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A table of contents for *Elim Evangel* can be found here:

https://biblicalstudies.org.uk/articles_elim-evangel-01.php

The Elim Evangel

FOURSQUARE ON THE WORD OF GOD

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

Vol. IX.

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No. 12

The Revelation of Jesus Christ

By HENRY PROCTOR, F.R.S.L.

THIS is the correct title of the Book of Revelation. It is the title given by the Holy Spirit, for according to ancient usage, the title of a book or scroll is the first word or sentence. The Holy Spirit has also given an inspired analysis of its contents, in verse 19: Write therefore the things which

- (1). thou sawest—see chap. i. 8-20,
- (2). which are—see chaps. ii. and iii.,
- (3). shall come to pass *after* these things. See chaps. iv. 1—xxii. 5.

He saw

(1). The Son of Man in glory—seven golden lampstands—seven stars.

(2). The seven Epistles had a threefold purpose (a) to meet the need of the Churches to which they were addressed, (b) to indicate seven epochs in the history of the Christian dispensation, (c) to meet the need of every Christian at any period, whose experience corresponds to that of these Churches—“Let him hear what the Spirit saith unto the Churches.”

(3). After these things (*meta tauta*) means after the things of the present dispensation, described under (2) and indicated to the epistles to the seven Churches.

From these considerations, therefore, and from the internal evidence of the Book of Revelation as a whole, and seeing that the seven epistles bring us to the end of the present dispensation, the fourth chapter must mark the inauguration of a new era which is called “the Day of Vengeance of our God”—“the Great Day of His Wrath.” This cannot come until the present Day of Grace has run its course, and the completed Body of Christ taken out of the way, by the rapture, alluded to in each of the seven epistles, but more particularly in that to Philadelphia, to whom He promises: “Because thou hast kept the word of My patience, I also will keep thee (*ek tes horas tou peirasmou*) out of the hour of trial which is about to come upon the whole inhabited earth, to try them that dwell upon the earth.” The hour that will test *all* who are living upon earth” (Rev. iii. 10, XX. Cent). Nothing could be plainer or simpler than this, that the Church, the Body of Christ,

symbolised by the Church of brotherly love (Philadelphia) will be taken away out of the Great Tribulation, for no other hour of trial extends to the whole earth. We must remember too, that John was carried away in the Spirit, far away both as to time and place. For beginning with the fourth chapter the place was heaven, and as to time he was carried forward 2,000 years into the Day of the Lord, and saw what would then transpire, at least in symbol, as if it were taking place before his very eyes. He tells us simply what he saw and heard.

Nothing that is depicted from chapter iv. 1, onwards has yet taken place, although the prophecies bear, perhaps, some resemblance to the events of history. For the historic fulfilment we must look to the Book of Daniel, for much of it has already been fulfilled, and some awaits fulfilment on the year-day scale.

The two Schools of Prophetic Study should not condemn each other, for the one is complementary to the other. If properly understood they confirm each other. But to imagine that the historic fulfilment is exhaustive, is to fall into grave error.

For how can we produce the two witnesses, for example, unless we call for Moses and Elijah. For who else ever turned waters into blood, but Moses, or called down fire from heaven, or shut heaven that it rained not for 3½ years, but Elijah? And every one is constrained to admit that Elijah *must* come “and restore all things,” before the coming of the Son of Man to judgment. And it was Moses that came with him, at the typical Parousia on the Mount of Transfiguration (II. Peter i. 16, 17). We learn from Jude 9, that Michael the archangel, took possession of the body of Moses, so no doubt he was raised from the dead, and so became typical of the raised dead, while Elijah is the type of living saints translated. The three disciples would also be typical of the Millennial inhabitants of the earth. These were eye-witnesses of the majesty of His coming when they were with Him in the Holy Mount (II. Peter i. 16).

His coming we are expecting now. “What manner of persons,” therefore, ought we to be in “all holy living and godliness,” “looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ” (Titus ii. 13).

Great Whitsuntide Gatherings

at the Elim Convention in London

By REV. C. H. COATES.

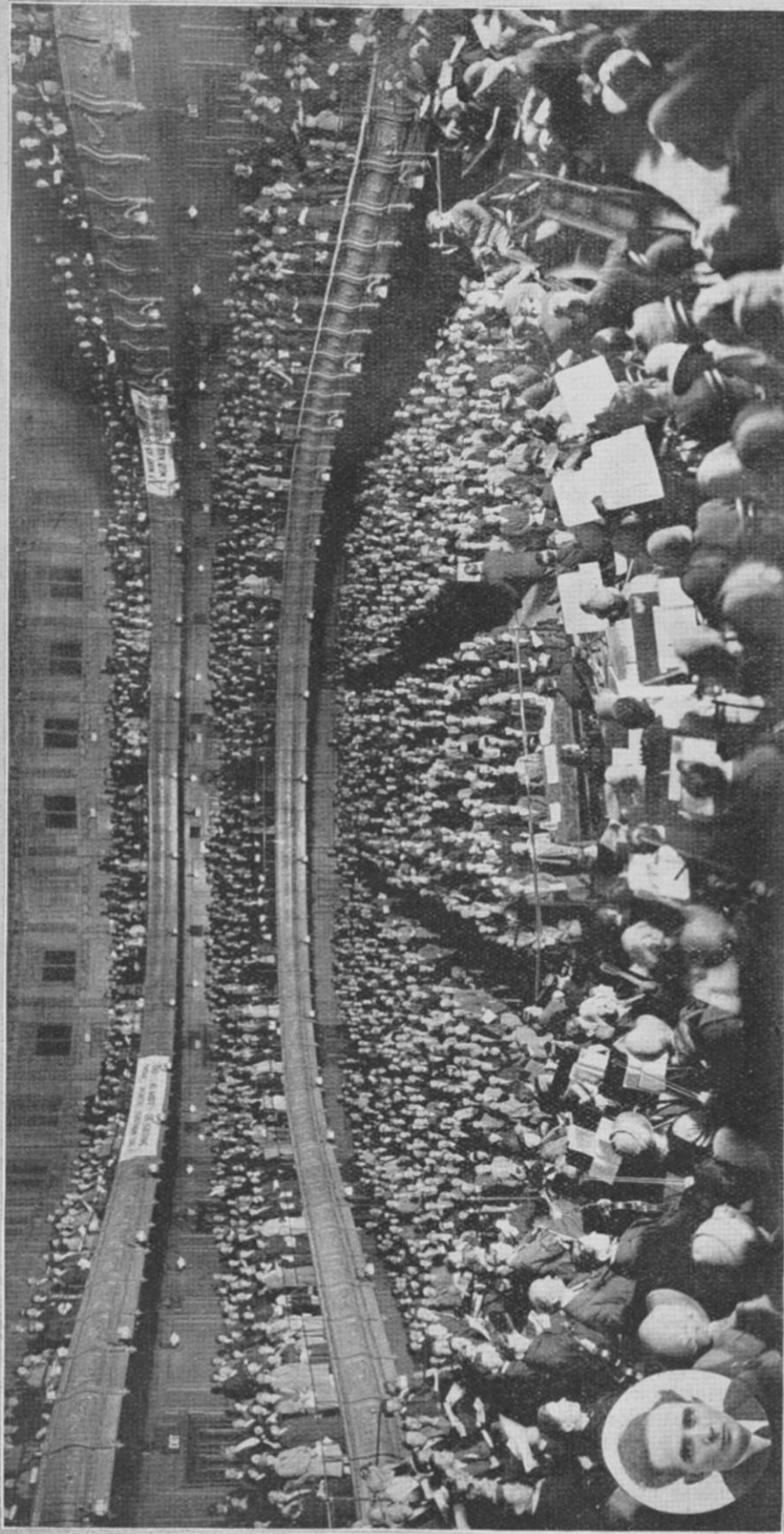
NUMBERS beyond expectation attended the great Whit-Monday meetings in the Royal Albert Hall. Smaller gatherings than those at Easter were of course anticipated, in view of the advance toward the summer season tempting even Foursquare enthusiasm to seaside and country, and of the provincial conventions elsewhere arranged. Yet thousands responded to the invitation to meet with their Lord at each of the three services. Hundreds of sufferers knelt in a double semicircle reaching half-way round the great arena in the afternoon, in addition to a large further number for whom kneeling room could not be found, and who were prayed for as they stood by their seats to signify their request in faith; and gracious further fulfilments of our Lord's promise to heal His people were experienced. In the evening a numberless procession of healed sufferers, the proven and rejoicing trophies of many Elim campaigns, marched round the hall and crossed the platform amid unforgettable outbursts of praise and song which must have been echoed in heaven. Three further meetings in the Queen's Hall, Langham Place, W., from Tuesday to Thursday evenings, proved by good attendances at the first two and a full house at the third the growing popular hunger for the Foursquare Gospel.

