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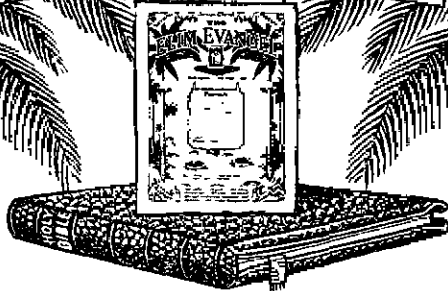
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Saviour

Jesus Christ

Healer

THE ELIM EVANGEL



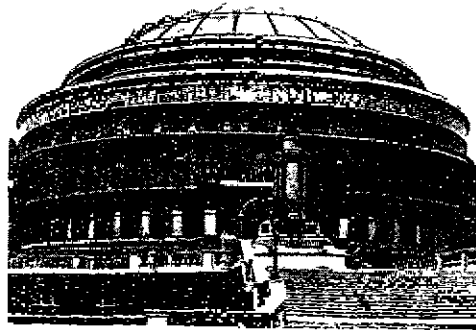
FOUR SQUARE ON THE WORD OF GOD.

Vol. VII. No. 8.

APRIL 15, 1926

Twopence

ROYAL ALBERT HALL



SPECIAL DEMONSTRATION NUMBER

AND THEY CAME TO ELIM, WHERE WERE TWELVE WELLS OF WATER, AND THREESCORE AND TEN PALM TREES

Ex. xv. 27

Baptiser

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

Coming King

NOW

DURING a violent storm, a trading vessel was driven upon a high rock on the western coast of England, and immediately became a total wreck. Many of the crew perished, but the captain and his wife were providentially enabled to reach a rock, and clambered up its sides to escape from the waves. But all danger was not over. Their place of shelter was a crag separated from the mainland by a deep channel, where the sea rushed with terrific violence between the rugged cliffs on both sides.

The tide was running rapidly and night was drawing on. It was plain that, unless prompt assistance be rendered, they could not hope to survive. Happily, they were seen from the neighbouring shore, and a boat was immediately launched to attempt their deliverance. For the boat to approach the rock was found to be utterly impossible, and the only alternative was to project a rope towards them from the shore by means of a rocket, and then haul them through the surf within reach of the boat.

After many fruitless trials, the attempt to throw the rope was successful. The captain grasped it with life-and-death tenacity, and by means of it a second rope was thrown from the shore, and one made fast to the person of each. The great waves with every successive flow surged up to their feet, and then receding laid bare the broken and ragged rocks which were spread out below. It was clear that their only way of deliverance was to spring upon the bosom of the wave at the moment of its highest swell, and thus be borne safely over the danger and death which slept beneath the raging billows.

The wife is the first to make the attempt, and is instructed what to do. All is ready! The great wave is seen from a distance sweeping on nearer and nearer with majestic grandeur. At last it swells full at her feet. "Now! now!" shouts the crew. "Spring upon the wave!" cries her husband with passionate earnestness.

Alas! she trembles, hesitates, delays only for a moment. But that moment proves fatal. She leaps at last, but the wave has rolled by, and she falls upon the rocks beneath, a mangled and lifeless corpse. The ocean billows become her winding sheet, and the restless winds moan her requiem. Her husband, ignorant of her fate, takes the wave at its swell and is saved.

The above story was copied from the Illustrated Christian Weekly of August 12th, 1871.

Six thousand years ago, the little vessel called Human Family fresh from the Creator's hands, started upon its cruise. A terrible storm, Sin the Destroyer, crossed the vessel's pathway. The material of the little craft Innocency was tried severely and, sad to say, it fell to pieces under the onslaught of the tempest (Rom. v 12). Immediately, the once happy crew were cast upon the sea of death and judgment. Millions have sunk beneath its cruel waves, only to rise to answer to the awful list of a life's sins and guilt, at the Great White Throne (Rev xx 13-15). But no hope for salvation there! None, reader, none!

The present generation are well portrayed in the picture of this captain and his wife hanging on that crag, separated from the mainland of safety which is swept by the foaming billows.

Dear reader, the crag on which thy soul rests is the longsuffering patience of God. Dream not that in it lies permanent safety. Still separating thee from heaven's mainland and eternal peace is the chasm of sin and guilt. Around thy soul may be wrapped—wilt thou have it so?—the means to carry it to eternal safety. God offers to thy soul's grasp the saving rope of faith. "The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach, that if THOU shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom x 8, 9). God's Holy Spirit whose convicting wave at this moment fills thy heart cries, "Accept Christ as thy Saviour at once." Now! now! this moment. Resist it not! Let thoughts of delay or another convenient season find no room in thine heart.

Which shall be thy fate? Eternal shelter and safety in Christ, or certain exposure to death, and after this, the judgment?

"Why dost thou linger? Why dost thou linger? O when wilt thou haste to be saved?"

Thy time is flying fast,

And thy day will soon be past,

O, arouse thee, and come and be saved."

"Testifying both to the Jews, and also to the Greeks, repentance toward God (confession of sin) and faith toward our Lord Jesus Christ" (Acts xv 21).

Christ is coming back (Rev xxii 12). Then His refusers will realise these words "The harvest is past, the summer is ended and we are not saved" (Jer viii 20).

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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 15, 1926

No. 8

Elim London Convention

Elim carries the Foursquare Gospel Flag to the Royal Albert Hall

Convener: PASTOR GEORGE JEFFREYS

By CAREY DAVIES, M.A.

IT has been a blessed privilege to have attended the above Convention and seen what God has wrought for His people this Eastertide. Thousands have gathered together, meeting after meeting, and in view of the beautiful weather, this is truly remarkable, men and women have sought God and His Word and have been richly blessed instead of vainly pursuing the goddess of pleasure.

The Convention opened on Good Friday at the Surrey Tabernacle, Wansley Street, with an inspiring and hopeful message from Pastor J. Smith, who took as his text "My God shall supply all your need." He shewed the great need of the world of to-day, God's willingness to supply it, and our duty to seek the necessary power to be used as instruments in God's hand.

Three remarkable messages in tongues were given and interpreted, revealing the might and glory of the Lord—His promise to move on behalf of His people in the salvation of the sinner, the healing of the sick, and the baptism with the Holy Ghost, to send the clouds of latter rain, to bring men from the North, South, East and West to His feet, and to fill the place with His glory. All this was veritably fulfilled—all glory to His Precious Name.

On Friday afternoon, Mr. Le Tissier, a young evangelist from Guernsey, delivered a delightful, yet heart-searching address, on John the Baptist. "He was a burning and a shining light." "Some burn," he said, "but don't shine. Others shine, and don't burn." During this service Pastor George Jeffreys laid hands on Pastor and Mrs. Kingston and their son, who are leaving for Canada for missionary work. I Chron. xxviii. 20 was given them as a parting message. Afterwards about 40 persons came up for healing and were anointed and prayed for. The congregation sang softly—

Just one touch as He passes by,
He will list to the faintest cry,
Come and be healed while the Lord is nigh,
Christ is the Healer Divine

The Lord was present in great power and many received a touch of healing. At the Friday evening service Miss Henderson delivered a most heart-searching address from I Kings xiii, revealing the danger of being turned away from the purpose God has revealed for our lives. Mr. J. McWhirter, a young Evangelist of ability and great promise, spoke on Sanctification from I. Thess. v. 23. He shewed how it was God's will for us to be sanctified and that God accomplished this work in us as we let His sunshine into our heart. Four souls accepted Christ at the close of the service.

