing! As they sang one realised music that was laden with life—song that was surcharged with spiritual power—harmony that was instinct with irresistible attraction, from which escape was well-nigh impossible. They literally sang their way into the hearts of the listeners. How the sight of those terraces of triumphant faces stirred those present to unrestrained rejoicing! Truly a vision glorious! The presence of such a company of Christian Crusaders scarcely requires comment—its witness is indisputable—it contains an unanswerable argument to the source of this Movement—every one of them born again—able to testify of God's grace in their lives bringing them to definite decision for Christ.

HOW gloriously God set His seal upon these services—again and again in response to the Principal's appeal souls yielded to Christ—all over the huge hall hands went up in decision, over 150 souls surrendering to the Lord on Monday alone.

What a volume of praise ascended from 10,000 lips as one after another of those living miracles mounted the platform and gave forth their story of deliverance from disease. And then to watch them as they marched around, so evidently in possession of all their faculties. Bed-ridden for fourteen years was the testimony of one, whilst another with glory-lit countenance told of her healing from chronic rheumatism. Here was one cured of cancer, others who had left their bath-chairs and were now able to demonstrate their deliverance by leaping and praising God.

What a wonderful sight met the eye as it rested upon that great sea of faces, and then as the song of this great company thundered forth, like the sound of many waters, accompanied by those thousands of waving folders, some crimson, others golden, blue

and white, each colour conveying its own particular message. And then mingled with the song one could hear the rustle of those coloured papers, as they were triumphantly held aloft in testimony.

As the last meeting closed amidst the rolling waves of song, one was conscious of a measure of regret that this Easter festival was over. How profound the impression created! Verily the day of great things had come. The largest baptismal service since the Day of Pentecost had been held, one of the greatest choirs of redeemed young people that has ever sung the praises of the Lord had given forth their heartfelt message to one of the greatest congregations yet gathered to hear the gospel preached. Though the crowds that gathered at last year's demonstration were great, yet this year's gatherings have surpassed the effort of twelve months ago.

AN INSPIRED PAGEANT OF PRAISE

By Rev. C. H. Coates

“**WHAT** hath God wrought” in the great dispensations of His purpose for Last Days Revival? Such must be the note of praise that springs from the grateful hearts of Foursquare believers, as they think in retrospect of the Easter gatherings just held in the greatest auditorium of the world's greatest city—an adventure for God in which everything had to be conceived and carried out in superlatives, and upon which the crowning blessing of a mighty outpouring of the Holy Spirit was granted, until it seemed as though the great roof must lift, and a first stage of privileged rapture be reached in the sweeping of the whole vast throng into heaven on the wings of its own Spirit-given praises!

The great hall was packed to the roof with well over ten thousand souls, these unprecedented congregations being almost solely from the London area, as the chief provincial centres of the Foursquare Testimony had been warned of the probable impossibility of securing admission.

Principal George Jeffreys gave a careful and comprehensive presentation of the obligation and meaning of Christian baptism at the Good Friday meeting; on Monday morning Mr. John Leech, K.C., led our faith afresh to the indefectible oath of God, sworn upon the blood of His Son, as to our eternal sonship and continual welcome as thereby secured; while in the two later meetings of that day Principal Jeffreys explained the content of the Foursquare Gospel, and the necessity of “contending earnestly for the faith once delivered to the saints.”

The most striking features of the services were the simple glory of the baptismal rite, with its thousand white-clad candidates passing joyfully through the beautifully arranged pool under the playing limelight to the wondrous vocal and orchestral music; the brooding covenant-peace of the Holy Communion



MR. JOHN LEECH,
M.A., K.C.,

Member of the Elim Alliance Council, who spoke at the great Communion Service at the Royal Albert Hall on Easter Monday morning.



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service, with communicants and bearers of the elements singing the praises of the Lamb together; the eager reception of the preached Word by the vast congregations; but especially, and through all the services, the eager unanimity of testimony of the immense choir of young Elim Crusaders, affirming by acclamation their confession of Christ, and devotion to His whole Word.

An unparalleled and rapturous portent of witness to the world-metropolis of commerce and culture!

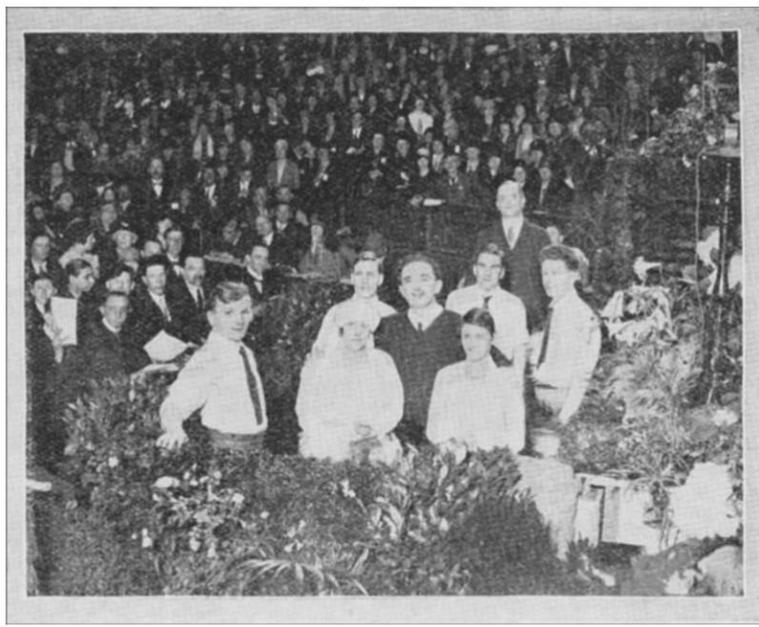
EASTERTIDE REJOICING

By Mrs. Bernard Jee
(Journalist and Correspondent)

OUR hearts are rejoicing this Eastertide!

Probably the most remarkable scene in the history of the Royal Albert Hall was witnessed on Good Friday, when about one thousand men and women went through the waters of baptism. Buoyant youth embraced crabbled age as they stood shoulder to shoulder awaiting the call of public acceptance to witness for the Lord. Believers all!

Who can speak of the odour of holiness pervading that vast and stately building? Glorified in the afternoon with the rendering of the "Messiah" by the Royal Choral Society, it was sanctified in the evening with the Divine Gospel of Christ Jesus. Scoffers had possibly come to scoff, but they remained silent; and in many cases were converted and left the building with a new found joy in their hearts. Scepticism was consumed in the fire of enthusiasm, and doubt was drowned in the stream of resounding praises. Hallelujah!



