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SPECIAL DEMONSTRATION NUMBER

REGISTERED AT THE G.P.O.
AS A NEWSPAPER.

SUBSCRIPTION PRICE 10/-
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The Elim Evangel

AND
FOURSQUARE REVIVALIST

Jesus Christ the same yesterday, and to-day, and for ever.

HEB. XIII. 8.

Vol. XIII., No. 16

APRIL 15, 1932

Twopence

SAVIOUR

COMING KING

"I am
come
that
they
might
have
life."

John X.
10.

"I
will
come
again."

John XIV. 3.

HEALER

BAPTISER



Principal GEORGE JEFFREYS
again at the Royal Albert Hall, London

"I will;
be thou
clean."
Mark I. 41.



"I will
send Him
(the Comforter)
unto you."
John XVI. 7.

The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance.

Founder & Leader: Principal George Jeffreys.

General Headquarters: 20, Clarence Road, Clapham Park, London, S.W.4
Secretary-General: Pastor E. J. Phillips. Editor: Pastor W. G. Hathaway.

Vol. XIII.

April 15, 1932

No. 16

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Principal GEORGE JEFFREYS

ONE WEEK'S SPECIAL

REVIVAL & HEALING CAMPAIGN AT EDINBURGH

Mon., April 11 to Sun., April 17, in the Music Hall, George St.

Sunday at 3 and 8. Every week-night at 7.30.
Tuesday, Wednesday, Thursday and Saturday afternoons at 3.30.

ELIM WOODLANDS

The home of the Elim Bible College

Visitors welcome who desire to study God's Word, or to wait on Him for spiritual blessings.

Apply, Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4

CAMP.

A SPRING RALLY of Elim Camp enthusiasts will be held at Elim Woodlands in the afternoon and evening of Sat., April 16. Fellowship. Tea. Camp Meeting.

Past and intending campers and parents are invited.

WHIT-MONDAY, 1932

Foursquare Meetings for a great

PENTECOSTAL OUTPOURING

in the

ROYAL ALBERT HALL

LONDON

Principal GEORGE JEFFREYS

will speak on the Outpouring of the Holy Spirit & Miraculous Gifts of the Holy Spirit at the three services, 11, 3 and 6.30.

Intercession meetings are being arranged for those who are seeking an outpouring of the Holy Spirit.

Congregational reading of scriptures relating to the outpouring of the Holy Spirit in each service.

Doors open one hour before each meeting.

Special singing by Elim Crusaders half an hour before each meeting. Refreshments on premises. Thousands of free seats. Part of the Balcony will be reserved for visitors by special Day Excursions.

BOX SEATS.—Tickets for box seats are obtainable at following prices: Morning, 1/-; afternoon, 1/6; evening, 2/6. These tickets are only obtainable from the Box Office, Royal Albert Hall, Kensington Gore, London, S.W.7.

LONDON WHITSUNTIDE CONVENTION

The annual Whitsuntide Convention will be held from

WHIT-SUNDAY, MAY 15th to THURSDAY, MAY 19th

Further particulars will be announced later.

ACCOMMODATION.—Those requiring accommodation should write to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

KENSINGTON TEMPLE

Kensington Park Road, Notting Hill Gate

Mr. JOHN LEECH, M.A., K.C., gives a series of prophetic lectures on the Book of Revelation, for 6 Sundays, April 3rd to May 8th, at 11 a.m.

Pastor JAMES McWHIRTER. Sunday evenings at 6.30.

Also Wednesdays at 3.30 and 7.45 and Fridays at 7.45 (the Weekly Rally), when Pastor McWhirter speaks on the Signs of the Times.

FRIDAY, APRIL 15th, BAPTISMAL SERVICE.

SUMMER HOLIDAY HOMES!

ELIM WOODLANDS, Clarence Road, Clapham Park, London, S.W.4.

ELIM GUEST HOUSE, 45, Sussex Square, Brighton.

BETH-RAPHA, Glossop, Derbyshire.

For particulars apply to the Superintendent at the respective addresses.

SEABURY, Worthing, from July 28th. (Applications to Elim Woodlands)

ELIM CAMP, Brighton Downs, from June (Applications to Elim Woodlands).

A BIBLE IN HEAVEN

One who has just finished the complete Elim Bible College Correspondence School course says:

"It seems to me that my Bible has been in Heaven for four years. It is so different."

All particulars from the Secretary, E.B.C.C.S., Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, its present leader, in Ireland in the year 1915. Its General Headquarters is the Elim Bible College, Clapham Park, London, with national Headquarters at Belfast for Ireland, Cardiff for Wales, and Glasgow for Scotland. Since its inception this virile orthodox revival movement has grown rapidly throughout the British Isles, chiefly as a result of the Principal's campaigns. He has pioneered the combined message of Salvation, Healing, Baptism of the Holy Ghost, and the Second Advent of Christ in the largest auditoriums, including the Royal Albert Hall, Crystal Palace, Queen's Hall and Alexandra Palace, London, the Bingley Hall, Birmingham, the Cory Hall, Cardiff, the Ulster Hall, Belfast, the Dome, Brighton, and the St Andrew's Hall, Glasgow. Long queues have lined up sometimes for hours, outside the largest halls, and these, packed to capacity, have become inadequate to accommodate the crowds. The Movement stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against modern thought, Higher Criticism, and New Theology. It condemns extravagances and fanaticism in every shape and form. It promulgates the old-time Gospel in old-time power.

Vol. XIII., No. 16

APRIL 15, 1932

Fridays, Twopence

Elim's Seventh Annual Demonstration

at the World's Premier Hall

Monster Congregations in the Grip of Revival

By Rev. R. J. JONES, J.P.

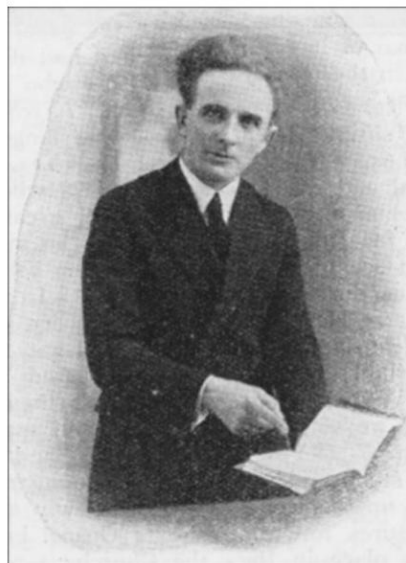
A further three gigantic gatherings packed the Royal Albert Hall, London, on Easter Monday, 1932, for the seventh annual demonstration. As soon as the doors were thrown open, the living stream of people poured into the vast auditorium, and the world's premier hall was filled throughout the day. At times the monster congregations were swayed under the mighty power of Pentecost until the great hall rang with the praises of the people. At other times one could almost hear a pin drop when the deep hush of God rested upon them. Year after year Principal George Jeffreys has ministered to this sea of faces, and conducted Healing, Communion and Baptismal services which find no parallel in history. Nine other Foursquare Gospel Conventions were being held in the provinces simultaneously with the great gathering in the Royal Albert Hall on Easter Monday, 1932.

THE annual Royal Albert Hall Elim Foursquare Demonstration has become for believers what Llanwrtyd Wells used to be to the old Welsh saints—a central meeting place, where we meet old friends and join together in worship and praise, basking in the sunshine of His presence and drinking the life-giving waters. The seventh occasion! we expected greater things than ever, and, praise the Lord, we received much more than we expected. Every door is besieged before ten o'clock and every queue has its own favourite chorus. Representatives have come from as far west as Tumble in Carmarthenshire, from as far north as Glasgow in Scotland, from Belfast in Ireland and from the Isle of Wight. Yes, the news of the mighty miracles wrought through the Elim Foursquare movement and its inspired founder and leader, Principal George Jeffreys, has spread all over the world, and representatives of all the nations of Europe and America come to see for themselves. They came, they saw, and they glorified God for having raised up a man to rouse the nations. I

wondered at the method, music, messenger, messages, mighty miracles, and majesty of it all! There is no helpless commotion, but sane, sincere devotion. Everyone knows where to go, and were it not for the methodical planning of the Secretary-General, Pastor

E. J. Phillips, how easy it would have been for this vast crowd to be tied up helplessly and hopelessly, in view of the innumerable corridors which are more intricate than the maze at Hampton Court. Yes, there was method and order, and the 10,000 or more people gathered together in this great building morning, afternoon and evening, must have marvelled at the smoothness with which everything worked. Thank God for men blessed with the capacity to arrange so completely for the greatest annual religious demonstration held in this or any other land.

Inside the hall, my friend from Java, pointing to a slim young man standing on a rostrum far away in the centre of the arena, asked me who he was and what he was doing. I said, "Watch him," and with that up go his arms, the great organ bursts forth, the pianos



PRINCIPAL GEORGE JEFFREYS,
 Founder and Leader of the
 Elim Foursquare Gospel Alliance.

strike up, and the thousands of Crusaders stand. Then the first chorus of the day, with a great Hallelujah which gave the key-note to all the services. "Wonderful!" said my friend, "but how does he manage it?" "Ah!" I said, "God has His square pegs for square holes in the Foursquare movement, and Douglas Gray is one of them." God has completely confounded the critics. They cannot argue away the fact that this movement is winning the young people for Christ, in suchwise as no other movement has ever done. There were many there for the first time representing the various places where the Foursquare Gospel flag had been unfurled within the last year as a result of the Principal's

REVIVAL CAMPAIGNS.

They sang of His saving love, "He is Mine" "Praise Him with Melody," and "I will shout His praise in Glory." The "So will I," in the latter chorus brought us all in, we could not help it. I went up to the great organ, and sat by the side of Mr. Cooper and watched him manipulating those rows of keys. I also watched Messrs. Edsors and Prentice at the grand pianos, and felt that the song in their hearts must have been, "Take my hands and let them move at the impulse of Thy love." Mr. Corry, as usual, sang the Gospel. "Dear me," said the Rev. George Lampard, "I understood every word." Yes, that is just how he does it, and it goes home. "On Calvary," was beautiful, but "My soul is now united to Christ the living Vine," to the tune of "Anne Laurie," was wonderful! I must confess that I love this old song in its Sunday suit. Mr. Darragh was in his element. He is all music. His face sings, his hands, his feet, in fact his whole body, yes, and soul too, and it is contagious. He can get us all to sing. Not according to the scale or modulator, but from the heart. He led us off with, "I have a song my Saviour gave me," and when we came to the chorus, "In my heart there rings a melody," he asked us if this was not our testimony, and we waved our hymn sheets in reply, and shook the great hall with our hallelujahs! What singing! What praising! and this is only a singing practice. What of it when we shall see Him face to face, and join in the mighty chorus, "Worthy is the Lamb that was slain."

