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REVIVAL IN THE BIG TENT!

Registered at the G.P.O. as a Newspaper.

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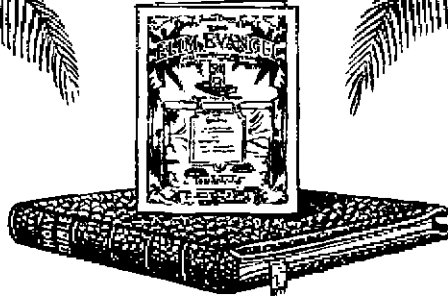
Saviour

Jesus Christ

Healer

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. X., No. 7.

JUNE 14, 1929

Twopence

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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 Foursquare Gospel Alliance in the British Isles and printed and published Weekly at the London headquarters.

Coming King

PRINCIPAL GEORGE JEFFREYS

and the Revival Party

Engagements for this Summer:

LONDON: BRIXTON. Now proceeding, and concluding June 23rd.

The final week of the Revival Campaign in the big CANVAS TABERNACLE, Brixton Hill (few doors from Town Hall).

Sundays, 3 and 6.30. Every week-night, 7.30 Tuesday, Wednesday and Thursday afternoons, 3.30.

The lovely Elm Woodlands, home of the Elm Bible College, with its four acres of beautiful grounds, is only a penny bus ride, or twenty minutes' walk from the Foursquare Gospel Camp Grounds. Those desiring accommodation should write immediately to the Superintendent, Elm Woodlands, Clarence Road, Clapham Park, London, S W 4

LONDON: ELIM BIBLE COLLEGE. Saturday, June 15th, at 3.30 p.m.

Great Open-Air Baptismal Service in the beautiful grounds of Elm Woodlands, Clarence Road, Clapham Park.

HOVE. June 29th to July 3rd.

Opening Services of the new ELIM TABERNACLE, Portland Road.

WORTHING. July 21st and throughout August.

Revival and Healing Campaign in the big CANVAS TABERNACLE.

For accommodation write to the Superintendent, Elm Woodlands, Clarence Road, Clapham Park, S.W.4.

BRIGHTON. August 5th to 7th.

The Great Annual Elm Convention in the ROYAL DOME.

ELIM FOURSQUARE GOSPEL ALLIANCE

Founder and Leader: Principal George Jeffreys.

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

- Elm Foursquare Gospel Churches.
- „ Foursquare Gospel Ministers and Evangelists
- „ Foursquare Revival and Healing Campaigns
- „ Bible College (Resident)
- „ Bible College Correspondence School
- „ Publications and Supplies
- „ Printing Works
- „ Foursquare Gospel Testimony
- „ Foursquare Foreign Missionary Branch
- „ Crusaders (Young People)

Official Organ —“ Elm Evangel.”

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

ROOM FOR BIBLE STUDY

One of the biggest rooms in the world is the room for improvement in Bible Study. Under God, the Elm Bible College Correspondence School will help to fill that room.

The Course consists of about fifty Handbooks and insets, which are supplied monthly.

The Handbooks are prepared by Principal Percy G Parker, and the Insets by Pastor Corry and others.

Inclusive cost is only 10s per year, which can be paid in instalments.

For full particulars, write to the Secretary.

THE

Elm Bible College Correspondence School

Elm Woodlands, Clarence Road, Clapham, London, S.W.4

FORTHCOMING MEETINGS

BALLYGAWLEY, Co. Tyrone. Commencing 2nd June. Orange Hall. Gospel Mission by Evangelist W J. Martin and A Stronge

BANGOR. July 12, 13. Annual Convention Further particulars later.

BRIGHTON. Aug 5—7 The Dome Annual Elm Convention Principal George Jeffreys and Revival Party.

HOVE, June 29—July 3 Opening Services of new Elm Tabernacle by Principal George Jeffreys.

LONDON:—

Brixton. Now in progress in the Canvas Tabernacle, Brixton Hill. Revival and Healing Campaign by Principal George Jeffreys.

Elm Bible College. Saturday, June 15th, at 3.30 p.m. Great Open Air Baptismal Service.

Hendon. Six Tuesdays, June 4—July 9, at 7.30 p.m. Elm Tabernacle, Somerset Road Bible School Lectures by Principal Percy G. Parker.

King's Cross. Every Friday at 7.30 p.m. Welsh Tabernacle, Pentonville Road, Foursquare Gospel Rally

Wood Green. Six Thursdays, June 6—July 11, at 7.30 p.m. Stuart Hall, Station Road Bible School Lectures by Principal Percy G Parker.

NEWCASTLE. During North-East Coast Exhibition, Services at the Assembly Hall, 33, Summerhill Street. Sundays, 11 & 6.30 Tues, Weds, and Thurs, 7.30. Pastor J. Hume

FRIDAY NIGHT RALLY.

To-night and every Friday night in the Welsh Tabernacle, Pentonville Road, King's Cross (kindly lent) at 7.30. Do not miss it!

The Elim Evangel

AND FOURSQUARE REVIVALIST

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. X., No. 7.

June 14, 1929

Twopence, Fridays

The Revival in the Big Tent

Conversions and Healings

ALREADY over three hundred conversions have taken place, with many striking cases of healing, at the great canvas Tabernacle in Brixton, London, where Principal George Jeffreys and the Revival Party are conducting a most glorious campaign. The Lord's servant, clothed with the Holy Spirit's power, is delivering a message that convicts and convinces. The Lord is confirming His Word with miraculous signs.

The following descriptive reports from the *Clapham Observer* and *Brixton Free Press* give the outsider's viewpoint:—



Principal
George Jeffreys.

FAITH HEALING SCENES. Principal Jeffreys' Campaign.

From the outside, Principal George Jeffreys' Revival and Healing Campaign Tent, at Brixton Hill, gives the momentary impression that a circus has come to Brixton. But when you enter the spacious canvas temple that illusion vanishes.

The campaign is organised by the Elim Foursquare Gospel Alliance.

There have been scenes of great revival enthusiasm at the big tent this week, and on Monday the sides of the tent were let down, and over 1,000 people seated outside. The choir consisted of between 500 and 600 people over 14 and under 35.

Inside the tent a long vista of hundreds of heads meets the eye. At the far end of the tent can be seen several figures on a dais, two trumpet-like amplifiers are suspended from the ceiling, and the whole congregation is singing in chorus—you are in a place of worship.

The high churchman, fond of ritual, might take exception to the unchurchlike bareness of the tent, but, however prejudiced, he would be forced to admit that there is a religious fervour in the tent that could be found in few ordinary churches.

Syncopated Tunes.

The hymns are lilting, syncopated tunes that are roared fervidly out with a conductor exhorting the congregation to greater effort. The atmosphere is not at all church-like, as most people understand it. There is little of the usual dignity and solemnity associated with places of worship. If the congregation does not sing to the liking of the leader, he makes them go over the tune again.

Principal Jeffreys is a man with keen eyes and a quick flicker of a smile, and when he speaks he emphasises his points with his hands, making explanatory gestures.

His listeners drink in his utterances, and at intervals punctuate his words with "Hallelujah" and "Praise the Lord." Some people may like this kind of thing, but to a man who has been deeply steeped in the methods of worship of his fathers, it must seem rather a strange way of worship.

When the hymns are being sung, the congregation wave their hymnbooks in the air, or clap their hands to the rhythm of the music.

The Healing.

In the afternoon Principal Jeffreys has a Divine healing service. At the end of the service, in order to give encouragement to those who are ailing, he asks all those who have been healed before to put up their hands. A forest of hands shoots up.

Then all those who are suffering from some complaint, are asked to come up and pray with Principal Jeffreys. A long line of people come along. It is pathetic to see the hope on their faces.

Tense Scenes.

The ailing ones sat or knelt and prayed. The congregation softly sang a hymn. The air became rather electrical. The whole congregation looked rather strained. Principal Jeffreys dipped his fingers in a bowl of oil and went round pressing his hands tightly on the heads of those praying.

Without exception, the congregation worked themselves into such a condition that they trembled violently at his prolonged touch. Many, however, could not restrain themselves, their limbs twitched convulsively. Several women moaned. One woman's arm started a jerky involuntary movement and continued for quite a time.—*Clapham Observer*, 24th May, 1929.

REMARKABLE CASES AT REVIVAL SERVICES.

Huge Crowds Flock to Meetings

Religious fervour ran high at the Tent meeting on Wednesday evening. There was a large congregation, and the exclamations which punctuated Principal Jeffreys' address were frequent and earnest. The believers entered into the spirit of the preacher, and there were loud cries of "Hallelujah," "Praise the Lord," and "Amen" again and again.

Principal Jeffreys is a world-famous Bible expositor whose ministry has filled the largest halls in the British Isles, and through whom thousands have been converted and healed. Enormous crowds of men, women and children of all ages are attending the services held in connection with the campaign. Many of those who come are sick and infirm and ailing from one or another complaint but faith is with them, and they attend service after service and pack the tent, large as it is, to overflowing. On Saturday evening a great many failed to gain admission and the sides of the tent had to be let down to enable all to hear and take part in the service.

There is nothing theatrical in the meetings, but there is deep sincerity, and Principal Jeffreys is one who is capable of raising fervour without any undue exertion. He does not play on the emotions of the people, but conducts the meetings in a plain, simple manner, calling upon the gathering to "take the Word of God" and be converted. He disclaims any personal healing power, but simply believes that God answers the prayers of faith.—*Brixton Free Press*, 31st May, 1929.

Opening of New Elim Tabernacle at Eastbourne

By Professor W. J. COOKE

A REMARKABLY enthusiastic welcome was accorded to Principal George Jeffreys and the Pastors accompanying him, by a large crowd of Foursquare members and admirers when he arrived to open the beautiful new Tabernacle in Eastbourne on Saturday evening, May 18th. There was a large queue two hours before the time of service.

The Church has a seating capacity of about seven hundred, and it was packed and many could not get in. Outside and inside there must have been close on a thousand people present. It was really a wonderful scene of joy and thanksgiving and of earnest devotion to God. The Tabernacle was beautifully decorated with flowers splendidly arranged around the platform and in the windows, and the band of Crusaders seated near the platform looked very beautiful in their white dresses and black hats.