SATURDAY'S PROCESSION

A notable feature of the Convention was the long procession on Saturday of 400 Elim Crusaders, who, with streamers, banners, placards, sandwich-boards, megaphones, two private cars and a lorry, left the Albert Hall, where they had gathered, for their two mile march to the Marble Arch. On their way they stopped to have an open-air meeting in Kensington district. When they arrived at Hyde Park, they encircled a military "drag" lent for use as a platform, and a large crowd of 1,000 or more gathered to hear the old, old, story. The singing was led by Evangelist J. McWhirter, and Pastor Mercer, Pastors Joseph and Robert Smith, Miss Kennedy and Mr. Court spoke to a large throng of listeners.

The Easter Sunday Breaking of Bread service at Elim Tabernacle, Clapham, led by Pastor George Jeffreys, was packed to overflowing. Forms had to be brought and placed down the aisle. The peaceful atmosphere of the Lord's presence was felt by all, and Mr. John Leech, M.A., K.C., gave a homely message on the Resurrection.

SPECIAL CHILDREN'S SERVICE

The Children's Service held on Easter Sunday at Elim Tabernacle, was a delightful one. The singing led by Evangelist James McWhirter was very sweet. The grown-ups looked down from the gallery, evident-

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ly very much impressed with the beauty of the scene.

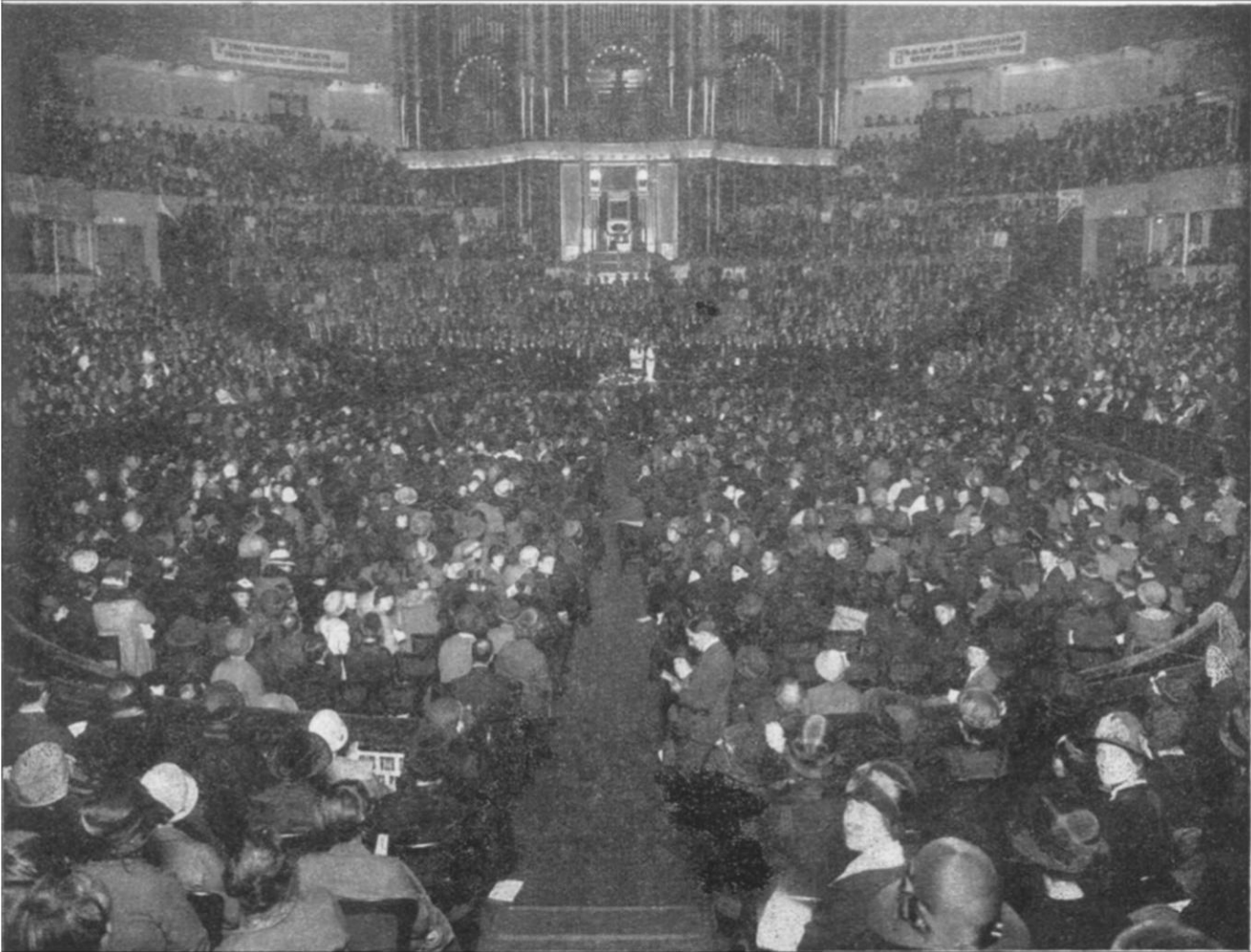
Miss Roberta Stett—Mrs. McPherson's daughter, a bright girl of 13, who smiled sweetly all the while—spoke to the children on the feeding of the 5,000 from a boy's lunch basket.

She remarked that as we yield our youth, talents,

Foursquare Gospel Demonstration

JESUS CHRIST—THE SAVIOUR

The great Foursquare Gospel Demonstration conducted in the Royal Albert Hall by the Elim Pentecostal Alliance was opened on Easter Sunday evening



MRS. AMICE SEMPLE McPHERSON'S GREAT EVENING SERVICE

at the Royal Albert Hall. (A view of the ground floor and platform only. Above are the three tiers of boxes, the balcony, and the gallery.)

service, strength and time—the five loaves—to the Master, He will bless our gifts and use us to feed the multitudes. Her address was evidently given under the anointing of the Lord, and her little store was certainly blessed of the Master to the feeding of many hungry listeners—both young and old. The church was full—and everyone must have admitted they had spent a refreshing time in the presence of the Lord.

by Mrs. Amice Semple McPherson of the Angels Temple, California, who took as her subject "Jesus—The Saviour."