We know how the reticent Principal shrinks from the ordeal of these great demonstrations. We are glad to see him, we thank God for him, and we ask God to bless, to strengthen and to use him mightily. Facing this huge audience, his smiling face must be an indication of the joy in his heart, at seeing these thousands brought into touch with Jesus during the great campaigns of the past few years. He loves the old hymns. "When I saw the cleansing fountain" "I will praise Him [and we did!] for the Blood has washed away my stain." We raise our hands, we wave our leaflets, we weep, we sing, we shout hallelujah. "Are you born again?" "Yes," from every part of the hall, and as we stood and answered, a shaft of brilliant sunshine lit up the whole building. Born again! No half measures for this messenger. A people having found a place in the Son.

The growth of the movement of which he is found-

der and leader has been beyond the expectations of the most sanguine. This is the seventh Royal Albert Hall demonstration, and it would have been folly to have attempted it this year, were it not for the fact that nine other great Foursquare Conventions had been arranged in other parts of the country. He asked us to join with him in sending messages of greetings to the nine Conventions, including the Ulster Temple in Ireland, the City Temple in Glasgow, and the Cory Hall in Cardiff, and we made the wires.

ALIVE WITH HALLELUJAHS!

Three times he stood before his great congregations, three times he delivered inspiring and impressive messages, anointed and prayed with the hundreds of sick, presided at the great breaking-of-bread service, and led over 150 through the waters of baptism. Yet, he finished the day leading us all in an expression of loyalty to our great King. Who is sufficient for these things, but he who is called of God, inspired, sustained and owned of Him for His glory?

The morning message was on "Some reasons why I believe in Divine Healing." He made it perfectly clear that the whole fabric of the Christian faith fell to the ground if we denied the miraculous. The Virgin Birth was a miracle. The distinction between so-called faith-healing and Divine healing was demonstrated. Divine healing is inseparable from belief in the fundamental principles of the Gospel. Belief in the grand old Cross and the Blood. Belief in the Resurrection, and the outpouring of God's Spirit on the Day of Pentecost, and when he cried that it was still pouring out, thousands who had experienced a blessed taste of the Spirit had to shout. Belief in the Bible from cover to cover, which is impossible if the miraculous is denied. Yes, the same belief as Knox, Finney, Wesley, Booth, and other great warriors of the past. God is restoring to the Church.

THE GIFT OF DIVINE HEALING

which should never have been lost. Sinners rushed to the Cross in response to the appeal, fifty-five accepting the risen Christ. *Dialch Iddo!*

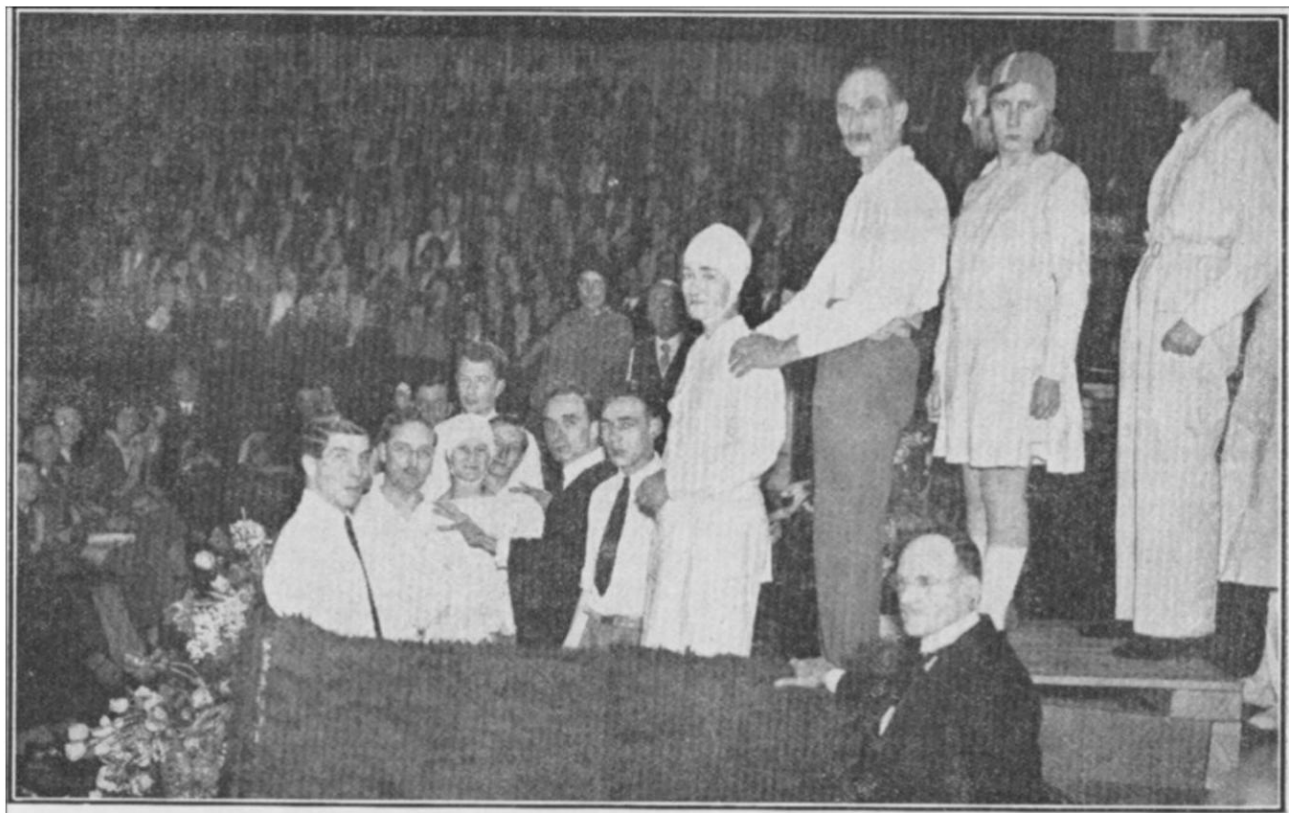
And the great volume of testimony which followed—18 who had discarded bath chairs, and spinal carriages, 19 who no longer needed their old crutches and irons, 74 freed for ever from cancer and growths, and 113 no longer crippled with rheumatoid arthritis and so on. Yes, 19 cured of blindness in one or both eyes, and 29 who were deaf and now can hear every word in the great Albert Hall. What a reply to those who deny the miraculous, and what a source of joy to those who believe. "He is just the same to-day as yesterday." It is impossible to convey the thrill experienced when these testimonies were being given. The sight that followed reminded me of Matthew xv 30, "And great multitudes came unto Him, having with them *those that were lame, blind, dumb, maimed, and many others* and cast them down at Jesus' feet, and He healed them." Four men carried one young man, later I saw him in the corridor moving slowly on his own. Thank God, the Foursquare Gospel has given Jesus the Healer a place in the Church.

The afternoon message was one of the most powerful that I have heard even the Principal deliver. Ten

thousand people held spellbound in a great hall where thousands sometimes gather to see men "knocked out", here were ten thousand listening to a great Gospel message which lifted men that were down and out, making it possible for them to stand "Ye must be born again" Nicodemus, an exceptionally religious man, comes to Jesus because he believes "that no man can do the miracles which He did except God be with him" The miraculous attracting the people to Christ We find it just the same to-day Suddenly there is a shout that nearly breaks the mic-

take up the members of the family, and there is only one way into the family, by being born again He explained the way in a very homely fashion We all understood it enjoyed it, revelled in it.

Christian teachers and preachers sometimes persecute newly-born Foursquare Gospel babes, but they are only blind nurses whipping and beating more life into strong and spiritually healthy children You cannot beat out the new life, for they will live with Him for ever And the Royal Albert Hall became the birthplace of thirty-five more *Bendi redig!* A few



THE BAPTISMAL POOL

Principal George Jeffreys has not only pioneered the combined message of Salvation, Healing, Baptism of the Holy Ghost, and the Second Advent of Christ in the largest and most historic halls in the world, he has conducted communion and baptismal services which find no parallel in the present dispensation In the picture he is seen baptizing in the Royal Albert Hall on Easter Monday At his first baptismal service in 1928 in this hall something like one thousand followed the Lord through the waters, and headlines such as the following appeared in the British press, "10,000 see 1,000 Baptisms"

rophone GLORY! It was our old friend Gregson of Leeds, who was so marvellously healed during Mr Jeffreys' Leeds campaign some years ago Healed after he had been scrap-heaped by the specialists and the hospitals Do not blame him How can he keep quiet? Is he not one of the greatest testimonials to Jesus the Healer? The preacher vividly portrayed the shock which that very religious man, Nicodemus, received when Jesus said, "Ye must be born again" Religious, yet outside the Kingdom You cannot develop into the heavenly family, neither can you come in by means of evolution, ye must be born again It is evident that the preacher is striving to awaken those who are under the influence of "religious narcotics" He believes that his Lord is coming soon to

weeks ago I read of one dying in this building; to-day they are all finding life Then in the afternoon there followed the great communion service, a testimony of the Cross in its eloquent primitive symbols—very beautiful and impressive All these thousands remembering Him with just as much reverence as at the communions I remember in our little whitewashed chapel at home many years ago We did it in remembrance of Him

We were in our seats very early for the evening service—a full house, everybody saying that this had been the greatest of all the great days at the Royal Albert Hall Thousands of freed people singing, "My chains fell off" Yes, shouting because the marks of the old chains had also been removed Just

look at the great circle of shining faces, from arena to topmost promenade where they have to stand, revelling in the freedom which they had found in Christ.

The Principal spoke of the Second Advent. We are waiting for the personal return of Jesus Christ, expecting Him to come back in clouds of glory, when the dead in Christ shall come out of the graves to meet Him in the air. Simultaneously those who are born again will not die, but will be caught up to be with Him. What a shout of glory when he said that the undertakers would be done out of their jobs! The unregenerate will be left behind and if there were any present in that service they must have had a longing to join the great company of those who are waiting for His coming. With the touch of a master he pictured the Tribulation which this old world is heading for, in spite of the efforts of men to avert the same—a Christ-rejecting world. He strongly objected to men clouding this vital issue by saying that they spiritualise the Scriptures. They have no right to do so. They should read them literally. Proof positive was given of

THE FULFILMENT OF PROPHECY

While the real article was being poured out upon those in the Upper Room, others were running after types and shadows. "You believe in His birth, death, resurrection, and ascension. Why cannot you believe in His second coming?" And in ringing, convincing tones the preacher cried, "If He is not coming back again in person to fetch His own, he never went to Bethlehem or Calvary—but He is coming! Hallelujah!" The second coming is the hope of the believer, but this will not mean the end of the world. He shall reign for 1,000 years. The Bible teaches that the world is not to get better. A Christ-rejecting age is passing quickly to the hour of tribulation. "As in the days of Noah, so shall it be at the coming of the Son of Man." Churches are asleep, "but," (and we shouted, Glory) "thank God there are thousands waiting for Him." He referred to the warlike attitude of the world where £1,500 per minute is being spent on armaments, talking of peace all the time.