THE addresses throughout the Convention, delivered independently through the mental media of several beloved leaders, presented a striking harmony under the guiding blessing of the Holy Spirit, satisfying personal spiritual needs, and showing a live relation to current incidents in the nation-wide battle for the truth of the gospel. At the Whit Monday communion service, Mr. John Leech, M.A., K.C., referring to the memorial character of the sacred elements, pointedly reminded us that the memorial of an event cannot be the same thing as the event memorialised, this being an important reference to the Romish and Anglo-Catholic "sacrifice of the altar," in which it is alleged that the officiating priest offers again, in the eucharistic ceremony, the Sacrifice of Calvary. The Holy Communion is a memorial symbolisation of that great event, but by that very fact it cannot be one, with it, any more than a portrait can be the same object as the person portrayed. The Lamb of God was offered, once for all, a once-sufficient sacrifice forever accepted! The continuous memorials upon the Lord's table were designed to carry back the believer's mind past priest and "altar," to that central Fact of the Cross, without which a sinful universe would long since have vanished in flames of judgment.

IN the Whit Monday afternoon meeting, Principal George Jeffreys dwelt upon the respective relations to the believer of the blood of Christ and the Baptism of Fire in the Holy Spirit, instancing a preacher whom he had once heard declare that confessed sin would be put away by being burnt up by the fire of the Holy Spirit; but pointed out the impossibility of this. The Holy Spirit does not come in spiritual baptism upon the unregenerate. Of the great oil type of the Spirit in the Old Testament it is written, "Upon man's flesh (i.e., upon man in his unregeneracy) shall it not be poured" (Exodus xxx. 32). The Saviour's blood, accepted and trusted, must first be interposed as the paid penalty which purchases all! But the effect upon us of the things purchased can never remain obscure to our neighbours. Kindled oil cannot be hid!

IN the evening meeting the beloved leader gathered us around the great Names of Jehovah, wherein He proclaims His power and engagement to accompany us, to provide for us, to hearken to us, to give rest and confidence in heart and spirit, to grant healing for our bodies, and, beneath and above all, to grant us Himself, smitten, risen and entertained as our Righteousness.

THE glorious theme was renewed in the Queen's Hall on the Tuesday evening by Pastor Le Tissier from the passage in Isaiah xxxii. 2: "A man shall be as an hiding place," and by Pastor P. N. Corry, on Eph. vi. 13, "Wherefore take unto you the whole armour of God," two wonderfully co-ordinated pictures of our sheltered hiding in Christ, for personal security, and in service. On Wednesday evening Pastor B. J. Russell set forth the importance of maintaining throughout life the altar of entire consecration, the continual, willing, intelligent presentation to Christ of our substance, our social relationships, our time, influence and devotion—driving away the vultures of selfishness which would descend upon the sacrifice. Was it by Providence that on this evening two men who wielded an incisive dynamic of sanctified humour should have addressed the Convention—the second being Pastor W. G. Hill of Wales, who sketched unthought-of associations between the axe-head that came off in Elisha's attempt to build a new college for his prophets, the axe lying at the foot of the Jewish tree, to which John the Baptist pointed as a precursor of judgment, and that other axe which occasioned the translation to glory of the same blunt-lipped confessor—the whole being



Principal George Jeffreys at the Queen's Hall, London

This photograph shows the crowded gathering at the Thursday evening service when the Principal preached a powerful sermon on the relationship between the Foursquare Gospel and the mortal body. Thirty-nine persons intimated their decision to accept Christ as Saviour at the meeting, and hundreds testified to being healed at the Elim revival campaigns. One wonders where the flag of the Foursquare Gospel will be found floating next. The Queen's Hall doubtless ranks amongst the finest, foremost and most famous of London's great and historic halls, and has witnessed the performance of some of the world's greatest musical artistes. What a splendid and striking tribute to the present-day power of the Word of God, that wherever Principal George Jeffreys goes, the crowds flock to hear his message. No matter how large the auditorium engaged, its seating capacity is almost sure to be taxed to its greatest limit by the huge numbers that clamour for admission.

THE ELIM EVANGEL

applied to the witnessing position of Foursquare believers in the last days—dead in Christ, disabled of earthly help and recognition, yet risen and anointed in the Spirit, and armed for the Lord's war.

ON the closing evening, Thursday, Principal George Jeffreys took us through several ever-new aspects of the Foursquare Gospel, especially emphasising the descent of the Holy Spirit upon the *body* of the believer. It is the body which is declared to be His temple; of which it is further said that at our Lord's coming, He shall "change this body (not spirit) of our humiliation, that it may be likened to the Body of His glory." Further, as to the promised flowing of the living waters of the Spirit from the believer (John vii. 38), it does not do to ask, In which communion are these waters found? Is it in the Methodist, the Anglican, or the Congregational reservoir? This water comes from heaven!

THE uplift to the Lord's people can only be exactly recorded in heaven, though to the observant spectator, the great crescendos of anthem and adoration ascending to the Throne of God were an impressive index of the high spiritual tide in multitudes of hearts. A great number responded by the uplifted hand in the evening meeting to the invitation to testify to bodily healing received that day through the public ministry of prayer and anointing, by faith in the crucified and risen Lord. Some eighty souls made the great decision to accept Christ during the Whit Monday meetings, with fifty-five more during the three Queen's Hall meetings. Happy these, who perceived with other eyes and ears the gate of blessing, invitation and welcome hidden from the faculties of the world!

BUT what of the impact of this Whitsuntide Foursquare testimony upon the heart and life of the great

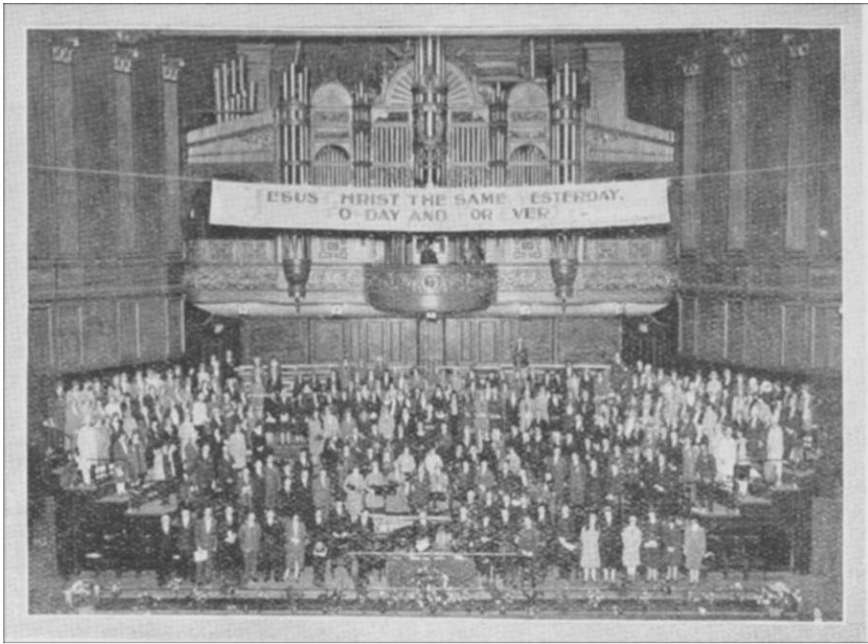
city to which the essential scenes of the first Pentecost at Jerusalem were recalled by this Whitsuntide recollection thereof.

The testimony has first to run the gauntlet of the daily press, in some even of the larger organs of which actual Elim events quickly become unrecognisable. Others there are whose descriptive efforts are altogether admirable and exact. Much depends on the altitude of the eyebrows in the talented writers. Elim boasts in her Lord at least one distinguished trophy of spiritual grace and physical healing gathered from the ranks of London journalism as an encouragement to prayer for men whom the fierce and unremitting glare of press publicity tempts

to use their literary powers to gratify the whims of private and wilful judgment, forgetful of their responsibility for the effect of their work of the millions who may be led astray by the thoughtless writing which brings them their daily bread.

On the Tuesday evening, in the midst of this great testimony for Christ in London, a carefully planned exhibition of his-

trionic blasphemy was being staged in Piccadilly—the Judgment Day dance. The modern masked ball at its best shows that only a narrow margin separates the average society *habitué* from the psychology of his childhood. In this particular instance the fertile search for a new stage-game led the child-psychology into a caricaturist mockery of events which must one day shake the universe. The vaticinatory folly at Weymouth, the attitude of the daily press toward eternal things in general, and the spiritual slumber of the gay and preoccupied multitude, impress us afresh with our Lord's urgent charge to fulfil His commission, entrusted to us for the generation which His Word declares shall witness the unveiling of His glory in the very heavens.



The platform scene at the Queen's Hall, London, on Thursday evening.

Foursquare Revival Fervour

at the Queen's Hall, London

By PASTOR E. C. W. BOULTON.

