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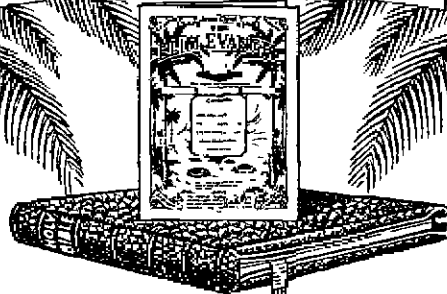
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Saviour

Jesus Christ

Healer

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

Vol. VII. No. 7

APRIL 1, 1926

Twopence

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

Baptiser

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

Coming King

The Annual Elim

EASTER CONVENTION

will be held from

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

Times of Services:

Good Friday **SURREY TABERNACLE** 11, 3 and 6.30
Wansey St., Walworth Road, London.

Saturday. Demonstration in Hyde Park - - 7.30
(Weather permitting. Otherwise in Surrey Tabernacle)

Easter Sunday **ELIM TABERNACLE,** { Communion - - - 11
Park Crescent, Clapham { Special Children's Service 3
by Roberta Star Semple -

„ „ **ROYAL ALBERT HALL** - - - 6.30

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

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

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

„ „ **SURREY TABERNACLE** - - - 7.30

(OTHER SERVICES WILL BE ANNOUNCED FROM THE PLATFORM).

Speakers will include

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

Convener: PASTOR GEORGE JEFFREYS

CHEAP RAILWAY TICKETS.—Arrangements have been made with the Railway Companies whereby cheap tickets will be issued from all stations in England, Scotland, and Wales, from the ports of Belfast, Larne, Greenore, Dublin, and Cork in Ireland, from Jersey and Guernsey, and from certain ports in France, Belgium, Holland, Germany and Denmark. The cost will be a single fare and a third for the double journey (children half-price) Those requiring cheap tickets should write to the Convention Secretary, Elim, Park Crescent, Clapham, London, S.W.4., and state the Railway Station from which they intend to travel. A voucher will then be sent them, which will enable them to purchase a return ticket at their booking office at a single fare and a third. With this ticket visitors can come to London and return to their homes any days they choose from Wednesday, March 31 to Monday, April 12, inclusive.

Programme of Foursquare Gospel Demonstration in the ROYAL ALBERT HALL on EASTER SUNDAY AND MONDAY

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

DO NOT MISS THESE GREAT GATHERINGS!

The Elim Evangel

FOURSQUARE ON THE WORD OF GOD

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

Vol. VII

APRIL 1, 1926

No. 7

More Marvellous Miracles

At Pastor George Jeffreys' Plymouth Campaign

NEURITIS IN KNEES

I suffered for eight years with giddiness in the head and neuritis in the knees, caused by a shock I was prayed for on Friday, January 22nd, and healed can now kneel and have no pain—S. Barrett (Plymouth)

RHEUMATISM HEALED

I was healed on Wednesday, January 20th, of rheumatism in the foot which I have suffered from for six years—M. Penaluna (Plymouth)

NEURITIS IN HEAD

I suffered from neuritis in the head for over two years I was prayed for and healed—Mrs. Thorne (Stoke)

LIFELONG DEAFNESS CURED

My little girl was healed after being deaf all her life—Mrs. Glenn (Plymouth)

KIDNEY TROUBLE

I suffered with kidney trouble for several years. During that time I have been under medical treatment I was prayed for on January 19th, and was healed I have had no pain since, glory to His name!—C. Dawe (Plymouth)

WEAK CHEST AND LUNGS

I praise God with all my heart for the wonderful healing touch I have received I have been under the doctor two years with weak chest and lungs, but was no better When I came on the platform I felt His power go through me, and that moment I was perfectly healed Jesus He is my all in all—W. Davis (Plymouth)

MUSCULAR RHEUMATISM

I have suffered from muscular rheumatism for 30 years could not kneel or stand I was prayed for and healed on February 12th—E. Ishborne (Stonehouse)

EYES AND INTERNAL TROUBLE

I must give my testimony to what the Lord has done for me I have suffered with my eyes for 25 years have been obliged to wear glasses all the time I came up for healing at the Town Hall on January 31st since then I have been able to see everything without them At the same time the

Lord healed me of an internal trouble of years' standing To God I give all the praise.—K. Kerslake (Plymouth)

PICKED UP FOR DEAD

Two years ago I fell 20 feet through a glass roof, and was picked up for dead Since then I have suffered with terrible pain in the head Doctors gave little hope. I was prayed for and healed on February 4th—B. Deacon (Plymouth)

EYES AND INTERNAL TROUBLE

I came up for prayer for my eyesight and internal trouble, which caused me great weakness, I was healed and the Lord baptized me in the Holy Ghost.—J. J. Barry (Plymouth)

DIM VISION

I had not been able to see clearly with my left eye for over four years Sight was nearly gone After I was prayed for on February 9th, I was healed I can see clearly now praise God—Margaret Wilson (Plymouth)

CURED OF GASTRITIS

I have been suffering from gastritis for three years. During that time I have had medical treatment. I came out for healing on January 15th I have been well ever since—K. Miller (Devonport).

RHEUMATOID ARTHRITIS.

I have suffered for six years with rheumatoid arthritis all over my body, and could not move for three months Six doctors have ministered to me and I have used every means conceivable but found no relief. Pastor George Jeffreys prayed for me in the Devonport Guild-hall, and I was completely healed. Wonderful, wonderful Jesus.—Mrs. Littleton (Torpoint)

DEAFNESS HEALED

I am pleased to say, I am really healed of the deafness which I have been suffering from for years.—B. Barrebale (Plymouth).

FITS.

For 16 years I have suffered from fits; never a day passed without me having one or more. I came up for prayer and have not had one since.—Mrs. Page (Devonport)

THE ELIM EVANGEL

SKIN TROUBLE ON FACE

My baby, five months old had skin trouble on the face, could not rest night or day, was prayed for and healed. We give our Heavenly Father thanks for the healing of our little daughter—E. Mickle (Devonport)

APPENDICITIS

I thank God that through faith and prayer I am completely healed of appendicitis—Mrs. E. Jeffery (Plymouth)

DISLOCATED ELBOW

I had a fall which dislocated my elbow. I was prayed for on January 22nd, and was completely healed—Mrs. Taylor (Plymouth)

FLOATING KIDNEY

I was healed on Friday night when I was prayed for of a floating kidney, which I have had for 14 years—Mrs. Broad (Devonport)

HEALED AS WORD WENT FORTH

I have been suffering from an internal complaint for about 12 months and was waiting to undergo an operation. While Pastor George Jeffreys was preaching the Word of God, I was perfectly healed. I have since been to the Royal Infirmary for a confirmation of my healing, and the doctor declared I was perfectly whole—Mrs. Cooper (Stonehouse)