The service had far more the character of a great thanksgiving than of an opening service. When Principal Jeffreys entered, he opened the meeting by singing the Doxology, which was rendered in true Foursquare fashion. Prayer was offered by Rev. Algernon Coffin of Brighton, and choruses were sung by the enthusiastic audience, after which the Crusaders sang "I know a fount." Mr Jeffreys then delivered one of the most thrilling, soul-stirring, and powerful addresses it has been the writer's privilege to listen to for many years. A very earnest appeal was made to the unsaved and four yielded their all to God as a result of the first service in the new Tabernacle.

The opening services were continued, three services being held on Sunday, three on Monday, two on Tuesday, and two on Wednesday, the last of the opening services being on Thursday evening. Addresses were given by Pastors E. C. Boulton, Jesse Lees, W. G. Hathaway, and Pastor and Mrs. R. Tweed. Each service seemed to rise in power and blessing, the church being well filled each evening. On Sunday evening the large hall was packed and three precious souls found peace through believing the Gospel message.

God has blessedly stamped the seal of His approval on the new Tabernacle by condescending to consecrate it by His presence and His saving grace. The writer has conversed with many of those who were present and every one expressed what blessed times these opening services were, every address from each of the Ministers being a source of great help and encouragement.

The following reports appeared in the local press:—

THE NEW ELIM CHURCH.

Amazing Scenes at Opening Service in Eastbourne.

Extraordinary demonstrations of religious fervour marked the opening service at the new Elim Tabernacle of the Foursquare Gospel Alliance in Hartfield Road on Saturday night.

There was a queue outside the church at half-past five—two hours before the service began—and although the building has seating capacity for six or seven hundred people it was packed a long time before Principal George Jeffreys, the founder and leader of the Alliance, mounted the platform, and there must have been nearly a thousand present.

The new Tabernacle, the foundation stone of which was laid by Mr. Jeffreys just before Christmas, has a salmon-coloured

exterior with a not, as yet, very impressive-looking entrance, but although it does not appear to be large from outside it has a capacious and lofty interior. Everything is in thoroughly modern style, from the pale yellow distempered walls to the panelled and girder-supported ceiling, whilst a feature is the terrace of tiers at the back of the hall. Over the platform, which is draped with a blue plush curtain, is a scroll bearing the words, "God is here and that to bless us."

The service on Saturday was on the characteristic revivalist lines, although naturally accompanied by more enthusiasm than usual. The platform was laden with bowls of roses, lilies, tulips, and narcissi, and was surrounded by young Elim Crusaders of both sexes, the girls looking extremely smart and picturesque in their white dresses with black hats and ties. On one side was an organ and violin, and on the other a piano and two more violins.

In Foursquare Fashion.

In the customary Foursquare fashion the congregation began to sing some time before the Principal appeared, led by his well-known assistant and accompanied by the various instruments. At this point the Principal entered, accompanied by Pastor Le Tissier, Rev. A. Coffin, and other Foursquare leaders, and Mr. Jeffreys at once asked the congregation that all who were thankful to God for giving them that hall should signify their feeling with a "Hallelujah." The response was simply terrific, and then all present joined in singing twice the "Doxology." After the hymn, "Sing on, ye joyful pilgrims," the Crusaders, conducted by a lady, sang the Principal's favourite chorus, "I know a fount," from the Salvation Army Revival Song Book.

A Powerful Sermon.

In the course of a brief speech, the Principal said: "It is just twelve months since I first started meetings on the Pier. I started the campaign with just a few people, but we prayed on at the revival campaign, and at the end we were puzzling ourselves how to continue. It seemed as if every door was closed against us. And then we began to pray. Hundreds of people in Eastbourne began to pray, and now we have a building" (loud cries of "Amen").

"We have had many gifts sent along, and this building was built by a real Foursquare Gospel builder," added Mr. Jeffreys. "I would like to thank Pastor Le Tissier and the boy preacher for the way they have tended the flock since we left a year ago, and 'He who hath led us hitherto, will lead us all the journey through'."

Taking as his subject the 23rd Psalm, the Principal preached a simple but powerful sermon, in fact, he was in his best form. A well-built figure in black, with his Bible in his right hand, he expounded his theme with eloquence and conviction, and dramatic gestures. Christ, he said, was Healer, Guide, Leader, Companion was Righteousness, the Universal Provider, and All Sufficient.

Before the conclusion of the service four members of the congregation raised their hands to signify their willingness to be saved.—*Eastbourne Gazette*, May 22nd, 1929.

ELIM CHURCH'S RAPID PROGRESS

One of the most remarkable religious movements of recent years in Eastbourne has been the rapid progress of the Elim Foursquare Gospel Church, the new Tabernacle of which was used for services for the first time last week-end. Only thirteen months ago Principal George Jeffreys, the leader of the Foursquare Gospel Alliance, was holding his first meetings in Eastbourne, and the Pier Music Pavilion was visited by many who were curious, but who had no intention of entering the Elim fold. Now the Foursquare Gospel community in Eastbourne is a self-supporting body with its own church, and large regular congregations not only on Sundays, but on several week-nights as well.

Force To Be reckoned With.

When Mr. Jeffreys left Eastbourne after his few weeks' campaign one of his helpers told me that he had made 800 converts. When the leader of the movement departed, there were many who supposed that the enthusiasm for the Foursquare Gospel Church in Eastbourne would quickly peter out, and

that nothing more would be heard of the sect. Indeed, a journalist colleague of mine, who ought to know better with his close touch with church affairs in Eastbourne, confessed to me the other day, that he thought that the Foursquare Gospel services in Eastbourne had been abandoned, pending the building of the Hartfield Road Tabernacle.

Nothing could be farther from the truth. Although the community has been without a home during all these months, there

are some 500 people in Eastbourne who may be considered regular adherents to the Foursquare Gospel teaching. The fact that five-eighths of those who were captivated by Principal Jeffreys' whirlwind revivalism remain solid supporters of his creed after twelve months proves that there is "something in" that teaching, and that the Elim Church is a force to be reckoned with in dealing with the religious life of the town. —*Eastbourne Chronicle*, May 25th, 1929

The Sacrifice of Praise

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

“**T**HROUGH Him let us offer up a sacrifice of praise continually, that is, the fruit of lips which make confession to His Name.” Emphasis should be laid upon the word “Sacrifice”—as the *Twentieth Century New Testament* puts it. Through Him let us offer

AS OUR SACRIFICE

continual praise to the Lord—an offering from lips that glorify His Name (Heb. xiii. 15). This is put in the place of continual burnt offering. There is no time when it ought to be omitted. Praise should go up in the darkest hour, and in the most difficult circumstances—giving thanks always for *all* things (Eph. v. 20). Jonah did it in the fish's belly. His prayer began “out of the belly of hell” (Jonah ii. 2), and ends (v. 9), “But I will sacrifice to Thee with loud thanksgiving. So did Paul and Silas in the Philippian prison, with feet still fast in the stocks, and with bare and bleeding backs.

Praise will bring deliverance, and if God has to

SEND AN EARTHQUAKE,

deliverance must come, at the sound of real heart-felt praise. This is typified in the marches around Jericho. For six days there was prayer, but on the seventh a shout of praise which brought immediate victory, through an earthquake which caused the walls of Jericho to sink into the ground, where they have been found within recent years.

So also Jehoshaphat, going forth against three nations to battle. He appointed singers unto Jehovah that should praise the beauty of holiness, as they went forth before the enemy, and to say “Give thanks unto the Lord; for His mercy endureth for ever” (II Chron xx 21), so they

HAD NO NEED TO FIGHT

in that battle, but had simply to stand still and see the salvation of Jehovah (v 17). Heart-felt praise must ever be victorious: “Whoso offereth the sacrifice of praise (thanksgiving) glorifieth Me; and prepareth a way that I may shew him the salvation of God” (Psalm I 23, R V. margin).

“We are convinced, that many dear children of God fall short of their longings for Divine life for their bodies, for want of this victorious art of praising in order that they may get into touch with God. Not a few of those who walk closely with Him, could tell us of

MARVELLOUS EXPERIENCES

of strength imparted, through just simply praising, when there is nothing to praise for, as far as the senses were witnesses. Power for healing is wonderfully conveyed through this channel, “The joy of the Lord is your strength” (Neh. viii. 10). Pray

all you will, beloved, and you cannot err in that, but stand upon the promise that “Whatever you pray for, and ask, believe you have got it and you shall have it” (Mark xi. 24, Moffatt) Sing out from the depth of your jubilant heart, Hallelujah, 'tis done! “And the Promiser will see that the prayer of faith, energised by the song of triumph, shall save the sick. Aye more, the habitual practice of the praise life

WILL HOLD IMMUNE

from Satan's attack the dear saints of God, who will to sing the songs He gives them in the night” (*Divine Life for the Body*, by Rev K. Mackenzie).

That wonderful servant of God, whose faith is spoken of throughout the world—George Muller—had learned to rejoice, not only in, but because of the trials of his faith, saying “I had a secret joy, because of the greatness of the difficulties.” Like Paul, he gloried in tribulation, necessities, and distresses, because he knew that God would glorify Himself, and that Christ would daily lead him in that train of His triumphs” That is why Paul said, “I delight in weakness, ill-treatment, hardships, persecution, and difficulty, when borne for Christ. In fact I take pleasure in the bearing of insults, in distress, in persecutions, in grievous difficulties—for Christ's sake; for when I am weak, then I am strong (II. Cor. xii 10, *Twentieth Century New Testament*, and Weymouth)

“All thanks to God, who through our union with the Christ, leads us in one continual triumph, and uses us to spread the sweet odour of the knowledge of Him in every place. For we are the fragrance of Christ ascending to God” (II Cor ii. 14, 15). If Paul could live such a victorious praise life, that he was never laid by on account of sickness, so can we also triumph over every difficulty, danger or temptation that meets us. For there are few if any, who have suffered from imprisonment, excessively cruel floggings, and with risk of life many a time, and who had been shipwrecked three times, spending 24 hours floating on the open sea, beaten with Roman rods three times, and with Jewish scourgings five times, often without food, passing many a sleepless night in hunger and thirst, cold and nakedness (II. Cor. xi. 24-28, Weymouth and *Twentieth Century New Testament*).

Yet it appears that notwithstanding all this, his work for God was never interrupted by sickness, for when, like Stephen, he was stone and left for dead, even then he did not succumb, but trusting in God who raises the dead to life, was preaching the Gospel the very next day at a distant town, and making many disciples (Acts xiv. 19, 21, with II. Cor. i 8-11, Weymouth).