Who can ever forget that soul-stirring cry of the Principal—"Oh, to get England back to God, oh, for a great sweeping revival! The Wesley revival stemmed the tide of revolution." How tenderly, in rebutting the contention that death was the coming of Christ, did he refer to the mother and the sleeping child. We awake upstairs! Hallelujah! Then the qualification to be ready for the coming—"Be converted," and thirty-seven came, joining with the throng in singing—such singing as has never been heard in this hall before. "When the roll is called up yonder, I'll be there!" *O, Diotch Iddo!*

Following this came the great baptismal service, when nearly 200 passed through the waters. There was one incident of note. With the dazzling spotlights full upon her face, there stood

A YOUNG WOMAN

in the baptistry. Mr. Jeffreys explained that for many years she had suffered with St. Vitus' dance in an aggravated form, but at his campaign in the late Countess of Huntingdon's Church, Spa Fields, she came into touch with the great Specialist, Jesus, and was instantaneously and completely healed. Her loud, clear, "Hallelujah!" thrilled the ten thousand.

And what a time of praise and joy followed! Chorus after chorus. And the great climax when the red, white, blue and yellow leaflets were waved by the great congregation. It was heavenly. Oh, no! We had not lost our heads, but, praise the Lord, we had lost our hearts to Jesus. Mr. Jeffreys from the platform, counted 137 who signified their acceptance of Christ as Saviour, but a keen-eyed usher on duty in the centre of the hall counted nearly two hundred. There may have been many more, they saw and counted them all in heaven. The old walls had cracked and were crumbling during the previous six demonstrations, but on this, the seventh, with the silver trumpet of the Foursquare Gospel being sounded, the walls completely collapsed! *Bendigedig!* Yes, and on Wint-Monday we shall again take possession of the Royal Albert Hall. A day of Pentecost, power, and revival. We would not miss it for worlds.

Radiant Foursquare Revivalism

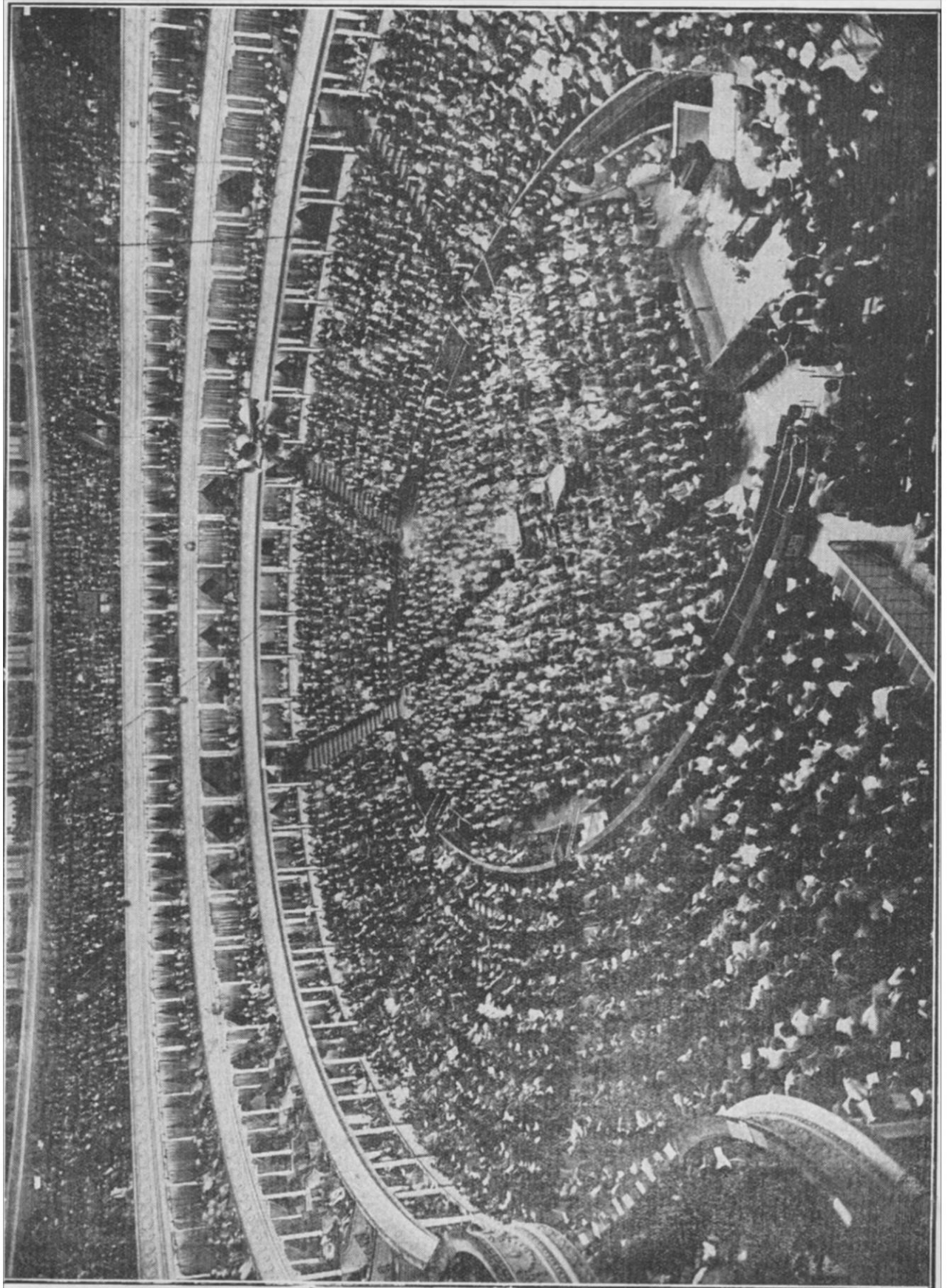
in the Royal Albert Hall

By Pastor W. G. HATHAWAY

EASTER MONDAY, 1932! the day looked forward to by thousands of Foursquare Gospellers all over the land has come and gone, the Seventh Annual Demonstration in the Royal Albert Hall has passed into the pages of history, leaving behind an indelible impression upon burning hearts, as we think of all the marvellous power and blessing of the glorious day with the Lord. To measure out to its fulness the blessing in the lives of the thousands privileged to be present would be as impossible a task as to count the sands of the seashore, or to measure out the drops in the mighty ocean. One could number the converts, the numerous testimonies of healing, and the baptismal candidates; but who can measure the inspiration to faith as one gazed upon that vast

Christ-loving crowd of happy believers who shall measure the sublime height of praise that ascended from the hearts of the saints? who shall plumb the unfathomable depths of power manifest in those tremendous gatherings—who shall tell the tears of joy, the heart-throbs, the prayers? who shall encompass the heartfelt gratitude of the thousands who felt privileged to be numbered among such a consecrated band of believers? Such a task could be undertaken by no earthly scribe, it must be left to the hand of the recording angel. One thing is certain and that is that the influence of these services will go on and on throughout the countless ages of eternity.

Spiritual power and blessing were continuous all day. Right from the beginning of the morning meeting



The seventh Elim Foursquare Gospel Demonstration at the Royal Albert Hall, London. Principal George Jeffreys again preached at the three monster meetings

one was conscious of the presence of the Lord in the midst. What a sight it was to see the people pouring into that vast auditorium, folk who had come from far and near, some who had been on the journey for many hours in order to be present. The arena, the stalls, the boxes, the balcony, and even the gallery, were in turn invaded until soon the mighty building became a throbbing hive—housing its swarm of living creatures—yes, of new creatures who had experienced the transforming power of Him whom they had assembled to worship.

Looking round, one could sense the expectancy in the hearts of the people, and in many cases see it expressed on their faces. Away in the distance, rising higher and higher from the arena itself, until it almost encircled the mighty organ, was the great Crusader Choir, such a triumphal testimony to the magnetism of

THE MAN OF CALVARY!

a greater testimony one could hardly wish to see. Such a gathering of valiant and radiant youthful Christians as any movement might justly be proud of. To hear this vast choir sounding forth the praises of their Redeemer as only born-again believers can sing, until again and again the hall reverberated with the triumphant tones of their melody was in itself a thrilling experience. No mere formal religion could have produced such abundant life—no mere dogma satisfy this craving of youthful hearts. None but Christ could accomplish this, and truly He has become to these young men and maidens all that He has promised to become to those who will dare to believe and dare to follow.

The Principal was again the central figure of the services, and to see him on the platform was to feel that sense of homeliness and ease that the ship's crew feel when the experienced captain is on the bridge. Is it to be wondered at? How many thousands in that congregated company owed their presence in the Royal Albert Hall on this Easter day to his fearless preaching of the old Gospel, how many of them had been brought to Christ through his revival campaigns throughout the country, how many of them, once nominal Christians, were now rejoicing in a definite experience of the regenerating power of the Holy Ghost through his ministry, how many were now praising God for deliverance from dread disease, because his masterly expositions of the Word of God had led them to see Christ as Healer, of the body as well as of the soul? and yet to them all he was only the messenger, the instrument—and Christ Himself the object of all their praise and worship.

What a splendid representative body of men those ministers were, seated around him on the platform.