INJURED KNEE PERFECTLY HEALED

I went to Stonehouse Hall with an injured knee, broken tendon, etc., caused by an accident in July last. After going to doctors and a specialist, I was

advised to wear a knee clip, and just a few weeks before I came to Plymouth our local doctor told me that he thought I had better wear the appliance, but thank God, after you prayed for me I was perfectly healed and now should not know I ever had a bad knee—Mrs. M. C. Hillson (Boscastle)

HEALED WHILE SITTING IN SEAT

I was so disappointed to-night you were not praying with the sick. I was suffering with severe pain in my throat. While you were singing "This is like Heaven to me," the power of God fell upon me, and I was completely healed while sitting in my seat—

CURED OF LIMP

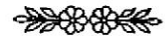
I feel I must thank you for what you have done for me through prayer. I have suffered with a bad leg for more than 12 years, walking always with a limp but now, praise God, I am healed, I can now walk like anyone else—Pamela Best (Devonport)

GALL STONES

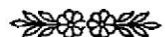
I suffered with gall stones for years, which caused awful pain. I came to the platform, Pastor George Jeffreys prayed for me, and I was healed—Lydia Greenwood (Cornwall).

BRIGHT'S DISEASE

Seventeen years ago I had to undergo an operation in Portsmouth Hospital. Ten months after I had to undergo another which left me with Bright's disease, and altogether I have been under five operations. Four years ago a specialist told me I had but eight weeks to live unless I would undergo two immediate



The new Elim Tabernacle now being erected at East Ham, London, as a result of Pastor George Jeffreys' Revival Campaign, which was held last year in the Town Hall. A flashlight photograph of the prayer meeting held in the building in course of construction.



operations. In the first of these I lost both breasts. Not quite eight weeks after, I was operated on for the stomach.

Since then, I have suffered intense pain. Seeing the specialist again, he told me no more could be done, but he would have a belt made for me as a last resource.

During your campaign at Plymouth God told me to come to the platform for healing



EDITH JENKINS

While under the power of God, I felt my right kidney, which had forced through the intestines into the lower stomach, going back into its proper place and my hip, which was outgrown, getting smaller. It is now quite normal and all the swelling gone. I am able to discard my belt which I had to buckle on every morning before I left my bed. Praise God, I am completely cured—Edith Jenkins (Plymouth).

HIP AND THIGH FRACTURE.

I suffered from hip and thigh fracture for 17 months. I was prayed for and healed on January 21st; the result was I walked and danced with joy.—Rose Mules (Plymouth).

DELIVERED FROM NERVOUS TROUBLE.

I suffered for three months with nerves, which caused great weakness, and I was unable to do my work. Thank God I was healed on January 31st.—Mrs. Annie Best (Devonport).

Items of Interest

Full reports of the great Easter meetings in the Royal Albert Hall and Surrey Tabernacle, together with reports of some of the addresses, will appear in subsequent issues of the *Elim Evangel*.

* * *

The life story of the "Radio" Evangelist—Mrs. McPherson, who is preaching at the Elm Easter Convention in London—is being given in current issues of the *Christian Herald*.

* * *

A special Children's Service will be conducted by Miss Roberta Star Semple (daughter of Mrs. Aimer Semple McPherson) in the Elm Tabernacle, Park Crescent, Clapham, on Easter Sunday afternoon at 3 o'clock.

* * *

At Belfast during the Easter Holidays two Conventions are being held simultaneously, one in the Elm Tabernacle, Melbourne Street, as announced in our last issue; and one in the Portable Tabernacle, Templemore Avenue, when Evangelist Frederick Farlow will convene.

* * *

The Annual Easter Convention at Dowlais will be held in the Elm Tabernacle, Ivor Street, from Saturday, April 3rd, to Tuesday, April 6th. The speakers include Pastors E. B. Pinch (Coulsdon) and T. James (Ystradgynlais).

* * *

Following the Dowlais Convention, special services will be conducted in Jerusalem Chapel, Merthyr Tydfil, by Pastor E. B. Pinch.

* * *

We regret that the usual article on the Gospel of Matthew, by Mr. James Salter, is again crowded out

of this issue; it will appear in the *Elim Evangel* of April 15th.

* * *

On March 17th, a wedding service was conducted in the Elm Hall, Banbridge, by Pastor G. T. Fletcher, when Mr. James Farquhar and Miss Agnes Jane Thomas were united in marriage.

* * *

Those anxious to spend a pleasant and profitable Whitsuntide should, if possible, arrange to attend the Annual Letchworth Convention. The Garden City has many natural attractions and offers splendid facilities for those who wish to combine a holiday with a season of spiritual uplift. Further particulars will be found on page 11 of the cover of this issue.

* * *

Visitors are gladly welcomed at the home of the Elm Bible College for short periods. Situated as it is in such pleasant and healthy surroundings, many are arranging to spend their summer holidays here, enjoying at the same time the fellowship of the saints. For terms, etc., apply to the Matron, Elm Woodlands, Clarence Road, Clapham Park, London, S.W.4.

* * *

A party of six missionaries is sailing under the auspices of the Congo Evangelistic Mission for the Belgian Congo, from London Docks, by the S.S. *City of Sparta*, on April 30th. A farewell service is to be held in the Surrey Tabernacle on the previous day, Thursday, April 29th. The outgoing party includes Mr. James Salter, Miss Entwisle, Miss Maur, Mr. Etienne and Mr. Gittings, together with Mr. Mullan of the Elm Evangelistic Band.

Pastor George Jeffreys Preaches to 1,800 on Guernsey Island

The following report is given by Mr. D. Tostevin, Secretary of the Vazon Mission. Pastor Jeffreys was assisted in the Campaign by Evangelists R. E. Darragh and James McWhirter—ED

WEDNESDAY, February 17th, the opening day of Pastor George Jeffreys' Campaign on the Island, will be remembered as one of its stormy days. The rain poured incessantly, while a howling wind from a south-westerly direction caused it to beat furiously upon all who ventured forth. A press reporter gives his impressions of the night in the following —

A bus ploughs its way through a submerged lane, and everywhere there is just the steady depressing drip, drip, drip, drip of the unceasing rain, but to the occupants of the vehicle neither the dismal down-pour nor the unpleasant moaning voice of an increasing southwest wind matter, the collective thought is of the twelve-day revival and healing campaign which is to open this evening (Wednesday) at the Vazon Mission Hall. Of course the weather is so fiercely unpleasant that we will be the complete congregation!

