

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

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

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

CONVERTS AND HEALINGS AT WANDSWORTH

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

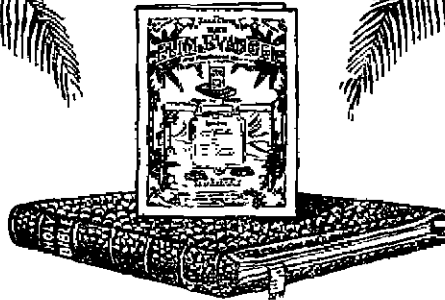
Subscription Price 10/- Per Annum Post Free

Saviour

Jesus Christ

Healer

THE ELIM EVANGEL AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. XI., No. 33

AUGUST 15, 1930

Twopence

Contents

Will Babylon be Rebuilt?	513
God's Word in the Heart	515
Abide "	516
The Hand of Jesus Christ	516
Music: Constant Companion	517
Bible Study Helps	517
Anecdotes of Samuel Hebiich	518
Bible Moths	519
Editorial	520
Converts and Healings at Wandsworth	521
The Shepherd Psalm	522
Hallelujahs Ringing	524
Concise Comments	525
The Lord's Prayer	525
Family Altar	526
Sunday School Lesson	527
Children's Bible Educator	527
Crowns for Christ	528
Learning to Float	528

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

Book Saturday, September 13th, for the Great Foursquare Rally at the **CRYSTAL PALACE, LONDON**

conducted by

Principal GEORGE JEFFREYS

who has already pioneered the Pentecostal message in the largest and most historic auditoriums in the British Isles.

TWO GREAT MEETINGS, 3 p.m. and 6.30 p.m.

1. The Word of God ministered. 2 Testimonies of Healing will be given. 3 The Sick will be prayed for.
4. Delightful Fellowship, Praise and Worship. Special Singing by Crusader Choir $\frac{1}{2}$ -hour before each service.

Every possible accommodation provided. Refreshments Car Parks. Cloak Rooms
Ticket of admission will allow you to spend the whole day in the beautiful grounds.

ADMISSION.—Special tickets of admission can be obtained at all the Elim Centres at 1/- each; children half price. All tickets should be procured in advance as none can be sold at the gates on 13th September. Those who do not secure their tickets in advance will only be admitted on payment of 1/6 at the gates. Friends unable to secure special tickets at Elim Centres may obtain same from the Rally Secretary, 29, Clarence Road, Clapham Park, London, S.W.4. Stamped, addressed envelopes must be enclosed.

CRUSADER CHOIR.—All Elim Crusaders are invited to join the great Elim Choir. An announcement will be made in every Crusader branch as to how Crusaders may obtain tickets which will admit them at the reduced price of 6d.

LONDONERS. Cheap fares by rail and easy access by 'bus and tram (see back of admission tickets).

DAY VISITORS TO LONDON.—Where eight or more travel together from one station, returning the same day, return tickets may be obtained at a single fare for the double journey.

OTHER VISITORS.—Those coming from a distance who intend prolonging their stay to attend the London Revival Campaigns should write for accommodation to the Superintendent, Elm Woodlands, Clarence Road, Clapham Park, S.W.4.

Great Revival Campaigns in London

PRINCIPAL GEORGE JEFFREYS AND REVIVAL PARTY

KINGSTON-ON-THAMES. Now Proceeding. Conducted by the Principal.

In the Big Tent, in the grounds of Hazelwood School (opposite Surbiton Assembly Rooms)

Sundays at 3 & 6.30 p.m. Week-nights (except Fridays) at 7.30. Wednesday & Saturday afternoons at 3.30

Holiday Home in the grounds in which Campaign Tent is erected. Charming holiday resort in midst of attractive and historic surroundings. Few minutes from river, and near Hampton Court, Bushey Park, and Richmond Park. Apply to Miss Barbour, Hazelwood School, Norbury House, Kingston-on-Thames.

WANDSWORTH. Still in full swing. Conducted by Evangelists James McWhirter and R. E. Darragh.

In the Big Tent, corner of Wandsworth High Street and Putney Bridge Road (Trams & Buses stop at entrance)

Sundays at 3 and 6.30 p.m. Week-nights (except Fridays) at 7.30 p.m.

Special Divine Healing Service every Thursday at 5.30 p.m. conducted by Principal George Jeffreys

Visitors may stay at Elm Woodlands. Easy access to Campaign meetings. For particulars, write to the Superintendent, Elm Woodlands, Clarence Road, S.W.4

A SEARCHING—A FINDING!

A London Student writes

"I felt a great need for instruction—which I had failed to find until God directed me to your studies. They are so deep and contain such wonderful truths, which before I was only able to meditate upon. Now I am able to attempt to explain."

Join the Elim Bible College Correspondence School. Particulars from the Secretary, E.B.C.C.S., Elm Woodlands, Clarence Road, Clapham Park, London, S.W.4.

Crusaders—Please Note!

On account of the London Revival Campaigns, the proposed Elm Crusader Rally at Elm Woodlands on 16th August has been cancelled

WATCH THESE DATES:

ARMAGH. August 30, at 3 and 7 Elm Hall, College Street Convention Speakers—Elm Alliance Ministers Convener Evangelist D. J. Rudkin

LEYTON. August 24, at 3 and 6.30. Grange Park Hall, Grange Park Road Visit of London Crusader Choir.

LONDON. To-night and every Friday night at 7.30. Welsh Tabernacle, Pentonville Road, King's Cross Foursquare Gospel Rally.

WATERHALL VALLEY, near Brighton. Wednesdays, August 6, 13, 20, 27. Visitors' Day at the Elm Holiday Camp. All visitors welcome. Tea 1/- each. (The best route from Brighton is by the Dyke Road 'bus to Waterhall Valley)

This space is reserved for local announcements

The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, in Monaghan, Ireland, in the year 1915. It consists of Elim Revival and Healing Campaigns, Elim Publications and Supplies, Elim Bible College, and Elim Foursquare Gospel Churches. The "Elim Evangel" 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. XI., No. 33

August 15, 1930

Twopence, Fridays

Will Babylon be Rebuilt?

By JAMES DUNBAR

There are many differing views regarding the rebuilding of Babylon. The author of this exceedingly interesting and thought-provoking article gives one

THIS is a most interesting question and has occupied the attention of many students of prophecy in all ages.

The popular answer is "No," and there are many who will say that the present state of the ruins of that wonderful city of ancient times, is in exact keeping with the great and minute prophecies given by Isaiah and Jeremiah 2,500 years ago. Moreover, the references to Babylon they say, as given in the Revelation, are a direct reference to Rome and Roman Catholicism.

The purpose of this article is to look into these prophecies and shew that neither assertion is true to Scripture, and therefore we must look for

ANOTHER EXPLANATION

of the statements, as given to us in the Old and New Testaments

The Great War has done much to further the fulfilment of prophecy. It is said that the declaration of war in 1914 followed immediately on the close of a conference to pray for the Lord's Second Coming and was taken by many as God's answer to their prayers

We have it clearly foretold in the Scriptures, that the close of this present dispensation will be followed by a period of great unrest and bloodshed—a rebellion against all authority and rule. We do not wonder then to see the rise of Bolshevism—a product of the war—and the springing up of democracy, with the attendant fall of many crowned heads. In the vision of the great image which Daniel saw, the legs of the image were made of iron, denoting the hard, unbending imperialism of Rome. The material in the feet, however, was iron mixed with clay. We understand by this, that at the time of the Lord's coming in glory to take His great power and reign, the kingdoms of Europe, at least, will be partly imperialistic and partly democratic, or iron and clay—which can never mingle and have nothing in common.

We see this result already in Europe. The cry is in many places for a republic. The clay was first seen in the time of the terrible French Revolution. Taking the proportion of the feet to the body of a

man, we should be now on the verge of the formation of the toes of the great image Daniel saw.

We are safe in saying that if the Scriptures state anything about a man, a city or a nation, and these statements have not been verified during their existence, God will bring that man, city or nation into being and prominence again, and fulfil His Word. We cannot gainsay the fact.

Prophecies concerning Greece have not been fulfilled, hence Greece came back on the map, as a result of the battle of Navarino in 1823, after being off the map as an independent nation for 1,900 years. Egypt too, because of the war, has a prince of her own blood on the throne—the first one for 2,000 years. The prophecies concerning Judas were never fulfilled. He seems to be the beast "raised out of the earth"—resurrection—in Revelation xiii.

In like manner, anyone who has a mind to search must come immediately to the conclusion that no siege that

BABYLON

as a city ever underwent has any likeness to what is clearly stated in the inspired prophecies. It stands to reason and revelation, that Babylon must be restored and inhabited, so that the doom of the city will take place exactly as stated by the prophets in the Old Testament. Babylon gained its great name and reached the height of its glory under Nebuchadnezzar about 600 B. C. It had an area of over 100 square miles with walls 75 feet high, pierced by many gates. When Cyrus the Persian took the city and Belshazzar was slain, it received no damage, and continued as a Persian city until the year 331 B. C., when Alexander the Great took possession and determined to make it the greatest city of his empire. The city suffered no damage at this time when the Persian yoke was exchanged for the Grecian. The same is true as to Macedonian, Roman, Parthian and Mohammedan occupation. The city was never destroyed or hurt as the Bible describes its utter desolation to be, though it has gradually fallen into decay and ruin and for hundreds of years has been heaps of ruins, the broad streets that used to traverse the city being plainly seen.

AN IMPORTANT STATEMENT

is made in connection with the final destruction of Babylon, when God has fulfilled all that prophets spoke concerning its final doom. It is found in Jeremiah li. 25, 26.

I will stretch out My hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain, and they shall not take of thee a stone for a corner, nor a stone for foundations.

It will be seen that if all the judgments are past and gone regarding Babylon, as evidenced by its present desolate and ruined condition, then no one will ever take any stones for building purposes from its ruins. God's Word is very definite. What do we find when we come to look into the condition of the ancient city to-day? A large town, Hillah, with a population of 15,000, stands alongside the site of the ancient city, built out of the stones, or bricks, of Babylon.

Either the Scriptures are not true, or God has not finished with Babylon. The latter is certainly the answer. If this is so, we should expect to have some indication in the Word of God. It is important always to find corroborative evidence in the Scriptures for any statement we may make, and this truth regarding the building again of Babylon in the near future is no exception.

THE PROPHET ZECHARIAH

(v. 5-11) gives the circumstances under which a house is to be built in the land of Shinar, in a far distant day. In vision, he sees an ephah going forth. (An ephah is a common measure of quantity in commerce.) The talent of lead that is next mentioned tells us of weights, also used in commerce.

This weight and measure is controlled by a woman, who is seen in vision in the midst of the ephah. Her name is Wickedness. Two women transport the ephah and lead (the commerce) to the land of Shinar, to build a house and establish the woman. We may learn from this that two nations with rapid means of transport will assist in building this house.