The Nature and Need of Believers' Baptism

By Pastor T. BURTON CLARKE

"And Jesus was baptised" (Matt. iii. 16) . . . "Follow His steps" (I. Peter ii. 21).

THE groundwork of this outward sign is obedience and the greatest blessings flow from obedient lives. To obey we must know, for obedience does not necessarily imply blindness. To know we must enquire, and our enquiry must be diligent and persistent, consistent and continual. Someone may say, "Oh, I did not know"—but did they trouble to enquire? God never leaves Himself without a witness. We are responsible to walk in all the light we receive and we should welcome every bit of light that enables us to walk the pathway of obedience more perfectly.

Here in this New Testament ordinance is another link in that great chain of causes that binds our dear Lord to us. Obedience will include two things.—*Hearkening*—then hurrying to do. *Listening*—then labouring to perform, walking in every new gleam that illumines our pathway. If the servant never troubles to interpret his Master's will, how can he ever hope to execute it? We desire to interpret the Master's will as to believers' baptism. What He says we will do. If the command is strong enough in the Word we will obey. As in all questions, there are two sides, so in believers' baptism, there are the negative and the positive.

FIRSTLY THE NEGATIVE SIDE—WHAT IT IS NOT!

It is not infant sprinkling. How many Christian people are tempted to believe they have met the requirements by this unauthorised ritual. There is *not one* portion of Scripture that gives an ounce of support to its practice. The reason for it must be discovered outside the pages of the Bible. It is unscriptural and meaningless—purely a pagan performance. The Bible speaks of and sanctions dedication. Our children can be presented to the Lord as was Samuel and the Saviour Himself. Mothers of Salem brought their children to Jesus, who took them in His arms and blessed them. He is just the same to-day. This is not the New Testament ordinance of believers' baptism and no water is used.

SECONDLY THE POSITIVE SIDE—WHAT IT IS!

Believers' baptism—we call it such to distinguish it from infant sprinkling, for it is only *for born again people*.

It is always to follow the new birth and should never precede it. We do not teach salvation by baptism; nothing must take the place of the blood. We do teach following the Lord fully, and this is one of the important steps. Let us look at the *modus operandi*. What does the word "baptise" mean? That this is vastly important in our study, is patent to all. The Greek word *baptidzo*—with slightly variant readings (as to immerse in, to be poured out upon) broadly means to dip into. Anciently we read, water was copiously poured on those who were baptised, or they themselves were plunged therein.

Adult sprinkling is foreign to the Word of God. Immersion and sprinkling are entirely different.

There are three portions of Holy Writ, either of them sufficient to carry our point, as to the mode.

1. Christ's own care (Mark i. 10). We read, "And straightway coming *up out of* the water" Surely the words "up out" significantly imply going down and in.

2. John the Baptist (John iii. 23). John was baptising at Ænon, because there was *much water there*. The writer submits it would not require much water to sprinkle a multitude, and this passage is meaningless, if John merely was sprinkling.

3. Philip and the Eunuch (Acts viii. 38). *He went down and came up out of* the water, says the Scripture. Are not the words of the Eunuch significant? "See, here is water." Says someone who is sceptical concerning this New Testament ordinance, "Just word play!" But I am out to defend that which has so been lost sight of and supplanted by unscriptural methods and modes.

What encourages this New Testament ordinance and emphasises its continuance to-day? "It is the way the Master trod, should not the servant tread it still?" Is not that a sufficient incentive and inducement? To follow Jesus should always be the Christian's desire. It preceded our Lord's earthly ministry. The mission of John the Baptist was to call people to repent; and as a sign of their repentance, he baptised them in Jordan. When Jesus appeared on its banks, John immediately recognises Him as the Saviour of the world—"Behold, the Lamb of God that taketh away the sin of the world." How closely repentance and baptism are associated (Acts ii. 38).

After Pentecost, the early Church taught and practised it generally as the next step before Holy Ghost baptism (read Acts viii. 12, 13, 15; Acts ix. 18; Acts x. 46-48; Acts xvi. 14, 15; Acts xviii. 8). So many forceful passages of Scripture should surely leave us in no doubt as to the purpose and need of believers' baptism to-day, for we still live in the dispensation of the Holy Ghost, and what applied then, applies now.

What blessings follow this important step? Surely a legitimate question. Will it produce tangib'le results? Faith answers an eternal "Yes." Our own experience is a great help to us. Can we ever obey without being blessed? Baptism is but a symbol, but its deep spiritual suggestiveness leads us to that experience of which baptism is but the figure, the outward sign. Think of immersion, *buried with Him*, with all that that signifies (Gal. iii. 27; I. Peter iii. 21, Rom. vi. 4).

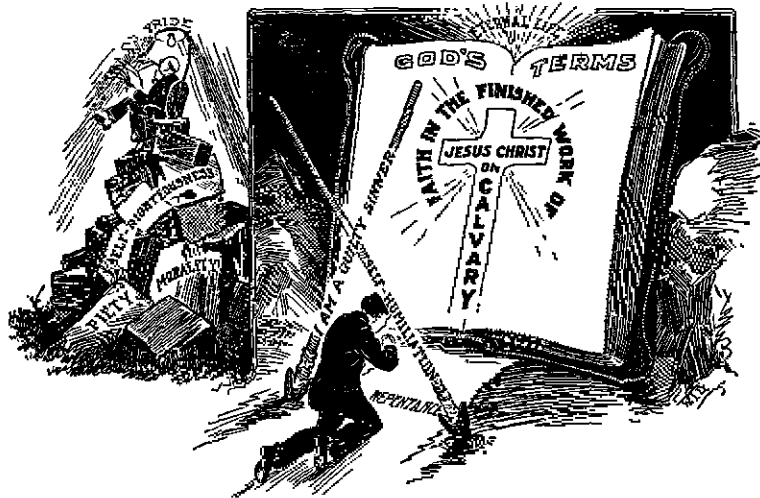
Crucified with Him, buried with Him, risen with Him, walking with Him in newness of life. These experiences, typified in baptism, become actual in a life of complete obedience.

Mark xvi. 16 is a strong passage, but not strong

enough to teach salvation by submission to a rite. The price of our redemption is the blood of the dear Son of God. "He that believeth," and heart belief begets personal relationship, and to maintain that relationship there must be obedience to His commands,

and His commands are not grievous. Wesley in his notes says—"He that believeth not, whether baptised or unbaptised, shall perish everlastingly, but he that believeth, in token of his belief is baptised." *Repent and be baptised.*

In the Low Place He can Meet You and Lift You Up



Just as the Roman Army once found itself hemmed in by the enemy, who spared the lives of the soldiers on conditions that they gave up their weapons and armour, and crawled upon their hands and knees under a yoke of two crossed spears, so God has declared His way of escape from the enemy of souls. Pride can have no place here. As proud consul and humble victor had to abase themselves alike—so with all who come to Christ and accept His terms of repentance and faith in His finished work. There can be no other way. All claim to blessing on the ground of what you have done must be given up. In the low place He can meet you and lift you up to an inheritance among the sanctified.

Concise Comments and Interesting Items

A boy at the Brixton Campaign who has trusted Christ, and was longing for healing was waiting outside the tent before eight o'clock in the morning. The service did not commence until 7.30 at night!

Rev. J. Manton Smith was a well-known companion evangelist with Dr. W. Y. Fullerton for many years. Mr. Smith was the musician of the party. He passed on to be with His Lord many years ago. But news has just reached us that his wife, who lived at Clapham has at the advanced age of 83, passed home likewise. These home-gatherings should stimulate us to work while it is day, for the night cometh when no man can work.

An American writer asks, Is the life of Mussolini charmed since his phenomenal rise to power? He has been mobbed, stabbed, shot at, and bombed in the seven attempts upon his life. He has an army of 5,000,000 men, capable of quick mobilisation. He stands at the head of the strongest military force in Europe to-day.

A sign in front of a London Church read, "Jesus Only." During the night the wind blew the first three letters down, and then the sign read, "Us Only"—which is true of us?

The Blood of Christ is being terribly attacked. According to *The Defender* this happened in an eastern theological seminary. A student quoted the text, "But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

The professor interrupted the theological student and said, "Sh—sh—sh! The blood of Jesus Christ dried up 1900 years ago."

But what do Foursquare Christians say? This—"His blood shall never lose its power, till all the ransomed Church of God be saved to sin no more."

The Gospel Sky Sign Mission was founded in 1923. The special purpose was for the display of the Word of God on electric signs. It is still doing a great work. The initiation of this mission is of much interest. It was in July, 1922, that Mr. Charles Phillips, the president and founder of the Mission, noticed an aeroplane writing a tobacco advertisement in letters of smoke high up in the sky, and although up to that time he had never desired to fly, yet he felt that if only he was in that aeroplane he would like to write in the sky, "God is Love." Later on, in company with a friend, Mr. Phillips

saw a great crowd which had assembled at the Elephant and Castle to watch the results of a prize fight which was being held at the Royal Albert Hall, the report of which was being displayed on the scintillating sign there. Communicating with the sign company early in October, 1922, as to terms for advertising Scripture texts, and discovering that the manager was a Christian man, and only too pleased that they should be displayed, and being informed also that another prize fight was to take place the following week, Mr. Phillips quickly decided to send along texts for the whole of that week, the appropriate texts displayed on the night of the prize fight being, "Fight the good fight of faith", "Resist the Devil, and he will flee from you." The testimony of a young woman that both she and her fiancé had been converted by the text shewn on the first night, set the seal of God's blessing on the work.

The Bible has a great place in our national life. On Friday, May 24th, a vast gathering of people was found in Hyde Park to give expression to the meaning of the British Commonwealth of Nations and gratitude for the King's recovery. The Prime Minister, Mr. Baldwin, was the main speaker. He quoted our Lord's words, "For unto whomsoever much is given, of him much shall be required." "Onward, Christian Soldiers" was sung, and the Lord's Prayer repeated. The King was referred to as "Everybody's King." We seem to be able to remember somebody being referred to as "Everybody's Sister." But I think there is a sweeter use of this striking phrase—it is, "Everybody's Saviour."