Arrived, descended, an involuntary shudder for the clinging unpleasantness of the night—then entry with a quizzical glance. And, wonder of wonders, the building is already more than half full, stranger still, the assembly has a big male representation and it still wants seventeen minutes to half-past seven.

The presence of the Lord was real from the start, and crowded congregations listened with joy to the Word administered by the Pastor. It was evident after the first two services that Vazon Hall was practically useless to continue the Campaign in, and a bold step in faith was taken when it was transferred to the St. George's Hall, St. Peter's Port, which is the largest on our Island. The Sunday evening service is described in the Guernsey Press as follows —

EVANGELISTIC CAMPAIGN.

PASTOR GEORGE JEFFREYS AT ST. GEORGE'S HALL.

Upwards of 900 persons, of many denominations and from many parishes, gathered at St. George's Hall at 7.45 on Sunday on the opening night of a special evangelistic campaign being conducted nightly by Pastor George Jeffreys, the well-known Welsh Evangelist.

The proceedings were of an inspiring order, as might be expected. Texts were displayed flamboyantly across the platform and at the sides of the Hall, and there was the "Expect-a-Revival" atmosphere from the start. The singing of well-known hymns was led by a pianoforte and also by an American organ, the concluding hymn being "When the roll is called up yonder, I'll be there."

Pastor Jeffreys gave a rousing address, on the "Four-square Gospel." He calls it so because he says he stands for Jesus Christ, the Saviour, Healer, Baptiser, and Coming King. He observed that it was the Gospel first, and faith-healing afterwards. To quote his words, "It is salvation of the soul more than the healing of the body. If we put healing

before the Gospel, we lose our power." He prayed that another John Wesley might be sent. Spiritism was getting a hold on the people. He warned the people that there was real power in this, but it was contrary to the power of the baptism of the Holy Spirit. He warned the people of the exceeding brevity of life, and the imminence of death, using as illustration that the wood to be used for the coffins of those before him was now growing, or, indeed, it might already be in stock!

There were many interpolations of agreement of the expectable kind of zealots here and there in the Hall, and there was a definite and frank bid to bring back the old-fashioned religion and meeting.

"Come, See, Hear," is the desire of the promoters, and doubtless there will be a big response each evening this week.

This large hall was most adaptable for the purpose. The beautiful scenery behind the platform, in which figured prominently palm trees, made each member of Elm feel at home immediately.

Night after night the great congregation drew from the wells of Salvation, and many who hitherto felt weak and faint, waved the palm branch of Victory. The Word was ministered in power and with great boldness for nearly an hour each service, with results that made one's heart rejoice. The Pastor spoke under the anointing of the Holy Ghost. One could tell he had come straight from the upper room where the fire had fallen. The Word was preached fearlessly and uncompromisingly—the whole counsel declared—a clear line of demarcation was drawn in every meeting between the Church and the world. "Dancing, cards, theatre, pictures, and the Communion Table cannot go together," said the Pastor, and this he backed home by the Word of God.

Throughout the week, about one hundred publicly testified to receiving Christ as Saviour, and in one service over twenty testified to being healed.

The closing meeting was the crowning one. St. George's Hall that night was packed to the doors, while many stood in the passages. It was estimated that the congregation numbered between eighteen hundred and two thousand people. There was intense stillness resting upon the people who, with great reverence, listened to the preacher, as he portrayed Paul before Agrippa. Many testified as they were leaving that it was a never-to-be-forgotten time. We rejoice with exceeding great joy at the realisation that God has done more than we could ask or think, to the praise of His dear Name.

Revival at Liverpool

Pastor George Jeffreys Preaching the Foursquare Gospel

REVIVAL Fires are burning at Liverpool. Although the campaign only commenced on Sunday, March 14th, by the middle of the week the church was packed out. Hundreds have been saved and there have been remarkable healings. So great have been the crowds that have been unable to gain admittance, that the great Boxing Stadium, seating 5,000 people, has been taken from Wednesday, March 24th to Sunday, March 28th. The following reports are from the press —

"MIRACLE CURE" CLAIMS

REMARKABLE SCENES AT DISUSED CHAPEL.

Extraordinary scenes are reported at a disused Liverpool chapel, formerly belonging to the Holiness Movement, where services are being conducted by a young pastor named George Jeffreys, who came from Plymouth on Sunday.

Members of the congregation claim that, by anointing worshippers with olive oil and praying over them after the laying-on of hands, the pastor has effected miraculous cures of various ailments.

One man and several women, after the anointing, are said to have fallen on the floor of the church and, at the end of a period of apparent unconsciousness, declared they had benefited — *Yorkshire Observer*, March 18th, 1926

CHAPEL SERVICE EMOTION.

PATIENTS SWOON AT PASTOR'S TOUCH

"Cures" Claimed.

Remarkable scenes of religious fervour are being witnessed in a little chapel in Windsor Street at the south end of Liverpool, where Pastor George Jeffreys has been conducting a revival and healing campaign since Monday. Several remarkable "cures" which the pastor declares to be instances of divine healing, have been claimed by sick and maimed people who have been anointed with olive oil during the campaign.

The healing ceremony is performed at the end of the service, by which time the congregation, which consisted last night of men, women, and children, has reached a high pitch of religious fervour.

About 20 people advanced from the congregation last night to a platform at one end of the room, some walking, others limping, while one young woman was wheeled in an invalid chair and one or two children had to be carried.

ENTHUSIASTIC SINGERS

They were each anointed by the pastor with olive oil, while the congregation chanted hymns and shouted exclamations of praise.

Several of the patients, whom the pastor described as being under the power of God, swooned and lay trembling for some moments. The service ended in the crowded congregation waving aloft their hymn papers, while they enthusiastically sang hymns.

Among those anointed last night was a little girl about five years old who suffered from infantile paralysis, which made it necessary for her to wear leg irons. She was carried forward by her mother.

Afterwards the iron support was removed from her leg, and she walked without aid across the platform. Her mother told a *Daily Dispatch* representative the girl had worn the iron support for three years.

A young man paralysed down one side declares he has recovered the use of his arm, a woman who has been completely deaf for years states she can now hear quite easily, and a young woman is able to walk again after being unable to use her right leg for three years, because of paralysis.

There was a pathetic scene during the service when a young man suffering from heart trouble collapsed when he had been anointed. On regaining his composure he rushed to his parents, who were present, wildly snaking them by the hands, and kissed them.

During the service Pastor Jeffreys declared that some cults and religions were bent on faith healing, but his object was the divine healing of Jesus Christ — *Daily Dispatch*, March 18th, 1926

HEALING SERVICE "CURES."