It does not appear difficult to discover who the woman is, and what the house is. They are the city and all it stands for, soon to be reared on the ruins of ancient Babylon in the land of Shinar or Mesopotamia.

Trade will converge again to the east, and the Euphrates Railway may be a factor in trade circles very soon.

Daniel xi 33 tells of the period between the rapture of the Church and the "time of the end" of Daniel's seventieth week. It states that many of the Jews "shall fall by sword, flame, captivity and spoil many days." Many captive Jews will be in

THE REBUILT CITY, BABYLON,

as we shall see from various scriptures. God will open the way for their escape and deliverance in a marvellous way, even greater than the great deliverance from Egypt under Moses.

From careful reading of Revelation xvii and xviii, it appears to describe the city rebuilt, its marvellous trade and earthly glory, while the latter chapter tells of its utter destruction by fire "in an hour." The recent earthquake in Japan and the fire that followed,

causing unprecedented loss of life and treasure, stands out vividly before our minds, telling us of what the future may hold for other lands and people.

Someone may well ask, Who will build Babylon again? If we turn our minds back to past history we are reminded that its founder, Nimrod, was one who gloried in his impiety and disregard of God. "Even as Nimrod, that mighty hunter against the Lord" is the import of the Divine record, and other world rulers who have lived in Babylon have coveted

DIVINE PREROGATIVES AND WORSHIP.

The last ruler of Babylon—who will be overlord of Europe—will be no different. "So that he as God sitteth in the temple of God, shewing himself to be God" is the character given by the Holy Spirit in II Thessalonians ii 4.

A more common name for him is Antichrist, and clearly describes what he is. He will come into prominence like Lenin and Trotsky or Mussolini—not born to the throne, but coming into power by force of circumstances. Revelation gives us the picture of a woman sitting on a scarlet-coloured beast. Chapter xvii, verse 18, states "The woman . . . is that great city." The name on her forehead is Babylon. Many have seen here the worship of the Church of Rome. We do not think she is referred to here. In Babylon again will be continued and flourish all the false systems of the world. The modern Madonna and Child existed under another name centuries before in Babylonish worship. The seven heads or "mountains on which the woman sits" do not refer geographically to her surroundings, but to the powers that have upheld her since her first building. A "mountain" in scripture refers sometimes to a king. "What art thou, O great mountain? before Zerubabel, thou shalt become a plain" (Zech iv 7).

THE MOUNTAINS IN REVELATION XVII.

are "kings" (see verse 10, R.V.) and mean that seven different world powers will be responsible for the existence of Babylon. At the time of the vision, five of these great empires had come and gone, one was in existence, the seventh had not yet come. The five empires in touch with Babylon who were "fallen" may be Assyria, Babylon, Media, Persia and Greece. Rome was in power when John had the message given in Patmos. The ruler to build and control Babylon is still in the future. Scripture says he will be the seventh world ruler. We have no difficulty in recognising Antichrist as the future world ruler, combining seven world powers—as seen in the seven heads and ten horns, illustrative of ten kings to hold rule under him during the forty-two months God allows him to remain in power. An eighth ruler is mentioned and "is of the seven" (xvii. 11). As the head of the seventh world empire soon to be set up, he is slain in battle and raised from the dead (xiii. 1-4) and in his final stage is seen as the eighth head.

Now, how does it come about, if Antichrist builds Babylon as his inland capital city and restores some of its ancient glory, that it is destroyed by the ten kings under his control?

We learn from Jeremiah li. 46 that in the latter days of this great city, previous to its destruction

CIVIL WAR

will be present and be directly responsible for the loss of the city. There will be "violence in the land, ruler against ruler." Antichrist having his hands and head full of world conquest schemes, apparently leaves a prince or ruler in charge of the rebuilt city.

Seeing the time opportune, this ruler seizes the position of supreme ruler. A rumour reaches him that this action is to be punished. A year goes past and the rumour is repeated, which soon passes into action. See Revelation xvii 16, which tells of the concerted action of the allied ten Bolshevik nations in the siege of Babylon. Jeremiah I 41-46 tells the same story. The great city is visited by an earthquake at this time (Rev xvi 18). Fires break out and Babylon goes up in smoke, the ground being bituminous, burns also, and from chapter xiv 8-11, it seems as if it burns all the years of the Millennium, smoking for ever as long as the earth lasts. These countries are little known and had it not been for the late war, we would have known little yet about them, or about the people who inhabit the land which was the cradle of the human race.

RENEWED ACTIVITY IN MESOPOTAMIA

One thing is clear. There is an activity in the East not seen for centuries. The British occupation of

Mesopotamia has done wonders and is a clear sign that God's sure word of prophecy is about to be fulfilled. The great outlet for commerce in Mesopotamia is the Mediterranean and we may expect Tyre to come into prominence in the coming years. Antichrist as well as being king of Babylon (Isaiah xiv.) is also prince of Tyre, the one being his inland capital, and the other his seaport. The Jews in Babylon at the time of its destruction are remarkably preserved and saved out of the doomed city, reminding us of how Lot was saved from Sodom, and later when many Jews escaped from Jerusalem during the siege by Titus, and fled to Pella, a city some miles away.

These Jews will cross the great Assyrian desert and join with Jews in Edom and Moab, at the time of the Lord's return in glory to set up His kingdom. (See Isaiah xxi, and lxiv, Daniel xi 44.)

Events move very rapidly in our day, and we are on the eve of great changes in the world's affairs. First of all, the Lord will come for His own people, and take them to heaven in a moment—the living changed and the dead raised. Will you be among the number to hear the shout and rise to meet Him? The days of Gospel preaching are few, for the door of mercy will soon shut—the harvest be past, the summer ended and many not saved.

God's Word in the Heart

IT pays to hide God's Word in your heart. Now it is never hidden in the heart until it is first put into the heart. Let me illustrate. The farmer goes out into the field and cuts down the meadow grass, dries the hay, and piles it in the hayloft. He does not feed it to his hungry cattle all at once. But watch him some cold winter night. He makes his way to the barn through the snow, climbs the ladder into the loft, takes the pitchfork, sticks it into great bunches of this hay, and pushes it down to the manger for the hungry beasts.

Just so does the Holy Spirit. You read, and read, and read the Bible. It seems that you are not getting much out of it, but keep on reading. You are storing it away in your "loft."

SOME COLD WINTRY DAY

in your life, when you are discouraged, and oppressed and bewildered, without light for your feet, without warmth for your cold heart, the Holy Spirit will walk up the ladder of your memory, thrust His pitchfork in a delicious bunch of Scripture, and place it down into your hungry heart.

If you ride in the train learn to carry a Testament or a book of Psalms, where you can pull it out of your pocketbook or pocket, and learn a verse of Scripture. Look over your life, and see if there is not some place in each day where you could make profitable use of a few minutes to learn a verse of Scripture.

A young man in my church told me he was having a bitter fight with cigarettes. I asked him what pocket he kept them in, and he shewed me. I took a Testament out of my pocket and put it into his

pocket, which was formerly used for those cigarettes, and said to him, "Son, every time you reach for a cigarette, read this Book." It is needless to say that the cigarette hunger has gone. Instead of lighting a cigarette he gets all lit up with the Word of God.

What is your favourite Bible verse? Why? There might be a favourite flower, but I do not see how it is possible to have a favourite Bible verse. You will find, too, a verse which to-day is most precious because of a sorrow will give place to-morrow to another because of a problem, and the next day to another because of a great testing, to another the next day because of some darkness, to another the next day because of its fellowship promise,—and so on.

Relate some incident about help coming through a Bible verse. It would be good, in answering this question, to

TAKE AN INCIDENT

from your own life. You can read book after book of incidents where verses of Scripture have helped other lives. Perhaps if you cannot take a verse out of your own life it will convict you of your lack; for every problem should find its verse of promise, and every pathway should have its verse of pointing.

When do Bible sayings strengthen and encourage us? They are all made for our strength and encouragement, because they are the words of God. As one of the Scriptures says, "Thy words were found and I did eat them." At every turn of the road there should be a new marking in your Bible of some verse which the Spirit has made precious to you because of its light and its promise.

Abide

By A. P. CONNOLLY, B.A.

"Abide with us: for it is toward evening."—Luke xxiv. 29.

In that peaceful, quiet morning
When dawn gladdens all the hills—
While communing with my Saviour
And my heart with joy He fills—
Then His grace seems all sufficient,
And His love so pure and free
Thrills me while I softly whisper,
Lord, dear Lord, abide with me.

Now when fields are white for harvest
And few labourers we meet,
May I bear some sheaves, and lay them
Meekly at Thy blessed feet.
While in weariness I labour,
Glad Thy servant, Lord, to be,
Let me feel Thee ever near me—
Lord, dear Lord, abide with me.

Then when evening shadows gather,
And I wander to and fro,
Sometimes groping in the valley,
Where the shadowed waters flow,
When my eyes with tears are blinded,
That Thy face I cannot see,
Let me feel Thee ever near me,
Blessed Lord, abide with me.

When the gates to life eternal
Shining bright before me rise,
And the glory of Thy presence
Comes descending from the skies,
Then my joy will be for ever,
When Thy glorious face I see,
Victory and life eternal
Ever to abide with Thee.

The Hand of Jesus Christ

By HENRY OAKLEY

The pleasure of the Lord shall prosper in His hand—Isaiah lvi. 10

IT is a cheering thing to be assured that God has pleasure concerning our world. I cling to the word *pleasure* as the Revisers did, and I am disinclined to let it go for the colder word *purpose* which some teachers have adopted in its place. So far as I can discover, the lexicographers leave no doubt that the tendency in the word is much more towards *bent of mind* than towards *volution*. Yes, broken and uncomely, wrong and evil as the world is, our God takes pleasure in it still. His delights are with the sons of men. It is a blessed fact and a store of consolation and hope.

Much of God's pleasure is wrapt up in Jesus. He looks upon Him and is well pleased. He is His beloved Son. Through Him God's pleasure in our world continues.

There are three phases of the Divine pleasure which the Scripture enables us easily to detect. The first is that of *government*. Among ourselves we say, "Order is heaven's first law," and the truth in that proverb is not without Divine authority. Confusion, disorder, incompleteness, injustice, can bring nothing but displeasure to the mind of God. Law, righteousness,

HARMONY AND SYMPATHY

are His delight. To these ends He has always been working through natural law, through prophet and through conscience. Tangled and embarrassed as the world is to-day, no man, with the Word of God in his hand and with his eyes upon history, can doubt that over all there is a wise, beneficent rule making for good. In that vast and sure control God has pleasure. The second phase of the Divine pleasure is in *mercy and forgiveness*. "Who is a God like unto Thee, who pardoneth iniquity and passeth by

transgression because Thou delightest in mercy?" Were this not so, these would be very dark days, and in the darkness there would shine no star at all. The delight that God takes in mercy is the hope that lingers in the world, and forbids the mind to close back upon itself in utter and blank despair. The third phase is the pleasure our heavenly Father takes in *giving*. "It is your Father's good pleasure to give." I attempt no epitome of His bestowments. Their number and variety are the sure evidence that they come from One whose joy is to impart. In Jesus He gave us the "unspeakable gift," and with Him shall He not also freely give us all things? "God is light," and it is of the very nature of light to impart itself; thus it is that over all the guilt and shame of the world, God is shedding forth the priceless gifts of Himself in power and purity and love.