SEVERAL DENOMINATIONS

represented among them, shewing how, in spite of prejudice, the influence of this man and his message is permeating the religious life of the country. Others, stalwarts who have stood by the Principal in storm and sunshine, when the winds of unfair criticism and calumny have blown around, but who have shown their unwavering faith in the Elim Foursquare Gospel movement and its indomitable leader. To hear some of them lead the congregation in prayer was to feel

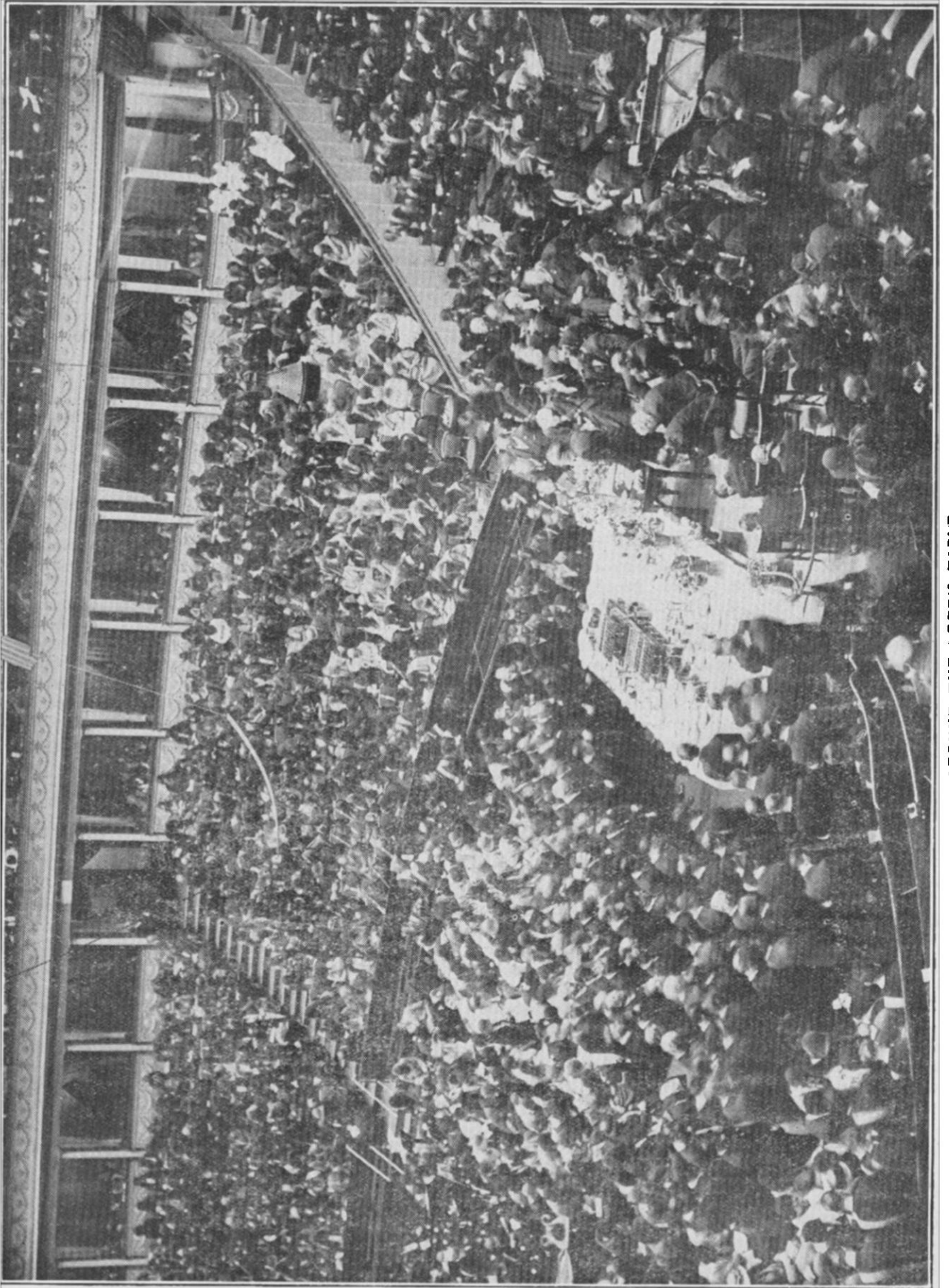
the very breath of heaven fanning your face. Among the Elim ministers also were men who, in spite of their youthful years, are veterans in the work of evangelisation, proved shepherds in their pastoring of the sheep, many of them also converts won in his revival campaigns.

The Principal's address in the morning was confined to the subject of Divine Healing. Owing to the vast number who were anxious to be prayed for, the time at his disposal for ministering the Word was limited, but not so limited that he could not by his masterly handling of the subject deal some shattering blows to the old fallacy that Divine healing and faith healing were one and the same thing. How clearly he shewed that Divine healing meant the acceptance of all the fundamental doctrines of the Christian faith, that the Virgin Birth and Calvary, the Atonement and the Resurrection must all be embraced by those who seek to experience Divine healing. Truly the Spirit of God was upon preacher and congregation, and when the Principal took the toll of those on that Easter morning who had passed from death unto life by believing on Christ, one was not surprised to see the

NUMBERS QUICKLY MOUNT

up to fifty-five—all trophies for the King of kings, diadems for His crown. When he moved among the vast throng of sick folk, laying hands on them in the Name of the risen Lord, there was abundant evidence that Christ Himself was there, moving among the sick as in the days of old, bringing life and health by His Divine touch. Many will remember that morning, and praise God for His Divine touch upon their bodies.

In the afternoon the Principal dealt with the new birth. Taking his hearers back to that scene of the interview of Nicodemus with Jesus, he shewed how religion at its highest point is not sufficient to reach the favour of God. "Ye must be born again," was the Master's word to this great and notable person. How clearly he shewed that while men were advocating their modern religion as being better than the old-fashioned Gospel, they must remember that out of our modern ideas spring all the preparation for the terrors of the next war, and the perfected ideas and methods for the destruction of human life. The audience hung upon every word as the speaker gave thrust after thrust with the sword of the Word of God into the ugly carcass of modernism, drawing ripple after ripple of laughter from them as he unfolded some telling illustration of his point. Dealing with the garment of Christ's righteousness provided for the new-born child of God, his pointed references to the "cold milk" being served up to so many babes in Christ to-day, and the "smacks" of the spiritual nurse when she discovers that her charge is a Foursquare baby, reminded many a person present of the harsh treatment received from those who should have given the young converts every encouragement and help, while his reference to the "warm milk" served up to them in the Foursquare Churches wherever found throughout the British Isles brought a thunderous "Hallelujah" from all points of the building. Foursquare Christians are certainly very



AROUND THE LORD'S TABLE
Packed from floor to roof, the vast afternoon congregation gathered for an unparalleled communion service

much alive During the afternoon thirty-six more decided to join that great company of believers in confessing Christ as their Saviour.

What a sight it was, following the Principal's address, to see the crowd of men, ushers from all sections of the building, streaming down the aisles to the snow-white communion table No hustling, no bustling, but just an orderly, reverent and quiet assembling of men, truly representative of Britain's best manhood, who stood with bowed heads while thanks were returned for the bread and wine, memorials of that broken Body and out-poured Blood without which such a gathering could never have been possible One could not imagine a heart unmoved or a soul unstirred in that vast auditorium, as with bowed heads and hearts everyone united in singing, "I know a Fount where sins are washed away." Again and again they sang it until it dropped to the faintest whisper, and then rose again to full-throated praise like the swelling strains of a mighty organ Communion! Truly it was communion with one another in fellowship around the Throne, and better still communion with the risen Lord Himself

Before each service the great Crusader Choir united in their song service of melodious praise, and again and again the building literally shook as the choir accompanied by the great organ thundered forth their psalm of praise to the Christ of Easter

THE EVENING SERVICE

was again entralling in its experience of power and glory The vast concourse of people, with undiminished enthusiasm, joined in the rapturous praises until wave after wave of glory seemed to break over the throng Every heart seemed possessed with the desire to reach its topmost note of praise, every soul to magnify to its fullest capacity the Christ of Calvary Whatever may be the opinion of the critics, any who might have been present would at least have had to admit that the faith, the joy, the enthusiasm

of these happy Foursquare Gospellers was certainly at flood-tide in the Royal Albert Hall on this Easter day

For the third time on Monday the Principal preached the Word with power His message was a fitting one for the culminating meeting of the day—the Second Advent of Christ. What more fitting message than the one which centred upon the glorious hope which has been the inspiration of all true believers ever since the days of the Apostles With logical reasoning and scriptural proof he laid bare the Divine plan, dismissing one by one the various theories of men regarding this sublime truth, until the Word of God itself in all its simplicity and majesty was laid before the people No wonder there were ten thousand hallelujahs repeated again and again His message finished, and another forty-five welcomed into the family of God by their personal acceptance of Christ as Saviour, the Principal descended into the baptismal tank and one by one the candidates were immersed into the death and resurrection of their Lord and Master

YOUNG AND AGED BELIEVERS ALIKE

following His command, and counting it a joy to be identified with Christ in testimony in the Royal Albert Hall

A demonstration! Yes, more than a demonstration—a day of power and glory; a day of drinking deeper of the wells of salvation, of the wells of love and joy with which every true Christian life abounds The fluttering programmes with the circling spotlights playing on them looked like innumerable rose petals falling like a shower upon the heads of the people, emblematic of the eternal spring which Easter represents to the Christian. Red and white and blue and gold, all symbolic of the triumphant life experienced by these radiantly happy Foursquare Gospellers Undoubtedly the Seventh Annual Demonstration will be reckoned as the best yet experienced—until next time.

A Perfect Day!

Elim Foursquare Gospellers at the Royal Albert Hall

By Pastor CHARLES J. E. KINGSTON

ON Easter Monday morning, 1932, I was awakened early at the Elm Bible College by the sound of hurrying feet along its corridors An occasional Hallelujah informed me that something was afoot I rubbed the sleep from my eyes and awoke to the realisation—the *great day* had dawned!

Gathered under the same roof were Christians from many nations Foreigners? No! Not to Foursquare Gospellers, for the Spirit of God had broken down the middle wall of partition, and there was at least one word that we understood—"Hallelujah!" 'Tis

THE SAME IN EVERY TONGUE,

so the praises of the Lamb for sinners slain united in a bond of fellowship.

A bell rang joyously!

The 'buses that were to take the happy band to the Royal Albert Hall speedily filled and we were off!

How shall I describe the impression that the Royal

Albert Hall itself makes upon one? There is a spiritual background to this seventh annual demonstration One can remember the first one, held six years ago Then there was the query as one gazed before the day of the demonstration at its vast emptiness, "Can we fill this large auditorium?" But this time one goes there with the consciousness of six great crowded, successful, powerful demonstrations in the past, and the jubilant assurance that this one, the seventh, will rise above them all!

Now the Crusader Choir, with about 2,000 voices, rings forth its anthem of praise, ably conducted by Mr Douglas Gray As Pastor Darragh announced, "Everyone in this vast choir has experienced the new birth!"

This, then, is the explanation of that subtle difference one notices in the singing This choir has experienced individually the truth of the words they sing, and every word comes forth charged with the

POWER OF INDIVIDUAL CONVICTION.

Rev G Lampard (Birmingham) leads in prayer, lifting us to heights of praise

Now, Principal George Jeffreys, the beloved founder and leader of the Elim Foursquare Gospel movement, whom God has so wonderfully used to the salvation and healing of multitudes all over the country, reads a message that is to be sent conveying greetings to the nine other conventions in progress in the provinces, and, as usual, a telegram conveying expressions of loyalty from Foursquare Gospellers to the King

Many are the testimonies to Divine healing after prayer, as the Principal asks those who have been healed to stand and wave their hymn sheets

74 persons testified to having been healed of cancers, tumours or growths

HIS MAJESTY THE KING
BUCKINGHAM PALACE LONDON

CROWDED GATHERINGS AT THE
SEVENTH ANNUAL FOURSQUARE
GOSPEL DEMONSTRATION ROYAL
ALBERT HALL SEND HEARTFELT
GREETINGS AND LOYAL ASSUR-
ANCES PRAYING GOD'S RICHEST
BLESSING UPON YOUR MAJESTY AND
THE ROYAL HOUSEHOLD

GEORGE JEFFREYS

“Honour
the
King.”