CROWDS OUTSIDE CHAPEL JOIN IN SINGING

Hundreds of people had to be turned away from yesterday's healing services which (as reported in the *Daily Dispatch* yesterday) are being conducted by Pastor George Jeffreys in a small chapel in Windsor Street, Liverpool.

Services were again held at 3 o'clock and 7 p.m., but queues began to assemble outside the chapel nearly two hours before the time. As soon as the doors were open at night, crowds began to clamour for admission, choking the aisles and every available inch of space. A crowd just as large could not gain admission and remained outside, while a few yards along the street other evangelists conducted open-air services until long after ten o'clock.

The main doors of the chapel were flung open during the service for ventilation, but the crowds outside the gates remained until the conclusion, joining in the singing.

PACKED CHAPEL.

So great was the pressure inside that the pastor was unable to anoint any of the people with oil, and the service was terminated prematurely. When the pastor retired into the vestry, the congregation clamoured for him to return, while cripples were assisted out of the building and several blind people were led away by friends.

One man, suffering from paralysis, was led away on the arms of two men, who ejaculated exclamations of praise and burst into hymns as they conducted the helpless man home, with a crowd following behind along the streets.

In the vicinity of the chapel knots of people assembled until nearly eleven o'clock, discussing in awed tones accounts of miraculous cures which are said to have been made.

REPORTED CURES

Yesterday afternoon a woman who was said to have been dumb for many years was reported to have recovered her speech an hour after being anointed, and two deaf women claim to be able to hear again.

The services are to be conducted each night this week — *Daily Dispatch*, March 19th, 1926

Our readers will be pleased to know that we have a limited number of bound volumes of the *Elim Evangel* for 1925. They are bound with grained cloth boards, and gilt stamped. The price is 7s. 6d. per volume. Those desiring a copy should write at once to the *Elim Publishing Office*, enclosing, 8s. 3d. to cover postage.



FOUR SQUARE ON THE WORD OF GOD.

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E Wern Williams

And Elim Alliance Ministers.

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Divine Healing

1. Sickness is not natural. God made all things "very good."
2. Therefore we need not look for the remedy in natural means. God made the material universe, not as a laboratory of medicines, but as the home of an innocent and painless race
3. Sickness has come into the world through the fall. Therefore we must look for its removal through the Saviour.
4. Sickness is declared in Deut. xxviii. to be the "curse" of the law. In Gal. iii. 13 Christ is declared to have redeemed us from the curse of the law This must include sickness
5. In Exodus xv 26, God tells His people that if they will walk obediently in His ways, He will keep them from the diseases of Egypt, and announces Himself as their constant Healer.

6. In Num xxi. 8, He heals them when bitten by fiery serpents, through a look upon the type of Jesus, a brazen serpent.

7. In the thirty-third chapter of Job. and the history of Job himself, we find sickness coming through the power of Satan as God's second voice, to recall man from his error, and taken away when he learns his lessons.

8. In Psalm ciii. 3, David praises God for healing just as he does for forgiveness and salvation

9. In Psalm xc., God promises protection for our souls and bodies, if we abide in Him

10. In II. Chron xvi. 12, Asa dies in his sickness, because he seeks not unto the Lord, but to the physicians

11. In Isaiah xxxviii. 1-6, Hezekiah lives because he seeks not unto the physicians, but to the Lord

12. In Isaiah liii 5 the removal of our disease is included in Christ's atonement, along with our sins.

13. In Matt. viii 17, Christ fulfilled these words, "healing all that were sick"

14. In Luke xiii 16, He declared that the infirm woman was bound by Satan and ought to be loosed

15. In Luke x the ministry of healing was given to the seventy, who represent the future works of the church

16. In Mark xvi. 17, it is given to all them that believe these things

17. In James v. 14, it is committed to the elders of the church.

18. In I. Cor xii, it is bestowed upon the whole church as one of its ministries and gifts until Jesus comes

19. In Rom. viii 11, it is said to be the Spirit's work to quicken our mortal bodies in this life

20. In II Cor iv 11, we are promised the life of Jesus in our mortal flesh

21. In I Cor. iv., our bodies are called members of Christ, and the body is said to be for the Lord, and the Lord for the body

22. Like all Christ's redemption gifts, it must be received by simple faith without means, and consecrated for Christ's service and glory

THE RESULT OF ONE TRACT.

A young physician in New York took up and read a tract on missions, while waiting to see a patient. As a result he and his wife went out to Ceylon and later to India as foreign missionaries. For 30 years the wife, and for 36 years the husband, laboured among the heathen, and then went to their reward. Apart from what they did directly as missionaries, they left behind them seven sons and two daughters, each of which gave themselves to the same mission work. Already several of the grand-children have become missionaries in India, and thus far 30 of the family have given 529 years to India missions.

Practical Christianity

By AIMEE SEMPLE McPHERSON

THE Lord Jesus Christ was not born in an ornate mansion, but in a lowly and practical stable, where the humble kine were grazing at the hay and fragrant clovers.

He was born of practical parentage. His mother was a studious, practical housewife. His foster father, Joseph, a practical and industrious carpenter

The Lord Jesus followed a practical profession. He worked in a carpenter's shop, was obedient to His parents, and at the practical age of thirty began a very practical ministry.

He did not surround Himself with people who were dreamy and far-fetched. He drew to Himself practical people, gathered about Him the most practical of disciples, fishermen who were rugged, sun-burned, toil worn, who had large hands and hard muscles; and a tax collector whose daily dealings with mankind had been of the most practical nature.

Jesus Christ preached a practical Gospel. His doctrines appealed to all because of their practicability.

His teachings applied to the rich, bidding them give liberally unto the poor, teaching that the second coat belonged to the brother who had need, and earnestly urging them "lay up treasures in heaven where thieves do not break through to steal."

His Gospel was practical for the poor. It bade them learn in whatever state they were therein to be content.

His Gospel applied to the king upon his throne and told him how to be a practical and good ruler, and how to lead his people in the paths of righteousness. It impressed upon the heart of that ruler the same necessity for a born again experience that it impressed upon the humblest galley-slave.

His practical Gospel told the servant to be honest and of good repute in all things. It taught the storekeeper and the merchant to have honest scales, to sell their goods justly, and not to be extortioners.

The teachings of the Lord Jesus were not mere flights of oratorical and flowery eloquence, neither

were they great swelling, well rounded, fancy tickling words. His was the Gospel that went straight down into the hearts and homes of the people. A ministry that found the burden and lifted it, located the trouble and banished it, touched the festering sore spot and healed it, entered the desecrated temple and cleansed it; found the hungry multitudes and fed them; walked the storm swept sea and calmed it, met the devil squarely and drove him out of the hearts of the oppressed.