THE HAND OF PURITY, POWER AND LOVE

These blessed ministries of God's pleasure are all committed to the hand of Jesus. "The government is upon His shoulder." All authority is given unto Him. What better hand could be upon the helm! What administrator can compare with Him?

The pierced hand of Jesus reminds us of His deep interest in our world, of the love He felt towards it, and the price He was willing to pay in order to serve it. No hand could govern our world with deeper sympathy or with greater devotion to its well-being, or with greater fidelity to its highest interests.

His is also the hand of power. "By Him were all things created that are in heaven and that are in earth, visible and invisible . . . all things were created by Him . . . and by Him all things consist." In the days of His flesh storm subsided before Him, spring grew to harvest at His touch, and leprosy

passed away before His outstretched finger. Power belongeth unto Him, and by His hand of power all that pleases the Father shall be brought to pass.

As I think of the hand of Jesus, I remember it was particularly the hand of merciful renewals. By its touch the dumb regained their speech, the blind their sight, the afflicted brain its balance and the fevered limbs their coolness. In the ministry of His speech the renewals of mercy hold a large place. The prodigal regains his home, the publican a welcome, and women who were sinners were cheered to better things. He is no harsh administrator, no wilful tyrant bent upon his own magnificence, but one who does not break the bruised reed or quench the smoking flax. The thing that is spoilt He re-makes,

THE THING THAT IS LOST

He finds, the thing that is cast out He recalls, and the thing ready to perish He revives. Thus the pleasure of the Lord is His work.

This hand, moreover, that rules to-day and is carrying forward the pleasure of the Lord, was often lifted in prayer, and even now is not unused to that holy service.

And Jesus on the eternal throne
For sufferers intercedes

The hand so used is likely to be guided by the most benevolent and far-seeing intelligence. Brutes do not pray. This is the privilege only of the holiest and best. As our spirit natures develop in intelligence and heavenly-mindedness, we use more and more this holy exercise of intercession. It is to One who is the Chief of intercessors, who above all others was a "Man of prayer," into whose hand God has committed the righteous government of this world.

Concerning the ministry of pleasure entrusted to the hand of Jesus, a promise is attached. "Shall prosper," "shall break through," notwithstanding all that lifts itself against it, and notwithstanding all the powers that array themselves in opposition.

"Shall prosper." That promise may be relieved upon by the individual believer concerning the work of grace in his own heart. God's pleasure shall succeed despite all my languor concerning it and my indolence in seeking its advancement. Equally the promise belongs to the Church. The pleasure of the Lord shall not fail from it either. "I will build My Church," Christ promised it, and it will be built a praise in the earth.

Moreover, the Lord reigneth over all. "The pleasure of the Lord shall prosper in His hand." This holds true also when we regard mankind. The ways of government and the confusion of nations often tax our faith, but He is not missing His way, nor is His purpose failing. That things are as they are, may be to the angels the surest sign that God has not abdicated the throne, and that the lovingkindness of the Lord is still a reality. The hand of Jesus is on the helm, and for the believer that is

A sovereign balm for every wound,
A cordial for his fears

A THREEPENNY BIT

I am a threepenny bit, I am not on spending terms with the butcher; I am too small to buy a pair of shoes; I am not large enough to purchase a box of chocolates; a magazine subscription won't look at me, they won't let me in at a lecture; I am hardly fit for a tip,—but, believe me, when I go to church on Sunday I am considered *some money*.

Constant Companion

Frank Horner

Mr and Mrs Seth Sykes

Je - sus my Sa - vour Je - sus my Sa - vour, Dear - est of
all friends He is to me; . . . When I am lone - ly,
I trust Him on - ly, Con - stant com - pan - ion I've prov'd Him to be . . .

Copyright

Bible Study Helps

THE FIVE CROWNS.

1. **The Crown of Life.**
"Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life" (James 1:12).
2. **The Incorruptible Crown.**
"And 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" (1 Cor 9:25).
3. **The Crown of Rejoicing.**
"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming?" (1 Thess 2:19)
4. **The Crown of Glory.**
"But when the Chief Shepherd shall appear ye shall receive the crown of glory" (1 Peter 5:4)
5. **The Crown of Righteousness.**
Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them, also, that love His appearing" (11 Tim 4:8).

Anecdotes of Samuel Hebich

III.—A Tub-Thumping Sermon

Samuel Hebich, born 1803, passed Home 1868, was for twenty-five years a missionary to India. A native of Germany, and a quaint but mighty preacher of the Gospel, he was greatly used and beloved among both natives and Europeans. The following anecdotes, taken from his life-story by George N Thomssen, are characteristic of his method.

SOMETIMES there were peculiar petitions in Mr. Hebich's prayers. Once when his heart was troubled, because the native Christian postmaster of a town in India was in distress, he prayed: "O Lord, bless Her Majesty, Queen Victoria. Help her in all her needs, and please don't forget our poor postmaster John!" But however quaint the phraseology may have been, all felt that Mr. Hebich prayed as a priest and a king, and that his prayers were the deepest expression of his feelings and were prayers of faith, going from a burdened heart to the throne of grace, and that the prayers were sure to be answered.

"Learn the run and follow the moves of the fish!" an old fisherman said, and none followed these rules more faithfully than Mr. Hebich. the master fisher of men. A gentleman, E. K. Groves, Esq., relates that, whenever Mr. Hebich came to the French Rocks, to his own regiment, he would invariably visit all from house to house and that his presence quickened the flow of spiritual life in every heart. Mr. Groves writes

"I was struck by my first sight of the German missionary as he stood behind a table with a large open Bible on it and scanned the audience with his beautiful, searching eyes. Hebich had a fine head and full beard. He used to dress in a black gown with a white collar that almost covered his shoulders, and was always

MORE AT HOME,

if he could freely walk a few paces to the right and left of where he was standing than when shut up in a pulpit

"I shall endeavour to give his discourse on this particular occasion, as nearly as I can remember it, in his own language. There is a force and a pathos in foreigners' English that so materially helps one to remember the subject, that I shall not attempt to improve it. He read the fourth of Ephesians and expounded it till he came to the sixteenth verse, which he read slowly and repeated the words: '*Fitly shoined togeder!*'"

"He paused a few seconds, and abruptly put the question: 'Did you efer see a tob?' This homely appeal roused the sleepy and caused a smile to pass over every face. 'If you go to Palhully (a factory in the neighbourhood) you will see some fery large tobs. You and I cannot make a tob. It requires a cood carpenter to make a tob, or it vill hold no vater, because it is not made of von peece of 'ood, but of many, and de many must be *fitly shoined togeder*. Dere are four dings to make a cood tob:

'1. It must haf a cood bottom.

'2. Each of de peeces must be fitly shoined to de bottom.

'3. Each von must be fitly shoined to his fellow
'4. Each von shall be kept close by de bands outside

'Von peece may be narrow and de next peece be vide, yet it shall be

A GOOD TOB;

but if a leetle shtone or a bit of shtick vill come between de peeces it vill not do at all. If de peeces are near, but do not touch, it vill not do at all; and if all de peeces but von touch, and are fully shoined togeder, and dis von fall in or fall out of de circle, it is no tob at all. Now, if we haf a cood bottom, and efrý peece be fitly shoined to de bottom, and all are fitly shoined togeder from de top to de bottom, haf we now a tob? No, no, it vill not hold vater for von moment till de bands are put on. De bands press hard on each peece of 'ood, and den are dey yet more fitly shoined togeder.

"'Other foundation can no man lay than that is laid, which is Jesus Christ!' Here vee haf *de cood bottom* for our tob. It is perfect and efrý von dat truly believes is resting on dis cood bottom, and is fitly shoined to it by de Holy Spirit of God. Dere are many who call demselves Christians who are not so shoined, but vee are not speaking of dem now.

"In de Acts of de Apostles vee read often of 'being filled with the Holy Ghost,' and, ven gadered togeder for prayer, vonce de whole house did shake vid His power. Shust so, now He fills vid peace and shoy de soul dat loves de Lord Jesus, and likewise de company gadered togeder in His Name. *Sometimes!*—not always. *Sometimes—not—always!*—Vy not always? Vee shall see. *Vat is de small shtick or shtone between de peeces of 'ood dat make de tob? It is dee leetle quarrel, de hard vord, de dirty bit of money dat keeps broder from being fitly shoined to broder!* *Vat is dee shpace between de peeces*

FROM TOP TO BOTTOM, -- -- --

troo vich you can see de light? It is de *coldness* dat you feel, but do not tell! De major's wife and de captain's wife vill bow and not shpeak or greet each order as formerly, because vispering has come between dem. *Vat is de peece of 'ood dat falls out of de circle? It is de proud, unforgifing spirit dat efrý von can feel is in de meeting, and vich causes all heavenly peace to run out. So you vill präy dat de Spirit shall be poured out, and ven He comes, He can not remain in de meeting, because you are no more fitly shoined togeder. You are fery sorry dat you haf no blessing, and you leave de meeting because it can do you no cood. You shtay at home vid de Defil and become dry indeed.*

"Oh, beloved, *be fitly shoined together!* You haf no power of your own. Dat vich shall keep you is

de encircling bands of de love of Jesus, and as dis power press on each von of you, so vill you become yet more fitly shoined togeder. Den de Holy Spirit shall remain among you and fill you to overflowing. Den all who come into your midst shall be refreshed, and de Name of de Lord Jesus be glorified! Amen!"

Again, Mr. Hebich was always on time. He never put off saying a word.

IN SEASON OR OUT OF SEASON.

When God gave him a message he always delivered it punctually. He never doubted, never hesitated, and thus never lost the opportunity of doing good.

One of the most enthusiastic converts of the 39th Regiment, Hebich's Own, was General J. P. Carnegie who later on was in command of the troops in Cannanore. At mess one day the general related how he met the prompt German for the first time, and how he won him for Jesus. The general said: "When I was going by boat on the backwaters to Cannanore, just after sunset, I suddenly heard some one call out: 'Stop! Stop!'"

"I ordered my boatmen to see what was the matter. We had hardly come to a halt when a queer-looking man came aboard my boat, saying 'Good evening, where are you going?'"