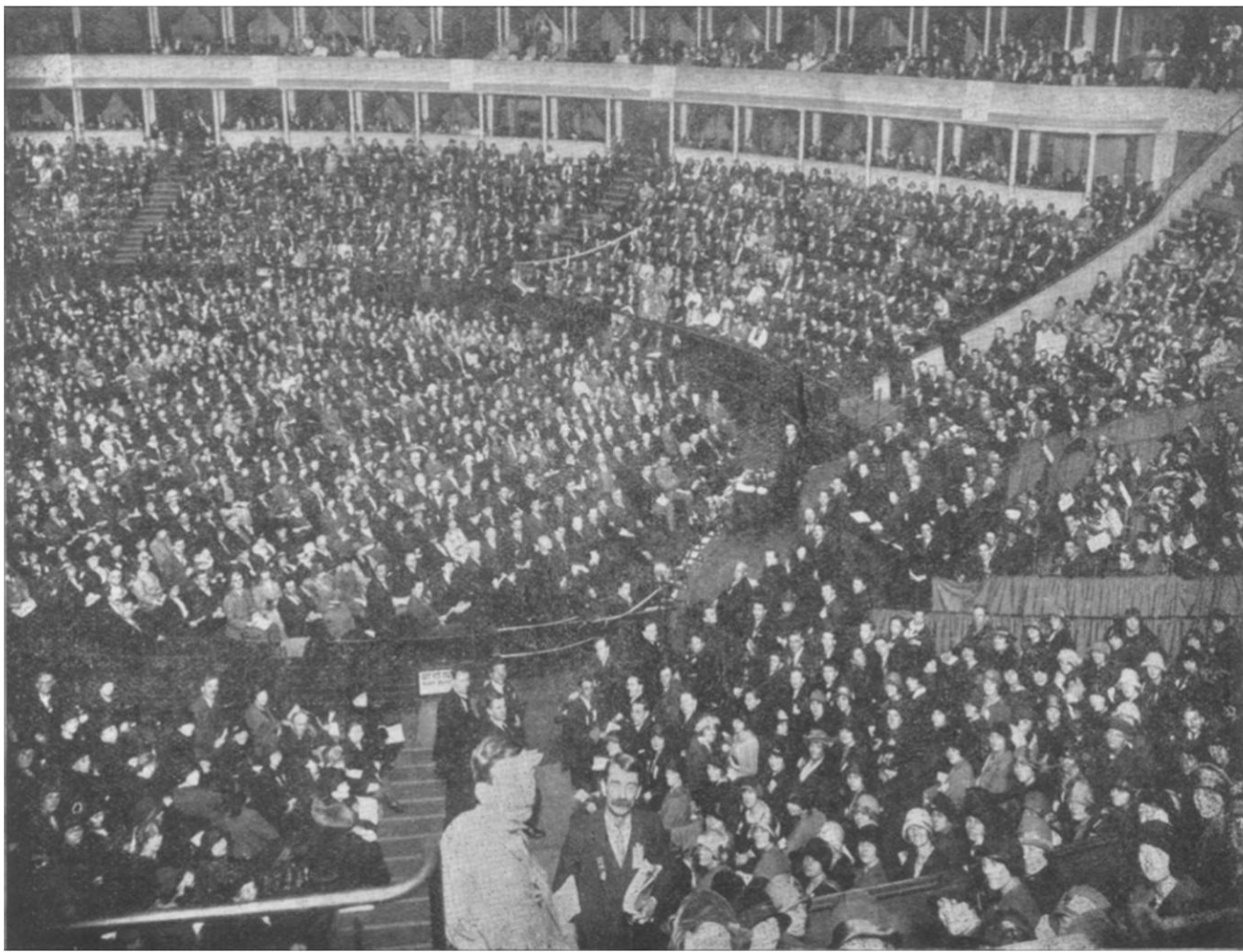
The Royal Albert Hall is a vast, circular, and dome-capped building with many boxes encircling it and rising in three tiers, and crowned, as it were, with a spacious balcony. This huge edifice was lit up with most powerful electric lights stationed high up in the top of the dome, and in this historic build-

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ing which many famous men of God—Moody, Torrey, Gipsy Smith, and others have defended the Word of God—the great campaign of the Foursquare Gospel was held.

The Elim Crusaders were present in large numbers, and sat on the semi-circular platform which

with great enthusiasm and no little skill. The young organist, Mr. Ronald Cooper, of Elim Tabernacle, handled the mighty organ in masterly fashion—especially was this noticed in the Easter Hymn, "Up from the grave He arose." All these young folk presented a most impressive sight to the audience,



PASTOR GEORGE JEFFERSON GREAT AFTERNOON SERVICE
at the Royal Albert Hall (A view from the orchestra)

rose tier upon tier, up to the mighty organ. They were all young people, with happy, smiling faces, and the pretty coloured dresses of the sisters seemed to blend harmoniously together into a beautiful rainbow.

The orchestra of 40 instruments, occupying the centre portion of the platform, was composed of Crusaders from the various assemblies, and under the leadership of Mr. Douglas Gray, they played

who no doubt wondered what attracted them to Elim—not dances and whist drives but Christ and His Life.

The singing was remarkable in harmony, rhythm and power, and was offered up by the people as an acceptable sacrifice of praise to Him who had saved, healed and filled them with His own Spirit. The following chorus was sung repeatedly, for it was the general favourite of the campaign—



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Jesus, Jesus, Jesus—
Sweetest name I know,
Fills my ev'ry longing,
Keeps me singing as I go

The singing, led chiefly by Mr. Darragh, was accompanied by the large Pipe Organ, the Crusaders, the Orchestra, and the Piano, and it was remarkable how all the many voices and instruments blended together into one harmonious whole

On Sunday night Mr Darragh and Mr Bell sang a duet that was most enthusiastically received, entitled "He can't get me no more"

Mrs McPherson first gave a brief description of her recent visit to Palestine, and related a discussion between a Mahomedan there and herself The Mahomedan's boast was of a tomb with Mahomet's body in it—the Christian's of an empty tomb and a Risen Saviour

At this moment the preacher asked the mighty congregation to sing the appropriate Easter hymn "Up from the grave He arose" The verse was sung softly, and at the chorus, everyone sprang to their feet—the organ crashed out, and 5,000 voices united in a mighty burst of praise to their Risen Lord and King 'Twas indeed a most impressive, effective, dramatic rendering, and a sight beyond description—one never to be forgotten, a foretaste, perhaps, of what heaven will be like

In the address that followed on Jesus the Saviour, Mrs McPherson related the sad fall of man, and pictured him as having pawned his soul to the devil, who held the ticket, and demanded such a mighty redemptive price as the Blood of the Son of God

Then she related, in most beautiful language, the birth, early life and baptism of Jesus—revealing the beauty of Jesus as the writer has never seen Him revealed before She gave a wonderful and vivid description of the betrayal, trial and crucifixion, lending actions to suit her words Scene after scene was painted in such detail and with so great skill that one could almost imagine them taking place before ones very eyes—the crowning of the Saviour with thorns—the scourging—the adorning with the purple robe, the smiting—the nailing to the cross—the thirst—the earthquake—the rent veil, torn by the hand of God

When the appeal to come to the Saviour was at last made, there was a large number who made their way up to the altar from all parts of the hall—while the people clapped their hands for joy After the seekers had been dealt with collectively and had made a public confession of their faith in Jesus, this memorable meeting ended with the singing of the Hallelujah chorus and the Doxology

JESUS CHRIST—THE BAPTISER

Mr John Leech, M.A, K.C., delivered to a vast audience on Monday morning, a powerful address

on Jesus, the Baptiser in the Holy Ghost

He shewed how there were many religions, each made by God, man or the devil But the God-made and Christian religion was essentially a miraculous one One of the chief features is the Holy Ghost Baptism—which is a miracle indeed—attended by the miraculous signs and gifts

The reasons he advanced for believing this Holy Ghost Baptism is for to-day were (i) The present need of it, (ii.) It was prophesied for to-day, (iii) It had actually been experienced by many in the present day The Holy Ghost Baptism was not salvation—but something beyond it The disciples were saved sinners of three or more years' standing, they had learnt much from Jesus Himself,—had actually witnessed His life and had wrought miracles in His Name, yet they had to wait for power to witness to what they had seen and heard Thus Pentecostal Power was viewed by the devout and the godless—then as even now—with doubt, amazement, or even ridicule The chief hindrances to receiving this Power were (i) prejudice—which often breaks out into opposition and (ii.) *self-satisfaction* and pride, resulting in complete ignorance of their terrible condition and need (c f, The Church of Laodicea, Rev iii 17)

One condition of receiving the Holy Ghost Baptism was *Thirst* The Lord said by the mouth of His prophet (Isaiah xlv 3) "For I will pour water on him that is thirsty, and floods upon the dry ground I will pour my Spirit upon thy seed" Not droppings nor showers—but floods The cold heart and powerless life shall be filled with power divine, and the dry and unfruitful ground shall become a garden of God

JESUS CHRIST—THE HEALER

On Monday afternoon, Pastor George Jeffreys gave a splendid address on Christ as the Healer of the Body, so well was it received by the vast audience that time and again they broke into clapping Eccl xii 9, 10, 11 seem an apt description of the preaching

The preacher opened his subject by telling of someone who had asked him if he believed in *Faith Healing*, "Oh," said the Pastor, "We believe in more than that, we believe in *Divine Healing*" Not the MIND OVER MATTER theory, but the POWER OF GOD OVER THE POWER OF THE DEVIL.