When He performed miracles, they were practical miracles. When He found Peter's wife's mother lying sick of a fever, He touched her hand, the fever left her, and she arose and ministered in a practical way. From His first miracle of turning water into wine at Cana of Galilee to the final miracle of His ministry of the restoring of the severed ear to the head of the high priest's servant in Gethsemane, His ministry was intensely practical.

Not only did He look upon the high and the mighty, but also upon the lowly; not only upon the aged and the wise, but upon the little children saying, "Suffer them to come unto Me."

Preaching a practical Gospel to the common people, to the children, to the rulers, and to the mighty, preaching in the Temple, in the city streets, on the hillsides, and by the shores of the rolling sea—that which He asked was a reasonable and practical service.

But now, what of us? Have we in our hearts this practical, every day, wholesome, sound Christianity which


applies seven days a week, twenty-four hours a day, sixty minutes per hour, and sixty seconds per minute?

Practical Christianity begins with a born again experience, wherein old things are passed away and all things become new; begins at the foot of Calvary's Cross where the precious Blood of Jesus Christ washes away the stains of the years, cleansing and whitening as no fuller on earth can purify.

Practical Christianity is durable. It is something that lasts and is able to brave the storms. It is



MRS. AIMEE SEMPLE McPHERSON



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water proof, fire proof, and proof against poisonous gases and smoke. You can take it with you and wear it as a garment. As you go out of the church, and go to your home, your shop, your office, wherever you may be, 'tis able to keep you in victory, in peace and in the will of God.

There may be poisonous gases about you, the enemy may test you, and seek to break through, but the Lord will keep you.

This does not mean that your heart will never ache, that you will never stagger, falter, nor have to cry out to God in the way, but it does mean that underneath you shall be the everlasting arms and that He will hold you fast.

Practical Christianity is not fragile, is not something that cannot be touched or handled. It is not a garment so dainty that for fear it will become soiled one may only wear it to church on the Lord's day.

Practical Christianity is a vesture which may be worn in the practical, work-a-day world and yet be kept clean.

True it is of fine texture! True it is very easily soiled when disobedience or unbelief creep in! But, if we walk in the light as He is in the light, it is possible for those garments to remain unspotted by the world. Like the lilies of the field, they refuse to gather up or retain the dust that sifts from out the air.

People with practical Christianity are not slow-coaches. They are wide-awake folk. When there is a new invention such as the radio, they seize upon it and use it for the glory of God. When that wonderful invention—the linotype machine and the printing press—came along, they were among the first to utilize it for the glory of God. The automobile, the train, the steamship, the postal service, the telephone, and the telegraph, the pipe organ and the silver band, the cornet and the drum—all have been seized upon and used in the extension of practical Christianity throughout the earth.

If there is anyone who should be wide-awake in all the world, it is the Christian—that he may speed the Gospel message throughout the land.

Practical Christianity! What will it do for a man, for a home, for a country?

First, it will change the life, the ideals, desires, ambitions, and make the believing follower like unto the Lord Jesus Christ. It will teach us to pay our debts, or make a herculean effort to do so.

Practical Christianity will bless the home—yes, revolutionise it. Out will go quarrelling, bickering, sharp words and nerves—for you know, we usually blame our temper on our nerves. Going right down into the very roots and fibres of the home life, practical Christianity will make it over anew. Like a new broom, it will sweep clean.

It will cause us to be true to Christ and true to one another. It will make us loving, gentle, tender and kind. It will take away all the snap, bite and snarl, and will leave in its place perfect love and peace.

It will make the inmates of the home self-sacrificing, loving, sincere, courageous, victorious. It will give the people in the home a forgiving spirit, so that if one injures another the injured one will be able to forgive—not after sulking for a week, but right away. It will help us to say to our family,

“I love you, dears.” Ah, how much brighter the world would be if people only stopped to say those words more frequently! Fewer tears would be shed, and less harsh words spoken.

Practical Christianity will keep you every moment in the home. When you sweep the floor you will say,

“Lord sweep my heart as cleanly as I sweep this floor. I am going to sweep in every corner, under the bed, and under the mats. Lord, I pray Thee get into the corners of my life and sweep out every bit of dust that Satan has put there.”

I fear that some of us are like Bridget in the following story—A lady, who one time took her new hired girl up to her bedroom, said “Bridget, I want you to sweep my room every day, and I want you to sweep it clean. Be sure to sweep under the bed!”

“Yes, ma'am,” the servant replied.

A few days later Bridget's mistress said to her “Bridget, have you been sweeping under the bed as I told you?”

“Yes, ma'am.”

“Well, please be a little more careful to-morrow. I am not satisfied with your work. An ever-increasing pile of dirt is accumulating there.”

The next day the mistress decided to watch Bridget do her work. She swept the floor thoroughly, dug into every corner with scrupulous care, and after she had gathered all the pile together, swept it under the bed.

But this is not practical Christianity. Let us gather up and sweep out everything that might hinder the Lord dwelling securely in our hearts.

With practical Christianity in the home, the Lord will be with us every moment. As we wash the dishes we will find ourselves saying,

“Lord, wash my heart as clean as I wash these dishes.”

When washing clothes,

“Lord, wash my garments, I pray Thee—make them snow white in the Blood of the Lamb.”

When we dine,

“Lord, feed me on the Bread of Life.”

When we drink a cup of cold water,

“Lord, so may I drink from the streams that flow from the Throne of God.”



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When we lie down to sleep at night,

“Lord, so may I rest and put my trust upon Thy promises, secure through every storm and vicissitude of life, knowing that in Thee is safety, my Deliverer and my Sure Defence”

Practical Christianity will keep us sweet when the neighbour's chickens scratch the seed from the new-made garden. It will help us to say, “Praise the Lord even in that excruciating moment when we smash our thumb with a hammer. And, it will keep us in grace when we have to change an automobile tyre on the way to the meeting, just when we were hoping for a front seat.

Practical Christianity will keep us in the church. It is a warm-hearted affair. It does not make one sit up as though one had a ramrod down one's back, saying,

“I do not believe in revivals, in altar calls, in amen corners, in shaking hands with anybody. I do not believe in this and that. Too much emotionalism!”

Oh, no it makes you warm. When you have practical Christianity, you meet someone in the lobby and say,

“God bless you, sister—what is your name?”

She is your sister first, then after that you find out what her name is.

Practical Christianity in the church fills one's heart with the praises of the Lord, helps one to see good in others, and to overlook another's faults. Alas, how easy it is for us to see the mote in someone else's eye, instead of the beam within our own.

How easy it is to cut and hurt with cruel words! Practical Christianity makes us tender, loving, tolerant. It causes us to stop and say,

“Lord Jesus, while I am talking about others, what about myself? I am full of failures. Forgive me, O Lord, as I forgive them who trespass against me.”