If you cannot see Christ with you in the furnace, you can be quite sure He is there. What though I be in the deep three days and three nights, if I have Christ with me there! Whatever the place I am brought into, I shall find sweetness if He is with me. Oh, do not let Christ have the second place! It is to be nothing else than Christ and you, and you and Christ, all the way through the wilderness. Let Him always be the only object before your mind. Refuse to see anything save with Him. Having Him you will find strength for everything.

The Life of Prayer, Concluding Talk, No. 13.

Prayer and the Holy Spirit

By PRINCIPAL PERCY G. PARKER (of the Christian Workers' Bible Correspondence School).

THE connection of the Holy Spirit with prayer is a vital one. Several Scriptures shew the importance of the third Person of the Trinity in the exercise of prayer.

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit Himself maketh intercession for us with groanings which cannot be uttered (Romans viii. 6).

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints (Ephesians vi. 18).

But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost (Jude 20).

Read these Scriptures over again and again. Read them out loud. Then you will be impressed with the importance of the Holy Spirit in prayer.

1. The Holy Spirit Convinces us of Personal Need.

The result of being convinced of need, constrains us to cry out for the supply of that need. John xvi. 8, 9, shews that the unsaved in the world are convinced of need by the Holy Ghost. The unbeliever is convinced of his need of righteousness, because God demands it. He is also convinced of the reality of judgment; for if the prince of this world, Satan, is judged, then surely those who identify themselves with Satan will also be judged. The result of this conviction upon the unsaved is that the sinner realising his need prays to God for salvation.

But the Holy Spirit also convinces the believer of need. The daily sin of lack of trust in Christ; the failure to get daily victory over sin; the reality of the Judgment Seat of Christ, impressed upon the believer constrains him to cry out for the Lord's help. Hunger and thirst after righteousness is forced into the believer's heart, and he cries and cries for the supply of his need. The Holy Spirit creates the hunger—the believer expresses the cry—the Father grants the supply.

This sense of need created in the believer's heart is expressed in a multitude of ways. A remarkable incident in connection with Moody gives a striking example.

A Christian man was one day longing that he might be more vividly convinced of the reality of the Holy Spirit, as a real Person. This longing was no doubt created by the Holy Spirit Himself. This Christian man therefore cried out to God to answer his need. He yielded himself to God that God might in His own way bring forth indisputable evidence. "With reverent feeling one morning, he asked the Lord humbly, in prayer, 'What can Thy servant do for Thee this day? Teach him, that he may gladly minister to anyone in Thy Name.' In the course of the day there came to him the thought of the revival services then proceeding in Brooklyn, and feeling a cordial sympathy, he sat down and wrote a letter to Mr. Moody, with these words 'I know not how you are supported

or anything of your needs; but I feel like helping you in your good work. Enclosed find cheque for twenty-five dollars; take it and use it if you need it for yourself; if not, then do some good with it.' The circumstance was almost forgotten, when the day after there came this wonderful reply from Mr. Moody: 'Your letter came to hand in the SAME MAIL, at the SAME INSTANT OF TIME, with a letter from a brother in distress, WANTING THE SAME AMOUNT. And now you have made him happy, and my heart glad, and the Lord will bless you for it.'"

It was like a direct revelation from heaven, and the gentleman knew that his prayer to be convinced of the reality of the Holy Spirit was answered.

I well remember in my own life that after praying almost ceaselessly for six years that I might be entirely out in the Lord's service, one day the thought came to me, Only the Holy Spirit could cause you to pray a prayer six years long—therefore in His own time the prayer will be answered. This thought brought rich comfort to me. At the right time, when the prayer was seven years long, it was answered.

Thus it is the Spirit works. Deep down in our spirits He creates a longing. That longing results in prayer. At the right moment the answer comes

11. The Holy Spirit Convinces of the Need of the Church.

Paul was convinced by the Holy Spirit that he was needed by the Church at Rome. What did he do therefore? He made request to God that he might have a prosperous journey to them and impart unto them some spiritual gift that they might be established (Romans i. 10, 11) We have already referred to Moody. Let us refer to him again. His marvellous missions in England were the outcome of an invalid being convinced that Britain needed Moody. She therefore began to pray that Moody might come over. He came. This is the whole story as set forth in D. L. Moody's life.

The Rev. Theophilus Lessey, pastor of a church in the north of London, asked Mr. Moody to preach for him the next Sunday. Mr. Moody consented

The morning service seemed very dead and cold. The people did not shew much interest, and he felt that it had been a morning lost. But at the next service, which was at half-past six in the evening, it seemed, while he was preaching, as if the very atmosphere were charged with the Spirit of God. There came a hush upon all the people, and a quick response to his words, though he had not been much in prayer that day, and could not understand it.

When he had finished preaching, he asked all who would like to become Christians to rise, that he might pray for them. People rose all over the house, until it seemed as if the whole audience was getting up.

Mr. Moody said to himself:

"These people don't understand me. They don't know what I mean when I ask them to rise." He had never seen such results before, and did not know what to make of it, so he put the test again.

"Now," he said, "all of you who want to become Christians just step into the inquiry-room."

They went in, and crowded the room so that they had to take in extra chairs to seat them all. The minister was surprised, and so was Mr. Moody. Neither had expected such a blessing. They had not realised that God can save by hundreds and thousands as well as by ones and twos.

When Mr. Moody again asked those that really wanted to become Christians to rise, the whole audience got up. He did not even then know what to do, so he told all who were really in earnest to meet the pastor there the next night.

The next day he went over to Dublin, but on Tuesday morning received a despatch urging him to return, saying that there were more inquirers on Monday than on Sunday. He went back and held meetings for ten days, and four hundred were taken into that church.

After some time what was, perhaps, the secret of this marvellous manifestation of the Spirit's working was revealed. There were two sisters belonging to that church. One was strong, the other was bed-ridden. One day as the sick woman was bemoaning her condition, the thought came to her that she could at least pray, and she began to pray God to revive her church. Day and night her prayer went up to God.

One day she read in a paper an account of some meetings Mr. Moody had held in America, and, though she did not know him, she began to pray that God would send him to her church. On the Sunday Mr. Moody preached, her sister went home and said:

"Who do you think preached this morning?"

She suggested the names of several with whom her pastor was in the habit of exchanging.

Finally her sister told her, "It was Mr. Moody, from America."

"I know what that means," cried the sick woman; "God has heard my prayers!"

Mr. Moody believed that it was this revival that carried him back to England the next year.

Many instances could be recorded of prayer warriors who have prayed for certain evangelists and teachers to visit certain places—and those prayers have been marvellously answered. The Holy Spirit has inspired the prayer, and then answered it

111. The Holy Spirit Convinces of the Need of Others.

Workers have been burdened for other workers. They have prayed. Then the burden has lifted. Pastor Corry of the Elim Bible College has kindly supplied me with the following:

"Let me give you an illustration of praying in the Holy Ghost. I (Pastor Corry) take it from a personal letter from our beloved brother, Mr. W. F. P. Burton on the Congo, the original of which is on my desk as I write: 'During those days, after the burial of Brother Armstrong, I (Mr. Burton) had to go out into the marshes to shoot antelope for food by day and nurse my malaria patients amid a cloud of mosquitoes by night. At last the stranded vessel moved off and three days later with Brother Salter in a hammock and Brother Blakeney sufficiently recovered to ride his cycle, we started for the last twenty-one

miles from the Congo River to our future Mwanza home. But as all the caravan moved away (I remained to see the last load packed and off) a wretched, weak, dizzy feeling crept over me, with aching in head and limbs. I was in for a real dose of fever, and as I tramped alone through that uninhabited belt of forest it became more and more apparent that I could not finish my journey. Alone, in the bush where wild beasts are known to lurk I sat down, on an anthill, with swimming head—absolutely finished. You may imagine the dismal thoughts that crowded my mind as the pitiless sun rose higher and higher overhead. Presently however, the pain and lethargy began to lift and a delightful and invigorating sensation stole over me, which I can best liken to a delightful stream of water being poured over my back and limbs. I rose and found I could step out easily, and before long was laughing and singing with exhilaration, so that I soon overtook a youngster carrying fowls—the last man of my caravan—and finished my tramp in fine style.

"The sequel is as follows: In 1921, after giving a talk in a drawing room in London, a young lady came up to me with a diary in her hand and asked me, 'Can you tell me if anything special that you can clearly remember occurred about 8 a.m. on September 1st, 1915, for I was occupied, when I was prompted to go aside in private and pray. At last yielding, I could only groan and plead for your deliverance from a very real danger. At last groans gave way to praise and thanksgiving and the victory was, I felt assured, won.

"Now in the Congo our time is ahead of English time, and just at the corresponding time, away, alone in the Luban forests, I was experiencing the deliverance described above.'"

This illustration speaks for itself, and shews the miraculous way in which through the Holy Spirit we can be moved to pray for the needs of each other.

THREE WAYS OF PRAYING.

In closing may I say that there are three methods of praying:—

(1) Human Desire Prayer.

When in the midst of tremendous need our human nature is forced to cry out to God for deliverance.

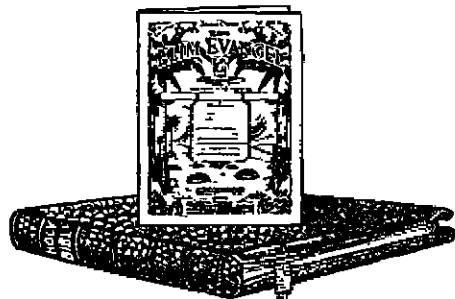
(2) Prophetic Prayer.

When the things to pray about leap up before us and in us as we are inspired by the Holy Spirit.

(3) Praying in Tongues.

Many who have the gift of tongues understand such prayer. At various times cries unto God surge up and express themselves through the gift. The mind intelligently assents to God using the spirit thus. It is not passive prayer, but prayer at our own willing consent. Sometimes such prayer is interpreted—sometimes not. Interpretation is only essential in the Church gathering (I. Cor. xiv.).

Let us covet praying in the Holy Ghost—and God will give it



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 Founder and Leader - Principal George Jeffreys.

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The New Government

"THERE is a Divinity that shapes our ends" The music of this line is an undertone in the history of our national life

The issue of the General Election was not determined by the fickleness of fortune, on the change or chance of party politics. Though it might appear in "the game of politics" that no influence swayed the electorate of our grand democracy other than the tricks or expedients of party propagandists, or the hollow enthusiasm of an excited public. Yet we believe that He, who with one breath "in the house" waived the revision of the Prayer Book, had the last and deciding word at the Election.