THE Queen's Hall has rarely, if ever, held such an enthusiastic company of Christians as that which gathered within its walls at the closing service of the great Foursquare Gospel meetings held in London during the recent Whitsuntide. One wonders where the flag of the Foursquare Gospel will be found floating next? The Queen's Hall doubtless ranks amongst the finest, foremost and most famous of London's great and historic halls, and has witnessed the performance of some of the world's greatest musical artistes. What a splendid and striking tribute to the present-day power of the Word of God, that wherever Principal George Jeffreys goes, the crowds flock to hear his message. No matter how large the auditorium engaged, its seating capacity is almost sure to be taxed to its limit by the huge numbers that clamour for admission.

What a meeting it was! Charged with the dynamic of an irresistible enthusiasm; swept and swayed by the glory of an all-conquering gladness; held in the vice-like grip of a great and growing conviction; dominated by an all-pervading sense of the Divine presence and power. Again and again, over that great gathering, would break a wonderful volume of victorious vocal melody, carrying on the crest of its heaven-laden waves many a soul out into the deeps of a new life in God.

Principal George Jeffreys, with his characteristic energy and grace, gave an exposition and presentation of the Foursquare Gospel calculated to make men think, and sufficient to answer the most critical enquirer after truth. Under the compulsion of a Spirit-anointed eloquence, the hearts of many were captured. His impassioned unfolding of this important theme simply rivetted the attention of his congregation, and quickly created an atmosphere of conviction. Every utterance bore the stamp of a Divine unction. Not by the employment of any spectacular

or sensational methods does our leader impress his hearers, but by his forceful and reasoned appeal to the conscience and the judgment—an appeal based wholly and solely upon the Scriptures. Few indeed could attend such a service as this and listen to such heaven-born logic or such Spirit-breathed argument, and not fail to be convinced as to the reality of the revelation which is being given. Step by step and point by point the preacher led his hearers through the Word of God, laying truth upon truth, until there appeared a glorious Foursquare Gospel fabric, built upon the infallible foundation of eternal truth.

That radiant-faced, joy-clad, song-swept choir of Crusaders that adorned the spacious platform, presented a picture which must have stirred every thoughtful beholder by reason of the potentialities which it represented. What a vista of almost limitless possibility! And pray wherein lay the sufficient attraction to draw together such a company of young people? They had not assembled to listen to the oratory of a Socrates, or to be beguiled by the entrancing melodies of some modern musical genius. Neither was it the fascination of some newly devised excitement that had captured the attention of these young men and women. Nay, the central charm lay elsewhere. Their lives had been caught in the glad attraction from on high—to them had come the call of the 'Man of Calvary.' His was the power that enthralled and thrilled them.

And then to crown this glorious evening with God, nearly fifty souls surrendered to Christ, entering into union with the Living Vine, and becoming one with the Father through the eternal Son. What a seal to a service! And thus it is that God honours the ministry of His servant in almost every meeting. Bless the Lord for such a continuous witness to the power of a gospel that is being despised and subjected to the bitterest criticism.

Items of Interest

Pastor E. C. W. Boulton is announced to conduct the Sunday School Anniversary services at Barking on Sunday and Monday, June 24th and 25th. He is also to conduct the church anniversary services at Hendon the first week-end in July.



After many years of loving and devoted ministry, Mrs. Inchcombe, the wife of Pastor Inchcombe of Croydon was called home on 4th June. Pastor and Mrs. Inchcombe were in charge of the Holiness Mis-

sion Hall, Sydenham Road. Both were interested in a practical sense in the work of Elim, and personal friends of the Principal. Our readers will pray for beloved Pastor Inchcombe. The funeral service was conducted by Pastors P. N. Corry and P. G. Parker.



On Whit Monday, Mr. F. Smith and Miss M. Topliffe, both Elim Crusaders, were united in marriage at the Presbyterian Church of England at Southampton by Pastor F. E. H. Trevor.

By PRINCIPAL
PERCY G. PARKER.

The Life of Prayer

Talk No. 1.
What Is Prayer?

THE finest definition of prayer which I can find in God's Word—that which grips me most, that which sheds most practical light upon my daily path, is in the fourth chapter of Acts. *Peter and John had healed that crippled beggar at the gate of the Temple, and afterwards the astonished people gathered to them in crowds and listened spellbound to a powerful sermon on the resurrected Christ.* Then the envious and anxious rulers came upon them and carried the two miracle workers off to prison. On the morrow the two disciples were brought before the Sanhedrin for trial. No fault could be found with them, and after a great deal of brag and bluster the frustrated Court was compelled to grant release. Then of course the expected happened, "And being let go, the disciples *went to their own company.*" One can imagine the joy of reunion, the shouts of praise, the whispers of surprise, the animated conversation!

Then it seems to me a sudden hush came over the company: they had forgotten *something*—nay, more, they had forgotten *some One*—they had forgotten God. He had been the great Deliverer, He had rescued from the prison cell, He had defeated the designs of Devil-inspired men. And the result of it all was "*they lifted up their voice to God with one accord.*" Here then is our definition of prayer:

Prayer is the Lifting up of the Voice to God.

PRAYER is to withdraw the voice from everything and everybody—from our family, from our friends, from our customers, from our work-fellows, from our congregation, from our Sunday School class, from our pleasures, from our business, from our duties, from everything and everybody, and to lift it unto God. With these words as a basis we can obtain an even simpler definition:

Prayer is the Heart Speaking For God to Hear.

WHENEVER a man, woman, or child speaks either audibly or silently for God to hear, then prayer is being uttered. When Daniel in the midst of the lions spoke words for God to hear—he prayed. When Paul, chained to two soldiers in the Roman prison spoke words for God to hear—he prayed. When Zacharias grieved because no child had come to brighten his heart and home spoke words for God to hear—he prayed. When Bishop Hooper burning at the stake for three quarters of an hour, amidst the sorrow of his friends and the rage of his enemies, said, "Lord Jesus, receive my spirit"—he prayed.

And when you spoke a few words out of the depths of your heart for God to hear, while you were turning that creaking and groaning mangle, you were praying. And when you, sorely tried at the

coming home from school of boisterous, romping, clamouring children, disturbing you in the midst of pressing duties, in fear lest by hasty word or spirit you should bring shame upon the Christ you love, lifted up your heart to God for patience and gentleness—you *were praying.* And when the postman brought a black-edged envelope and you held it tremblingly in your hand, fearful of the news contained therein, meanwhile asking God to strengthen you to bear whatever dread contents it enclosed—you *were praying.* No matter where we are or what we are doing—in the busy shop, in the crowded street, in the express train, on the tram-car, lying on a sick bed, midst the whiz and whir and clank of machinery, in front of roaring furnaces, preaching in the pulpit, teaching in the class, writing in the office, scrubbing the floor, making the beds, laying the table, reaping in the field, driving the motor-car, riding the bicycle, or resting in the cool of some beautiful summer's day,—no matter what the circumstances may be, if we are lifting up the heart for God to hear, then we are praying.

Now may I remind you that:

Prayer is a Message Unto God.

"**THEY** lifted up their voice *unto God.*" "Prayer was made without ceasing of the church *unto God*" (Acts xii. 5). But is not all prayer unto God? No, it is not.

Prayer may be unto self.—The Lord distinctly tells us that the vain Pharisee who went up to the Temple to pray at the same time as the humble publican "*prayed with himself*" (Luke xviii. 11). "I thank Thee that I . . . I . . . I." He prayed to his own inflated vanity.

Prayer may be unto our feelings.—This is one of the subtlest traps! To obtain this result is one of the Devil's masterpieces. Many have been snared in this way. We have a happy, glowing feeling within us as we pray. It is the effect of a cause. The cause is our communion with God through the indwelling activity of the Holy Spirit, based upon our belief in Christ and His atoning death. Unless we are very careful we shall be soon praying to the joyous experience within. *If the rapture of heart increases, then we think God is hearing, if it decreases we think our prayers are not availing.* There is gravest danger here. The cause of our joy is communion with God, the effect of it, happiness consciously experienced within. But as surely as we get occupied with the effect—happiness of feeling, instead of with the cause, communion with God, our happiness will vanish, our prayer lose in power, and we ourselves will be plunged into darkness and despair. Whatever we do we must not allow ourselves to be turned inward.



THE ELIM EVANGEL

Our prayer is unto God enthroned in the glory, and *whether we feel it or not, He does hear our words unto Him.*

Prayer may be unto others.—This is of course the danger in public prayer. We can so easily try to choose our words and frame our sentences that others will be constrained to say how beautifully we pray. Unless great watchfulness is exercised in our public praying we shall ape the Pharisees who made long prayers in order that *others should hear.* Prayers of lacework language get to the ears of others, but not to the ears of God.

Prayer may be unto nothing.—Sir Monier Williams tells a story concerning the late Bishop of Calcutta. The Bishop asked an apparently pious Buddhist whom he had observed praying in a temple, what he had just been praying about. "Nothing," was the surprising reply! "But," urged the Bishop, "to whom have you been praying?" "I have been praying to nobody," came the answer.