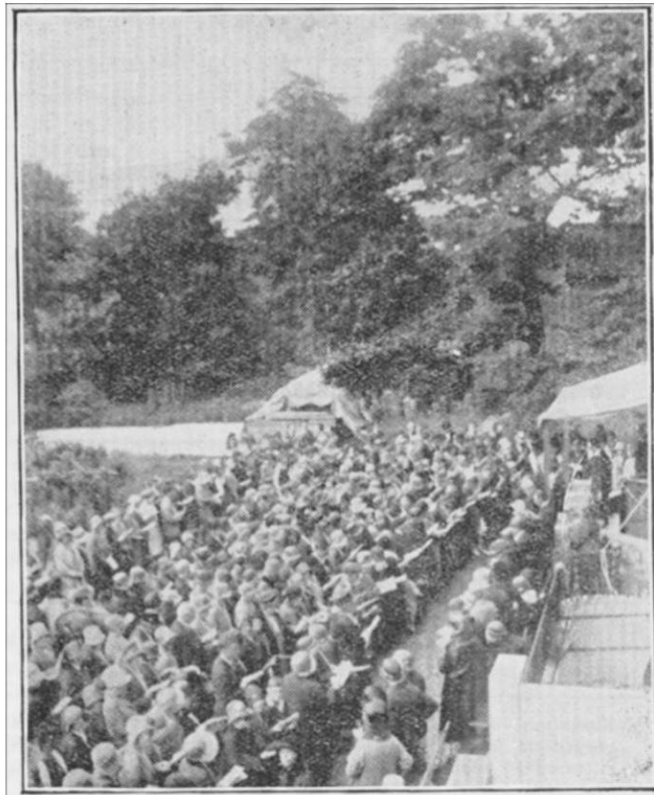
"'To Cannanore!'"—'Are you sure?'"

"Smiling at this blunt question I replied: 'Yes, I am sure of going there!'"

"'Are you sure of going to heaven as you are of going to Cannanore? Think about it. Good night!'"

"With these words Mr. Hebich left me, for he was my strange visitor. I did think and pray about this question, until I had the assurance of salvation!"

A GARDEN PARTY AT ELIM WOODLANDS



A section of the congregation on a recent Saturday afternoon. Principal George Jeffreys is seen conducting the service.

Bible Moths

By Pastor P. N. CORRY

AT the pastoral session of the Wesleyan Methodist Conference which met at Leeds the other day, the President urged the ministers to become once more what the Methodists were first called at Oxford in the early days—"Bible Moths." I had never heard this nickname before, but it struck me as being a very appropriate one, not only for the early Methodists, but for this Elim revival now sweeping the land.

Moths, as most housewives know, eat through cloth and not only do they digest it, but they breed in it, thus reproducing their kind a hundredfold. What a wonderful compliment, therefore, it is to be called a Bible Moth! Eating through the Bible, and by its truth and nourishment reproducing others who will do the same, should be the ambition of every member of the Elim Foursquare Gospel Churches. True, Bibles may fall to pieces in the process, pages get so thumbed that they become thin and worn through, cover-spines break and pages scatter, but what strength will the Christian who follows the habit receive, and how productive will such be in reproducing other Bible moths to carry on the glorious work.

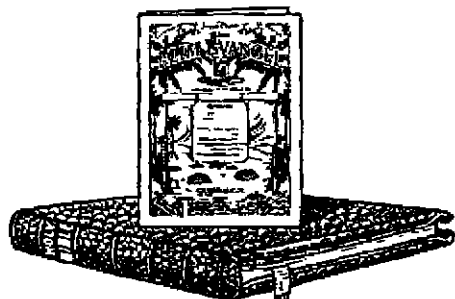
Not all moths are a pest—some supply the raw material from which silk is made, and many are a

great help to the cultivation of the land in destroying various foes of the farmer, and ridding the land of noxious weeds. For this purpose they are cultivated and encouraged. So in the great army of Bible Moths of the present day—they are an asset to the community in which they live, and they are armed against the forces of darkness, and able to overcome them by a knowledge of the Word of God. Be a Bible Moth, carry on the work of the Kingdom of God, and because as a Foursquare Christian you stand for the grand old Book from cover to cover, then know the Bible from cover to cover—be a Bible Moth!

The Elim Bible College Correspondence School

will help you to

know the Bible from cover to cover. Send a post card to the Secretary, E B C C S, Elim Woodlands, Clarence Road, Clapham Park, London, S W 4, and you will receive full particulars per return of post.



FOURSQUARE ON THE WORD OF GOD

The Elim Evangel

Official Organ of the Elim Foursquare Gospel Alliance.
 Founder and Leader. Principal George Jeffreys.

TERMS—10/- for one year or 5/- for 6 months, post free to any address. American and Canadian subscribers may send 2 dollar bills for 10 months.

QUANTITIES—A dozen or more of each issue may be obtained at 2/- per dozen, post free, monthly payments.

REMITTANCES should be addressed to the Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S.W. 4, and cheques made payable to the Elim Publishing Co., Ltd.

MANUSCRIPTS—Articles submitted for publication should be typed or written on one side of the paper only, and addressed to the Editor, 20, Clarence Road Clapham Park, London, S.W. 4 'Phone Brixton 2227.

Printed and published every Friday by the Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S.W. 4. ('Phone Brixton 2281)

TELEGRAMS—Publishing Dept. "Vicpress, Clapcom-London."
 Editorial Dept. "Foursquare, Brixstret-London."

Misrepresentation

THE Elim Foursquare Gospel Alliance is so much misrepresented that it is encouraging to know that history is only being repeated. Nearly every great revival movement has been cruelly spoken about. In the early days of the Salvation Army General William Booth was declared to be Antichrist, and the uniforms of the Salvationists the "mark of the beast." Mr. C. T. Studd in speaking of Moody and Sankey said, "Of course, people did not put the right construction on things. They said that Mr. Sankey had come over to sell organs, and Mr. Moody to sell his hymn books." This kind of thing had the same effect on Mr. Studd's father as it has upon many others to-day. He said, "My father read the papers day after day, and these things tickled him immensely. I remember, one evening, he threw the paper down, and said, 'Well, anyhow, when this man comes to London I am going to hear him. There must be some good about the man, or he would never be abused so much by the papers.'"

Many have got to Principal Jeffreys' meetings under similar circumstances. And through getting to the meetings they have got to Christ.

Graham Scroggie's Testimony.

At the Keswick Convention this year Dr. Scroggie gave this intensely personal testimony:

"I can go back to a place on the border of Epping Forest where those Hands were felt resolute—cruel, to be kind, where they broke to mend, wounded to heal, shattered to build up, and where, with only two years' ministry behind me, I felt I had finished. 'I must go back to business! I am no good in the Christian ministry!' And I wasn't! But He met me in His mercy, and He broke. Did that cost? Yes. Did that hurt? Yes. The kindest thing, given certain conditions, is an operation, and when He operates, He does not give an anæsthetic. He operated, He broke. If, during the past thirty years, I have been able to do anything that has been worth while in the service of Jesus Christ, it is because He was good enough that Tuesday morning, on the borders of Epping Forest, having taken me, to break.

"I wanted to be a preacher. He asked me to be His messenger. And they are not the same. You can be God's messenger without being a preacher, and you can be a preacher without being God's messenger. I wanted to be a preacher. You know what lies back of that—carnal ambition in Christ's service. Is that not part of the tragedy accounting for our failure?"

* * *

"Be Filled with the Spirit."

"NATURE abhors a vacuum," is as true of the spiritual as it is of the physical. There can be no empty life, no unoccupied heart; if our being is not filled with good, it will be possessed by evil. Utter neutrality is a delusion and a snare. It is a delusion, for the thing is impossible; it is a snare, for it opens the door to sin. The Ephesians were in the habit of getting drunk, and they did it, as most drunkards do, not so much for the love of it as for the lack of something better. There was a yearning in their nature which they knew not how, worthily, to fill; so they filled it with wine. The outcast devil in the parable regained possession of the swept and garnished house because it was empty; had a worthier Tenant filled the vacancy, the outcast would have failed to regain admission. There are longings in human nature which must be satisfied; let us see to it that we strive to satisfy them with God. Nothing else will be strong enough to expel the evil that is already within. Mere religion, emotions, moralities, ambitions, will not suffice. Nothing will purify and satisfy the heart save the expulsive power of a new affection; and that affection must be "the love of God shed abroad . . . by the Holy Ghost which is given unto us." The more we are filled with the Spirit, the less room there will be for the presence of sin. Mark the passive mood, however; we are to "be filled with the Spirit"; we cannot fill ourselves. The inpouring is the gift of God; but we can pray for His coming and desire it as the thirsty land desires the dropping of the rain.

Converts and Healings at Wandsworth

By Pastor E. C. W. BOULTON

AS we go to press the London Revival Campaign at Wandsworth is in full swing, and souls are being captured for Christ in good numbers. The spacious tent—situated right in the heart of one of London's great centres of population and on one of the main thoroughfares—is being besieged each evening by a great crowd of eager and expectant people.

It is most interesting to mingle with the crowd and gather some of the impressions being formed of these great gatherings. Some are astonished at the remarkable fervour and glad spirit of revival which prevails—others are amazed at the number of young people found in the meetings—whilst others are surprised to discover how steadfastly the preacher

ADHERES TO THE WORD

of God. To many it is significant that in spite of all the opposition launched against the man and the movement of which he is founder and leader, the tide of blessing still continues to roll in—nothing seems able to check its progress. Though much has been done to prevent people from attending these campaigns, yet night after night the great crowds come—an irresistible attraction, from which there seems no escape, draws them. Is it not the fact that the Gospel of Jesus Christ is unmistakably being demonstrated as the power of God unto salvation?—here is an evangel with "signs following"—that not only proclaims but also produces the miraculous. Here is a ministry brimful of indisputable proofs of the present-day dynamic of the Word of God. In an age when the battle of controversy rages around the inspiration of the Book, here we are confronted with startling evidences that provide arguments like adamant. The average man of the world is shrewd enough to see that these campaigns constitute a challenge which unbelief is unable to answer or accept. And so we do not wonder that the multitudes are drawn—and this in spite of the prevailing antipathy to things religious, and the general craving and craze for pleasure.

YOUNG MEN AND WOMEN

are to be found in these services evening after evening who could easily spend their time on the river—in the cinema—on the tennis court—in the boxing booth—but they choose to find a place among this Gospel-gripped, glory-crowned throng. It is the compulsion of an absorbing desire—the constraint of an overmastering passion—the urge of a quenchless love. "I simply cannot stay away," is the eloquent expression of many an experience. "I only came once—and that was sufficient to convince me!"

We are struck with the position Christ occupies in these gatherings. He is always central—He seems to be the Divine Axis upon which everything revolves. The songs are centred in Him, the addresses focus on Him, the prayers are pregnant with Him, the atmosphere is full of Him—the climax of each gathering is Christ. He is the Goal to which the weary and heavy-laden are led, the Fountain in which they

are invited to bathe their bleeding heart-wounds, the Rock in which they may hide their sin-convicted souls, the Ark in which they may shelter from the gathering storm of judgment. Each and all are made to realise the reality of the Redeemer. His Name is glorified, His Word is verified, His Blood is vindicated, His grace is magnified, His claims are justified.