In dealing with the hindrances to healing, he took for granted first, and above all, the salvation of the soul—the being born again in the old-fashioned way according to the old-fashioned Bible This remark was enthusiastically received with "Hallelujahs" and "Praise the Lord" The prevalent belief that God gives sickness to purify men and women was then dealt with It was shewn to be a delusion—

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for though God allows sickness, He does not give it. If God gives sickness to purify you—why then do you find the nearest doctor to get you out of it? Imagine a man saying to you "I thank God I am made more holy to-day, I have got a cancer, or "The doctor has found I am consumptive, Hallelujah." Of course it is ridiculous.

God anointed Jesus who went about healing all that were oppressed of the devil, for God was with Him. God did not smite with sickness for the sake of healing it. Jesus said "I and my Father are one," and Jesus was manifested to destroy the works of the devil, viz, sin and sickness—the effects of sin. The devil smites, binds and oppresses, but God heals, liberates, brings life, vitality and sunshine to every life.

The preacher gave as his reasons for believing in Divine Healing that it was included in the commission to go and preach the Gospel, that one of God's names is Jehovah Rophi—meaning "I am the Lord that healeth thee", further that Healing was among the gifts given to the Church. He shewed how worldliness in the church, and modernism in the pulpit, had shut out the gifts. To-day though hundreds would come to a Church bazaar only half a dozen or so would be found at a prayer meeting. He remarked the Elim Churches were not included in this statement, for the whole Church came to their prayer meetings,—and this remark received much

applause.

The preacher then called forward those who had testimonies to divine healing under his ministry in London and other parts of the country. Fifteen or more testimonies were given, and then, as time was limited, scores more were permitted to walk across the platform—while the people clapped their hands and praised the Lord.

Among the cases of healing were the following: A woman who was healed of a cancer on the breast, two men delivered—one of stammering, the other of consumption, a lady prayed for at a service in Barking was healed of dropsy, a man healed of appendicitis, a woman delivered of paralysis of the leg from which she had suffered for 35 years and one leg that was shorter than the other had grown two inches, also cases of healing from a broken bone in the hand, rheumatism and lumbago after 35 years of suffering, and a girl—delivered instantaneously of St Vitus dance, after being prayed for at Elim. A woman who had been paralysed in the leg for fifty-four years walked briskly across the platform—evidently perfectly healed.

When the Pastor asked those who had been divinely healed to stand up, there was a remarkable response from hundreds all over the building—a remarkable testimony to a glorious truth which this meeting certainly established beyond all doubt.

(Continued on page 91)



THE KINGSTON PARTY

(PASTOR AND MRS. GEORGE KINGSTON, WITH THEIR SON, PASTOR CHARLES KINGSTON),

who are touring in Canada, and possibly America. They leave on Saturday, April 17th. A most enthusiastic laying on of hands service was held at one of the crowded Elim Gatherings on Good Friday in Surrey Tabernacle, when Pastor George Jeffreys officiated. Our prayers and good wishes go with them.

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

Editor **Frederic J. Phillips**
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And **Elim Alliance Ministers**

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The Great Demonstration in the Royal Albert Hall

THE greatest Demonstration of Foursquare Evangelism that the British Isles has seen, and in the greatest of all halls! The vision of it all is still with us. In the Arena, in the Amphitheatre Stalls, in one, two, three tiers of Boxes, rising one above the other in majestic splendour, in the immense Balcony away yonder at such a dizzy height above the rest—thousands upon thousands of eager faces, not listening to a concert, nor gazing at a great State function, but giving ear to the words of life. Occupied, and more than occupied, but not with the things of this world—they are entranced with heavenly things. Their joy and their fervour are contagious.

Never during the fifty-five years that the Royal Albert Hall has been the wonder and delight of all,

have such scenes been witnessed within its walls. Never before has it been booked for three Evangelistic Services in one day—it was left to those who preach the Foursquare Gospel to lead the way in this respect.

To gaze at the vast concourse of people, to listen to the simple Gospel as it was proclaimed by the humble servants of the Lord from that historic platform, to hear the fervent singing led by the greatest of all organs—the effect of it all was thrilling, electrifying, overwhelming.

We had arranged Four Great Meetings to demonstrate the Foursquare Gospel. On Easter Sunday evening Mrs. Aimee Semple McPherson whom our people have learned to love, firstly through the *Bridal Call Foursquare*, and then through the incomparably successful campaign which she held at the Surrey Tabernacle on her way to the Holy Land, spoke on Jesus—the Saviour. On Easter Monday morning Mr. John Leech, K.C., delivered a discourse on Jesus—the Baptist. In the afternoon Pastor George Jeffreys gave an address on Jesus—the Healer. And in the evening our beloved Sister, Mrs. Aimee Semple McPherson preached the final message of the Demonstration on Jesus—the Coming King.

Shall we ever forget those gatherings? Throughout the gigantic auditorium, the large congregation sat spellbound. Or the altar calls at the evening services? We can see our Sister now as she makes the appeal after a heart-searching message. Away in the boxes, up in the balcony, all over the building handkerchiefs are wet, tears are streaming down faces, strong men are moved, they leave their seats, they are directed by willing helpers through the long corridors, down the lift to the ground floor, they stream from all directions to the altar. The front rows of the arena seats are emptied—and still they come. They kneel in the aisles. They surrender themselves to God. They arise from their knees—new creatures in Christ Jesus.

It may be that we shall never forget these great gatherings, but though the memory should fail, the results will abide forever, for names have been written in the Lamb's Book of Life and fruit has been gathered unto life eternal.

Many have written to us regretting the fact that they did not hear about the great Albert Hall meetings until they were over. You should

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THE ELIM EVANGEL



**PASTOR
GEORGE JEFFREYS**
(Principal Overseer
of the Elim Alliance)
Convener of the Elim
Foursquare Demon-
stration at the Royal
Albert Hall, Easter,
1926



**MRS AIMER
SEMPLE MCPHERSON**
who addressed two
of the great gather-

ings at the Elim
Foursquare Gospel
Demonstration



MR. JOHN LEECH
M.A., K.C.
who addressed one
of the great gather-
ings at the Elim
Foursquare Gospel
Demonstration



**MR
RONALD
COOPER**
(Organist at
Elim Taber-
nacle) who
played the
grand organ
at the
Demonstra-
tion at the
Royal Albert
Hall.



**PASTOR F. J.
PHILLIPS**
(Editor of
the "Elim
Evangel")
who organ-
ised the
Demonstra-
tion at the
Royal Albert
Hall



(Continued from page 89).

JESUS CHRIST—THE COMING KING

And now we come to the last wonderful meeting of the Foursquare Gospel Campaign, when on the Monday evening Mrs. McPherson addressed the vast audience of many thousands that had crowded to hear her in the Royal Albert Hall.

She commenced by giving a few illustrations of the coldness and deadness of many so-called Christians, for example the story of the Irishman who encountered a snake, and though he had cut its head off, it still wriggled, where upon he remarked that the snake was dead but evidently didn't know it.