Praying to nobody for nothing!! How we smile at the poor Buddhist's ignorance, how we pity the weakness of his mind and the emptiness of his soul, and yet—many blood-bought children of God practically do the same thing! So easy is it when we kneel down to pray to let our minds wander or go blank that if a minute or two afterwards we sit down and try to recall what we said to God, we cannot do it. In reality we have been praying to nobody for nothing. Our utterances have simply been empty mouthings. There has been no real address to God, no true expression of need. Again and again, and yet again we must impress upon ourselves the truth that the prayer that counts, the prayer that moves God, the prayer that moves man through God is a definite message from us unto God.

Elaborating our thought we may additionally say that:

Prayer is What We Make It.

IT can be the cheapest thing in the world or the sublimest. To them who mistreat it, it is paltry, but to those who approach it in the spirit of Scripture it is unspeakably precious.

We can treat prayer as we do a *medicine bottle*—only make use of it in times of sickness. How many trample on prayer in this way! When that ocean giant the Titanic struck an iceberg and sank, one Colonel Gracie after being sucked down by the sinking boat came to the surface again. He floated about on various pieces of wreckage until he was dragged on to a large raft containing a dangerously large number of people. For many hours they were all tossed about upon that insecure foothold. An angry and hungry sea was around them. Only a shadow separated them from death. The Colonel has told us the experience of that night. He says that *not for one moment* during those hours did prayer cease to be uttered. Time and again they repeated the

Lord's Prayer. It was monotoned throughout the whole of that dread darkness. Men who long ago had forgotten how to address their Creator recalled the prayers of their childhood and murmured them over and over again.

I do not blame them for praying, it was the best thing they could do under the circumstances, but my heart is sad, grieved, when I remember that in health and strength, in the vigour of manhood and womanhood, when life seemed safe and sunshiny, these people did not pray. David said, "In my distress I called upon the Lord." The literal rendering of "distress" is "tight corner." In his tight corner he prayed, but *he* also prayed at all times, but many do not. The breathings of prayer are reserved for the tight corner. In the shine of life not one word ascends to heaven, but when sickness comes, when a loved child lies dying, when the bank fails, when the land is invaded by hostile armies, when business profits are low, when thrown suddenly out of employment, when shadows and clouds and weakness threaten the life, then there is a panting and intense anxiety after God—and the hearts that really love God are sickened to think that such hypocrisy exists among men, and that the God who gave Jesus to die for a prodigal world is so ungratefully treated.

Others make prayer a *kind of charm.* They would be afraid to pass through a day without praying. There is a vague idea in their minds that some protective effect takes place after praying, no matter how formal it may be.

Again, others make prayer into a *duty.* They would no more think of neglecting prayer each morning and evening than blacking their boots or washing their face.

When the great Dr. Chalmers was a young college student he had to take his turn with the other students in leading the prayers in Divinity Hall. His utterances were beautiful. In figures of speech and strength of diction he far surpassed others. Whenever it was known to be his turn to lead the prayers the hall was filled with townspeople who were charmed with his language and stilled into devotion by the majesty of his thought. *And yet at that time Chalmers was not a converted man, and prayed simply because it was his duty!* Many pray to-day for the same reason. It is fashionable to pray—the King prays, the President prays, leading men of all description pray, therefore they must. Or probably prayer is a family possession. Father prayed, mother prayed, the hour for family worship has been an institution from earliest days, it would be a breaking of a long established habit, a reflection upon the beloved parents who have passed into eternity, to neglect prayer. It would not be respectable. And prayer becomes a duty, not a delight, sometimes even a drudge, but yet persisted in, in order to satisfy tradition and conscience. (*To be continued.*)



Principal George Jeffreys at the Winter Garden, Devon

The revival enthusiasm at Eastbourne reached its zenith in the great Winter Garden of Devon. The largest and most beautiful building the town can boast of had its full complement of audience. "The largest and most beautiful building the town can boast of had its full complement of audience of miracles is not past"; over one thousand of whom had received Christ as Saviour during the war; soldiers and sailors of the highest rank; authors and penmen not a few, and among them one of the highest rank. Then too, among the great number that testified to healing were titled people, and men and women of high position. "What went they out for to see?" An eloquent preacher? Yes, and more—a man who was demonstrating the power of the Holy Spirit.

The leading papers having reported and discussed the revival at unusual length, it was decided to continue the meetings in a large marquee. The announcement was received with clapping and cheering. The number could express in the world of sport.

Prayer is requested that this glorious movement of the Holy Spirit may continue with even further success.

Is Christ Really Coming?

The Result of His Coming (*Continued*)

By P. H. HULBERT.

WE believe sufficient has been said to show the importance of being ready, by being sheltered under the precious blood. There will be great disasters on land and sea, as a result of Christ's coming. We have only to think of the great numbers of real Christians in all parts of the world who occupy prominent positions, and these could not be removed in a moment without causing disaster. We do not propose to enter into details, but take a simple example of the far-reaching effects of Christ's coming. There are great numbers of excellent Christians engaged on our railways, and it not infrequently happens that the driver, fireman and guard of express trains are saved. When Christ comes, these will be caught up, in a moment, no time to close the throttle, no time to apply the brakes. One shudders to think of the terrible happenings, signalman and bridge-keepers gone, and these catastrophes multiplied by the score all over the world. It will be a day long to be remembered.

We are inclined to think that the Scripture in I. Thess. v. 2, 3, will have a partial fulfilment at this

time:—"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape."

It seems to be on a par with the Scripture quoted by the Apostle Peter at Pentecost: "This is that which was spoken by the Prophet Joel, "And it shall come to pass in the last days saith God, I will pour out My Spirit upon all flesh, and your sons and your daughters shall prophesy and your young men shall see visions and your old men shall dream dreams. And I will show wonders in heaven above and signs in the earth beneath, blood and fire and vapour of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.'" (Acts ii. 16-20). We know that this has only been partly fulfilled and awaits the fuller fulfilment.

IT is evident from what has been stated that the question



ire Park, Eastbourne

re Park during the Whitsuntide meetings. had come to see and hear that the "age paign. Here were all classes, distinguished e most eminent in England—in the world. e representative of society in general. "What he preached, and giving the glory to God. ke advantage of the great awakening and as expressive of real feeling as any equal

aching effects for the glory of God.

"Will the World Know When Jesus Comes?"

will be definitely answered. Yes, they will, for it will throw everything into a state of chaos. This will be the time of Satan to bring to full fruition his great scheme. The man who has been looked for by the world for so long, will now make his appearance, and will grasp the situation thoroughly. He will be the super-man possessed of wonderful organising ability, he will rise to prominence very quickly; all the conditions will favour this final product of Satan's ingenuity. The Church has been translated (that is, the true Church). There will still be thousands of professors, particularly those who were followers of Rome, and the bulk of the professing church will be entangled in her meshes, when the Lord comes. In fact if it were not for the true children of God in the various denominations to-day who are acting as salt, and preventing the whole from corruption, Rome would have her desire. The tendency to-day under the idea of church union is towards Romanism, and Rome never changes. Her character is drawn by the Holy Spirit from the Book of Daniel to her final doom in the Revelation. We do not say that there are no true children of God in the Church of Rome, but there will be none at the time I am speaking of, for they will all be taken, and nothing but the carcase will remain.

Rome has never played second fiddle and never will. Apostate Christendom led by Rome, will be one of the great features of the period between the coming of Christ for His saints, and the coming of Christ with His saints. There will be lots of religion, but no Christ. The higher critics and American cults are doing their utmost to-day to put Him outside, He is the great storm centre. Around His blessed Person the battle is being waged. Church union could be effected to-morrow if He could be expelled. To-day they reject the true Christ, but they will rally around the false christ, the Antichrist, the christ who is altogether such an one as themselves. Little do the Christians think to-day what they are doing by subscribing to the transformed ministers of Satan.

I WOULD earnestly ask the Christian reader to ponder well the solemn words of the apostle in II. Corinthians xi. 13-16: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel for Satan himself is transformed into an angel of light; therefore, it is no great thing that his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works." I feel compelled to utter these solemn warnings, for I have seen much damage done in various parts of the country. There is no excuse for the Christian to be ignorant of these things. The Word of the living God has accurately described the days in which we are living. The Second Epistle gives us an awful picture of the closing days of the Church's history on earth, as well as the general trend of events in the world.

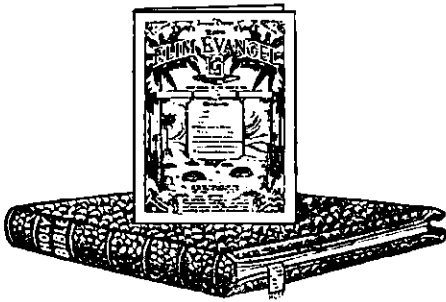
LISTEN to the words of the inspired apostle, to the beloved Timothy (II. Tim. iii. 1-5): "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such, turn away." What an awful picture of these days of so-called enlightenment and progress! How vividly and accurately portrayed! Was there ever a day when men loved themselves more than to-day? It does not matter who sinks, so long as they swim.