From commencement to close one is conscious of the presence and the preciousness of the Man of Calvary.

Into that warm, genial atmosphere—so full of spiritual sunshine and so generative in its influence—many a poor blighted life came to feel once more

THE THROBBINGS OF HOPE

within. To them it meant the birth of new hope. In their hearts rang out the chimes of a new-born melody, chords that were silent vibrate once more under the magic touch of the Healer Divine.

By the time these lines reach the hands of our readers, another of Principal George Jeffreys' campaigns will have commenced in south-west London, Kingston-on-Thames being the new district chosen for this fresh revival effort. We anticipate similar glorious results to those registered in all the Principal's previous campaigns. Let us pray for still greater wonders to be wrought amongst the godless thousands of these sin-shadowed suburbs of the great city. God grant that a chain of churches may be established around London, centres where the fire of Pentecostal power burns with undying glory, places where hungry souls can be fed and filled with spiritual food, where truth, untrammelled by tradition may be ministered in the power of the Spirit, and where the "Gospel of grand results" may find unfettered expression in the life of the Lord's people. Many are reaching out their hands in earnest appeal for the Principal and his Revival Party to hoist the Foursquare Gospel flag in their neighbourhood.

LET OUR READERS PRAY

that God will enable our leader to respond to these calls, that sufficient funds may be forthcoming to sustain all this glorious revival work carried on upon such a large scale. The needs are great, the responsibilities tremendous.

That mystic and vital anointing of the Holy Ghost, without which all ministry is powerless to accomplish the miraculous, continues to rest upon the utterances of this God-chosen and Spirit-clothed channel whose messages are the means of loosing thousands of grave-bound souls. From commencement to close these campaigns maintain their deep rich tone of Christian witness. No matter how long they continue—be it weeks or months—there is a steadily rising tide of heavenly power and praise. Let the ground be ever so hard and the opposition ever so stubborn, yet the Word of God on the lips of the Lord's servant prevails, breaking through what sometimes appears nothing short of impossible conditions. The Spirit of God, heaven's Dew, melts all!

The Shepherd Psalm

By OSCAR T. GILLAN

A SERMON on the twenty-third Psalm hardly needs either introduction or conclusion. Its first verse sounds the keynote and strikes the theme. Its last verse sums up and crowns the whole. From first to last it is a shepherd psalm. "The Lord is my shepherd," is the bold opening statement. The verses that follow enlarge upon this thought in all that it implies, until "I will dwell in the house of the Lord for ever," brings all to a climax of beatitude. "The Lord is my shepherd." We are not surprised to find that the Lord is spoken of as a shepherd. In the

LAND OF THE ORIENT

the king or ruler was often thought of as the shepherd of his people. Of Cyrus, King of Persia, God said, "He is my shepherd." In the Book of Jeremiah we read, "Who is the shepherd that will stand before me?" which means, "Who is the ruler that will stand before me?" It is but natural, then, that Israel, and David in particular, should conceive of the Lord as a Shepherd. The Lord is a Shepherd to His people. And Jesus said, "I am the Good Shepherd."

There is a little word that stands out from among its fellows and challenges our attention. It is the word *my*. "The Lord is my Shepherd." It has been suggested that we read this psalm, emphasising the personal pronouns throughout—*I, me, my*.

Here in that word *my* is the sublime care of God the Father. That one word sweeps at once from Deity to humanity, from God to man, from omnipotence to frailty, from the infinite to the finite, from the vast to the minute. The Lord is my Shepherd. He marks the sparrow's fall and counts the hairs of my head.

RESULTS OF HIS SHEPHERD CARE.

Since He is my Shepherd, what could follow more naturally than "I shall not want"? With so great a Shepherd, the sheep will surely want for nothing. I shall not want for food, for "green pastures." I shall not want for drink, for "still waters." I shall not want for goodness and mercy. I shall not want for guidance, I shall not want for protection. I shall not want for companionship. "Be good and you'll be lonesome," is a trite saying of the day. Not so, for the friends that Jesus gives are worth more to us than the crowd of so-called friends that the world gives.

At this season of the year we can appreciate "green pastures." As we go forth into the fields we find their grasses withered, and the hills are brown. We long for the pastures of tender grass. Just so it is in the land of Palestine. The grasses are withered under the rays of the sun and the shepherd seeks out a pasture where the grass is tender and green, and leads where the still waters flow. The flock follows and is soon feeding contentedly. Here is nourishment. Then we see them by the waters, whether these be well, or spring, or stream. Here is refresh-

ment. And now the flock lies down, while here and there a few sheep continue to crop the grass or drink at the waters. Here is rest indeed—a picture of

PASTORAL FELICITY.

Just so the Divine Shepherd leads His sheep to places of nourishment, of refreshment, of rest. It may be in the "quiet hour" of the morning that we feed upon the Word of God and drink of the living water. It may be during the heat of the day that a refreshing blessing comes. It may be, perhaps, that in the "cool of the day" we shall hear the voice of the Lord. Or it may be that on the Lord's Day morning we shall receive spiritual nourishment and our souls shall be refreshed as we gather in the house of the Lord.

But He feeds us thus and leads us thus for a purpose. The sheep rest that they may be fitted to walk the dusty roads. They rest in order that they may be fitted for effort. The sheep cannot lie down all the time. Too much rest means rust. Peter wanted to stay on the mountain top with Jesus, forgetful that there were demon-tormented sufferers on the plain below. Aye, feed heartily and drink deeply, and then arise, and go forth to follow the Master in the paths where He shall lead.

Be strong!

We are not here to play to dream, to drift.
We have hard work to do, and loads to lift
Shun not the struggle, face it 'Tis God's gift

WHERE THE SHEPHERD LEADS.

"He restoreth my soul." As we follow the shepherd and his flock, we find that he leads among private fields, olive groves, and vineyards. Whenever a sheep strays therein and is caught there, he is forfeited to the owner of the land. It is then that the shepherd goes after his wayward sheep, and brings him back to the flock. "He restoreth my soul." Literally, this is, "He restores my life." "Restores me when wandering," we sing in one of our hymn versions of this Psalm, and this is exactly what the verse means.

Which of us has not been restored thus? There are times when we become careless; times when we neglect our prayer or our Bible reading; times when the dark clouds gather and hide our Saviour's face and we are tempted to forget our high calling. But our Shepherd has never failed. You and I can bear testimony that He has always brought us back. He

RESTORES US WHEN WANDERING.

"He leadeth me in the paths of righteousness for His Name's sake." The shepherd ever leads his flock. The herdsman drives his cattle. The shepherd leads; he never drives. Every step of the way he goes before and chooses the paths that are right. It is not always easy to choose the right path. One way leads to a precipice, another to a road that is rocky. This way plunges right into a gloomy ravine, that leads to the desert. But the shepherd values

his reputation as a good shepherd. For his name's sake, he ever leads by paths that are safe and sure and right. He never expects us to follow where He has not gone. He has walked every step of the pathway of life from the cradle to the grave—and beyond. There is no sorrow, no pain, no temptation, that He has not suffered—even death. And as He calls, "Follow Me," we have the blessed assurance that it is safe to follow where He leads.

And we know that for His Name's sake He ever leads by paths that are right. "Holy and reverend is His Name," says the Scripture. "Just and holy is Thy Name," sings the sainted Charles Wesley. And He who bears such a Name will surely lead by paths that are worthy of that Name.

But paths that are right are frequently

PATHS OF PERIL.

"*Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me*" In the shepherd country there are many ravines that bear terrifying names, "The Valley of the Slain," "The Ravine of the Raven," "The Valley of Gloom." Now we see our shepherd leading his flock through the Valley of Deathlike Shade, for that is the meaning of this name. There is peril on every side as the pathway plunges into the shade. Perhaps lions, jackals, or other beasts of prey lurk in the deep gloom. But the shepherd walks ahead with a firm tread, unafraid. The sheep huddle close to him as he cries, "Men-ah!" "Follow me." They sense the protection of his rod and staff, the rod to beat off enemies, the staff (his crook) to guide his sheep and to draw them back should they stumble from the path. At last the shadows are less intense; daylight increases. And he who has led the flock into the gorge guides through it and on and out into the full blaze of day.

We humans are tragically alone. As Kipling has said, we are each of us, as it were, on a desert island from which we hail one another. Yet the blessed paradox is that we are never alone. In the darkest valley Thou art with me. I like to read about

SHACKLETON IN THE ANTARCTIC

seas. After the loss of the *Endurance* he with two companions made his way in an open boat—a twenty-four-foot whaler—over eight hundred miles of storm-swept sea, and then crawled and clambered over the dizzy peaks and glaciers of South Georgia in order that they might obtain succour for their twenty comrades marooned on Elephant Island. In his book, *South*, he says, "When I look back upon those days, with all their anxiety and peril, I cannot doubt that our party was Divinely guided, both over the snow-fields and across the stormswept sea. I know that, during the long and racking march of thirty-six hours over the unnamed mountains and glaciers of South Georgia, it seemed to me, very often, that we were, not three, but four! I said nothing to my companions on the point, but afterwards Worsley said to me, 'Boss, I had a curious feeling on the march that there was another Person with us.' Crean confessed to the same idea."

"*Thou preparest a table before me in the presence of mine enemies.*" Let us not lose the shepherd

figure here. It is a duty of the shepherd to seek out new feeding-grounds for his sheep. He must find green, luxuriant grass. He must locate the poisonous and noxious plants and avoid them as he leads his flock. He must close the vipers' holes lest they bite the noses of his sheep. Then, and only then, does he lead his flock in. This is their prepared table. But the enemies! The shepherd must close the dens of wild beasts with boulders and, if possible, slay the enemies. The shepherd is the protector of his flock as they feed in the presence of enemies.

It is no scanty repast that God grants to His sheep. We find a peculiar joy in

FEEDING ON HIS BOUNTY

just when the trials are greatest. I believe that the Lord Himself delights in sending us unexpected blessings. It is when we are cast hopelessly under the juniper tree that He bids us awake and eat of the full repast that He has prepared.

The shepherd now stands at the doorway of the sheepfold. He himself is the door. One by one the sheep pass in. Each is inspected before it is allowed to enter. Here is one with a foot bruised on the rocks. From his horn of olive oil the shepherd anoints the wound. Here is a sheep that is weary and exhausted from the heat and march of the day. The shepherd bathes its face and head with the soothing oil. Then, from a large vessel nearby, he dips a brimming cup of cold water. The sheep drinks and passes on. "*Thou anointest my head with oil, my cup runneth over.*" No scanty cup this, but one that overflows. Does it not remind us that "He is able to do exceeding abundantly above all that we can ask or think"?