(1 Pet. ii. 17)

132 had been delivered from rheumatoid arthritis, and other forms of rheumatism Away in the balcony a man held up two arms—he had been a helpless cripple, he told us, but—he had been healed!

“All who have been changed by the Foursquare message stand and wave your hymn sheet,” said the Principal, and immediately nearly everyone sprang to his feet—the waving hymn sheets like shimmering leaves of

A FOREST IN THE SUMMER BREEZE

One man shouted, “Hallelujah,” and then there burst forth from every throat the chorus—

Marching in chorus,
Jesus before us
Foursquare Gospel workers are we

Sung as the sound of many waters, the melody surges over the great auditorium while the mighty organ, played by Mr Ronald Cooper crashed overhead Leaders of community singing usually find a difficulty in getting the average Englishman to forget his national reserve, and give expression to his aspirations in song, but not so in the Foursquare Gospel gatherings They have a song in the heart, and as the child forbidden to sing said after vainly endeavouring to keep quiet, “Mother, I cannot help it—it sings itself!”

The Principal is speaking

He gives the truths for which the movement stands It is the old-fashioned Gospel as believed by John Wesley, Finney, John Knox, Moody, and others

“We believe in the resurrection of Christ. If I asked some of you how you know He has risen, you

would answer, ‘He has come with us to this meeting!’”

“Be sold out for Christ You will never enjoy the Christian life unless you are”

Now heads are bowed while hands are raised of

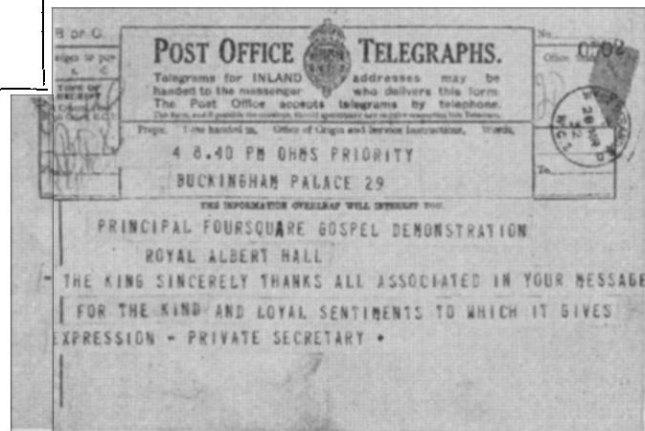
MANY SEEKING SALVATION.

Fifty-five decide for Christ in that morning meeting No! I am wrong for another man has raised his hand and is counted in amongst the redeemed!

The sick come now for prayer—on and on, a stream of sufferers—some with the marks of pain written large on their features—all in faith that the Great Physician is still the same As hands are laid on them by the Principal, assisted by ordained ministers of the movement, the power of God falls—“He is just the same, As yesterday”

In the afternoon the building was crowded Mr Darragh leads with freshness and vigour They are singing, “Breathe on me, breath of God”

What is it, I asked myself again, that makes the singing so different from the usual religious service? This—that behind the singing there lies the unutterable longing of something like 10,000 human souls for a conscious communion with the Spirit of God



After the choral opening, Mr John Leech, M A, K C, a true and tried friend of the work from the beginning, led in prayer, and Pastor P N Corry, Dean of the Bible College, sang a message of Calvary that reached every heart

The Principal's subject was the New Birth “An old-fashioned subject A communist said to a minister in Wales, ‘Why don't you preach something more modern?’

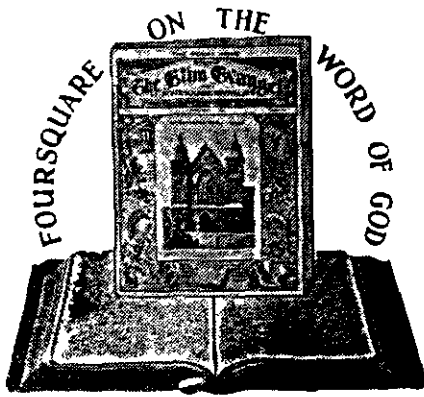
“What do you use for lighting in your house?” queried the minister

Electric light

“Well, to-morrow, leave the blinds down all day and shut out the sun Use electric light—it's more modern!”

The Elm Foursquare Gospellers will not forsake the clear shining of the Gospel for the weak flickerings of the modernists!

(Concluded on page 252)



EDITORIAL

Royal Albert Hall.

A CONTEMPORARY recently said that "any cause which can fill the Royal Albert Hall, seating as it does ten thousand persons, cannot be dismissed as a negligible influence in the life of London." We are glad to think that the Elm Foursquare movement has become a power not only in the religious life of London, but of the country as a whole. If a tree is to be known by its fruit, then we are not ashamed to let those who will, examine and taste the fruit of this God-blessed work.

Thousands of people who once owned only the lordship of self and Satan, now acknowledge gratefully and gladly the Lordship of Jesus Christ, and that homes have been changed from hovels into Bethels by the power of Jesus Christ. There is no doubt as to where we stand—The Word of God is our foundation; all the great fundamentals of the Christian faith are our creed, redemption through the blood of Christ alone is our ground of peace, and the second coming of the Lord Jesus Christ our blessed joy and hope. Meanwhile, while He tarries, we intend by His grace to go forward with the Great Commission given to all true believers to spread the glad tidings.

"Healing Rays"

A Review of Principal George Jeffreys' New Book

By Principal Percy Parker (Christian Workers' Bible Correspondence School)

We have not read any book with greater pleasure for many years. It is a book the world needed, it is a book for which the Church at large is hungering, and it is an essential book for Pentecostal people.

It is not written by a theorist, but by one who lives in the midst of the facts and problems of Divine healing.

Bible critics of Divine healing have been quick to seize upon extravagance in action and teaching in order to support their opposition. They will find nothing extravagant in this book.

Believers in Divine healing will read it and find nothing to encourage them in a fanatical attitude toward the subject. They will obtain a balanced viewpoint.

For instance, there are those who carry belief in Divine healing to such an extreme that even ordinary sanitation and cleanliness is neglected. But Principal Jeffreys shews that Exodus xv 26 includes

sanitation. In that verse Divine health is promised on condition that the commandments and statutes of the Lord are kept. But it is aptly pointed out that the commandments and statutes of the Lord given by God to Moses included laws of sanitation and cleanliness.

The book is biblical and experimental. It gives Scriptural teaching in clear and concise statement. It also gives wonderful accounts of some who have experienced miraculous healings.

It is well printed and bound in such an artistic way that friends will find it a solid and suitable present to give at any time, but especially on birthdays and Christmas days.

The book is published in two bindings, a cloth board edition at 3/6 (by post 4/-), and an *édition de luxe* at 7/6 (by post 8/-). Obtainable from the Elm Publishing Co., Ltd., Park Crescent, Clapham Park, London, S W 4.

My Saviour Face to Face

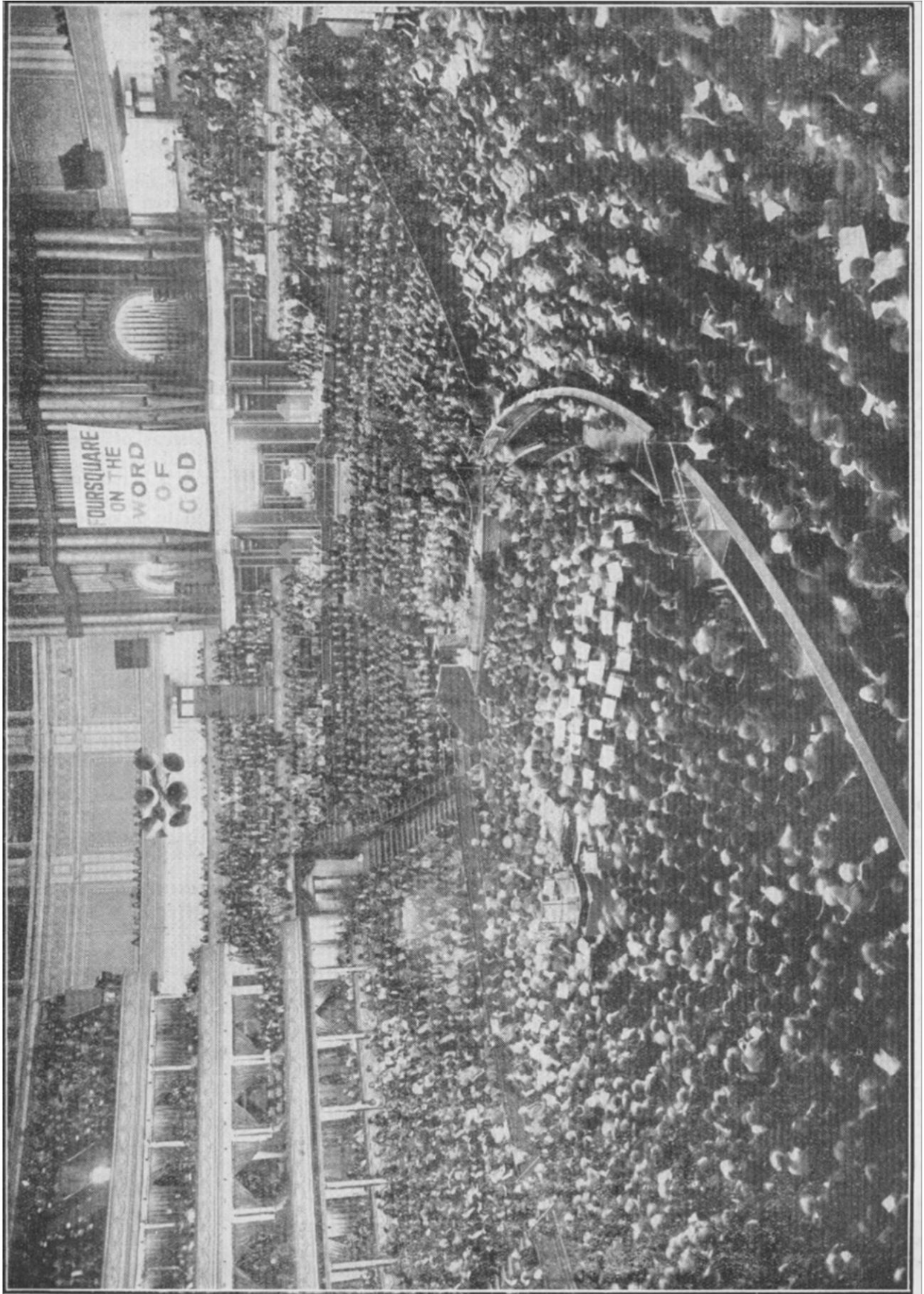
W. C. AGAR

WM. J. KIRKPATRICK.