As a movement we have no conscious political opinion, being occupied more especially with spiritual issues; notwithstanding, we are loyalists who pray for and are submissive to His Majesty's Government insofar as its rule is not at variance with the law of God. The Government has our sincerest wishes for success in dealing with the pressing problems with which it is pledged to grapple.

We trust the lobby prayer meetings will continue their steady progress, and that the Prince of Peace will in all things have the pre-eminence

No Speed Limit

It was recently proposed in Parliament that private roads should be made to Brighton and elsewhere for motorists alone, with one way traffic and *no speed limit*. Is this not typical of human life to-day? We want free reins . . . we want all brakes off. The lust for speed on the roads is but the reflection of the cravings within—the insatiable desires that only God can really meet, and yet which the modern young men and women feverishly try to meet in the mad rush after pleasure

* * *

Children and God

A STORY of Dr F B Meyer's childhood will touch the hearts of parents. Mothers and fathers do not pray with their children as they should. Parents may not be great preachers, but every one can be a great pray-er. Dr. Meyer used often to speak of his childhood's days. He said once that the first thing he could remember was the 1851 Exhibition in Hyde Park, and he remembered as a little boy of four being taken by his father and mother to the Park where it then stood. Then he remembered his parents telling him that they had been to see the funeral of the Duke of Wellington, and they had also gone to Apsley House, where the great Duke had slept on a little iron bedstead. One day, when he was a tiny boy, he put some cotton wool on his garden, and went down the next morning hoping to find some dew on it. He was thinking, of course, of Gideon's fleece. "I gave my heart to Jesus when I was quite little," he said, "that was because my mother never let me go to bed without saying my prayers by her side."

* * *

Two Forms of Shaking

A CONTEMPORARY has wise words which are well worth reproduction in our editorial columns —

Delilah had a man shave off the seven locks from Samson's head, and when he awoke and the Philistines came upon him, he said, "I will go out as at other times and shake myself." Alas, how many of God's people who have once had the power of God upon them have tried to do the same when the world has shorn them of their power! How many churches that the glory of God rested upon have lost out because of mixing with the world? They are shaking themselves, but they "wist not" that the Spirit of God has departed. There are Christians who have once been filled with the power of God, once had the precious Baptism of the Holy Ghost, but have lost out in their souls. They have gone back on God, but are still trying to shake themselves. They will have to do more than that in order to retain the power of God. Samson shook himself, but "he wist not that the Lord was departed from him."

The Patriotic Cupbearer

I.—Nehemiah, the Brave Builder

A Sermon by PASTOR PERCY LE TISSIER

I DESIRE to call your attention to Nehemiah and his workers. This little company of believers in God desired to please Him, and set themselves to carry out this intention.

Nehemiah occupied a very honourable position in the king's household. He was cupbearer to Artaxerxes, King of Persia. Only a man of character and integrity would receive such an appointment of trust. Doubtless Nehemiah received ample remuneration for his work. He was very comfortably off. If married his family would reside in the West End of the City. In fact, his lot from a temporal viewpoint was a very happy one. But he also belonged to

THAT HEAVENLY ARISTOCRACY

who "seek a country," and a "city that hath foundations," so he cast aside earthly comfort when the call came for high and difficult endeavour for his Lord. The inspired record tells us that while in the king's palace at Shushan, Nehemiah encountered a number of Jews. His heart went out to them, and he desired to know what had become of his people—the remnant of the captivity left in Jerusalem. The palmy days of King Solomon had gone. His nation had been taken into captivity, a few had escaped. How sad and lamentable is their description of Jerusalem: the walls broken down, the gates burned with fire. Nehemiah is moved. Jerusalem, the joy and delight of the earth, destroyed, overrun by bands of marauders. His people afflicted, troubled, distressed, ignominiously expelled from their beloved city.

So he "sat down." Nehemiah was not an erratic person, moved by a mere whim or impulse. He possessed zeal coupled with knowledge. He sat down. He would act on behalf of his people. He would seek to alter the prevailing conditions, but he must first sit down to think, to plan, to negotiate.

"HISTORY REPEATS ITSELF."

Where are God's Nehemiahs to-day?

Every dispensation of providence has ended in human failure. The picture painted by the Holy Spirit of the closing of the present Church age is very dark indeed. Laodicea (Rev. iii. 14) might well represent Jerusalem with her broken-down walls, and devastated wastes. How sad that the Church should have opened her doors to every kind of worldliness and sin. Instead of purity in her palaces, and honour in her streets, the glory has departed, the altars are removed,

the prayer meeting is a thing of the past. The upper room has given place to the supper room. Our church libraries reject volumes that stand foursquare on the Word. A false science supplants the Scriptures. There is more use of the dictionary than the Bible. Pointics, poetry and vague philosophies crowd out the simple preaching of the Gospel. Modernists to-day are strangling the very life and energy of the Church by their theories and fallacies. They ridicule blood atonement. The virgin birth is to them an enigma. The tomb they fain would fill with dead men's bones. They erase the story of the Cross, and take sides with Ishmael, not Isaac. They take the bread from hungry mouths. They dash the cup of eternal salvation from parched lips. They juggle with eternal realities as a conjurer with his tricks. They enter our schools, and mutilate the lambs in the flock. They convert our seminaries into hot-beds of scepticism and infidelity. They are highway-men of the Devil. Emissaries of hell who come not but to kill and destroy. They raze the walls of Zion, and burn the gates with their fiery criticism. They endeavour to uproot the Cross on Calvary's hill and fain would drag the Christ of God from His Throne in the heavens.

Beloved, what shall we do? Shall we stand by and sip the cup of salvation? Shall it be said at the Judgment Seat of Christ that we have

EATEN OUR MORSEL ALONE?

Shall we enter the King's palace and enjoy His presence as a selfish luxury? or shall we drive the enemy out of the land? Beloved, lift up the standard! Be a Nehemiah! Sit down for a while and

"think on these things"

There is a Church to save, an enemy to conquer, a cause to embrace, a victory to be gained. How shall we go about it? Take Nehemiah as your example. Follow him.

NEHEMIAH DID FOUR THINGS.

His own personal life needed adjustment to the will of God.

He wept.

He mourned.

He fasted.

He prayed.

1 *He wept.*

Nehemiah was no stoic. Who ever heard of a stoic doing much for God? Outside a factory, during the late war, were posted these words: "We want



PASTOR P. LE TISSIER.

motion, not emotion." We heartily agree. Yet when you come down to rock-bottom facts the two go together. Munition workers were inspired even as they made the instruments of torture. I am not advocating war and carnage. But mothers, sweethearts and wives worked with a willing mind and ready hand, because of brothers, sons or husbands out there in Flanders. Excitement does not create revival, but revival creates excitement. Nehemiah wept. Jeremiah wept. Jesus wept. They wept over the sins of the people. Is there no occasion to weep? Did you ever ask God to forgive the tearless eye? One of the functions of the Holy Spirit is to make weeping prophets. Oh, that we might see people weeping because of their sins. Mothers weeping over wayward sons and daughters. Ministers weeping over their erring flock. O God, endue us with the Nehemiah spirit!

2. He mourned.

There is a beatitude for mourners. Blessed are they that mourn, for they shall be comforted. Nehemiah mourned. His sorrow was real and not the outcome of a mere

WAVE OF EMOTIONALISM.

His countenance was fallen, and his spirit burdened. I cannot stop to mention the many burdens that weigh down the spirit. There is the spiritual burden that many carry about with them continually. Listen to the words of the Apostle Paul in Romans ix. 1-3. *I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost. That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.* What passionate, soul-shaking words. Behold the Macedonian fields whitened unto harvest. Lord, lay the burden of souls upon the hearts of Thy believing children.

4. He fasted.

Nehemiah believed in fasting. He would allow nothing to disturb his spiritual exercise. He was stirred to the very depths of his being. He mourned and fasted. When the early Church was under great stress and strain, they prayed and fasted. It was nothing unusual to proclaim a fast. To-day it is the exception, not the rule. The Church is feasting, not fasting. There is more pie than piety. Athletes provide an apt illustration of what a devoted zealot should be. They train, and often deny themselves personal gratification and luxury in order to win

A GIRLET OF PARSLEY.

or perhaps a silver chalice. What a contrast they present to the careless, lackadaisical Christian of to-day. Paul employs this figure, and makes a strong analogy (I. Cor. ix. 25). *Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.* And again in verse 27, *But I keep under my body, and bring it into subjection.* Eternal life is a gift. The crown of life is a prize. The apostle's exhortation is timely. So run that ye may obtain.

4. He prayed.

The prayer of this devoted man of God is full of instruction. In verses 6-11, Nehemiah continued in

prayer. Day and night he besieged the throne of grace. He was importunate. Instant in season and out of season, he fainted not. How intensely human was his prayer. He confessed his own sins and those of the people. He confessed before he claimed. He had learned the art of true intercession.

Recall the words of the Psalmist: *If I regard iniquity in my heart the Lord will not hear me.*

Nehemiah, in his helplessness, looks to God as his sufficiency. Beloved, do you value prayer? Prayer links you on to God. Prayer puts you in the Spirit. There can be no Christian character nor effectual service apart from it. It is your privilege and prerogative as a believer-priest to present your

PETITIONS AND PLEAS

to God. Be a Nehemiah! Stand upon the promises! Have faith in God! If He is your pattern, make your plans large! Ephesians iii. 20 promises that He is able to do the exceeding and over abundantly, far above all we can ever ask or think.

God answers prayer. Prayer moves the Arm that moves the world. Prayer changes things. The remnant of the captivity moved the heart of Nehemiah. Nehemiah moved the heart of God, and God moved the heart of the king. Nehemiah was on duty in the palace. He took wine to the king, who remarked upon his looks. "Why is thy countenance sad, seeing thou art not sick?" (Neh. ii. 2). He had never been sad before. Nehemiah makes known to the king and queen the cause of his sorrow. It is believed that the king's consort was none other than the beautiful Jewess, Queen Esther. With what mingled feelings she must have listened to the pitiful story of Nehemiah. The king's cupbearer, consumed by his patriotism, after seeking the mind of the Lord, makes a request to the king. Rather a tall order. But it is according to his faith. He asks for a prolonged holiday—twelve years' leave of absence from the palace, that he might build up the wastes of Jerusalem, and retrieve the fortunes of his fellow-countrymen. The king grants him his request, provides him with an escort, and delivers into his hand letters of introduction to the governors of that land. The quaint wording of the Old Testament Scripture is very forceful just here (Nehemiah ii. 8). "And the king granted me according to the good hand of my God upon me."