THE TWO SISTERS ABOUT TO BE IMMERSSED IN THE BAPTISTRY WERE HELPLESS CRIPPLES BEFORE THEY WERE MIRACULOUSLY HEALED AND RAISED OUT OF THEIR WHEELED CHAIRS AT PRINCIPAL GEORGE JEFFREYS' REVIVAL CAMPAIGNS.

THE BEAUTIFUL AND ARTISTIC FLORAL DECORATION OF THE BAPTISTRY WAS ARRANGED BY MR. J. C. NEWLAND OF ELIM TABERNACLE, CLAPHAM.

One thousand men and women were publicly baptised in the Albert Hall last Friday by Principal George Jeffreys, founder of the Elim Foursquare Gospel Movement in the British Isles. The scenes were marked with religious fervour. It was the first time in the history of the hall that a baptismal service had been held there (Daily Telegraph).

Principal George Jeffreys stood waist-deep in the tank. The candidates walked one by one down the steps into the water. All were smiling happily as they descended into the tank, some were singing and some waved their hands to the congregation of 10,000 (Morning Post).

pletely hidden in masses of hydrangea and other blooms which banked its sides, it formed an appropriate setting for the spiritual presence of the Flower who outlives and surpasses all earthly blossoms—the Rose of Sharon. Lilies bowed their heads, and sweet-scented roses whispered words of comfort and encouragement, as each candidate passed down the steps and into the water where our beloved Principal George Jeffreys stood clad in full vestments, in the centre of a running stream which bubbled and gurgled joyfully as it ebbed and flowed in a wonderful system of drainage. Gently was each candidate immersed in the rippling waters from which he or she emerged an obedient witness for Christ. Hearts were uplifted as the minister pronounced the words of baptism, and across each memory was swept a vision of a

similar scene in Jordan centuries ago, when the Son of God submitted Himself to be baptised by mortal man.

Easter Monday was heralded with the greatest Communion Service the world has ever known. Dawn found believers outside its doors; and although the service did not commence till 11 o'clock, late comers at 9 a.m. had to take their places at the end of a queue which wound all round the building. And of the service? Crusaders from all parts of the Metropolis were massed into one gigantic choir led by their able conductor, Mr. Douglas Gray, who received interest a thousandfold when hundreds of young throats voiced glad praises unto the Lord. No professional choir was

ever heard to greater advantage, and the sweet singing of these young people was a tribute to their leader. The inspired addresses from God's servants, the atmosphere of adoration, and the privilege of

(continued on page 142).

The central object was the baptismal tank which by now is the most unique in all the world. Com-

What a Testimony!

The powerful press of the whole of the British Isles has sounded forth the news of the Elim Foursquare Gospel Demonstration and the gigantic Baptismal Service held at the Royal Albert Hall during the Easter holidays and the press of the whole world has relayed the news.

Some of the British press reports are appended:—

"Daily News," 7th April:—

1,000 PEOPLE BAPTISED.

IMMERSED IN TANK AT ALBERT HALL.

FERVOUR OF 10,000 CONGREGATION.

With a spot light shining on them, and while a vast congregation sang revivalist hymns, nearly 1,000 men, women, youths and girls were baptised last night in a flower-decked tank in the Royal Albert Hall, London.

No stranger or more emotional scene has ever been witnessed in that great hall, which was packed with 10,000 in a state of spiritual fervour. The congregation included all classes of the community, among them being people who came in luxurious cars, but the majority were only working class. Some had been waiting in a queue since mid-day, though the service did not begin until 7 p.m.

FERVENT SINGING.

The baptism was conducted by Principal George Jeffreys, founder of the Elim Foursquare Gospel Mission. In a service which lasted an hour and a half he gave an exhortation and made an appeal for converts. Fifty-two people held up their hands.

When joining in the singing of hymns people in all parts of the hall rose to their feet, waved hymn-sheets and programmes, and sang with almost ecstatic feeling.

"Daily Express," 7th April:—

ECSTATIC ELIMITE CONVERTS.

SINGING AUDIENCE.

They had been "saved"; they had been "born again," and Principal George Jeffreys, founder of the Elim Foursquare Gospel Alliance, baptised them by total immersion to the passionately vociferated glory of God.

A choir of "Crusaders" as the youth of the movement is called, flanked the organ. A battery of Press cameras was focussed from one end of the amphitheatre on the speaker's table, over which was suspended a microphone.

Two spot lights flamed down in a vast white "V" from the tips of the crescent-shaped gallery.

SPIRITUAL HUNGER.

Over all was an atmosphere of spiritual hunger, infinitely pathetic, a desperate craving for God to manifest Himself here—now!—that became vocal in ecstatic cries.

The service began with singing.

"Jesus, blessed Jesus, Thou art mine, mine for evermore," sang the people,

and the evangelist on the platform led them with swinging arms and resonantly clapping hands.

Again and again—the same verse: again and again. It was a species of trance creation. Hysteria seemed at hand. They were lashed and urged by massed melody into an unearthly joy.

Principal Jeffreys appeared and took charge. He wore a black gown. He stood there, very much in control, a tall, black-haired, young man, and played on his audience as on a harp.

The procession of candidates came on the stage, passed through the tank, and wound off, wet and ecstatic.

There were some who had come curiously to the Albert Hall to look on, but no one jeered. The sincerity was too strong. One sensed in it the profundity of passion.

"Daily Mail," 7th April:—

ALBERT HALL BAPTISMS.

1,000 men and women were immersed in lukewarm water in a moss-lined tank in the presence of a large London audience in the Albert Hall last evening.

The dominating personality in this new sect—the Elim Evangel of the Foursquare Gospel—is Principal George Jeffreys, a young Welshman, who founded the sect in Monaghan, Northern Ireland, 12 years ago.

Principal Jeffreys before the immersion ceremony claimed that cripples had been enabled to walk, and the blind to see. Among the claimed cures was a girl who, it was said, had been bedridden for 15 years, suffering from a tuberculous knee, which made one leg $4\frac{1}{2}$ inches shorter than the other. Another woman was said to have been a cripple for 3 $\frac{1}{2}$ years with her head twisted down to her knees.

WAIST-DEEP IN TANK.