Mrs. McPherson then commenced her brilliant and powerful address on the Second Coming of the Lord Jesus, which she divided under the following headings: (i) Is He coming? (ii) How? (iii) When? (iv) For whom is He coming? Under the first heading she discussed five views of antagonists to the pre-Millennial theory, and shewed that the Second Coming did not take place at Pentecost, nor at the destruction of Jerusalem, nor at conversion, nor at death, neither did it mean the promulgation of the Gospel to ends of earth. She shewed how the Gospels say Christ is coming; Christ says so; so did the Apostle Paul and the angels. Yes, assuredly, Christ is coming, and He is the solution to every problem.

She proceeded to treat the question of "How is He coming?" and said the Bible records He will come "as a thief in the night"—unexpectedly—for the purpose of taking away the gold, silver, and precious stones of the redeemed ones—not the ungodly.

Among the many signs of the Second Coming was the prophecy of Joel telling of a Holy Ghost revival poured out on all flesh—young men and maidens prophesying. Other signs were wars, famines, pestilences and earthquakes.

In considering her third point, "When is Christ coming?" she mentioned Christ had said that no one knew—"not even angels—but my Father." But all the same we are going to be ready, for even though we know not the day nor the hour, yet we know the seasons. The Bible gives many signs, such as coldness, form of godliness without the power, cry of peace and safety (preceding sudden destruction), and the increase of knowledge.

The last question she considered was "For whom is Christ coming?"—and shewed how He was coming for the purified—those born again and washed in the blood of the Lamb.

Then she gave the altar call, to which over one hundred responded, coming from every part of the building, as the people clapped to welcome them. After these seekers had been shewn the way of sal-

THE ELIM EVANGEL

vation, the meeting burst forth into a volume of praise, followed by the singing by the vast audience of the Hallelujah Chorus

So closed the most memorable meetings in the

history of almost everyone gathered there—meetings in which four fundamental parts of the glorious gospel of Jesus Christ were set forth with wisdom, power, and praise

Elim Daily
Bible Readings.

The Lord's Table

By
PASTOR E B PINCH

Selected portions of Scripture for daily reading with devotional comments

May 1st Saturday Genesis xviii. "Shall I hide from Abraham the thing which I do?" (v 17) It is Abraham's unspeakable privilege to be a sharer of the divine secrets. He who was called "the friend of God" is also the Father of all who believe, and indeed in Christ we have opened to us even higher honours. The Holy Ghost has come to make known to us the secret things hidden deep in the heart of God

May 2nd. Sunday Joshua ix "Ye are cursed, and there shall none of you be freed from being bondmen" (v 23) This is the price of deceit. Human plans and crafty purposes may promise fair returns, but they are ever deceitful. There is no real liberty whilst our hands are defiled and our hearts unclean

May 3rd Monday I. Samuel xi. "And the Spirit of God came upon Saul and his anger was kindled greatly" (v 6) "Anointed to be angry" To live in the Spirit means to share God's feelings and look at things from His viewpoint. When God smiles, we smile! When God's anger is kindled, so is ours. There is no wrath so terrible as the wrath of the Lamb

May 4th Tuesday. Isaiah xix "The Egyptians shall know the Lord in that day" (v 21) Yes! even this poor, sin-blinded, crippled, old world shall know healing and blessing when Jesus comes. Even Egypt shall be saved, when out of the midst of awful oppression, it cries unto the Lord (see v 20)

May 5th Wednesday Matthew x "He gave them power" (v 1) The man or woman commissioned by Christ, is to be a power-filled vessel. Christ is as "a Man who is gone into a far country, who gave authority to his servants." Once again He speaks, and this time He is saying, "Ye shall receive power." Once we are truly conscious that this blessing is ours, do not let us continue to clamour for power, but rather let us learn to exercise the gift in the Name of Jesus as did the apostles

May 6th. Thursday Exodus xv. "And they came to Elim and encamped there" (v 27) God is good to give us our Elims—places of gracious refreshment, after a stern experience of the difficulties of the way. Where is Elim do you ask? It is just a little way beyond Marah. It is the bringing of Jesus, the Branch, into the life, that not only cures life of its bitterness, but carries us quickly over from Marah to Elim

May 7th Friday Judges ix "Thus God rendered the wickedness of Abimelech" (v 56) God may not pay in the coins of men, but He always has a reckoning. For a season, the wicked may seem to flourish, and the righteous go unrewarded, but it is only for a season, for the Lord has promised that even the secret things shall be brought to judgment

May 8th Saturday II. Samuel viii. "And the Lord preserved David whithersoever he went" (v 14) Surrounded by enemies plotted against by his foes, often at the sword's point, yet David not only overthrew all his enemies, but moreover himself escaped unscathed. God preserved him

In this he is not only a type of Christ, but also of the believer
"With salvation's walls surrounded,
Thou mayest smile at all thy foes"

May 8th. Sunday. Isaiah xx "My servant Isaiah hath walked naked and barefoot three years for a sign" (v 3) God still wants servants who will be a sign to an ungodly world. It may entail both shame and hardship, but God is well pleased with such faithfulness

May 10th. Monday. Acts ix "Brother Saul, the Lord, even Jesus hath sent me" (v 17) Nothing else could possibly account either for his coming, or for the manner of his speech, but the fact that Jesus had sent him. What a loving tone has crept into his voice as he tenderly says, "Brother" to the humbled persecutor

May 11th. Tuesday. Genesis xix "Haste thee, for I cannot do any thing till thou be come thither" (v 22) And this, said Christ, is a picture of the end of the age. As Lot was taken out before the destruction of the cities of the plain, so the Church is to be taken from out of the world immediately before the great rain of judgments. There may be sorrows and troubles, but the Great Tribulation cannot begin until we have been gathered out. Hallelujah!

May 12th. Wednesday. Exodus xvi. "They said one to another, 'It is manna' for they wist not what it was" (v 15) Now manna means "What is it?" and what they actually said one to another was "What is it?" for they knew not what it was. No! indeed there is a great mystery about this wonderful bread that God rains down from heaven. We are quickened by life from above. His power goes surging through us, and people still say, "What is it?" Glorious mystery! It is the life of Jesus on the throne

May 13th Thursday. II. Samuel ix. "That I may shew him kindness for Jonathan's sake" (v 1) Oh the power of a "sake" How much we do for others' sake! And yet how often the words "for Jesus' sake" are used as a prayer-ending, with little or no meaning. Every blessing God sends us, every token of mercy, every gift of His love, is poured down upon us for Jesus' sake

May 14th. Friday. Isaiah xxi "Go, set a watchman let him declare what he seeth" (v 6) Though to-day, like the prophet of old, we may bewail the captivity of God's people, yet He is still calling for watchman, and for seers, some who will spend time with God to know His mind and His will. They too, like the prophet, shall be rewarded with a vision of the overthrow of all our enemies, and in triumph the shout shall go forth "Babylon is fallen" (v 9)

May 15th. Saturday. Acts x. "They heard them speak with tongues and magnify God" (v 46) This was accepted as the decisive evidence that this little group of Gentiles had indeed received the Holy Ghost, as did the Apostles at the beginning. It is very noticeable that they had not been told to expect it, because the Jews were astonished when it happened, and Peter moreover was simply preaching Christ. Let us be satisfied with nothing less than an Apostolic experience



Pastor George Jeffreys *at* Liverpool

Revival Scenes.