Was there ever such a time when the lack of parental control was so manifest? The first commandment with promise is flouted to-day by children, "Honour thy father and thy mother," and we constantly hear them speak of their parents as the 'old man,' and 'our old woman.' One might almost wish for the old days of the curfew once more, as we look at the state of our streets at 10 and 11 o'clock, and sometimes later, filled with young people, many of them hardly in their teens.

ONE might dwell in detail on this awful category of vice and lawlessness, but space forbids. We should, however, like to point out the fact of the

(Continued on next page).

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD

The Elim Evangel

Official Organ of **Elim Foursquare Gospel Alliance.**

Editor ... Ernest J. Phillips.

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

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Founder and Leader: **Principal George Jeffreys.**

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

- ELIM FOURSQUARE GOSPEL CHURCHES.
- „ FOURSQUARE GOSPEL MINISTERS AND EVANGELISTS.
- „ FOURSQUARE REVIVAL AND HEALING CAMPAIGNS.
- „ BIBLE COLLEGE (RESIDENT).
- „ BIBLE COLLEGE CORRESPONDENCE SCHOOL.
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- „ CRUSADERS (YOUNG PEOPLE).
- „ FOURSQUARE GOSPEL TESTIMONY.
- „ OFFICIAL ORGANS:—
- (a) ELIM EVANGEL. (b) ELIM FOURSQUARE CRUSADER. (c) YOUNG FOLKS' EVANGEL.

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

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traitors. There is nothing in the world so contemptible as a traitor, a Judas; even bad men hate the name, and good men shudder. Are there not traitors in our midst to-day, even denying the Lord who bought them? Oh, the canker has eaten deep into the religious community, and ministers and people are drifting from the old moorings of inspiration and revelation. They are being carried along on the current of modern thought on to the shoals and quicksands of uncertainty and doubt, by and by to be dashed upon the rocks of open infidelity and denial of God; a form of godliness denying the power. From such turn away ere it be too late. The Devil of christendom is the two-horned monster with the cloven hoof. The Devil as described by the Holy Spirit is operating to-day, not through men of the Tom Paine and Voltaire type, but through the seeming ministers of Christ, men who are in reality the dupes of Satan, in the angel of light character. His master stroke is deception and imitation. He is a past master at the art. The word is "from such turn away," for they are the agents of Satan preparing the way for his masterpiece, the Antichrist.

With the Church translated, there will also be the removal of the Holy Spirit from the earth, in His present distinctive character, so that restraint which has hitherto hindered the full development of lawlessness will be gone. Of all people who should be thankful to God for the lengthening out of the Day of Grace and the presence of the Holy Spirit and the Church, it is our womenfolk. Where the blood-stained banner of the Cross floats they are safe from molestation, they have an equality with man, but we shudder to think of the days of vengeance, when the lust of men and devils will run riot, with little or no restraint. (*To be concluded.*)



"THOU HAST THE WORDS OF ETERNAL LIFE"
(John vi. 68).

It is not difficult to get the words of earthly life. We can get them from our neighbours, from our business associates, from the daily newspapers, and from thousands of various grades of secular books. To get the words of eternal life we must go to Christ—He is the great reporter of things unseen. Earth was but a temporary home. Eternity is His permanent dwelling. Out of the realms of light Christ has lavished upon us the truths of eternal life. The world is dark—very dark for many. It is a valley of the shadow of death. But One walks through the valley of the shadow of death with words of life. That One is the Lord Jesus. We can be taught of Him, we can listen to His words, we can read His book, and the more we do these things the less will the words of this earthly life attract us. Let us go to Him more definitely to-day than we have ever gone before.

The Editors' Page

A New Elim Paper!

THROUGH the enabling of God it is hoped to issue a new Elim paper on 3rd August. Its striking title is to be *The Foursquare Revivalist*. It is to be a *weekly* paper. Instead of waiting for a fortnight for news concerning Foursquare Revivalism you will be able to get it every week. The title is striking, and the weekly issue is pleasing. But above this you will be glad to know that the price is only *one penny*. It is to be filled with living proofs of the power of the Foursquare Message. It will uplift Christ as Saviour, Healer, Baptist, and Coming King. It will make an appeal to all evangelistic believers. It will be so simple and telling that Crusaders and others of a courageous spirit will be able to sell it in the public house, in the market place, and from door to door. Elim friends will find fresh weekly information about the movements of their beloved Principal and his fellow-workers. And yet there will be such a width of thought and sympathy of interest over the whole field of Christian service that those who know little of Elim will feel that the paper is for them. Begin to pray about this paper. Pray for the editor and those who will assist him. Pray that it may be a winged messenger of redemption for soul and body to tens and hundreds of thousands of scattered and shattered lives. Prepare for 3rd August!!

What About the "Elim Evangel"?

Of course you are asking the above question. Of course you do not want to lose the beloved *Evangel*. It has been such a wonderful blessing. It is an old and trusted friend. And we don't like to lose old friends. Well!—you need not fear. The *Elim Evangel* will still continue. But instead of being fortnightly it will be *monthly*. We are hoping that it will be more interesting and helpful than ever. We do not want the *Foursquare Revivalist* to displace the *Elim Evangel*. We want it to be a weekly supplement. Embrace the new and still hold on to the old. The *Evangel* will be 2d. monthly. Those who have subscribed for it as a fortnightly will have the balance of their subscription properly adjusted.

Elders of What Church?

Elim readers will be glad to read the following question and answer given in *The Witness*. *The Witness* is a most helpful Christian monthly which circulates widely among Christians who, though differing from us in some points, are yet held in brotherly regard in Christ:—

Question:—Is James v. 14, 15 applicable to the present-day church?

Answer:—There are not two Churches. It is true that things were in a transition state in the Acts, but Pentecost

though it had its Jewish aspect, was undoubtedly the Baptism in the Spirit into the one Body (Acts i. 5; I. Cor. xii. 13). Because the full truth of the Church, its "Heavenly Calling," "the Mystery of Christ," etc., were only known when revealed in the Ephesian Epistle, etc., it was none the less the one and only Church throughout. The Prince of Wales knew nothing of his high calling when a babe, but it was his. Now he knows it. James writes for those whose welfare he had most at heart, the "twelve tribes scattered abroad," but as believers in the Lord Jesus Christ (see chap. ii. 1). By faith he saw every tribe represented, nor would he exclude one member of the chosen race. They were all potential believers. But though we do not go to the epistle for the highest Church truth, it is quite a mistake to make the Church of chapter v. 14, something essentially different from the Church as revealed in the Ephesians, of which it was the local expression. The whole epistle is full from end to end of practical teaching, the responsibility of excluding chapter v. 14, would be too great. Because this passage has been misused is a poor reason for denying its use.—W. Hoate, B.A.

The Conviction of Sin.

The much-used and much-loved, Dr. F. B. Meyer, has recently been writing on the question of the conviction of sin. He powerfully says:—"As I review the earliest years of my ministry, when I was in touch with Mr. Moody, Mr. Spurgeon, and others, I can recall the vestries and ante-rooms filled with men and women in great distress, as they had been brought face to face with the claims of the Almighty. We were kept at the inquiry-rooms long after the rest of the congregation had passed home, by the uncontrollable anguish and alarm of those who had suddenly awoke to the disparity of their lives with the great claims of God's law. Not for a moment can we admit that conviction is necessary as a preliminary to salvation. In multitudes of cases, especially with children and young people, the transition into the peace and joy of salvation is as the glad awakening of a summer morning. But though the earlier stages of the Christian life may be like a cloudless day-break, there are few of us who have passed onward, that have not had hours of deep contrition and soul-anguish, as we have contrasted our failures and shortcomings in character and service, with the demand of God's grace."

Leaving Out the Lions.

A little child asked for the story of Daniel and the lions to be read. But it was bedtime! "Oh, but I am afraid you will dream about the lions," said his mother. "Oh, no," was the reply, "I shall dream about Daniel, and leave out the lions." How much happier we should all be if we could leave out the lions. Fear is one of the last enemies we overcome, and some of us are in bondage to fear all our lives. Yet, perfect love casteth out fear!! May we learn to love perfectly—then we shall trust perfectly—and then we shall leave out the lions. Or we shall remember they are all chained, and our Father holds the chains.