Entire families lined up in the long queue for immersion. The men wore white shirts and tweed or flannel trousers, and the women, who were in a majority, were in white dresses, and a few wore rubber swimming caps. Principal Jeffreys, throwing off a black gown, stood waist-deep in the tank, accompanied by four young men assistants.

"Morning Post," 7th April:—

1,000 BAPTISED IN ALBERT HALL.

REMARKABLE "FAITH CURE" SCENES.

PEOPLE WAIT IN QUEUE FOR EIGHT HOURS

Principal Jeffreys stood waist-deep in the tank. The candidates walked one by one down the steps into the water, and were plunged below the surface. The

women wore white dresses and the men white shirts and trousers.

All were smiling happily as they descended into the tank; some were singing, and some waved their hands to the congregation of 10,000 who shouted fervently all the time. There was no self-consciousness anywhere. That the people had been convinced by this young pastor there was no doubt.

Every member of his vast audience last night were spellbound throughout his address, and when he had finished explaining the symbolism of baptism no fewer than 53 people came forward demanding to be "saved."

"I wonder," Mr. Jeffreys said, "that men are not being saved in thousands when they see cripples made whole, when they see vicious growths withering away, when eyes that cannot see and ears that are deaf are opened."

His voice was carried to every part of the great hall by means of loud speakers. Specially arranged flood-lights and limelights were directed on the tank while the baptisms were taking place.

There were queues outside the Albert Hall eight hours before the meeting started, and many hundreds who had hoped to secure admission were turned away.

"Daily Telegraph," 7th April:—

1,000 BAPTISED IN ALBERT HALL.

COMPLETE IMMERSION.

One thousand men and women were publicly baptised in the Albert Hall last night by Pastor George Jeffreys, founder of the Elim Foursquare Gospel Movement in the British Isles. The occasion was marked by scenes of religious fervour.

It was the first time in the history of the hall that a baptismal service had been held there. There were present nearly 10,000 people.

The baptismal pool, which had a border of grass and flowers, was fixed on the platform, which was decorated with roses, lilies of the valley, palms, ferns, and rhododendrons. The thousand candidates were conducted to dressing-rooms, where they discarded their ordinary clothes, and the women assumed white robes and shoes and the men shorts and white shirts. The principal and his attendants entered the pool wearing flowing robes with wide sleeves. The baptism consisted of complete immersion.

A FAMILY OF SEVEN.

A whole family of seven became baptised because of a cure in their family.

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Others baptised were said to have been cured of cancer, spinal curvature, paralysis, blindness, deafness, and many other complaints. Before the baptism ceremony the crowded audience took part in the singing of hymns, and Pastor Jeffreys gave a short address, during which fifty-one men and women were converted.

"Daily Chronicle," 7th April:—
1,000 BAPTISED IN ALBERT HALL.
ROSE-WREATHED TANK ON THE STAGE.
AMAZING SCENE.

A thousand people were baptised in a tank of heated water in the Albert Hall last night by Principal George Jeffreys, of the Elim Foursquare Gospel Alliance.

The tank, set on the stage, was almost hidden with flowers. Roses climbed up the sides, great bushes of hydrangea were massed at the foot, and under an arbour of roses, and past tall arum lilies, the thousand converts walked to the steps, and so down into the water.

In each corner, immersed to the waist, was a young man in tennis shirt and grey flannel trousers, and in the centre Principal Jeffreys, in a black gown stood ready to baptise the converts. The young men acted as stewards.

The first woman to be baptised, Principal Jeffreys told the audience, had spent 14 years in bed with one leg shorter



A BIRD'S EYE VIEW OF THE BAPTISTRY.

than the other. She had been healed by faith. She stood in the middle of the tank, every eye upon her, the lights so arranged that her slender draped figure could be seen from all over the hall.

CURES BY FAITH.

Then came a young man who, it was said, had been cured of deafness. Tales of more cures by faith were told, and as each of the cured stood in the water testifying to his or her recovery, the audience waved their arms and cried "Alleluia."

"Belfast Telegraph," 7th April:—
1,000 CONVERTS PLUNGE.

MASS BAPTISM SCENE IN LONDON HALL.
REVIVALIST CAMPAIGN.
AMAZING CURES CLAIMED.

Amid fervent shouts of "Hallelujah," "Glory be to God," and "Praise His Name," 1,000 converts to the Elim Foursquare Gospel Alliance were, one by one, plunged below the surface in a

huge tank of water in the Albert Hall, London, on Friday night. This was the culmination of a great whirlwind revivalist campaign throughout the country by Principal George Jeffreys.

He and his colleagues claim hundreds of "faith cures." The first to be baptised was Miss F. Munday, of Southampton. She was stated to have been bed-ridden for 14 years with tuberculosis, which shortened one leg by 4½ inches. After the "laying-on of hands she claimed to have been immediately cured.

As people came forward for baptism, Mr. Jeffreys introduced them. A man who had been completely paralysed for many years, a woman so twisted and crippled that her head almost touched her knees, but now without trace of the complaints from which they are said to have suffered—these were merely typical of dozens baptised.

The specially-constructed galvanised iron tank was covered with imitation grass and surrounded with growing roses, arum lilies, palms and other plants. It was filled with water, and by means of an inflow and an outflow represented the flowing of the River Jordan.

"Daily Herald," 7th April:—

1,000 BAPTISMS IN ONE NIGHT.
AMAZING SCENES AT THE ALBERT HALL.

Rarely has a religious service had so picturesque a setting as that held in the Albert Hall last night, when amazing scenes of spiritual fervour, culminating at periods in emotional outbursts, were enacted.

It was the first time in the history of the great hall that a baptismal service had been held there, and 1,000 converts were totally immersed in the tank by Principal George Jeffreys, the founder of the Elim Foursquare Gospel Alliance.

There were nearly 10,000 people in the hall. When joining in the hymns people in all parts of the hall rose to their feet, waved hymn-sheets and programmes, and sang with almost ecstatic feeling.

Then followed the immersion. The Principal, holding the candidates and repeating the words, "In the name of the Father, Son, and Holy Ghost, I baptise thee," placed them in the water, while the great assembly sang hymns. The 1,000 candidates were conducted to dressing-rooms where they discarded their ordinary clothes and donned garments appropriate to the occasion, Principal Jeffreys explaining that this was symbolic of "the stripping of the Son of Man of all His glory before His redeeming sacrifice."