By CAREY DAVIES, M A

THE city of Liverpool has been powerfully moved by the wonderful Revival Campaign at Windsor Street Church and the large Boxing Stadium

Beginning with a comparatively small congregation of a few dozen, the numbers grew rapidly to hundreds, and then thousands

The audience often listened spellbound for an hour or more to the preaching of the Word. The preacher exhorted himself from the beginning to the hearts of the people, and their love for him grew as the meetings proceeded

Believers accustomed to the dull and stiff worship of the churches of to-day, expressed their enthusiasm at the glorious freedom and the joyful spirit at the services. True revival fervour was in evidence, hundreds of souls—over 800 in all—were saved,

numbers of sick bodies healed, and the Word of God joyfully received. Praises to God for spiritual and physical blessings received were expressed by the enthusiastic singing of hymns and choruses. The many happy and smiling faces all around told their own story

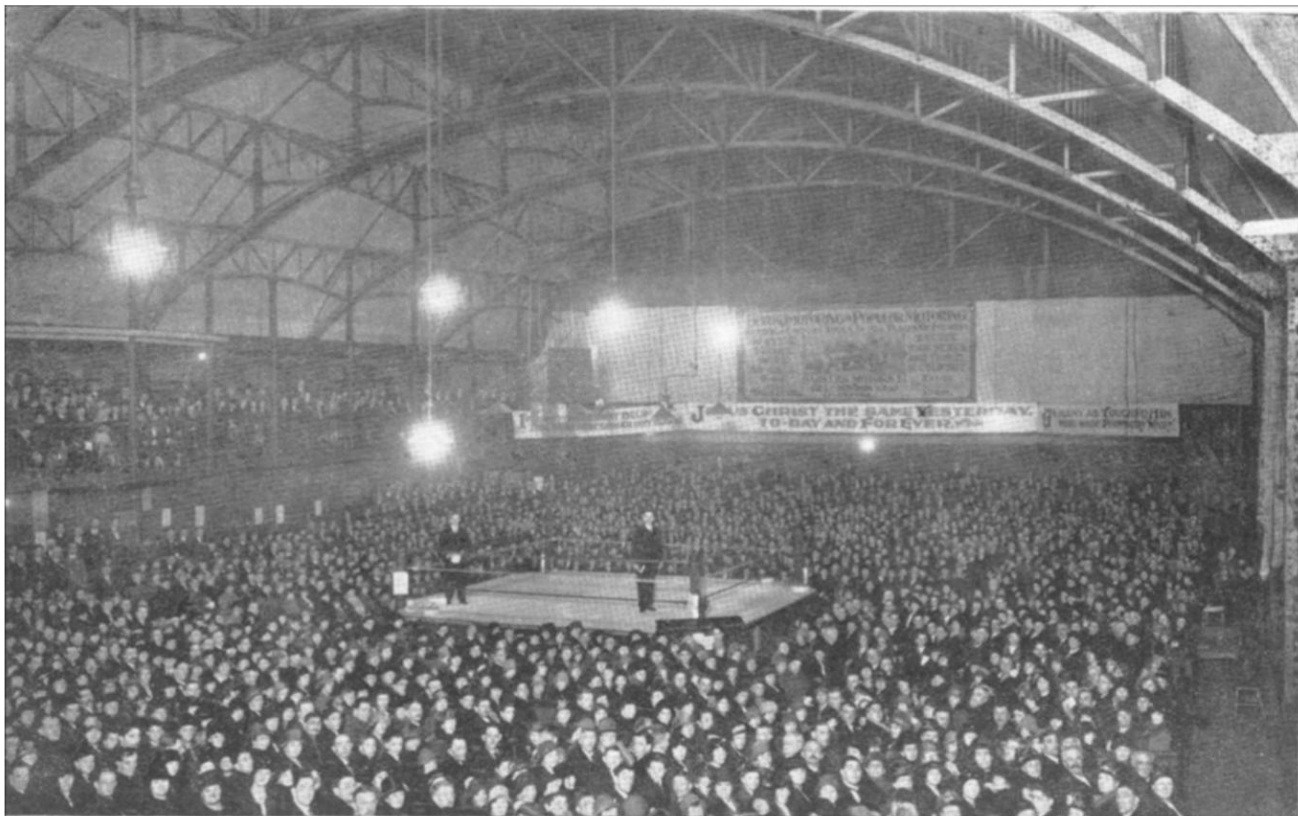
The crowds that came unable to find accommodation in the Windsor Street Church, accounted for the taking over of the huge Boxing Stadium

The *Daily Despatch* and the *Liverpool Post and Mercury* give the following account of these last meetings —

PASTOR IN THE RING

Boxing Stadium as Setting for Revival Service.

Using the roped enclosure of the boxing ring as his pulpit Pastor George Jeffreys, whose revival and healing campaign has been attracting immense crowds at Liverpool recently



PASTOR GEORGE JEFFREYS TAKES THE RING

Such was the heading of a newspaper report of one of Pastor George Jeffreys' remarkable revival services which were held in the Liverpool Stadium. In one service alone one hundred and twenty-two came out for Christ, over eight hundred converts were registered in two weeks, while scores of remarkable cases of healing were witnessed



THE ELIM EVANGEL



conducted two immense services in the Liverpool Boxing Stadium yesterday

The evening service was attended by close on 3,000 people, and the same enthusiasm which has marked the services in the small chapel in Windsor Street, where many remarkable "cures" have been claimed was manifested last night. Over 100 men, women, and children spoke of their own individual "cures."

Some who had suffered a wide variety of ailments were publicly tested before the congregation, who applauded each one and spontaneously burst into hymns.

TESTIMONY OF HEALING.

Strange Scenes at Boxing Ringside.

Men, women, and children, but mostly women, filed past the ringside at the Liverpool Stadium, last night, to give a congregation that filled the building testimony of cures effected in them during the "Divine Healing" campaign held in Liverpool the last fortnight by Pastor George Jeffreys. The remarkable scenes that took place at his first "healing service" in a church in Windsor Street were described in the "Daily Post."

Waving Hymn-sheets.

Last night the campaign closed to the singing of many hymns by a very large congregation, who sometimes waved their hymn papers in the air as they sang, so that the Stadium looked like a place where a distinguished visitor was being greeted with a waving of flags. At one time, a man sang a solo composed of verses like this -

"Some say our doctrine's new,
And peculiar things we do,
But the ancients did them, too -

and then the people sang, fervently, a refrain "Praise the Lord."

Jumping with Joy.

Those who later came forward to testify that they had benefited from the healing service included a man, who told the congregation that he had suffered a severe accident at a Merseyside factory, and that he had left hospital with some paralysis of the wrist, finger, and foot. This paralysis, he declared had disappeared when Pastor Jeffreys prayed over him, and he shewed the congregation how supple his affected members had become. A young boy said he had a tubercular hip, and had been told by the doctors that he would have to undergo his fifth operation. "But, thank the Lord, I won't," he called out for he declared that his hip had benefited from the praying over him, and the people cheered his declaration. A woman who declared herself cured jumped up and down with joy as she faced the congregation from the ringside, and a girl, who had always stammered, repeated a text in a firm voice.

A girl who had suffered from weak eyes declared that she could look into the strong electric light over the boxing-ring. A man said he had been completely cured of a disease that the pastor declined to mention by name. These testimonies were punctuated with cries of "Alleluia" from the audience.

The departure scene of the Pastor from Liverpool was quite moving and numbers turned out to wish him God-speed. One young man gave his heart to the Lord and many shed tears freely as they said goodbye to the man that, in God's hand, had touched a tender chord in their heart, had won them for the Master, had healed their sick bodies and had restored many a backslider to the Lord and had brought happiness into the lives and homes of so many.