Practical Christianity causes one to lend his hymn book to another, or to give up a front seat that a sinner may be nearer to the altar.

Practical Christianity means visiting the prisons, preaching in the shops and factories, visiting the hospitals. It teaches us not to be afraid to sew for the poor, scrub the floor for a sick person, usher in the church, and stand on our feet all day with nothing to eat but a cold sandwich. It makes us willing to take some unconverted mother's baby and walk up and down the lobby with him that she may enjoy the service.

Practical Christianity in the church will lead us to give liberally to foreign missionary work as well as to the work at home. It will enlarge our vision so that we see not only the home fields but those across the sea. It will help us to put our hands in our pockets and give till it hurts for the glory of God.

Practical Christianity in the church will make us business-like tithers and givers to the Lord. Oh, how I wish that every one of us could afford to keep either a home missionary or a native missionary on the field!

Lastly, practical Christianity is efficacious in business. Not only can it be taken to the office and shop, but we may indeed take Jesus Christ into actual partnership with us there. I wonder what would happen if every business man would say “I am going to take Jesus Christ as a partner. I will talk over every deal with Him, divide equally all my profits with Him, and take His advice in all matters.”

Why, I believe that people would prosper, be blessed and gain as never before because He was with them. There would be no crooked deals, no shady oil stocks, nor any real estate inflations. The coffers of the Lord would swell, and there would be missionaries in every land and places to worship in every section.

Practical Christianity in business helps one to keep straight books. Keeps the grocer from putting sand in the sugar, or selling imitation butter for real. It makes us faithful and of good repute.

Practical Christianity teaches one the art of living, means being like the Lord, and walking home to glory with Him. And, oh, it is a wonderful walk! One never gets bored or sick of life. Life has become interesting and sparkling. It has become something worth living. Every day is a new venture in Gilead. There are new mountain peaks to climb, and valleys into which to descend. There is no more monotony in life. The world has become your brother. All mankind has become to you one who needs your help. There are life-lines to be thrown, sinners to be rescued, brands to be snatched from the burning, sick to be cared for, and last but not least, an adorable Saviour to be crowned and glorified.

Practical Christianity means more than being a church member, more than having one's name on the church roll. It means a genuine, born again experience wherein the believer can say,

“For me to live is Christ, and to die is gain.”

A PHOTO OF YOUR HEART

Your latest photo may display to the admiring glances of friends and acquaintances the most charming of faces, the sweetest of smiles, the tenderest of expressions—but what would a photograph of your heart reveal?

Just suppose a man should advertise to take photographs of hearts—would he get many customers? There is one Photographer who has the negative of your heart. He dips the celluloid impression into the waters of life and holds up the finished print. What does He see? It is up to you.



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“Lift up a Standard”

A Review of the Work of the Elim Alliance

By R E DARRAGH

THIS was the cry that went forth in the memorable year of 1915 by our beloved Pastor George Jeffreys. It was heard by listening ears in England, Ireland, Scotland and Wales. Young men and women responded, and this response brought about the birth of the ELIM work. The cost of obeying was put before these called ones. It would mean trials, difficulties, suffering, misunderstanding, but it would also mean joy unspeakable—joy in seeing the people rising to the standard and enjoying the full blessings of the Gospel. Faces beamed and hearts were aglow. Each one took the standard, lifted it up and went forth; first into the towns, villages and country districts of Ireland, where the need was great, and where the majority of the people worshipped a dead Christ. This band, whose hearts the Lord had touched, lifted up the standard of a living Saviour, who was the same yesterday, to-day and forever. Over 1900 years in the Glory Land had not changed Him. He could save, He could heal, He could fill with the Holy Ghost, as He filled the 120 in the upper room, and He is coming again, even as He went, on the clouds of glory.

As the message went forth at the door-step, in the fields (as the farmers ploughed and sowed), in the meetings held in tents and halls—faces were lit up with hope. Those who sat in darkness saw a great light. Hands were outstretched and many received the Lord Jesus as Saviour; bodies were healed and saints received a real scriptural, Pentecostal Baptism. To-day, there are thousands in Ireland living on the tiptoe of expectation for the coming of the Lord.

When the Elim work began
 People said it was born of man,
 But it was God who inspired the plan,
 Praise the Lord!
 Many shook their heads with fear—
 Said we soon would disappear,
 But by the grace of God we're here,
 Praise the Lord!

As one dear brother said “Yes it was born of man, but it was the ‘Man Christ Jesus’” Hallelujah! This was so, for on the morning that our Pastor stood at the cross roads, at the end of one road a voice called him over the sea to the great Continent of America, and response would mean no financial worry, but a life of ease and personal comfort; at the end of the other road a voice called from Ireland, and he knew it was the voice of God. Nothing was promised except a hard, uphill fight,

and difficulties that only God could take one through. As he waited in His presence, the Lord said “Ireland,” and so one morning a lonely figure stepped on to Irish soil with his message. Surely it was born of God.

After 10 years, if you were to say, “Pastor Jeffreys, lacked ye anything?” he would answer right away, “Nothing.” Over and over again, we have been in great need, we have gone to our knees before the Lord, and He has come to our rescue, He has touched the hearts of His faithful children, and the need has been met. Hallelujah!

Many came to him and said “If you preach Jesus the Saviour, things will be easier; you will not have to go through such persecution, the difficulties will not be so great.” To such he has replied “I will not cease to declare the whole counsel of God,” and so the standard has been lifted up.

“Tell me, Elim Pentecostal Alliance, do you not preach and stand for some new doctrine?” “No, my dear brother, we preach the old fundamental truths, and stand for all that is in the Bible.” “Well, tell me, what do you believe?”

“We believe that the Bible is the inspired Word of God, and that none may add or take away therefrom, except at their peril.”

“We believe that the Godhead eternally exists in three persons, Father, Son and Holy Ghost, and that these three are one God.”

“We believe that all have sinned and come short of the glory of God.”

“We believe that through the death and risen power of Christ all who believe are saved from the penalty and power of sin.”

“We believe that the present latter day outpouring of the Holy Ghost, which is the promise of God to all believers, is accompanied by speaking in other tongues as the Spirit gives utterance.”

“We believe that God is restoring all the gifts of the Holy Ghost to the Church, which is a living organism, a living body composed of all true believers.”

“We believe that God has given some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.”

“We believe that deliverance from sickness is provided for in the Atonement, and is the privilege of all who believe.”

We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church.

“We believe in the eternal conscious bliss of all true believers in Christ, and also in the eternal conscious punishment of all Christ rejectors.”