"South Wales News," 7th April:—

A THOUSAND BAPTISED.
WONDERFUL SCENES.

PRINCIPAL JEFFREYS A CONSPICUOUS
FIGURE.

Rarely has a religious service had so picturesque a setting as that held in the

Royal Albert Hall last night when amazing scenes of spiritual fervour, culminating at periods in emotional outbursts, were enacted.

It was the first time in the history of the great hall that a baptismal service had been held there, and 1,000 converts were totally immersed in the tank by Principal George Jeffreys, the founder of the Elim Foursquare Gospel Alliance. There were nearly 10,000 people in the hall. The platform was a striking patch of colour, a veritable arboretum. There were roses, lilies of the valley, palms, firs, ferns and rhododendrons peeping out from a bower of green. Here was fixed the baptismal pool, the encircling garniture of grass overhanging flowers giving a delightful touch of rustic freshness and beauty. When joining in the hymns people in all parts of the hall rose to their feet, waved hymn sheets and programmes and sang with ecstatic feeling.

One woman present claimed to have been cured at one of the services held by Principal Jeffreys after she had been 40 years in bed. A whole family of seven became baptised because of a miraculous cure in their family.

"Sheffield Independent," 7th April:—

10,000 SEE 1,000 BAPTISMS.

TANK SCENES.

MIRACULOUS CURE CLAIMS.

The extraordinary spectacle of the baptising of 1,000 converts by immersion in a tank was witnessed by over 10,000 people at the Albert Hall, London, last night.

Rarely has a religious service had so picturesque a setting and there were amazing scenes of spiritual fervour culminating at periods in emotional outbursts.

Principal George Jeffreys, the founder of the Elim Foursquare Gospel Alliance conducted the ceremony. Most of the people present were drawn from the humbler walks of life.

WAVING HYMN SHEETS.

When joining in the hymns people in all parts of the hall rose to their feet, waved hymn sheets and programmes and sang with almost ecstatic feeling.

The thousand candidates were conducted to dressing rooms where they discarded their ordinary clothes and donned garments appropriate to the occasion.

Then, wearing flowing robes, with great wide sleeves, the Principal and his assistants entered the pool arena, while around them stood women dressed in white silk robes and caps, and the men wearing nothing more than shirts and trousers.

One woman present claimed to have been cured at one of the services held by Principal Jeffreys after she had been 40 years in bed.

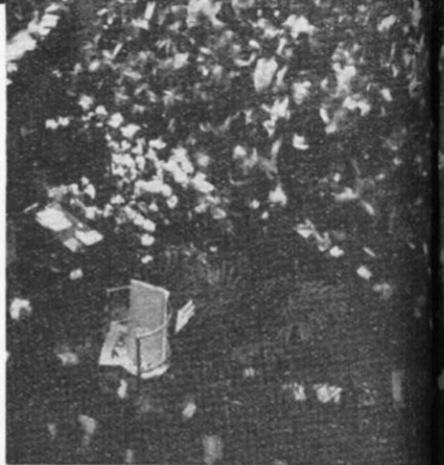


PRINCIPAL GEORGE JEFFREYS
at the
ROYAL ALBERT HALL, EASTER, 1928.

No stranger or more emotional scene has ever been witnessed in that great hall, which was packed with 10,000 in a state of spiritual fervour (*Daily News*).

Principal George Jeffreys appeared and took charge. He stood there very much in control, a tall, black-haired young man, and played on his audience as on a harp (*Daily Express*).

Every member of his vast audience last night was spell-bound throughout his address. There were queues outside the Albert Hall eight hours before the meeting started (*Morning Post*).





THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD

The Elim Evangel

Official Organ of Elim Foursquare Gospel Alliance.

Editor ... Ernest J. Phillips.

Associate Editors: Percy G. Parker and Ernest C. W. Boulton.

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Elim Foursquare Gospel Alliance

Founder and Leader: Principal George Jeffreys.

The Elim Foursquare Gospel Alliance of the British Isles consists of the following branches:—

- ELIM FOURSQUARE GOSPEL CHURCHES.
- " FOURSQUARE GOSPEL MINISTERS AND EVANGELISTS.
- " FOURSQUARE REVIVAL AND HEALING CAMPAIGNS.
- " BIBLE COLLEGE (RESIDENT).
- " BIBLE COLLEGE CORRESPONDENCE SCHOOL.
- " PUBLISHING OFFICE.
- " PRINTING WORKS.
- " FOURSQUARE FOREIGN MISSIONARY BRANCH.
- " CRUSADERS (YOUNG PEOPLE).
- " FOURSQUARE GOSPEL TESTIMONY.
- " OFFICIAL ORGANS:—
- (a) ELIM EVANGEL. (b) ELIM FOURSQUARE CRUSADER. (c) YOUNG FOLKS' EVANGEL.

Gifts are urgently needed for the expansion of this work which has been so signally blessed by God. Readers of the *Elim Evangel* are asked to pray about this matter, and co-operate with us as the Lord leads. Gifts for any branch will be gratefully acknowledged by the Secretary, F'm, Park Crescent, Clapham, London, S.W.4.

The Foursquare Gospel Testimony.

Join the thousands who stand for the Bible from cover to cover and declare Jesus Christ as Saviour, Healer, Baptist and Coming King. Write for particulars to the Secretary, Elim, Park Crescent, Clapham, S.W.4.

Daily Readings with Meditations

BY PASTOR E. C. W. BOULTON.

Wednesday, May 16th. I. Kings xxii. 29-40.

"And the King of Israel said . . . I will disguise myself, and enter into the battle" (verse 30).

How foolish to imagine that any disguise will be proof against the judgment of Jehovah. No human covering can veil the nakedness or hide the poverty of that life which is out of harmony with the Divine purpose and plan. We may build around us the bulwarks of our own carefully laid schemes, and deem ourselves secure from assault. But if we have allowed our lives to be switched off the main line of God's will, and swung out of fellowship with His commands, then we may expect to find ourselves exposed to the anger of the adversary. The centre of God's perfect will is the one and only place of complete safety. Though the battle waxes fiercer and fiercer, and all around us gather the forces of evil, yet if we abide in that glorious will, no harm can possibly penetrate our stronghold.

Thursday, May 17th. Psalm cx. 1-7.

"Thy people shall be willing in the day of Thy power" (verse 3).