Oh, I want to see my Saviour face to face, Who hath lov'd me and re-see my Sa viour face to face,

deem'd me by His grace, In His kingdom a'round with glo-ry, on His and re deem'd me by His grace,

ev er-lasting throne, I want to see my Saviour face to face see my Sa viour face to face



VIEW OF THE GREAT ELIM CRUSADER CHOIR AND ORCHESTRA.
Young men and women between the ages of 14 and 35, who comprised the Crusader Choir, blended their voices in sacred Foursquare Gospel songs. The choir and orchestra overflowed into the stalls and arena

(Concluded from page 249)

"Modernism can tell of no new births. If you have a better Gospel I will accept it, but I cannot find a better one than the Foursquare Gospel!"

Thirty-five decided for Christ as the Principal pleaded for decisions.

Now streaming down every aisle into the arena come the ushers who will distribute the emblems of Christ's dying love to the waiting multitude in what must surely be the largest communion service of this age.

Pastor E. J. Phillips, whose hard work behind the scenes was responsible for the smooth-running of this large demonstration, distributed

THE BREAD AND WINE

to the ushers who surround the table—a crowd of strong men whose hearts God has touched.

"Take eat . . . Drink ye all of it . . . in remembrance of Me."

Did the Saviour, at that first communion service, see with the eye of Omniscience this company of rejoicing Foursquare Gospellers in the Royal Albert Hall nearly 2,000 years after His Passion? Here is a larger company than sat down with Him then!

The deep hush of the Master's presence is felt—

"Bend me lower, lower down, at Jesus' feet."

Softly sing the multitude as with heads bowed, and possibly a tear glistening on the eye-lashes, the bread and wine touch the lips in remembrance of what He suffered for sinners.

He is risen indeed for—

He is here!

THE EVENING MEETING

was a baptismal service

My chains fell off, my heart was free,
I rose, went forth, and followed Thee

These words, the personal testimony of the packed auditorium, sung with spiritual abandon, somehow sent a thrill of spiritual joy surging through the meeting. Every heart was united in a common purpose—to praise the Saviour who had died, but was alive again!

The Principal's subject was the Second Advent of Jesus Christ. He dealt briefly with the teaching of the Foursquare Gospel in relation to this blessed truth, and gave many of the signs of the times which definitely prove that Christ will return in the near future.

The second coming of Christ in person must be accepted literally, or else Christ did not come literally in His first advent.

"What right have you to spiritualise the Scriptures dealing with the Second Advent? That is what the Jews did with their Scriptures!" And when He came they were

NOT READY FOR THEIR MESSIAH!

Thunderous hallelujahs marked the hope of the Foursquare Gospellers in the Second Advent. They are not looking for death, but for the personal return of the Saviour.

Death was likened by the Principal very beautifully to a baby falling asleep in the mother's arms downstairs, and then being taken upstairs and laid gently down in its cot. When the blue eyes open it is upstairs. So to the Christian, death is but falling asleep downstairs, and awaking upstairs!

Thirty-six more enlisted in the army of the King of kings, making a wonderful total of 127 for the whole day.

Surely, if there is joy over one sinner that repents, there is a day of rejoicing in heaven as well as in the Royal Albert Hall!

The Principal and his assistants step into the large baptismal tank in front of the platform.

"Jesus was baptised—not sprinkled, mind you, but immersed . . ."

"When He died He was not merely sprinkled with death . . . this water speaks of the death of Christ, and, thank God, of His resurrection!"

THE WHITE-ROBED CANDIDATES

now come. One notices many husbands and wives following together in the footsteps of their Lord. Here is a family of three baptised together. A sister brought recently to Spa Fields Church for prayer, suffering from St. Vitus' dance, and now healed, is baptised. The blue-white spotlight picks out the candidates in a blaze of light as they enter the water, and are immersed by Principal Jeffreys.

We are drawing near to the end of the day, but let us sing again the praises of the Lord!

The Arena shall lead, waving their red leaflets—the colour of sacrifice, speaking of the redemption of Christ. The Stalls and Boxes suitably follow.

And so came to an end a perfect day.

I overheard someone say, "The best we have had yet!"

But what will it be when the Lord comes?

Saviour  Healer

The Foursquare Gospel

Outstanding Features of
Principal George Jeffreys' Work

Strict adherence to scriptural rule and authority.
Christlike regard for all other Christian bodies.
Scenes of unbounded revival enthusiasm.
Multitudes of transformed lives and homes.
Soul-stirring miracles of bodily healing.
Largest halls packed to overflowing.
Phenomenal response of youth.
Condemnation of all fanaticism and extravagance.
Enduring nature of seventeen years' labour.
Fellowship and love service amongst the workers.
Character and calibre of its God-given leaders.
Solidity testified to by ministers of other denominations.

Baptiser  Coming King

A Day with the King

Royal Albert Hall, Easter Monday, 1932

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

THE night previous to the meetings at the Royal Albert Hall, three of us knelt in prayer in one of the rooms at the Bible College. Personally I was burdened with the thought of the tremendous tax upon the strength of Principal George Jeffreys and in my prayer pleaded much the promise that the Lord would be in the midst in mighty power and with much blessing. As I prayed the Lord spoke in my heart these words "Jehovah Shammah, Jehovah Shammah." I ceased praying, repeating the words to myself. "The Lord is there." It was as if the Lord had said, "I will keep My promise, I shall not fail, nay more, I am there already waiting for my children to come." Prayer ceased, praise began. Did He keep His promise? Did ought fail of His faithful word? Ask the thousands that thronged the Albert Hall, filled the vast auditorium or sat between meetings in all sorts of odd corners, snatching a little time to eat before the next spiritual feast began, and you will receive your answer. His glory filled the place, His mighty presence pervaded the atmosphere. Nothing but the Spirit of God could move people to yield to the claims of Christ as they did in the morning meeting, when over two score and ten sought the Lord and yielded their lives to be His. The atmosphere was electric with the power of God brooding over the hearts of men and women as they sought after Him. The testimonies of healing were marvelous, the singing was grand, but most wonderful of all was this response of souls to God. *The Lord was there*, and human hearts longing after Him reached out in faith and were born from above.

Yet again in the afternoon service was He present

in another form. This time the sight of those streams of faithful stewards streaming down the seven gangways of the stalls, all converging like mountain streams to the one spot in the centre, the mighty communion table with its white damask and its sparkling communion set, moved many to unrestrained tears of joy. There they stood, a solid body of consecrated manhood, not a few with tear-dimmed eye. It seemed as if they typified that for which the Foursquare Gospel stands—loyalty to the work of Christ on the Cross, consecration to His service and service all around, for no sooner had they been served and blessed than they went away, radiating like the spokes of a wheel, to serve others and to pass on that which had been committed to them. As they went the hush of God fell upon that mighty congregation, hearts melted, tears trickled unrestrainedly down many a cheek, years rolled off backs that were bowed down with age, burdens were loosed, shoulders straightened up, and the vast congregation in turn consecrated themselves to go forth and witness of the Saviour to those who were without. *The Lord was there*.

I cannot describe the evening meeting, no pen can do justice to the scene. One dear saint for many years accustomed to the mighty moving of the Spirit of God, could only describe her feelings by saying, "I feel that I want to jump out of myself." The joy and the beauty of those following the Lord in obedience to His Word was reflected upon the faces of all the vast throng and His great joy filled their hearts. They knew the Lord was there! What more could be desired? What greater commendation required? He who would save men, was in the midst, the glorified exalted Lord. **HE WAS THERE**.

WHAT A TESTIMONY!

Once again the powerful press of the whole of the British Isles has broadcast the news of the Elm Foursquare Gospel Demonstration held in the Royal Albert Hall on Easter Monday. Testimonies of conversions, healings and baptisms have been relayed to the whole world.

"Daily Mail," 29th March:

150 BAPTISED IN A TANK, Under Spot-Light in Albert Hall

Ten thousand men and women, crooning a soft and lilting hymn, looked on while 150 newcomers to their religious faith were publicly baptised in a tank of water in the Albert Hall, last night.

A spot-light glared down on the scene, which formed a climax to a day's demonstrations conducted by Principal George Jeffreys, the Foursquare Gospel revivalist, who claims to have hundreds of thousands of adherents in all parts of the United Kingdom.

Those baptised were mainly from the Kensington district and ranged from young children to a woman of 79 and a man of 73. Most of them were women

Women Dressed in White

The tank had been placed at the foot of the platform. It was half-filled with

warm water and covered by a cloth treated to give an impression of verdant grass. Round the tank were bunches of lilies, tulips, and other blooms.

At the appointed moment Principal Jeffreys stepped down into the tank. One by one the 150 converts followed him into the tank and stood knee-deep in the water while he murmured a baptismal blessing over them.

The women were in long, flowing dresses of white, the men wore white shirts and flannel trousers.

After pronouncing the formula over their heads, Principal Jeffreys slowly leant them backwards until all the body was under water. Then he lifted them up and passed them on to helpers, who wiped the streaming water from them.

Girl Sufferer

Before he baptised one young woman, Principal Jeffreys announced that three

weeks ago she was suffering from St. Vitus' dance. She has been healed," he declared, and the girl went through the ceremony without a tremor.

Principal Jeffreys earlier in the evening asked those of his 10,000 followers who he claimed had been healed by prayer to stand up. Five hundred men and women answered the call.

"Daily Herald," 29th March:

ALBERT HALL REVIVALISTS' ALL-DAY CHORUS

Miraculous Healing and Baptisms in a Tank.

Converts Scream 'We are Saved, Hallelujah.'

"We believe the Bible from cover to cover! Give a rousing Hallelujah!"

"What a pity the Modernists and the higher critics are not here to see!"

"We believe in the grand old Cross!"

All day long yesterday Principal George Jeffreys led an Elim Revival in the Albert Hall, Kensington, S W

He conducted a healing service, he called all his thousands of hearers to communion, and then, at the end he baptised, in a large tank, the day's converts

Those around me were busy testifying that they were saved

If it were true, I wondered, why did not the world burst with goodness? Were these people really any better than the other people, the ones outside, whom they wanted to be saved, as they were?