Now the day is over. The sun has gone down. The myriad stars are shining in a blue-black velvety sky. Within the fold, all is quiet as the sheep recline in sleep. They have wanted for nothing. Led by still waters, fed in green pastures, restored when wandering, guided aright, protected from peril, anointed and refreshed, safe folded they rest. Throughout this day, from dawn to dark, only goodness and mercy have followed the flock. Surely they will continue to follow. And the sheep are content to dwell in the house of their Shepherd for ever.

Through many dangers, toils, and snares
I have already come,
'Tis grace has brought me safe thus far,
And grace will lead me home.

Let the psalm pronounce its own benediction

Goodness and mercy all my life shall surely follow me,
And in God's house for evermore my dwelling-place shall be

Weeping hath a voice; and as music upon the water sounds farther and more harmoniously than upon land, so prayers joined with tears cry louder in God's ears and make sweeter music than when tears are absent. When Antipater had written a long letter against Alexander's mother to Alexander, the king answered him, "One tear from my mother will wash away all her faults." So it is with God. A penitent tear is an undeniable ambassador, and never returns from the throne of grace unsatisfied.

Hallelujahs Ringing!

Continual Streams of Blessing—Baptisms in the Open Sea—Delightful Bible Study Gatherings

SEASHORE BAPTISMS.

Portsmouth (Pastor R. Mercer and Miss Edwards) All the saints at Elim Wellington Street, Southsea, are praising God for the wonderful way in which He has blessed through the last six months. Every evening finds a meeting of some description being held, for when the saints have been fed on the finest of the wheat, they in turn like to sow a few handfuls of seed upon the highways and byways, and as a result souls are being brought to Jesus. The saints too have been much blessed by the Thursday evening studies on the Word. These studies have included the Baptism in the Holy Ghost, the Law, Water Baptism, the Errors of Transubstantiation, and many other subjects which have shewn how secure we can be if trusting in the whole Word of God. Praise God for our security in His precious Book, and the way it explains itself, and confounds those who oppose it. Last Wednesday evening, July 23rd, a baptismal service was held on the seashore. After a testimony before hundreds of onlookers, the Pastor baptised a number of brothers and sisters. Each one told of the blessing received through following Jesus through the waters, and each one could tell of its wonderful spiritual meaning. The saints here have been driven to their knees lately to ask God for a new hall. The present building is far from what is required, being too small. A week's prayer was made. God's presence was wonderful, the bell-ropes of heaven were pulled, there was a oneness of purpose in petition, and the saints were drawn closer to each other in this felt need. The response was wonderful, and the saints are resting in the assurance that God will answer.



Pastor R. Mercer.

MISSION AT LEICESTER.

Leicester. The saints here have been much blessed by the visit of Mr J. Tetchner during the last four weeks. The Lord has shewn Himself a wonderful Saviour and Healer. The attendances at the meetings in Elim Hall, Lewin Street, have increased practically every week. The ministry of our brother has been very much appreciated and enjoyed.

A number of souls have been saved and several have testified to the Saviour as being Jehovah Ropheca.

Mr Tetchner's talks on Divine healing, water baptism, and the second coming of our Lord, have been the means of spiritual uplifting to those who have attended the meetings, many of whom have come from other denominational fellowships to hear the Word.

MISSIONARY MEETING.

Hammersmith (Pastor Kelly) Much blessing continues to rest upon this centre. Recently they were favoured with a visit from Pastor Mullian of the Belgian Congo, who gave two most interesting and inspiring talks on the wonderful way the Lord is working in darkest Africa.

At the conclusion of the evening service a Gospel appeal was made and one soul responded to the call. Pastor Naylor has been here in the absence of the Pastor, and times of great blessing and spiritual uplift were experienced, three souls being saved during his short ministry. All the meetings are well attended, and the power of God is made manifest in every meeting. To God be all the glory.

FOURSQUARE BAPTISMAL SERVICE AT HENDON.

Hendon (Pastor H. W. Fardell) Long before the doors were opened, people gathered outside the bannered and postered Church of the Foursquare Gospel, Ravenhurst Avenue, Hendon, on a recent Sunday evening to witness a great public water baptismal service.

Despite heavy rain, the church was literally packed. The interior was beautifully decorated with red and white flowers, on a grassy lawn, with a profusion of bracken. On the sides of the baptistery, stately palms arose

The singing of revival hymns and choruses was impressive in its heartiness. The Pastor sang a solo, entitled, "Have you had a kindness shewn?" and then delivered an address explaining the doctrine of baptism by total immersion, and the way of salvation.

Each candidate then rose and gave his or her testimony, and received a promise from the Bible. After the candidates had broken bread, Pastor Fardell immersed each one to the singing of appropriate choruses. Between each chorus, "Buried with Christ, and raised to newness of life," and "Hallelujah," were words that reached our ears. Later, Miss Dorothy Bruce gave public testimony to her miraculous healing. Undoubtedly God is still performing miracles of healings. As a result of this impressive service several have stated a desire to join the church.

ENLARGING THE BORDERS.

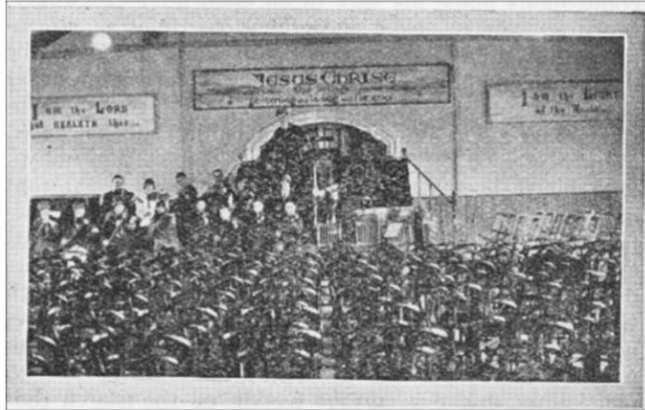
Bath (Pastor W. L. Taylor) On a recent Wednesday evening a large number of the Bath assembly who meet at the Assembly Rooms, had a very enjoyable evening's outing. Two crowded charabancs took them to Easton, a village near Wells, where, owing to the absence of a public hall, the Pastor holds regular mid-week services in the house of a brother, through whose influence the Foursquare teaching was first brought to the village. There, with the Foursquare friends of Easton, they spent a blessed time in the Lord's presence. The Pastor gave a stirring message on the words, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

Sunday, July 20th, was also a memorable day. In spite of inclement weather, a very good attendance was maintained the whole day, and as the refreshing showers fell outside so did the showers of blessing fall within. The morning hour was a time of rich and deep communion with the blessed Lord Himself, and at evening time every heart rejoiced to see three souls reclaimed by the great Shepherd of the sheep, and placed in the flock of the redeemed. The cry of the saints here is, "Great things He hath taught us, great things He hath done."

DEEP INTEREST IN BIBLE TALKS

East Ham (Pastors P. H. Hulbert and H. W. Fielding) During the absence of Pastor Le Tissier, who is labouring for the Master for the time being at Birmingham, the saints at Elim Tabernacle, Central Park Road, East Ham, have been under the care of Pastors Hulbert and Fielding. The Lord is indeed blessing the efforts of His servants and the dear old Book has become more real than ever before to the people of God.

Especially blessed have been the Thursday night Bible studies on "Is Christ Really Coming?" How eager the people are



Elim Tabernacle, East Ham—the Platform and Orchestra.

to hear more of this wonderful truth is evident by the crowded building at every meeting, and, as little by little, the Scriptures are unfolded, His Second Advent seems more and more imminent.

We praise God also for the Gospel proclaimed every Sunday night by Pastor Hulbert. Souls are regularly responding to the call of the Master.

A time of real communion with the Lord is enjoyed at every breaking-of-bread service, when the gifts of the Spirit are manifested to the comfort and edification of all. Furthermore, after Pastor Hulbert had ministered the Word on the

first Sunday morning of the month, a great number came forward for prayer and anointing in the Name of Jesus, and the power of God was present in all its old-time fullness.

We greatly rejoice at the results which follow the preaching of the Word in the open-air—one example of the grace of God being that of a man under the influence of drink, who was broken down by the Holy Spirit, and openly confessed Christ to all around.

Concise Comments and Interesting Items

The Soviet Volunteer Society will have according to a London paper, 17,000,000 persons engaged in various branches of air and gas defence by 1934. There are now 5,000,000 so engaged.

Dagenham has a Baptist minister named the Rev. H. C. C. McCullough. As is suggested by the name this minister is an Irishman. He has had many unusual experiences. Among other things he possesses an air-pilot's certificate. At a lecture given at Clacton he described how flying strips a man of self-importance. He said:

"After my final flight for my certificate I got out of my machine, and was nearly bursting my buttons with pride, feeling quite six feet high instead of five, to which I more nearly approximate. I was just filled with self-importance, and particularly when the magic wings were pinned to my breast. After that experience, one day I went up into a clear sky on a cross-country flight, and for the first time in my experience as a pilot I realised the immensity of the sky—the limitless sky—and for a while I was indeed lost in wonder, love, and praise. My self-importance vanished in the light of that sky, and I realised, as never before, the greatness and significance of God, the smallness and insignificance of man."

Another Keswick Convention has passed into history. But in many lives it is still making history. Many of us look to the Editor of the "Life of Faith" for a sound summary of the gatherings. At one point in the Convention, he says, it seemed as though the response of consecration for which so many had prayed would not be given. But the longed-for break occurred at the close of one of Rev. W. W. Martin's Bible readings.

"The next morning, however, all fears were set at rest by the unprecedented climax to Mr. Martin's final Bible reading. The very unexpectedness of the appeal added to its force. Mr. Martin had been dealing with the place and the purpose of the burnt offering, and after he had fully explained its meaning, he asked all under the age of thirty who were prepared for that step, and to lay their offering upon the altar, to stand to their feet and, in token of their surrender, to raise their right arm, and repeat after him the verse of the hymn already quoted—'Were the whole realm of nature mine.' All over the tent the response was immediate, and in this attitude,

like soldiers pledging themselves to a heroic crusade, hundreds of young men and women voluntarily yielded everything to Christ. The atmosphere was tense with emotion while this whole-hearted offering was being made, and tears flowed freely from the fathers and mothers as with joy welling up in their hearts they watched their young people bringing their all to the altar and consecrating it to the Lord who had bought them at the price of His own precious blood. None who looked on that moving scene is ever likely to forget it. It was a moment of sacred transaction that will live in the memory of all who were privileged to witness it. After that, the parents who were willing that their sons and daughters should obey the call of God were asked to rise, and in a prayer of touching tenderness Mr. Martin asked for the Divine blessing to rest upon what had been done, and prayed that all who had enthroned Christ in heart and life might be kept faithful to their new allegiance."