How much the Lord can do through a willing people. Nothing is too hard for Jehovah when His saints are malleable in His hand. Any measure of miraculous ministry can only be enjoyed by those who are melted and moulded in the crucible of the Spirit. It is the resistance of the natural that prevents the manifestation of the divine and spiritual. Before the tide of Holy Ghost life can flow in and flood the whole being, there must needs be a complete breaking down of every self-erected barrier. If I am entrenched in my own desires then the Lord cannot work His wonders in my life. But when I am fully immersed in the spirit of spontaneous submission and surrender, then can God display His power in my ministry and message.

Friday, May 18th. Psalm cxi. 1-10.

"A good understanding have all they that do His commandments" (verse 10).

And so it is by obedience to all the divine Word that the 'eyes of my understanding' are enlightened. This is the royal road to true spiritual knowledge. I am not as those who stagger in the darkness of doubt, because I have accepted the guidance of His illuminative precepts. The balance of life is kept, even amid the crumbling theories of modern thought, because I have chosen the judgment of eternal truth. I am not moved from my spiritual moorings, even though the waters of false and critical philosophy are carrying many things before them. Thy Word holds me fast, and moreover keeps my soul at rest. I am not alarmed at that which is transpiring around me, because I read the meaning thereof in the Oracle of God. He hath been pleased to lift the veil and reveal to my Spirit-taught intellect those things which must shortly come to pass.

Saturday, May 19th. Psalm cxii. 1-10.

"Unto the upright there ariseth light in the darkness" (verse 4).

There are times in the experience of God's children when their path seems hemmed in by dark and threatening storm-clouds—days when no welcome, warming ray of light finds its way through to their longing heart—when many a mysterious obstacle is encountered, seeking to divert their feet from the God-appointed course. It is at such seasons as these that God is wont to fold back the forbidding blackness and allow the 'light of His countenance' to stream through in radiant glory upon the suppliant soul, until the life is bathed in the beauty of Jesus. None may so thoroughly appreciate the dawn of day as those who have kept lonely vigil through the long night watches. To them the first streak of light which appears on the distant horizon betokens the splendour of the approaching noontide glory—it indicates that God's day is on its way.

The Editors' Page

Beyond Description!

THE vast Albert Hall meetings have come and gone—yet *not gone*. Their memory will live as long as we live. In many a busy town and quiet village—in large assemblies and small assemblies—in mansion and cottage—in factory and farmhouse—in shop and on street, these marvellous gatherings will be rehearsed again and again. The one inclusive statement will be: "*The Lord was there.*" In fact the atmosphere was so charged with spiritual power and ecstasy that we should not have been surprised if we had seen Him, with outstretched hands of blessing, smiling down upon us from the midst of the spacious hall. But if we did not physically see Him we rejoice because we are among those who "having not seen Him, yet have believed"—and we are blessed, unspeakably blessed. *And yet we did see Him.* We saw Him working in everything. We saw Him controlling the delicate organisation, we saw Him empowering the beloved leader, we saw Him moving the vast Crusader Choir, we saw Him converting men and women to Himself, we saw Him in the miracles of healing which walked before us, we saw Him in the waving *red* announcement leaflets which spoke of His blood, we saw Him in the *white* ones which spoke of His holiness, we saw Him in the *blue* ones which spoke of His royalty, and we saw Him in the *gold* ones which spoke of His glory and ours. The meetings closed with the singing of "All hail the power of Jesus' Name." It was the only fitting climax, for in the great Baptismal Service on Friday night, and the Communion Service on Monday morning, and the Demonstration on the afternoon, and the closing Rally at night, the one great dominating name was the Name of the Lord Jesus Christ.

Monkeys and Millinery.

In a recent Editorial we gave extracts from a splendid article on "Why Churches are 'falling away.'" We gladly give another extract and heartily say, "Amen."

"The work of the Church is to proclaim the Gospel of Christ, to 'make disciples,' to feed 'the sheep of His pasture.' To judge from current utterances and controversies, one might suppose that the chief concerns of the Church were, on one hand, to discover whether the human race has sprung from anthropoid apes, and, on the other, to decide the formula and suitable garb in which its members should perform their devotions. It is not surprising that earnest souls who seek after God, and who are therefore not enamoured of *monkeys and millinery* turn away in despair. Some have left their old parish churches because a new clergyman had intro-

duced Romish innovations, others have left their Free Churches because, as one said, 'the new minister criticised instead of preached the Bible.' Not that these have given up their religion. In some cases they have invited a few neighbours to meet them in worship in their homes. Again, many more are to be found to-day in undenominational churches and mission halls, which have considerably grown in numbers during recent years. Enlightened souls have no desire for the trimmings of Rome, neither do they want the cold negations of scholastic agnosticism. *We believe it to be still true that whenever and wherever the gospel is preached in its simplicity and fulness and power, there is ready response; sinners are converted, saints are blessed, and the Church prospers.*"

The Partnership of the Holy Ghost.

Dr. F. B. Meyer writes: "When the mother of William C. Burns came to call him to his porridge, on the morning of the memorable Kilsyth Revival, she found him stretched on the floor of his room, where he had lain all night, allowing the Spirit to search and cleanse his heart, and entreating His co-operation. Burns said: 'Mother, God has given me Kilsyth to-day,' and the outbreak of profound conviction in his congregation led to the revival, with which he and Mr. McCheyne were so closely associated. Let no servant of Christ expect a genuine breaking-down and conviction, unless he or she can claim the partnership of the Holy Spirit."

Items of Interest

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



Full particulars of the house party arranged at Eastbourne for the summer months by the Superintendent of the Elim Bible College can be obtained from Miss M. F. Barbour, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4. Those who desire to spend their holidays amid spiritual fellowship in beautiful home surroundings at this delightfully planned seaside resort, famous for its abundance of bright sunshine, should write without delay.



Compositor wanted immediately at the Elim Printing Works. Must be good all-round man, preferably with knowledge of linotype. Send full particulars of experience, etc., with references to the Manager, Elim Publishing Office, 16, Clapham Park Road, London, S.W.4.



The Foursquare Gospel and the Mortal Body

By PRINCIPAL GEORGE JEFFREYS.

After dealing at length with the meaning of the term "Foursquare" and drawing attention to its many references in the Old and New Testaments, Principal George Jeffreys wound up his address before the crowded gathering in the Royal Albert Hall on Easter Monday afternoon by emphasising the relationship between the Foursquare Gospel and the mortal body.—ED.