Good News according to Matthew

By JAMES SALTER (*Congo Evangelistic Mission*)

CHAPTER VIII. Verse 17

DIVINE HEALING

THERE are three main divisions in chapter viii., namely *Disease, Discipleship, and Demons.*

As the first subject also claims the major portion of chapter ix., we have decided to make this article one on "Divine Healing," or "Disease, and Christ's attitude toward it." We will (D.V.), touch on the other headings in later articles.

The key Scripture to these two chapters is found in the 17th verse of chapter viii. "Himself took our infirmities and bare our sicknesses."

In introducing this article, we desire to make use of a little scriptural analogy, found in Gen. xxvi. 18: "And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham; and he called their names after the names which his father had called them." The last century has witnessed the re-digging of quite a few old scriptural wells, e.g., the truth of the second coming of the Lord Jesus, church order; especially relative to the saints meeting for the breaking of

bread; the truth of water baptism, and the baptism in the Holy Spirit, evidenced by the speaking in tongues and a holy life, etc. These have all had to be re-dug, entailing all that that word implies.

To this list we add the truth of Divine Healing, or "the body for the Lord and the Lord for the body" (1. Cor. vi. 13). While this truth has passed into the experimental in the lives of many of the Lord's people, it is still in the "digging stage" with many others who are apparently equally sincere. We trust that we may be allowed of God to dig out a few stones for His glory.

Unlike the Christian Scientists, we do not adopt the paradoxical attitude of trying to get rid of a something which, they state, has really no existence. The fact of sickness is as potent as the fact of sin. This is proven by the daily increasing number of hospitals, etc. Sin and sickness are often linked together in the scriptures and a connection, directly and indirectly is strongly inferred. By this we by no means infer that every sick person is so because of a deliberate and wilful sin. This position is made plain by the Lord Jesus in John ix. 1-2. Yet sickness, like sin, is both inherent and transference.



THE ELIM EVANGEL

This 17th verse of Matt viii. reveals the divine attitude toward sickness. Here again we wish to correct an idea erroneously attributed to teachers of divine healing. We neither believe nor do we teach that Jesus Christ lived an atoning or vicarious life, but we do positively maintain that His virgin birth and the life He lived were a necessary prelude to the death He died. The scripture itself is quoted from Isaiah liii 4, 5, where five times (redemption number) the inclusive word "our" is used. It was fulfilled not in the life, but in the death of the Lord Jesus. "Surely He hath borne our pains and carried our sicknesses, yet we did esteem Him stricken, smitten of God and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities, and the chastisement of our peace was upon Him, and with His stripes we are healed." It was quite as consistent for the Lord Jesus to heal sicknesses and diseases before He died, as it was to forgive sins. Jesus said: "Whether is it easier to say 'Thy sins be forgiven thee,' or to say, 'Arise and walk'; but that ye may know that the Son of Man hath power on earth to forgive sins (then saith He to the sick of the palsy) 'Arise, take up thy bed, and go unto thine house'" (Luke v. 20, 21, see also Luke vii. 47-49, etc). Jesus could both forgive sins and heal sickness in view of the sacrifice which He was born to make for even then He was the Lamb slain from before the foundation of the world (Rev viii 8).

It is objected that the word "bear" or "borne," as used here, has not a substitutionary meaning, but rather one of sympathy. Archbishop Trench is quoted as supporting this idea. It is the same word which is used of the "scape goat" in Lev xvi. 22, and throughout the Old Testament it has the idea of "bearing away." That sympathy was included we allow, but it was not the sentiment which is so often placed for sympathy. When the Lord went to visit the sick it was not to take them flowers and fruit, but to rebuke fevers and heal sickness.

Two attitudes common with many sick people are seen in Matt viii 1-10. Firstly, the Lord's willingness to heal is questioned, and secondly, personal unworthiness is advanced. The answer to both these attitudes is the benevolent, "I will" (verses 3 and 7). In sickness, as in sin, the words of the hymn are most apt.

Let not conscience make you linger,
Nor of fitness fondly dream,
All the fitness He requireth
Is to feel your need of Him

Again, the attitude of a vast number of Christians was represented by Sir Robert Anderson, when he wrote: "It is a matter not of opinion, but of fact, that whereas Pentecostal gifts and evidential miracles

hold a prominent place in the narrative of the Acts and in the teaching of the Epistles, written during that period historically covered by the Acts, the later Epistles are silent with respect to them. The natural inference is that miracles and gifts had ceased, and the Epistles of the Apostle Paul's last imprisonment give proof that this inference is right. "In nothing am I behind the very chiefest apostles," he declared, when appealing to the outward signs and wonders and mighty deeds which were the outward credentials of his ministry (II. Cor xii 11, 12). For God wrought special miracles by the hand of Paul, so that even handkerchiefs carried from his body brought healing to the sick (Acts xix 11, 12). Why then was it that he could not heal Epaphroditus when he lay sick nigh unto death at his side at Rome? How was it that at a still later date he had to leave Trophimus at Miletum sick? And a miracle at the court of Nero might have shaken the world. Never indeed was an evidential miracle more needed, if received beliefs and theories about miracles be true. But miracle there was none.

All infidels, though they may know little else as to the contents of the Bible, know that David sinned, and all opponents of Divine healing know that Paul had a thorn in the flesh, that Timothy was advised to take a little wine for his stomach's sake, and that Trophimus was left at Miletum sick. We ask — Is David's sin typical of all the saints of God? Do these incidents represent the rule or the exceptions? Sir Robert begins by promising us facts, but asks us to accept inferences. Using his own deductions we may say that water baptism, the saints meeting for the breaking of bread, etc., etc., ceased to be after Acts xxviii. They have no place in what he calls the Epistles of Paul's last imprisonment. Regarding a miracle at the court of Nero, the reader will be interested to know that a Christian slave named Proculus did, at the request of the emperor Septimus Severus (about A.D. 202), when he was dangerously ill, anoint him with oil and pray for his healing. The emperor was perfectly healed. But it did not shake the world. In fact, so far as is known, the emperor was not converted. The Lord Jesus said "Neither will they be persuaded though one rose from the dead."

Again, we are asked to believe on the authority of a gratuitous statement, that Paul's healing in Acts ix. is the solitary case in the whole of the New Testament of a Christian being healed" (Barker in "Divine Healing"). This is an unwarrantable and untrue statement. In the chapter where Paul's healing is recorded, Peter was used of the Lord in the healing of Æneas, who for eight years had been confined to his bed. The same chapter also records the raising of Dorcas. Two cases are recorded in Acts xiv. the cripple (v 9), and Paul after his



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stoning (z 20), again in chapter xx we have the raising of Eutychus.

Dr. Campbell Morgan opposes the teaching of Divine Healing because "faith is demanded" for healing. While allowing that freedom from bodily ailments was included in the atonement, he says: "One of my profoundest objections to the doctrine of 'faith healing,' as is often taught, is that it involves a doctrine of God which is utterly at variance with scriptural teaching. To make freedom from suffering contingent wholly upon the exercise of faith, and to think of God withholding healing for no other reason than the frailty of the sufferer's faith is, to my mind, to come seriously near to blasphemy." Dr. Morgan's argument applies to hell as well as health, to sin as well as sickness. He allows sickness was dealt with by the atonement. Then he must allow that "all are shut up to faith" (Gal. iii. 23). Omnipotence in the person of the Son of God was impotent in the presence of unbelief (Mark vi. 5-6). "Without faith it is impossible to please God" (Heb. xi. 6).

Again the people who maintain that sick folks are suffering the will of God, are fearfully inconsistent. There is not one of such who would not, if he could, exchange sickness for health. The position is made further illogical by the fact of these people seeking to drugs and doctors to get rid of the will of God.