Unemployment is tragically increasing. Nearly two million people in the British Isles are now out of work. People of God are amongst those severely hit by the industrial situation. The testing fires are fiercely attacking the gold of faith. If only the dross is destroyed, then all will be well. "Seek ye first the kingdom of God and His righteousness," then the promise is that all other needful things shall be added (Matt. vi. 33).

The daily papers are full of daily contrasts. Joy and sorrow, pain and pleasure, tragedy and sport are strangely mingled together. On one front page we read of the aeroplane tragedy which resulted in the death of Lady Ednam, and the scattering over the countryside of £65,000 worth of jewels. A striking heading is also given to earthquake shocks, with a hurricane and a cyclone in ravaged Italy. Then comes a sensational shooting drama in which a well-known actress is involved. Then space is given to the Test Match, and a final column to the King's brilliant Garden Party in which it is stated that a prominent politician made the King laugh heartily. What a pathetic mixture our world is! How we long for the coming of the King of kings. Then tragedy will give place to triumph, and destruction will be swallowed up in construction.

The Lord's Prayer

By W. J. COLEMAN

IN the prayer which our Lord taught to His disciples, all relationships in which we stand to God are taken up. The believer prays as:

1. A child from home—"Our Father which art in heaven."

2. A worshipper—"Hallowed be Thy name."

3. A subject—"Thy kingdom come."

4. A servant—"Thy will be done in earth as it is in heaven."

5. A suppliant—"Give us this day our daily bread."

6. A debtor—"And forgive us our debts, as we forgive our debtors."

7. A pilgrim amid temptation and evil—"And lead us not into temptation, but deliver us from evil."

Three reasons are added:

(a) Do this, Lord, for it will help on Thy kingdom—"For Thine is the kingdom."

(b) Do it, Lord, for Thou art able—"For Thine is the power."

(c) Do it, Lord, for it shall be for Thy glory—"For Thine is the glory, for ever, Amen."

The Family Altar

Being the Scripture Union Daily Portions, with Meditations by Principal PERCY G. PARKER

Sunday, August 17th. John x 1-18

"I lay down My life for the sheep" (verse 15)

Love is proved by two things. First, the willingness to die for another. Secondly, the willingness to die for another. Such is a shepherd's love. A true shepherd rejoices in living for his sheep. He keeps himself fit for the sake of the sheep. But the true shepherd is ready, if the crisis arises, to die for the flock. Ready to live, ready to die, that the sheep may have abundant life. Such was our good and great Shepherd. He lived for the sheep. He had compassion upon them. He wept over them when He saw them scattered on the hills of life. He sought to rescue them from the great scatterer—Satan. He went into the wilderness for their sakes, He suffered hunger and thirst for their sakes. But, far more, at last He suffered death. It was not an accidental death. It was a planned death. It was a death that made the Good Shepherd not only the "door" of the sheepfold, but the roof and the sides—the all in all. It was the death of Christ that eternally secured the fold from the interference and destruction of every robber and every hireling. We are remembering that death this morning. The broken bread speaks of an unbreakable fold.

Monday, August 18th. John x 19-30

"My sheep hear My voice" (verse 27)

The mutual recognition here is lovely. "My sheep hear My voice. I know them." The sheep know the Shepherd—the Shepherd knows the sheep. Sheep are least likely to hear the shepherd's voice when they are frightened, or when they are surrounded with tussock grass. Too much fear or too much food may dim the shepherd's voice. Yet it is at these very times that His voice is most necessary. Fear sometimes sends a Christian into a panic. He frantically looks this way and that way for a way of escape. There is a way of escape—the Shepherd knows the way—the Shepherd wishes to tell of the way, but the sheep is so worried, so fearful, trying to find his own way out, that the Shepherd's voice is not heard. Then saints sometimes get so comfortable that they don't want to move on. The table in the wilderness is such a luxurious one that they don't wish to hear the voice of the One at the head of the table when He tells them to move forward. In the midst of fear—listen! In the midst of comfort—still listen!

Tuesday, August 19th. John x 31-42

"All things that John spake of this man were true" (verse 41).

No one has ever spoken too highly of Christ. We can exhaust the dictionary in speaking of Him, and even then the half has never been told. Here are some descriptions of the Lord Jesus. Not one of them is exaggerated. Not one of them says too much. All that we can speak of Him is true and more than true. He is the Son of God, the Rose of Sharon, the Altogether Lovely, the First and the Last, the Good and Great Shepherd, the Overseer of our souls, the Son of God's love, the Bridegroom of the Church, the eternal Lover, the Rock of Ages, the High Priest greater than Aaron, greater than Melchisedec, our Kinsman-Redeemer, the Lily of the Valley, the bright and morning Star, the Sun of Righteousness, the unblemished Lamb of God, the Lion of the Tribe of Judah, the Wonderful the Counsellor, the Mighty God, the Father of eternity, the Prince of Peace, the Prince of the House of David, the Holder of the keys of Life and Death, the Opener of the kingdom of heaven to all believers, the Captain of our salvation, the King of kings and Lord of lords, and so on. Language exhausts itself in attempting to describe the inexhaustible Son of God.

Wednesday, August 20th. John xi 1-16

"This sickness is not unto death" (verse 4)

When sickness came into the home of Mary and Martha it made Christ's presence a necessity. The greater the sickness the greater the need for Christ. But Christ was a great way off! Nevertheless He must be told. A messenger sped on the way. Who was this messenger? We do not know. He was

just a messenger to Christ. The name of the messenger is not known—the message he gave is well known. Such is ideal service. The message was delivered. Christ still tarried. Why did He not hurry? There was not need. God's time is not our time. The sickness of Lazarus was not only to demonstrate the weakness of man, but also to prove the power of Christ. The glory of God and of Christ were to be seen in the raising of Lazarus. Don't be alarmed when sickness enters your home. Christ is greater than all sickness. No word from Him can fruitless fall. When sickness comes send a prayer message heavenward. Christ may immediately heal. He may tarry. He may not touch the sick one at all. But if Christ has received the message all will be well.

Thursday, August 21st. John xi 17-31

"Lord, if Thou hadst been here, my brother had not died" (verse 21)

Martha was probably wrong. It was Christ's purpose that Lazarus should die. Yet it was also His purpose that the death which came to Lazarus should demonstrate the life that belonged to Him. Lazarus represented sickness and death. Christ represented resurrection and life. Resurrection and Life grappled with sickness and death, and sickness and death had to yield before Him. It is a picture of the fight of the Prince of Life with the Prince of Death. Death died, life lived. Death is conquered. Christ is on the Throne, death is under His feet. Christ is the Lord of life and death. How confidently we can rest in Him. How powerfully we can conquer through Him. Let us avoid Martha's "ifs" of faithlessness. Little faith is always saying, 'If—if—if.' But there are no "ifs" with God.

Friday, August 22nd. John xi 32-46

"Lazarus, come forth" (verse 43)

And Lazarus came forth. It was only a voice that bade him come forth—but it was Christ's voice. Voices vary so much. Voices have so many different effects. Loud voices and gentle voices, strained voices and controlled voices are striking our ears all day long. We school ourselves to respond to some voices, we deliberately ignore others. But there is one voice that we cannot decide to ignore. When Christ speaks commanding words that voice must be responded to. When He speaks pleading words they may be unheeded, but when He gives a command the command must be obeyed. Only those who willingly yield to His pleading words can happily look forward to His commanding words. Yield now to His pleading words and there need be no fear concerning His future commanding words.

Saturday, August 23rd. John xi 47-57

"The children of God scattered abroad" (verse 52)

It does us good to remember that the children of God do not simply belong to our immediate circle. The family of God is a very big one. It is a scattered family to us, but not scattered to God. He sees and knows, and loves every member of that family. Each one is in His immediate sight. I wonder if this daily portion is being read by one of God's scattered ones? Perhaps you are living in some strange land, perhaps you are miles from home, perhaps you are away in some lonely farmhouse, perhaps you live away on the moors and amidst the hills, perhaps you are isolated in some dense city or some unknown village—well, you are scattered abroad, but you are not scattered outside the reach of your heavenly Father. You may look around and feel lonely, but then you look up and feel at home! You gaze at the same sun that we gaze upon—you also have as immediate an entrance to your heavenly Father as we have. You are abroad from us, but not abroad from Him.

God's greatest agency for winning men back to Himself is the prayers of other men. How few ever enter into the positive, practical power of prayer! It is the mightiest force in the universe, and the Christian world is blind to this fact.

Sunday, August 24th, 1930

READING: Isaiah xxxv.

Sunday School Lesson By Pastor P. N. CORRY

MEMORY TEXT: "Rejoice in the Lord alway, and again I say, Rejoice."—Philippians iv. 4.

SERVE THE LORD WITH GLADNESS

TEACHER'S NOTES.

The passage chosen for this week's lesson in "The Gospel Scheme" (II Chron xxxv 28-36) is hardly suitable for a normal class of lively Sunday school children. They do not want to know of the numbers of rams and bullocks offered on any special day, or of the inability of the priests to burn them, but they can do with any amount of the quality that prompted those offerings—joy and gladness (II Chron xxxv 30). So in place of the lesson chosen, I have substituted for the reading that glorious passage from the prophecy of Isaiah, chapter xxxv, and believe that you will find it more suitable.

Joy and Religion are not usually linked together in the thoughts of young folks, nor for that matter in the normal religion of some members of churches, but the Word of God can hardly be blamed, or the experience of the early Church called to account for this change. The Psalms are full of shoutings and rejoicing, so was the Temple worship accompanied with cornets, harps, timbrels and cymbals. There was a real noise in the Temple on the great feast days. In the New Testament also, in spite of persecution that puts in the shade anything we suffer in these days, they were filled with joy, and rejoiced with joy unspeakable and full of glory. How different from the sadness and the mournfulness of the normal church service that I took part in as a boy. Our lively songs were kept for week-days, but when we began to worship God it had to be done with music sung at the pace of a funeral procession. Inside the church we were as quiet and as subdued as mice, outside we played tigg among the combs, and marbles upon the monuments. Sometimes, when the choir-master was not keeping a keen lookout, we played naughts and crosses in the choir stalls instead of singing notes and crotchets. Praise God for Elim choruses that have lifted the singing in churches and Sunday schools on to a new level. The world no longer has the monopoly of lively singing, joy and gladness have returned once again into church worship.

Why Do We Rejoice?

1 We rejoice because the Saviour has come into the world and died to redeem us from sin (Luke ii 10, 11). The glad tidings that were told to the shepherds were not for themselves, nor for Israel alone, but to all people. The wise men rejoiced (Matt ii 10), the shepherds and all that now hear the good tidings rejoice, because it is not necessary for any to carry the load of sin any longer—Christ was dead, and we are free.

2 We rejoice because we have received reconciliation with God through the Lord Jesus Christ (Rom v 11). God is not imputing trespasses to any man—He has been reconciled. The wonder of the Gospel is this—that in this period when the grace

of God is reigning towards all men, the Lord has no quarrel or charge against any man. Peace has been made through the Flood of the Cross, reconciliation has been effected, communication restored, and now we are commissioned to go out and tell every boy and girl, every man and woman, the good news, and say, "Be ye reconciled to God" (II Cor. v 18-21).