THE body matters little: the salvation of the soul is far more important. It is selfish to be concerned about one's body: better give your whole time to the spiritual, for it is more glorifying to God. To be delivered from aches and pains is nothing to be compared with the deliverance from sin.

These and many other arguments are generally used by those who either oppose or neglect the teaching of bodily healing. I certainly agree that the spiritual is far more important than the physical, and salvation more than healing. Yet there is the possibility of one losing sight of the relationship between the spiritual and natural and of underestimating the importance which the Scriptures give to the mortal body. It will not necessitate much discernment to perceive that objections framed in language of this kind come chiefly from the Lord's people, for their speech betrays them. They talk in the vernacular of the spiritual realm. Words such as "salvation," "spiritual," "deliverance," belong to the vocabulary of the redeemed. The terms "salvation of the soul" and "deliverance from sin" are such as are freely expressed by those who know Christ as Saviour. Thus it is the more astonishing to find Christians filling their mouths with arguments in order to disprove the clearly defined scriptural teaching of Divine Healing.

There are several reasons why God's people sometimes oppose the truth. Preconceived ideas and notions, prejudices and misunderstandings, failing to differentiate between so-called healing by unorthodox cults and the true teaching of Divine Healing as found in the Word of God—these and many other reasons have contributed to a wrong conception of this most instructive and helpful subject. My purpose in this chapter is to shew the importance that is attached to the mortal body in Scripture and to emphasise its relations to the different aspects of the Foursquare Gospel.

Jesus the Saviour and the Mortal Body.

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness" (Rom. vi. 16).

If this scripture means anything it is that by the attitude of the body towards sin and righteousness one can determine whether a person is saved or not.

If he yields the members of his body to sin (by this of course is implied the continual yielding to sin as the habitual rule of life) then he is a servant of sin and needs salvation. If he yields the members of his body to righteousness (by this is implied obeying God as the habitual rule of life) then he is a servant of righteousness and is a saved person. In each case the body so to speak is the indicator that reveals the actual condition of the person before God.

This being the case it is logical to conclude that a change takes place at conversion not only as regards the soul and spirit, but the body too. In other words the deeds of the body are different after conversion from what they were before. I fail to find a single verse in the whole of the Bible to shew that salvation can be received by any person unless he is prepared to undergo such a change. Repentance towards God and faith in the Lord Jesus Christ are absolutely essential before any person can be saved. He must turn from the world, its folly, its sin, to God through the finished work of Christ upon the Cross. He is then made what Paul calls a new creation, the things and deeds of the old life having passed away. The testimony of a really saved person is confirmed by the deeds of the body which indicate the state of the soul.

The idea that eternal life is a gift that can be obtained by any sinner unconditionally, is as false and unscriptural as the notion that it can be merited by works. The forgiveness of past sins is only granted to those who by the grace of God decide not to continue in sin. How utterly helpless and hopeless any earthly government would be if it released all its prisoners and allowed them to continue as aforesaid breaking the laws of the land. Civilisation, yea the whole world would soon be reduced to a state of irrevocable ruin. The sinner at conversion enters into a new life which reveals itself in the changed deeds of his body. Before conversion he is a drunkard, after conversion a sober man; before conversion he is a thief, after conversion he is honest; before conversion his lips blaspheme, after conversion they praise God. The change is at once admitted because his body acts differently. The body is the medium through which the new life is made manifest.

Jesus the Healer and the Mortal Body.

"But if the Spirit of Him that raised up Jesus from the dead, dwell in you, He that raised up



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Christ from the dead, shall also quicken your mortal bodies by His Spirit that dwelleth in you" (Rom. viii. 11).

It is not necessary here to labour the fact that healing has to do with the mortal body. It is a truth that is demonstrated everywhere. Throughout our land to-day there are multitudes who testify before wondering congregations of their deliverances from all kinds of physical ailments. Cripples who have stepped out of wheeled chairs and carriages are now walking as other people. The paralysed and lame have discarded their crutches and are confirming their testimonies by walking unaided. Eyes once wrapped in the blackness and darkness of midnight now see the light of glorious day. Deaf ears shut in with a strange and unnatural silence now respond to sweet music and the singing of birds. Bodies weary and worn by various diseases have been quickened, relieved and delivered. The oppressed crushed by ever-increasing burdens have been uplifted and raised. Thus the testimonies go forth while the manifested healings and miracles confirm.

The happenings of to-day are akin to those we read of in the Bible. The healings of to-day are exactly like those of the days of the Apostles. Neither should God's people be surprised for the Divine Healer of this the Twentieth Century is the one who healed in the first. Just as in the Acts of the Apostles, the effect upon the mortal bodies of those touched by the Healer Divine is the same. The lame man of chapter three received such a manifestation in his body when healed that he was found walking, leaping and praising God. Aeneas of chapter nine who was bed-ridden for eight years with palsy, was raised and made whole, and all that dwelt at Lydda and Saron saw him and turned to the Lord. The cripple of chapter fourteen who was impotent in his feet and had never walked must have received a quickening of his mortal body when he was seen standing, walking and leaping. Paul the Apostle in the same chapter must have received a wonderful quickening when raised after being apparently stoned to death. Again in chapter twenty-eight it must have been the quickening of the mortal body that saved him from the deadly poison of the viper.

Jesus the Baptiser and the Mortal Body.

"But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth" (Acts i. 8).

The presentation of this truth by teachers of different schools has caused much confusion of thought among the Lord's people, one declaring that the Baptism of the Holy Spirit is received at conversion, another that it is the birthright of the believer and can only be received by those already converted.

Teachers also differ as to what is experienced by the recipients of the Baptism of the Holy Spirit. One claims that it is received by faith without any manifestation whatever. Another maintains that the Baptism of the Holy Spirit results in physical manifestations. The purpose for which the Baptism is given is also differently explained. Some teach that it means a full consecration on the part of the believer, when sin within is absolutely destroyed. Others that the Baptism of the Spirit can only be received by those who are already delivered from all sin and that it is given to empower witnesses for service. My purpose here is not to discuss these different views, but to consider the one great truth that all are agreed upon, viz., that the body is the temple of the Holy Ghost.