The Bible abounds in records of answered prayer. The early Church is just such a record. To the unbeliever in prayer I would say, Read the Book of Nehemiah. To those whose faith in the efficacy of prayer is shattered, I exhort. Take Nehemiah as your example; see that your personal life is adjusted. If you get right with God before you pray, you will get things from God when you pray.

(To be continued).

It is the Lord who adds to the Church, but He is wont to do so by means, and while the preaching of the Word is one means by which He works, the daily walk of the saints is another.

Copied Every Word

THE British and Foreign Bible Society have in their possession a New Testament all written by hand. It is not elegantly done. The writing is crude, cramped, and shewing the toilsome patience of one not used to the pen.

This singular volume is the work of a poor Irish labourer, whose education was better than his advantages, and whose thirst for the Word of God conquered every difficulty to obtain it. He lived in the day when copies of the Bible were exceedingly rare. He learned that one of his neighbours, a country gentleman, owned a copy of the New Testament in Irish, and he went to ask the

LOAN OF THE BOOK.

“What would you do with it, my man?” asked the gentleman, kindly, in surprise.

“I would rade it, sir! an’ if ye’d let me ’ave it that long I’d write it off, an’ be kapin’ a copy o’ me own.”

“Why, how could you possibly do it?”

“I can rade and write, sir.”

“But where would you get the paper?”

“I would buy it, sir.”

“And pen and ink?”

“Faith, I’d buy them, too, sir.”

“But you have no convenience to do such work. How would you manage that?”

“Where there is a will

THERE’S A WAY.

Maybe your honour wouldn’t be willing to lend the Book.”

“Well, really, my man, I don’t know where I could get another copy, and I should feel reluctant to let the volume go out of my house, especially for so long a time.”

The poor peasant was disappointed. But he made one more appeal.

“Beg pardon, your honour, but if ye’d jist allow me to sit in your hall, I cud come up when me wurruk’s done and write it off in the avernings.”

The gentleman granted this request, and for months a candle and a place in his hall were allowed the poor man, till he had copied every word of the New Testament.

Years afterwards a Testament was presented to the Christian peasant, when he gave up his manuscript copy to the British and Foreign Bible Society, and they have kept it as a relic.—*Bible Be’s*.

Bible Study Helps

Things That Continue.

- His Name (Psalm lxxii 17-19)
- His Throne (Heb i. 8)
- His Power (Heb vii. 25, margin).
- His Priesthood (Heb vii 24)
- His Love (John xiii 1).
- His Presence (Matt xxviii 20)
- His Faithfulness (II Tim. ii 13).
- His Word (I Peter i 25)
- His Character (Heb xiii 8).

What God is Not.

- God is not a man (Num. xxiii 19).
- God is not the God of the dead (Matt xxii. 32)
- God is not a respecter of persons (Acts x 34)
- God is not the author of confusion (I Cor. xiv. 33).
- God is not unrighteous (Heb. vi 10).

Glory.

- (1) Heirs of (I Sam. ii 8, 9; Rom. viii. 16-18).
 - (2) Partakers of (I. Peter v. 1; iv. 12, 13)
 - (3) Called to (I Peter v. 10; ii. 13-17).
 - (4) Changed into (II. Cor iii. 18; Phil iii. 21).
 - (5) Exhibited in Christ (II. Cor. iv. 6, 7; John i. 14).
- “When Christ, who is our life, shall appear, then shall ye also appear with Him in glory” (Col iii 4).

It is Glory Just to Walk with Him

A M Burgeson.

H Lillenas

It is glo-ry just to walk with Him, It is glo-ry just to walk with Him,

walk with Him, He will guide my steps a-right, Thro' the walk with Him,

vale and o'er the height, It is glo-ry just to walk with Him walk with Him.

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Do not out this out. The music appearing in this paper will be published later on in book form.

Another Elim

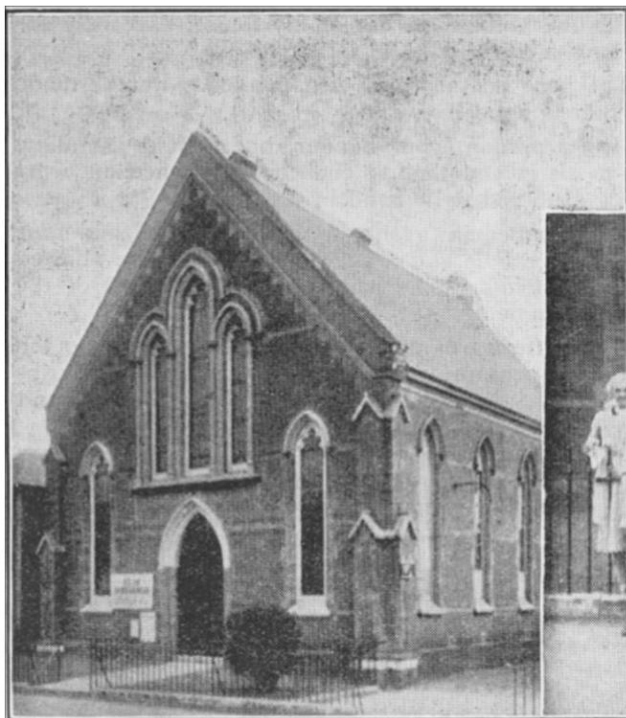
THE new Elim Tabernacle in Southampton, seen in the picture below, was opened by Principal George Jeffreys and the Revival Party on 15th May amidst scenes of great fervour. The opening was the sequel to the great Revival Campaign conducted by the Principal in the spacious Wesleyan Central Hall, in 1927. During that three weeks' campaign over eight hundred professed salvation and marvellous healings were witnessed. Some subjects of the healing miracles which have stirred the country-side ever since were present at the opening service.

At the close of the Campaign Pastor and Mrs. Trevor were appointed to shepherd the sheep. Under most trying circumstances, occasioned by the lack of suitable halls for the meetings, they have laboured with great success. The Lord has truly honoured His servants.

Hours before the doors were thrown open the Tabernacle was besieged by a thronging, singing crowd.

A LABOUR OF LOVE.

The picture below speaks for itself! Gladly did the faithful Southampton Elim Foursquare Gossellers undertake the work of renovating. Whilst praises ascended from their hearts, these happy souls with their Pastor worked with their hands until they turned out a beautiful Elim Tabernacle.



A Young Spiritualist Medium Saved

The Counterfeit Baptism and the Real

By RAYMOND SPENCER

THE Devil began to use me at a very early age. At the time of my birth I was born with a veil over my face. This to people in Spiritualism, is a sign that one is called to be a medium.

I used to go to a medium's home and she would tell me that some day I would be a medium, but God later saved and delivered her. Hallelujah!

At the early age of eight I began talking to what I thought was my departed father. At this time I did not know anything about God. So by this means the Devil made me believe that the doctrine of the Spiritualists was from God.

In Spiritualism all mediums are supposed to have guides who call up the dead and commune with them. My guide was supposed to be an Indian. At times when going into a trance I would let out war-whoops and at times dance like an Indian.

The Devil took more complete control of me at such times, deceiving me and making me believe I was all right. As long as I could commune with what I thought was my departed father, I felt assured that I was all right because he died a Christian. It also made me think that the work he had me in was a religious one. Then I began to go into it deeper, and I began to tell people their past and future.

Some people do not believe this can be done, but nevertheless, we find it does really happen every day. The Devil knows all about your life, both present and past. He knows about your dead loved ones. Here is where many are deceived. Because some medium can tell about events of the past they think surely it is the power of God. But I say, "No," God has nothing to do with Spiritualism. It is the work of the Devil.

Now we know the main hold that Spiritualism has is in what they call talking with the dead. If they omitted that, they could do nothing. During and since this last war Spiritualism has been sweeping the world. It is because many mothers and fathers, wives and sweethearts have desired to know about their loved ones that never returned from the battlefield. So these people consulted mediums, and were deceived in thinking their loved ones really communed with them. But alas, these dear people are deceived. It is not the dead that talk, but demons of hell.

The Devil would torment and disturb me. While lying on my bed at night, fire would roll up around my bed. Then when this would subside, the room would light up and it would seem as if my bed were floating in the air, this would pass away, and I again would settle down into the very blackest of darkness. Then again the fire would roll up around my bed, and the power of the Devil would become so great I couldn't stand it. My brother would get up and light the light, then all would disappear. The Devil likes the darkness to work in rather than light, "because his deeds are evil." At times it would seem as though I were losing my mind. Many times the Devil would try to get me to kill myself. While working in the Union Station in the Mail Service in Kansas City, Missouri, it would seem as if the walls would come together and crush me and that the building would fall on me.

At such times the Devil would try to get me to take my life. I would quit my work and go home to keep from killing myself. I was telling people's past and future at this time. One Christmas Eve when I was working at the mail service, I felt that my mind was leaving me. I wanted to go home to my mother and talk with her. Upon arriving home and sitting down in a chair in front of the stove the demon power began to take control of me. I began beating the arms of the chair and began to go into a trance. It was the power of the Devil and the hosts of hell. Although I was living in sin, running around gambling halls and smoking cigarettes, I thought I was all right.

At this time there were two young women rooming and boarding at our house. These girls had been saved and one had received the Baptism in the Holy Spirit. They realised I had power but at first did not know its source. Of course, the Devil was trying to deceive them. I told these girls at one time about their departed father, his name and description, also told them how he was killed, and described the person who killed him. I also told one of a misfortune that almost befel her at one time. She acknowledged the same to be the truth. All this was of course given me by the Devil. They invited me to attend their Pentecostal meetings. I went once, but laughed and made fun of the manifestations, and thought they were crazy.