Underlying all these objections is sentiment, not scripture, and what is more, they betoken a mentality which is at war with the Word of God and divine method.

To these objections we offer the following scriptures: "For I am the Lord that healeth thee" (Exodus xv. 26). He is "Jehovah Ropheca." Jehovah represents the eternity of His character. "It is a combination in marvellous perfection of the three periods of existence in one word—the future, the present and the past" (Newberry). It means He is the Eternal Healer or healthifier.

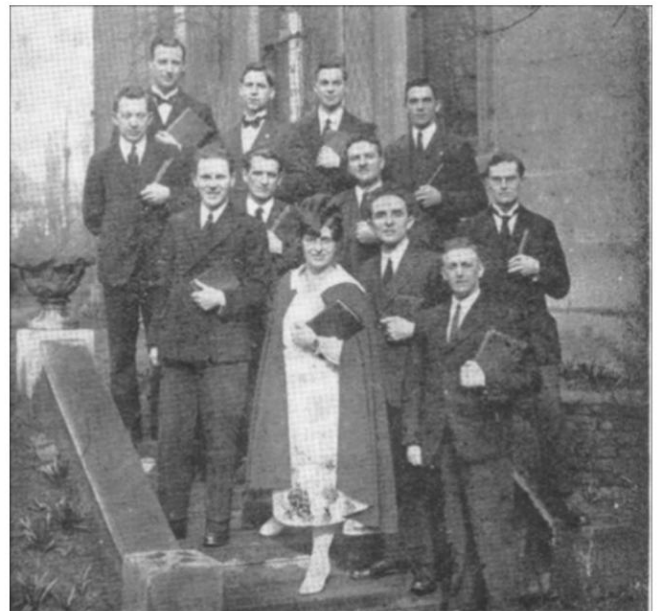
In Lev. xxvi. 16, we see that no physically imperfect person was allowed to minister to the Lord (see also II Sam. vi. 6-8).

New Testament salvation provides for perfect soundness, entirety, or wholeness (see Acts iii. 16). This is beautifully typified in Israel's leaving Egypt. Of all the hundreds of thousands of them, we read "And there was not one feeble person among their tribes" (Psalm cv. 37).

Jesus died to put away sickness as well as sin (Isaiah liii. 3-5, Matt. viii. 16, 17). "Who His own self bare our sins in His own body on the tree, that we being dead to sins, should live unto righteousness. By whose stripes ye were healed" (I Peter ii. 24).

The Holy Ghost says "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good and healing all who were oppressed of the Devil" (Acts i. 28). "They shall lay hands on the sick and they shall recover" is part of a world-wide commission (Mark xvi. 17, 18).

Finally, healing is provided for as a permanent church institution. "Is any sick among you, let him call for the elders of the church, and let them pray over him, anointing with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he hath committed sins, they shall be forgiven" (James v. 14, 15).



A GROUP OF ELIM MINISTERS who assisted at the Elim four-square Gospel Demonstration in the Royal Albert Hall, Easter, 1926, taken with their leader, Pastor George Jeffreys and Mrs. Anne Semple McPherson, in the grounds of the Elim Bible College.

Although we are told that sickness is productive of holiness on earth, it has no place in the holy heavens, for "God shall wipe away all tears from their eyes and there shall be no more death neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away" (Rev. xxi. 4). "And the inhabitants shall not say, 'I am sick.' The people that dwell therein shall be forgiven their iniquity" (Isaiah xxxiii. 24).

N.B.—The foregoing has not been penned in ignorance of the experimental. The writer has five times been brought back from the jaws of death, having been healed almost instantly of incurable tropical disease, of a nervous breakdown and also of a broken arm.

Items of Interest

Four very successful meetings were held by Mrs Aimee Semple McPherson in the Olympic Hall, Newtownards Road, Belfast, on Wednesday and Thursday, April 7th and 8th. A report will appear in our next issue

* * *

Mrs. McPherson sailed from Southampton by the S S. *Belegaria*, on Saturday, April 10th. A number of friends bade her farewell at Waterloo Station on the Friday afternoon. She is proceeding direct to Los Angeles.

* * *

We wish to express our gratitude to the many seat-holders, unable to attend the Easter Services at the Royal Albert Hall, who gave up their seats to enable others to hear the message of Christ the Saviour, Healer, Baptiser and Coming King

* * *

We have received some interesting letters and photographs from Mr and Mrs Thomas, our mis-

sionaries to Mexico. We hope to publish extracts in the next *Evangel*. At present, our brother and sister are learning the Spanish language and working amongst the Mexicans at the San Diego and National City missions

* * *

The new Elm Hall at Rayleigh, Essex, was opened by Pastor George Jeffreys on April 10th. A report will appear in the next *Evangel*

* * *

We would remind our readers that the farewell service for the missionary party, sailing for the Belgian Congo on April 30th, is to be held in the Surrey Tabernacle, Wansey Street, on Thursday, April 29th, at 7.30 p.m.

* * *

A Holiday and Rest Home for Christians is situated at 59, Fitzroy Avenue, Cliftonville, Margate. Those desiring particulars should write to Pastor George Every at the above address

SPECIAL WHITSUNTIDE

FOURSQUARE GOSPEL RALLY

under the leadership of PASTOR GEORGE JEFFREYS

will (D V) be held in the

SURREY TABERNACLE, Wansey Street, Walworth Road, London

SUNDAY, MAY 23rd to THURSDAY, MAY 27th

WHIT SUNDAY 3 and 6.30

WHIT MONDAY 11, 3 and 6.30

TUESDAY, WEDNESDAY AND THURSDAY, 7.30

Breaking of Bread Service on Whit Sunday at 11 a.m. in the Elm Tabernacle, Park Crescent Clapham

SPEAKERS FROM ALL PARTS

Those desiring accommodation should write without delay, stating exactly what they desire, and giving particulars as to the length of their proposed stay to—The Convention Secretary, Elm, Park Crescent, Clapham, London, S W 4

A WHITSUNTIDE CONVENTION

will (D V) be held in the

ELIM HALL, Glendale Gardens, LEIGH-ON-SEA

WHIT SUNDAY, May 23 11 and 6.30

WHIT MONDAY, May 24 11, 3 and 6.30

SPEAKERS FROM ALL PARTS

LETCHWORTH WHITSUNTIDE CONVENTION

will be held in a large tent in this beautiful Garden City, which is only 35 miles from King's Cross, from Saturday, May 22nd to Tuesday, May 25th, 1926

SATURDAY 7.30 p.m. WHIT SUNDAY and MONDAY 11, 3 and 6.30 p.m.

TUESDAY 11, 3 and 7 p.m.

SPEAKERS FROM ALL PARTS

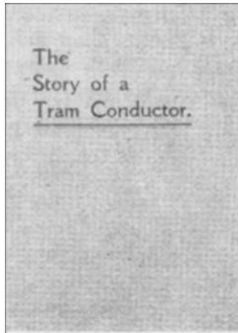
Those desiring accommodation should write without delay, stating exactly what they desire and giving particulars as to the length of their proposed stay to—The Convention Secretary, "Hermon," Norton Way, Letchworth, Herts

MAKE USE OF LONG EVENINGS

(SEE BELOW)

this Spring by sowing Good Seed.

(SEE BELOW)



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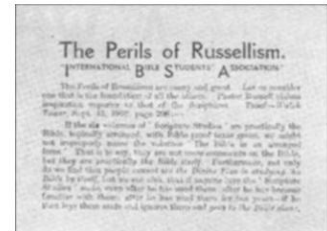
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