Let us look at a few instances in the New Testament where the Holy Spirit was received. The first great outpouring took place on the Day of Pentecost when one hundred and twenty individuals received. These disciples were empowered and the power manifested itself through their mortal bodies. They were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance. Their mortal bodies were filled and visibly affected by the incoming Spirit. The next great outpouring occurred at Samaria where Philip the Evangelist laboured. The baptised and joyous converts in this revival had hands laid upon them for the reception of the Holy Spirit. They too were visibly affected as the incoming Spirit took control of their mortal bodies. Simon must have witnessed this manifestation for he offered to purchase the power. Another outpouring of the Spirit took place at the specially convened meeting at the house of Cornelius. Here again manifestations are given which reveal the effect of the Spirit upon those who received as they listened to Peter. Undoubtedly when the Holy Spirit comes in He manifests Himself in the mortal bodies of all who receive. There is no reason for supposing that He has changed in His manner of working even in our day. Out of the innermost being will flow rivers of living water.

Jesus the Coming King and the Mortal Body.

"For our conversation is in heaven; from whence we also look for the Saviour, the Lord Jesus Christ, who shall change the body of our humiliation that it may be fashioned like unto His glorious body" (Phil. iii. 20, 21).

We have already seen that the mortal body becomes a servant of righteousness at salvation, is quickened when healed, and is empowered for service at the Baptism of the Holy Spirit. We shall now consider how it will be affected at the coming of the King. Paul in his letter to the Corinthians graphically describes what will happen to the body at the coming of the King. "We shall all be changed in a



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moment in the twinkling of an eye" and "this mortal shall put on immortality." The term "mortal" only means subject to death and therefore refers to the living and not to the dead. It is the living saints who will be on earth when Jesus comes and who will experience this change. The dead in Christ will of course be raised at the same time, but they put on incorruption. What a glorious event to look forward to! What a glorious thought to ponder over! What a manifestation of power to witness!

The mortal body of the believer will be absorbed by the life of the Lord, and he shall not taste of death. The old will be young then for ever and old age a term that will be blotted out and forgotten. Rejuvenated and joyous will the multitudes be that will welcome the Coming King. Oblivion will have removed every wrinkle and wiped out every scar.

The crooked shall be made straight and the deformed remade. Everyone will be fashioned like unto the glorious image of the Lord. The glory of the King's advent shall be seen by the once blind eye

and the sound of the trumpet shall break in upon the ear that used to be deaf. The weak shall be made strong, and every sick one healed. Like the hosts who were delivered miraculously from the land of Egypt there shall not be a single feeble person among the raptured saints at the second advent of Christ.

Until He comes we shall continue to praise for the earnest of that glorious inheritance, and wait patiently and prayerfully for the full redemption of the purchased possession which is the mortal body. During the waiting time we are citizens of heaven and must live as such before our fellowmen. We are ambassadors representing the Court of Heaven down here, and we must never lower the dignity of that calling. We are here carrying on the work He has graciously allotted to us, and we must occupy till He comes.

The vicinity from which He comes is also given us in Scripture. The Lord Himself shall descend from heaven. At the first advent He came from heaven to a manger. This time He will come to the Throne of David and shall reign as King of kings.

(continued from page 133).

partaking of the holy emblems of a great sacrifice and undying love, are memories that will endure with us till the end of time. It was a day of rejoicing.

Living in an age when earthly kings are ceasing to exist; and man sacrifices his birthright upon the altar of Mammon; when the cult of the superman is apparent on every hand, and all things point to some forthcoming gigantic climax of this dispensation, how grateful we are to a gospel which speaks to us of a peace and a joy unsurpassed by earthly creations!

WONDERFUL EASTER MONDAY

By the Lady Brownlow Cecil

WHAT a happiness and privilege it was to be present in the Royal Albert Hall for Principal George Jeffreys' great revival meetings on Easter Monday.

Filled to overflowing with men and women, this large building could not hold nearly all who came, and hundreds were turned away. The singing by the Elim Crusader choir was grand, and will not easily be forgotten. Then Principal George Jeffreys gave his inspired addresses, reaching the hearts of all present; pleading with any who had not come to the Cross to turn to their Saviour, and a large number decided for Christ. One felt that the power of God was in our midst, and that His Word was being unfolded by His servant so plainly, so convincingly, that all doubts of the inspiration and truth of the Bible were swept away. Looking round this vast audience was a marvellous sight; happy faces and hearts filled with the joy of the Lord. What a wonderful Easter Day.

And so from place to place God sends this great

preacher to carry the message of the pure gospel to the hearts of His people, to change their lives from sorrow and sin to joy and thanksgiving, when they know and believe that Jesus Christ is their Saviour, Healer, Baptiser, and Coming King.

A NEVER-TO-BE-FORGOTTEN MEETING

The following report of Monday evening's service is from the pen of Mr. P. H. Hubert, one of England's leading Evangelists.

THE scene at the evening meeting in the Royal Albert Hall beggars description, and all one can do in the space available is to give just a brief outline. Packed from floor to ceiling with nearly 12,000 people, rising tier upon tier on either side of the great organ were thousands of bright faces, happy young men and women, singing hymns and choruses until the time announced for the commencement of the meeting arrived. Then, amidst a tense feeling of expectation, Principal George Jeffreys walked on to the platform, followed by a band of faithful workers.

We must pass over the singing by the choir of about 2,000 young people, but oh, what a sight! What hearty responses as the Principal put question after question to these young people! How it must have given the lie to those who say that the gospel is played out! Then the event of the evening—the Principal's address. We should very much like to give it verbatim, for every word sank deep down into the heart, but no doubt this address will be published. As we listened to the clear exposition of the Scriptures—the text taken from the Epistle of Jude, part of the third verse: "Earnestly contend for the faith which was once delivered to the

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saints"—oh what a powerful appeal the speaker made to that great concourse of people for a return to the old paths, at one time charging home on heart and conscience the awful declension seen on every hand.

Stone by stone the man-made fortresses of false security were demolished until the Herald of the Cross stood amidst the ruins holding aloft the Bible as the only safe guide for humanity. As he drew near to the close of his wonderful address he introduced us into the cold Roman prison cell where that mighty warrior of the Cross, the Apostle Paul, was writing to his beloved son in the faith, Timothy. Paul was exhorting Timothy to preach the Word, and as he turned to the Christian workers and ministers on the

cipal. Then those who had been healed, but were not cripples were asked to stand, and fully 2,000 people stood up and testified to the Divine healing power in the Christ of God.