The meeting was moved to another part of Kansas City, and dear Brother Hugh Cadwalder came to do the evangelistic preaching. I went down and stood outside the tent. Still the Devil had me blinded, and I thought I was much more advanced than they. When they started to give the altar call, I walked inside the tent and sat down. No sooner did I sit

down than they bade the congregation arise. I arose to my feet. Brother Cadwalder jumped off the platform, came down hurriedly and said, "God wants you," and I felt the power, the real power of God go through my body for the first time. Without one word I walked out and knelt at the altar.

Now don't think, dear friends, for one moment that the Devil gave me up without a fight. I soon was knocked flat on my back. That is where the real struggle began. The Devil flopped me on my back up and down all over the ground, and it seemed as if I were in the very pits of hell trying to get away. Brother Cadwalder began to rebuke the Devil in English, then in tongues. The struggle lasted two hours. Thank God, I was delivered from the power of the Devil, and the power of God came into my heart and life. This was on Sunday evening, the Lord wonderfully baptised me in the Holy Spirit and fire according to Acts ii. 4, on the following Tuesday. But I know that God would have baptised me the night He delivered me and saved me, if I had stayed and held on a little longer.

O' Hallelujah! what a change. What a difference even in the very atmosphere. The next day I felt so free and light, as if I could fly away. Now I realised that Spiritualism was of the Devil. And that I had been walking in darkness. Thank God, now I am delivered and the Lord Himself speaks to me, and the Holy Spirit, the Comforter, abides within and speaks through me.

A girl was speaking to Brother Cadwalder on the way home the same night I was saved, and asked him if he thought I really got saved. His answer was, "If we ask God for bread will he give us a stone?" Was I saved? Yes, Hallelujah! through and through!

Of course the Devil didn't give up here. He would try to torment me with fear. I seemed to be so timid and fearful when witnessing for the Lord. I always prayed that if God saw I was going to fall that He would take me on to be with Himself.

When Brother Henry Hoar came to Kansas City later to be our pastor, he began urging me to work for God and lead testimony meetings, also to sing songs. Just think, bound down by the Devil for eight years or more and God setting me free and making me a new creature. Hallelujah to His Name!

At last I broke loose, got out in the work and have been telling how God can save spiritualist mediums and set them working for Him. I now have the privilege of being out in the Lord's work and praying for lost souls, and seeing them saved and baptised in the mighty Holy Spirit.

Pray for me that I may ever work in the vineyard of the Lord. I realise that darkness is settling down on the universe, and that the Devil is doing all that he can to drag souls to hell and torment.

God warns us in the Word to beware of false prophets that come to us in sheep's clothing, but inwardly are as ravening wolves. "Ye shall know them by their fruits." Let us take the Word of God for our pattern.

Spiritualists say that there is no such thing as a Holy Spirit. They say that Christ was nothing more than a medium. They say that Jesus Christ was not

Divine, and that He is an advanced spirit in the sixth sphere. They say that the Bible was not the inspired Word of God, and that man never fell into sin. Spiritualism says that there is no atoning value in the death of Jesus Christ. They say that man is his own saviour. They do not believe in a personal Devil, resurrection, judgment, or hell, but they will not be in this last place one second until they will be firm believers in its reality.

Let us get back to the Word of God, and let God rule and reign in our hearts and mind, and let the Holy Spirit take control of us.

"Beloved, believe not every spirit but try the spirits whether they are of God, because many false

prophets are gone out into the world" (I. John iv. 1).

"That we henceforth be no more children tossed to and fro and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. Put on the whole armour of God" (Eph. iv. 14, vi. 11).

"For we wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. vi. 12).

"For many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist" (II. John 7).

Special Whitsuntide Gatherings

Conventions in England and Wales—Opening of New Hall in Yorkshire

Merthyr. Showers of blessing have been falling this Whitsuntide at the Convention at Jerusalem Chapel, Court Street, Merthyr, where the speakers were Sister Meredith of Treorchy, and Pastor Lewis of Pencoed, whose addresses were delivered with unction and power. It was a time of deep heart-searching and yet of great rejoicing in His manifested presence.

Brighton. The first Sunday School Anniversary was held in the beautiful Elm Tabernacle in Union Street on 5th and 6th May. Pastor Leslie Taylor of Plymouth conducted the three services with Pastor J. Wellman in the chair on Sunday afternoon and Monday evening.

The workers erected a beautiful platform to accommodate over 100 children and it was a happy sight to see the beaming faces of the little ones as they sang praises unto the Lord in hymns, duets, and trios, and spoke of Him in rhyme to the great congregations which filled the Tabernacle. The blessed Holy Spirit brooded over all the services, and, led by the little ones (of whom at least fifteen shewed hands to signify they had decided to follow the Good Shepherd) sixteen souls in the congregation yielded themselves to Christ. This was the crowning blessing of the services, and our hearts go out in praise and gratitude to God who is able to do exceeding abundantly above all that we ask or think. Unto Him be the glory!

OPENING OF NEW HALL

Bradford. Hearts are truly filled with praise and gratitude to God when looking back upon the last few months and seeing the wonderful way He has led. Not very long ago the Bradford Church was virtually homeless as regards a hall, but the Lord has answered prayer and now they are installed in a hall of their own. Pastor P. N. Corry, the Dean of the Elm Bible School, conducted the opening services, and the presence of God was very manifest. The morning service was a blessed meeting of praise and thanksgiving when Pastor Corry gave an encouraging address, shewing that it is not the building, but the congregation in it, that constitutes the true Church. The evening meeting was no less wonderful, and hearts were filled with joy unspeakable, when after an inspiring and soul-stirring discourse, five sinners yielded their hearts to Christ. Surely this was a token for good. Continue to pray that God's smile of approval may ever rest on the work in Bradford.

WHITSUNTIDE AT THE GARDEN CITY

Letchworth. In common with so many Elm Churches all over Great Britain and Ireland, Letchworth Garden City, in Hertfordshire, has its Convention at Whitsuntide. For six years in succession these gatherings have been held, and this year has witnessed a Convention unparalleled in power and blessing. From the very first the presence of God was felt, bringing a deep sense of peace, of joy, and of power, and this consciousness of the blessing of God increased with every meeting. For many it has been a time of sitting in heavenly places with Christ Jesus. The ministry of Pastors B. J. Russell and J. J. Morgan was signally owned of God, and on every hand expressions of thankfulness were heard for their fearless and vigorous preaching. The riches of the Word of

God were brought out at each service as fresh themes were dealt with. The Holy Spirit was at work in many hearts, baptising seekers, blessing and quickening the people of God, restoring prodigals, and bringing sinners to Calvary. On Whit-Monday afternoon a missionary meeting was held, when Miss Henderson told of some of her experiences on the Congo. A fresh vision was vouchsafed of the deep need of the Gospel of Jesus being sent to the dark places of the earth. Visitors came from far and near, and all rejoiced together in the manifested presence of God.

ELIM CRUSADER CAMPAIGN

Chadwell Heath has recently been visited by the Ilford Elm Crusaders, who conducted an evangelical campaign there commencing on 5th May, Gospel meetings were held every night for a fortnight, and God blessed His Word. To Him be the glory!

The Campaign was ushered in with much prayer, bills were distributed to practically every house in the district, and a demonstration consisting of a series of processions and open-air meetings was held in the main thoroughfares. God's precious Word was faithfully proclaimed by two Crusaders each night and these messages were supported by two or three live testimonies. In all, nearly seventy Crusaders have taken an active part in the various meetings.

One noticeable point in the campaign, was the number of Crusaders who, though in the past they have been as quiet as the proverbial "church mice," yet have proved the glorious truth, that when God, who is no respecter of persons, applies the "live coals" from off His altar to human lips, messages that carry conviction can be preached, and through the preaching of God's Word, souls can be saved.

GREAT WHITSUNTIDE CONVENTION

Bristol. We are able to report with joy a season of great spiritual blessing during Whitsun week in this Foursquare Gospel centre. A large tent holding 1,000 people was erected in a field at Fishponds, the field being kindly lent for the purpose by the Vicar of Fishponds. Whit Monday dawned a perfect day, and the weather continued warm and beautiful right throughout. At the morning service, commenced at eleven o'clock, a large company of people gathered to praise and adore the Giver of all good gifts. The very near presence of God was wonderfully felt in this service and continued throughout the whole Convention. Numbers of people attended from various centres, including Worcester, Gloucester, Bridgewater, and South Wales. The speakers were Pastors Edward Jeffreys and David Forsyth of Bristol, W. Jeffreys of South Wales, and V. Pritchard of Gloucester. Much blessing was experienced as the Word of God went forth in power from the lips of His servants, and every child of God present was edified and uplifted, feeding on the Bread of Life.

At the close of Whit Monday everybody testified to receiving great spiritual blessing. On Tuesday afternoon and evening, and every night throughout the week, services were carried on under the mighty unction and power of the Holy Ghost.

A campaign was recently held at Fishponds, when about

seventy gave their hearts to the Lord Jesus Christ, and many wonderful cases of healing took place, some with diseases of long years' standing being made perfectly whole by the wonderful touch of Jesus. A building has been secured for this work to be carried on, and now there is a fine company of people gathering together at each service to praise God and to feed

on His precious Word. Although it is over twelve months since the campaign finished at the Y M C A Hall, Bristol, every Sunday evening witnesses the large hall packed to the doors with a company of people who are filled with the joy of the Lord, and great blessing is being received under the ministry of Pastor Edward Jeffreys.

Sunday School Lesson

By Pastor P. N. CORRY

June 23rd, 1929.

Reading: Joshua xiv. 1-15.

CONQUERING CALEB

MEMORY TEXT: "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise" (Heb. x. 35, 36).

FOR THE TEACHER.

To do justice to this grand old character of the Old Testament, the teacher should be prepared to give extra time to the study of his character. Take your Concordance and read all that you can about him until you are so full that your chat with the kiddies on June 23rd will grip them, and be remembered because you yourself have been thrilled. Of course, if you are going to do this you will not start preparing your lesson at 2:15 p.m. for a class due to begin at 3 p.m. Nor will you simply read this article in the "Elim Evangel" during that drowsy period between Sunday lunch and the time for Sunday School.

Caleb.