Principal George Jeffreys was sincere enough—manly, good-voiced, untheatrical. He believed the whole Bible literally—six-days-creation, Jonah-and-the-whale, walls-of-Jericho, and everything else—and boasted of it, just as did William Jennings Bryan at the Monkeyville trial in Tennessee

He called out for people who had been cured of various ailments to stand up. He took a tally in sight of all the crowd

"How many used bathchairs or spinal carriages before God cured them here?" Eighteen, who stood up, were counted

"How many discarded crutches and leg-irons?" Carefully he counted 19

"How many were miraculously cured of cancer, tumours or growths?" This quest on caused 74 to testify

He told too, of a "sister" who a few weeks before, had come with St Vitus' dance and been cured miraculously, and asked her to stand up. The young woman who did so was wearing a big yellow band marked, "Healing". She was now one of those in charge of the sufferers

Pentecost went on all day—in the heart of sophisticated London

The sobs, cries, groans and prayers of 10,000 people filled the Albert Hall last night during Principal George Jeffreys' baptism ceremony, in which 200 men, women and children were plunged into a tank of water

Passionate sincerity shone on the face of every one of these converts in their grotesque clothes

"Daily Express," 29th March:

BAPTISMS UNDER A SPOTLIGHT

It was the annual demonstration of the Foursquare Gossellers, and people looked on, singing hymns and crying "Hallelujah," and "Amen," in a great chorus that rose to the heights of religious fervour as the ceremony came to a close

Principal George Jeffreys, founder of the movement, a clean-shaven young man with a determined chin and shocks of wavy black hair, performed the service

He stood up to his waist in the baptismal font for half an hour, protected from the water by high waders, and conducted each separate ceremony in rapid succession

The tank was placed in the front of the hall beneath the organ, draped with imitation grass and flooded with the blue-white beams of a spotlight high up in the gallery

The most emotional moments of the evening occurred during the testimony of miraculous cures given by various members of the audience, when more than 1,000 people of all ages rose to their feet

fluttering their hymn sheets amid a tumult of hallelujahs

"News Chronicle," 29th March:

REVIVAL SCENES IN LONDON.

Holiday Crowds at Albert Hall.

Mr George Jeffreys, Principal of the Elim Foursquare Gospel Alliance conducted the gatherings at the Albert Hall, where there was a gathering of 10,000

Many of the thousands of the men and women in the hall had arrived by motor-coach from all parts of the country, and outside the hall before their earlier meetings opened, hymns were sung and shouts of "Hallelujah!"

A large number of those present had come to seek healing for various ailments

350 Claim to be Cured

During one of the services Principal Jeffreys specifying different ailments, asked how many present could testify to having been cured. The following claims were made

Cancer, tumour or other growths	74
Rheumatoid arthritis	132
Blindness	19
Deafness	29
Once crippled, but now no longer in need of crutches	18

"The Times," 29th March

AN EASTER REVIVAL MEETING

Thousands of men and women attended a revival meeting—the seventh annual Elim Foursquare Gospel demonstration—conducted by Principal George Jeffreys, at the Albert Hall yesterday. A large number of them had come to seek healing of various ailments, and after several hymns had been sung a service of healing was held. The congregation knelt by their chairs while Mr Jeffreys went round and laid his hands on the heads of many. Several women fainted and had to be carried out. Before the service many present had testified that they had been cured of cancer, tumour, and other growths, blindness, and rheumatoid arthritis. Later in the day baptisms were performed in a large tank surrounded by groups of flowers

"Evening News," 28th March:

FINDING FAITH IN THE ALBERT HALL

Foursquare Gossellers Colour and Emotion at great "Testimony" Meeting

Scores of Converts

Thousands of "Foursquare Gossellers" spent their Bank Holiday at the Albert Hall. Three "testimony" meetings were conducted by Principal George Jeffreys

Across the front of the great organ was a white banner with the crimson words

FOURSQUARE ON THE WORD OF GOD

Many of the audience were women, but there were numbers of the Elim Crusaders—from 14 to 35—with their blue scarves, yellow-edged, hung over their left shoulders and right hips

Everywhere there was an immense, almost frightening sincerity. Young girls trembled in the earnestness of their supplications, many of them seemed unable to unclasp their hands

Waving Hands

The usual preliminary hymns created the appropriate atmosphere of spiritual elation

They sang the hymns standing, they sang them sitting. They waved their hands, their programmes, their Bibles

Principal George Jeffreys is a pleasant-faced Welshman, whose obvious sincerity is rather unusually curbed. He asked his great audience if they were "agreeable" that telegrams should be sent to other "Foursquare" meetings in various parts of the country. They were agreeable

He then said that he would like to send a telegram to the King. "Foursquare Gossellers are loyalists. They believe the Word of God and they obey the King. Hallelujahs from all over the hall

"Morning Post," 29th March:

TANK BAPTISM IN ALBERT HALL. Gossellers' Floodlit Ceremony.

The Albert Hall has been the setting for many a strange demonstration, but what was probably one of the strangest took place yesterday when the Elim Foursquare Gossellers held revival meetings

They arrived in thousands, singing hymns and shouting "Hallelujah" at the entrance

The demonstration was conducted by Principal George Jeffreys, and a large number of those present had come to seek healing for various ailments. Hundreds of others who were there claimed to have been healed

When Principal Jeffreys asked, "How many here can testify that they have been cured of cancer, tumour or other growths?" seventy-four men and women sprang from their seats and waved hymn sheets

Then eighteen former cripples testified that they had been able to throw away their crutches. An old man of 70 years shouted from the balcony, "I only had one joint left in my arm and now look at it!" He then shook his arm over the balcony

Nineteen people declared that they had been cured of blindness

The platform was covered with imitation grass which covered a tank in which baptisms were performed

"The Star," 28th March:

REVIVAL SCENES AT ALBERT HALL.

Thousands of men and women from all parts of the country, went to the Albert Hall to-day to attend a revival meeting

There was an animated scene outside the hall before the meeting opened. Hymns were sung and shouts of "Hallelujah" and "Praise the Lord" were frequently heard

Waving Hymn Sheets.

The meeting was the seventh annual Elim Foursquare Gospel demonstration conducted by Principal George Jeffreys, and a large number of those present had come to seek healing for various ailments. Hundreds of others who were there claimed to have been healed.

When Principal Jeffreys asked "How many here can testify that they have been cured of cancer, tumour or other growths?" 74 men and women sprang from their seats and waved hymn-sheets above their heads

"Daily Telegraph," 29th March

SCENES AT HEALING SERVICE.

Cancer Cures Claimed

Thousands of men and women went to the Albert Hall yesterday to attend the seventh annual Elim Foursquare Gospel demonstration, conducted by Principal George Jeffreys. A large number of those present had come to seek healing for various ailments. Hundreds of others who were there claimed to have been healed.

When Principal Jeffreys asked, "How many here can testify that they have been cured of cancer, tumour or other growths?" seventy-four men and women sprang from their seats and waved hymn-sheets above their heads.

Eighteen other people stood up and testified that although once crippled they had been able to throw away their crutches, and 132 claimed that they had been cured of rheumatoid arthritis.

Nineteen people said they had been cured of blindness and twenty-nine of deafness.

"Daily Sketch," 29th March:

FLOODLIGHT BAPTISM.

White-robed Women and Men in Tennis Shirts

More than 10,000 people went to the Royal Albert Hall last night for the baptismal service organised by the Elim Foursquare Gospel Alliance.

After an hour and a half's service the candidates for baptism came forward to the baptismal tank. Three men in tennis shirts and flannels and three women in long white robes and bathing caps were the first to enter the tank. There were 150 in all.

Principal Jeffreys followed in his long black robe and stood in their midst while floodlights were turned on them.

The first to be immersed was a woman followed by her husband. Later a whole family, father, mother, a son of 14 and daughter of 12, were baptised together.

The oldest person to be baptised was a woman, aged 79, while the youngest was a girl of 12.

Yes, yes, you say. Well then, you have not come back empty. You have brought back a gem—a faithful daughter. Many bowed heads have been lifted up through the beautiful life of a faithful daughter. Many a home has been remade through the nobility of a faithful son. Character in children is greater wealth than lands and gold.

Wednesday, April 20th Ruth ii 1-12

"Thou art come unto a people which thou knewest not heretofore" (verse 11)

It is a joyous experience to get to know people that are better than those known before. Every stranger added to the Church of the Lord Jesus should find this out. Christian people should be the loveliest people in the world. They should rid the atmosphere of warm Christlike fellowship that every newcomer should be astonished and glad to rejoice. The Church should be a home for every stranger. Great-hearted Boaz made it easy for faint-hearted Ruth. Christian people should be great welcomers. Don't let us be perpetually waiting for people to be nice to us. Let us take the initiative and be nice to them. Do not be on the look-out for people to be friendly to you, but be on the look-out to be friendly to others.

Thursday, April 21st. Ruth ii 13-23

"And her mother-in-law said unto her, Where hast thou gleaned to-day?" (verse 19)

Bethlehem was proving to be the House of Bread indeed! A stranger was finding more than enough there. God has fed the whole world from Bethlehem. It was there that the Bread of Life came. It was there that the door in the heavenly barns was opened. We can all glean from Bethlehem. There is bread enough and to spare. Christ is sufficient for the whole heart of the whole world. Hearts are hungry for the Bread of Life. There is such Bread at Bethlehem. In spirit we can go to Bethlehem again to-day. Our hungry spirits yearn for Thee. "Blessed are they that hunger for Thy Word, for they shall be filled." Let the world know there is a banquet of eternal Bread at Bethlehem.

Friday, April 22nd Ruth iv 1-12

"Ruth the Moabitess have I purchased to be my wife" (verse 10)

Ruth is a type of the Church. Boaz is a type of Christ. As Boaz purchased Ruth, so Christ has purchased the Church. But there is no comparison in the prices. We have been purchased not with silver and gold, not with lands and corn, but with the precious, precious blood of Christ. Christ has purchased us to be His Heavenly Wife. For a brief time the Church is the Bride, but soon she will be the Wife. The marriage of the Lamb is fast coming nigh, the making ready of the Bride is quickly drawing to a completion. Soon our heavenly Boaz will display His earthly Bride in glory. The Cross was not only the purchase price of the world, it was the purchase price of a Wife.

Saturday, April 23rd Zeph i 1-18

"Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath" (verse 18)

Human resources crumble before the

FAMILY ALTAR



The Scripture Union Daily Portions

Sunday, April 17th Judges xvi 18-31

"He wist not that the Lord was departed from him" (verse 20)

We never realise how much we owe to the Lord's strength until we lose it. When it is lost then we realise the value of that which we once possessed. How tragic for modern Samsons to rise up believing that the Lord's strength is still with them, and then, to their horror, suddenly realising that it has been withdrawn. Separation from the power of God is not always immediate. Many a gifted servant who has secretly sinned has not at once been obviously rejected. The Lord gives time for repentance. But sooner or later private sin will result in a God-forsaken preacher. What is true for the preacher is true for every believer. If we cover our sin we shall not prosper. But if we confess it, then there is forgiveness at the Cross. Calvary is the oasis of hope in a wilderness of despair. It is at Calvary that those of us who are threatened with the loss of the Lord's power can be forgiven and renewed.