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The Pastor and his many workers have gone forth preaching the Word, the Lord has gone with them, confirming His Word with signs following. They have preached a Foursquare Gospel, and have had Foursquare Gospel results. The multitudes have come together, souls have been saved, baptised in water, healed, filled with the Holy Ghost, and have

been taught to look for the personal return of the Lord Jesus.

About 14 months ago there was one Elim Church in London. Now there are seven.

Yes Hallelujah, the standard has been lifted up, and the people have reached it. To God be all the glory. Amen!

Elim Daily
Bible Readings.

The Lord's Table

By
PASTOR E. B. PINCH

Selected portions of Scripture for daily reading with devotional comments

April 15th. Friday. Genesis xv. "He believed in the Lord, and He counted it to him for righteousness" (v 6). Faith in God is the highest act of which men are capable. It is the master key which unlocks every door. It inspires prayer, produces righteousness, gives vision, and brings to the aid of the feeble ones the hosts of heaven. Faith in God calms the sea, makes wise the simple, and enriches the poor with all the wealth of Christ.

April 17th. Saturday. Joshua viii. "He read all the words of the law, the blessings and the cursings" (v. 34). There must be no picking and choosing in our dealing with the Word of God. He is as faithful when He speaks of judgment, as when He pronounces blessing. Finney has said that we should preach at great length on the terrors of hell, before we present the beauties of Christ. God's message to man is composed of these two elements, blessing and cursing. There is nothing between. Choose to-day.

April 18th. Sunday. I. Samuel x. "The Lord hath anointed thee to be captain" (v 1). As Samuel poured the oil upon the head of Saul, even so Christ pours upon us the oil of the Holy Spirit. "We have an anointing of the Holy One." God is still anointing His Sauls, to make them captains, not simply to successfully withstand the attacks of the enemy, but in order to aggressively front the foe and demolish his strongholds. There can be no victory without the anointing.

April 19th. Monday. Isaiah xvii. "At that day shall a man look to his Maker, the Holy One, he shall not look to the altars, the work of his hands" (vv 7, 8). Beyond the service and the sacrament, beyond the preacher and the place, beyond all the signposts that but point the way, we must get to the Christ Himself. As a general rule, the more we surround ourselves with helps and aids of our own making, the more the Christ, and the sweet and holy simplicity of His blessed gospel, are obscured.

April 20th. Tuesday. Genesis xvi. "Wherefore the well was called Beer-lahai-roi" (which means 'The well of Him that liveth and seeth me') (v 14). What a remarkable title is here given to God! It means to you either torment or comfort. His eye is watching. He knows, and knows all. Though, half in despair, and half in anger, you flee to the wilderness, yet He will find you. Have you too, blundered and stumbled and sinned? Don't try to hide. He lives and sees. Confess and forsake, and He will restore.

April 21st. Wednesday. Exodus xii. "This month shall be unto you the beginning of months" (v. 2). Yes! everything dates from the sprinkled blood. Indeed, all things become new. Immediately the blood has been sprinkled we leave Egypt for ever. New hope, new outlook, new company, a new way, and a new destination.

April 22nd. Thursday. Acts viii. "Philip preached Christ" (v. 5). Not psychology, nor philosophy, but Christ. Philosophy can give a man good advice. It says "If ever

you get out of this muddle, be sure you never get in again" but Christ lifts a man out. The preaching of Christ by Philip—

- (a) moved the people (v 6)
- (b) was accompanied by miracles (vv 6, 7)
- (c) produced great joy (v 8)

Then give us more of the preaching of Christ.

April 23rd. Friday. Judges viii. "Faint, yet pursuing" (v 4). Here is a wonderful example of perseverance in the cause of God. Are we inclined to give up when we begin to feel the strain of the conflict? Press through! Are we discouraged and disheartened because every appeal for help brings but a blunt refusal? (vv 5 and 8). Remember Gideon and press through.

April 24th. Saturday. Isaiah xviii. "Scattered and peeled, meted out and trodden under foot, spoiled" (v 2). A solemn description of the condition to which God's people had declined. Again, at the end of the chapter, this word rings out afresh, yet coupled now with a very gracious promise. From such poor and unpromising material, the Lord will prepare a people for Himself to inhabit Mount Zion. Is your life downtrodden or spoiled? The God of all hope will undertake for you until you ultimately stand with Him in glory.

April 25th. Sunday. John vi. "This He said to prove him, for He Himself knew what He would do" (v 6). He has a plan, and a solution ready for every problem life may bring. He knows the end from the beginning. Yet, sometimes He chooses to throw us into perplexity. Surely it is not merely to tease and provoke us. No! No! "This He said to prove (or test) him." But does He need to test us? Does He not already know what is in man? Yes indeed! But He wants us to make a discovery of ourselves, and see the weakness of our faith, and the limitations of our vision.

April 26th. Monday. Exodus xii. "Unleavened bread shall be eaten seven days, and there shall no leavened bread be seen with thee" (v 7). There was nothing of saving value about the unleavened bread. They were saved by the sprinkling of the blood. This bread is representative of something which accompanies salvation. The best commentary on this passage is to be found in the New Testament. "Christ our Passover is slain for us, therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth" (1 Cor v 7, 8).

April 27th. Tuesday. II Samuel vii. "Then went David in, and sat before the Lord" (v 18). It is good for a man to get away from the noise and bustle of life, into God's presence and there quietly sit down. David does not rush into God's presence with a hurried request, as some of God's people are wont to do. He goes in and settles himself in contemplative mood. First he exclaims "Who am I, O Lord



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God?" and then we next hear him saying "Thou art great, O Lord God" Yes! this is the dual vision we need, our littleness and His greatness

April 23th. Wednesday. Genesis xvii. "The Lord appeared to Abram and said unto him, "I am the Almighty God, walk before me and be thou perfect" (v 1) This promise is as true as ever God was never more desirous that His children should walk before Him, sincere and upright There is a promise for all such God says "I will make my covenant between me and thee." These souls enter into a special agreement and intimate relationship with the Lord Moreover, He says "I will multiply thee exceedingly"

April 29th. Thursday. Matthew ix. "Teaching, . . . and healing" (v 35) Thus is described

the glorious life-work of the Son of God And now He is as a man who has gone into a far country, but before He left "He gave authority to His servants, and to every man his work" Ours is to go on with the glorious work the Master commenced on earth teaching, preaching, healing Indeed, it is surely Christ Himself, who, working now through His servants, is continuing the same blessed ministry

April 30th. Friday. Exodus xiv. "There remained not so much as one of them" (v 28) Such was the fate and doom of the foes of Israel And is not this a picture of the blessed certainty of victory which Christ offers us over all those enemies who would seek to enchain us again with the fetters with which we were bound in unregenerate days? Ours is to be no partial victory, but a complete and glorious triumph not one foe left

Elim Bible College

FOURSQUARE ON THE WORD OF GOD

The Training Institute of the Elim Pentecostal Alliance

Principal Overseer PASTOR GEORGE JEFFREYS

Principal of College PASTOR E J PHILLIPS

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 It is within easy access of the revival centres, and but 20 minutes from the heart of this great City

THE STUDIES

First and foremost is the study of the Scriptures Other subjects include English and Original Languages, Church History, Homiletics, etc

PRACTICAL TRAINING

is an essential This is provided in the numerous and varied Elim activities in the London area In

the large Revival Campaigns, in assembly work, in open-air meetings, and in visiting, invaluable experience is gained

THE FEES

Tuition is free, but each student pays 20s per week toward his or her board and lodging.