A Modern Miracle

Cancer Rooted Out by the Power of God

FOR 14 years I have been a great sufferer with gastric ulcers and chronic indigestion which ended in cancer. I was in continual pain night and day. My suffering was so intense that I have often been tempted to end my life. During those years I was continually taking drugs. I spent pounds upon them; everyt h i n g was done for me that could be done, but my case was hopeless. I heard of the Revival and Healing Campaign conducted by Principal George



Jeffreys in the North End Hall, Croydon. I went to the healing meeting in the afternoon and was prayed for by the Principal. I immediately felt the healing touch, the power of God came upon me and I felt the cords of the cancer being dragged from me and the large lump that I had completely disappeared—not a trace remained. My little girl was prayed for and healed of rheumatism and heart trouble. I don't know how to praise the Lord for all His goodness to myself and my little girl.—Mrs. Paul (Croydon).



WHAT THE WORLD SAYS.

Why will you keep caring for what the world says? Try, oh! try to be no longer a slave to it. You can have little idea of the comfort of freedom from it—it is bliss! All this caring for what people will say is from pride. Hoist your flag and abide by it. In an infinitely short space of time all secrets will be divulged. Therefore, if you are misjudged, why trouble to put yourself right? You have no idea what a great deal of trouble it will save you.—*General Gordon.*

Daily Readings and Meditations

Being the Scripture Union portions with a meditation for each day by Principal Percy G. Parker.

Sunday, July 1st. Jeremiah xxxvi. 1-10.

"I am shut up: I cannot go into the house of the Lord" (verse 5).

There are modern Jeremiahs who are in the same position. They are shut up: they cannot go into the house of the Lord. You look through the window and see the crowds going. You shout good-bye to your loved ones as they go forth. But you are shut in. Maybe old age prevents you. Maybe home duties. Maybe weakness of body. You cannot go to the Lord's house, but, thank God! the Lord can come to yours. "Where'er you seek Him He is found, and every spot is hallowed ground." It is not now in some special city or mountain that God is worshipped. True worshippers worship the Father in spirit and in truth. The room in which you are shut in may be a city of God and a mountain of blessed communion.

Monday, July 2nd. Jeremiah xxxvi. 16-28.

"He cut it with the penknife, and cast it into the fire" (verse 23).

Attitudes toward the Word of God greatly vary. Some cut it with a pen-knife and hurl it from them. Some turn its pages with reverent hand and yielding heart. Thank God! we are not among the cutters. We are among those who prize every word that falls from the lips of the Lord. His words are sweeter than honey to our taste. They are fairer than the fairest flowers to our sight. We hunger for the spoken word and the written word. We receive it and, through grace, we obey, and our life's journey is a journey of song because it is paved with the golden promises of God. In the midst of the

gloom of this world we walk along a golden road to the golden Foursquare City of God. Thy promises are more precious than gold!

Tuesday, July 3rd. Jeremiah xxxviii. 1-13.

"So Jeremiah sunk in the mire . . . so they drew up Jeremiah" (verses 6 and 13).

He was God's prophet. Yet God allowed him to sink in the mire. God does allow suffering sometimes. He allows us to sink into the mire of difficulty. But He never leaves us there. After the lesson is learned, after the sacrificial service has been performed, He draws us up again. Yes, He draws us up with cords of love. "Yes," we say afterwards, "I was in the mire but He DREW ME UP." When I felt hopeless the cords of His love were placed round me and He drew me up." Once we were in the mire of sin—but He drew us up. Once we were in the mire of ill-health—but He drew us up. Once we were in the mire of powerlessness in His service—but He drew us up. Some day He is coming again, and that will be the final drawing up! Then the order will be, EARTH—UP—AIR—UP—HEAVEN—GLORY.

Wednesday, July 4th. Jeremiah xxxviii. 14-28.

"Obey, I beseech thee, the voice of the Lord . . . so shall it be well unto thee" (verse 20).

Prosperity in the Christian life is conditional upon obedience. Obey and prosper. Resist and fail. The Lord's Will is a perfect Will. That Will provides for us a perfect way. To trust the Lord's voice is the great secret of victory. That voice is mainly heard in the Scriptures. Sometimes, however,

THE ELIM EVANGEL

it is a direct word from the Spirit to our souls. Jeremiah was asking Zedekiah to do a hard thing. It proved too hard for him. He disobeyed and suffered. And yet Jeremiah "beseeched him." O God, save us from the obstinacy of Zedekiah! When we know Thy will, whatever the cost, whatever the criticism, whatever the apparent loss, help us to do it. So shall it be well with us.

Thursday, July 5th. Matthew ii. 1-12.

"When they saw the star, they rejoiced with exceeding great joy" (verse 10).

How lovely to be reading about Bethlehem. Bethlehem—we can never forget thee. Bethlehem of the star. Bethlehem of the shepherds, Bethlehem of the angels, Bethlehem of the Son of God. The joy of it all comes back to us. The joy of the wise men becomes ours. Yet a greater joy is ours. We know more than they did. We worship not in the dim shadows but in the blazing sunlight. The Babe of Bethlehem is the Christ of Glory. He is our Saviour, our Lord, our Shepherd, our Healer, our Baptist, our Coming King. Yea, He is our all in all. And before Him we break forth into joyous worship. He's the lily of the valley, and the star of Bethlehem. He's the fairest of all thousands to my soul.

Friday, July 6th. Matthew ii. 13-23.

"And he came and dwelt in a city called Nazareth" (verse 23).

Nazareth was an ordinary place. It was not specially noteworthy. But it became extraordinary. It became specially noteworthy. Simply because Jesus dwelt there. The Lord Jesus makes a wonderful difference. When He is present the desert blossoms as the rose; the valley loses its shadows; the empty heart is filled and flooded with Divine sunlight. The ordinary man becomes extraordinary because of His indwelling. The quietly furnished home is furnished with priceless glory when He dwells within. Nazareth could not glory in herself, but in the Christ who dwelt there. Neither can we glory in ourselves—we glory in the Christ who dwells within. What we are, what we do, is the result of His grace. Therefore we will remember to-day to praise His Name and praise it continually because He has come into the Nazareth of our hearts and made us great—simply because He dwells there.

Saturday, July 7th. Matthew iii. 1-17.

"He shall baptise you with the Holy Ghost" (verse 11).

John's baptism in water was a very real experience. It was not a sprinkling but an immersing. It was something so obvious that it could not be mistaken. Christ's baptism in the Holy Ghost is not a vague thing. It is a distinct and unforgettable baptism with power. It clothes a man with God and it fills a man with God. It turns a faltering Peter into a mighty preacher. It turns a distracted church into a solid unity of witness. Such a baptism is the only secret of progress in the Christian life. No baptism no power. No baptism no progress. No baptism no conversions. No baptism no healings. Lord give us mightier and mightier baptisms in Thy Spirit and send us forth to mightier victories for Thee. And let the blessing be mine to-day.

Sunday, July 8th. Matthew iv. 1-11.

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the Devil" (verse 1).

Notice the "then." When was that? Immediately after He has heard the voice from heaven saying: "This is My beloved Son, in whom I am well pleased." Triumph, then testing. The voice from heaven and then the voice from hell. God's voice and afterwards the Devil's voice, with the Devil's "if." "If Thou be the Son of God." Why God has just said He was! Now Satan comes along and puts in an "if." Such is the experience of many young converts. The joy of assurance enters their hearts. They know they have been born again—that they have become sons and daughters of God. Then the next morning the Devil's "if" comes. An attempt is made to destroy assurance. There is

one way of victory. Meet the "if" with a "thus saith the Lord." "It is written . . . It is written."

Monday, July 9th. Matthew iv. 12-25.

"I will make you fishers of men" (verse 19).

And the Lord fulfilled His promise. He laid down one condition—"follow Me." Would you be made a fisher of men? Would you take men from the great ocean of life? Would you gather men into the net that never breaks? Then "follow Christ." The closer you follow the greater the catch. The closer your contact with the great Master-fisher, the greater will be your skill in this exalted fishing. Get closer to Him to-day. Look afresh into His wonderful face. Yield afresh to His loving touch. Seek afresh His word of power. Then fish—and you will catch.

Tuesday, July 10th. Matthew v. 1-16.

"Rejoice and be exceeding glad" (verse 12).

That is a simple matter when we are surrounded with gladness. When the sun of prosperity is shining, when the voices of men are applauding, when everything is going along like a song it is easy to rejoice. But it is not merely at such times that we are told to rejoice. It is when we are reviled—falsely; persecuted—wrongly. When circumstances surround us with difficulty and violent opposition. It is then that we are to rejoice. Why? Because "great is our reward in heaven." The curses of earth sink into insignificance beside the rewards of heaven. Rejoicing with Christ will measurelessly repay our suffering for Him.

Wednesday, July 11th. Matthew v. 17-26.

"First be reconciled to thy brother, and then come and offer thy gift" (verse 24).