The singing of "All Hail the Power of Jesus' Name" brought to a close one of the most remarkable and powerful meetings it has ever been the writer's lot to witness. We have only just touched the fringe in these impressions, but the writer would like to say one word in conclusion:—Pray much for these dear servants of God: do not be led away by wild and untruthful statements. If possible visit the meetings, get into touch with the leaders, and judge the movement from its centre.

THE GREAT ELIM CRUSADER CHOIR
in the Orchestra, Amphitheatre, Boxes and Balcony
(The musical conductor, Mr. Douglas Gray, is
seen standing by Principal George Jeffreys).



Drawn together by the one all-prevailing Name of Jesus, was the choir of about two thousand voices, young men and women eschewing the common enchantments of youth, blending their sweet voices in rousing Hallelujahs and sacred songs and chđruses—the recruits of a mighty crusade to lead this nation back from its helpless drifting, through false religious leadership, to a gospel which stands Foursquare on the Infallible Scriptures.—Rev. Stuart-Fox, M.A., Vicar of St. Saviour's, Crouch Hill.

platform he made an impassionate appeal to them to preach the word. "Try it," said the preacher, "It works." Yes, thank God, it does, and it was working. The allusion to Paul being in a cold prison, while God was there measuring his brow for a crown, was more than the writer could stand. The great tears of thankfulness ran down the cheeks of not a few in that great assemblage.

The address was over. God had spoken, and the signs began to follow; for great numbers signified the desire to accept Christ as their Saviour. There were still more signs to follow, for Principal George Jeffreys asked those present who had been brought to his meetings in bath chairs or carriages to come up on to the platform, and quite a crowd of men and women came trooping up to testify to the Divine power of Jesus Christ the Healer. What wonderful cases! And to prove this, those who had not walked for years, some who had to be held together in iron cages to support their bodies, others with one limb shorter than the other, were quite normal. They paraded and ran and jumped around the happy Prin-

THE MECCA OF ELIM

The following report is by Rev. W. H. Stuart-Fox, M.A., Vicar of St. Saviour's Crouch Hill, who was present at the afternoon service on Easter Monday.

BANK-Holiday, and a gloriously enticing sunny day, with a thousand and one attractions pulling at the tired minds of city toilers: and, lo and behold! the mecca of thousands of holiday pilgrims from near and far was a great religious demonstration, where the commanding presence of the Christ revealed His superlative attractiveness, and infinite superiority over all that Nature, or Art or Artifice could offer for the satisfaction of human hearts. The Royal Albert Hall on Easter Monday gave the lie to that devil's rumour which is damping down the fire of religious enthusiasm in so many hearts, that religion in this country is a spent force, and that this nation is ripening for apostasy. Here in this great hall was a crowded congregation of people drawn together by the one all-prevailing Name of Jesus, with a choir of two thousand young men and women, eschewing the

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common enchantments of youth, blending their sweet voices in rousing Hallelujahs and sacred songs and choruses—the recruits of a mighty crusade to lead this nation back from its helpless drifting, through false religious leadership, to a gospel which stands foursquare on the infallible Scriptures. Destroy the infallibility of the Word of God, and you have lost an infallible Christ. Emasculate the gospel and you have lost a Christ able to save to the uttermost. Nothing else will or can satisfy souls that are sin-stained—bodies that are suffering—spirits of men longing for enfranchisement and power—but a whole Christ—Redeemer, Healer, Baptiser with the Holy Ghost and power, and Coming glorious King.

LATTER RAIN SHOWERS

This brief report is from Pastor August Feick, the minister of Woodworth-Etter Tabernacle, Indianapolis, U.S.A., who was present on Easter Monday.

PROVIDENTIALLY, and in the interest of the present-day message of the Kingdom, I have been privileged to spend a fortnight or so in the great metropolis of London; and visiting various assemblies,

was greatly impressed to find a large body of saints, especially young men and women, all aflame for God.

The great gathering of God's people in the Royal Albert Hall, under the leadership of a young consecrated man of God, Principal George Jeffreys, was a marvellous sight. There were, in the choir alone, approximately 2,000 young people, with a "Know-so" experience—these, together with seven tiers packed to their capacity with happy people, fairly made the hall echo with praises.

Having had a part in the great Woodworth-Etter revivals in different parts of America, and having for some years carried on her work, I am somewhat familiar with the work across the water. Now I greatly rejoice to find such an old-time revival sweeping in the power and demonstration of the Spirit, over the British Isles. Surely no one dare hold a dissenting spirit against the work after seeing the blessedness of it; and the many who were one time hopeless cripples, but were taken out of their chairs, and marvellously healed by the power Divine, are living witnesses of the resurrection power of the Lord Jesus Christ.

Helpless Cripple Perfectly Healed

I WAS an iron-maker by trade. On 2nd February, 1922, I met with a serious accident. I fell from a height into a coal-box, every bone being shifted out of place. My spine was also injured. I was taken to the hospital where I received every

BEFORE

AFTER



MR. JAMES GREGSON, who testified at the Royal Albert Hall to his miraculous healing at Principal George Jeffreys' Campaign at Leeds.



dragged them along in a crossed position. I could not sit but had to lie. My life was a misery.

My wife on the Wednesday evening read in the paper an account of a woman who was blind receiving her sight in Principal George Jeffreys' campaign meetings. As she read, I was convinced that I could be healed if only I could go to the meeting. I went on the Saturday on my crutches, dragging my legs behind. That night I was saved: *He forgave all my iniquities.* I then went again on the Sunday to the Coliseum. God alone knows how I got there, and when I got there I had a great struggle to get in, but some of the people took pity on me and dragged me round to the back. Then the attendants carried me in and laid me in front of the platform.

One of Principal Jeffreys' revival party came to me and said: "Brother, you don't look comfortable; can I make you more comfortable?" and I answered, "I am never comfortable," for I was in pain night and day. I was prayed for by Principal George Jeffreys, and when he laid his hands upon me I felt as if a dozen hands were placed all over my body and I felt every bone going back into place. I was instantly released and I was completely healed. I was only skin and bone, my eyes were sunk in my head. Inside two weeks I had gained two stone five pounds, and I continued to put on flesh. I was able to go back to my work as strong as ever. I have never lost a day's work since through ill-health. Hallelujah! To God be all the glory! Praise the Lord!—James Gregson (Leeds).

treatment that the hospital could supply, but I became a helpless, hopeless cripple. I had to creep along the ground; my legs were twisted and I