Monday, April 18th Ruth i 1-10

"And they dwelled there about ten years" (verse 4)

Immense changes can take place in ten years. Let the reader look back and compare his present position with that of ten years ago. Such comparison fills some of us with deep gratitude, while it causes others the keenest sorrow. Naomi's

Meditations by PERCY G PARKER

ten years was a confused mixture of hopes, joys, fears, tears, and tragedy. But the tears and tragedy prevailed. Naomi had wandered from Bethlehem—the House of Bread. At last in deepest sorrow she arose to go back. She set her face toward home. As soon as she did so the angry sun of her bitter experience began to set and the warm sun of a future peace began to rise. We recall one servant of God who spoke of ten wasted years in his life. If we would escape such years then we must never leave the Bethlehem that God has provided for us. The Moab of the world may offer us fairer prospects. But those who in faith remain at God's Bethlehem find that on the whole there is far more bread in Bethlehem than in Moab.

Tuesday, April 19th Ruth i 14-22

"So they two went until they came to Beth-lehem" (verse 19)

When Naomi and Ruth entered Bethlehem again the city was strangely moved. It was the home-coming, not of a prodigal son, but of a prodigal daughter. "Call me not Pleasant [the meaning of Naomi] but call me Bitter [the meaning of Marj],"¹ was the sad cry of disillusioned Naomi. "I went out full, and have come back empty," was her despairing complaint. But wait a minute, Naomi! You say you have come back empty, but who is this with you? Ruth, your daughter! Is she a faithful daughter? Is she a godly daughter?

judgments of God In the day of the Lord's judgment men and women will not talk of their banking accounts, they will not seek to write out cheques, they will not speak of their fine houses and their costly furniture, they will not plead their expensive robes and their beautiful features, there will be no place for bracelets and rings All these things

will be forgotten in the day of the Lord's anger They will be less than the dust of the earth The old rugged Cross of Calvary will be the only thing worth while in the day of wrath What shall it profit a man if he gain the whole world and lose his own soul? Heaven is not on the gold standard, it is on the blood standard

join himself to the disciples there, but they would have none of him They were afraid, and believed not that he was a disciple Barnabas, who, it should be remembered, came from Cyprus, a land near to Tarsus, and in communication with the seat of learning there, comes to his help and is the means of introducing Saul to Peter and James (cf Gal 1:18, 19) As will be seen from this reference in the Galatian letter, the fellowship with the Church leaders was not for long—fifteen days—and was not very public Paul finds a field of service awaiting him, for at once we read that he spake boldly in the Name of the Lord Jesus, and disputed against the Hellenists or Grecians He at once continues the work of the man whose testimony he had cut short, when doing the butcher's work for the Jews of Jerusalem If true repentance is undoing what has been done as far as possible, here is a true sign of the reality of Saul's repentance The effect is the same, for at once we read that they went about to slay him Neither Damascus or Jerusalem would receive his testimony, and the vision in the Temple closes this period of service (see Acts xxii 17-21)

Studies in The Acts

BY P. N. CORRY

Acts ix 19-30

I suppose that almost all who have felt the call to service for the Lord have thought that such service was to be entered into at once, without delay The irksome necessity of the years of training is often overlooked when thinking of Pentecost and the Apostolic age Many have said to me, "I'm baptised in the Holy Spirit, and surely that is all that matters," but this lesson, or rather this period of time in the life of Paul the Apostle, will be sufficient answer to such questionings

Reading this passage through does not at first disclose any lengthy period of time, but the student is asked to notice that while the first witness of Saul at Damascus aroused surprise, it was not until later that this developed into a well-directed plot to kill What roused this bitter hatred will be understood when you read this with what follows Paul in later years when writing to the Galatian Church tells them of this period of training, and in doing so almost places himself on his oath (Gal 1:20), "When it pleased God to reveal His Son in me, that I might preach Him among the nations, immediately I conferred not with flesh and blood, neither went I up to Jerusalem to them which were apostles before me, but I went into Arabia and returned again to Damascus, and then after three years I went up to Jerusalem" (Gal 1:15-18) The visit referred to in Acts ix 26, therefore, did not take place until this period of time had elapsed and this is noted in verse 23, "And after that many days were fulfilled, the Jews took counsel to kill him"

Training must precede testimony, even in the life of the Apostle to the Gentiles This is evident and was notified to Saul by Ananias of Acts ix 15, 16 and xxii 14-16 Saul was God's chosen vessel to know His will, to see the Just One, to hear the voice of His mouth, and to be His witness to the Gentiles to kings, and to the children of Israel There was to be not only the appearing on the Damascus road, but another in which Saul was to be informed of the things about which he should witness (Acts xxvi 16) He who was called of God without the help of any apostle or believer, and who was baptised by an obscure disciple of whom nothing is known other than that he was a devout man, was now taken aside for training in the wilderness, so that later

in life he could say, "I certify you, brethren, that the Gospel which was preached of me is not after man For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal 1:11, 12) As you read through Paul's epistles, you come frequently across the word, "My Gospel" (Rom 1:16), "the Gospel preached of me" (Gal 1:11), "the Gospel which I preach among the Gentiles" (Gal 1:2), "the Gospel of the uncircumcision committed to me" (Gal 1:7), "the dispensation of the grace of God given me to you-ward" (Eph 1:2), "the glorious Gospel of the blessed God which was committed to my trust" (1 Tim 1:11) There are other mentions made, and as you go through them you will find that Paul's commission was to testify the Gospel of the grace of God (Acts xx 24), without works, without the deeds of the law, without circumcision, without racial characteristics of any kind In Christ, Gentiles and Jews, bond and free, male and female, circumcised and uncircumcised, Barbarian and Scythian are all made nigh through the blood of Christ, and in Him all of every race and creed are reconciled to God (Eph 1:11-18 and Col 1:10, 11) The enmity contained in the law has been abolished, the ordinances that were contrary to us have been taken out of the way, and now Christ is all and in all, so that the Gentiles might become fellow-heirs, fellow-members and fellow-partakers of His promise in Christ through the Gospel (Eph 1:6) The more you consider the marvel of this revelation to a Jew, the more you will wonder at the change which it produced in one who called himself "a Hebrew of the Hebrews"

Testimony.

Back from Arabia came Saul the convert, but he returns now as the Apostle of the Gentiles (Rom 1:13) with a Gospel that was to act like dynamite, not only upon the Gentile world, but upon his Jewish hearers, both in the Church and outside of it His new message to Damascus now aroused not only amazement, but anger, so that his kinsmen take counsel to kill him, and the governor of the city lends troops to effect their desire (Acts ix 23, cf 11 Cor 1:32, 33)

With the help of the disciples he escapes to Jerusalem and endeavours to

Testing

The brethren knew what risks Saul was incurring and knew also what a fresh outburst of opposition would do to them One wonders if they were not as much afraid for the Church as they were for this new disciple who had come to them so strangely, so they brought him down to Caesarea and paid his fare home to Tarsus Now follows the strangest test of all, and for many years he who knew his calling, and had received such great revelations, was away in Syria and Cilicia, "and was unknown by face unto the churches of Judaea which were in Christ" (Gal 1:21-24) The next visit to Jerusalem did not take place until fourteen years afterwards (Gal 1:1), so that if we subtract from this the year spent in Antioch preceding this visit (Acts xi 25-30), we have a period of seclusion of thirteen years in which Saul was shut in, and of which we know nothing except that he was in Syria and Cilicia (his own district) It was all part of the training, and though to us it would appear waste, yet the Lord allowed this time to elapse, and I do not doubt that Saul was a better man for this time of quiet in the which the revelation which he had received might be tested by the Word The letters and deep studies that later came from his Spirit-inspired lips are rich with the results of the buried years "what must have seemed the sleepy city of Tarsus

Religious ideas have the fate of melodies, which, once set afloat in the world are taken up by all sorts of instruments, some of them woefully coarse, feeble, or out of tune, until people are in danger of crying out that the melody itself is detestable

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MISCELLANEOUS.

TWO Pentecostal workers, contemplating the purchase of a caravan for village work, would like to learn of someone who could shelter it in winter for 15 weekly. Box 212, "Elim Evangel" Office. B988

WOULD any persons interested in the Elim Foursquare Gospel, living in Chichester and district, communicate with "Carhurst," Whyke Road, Chichester, with a view to fellowship? B960

WITH CHRIST.

MOORE.—On March 27th, William Moore, member of Southport Elim Church. Funeral conducted by Pastor W. J. Hilliard.

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BIBLE CHARADE.

A city of pride and plenty I chose,
To soften my pilgrim way,
Where all men thought but of earth's good cheer,
And idleness filled the day.

Came thither no thought of doom, e'en to me;
Of sinners scorn did I bear;
And God had said, could He find but ten
There seeking Him, all He'd spare.

But ten such were not. Yet decree went forth
To find God's righteous and lead
By test of grace, that their works might shew
The Spirit's exempting seal.

So the angel-messengers came at dusk
As benighted men, road-worn,
And rebuffed me when I asked their weal;
Yet I bid them stay till morn.

Had I scorned their rudeness, I'd lost my soul
In the city's overthrow;
And angels may, in our Lord's return,
Thus find His sealed ones, I trow.

For the seal of the Spirit, assuring the saint
Of escape in that great day,
Should stamp me with Christ's image bright
In all that I do or say.

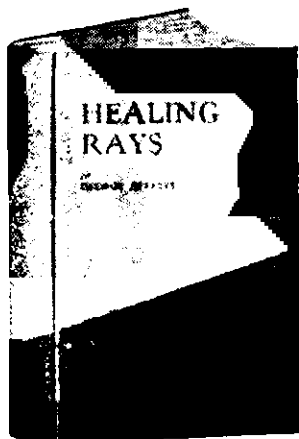
Key-scriptures to read: Ezek. xvi. 49; Genesis xiii. 10-13; xviii. 20-35; xix. 1-25; II. Peter ii. 6-8; Eph. iv. 30; Matt. xxv. 34-40; Ezekiel ix. 1-9.

Name the hero of the charade, and the city where he dwelt. **Solutions should arrive by first post Monday, April 18th.**

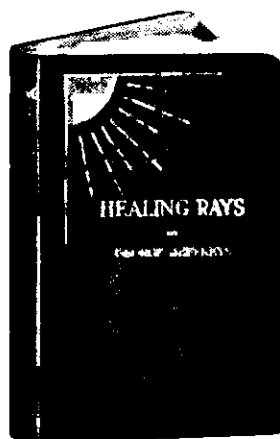
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Answer: Psalm lxxvi. 16.

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