To obey is better than sacrifice. Much obedience is better than much prayer. Prayer without obedience is futile. It is heard but not answered. An unforgiving spirit is a dark blind shutting out the sunlight of God's favour. An unforgiving spirit hurts our brother, hurts ourselves, and grieves God. Yet it is very easy to hold hidden bitterness in our hearts. Deep, deep down in many a life there is a feeling of resentment against another. And that hidden resentment hinders public blessing. Shall we examine our hearts to-day? and if there is anything contrary to the mind of God—if that humble, forgiving spirit which characterised our Lord does not fill us, let us break the hold of the enemy over our lives by boldly going or writing to those whom we have been wronging—and then offer our gifts of prayer and praise to the Lord.

Thursday, July 12th. Matthew v. 33-48.

"Love your enemies, bless them that curse you" (verse 44).

Let us be grateful that we can do to others what God did to us. Once we were enemies but God loved us. That love turned us into friends. It was love unto death and it won our hearts. Now we are called to love our enemies. If we do not, how can it be said that the love of God dwells in us? Have we enemies? Then let us love them. Have we those who persecute us and misrepresent us and say all manner of evil against us? Then let us love them. We cannot love them with a love of satisfaction, but we can love them with a love of compassion. Let it be real love. Let it flow out. They will feel it. And some will respond to it, and, lo, our enemies will become our friends and His friends.

Friday, July 13th. Matthew vi. 1-18.

"Your Father . . . thy Father . . . our Father" (verses 1, 4 and 9).

No words could bring God nearer to us. To hear it declared again and again that God is our Father alters the whole attitude of our outlook upon life. We do not then see chance and luck and law in our surrounding circumstances; but we see wisdom and love. We know that behind the seen is the great Unseen. And the great Unseen is our Father. He watches our way. He knows our steps. He silently plans for us. Every plan of His is a love plan. It is our Father's plan. Therefore the plan is saturated with love. Consequently,

come what may, we are able to say confidently, "all things are working together for good, because I love God, and He loves me."

Saturday, July 14th. Matthew vi. 19-34.

"Lay up for yourselves treasures in heaven" (verse 20).

It is useless to build a house one day when we know we must leave it the next. It is useless to plant for a harvest when we know that we shall never return to reap. It is vain to store our money in a cave to which we shall never return. It is well to have a house that awaits us, a harvest we can enjoy, a treasure that we can use. To put our treasure in the Bank of Heaven makes our treasure eternally secure. It gives us a capital that will never diminish. We shall eternally be able to live on the interest. Put a little more in the Bank to-day. Give your time, your talents, your money to the Lord's service and as you give you will get. As you give of your earthly treasure you will increase your unseen

wealth in the unseen Bank for the unseen future.

Sunday, July 15th. Matthew vii. 1-14.

"Whatsoever ye would that men should do to you, do ye even so to them" (verse 12).

This is the golden rule. It gives the ideal relationship between man and man. But before we do right toward men we must certainly get right with God. We must love God first, then we must love our neighbour as ourselves. The golden rule is a marvellous rule to use. Think it out. Then carry it out. You are pleased when others smile at you—smile at them. You are pleased when others excuse your faults—excuse theirs. You are glad when others warn you of real danger—warn them. You are glad to hear good news from other lips—let others hear good news from your lips; especially the news that Jesus Christ saves the soul, heals the body, baptises with power, and will surely come again.

Illustrations for Christian Workers

Collected from Various Sources

AN IMMEDIATE HARVEST.

THAT graphic paper, *The Dawn*, gives the following striking incident:—

"A brother (in Christ) had lately had the happiness to get away from Russia. In the course of recent years he has often been in prison for the gospel's sake, and many times has looked death in the face, but through the grace of God has been each time wonderfully delivered. He has narrated to me the following occurrence at which he was personally present.

"Into the market place of a city in south-east Russia a man drove a motor plough. He used the occasion to make clear to the people that no intelligent man to-day is able to believe longer in either God or a Devil; and in order to supply to all a clear proof that in fact there is no God, he declared that he would first pray to God, who of course, because He does not exist, would not hear him, and then declared that he would on that account curse Him, whereupon it would be self-evident, as little would happen. And afterward, he said he would do the same with the Devil. As this man carried out his purpose, and in a shocking, not-to-be-repeated manner cursed God, the bystanders involuntarily drew back from him a few steps, as if afraid that the earth might open and swallow them up together. Finally, the blasphemer cried: 'Now you have proof that there is neither God nor Devil. I have cursed both and nothing has happened. If there is a God why does He not punish me? He should be able to do it!' He then sat down on his plough, started the motor, made a short turn, pitched beneath, and in a moment was torn by the new, sharp ploughshare to a shapeless mass. Then the bystanders cried out as with one mouth: 'God has judged him. Now we know there is a God!'"

PRIDE.

"A noted French actress was once asked by an admirer to write something in his album. Taking the album in her hand and finding a number of entries, she immediately turned it round and wrote, as if the last page was the first, the significant sentence: 'I like to be first.' These are the words that many are writing in indelible letters on the page of life: 'I like to be first.'"

PROVED BY EXPERIENCE.

S. D. Gordon, of the United States, tells us the following story:—"A young Italian girl sat at her fruit stand intently absorbed in reading a small book. A gentleman pausing to get some fruit asked her what she was reading with so much interest. She replied, rather timidly, 'The Word of God, sir.' But he was one who called himself a sceptic, and delighted in spreading his sceptical poison. He said, 'Who told you the Bible is the Word of God?' With childlike simplicity she replied, 'God told me Himself.' 'God told you? Impossible! How did He tell you? You have never seen Him nor talked with Him. How could He tell you?' And for a few moments the girl was confused and silent. Then, looking up, she said respectfully, 'Sir, who told you there is a sun in the sky up there?' And the gentleman replied, rather contemptuously, 'Who told me? Nobody; I don't need to be told. The sun tells this about itself. It warms me. I love its light.' And the young Italian girl earnestly answered, 'You have put it straight, sir, for the sun and for the Bible. That's the way God tells me this is His Book. I read it. It warms my heart. It gives me light. I love its light and warmth. None but God could give the light and warmth I get from this Book.' And he turned quietly away, abashed by her simple faith."

Foursquare Fire Burning on Every Front

Converts at Christchurch—Demonstration in Devon—Pentecost at Peniel

Prayer is asked for special revival campaigns being conducted by Pastor and Mrs. Charles Kingston at Portsmouth, by Miss Reusa and Miss Hawes at Milton Hall, New Milton, Hants., and by Pastor B. Richardson at Barking. A successful campaign has just concluded at Watford, conducted by Pastor J. J. Morgan. Mr. W. Channon is now in charge of our church at Holloway.

Liverpool. Mr. McAvoy writes to tell of twenty new members being received into fellowship at a recent Sunday evening service.

Portsmouth. Wonderful blessing is being enjoyed at this church—souls saved and numbers baptised in the Holy Ghost.

Ilford. Much blessing continues to rest upon all the services. Souls are being saved each Sunday, and others are receiving the Baptism of the Holy Spirit. At a recent Sunday evening service conducted by Pastor B. Richardson of Hull, four souls yielded to Christ.

Bournemouth. Whit Monday proved to be a red-letter day. Outside the spacious Tabernacle the sun shone making everything beautiful and life a real joy. Inside the Tabernacle hundreds gathered to worship and listen to the Word of God. Pastor Dinnick and Pastor Trevor ministered the Word of God under the inspiration and guidance of the Holy Ghost. The united Crusader choir sang the songs of Zion with full hearts and the very building rang with the praises of God. Saints gathered from Southampton, Winnbourne, Parkstone, Yeovil, and other districts. Over 300 sat down to tea in the new Y.M.C.A. Hall and had a real time of fellowship together. Pastor Blackburn presided at the meetings, and spoke on prayer at the Breaking of Bread service in the morning. All present will look back with joy to that oasis by the way. Glory be to God! The rain is still falling! Floods are coming! The tidal waves of glory will yet sweep over our land. Hallelujah!

Notting Hill. Pastor and Mrs. Charles Kingston commenced their ministry in the assembly on the 13th May, and continued until the 27th, with increasing power from on high. The Foursquare Gospel was preached by our brother and sister; sinners were saved in each meeting, and the saints were blessed. The gospel is the same to-day! Bodies were healed, and a great number of believers were baptised in the Holy Ghost. Pastor Kingston held other services also, and gave several chart talks on "The Second Advent of Christ and Events to Follow." Mrs. Kingston spoke in the children's meeting. Will the readers of the "Evangel" please pray for the Children's Campaign? This work was commenced last October; the object is to reach the children that are not going to any place of worship. The Lord is blessing this effort and many of the children have already been saved. We are determined to "keep on keeping on" in this work. We heartily recommend these Evangelists, Pastor and Mrs. Charles Kingston to any assembly desiring the services of consecrated workers. Pastor and Mrs. Kingston of Leigh, Essex, paid a visit during the campaign, the Lord blessed their messages to us.