THE NEW TERM

commences after our London Easter Convention

APPLICATIONS

for admission should be made without delay. Application Forms, with full particulars, may be obtained from the Principal, Elim Bible College, Park Crescent, Clapham, London, S.W 4

Questions and Answers

? *Is the wealth of this world an advantage or a disadvantage in the Christian life?*

Every talent (and wealth is evidently included in the parable of Matt xxv. 14-30) that we use for God's glory, is an advantage in Christian warfare It is not wealth itself, but the love of it, that "is a root of every evil" (1 Tim vi 10)

Why do you use the expression "baptised in water" and "baptised in the Holy Ghost" in the Elim Evangel, when the word used in the Bible is always "WITH"?

The meaning of the Greek *baptizo* is to IMMERSE It is evident to the senses that people are immersed in water when they are baptised. The same preposition *en* which means "IN," but is translated "WITH," is used in Greek in regard to both, and therefore it is proper to say that one is immersed or baptised in the Holy Spirit.

? *I am suffering as the result of sin committed many years ago Can I be saved and forgiven in my present condition, or is there no hope for me?*

Sin always brings suffering in one form or another But He who forgives all our iniquities also heals all our diseases (Psalm ciii. 3). No repentant sinner is ever turned away (John vi 37) He is able to save from the uttermost of sin to the uttermost of holiness (Heb vii 25)

How are we to know individually whether it is really for our highest good and His glory that we be released from our ailments, or whether our suffering is part of His eternal plan?

Disease is no more pleasing to God than sin It cannot, therefore, be "part of His eternal plan," any more than sin is Deliverance from both is included in the Atonement, for He that "bare our sins in His own body on the tree," has also "borne our sicknesses and carried our pains" (Isaiah liii 4, Heb) and by His stripes we are healed.

Thoughts for Unsaved People

What is the Gospel?

THE gospel is "good news" It is "glad tidings"
But it is good news to those who have no goodness.

It is glad tidings to those who have no gladness
It is good news to the guilty and the condemned
It is glad tidings to the hapless and the hopeless
But the gospel is more than good news and glad tidings

It is **POWER** It meets man's great need as powerless

For he is "without strength," as well as without righteousness, for God. He is in the flesh, under sin, and he is impotent.

Therefore, "he **CANNOT** please God" (Rom. v. 6, viii. 8)

But this power of the gospel is **GOD'S** power
It is God's power **TO SAVE**.

It is power outside man altogether Man has power to form and re-form

He has power to make and destroy

But he cannot create nor recreate

He can take life but he cannot give life

God alone gives life to all (Acts xvii. 25)

He alone created all things by Jesus Christ (Eph. iii. 9)

There is a natural life, and there is a spiritual life

There is a natural creation and there is a spiritual creation

This new, spiritual life is in God's Son

And in order to have the life, we must have the Son (I John v. 11)

This new, spiritual creation is in Christ

And to be in this new creation, we must be in Christ (II Cor. v. 17)

By this saving power of God we have Christ, the Son

By this saving power of God we are in Christ, the Lord

It is realised by "every one that believeth," by every one that "obeys **FROM THE HEART**" (Rom. vi. 17)

Man has power to cultivate and improve himself and his fellows

He can better his moral and physical condition, and also his surroundings.

He can do this through his knowledge and his will-power

But he cannot **SAVE** either himself or his fellow

He cannot deliver himself, nor others, from sin and Satan, from death and judgment

Through his gospel of physical culture, health culture, ethical culture, intellectual culture, moral culture, and religious culture—

He can cultivate his fleshly nature and subdue it

He can put down bad habits and practise virtue

He can reform the drunkard and raise up the fallen

He can change a depraved and degenerated community into a respectable and religious one

He can do all this through the reforming power of his humanitarian gospel

But alas! it is only **MAN-POWER**

And neither this gospel nor this power can save a single soul from death and hell, nor fit it for the glory of God in heaven

There is only one power under heaven that can save from sin and death, and deliver from the wrath of God and eternal judgment

It is, and only can be, **GOD-POWER**

It is "the Gospel of the blessed God"

It is "the power of God unto salvation"

"For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to every one that believeth" (Rom. i. 16)

Reader, can you not believingly find yourself included in the following "whosoever"? For the Saviour **HAS** included you

"Whosoever shall call on the Name of the Lord shall be **SAVED**" (Acts ii. 21)

"Whosoever believeth in Him shall receive **REMISSION OF SINS**" (Acts x. 43).

Whosoever believeth on Him shall not be **ASHAMED**" (Rom. x. 11)

—G B E

The Annual

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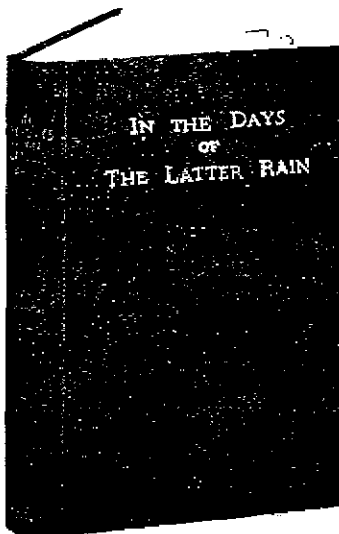


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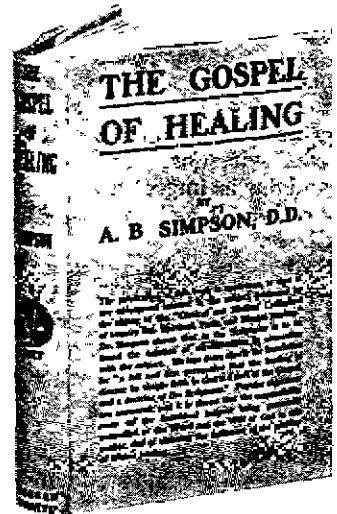
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