You know the old fable of the tortoise and the hare, don't you? The one so sure of winning, yet wasting so much time, and the other that just kept going on, and won. Caleb reminds me of it. The other spirit which the Lord said he had seems to me to have been the spirit of dogged perseverance, and refusal to be alarmed or turned aside from the great purpose that he had in view. We don't know much about his family except that his father was called Jephunneh the Kenezite (Joshua xiv 6, Num xxxii 12), and if that was so, then he had Edomite blood in his veins, would be a shade darker in skin than the men of his tribe, and was probably looked down on by many, but his spirit was grand (Num xiv 24). When he was forty his chance came, and he was chosen to go, and spy out the land before the children of Israel. The portion of ground that it was his lot to pass through contained the mountain that figured so largely in the evil report that the other spies brought back (Num xiii 21, 22 and 28-30). The sons of Anak were in possession of it living in walled cities, and at the sight of them, ten of the spies gave up all thought of conquering the land (read Numbers xiii 28, 33, Deut i 28, Joshua xiv 12 and xv 14). It had no effect upon Caleb, they only saw giants, he tasted the grapes of Eschol, drank of the springs, in his heart already possessed Hebron, and a few tall men failed to make him tremble. In spite of his confidence Israel turned back to the wilderness, the rest of the spies who

had been his companions died (Num xiv 36-38) but his wonderful spirit of confidence was not without reward, and the mountain of Hebron was promised to him (Num xiv. 24). Years passed by, and their cry of rebellion, "Would God that we had died in this wilderness" (Num xiv 2), became a fact (Num xiv 29 with Num xxvi. 63-65), until one by one Caleb and Joshua had seen every man of their age and time die off. Long years of desert wandering had come and gone, but his spirit was not broken or changed, he still waited to possess his mountain. At last the land of Canaan was more or less brought into subjection (xi 23). Joshua was old and years weighed him down (xiii 1), but this grand old warrior was still champing at the bit, waiting his chance. Forty-five years had passed since the promise (xiv 10) was given, and his special mountain was yet in the hands of the enemy. There was no thought of going while united action in subduing the land was required, no thought of settling old scores without full permission of the Commander-in-Chief, no desertion of the ranks without orders, he just waited his time and kept as fit as a young man (xiv. 11).

The time was ripe "Now give me this mountain promised me by the Lord, then I shall be able to drive them out, as the Lord said" (xiv 12). Don't you feel the thrill of it, the magnificent courage of this old warrior of eight-five, starting out on a war of his own, after that of Israel had finished.

Was he rewarded for his forty-five years of waiting? Of course he was, and in chapter xv 13-19, you will read of the victory. Not only did he obtain an inheritance for himself, but he was able to give fields and springs of water to his descendants (Judges i 14, 15). His spirit of dogged perseverance was rewarded, and he was able to reward others.

LESSON.

Is it necessary to apply such a lesson? Surely it shouts at you from every reference, points with unwavering hand to every promise of God, and says, "Possess your Possessions." The land is yours, the mountains of difficulty, the giants of unbelief MUST give way and yield their ground. IS it power you need or long delayed healing—go ahead as Caleb did, and though ten thousand die and perish in desert sands, yet shall you prove that all the promises of God are Yea and Amen in Christ Jesus, and from the home of giants shall gush forth springs of living water. Faith, steadfastness of purpose, patience, all are required, therefore "Cast not away your boldness which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise" (Heb x 35, 36).

The Family Altar

Being the Scripture Union Daily Portions with Meditations by PASTOR T. BURTON CLARKE

Sunday, June 16th. Acts 1-13

"Forbidden of the Holy Ghost . . . But the Spirit suffered them not" (verses 6 and 7)

What means the Spirit used to enlighten and inform the apostles on these occasions we do not exactly know. There are so many ways of the Spirit that are only known to the fully surrendered. To live in a state of surrender is surely the only way to discover God's plan for the individual. If we are prepared to take that way that is opposed to our highest secular interests, He will reveal His will. Shall we just indicate three ways God may use. (1), a special illumination of His Word. (2), a strong urge in our soul, impelling us His Divinely appointed way. (3), by shutting us up from every other way but the way of His choice. Let us take care not to label man's superior (?) judgment as a Divine revelation and intimation.

Monday, June 17th. Acts xvi 14-24.

"Lydia . . . whose heart the Lord opened" (verse 14).

What a beautiful expression, telling of a Divine necessity. We speak of opening our heart to receive the blessing of salvation, but God by His Spirit has been operating within, oiling those rusty locks and bolts that have so long kept Him out. Even our desires to become new creatures are born from above. His own Spirit in operation primes the springs of desire, until in great soul-longing we cry: Come in, thou wonderful Saviour Divine, and fit us with Thyself. An open heart is expressive of generosity too, and indeed Lydia's heart was so opened by the Lord, that speedily her home was also opened to His servants. O for a heart that is ever tender to the magic touch of Jesus. Closed hearts mean closed lives. The heart is the key that unlocks the life. If the Lord hasn't our hearts, He hasn't us at all.

Tuesday, June 18th. Acts xvi 25-40

"And at midnight Paul and Silas prayed and sang praises to God" (verse 25)

Prayer and praise meetings may be of common occurrence in some circles, prayer meetings at midnight may here and there gather good companies but here is the very unusual

a prayer meeting held in a prison at midnight Although fettered in body, Paul and Silas were free in Spirit Thank God, iron bars need not a prison make There never had been such melody arise from that gloomy cell Who knows but that many besides the gaoler believed and received pardon from God Have we a song at midnight?—for it may be so easy to sing in the morning and at mid-day How much more grace is needed to be able to sing in the midnight of some fierce temptation, painful affliction, or season of sorrow May we know the Lord, who giveth songs in the night, and other prisoners hearing us may be encouraged to find our source of song

Wednesday, June 19th. Philippians i 1-17

"I thank my God upon every remembrance of you, always, in every prayer of mine for you all making request with joy" (verses 3 and 4)

Wesley says that the sum of this Epistle is, "I rejoice, rejoice ye!" The words "joy" and "rejoicing" recur upwards of eighteen times in this letter Joy in the apostle arose from a glad remembrance So many memories are sad, but the thought of the Christians at Philippi sent Paul to his knees with sheer joy He could petition the throne of grace with joy on their behalf It is not hard for him to have their names upon his lips in prayer, when the memory of them was so blessed May we remember to counsel our hearts, that whilst it is comparatively easy to pray for some, we must not neglect to pray constantly for others, whose record does not inspire us, or memory refresh us

Thursday, June 20th. Philippians i 18-30

"Let your conversation be as it becometh the Gospel of Christ" (verse 27)

We do well to remember the wider meaning of the word conversation In the Greek it means vastly more than lip-speech it means life-service Having become citizens of that heavenly country, we are to speak its language, wear its

habiliments eat its food and rejoice in its companionships May we not profess a nationality that we have little in common with, both as regards features and faith If heavenly citizens our lives will conform to a¹ that is embodied in the Gospel of Christ There is in the Gospel of Christ that, which if lived aright, will make this earth the antechamber of heaven

Friday, June 21st. Phil ii 1-18

"Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem others better than themselves" (verse 3)

How much more we know of our own hearts actually, than we do of the hearts of others Yet is it not true that again and again our own hearts deceive us? This knowledge and ignorance should keep us humble, and from that humility will spring the desire to esteem others better than ourselves In a vain attempt to display ourselves we most readily destroy the finer faculties of the spirit To give place to another, or to allow another to undertake a duty, that rightly we could claim to perform, will bring lasting effect upon the humble and lowly Remember, motives of the heart, though unseen, are most important in character building, and character is permanent It is far better to lose honourably, than win through carnal strife and exaltation of self Heart victories bear the stamp of the eternal

Saturday, June 22nd. Phil ii 19-30

"For all seek their own, not the things which are Jesus Christ's" (verse 21)

Self-seeking speedily distorts and destroys pure and undivided devotion to the things that only belong to Christ Place one dot in the centre of a circle, and many lines may converge to that dot, without intersecting or crossing each other Make several centres and you will have crosses ever and anon When we make self the goal, there is speedy disagreement, for what pleases one may offend many Real religion remedies this as Christ is given the pre-eminent place When Christian people really seek to glorify God, by doing His good pleasure, they find that all things work out according to the Divine pattern It augurs badly for any Christian community when the lower ego is lifted up instead of the Son of God

Suppose it's True After All

TWO friends were talking on religious topics

They discussed the question of punishment for sin in a future life.

They settled to their own satisfaction that there was none

They decided that Hell was a myth

They argued that God was a God of love, and could not consign His creatures to hell and punishment.

The conversation dropped, when a Christian, who had been a silent listener to the discussion, said, "*Suppose it's true after all*"

The words seemed to cut the air, and fall on the ears of the other two with crushing force The power of God seemed behind them, as it ever is behind the truth Solemn silence reigned for many minutes God had spoken

Suppose it's true after all that God must punish sin? How would you stand before Him? What could you say to Him? How would you fare before the Judge?

Suppose it's true after all that hell is a reality? A sceptic sneeringly asked, "*Where is Hell?*" The ready and true answer came, "*At the end of a Christ-rejecting life.*" Let me ask you, what lies at the end of the path you are now treading?

Suppose it's true after all that the Lord Jesus is the only

Saviour, and His death the only means by which you can be fitted for God's presence What if you neglect *Him*?

What think ye of Christ? is the test

To try both your state and your scheme,

You cannot be right in the rest.

Unless you think rightly of Him

Suppose it's true after all that the much-despised blood of Jesus is the only thing that can cleanse you from your sins Has it cleansed you, or are you still in your sins going on at a frightful pace to a lost eternity?

Suppose it's true after all, as Scripture states, that salvation is not of works What is all your church-going, Sunday school teaching, teetotalism, and the like, if you rely upon any or all these as good works to save you or help to save you? Worse than useless A fatal mistake, if persisted in

Suppose it's true after all Ah! if it were all untrue, the believer has the best of it in this world, and is no worse off in the next But if it is true after all, how terrible will be your doom if you die in your sins

SUPPOSE IT IS TRUE AFTER ALL

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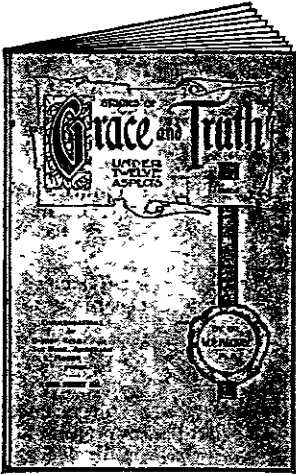
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