West Camel. A Foursquare Gospel Demonstration was held at North Hill Farm, West Camel, on Whit Sunday and Monday, where the barn had been tastefully decorated with flowers, etc., for the occasion. The services commenced on Sunday morning, when Mrs. Moore gave an address on "Jesus the Living Bread." In the afternoon Mr. N. Warren preached on "The Personality of the Holy Ghost." The preacher in the evening was Mr. W. Hawkins of Chard, his subject being "The Trinity." On Monday afternoon at 3 p.m., addresses were given by Mr. W. J. Rooks of Yeovil, on "The Friend-

ship of Jesus," and Mr. W. Hawkins spoke on "Jesus the Saviour," (the first point of the Foursquare Gospel), and continued in the evening with the other three points, "Jesus the Healer," "Jesus the Baptiser," and "Jesus the Coming King." Mr. W. Dowding also spoke on the importance of standing on the whole Bible as the inspired Word of God.

Andover. Andover is in the grip of a Holy Ghost Revival. Night after night the tent has been packed till finally we were forced to hire one of the local theatres to accommodate the crowds. Over one hundred souls have been saved and numerous bodies healed during this campaign conducted by Pastor J. E. Goreham. At the request of many we have commenced regular meetings here in the New Theatre on Sunday nights at 6 o'clock. Brethren, pray for us!

Romsey. It was a great step of faith when the announcement of a Foursquare Gospel Convention at Romsey was given, but He who delighteth to honour faith honoured ours also. On the Monday at 11 a.m. we were breaking bread with Jesus in the upper room, over 200 were present, the atmosphere being charged with spiritual power. In the afternoon the Town Hall was packed with God-hungry crowds. The big, lavishly flowered platform, was filled with Crusaders who thrilled us with their Holy Ghost charged singing. After the meeting we all sat down (350 in all) to a splendid tea and then departed to the Market Place for a time of special Community Singing and then into the Town Hall for the big finale, and what a finale it proved to be! Before the scheduled time to start, the hall was full and could have been filled again.

Leigh-on-Sea. The seventh Anniversary Services were held on Whit Saturday and Sunday. The opening message was given by Pastor C. Kingston on the Saturday afternoon. Useful lessons for our times were drawn from the message and ministry of the fiery prophet, Elijah. In the evening, Pastor T. Burton Clarke spoke on Divine and human robes, emphasising the need of the Christian to be clothed upon by God. On the Sunday morning a good company gathered for a time of feasting with the Lord. During the service the first grandchild of Pastor G. Kingston was presented to the Lord, the Pastor afterwards giving the saints a needed word based on II. Cor. vi. 11, 12. In the evening Mrs. G. Kingston gave a powerful message on "The Baptism of Fire" and "its urgent need to-day." (This part of the Spirit-baptism is often overlooked to-day). The congregation was deeply stirred as she related her own experience of this blessing and its great afterward. All these services were well attended, and the saints by their happy faces and spirited singing testified of victory in the present and confidence in the unchanging God for the future. We earnestly desire the "Evangel" readers to pray for our open air summer campaign by the sea which has now commenced.

Leyton. Regular readers of the "Elim Evangel" will probably rub their eyes, and, quite reasonably say, "I did not know we had an assembly at Leyton." Well we have, and a live assembly, too. In November last Pastor P. Le Tissier conducted a short campaign in the adjoining district of Leytonstone, followed, a short time afterwards, by a fortnight's mission in Leyton by Pastor R. Tweed of East Ham. The Grange Park Hall, Leyton (see photo) is rented and services are held regularly twice on Sundays and on Tuesdays; a Sunday School was recently started. God has been very gracious in prospering His work in this corner of His vineyard. The services are very well attended and the numbers are increasing week by week. Open air services are held each Sunday evening prior to the commencement of the gospel service and a march to the hall from the rendezvous takes place, headed by a banner proclaiming all we stand for. The spirit

THE ELIM EVANGEL

of love, unity and Christian endeavour permeates the whole assembly. Many souls have been saved, and some remarkable cases of healing have been reported; a goodly number have been baptised in the Holy Spirit and followed their Lord through the waters of baptism. Whilst we have cause for

have been delighting in His presence. The favourite chorus of the campaign has been:—

“Redeemed! Redeemed!
Redeemed by the blood of the Lamb.”

Whilst the people have been singing this chorus, so heartily, one could see the truth of these words written on their faces. But, better still, some dear souls have been brought into the knowledge of this great truth of redemption. One dear young man whom I met in the meetings, was drawn into the hall by the power of God's Spirit. As a result he has been “redeemed,” has heard the Foursquare Gospel for the first time, and is now earnestly seeking the Baptism in the Holy Ghost. One dear mother, who was anointed at the Thursday afternoon healing meeting, was instantly delivered from fluid on the knee. As a result this has brought her grown-up family into the meetings.

Grange Park
Hall, Grange
Park Road,
Leyton.
(Mr. Petersen is
on the extreme
left).



joy and gladness at the splendid progress made in the very hard district, there is still much work to be done. Pray that we shall soon get to the centre, and that souls shall throng this beacon of light—the home of the Foursquare Gospel in Leyton, the Grange Park Hall.

East Ham. Recently nearly forty men and women were baptised by Pastor B. J. Russell in the presence of a vast congregation in the East Ham Tabernacle. A number of the candidates were the fruit of his recent mission. The opening prayer in which Pastor Tweed petitioned, “Put the fear of God in this place,” gives the key to the whole tenor of the service. Waves of holy, reverent joy swept the building. Very appropriately, Pastor B. J. Russell's little daughter sang “Have Thy own way.” He, himself read Romans vi., and specially emphasised the words “Buried . . . planted together with Him.” He related how on one occasion he had to chop a four feet hole in a sea of ice to baptise a very importunate candidate! The testimony of one sister candidate, standing before the very realistic screen depicting bank of the river Jordan, was really the burning wish of all. “I am determined to die with Christ and live with Christ.” At the close of the very beautiful and most impressive service a number signified their wish to “pass through the waters” at the first opportunity, and one soul decided for Christ.

Christchurch. The inspired Gospel of Jesus, the Saviour the Healer, the Baptist, and the Coming King, has now been brought to the beautiful priory town of Christchurch. The four weeks campaign conducted by Miss Hawes and Miss Reuss in the Dance Hall, has been filled with answers to prayer. Showers of blessing have been experienced during the ministry of God's own Word. Precious souls have been really saved from sin and its power, whilst bodies have been thrilled with the resurrection life of our Lord, and His people

Convention at Letchworth. For the fifth year in succession a Convention has been held during Whitsuntide at Letchworth. The first three were held in a tent, and those who attended can never forget the happy gatherings of God's people, when many saints from towns round about joined the Letchworth forces in praise and worship. Each year has brought new faces, both amongst people and pastors, and many of the old ones. In looking back over the five years, the writer is conscious of the fact that each year has seemed better than the preceding one, and truly this Convention has seemed better than all! This year, as last, the meetings were all held in the beautiful hall which stands as a lasting tribute to Mr. H. C. Phillips, now labouring in the Transvaal, who was the leader of the work in Letchworth until he recently took up a larger work for his Lord among the Zulus. This Convention may truly be called a Convention of surprises. Why? Because God's people have been learning things they never dreamed of before! Can you wonder that the hearers, as they listened to a man who was verily full of the Holy Ghost and of faith, felt their own faith being quickened? Here was Holy Ghost preaching, here was real faith, a mighty faith, the faith of a man who lived very near to God. As service succeeded service and one ministering servant after another gave the message, we had a wonderful period of looking into the Word, seeing new things, gaining fresh inspiration. At one time we would be listening to the picturesque and fiery language that belongs to Wales, with its humour, its vividness, its reality, revealing the greatness of the Word and the greatness of our God. Then we would take a delightful trip in thought to Palestine, and how the words of the prophets of Old Testament days took on fresh meaning as they were explained to us in the light of Eastern customs. God's presence was felt in all the meetings, and the gifts of the Spirit were powerfully in operation. Towards the end of the Convention the Holy Spirit was poured out and believers filled with Him. Pastors Corry and Henderson shared the duty of Convener, and other servants who came to minister were the Rev. and Mrs. L. T. Pearson, Mr. Smith Wigglesworth, and Pastors Hill, and G. Kingston.

Loaded with Fetters

IT is told of a famous smith of mediæval times, that having been taken prisoner and immured in a dungeon, he conceived the idea of escaping, and began to examine the chain that bound him, with a view to discovering some flaw that might make it easier to be broken. His hope was vain, for he found, from marks upon it, that it was one of his own workmanship, and it had always been his boast that none could ever break a chain that he had forged. And now it was his own chain that bound him.

It is thus with the sinner. His own hands have forged the chain that binds him—a chain which no human hand can break. There is only one way of deliverance. Jesus can break the fetters—*Jesus alone!* Seek His help in your need. “If the Son make you free, ye shall be free indeed.”

He breaks the power of cancelled sin,
He sets the prisoner free;
His blood can make the foulest clean,
His blood avails for me.