3 We rejoice because, if we have accepted Christ as our Saviour, our names are written in heaven, and the Lord Himself told us to rejoice for this fact (Luke x 20). Sunday school registers may get lost or burnt, worn out or out of date, but the Roll-Book of heaven is the one that counts. Is our name written there? No doubt many will say, I would like to know for certain, and thank God it is great cause for joy that we can turn to I John v 11-13 and know that He hath given unto us eternal life, if we have received the Lord Jesus Christ to be our life. The certainty of salvation is one of the greatest joys in the world, no wonder the folks in Samaria were filled with great joy when they had received the Word and believed the message spoken by Philip (Acts viii 8, 39).

4 We rejoice because no man can take our joy from us (John xvi 22-24). Worldly joy is dependent upon worldly resources, and therefore can be affected by weather, or friends, or circumstances. But this joy is heavenly in its source, and therefore cannot be cut off. It is not brought about by normal circumstances, but comes from the Holy Spirit, and is one of the fruits that follow His indwelling (Gal v 22). In the epistles of Peter and Paul you will read of people rejoicing in tribulation and in sufferings, indeed they were told to count it all joy when tempted (James i 2), because the proving of their faith was going to be rewarded. Thus since all things were working for good, they could and did rejoice that they were counted worthy to suffer shame for His Name (Acts v 41). Their joy was unaffected by prison bars, because they always carried heaven about within them. They could be shut in, but not shut up, walled in, but never roofed over—their heavenly supplies of joy could not fail.

5 We rejoice because we shall finally be presented before His presence with exceeding joy, and kept by His strength until that blessed event (Jude 24). Judgment has already been passed upon the One who died for us, so that now we can know that we have eternal life, that we shall not come into judgment and that we have passed from death to life (John v 24). If that is not just cause to sing and shout for joy then I do not know what is. Some may cheer because their side has won, or sing love songs to the moon, but we who know the Lord have a greater right to sing and shout than anybody else in the world, and if we kept quiet the very stones would cry out and shame our silence.

Children's Bible Educator

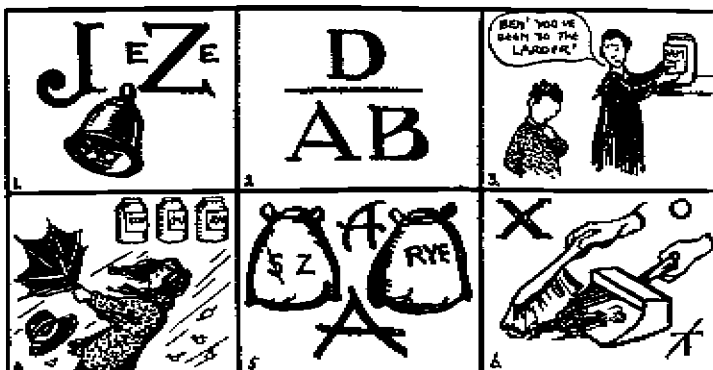
We mention below the first letter of each name, so that every child can go in for a prize.

No. 1 commences with J; No. 2 with A; 3, B; 4, J; 5, Z; 6, E.

Answers to August 1st Puzzle: (1) Luke xi 9, (2) Isaiah lv 1, (3) John xi 25, (4) Psalm cvii 15, (5) John xiv 6, (6) Gal vi 9.

In order to help our children to become interested in Bible study and gain a better knowledge of the Scriptures we are inserting a Bible Puzzle every week in this space. Each diagram represents the name of a person or place mentioned in the Bible. Children under fourteen years of age are asked to draw similar spaces on the back of a postcard and write in the names, making sure that spelling is correct. Put your name and address on and send in your answers as soon as possible to "Children's Bible Educator," Elim Publishing Co., Ltd., Park Crescent, Clapham Park, London, S W 4.

Solutions should arrive first post Monday, August 18th.



"Crowns for Christ"

By W. H. COLLINSON

I REMEMBER, when quite a young man, in connection with the Free Methodist Church in the 'seventies, we had what may be termed a traveling evangelist for the General Conference—John Sampson, of Cornwall. At that time he had a wife and two children. He had to leave his home in Cornwall nine months out of the year. Let me state the method he used, and then the results.

You may imagine you are in Grimsby, in a Methodist church capable of holding 400 people, the average attendance being 100. One Sunday evening a very venerable, grey-haired minister announces from the pulpit, "John Sampson will be with us for two weeks' services, beginning next Monday afternoon, at four o'clock, at which time Mr. Sampson desires to meet with the choir, trustees, deacons, etc."

You may picture, if you will, a tall, slender, pale-faced man being met at the station by the pastor, who gives to Sampson a cordial handshake, and they enter a cab to drive to the minister's home where he is to stay for his

TWO WEEKS' WORK.

His box having been taken to his room, the minister, as a matter of course, tells his guest to refresh himself and then to join them at supper.

And now we come to the point that so many evangelists overlook in their work of revival meetings. Sampson would instruct the minister to allow no one to come to his room for one hour before he joined them in supper. "Why this action?" some will ask. Here is the answer. Sampson has asked God to give him five hundred souls for two weeks' work, and here and now he has closed the door, and on his knees is imploring God to uphold him in his messages to the people. This done he accompanies the pastor to supper, after which they talk over the plan he has so wisely mapped out, and so simple that a child may understand.

Monday afternoon arrives. At four o'clock the officials of the church arrive and the doors are closed. After a brief introduction the minister takes his seat—some minutes pass—and then John Sampson stands, and says:

"Brethren and sisters, I am here as your servant and ambassador for Christ to labour for souls. I have asked God to give me five hundred souls in this two weeks' service. In this effort I must have the co-operation of the church in order that God may get to Himself the victory, and it is of vital importance that every man and woman present should yield themselves up to God. Should there be any person here who has not given himself absolutely to God, I urge you to do it now. If you have had aught in your heart against any member or person present, just now forgive and be forgiven."

Let me say, at this point, that this meeting was the "melting pot," and

THE PROMISE OF GREAT THINGS.

I well remember, with other local preachers of the church, getting the surprise of my life at the first evening service, when after the reading of the Scripture by the pastor, Mr. Sampson stood and gave out his text: "Who are these arrayed in white?" (Rev. vii. 13). The church was filled and an officer had to be called to keep back the crowd that wanted to enter. As I stated, he gave out his text, but had to sit down, with the tears in his eyes, and then told the minister to give the invitation. This was not necessary for people by the score were crying to God for mercy. Sampson on his knees in the pulpit, deacons and choir,—all weeping and leading others out into the schoolroom. This was the precursor of one thousand converts in two weeks!

In writing this from actual experience, allow me to ask a question: Is the method good? is it practical? is it Biblical? If so, why not to-day in every church? Can we not get down to rock bottom, leave the flesh-pots of Egypt, and not sell our souls for a mess of pottage? A "Church Confession Conference" is a beautiful thing, but after being taken up with mission work for half a century, both in England and America, and seeing the great "falling away" that is evident to all who have eyes open to the prophetic Word, I can but see the great necessity of combining forces to offset the enemy in this "time of the end."

Learning to Float

THERE is a story told of a young man, who was seeking after the knowledge of eternal security and peace with God.

The friend to whom he had confided his difficulties, discerned very quickly that he was striving to attain everlasting life by his own efforts. He spoke of "sincere prayers" and "heartfelt desires" after salvation, but continually lamented that he did not "feel any different" in spite of it all.

His friend did not answer him at first, but presently he interrupted him with the inquiry, "W—, did you ever learn to float?"

"Yes, I did!" was the surprised reply.

"And did you find it easy to learn?"

"Not at first!" he answered.

"What was the difficulty? Tell me."

"Well, the fact was, I could not lie still, I could not believe or realize that the water could hold me up, without any effort of my own; so I always began to struggle, and of course down I went at once"—"And then?"

"Why, then I found out that I must only just rest, give up all the struggle, and the water would bear me up. It was easy enough after that; I was able to lie back in the fullest confidence that I should never sink."

"And is not God's Word more worthy of your trust than the changeable sea? He does not bid you wait for feelings. He commands you just to rest in Him, to believe His Word and accept His gift. His message of life reaches down to you in your place of ruin and death, and His promise to you now is, 'The gift of God is eternal life, through Jesus Christ our Lord.' 'They shall never perish.'" (John x. 28).

Classified Advertisements

REVISED RATES

30 words (minimum) 2/6 per insertion and 1d for every additional word. Three consecutive insertions for the price of two. Box numbers 6d per insertion extra.

All advertisements should be addressed to the Advertisement Manager, Elum Publishing Co., Ltd., Park Crescent, Clapham, S.W.4.

Advertisements should arrive Tuesday mornings for the issue on sale the following Tuesday.

BOARD-RESIDENCE, ETC.

Holiday Apartments, etc.

BRIDLINGTON, Yorks—Bracing sea air; apartments, board-residence, good accommodation, large or small parties, garage. Mrs. Kemp, "Eleanore" Trinity Road. B308

BRIGHTON—Have you been to the Elum Guest House yet? If not, come along and enjoy the sea breezes and Christian fellowship. During September, single rooms from 45/-, sharing from 40/-. Particulars can only be had from the Superintendent, 45, Sussex Square. B503

GLACTON-ON-SEA—"Restormel," Penfold Road, board residence, seven doors from sea, one minute band, pier and shops, June, 45/-, July and September, 24 gns, August, 3 gns, Foursquare. Miss Andrews. B410

ELIM HOLIDAY HOME at St. Leonards—August 1 to September 12. Delightful house and garden. Daily Bible readings in house. Foursquare meetings at Hastings. Apply Miss Bagshaw, St. Michael's, Hollington Park.

HASTINGS—Board-residence, comfortable and homely, recommended, terms 35/- weekly, bed and breakfast 21/-. Mrs. Barnes, 10, Quarry Terrace. B485

HOVE, Brighton Board residence; quiet, comfortable, homely, few minutes from sea, 42/- weekly, or 36/- each for two sharing same bed. Mrs. Cooley, Beulah Cottage, Erroll Road, West Hove, Sussex. B271

LONDON, Clapham Park, S.W.4—Christian Home with prayer and fellowship. Visitors or permanent, near Elum Assembly, trams and Tube convenient for City, moderate terms. Mrs. Chapman, The Haven, 1, Bonnevile Road. B504

LYNTON—Blunsdon House, N. Devon. Christian holiday home, terms 2 guineas weekly, every comfort, good table, recommended by Foursquare visitors. Apply Mrs. G. Hughes. B671

RAMSGATE, West Cliff—Comfortable guest house; near assembly and sea, ideal place for holiday. Special terms for parties of three or more. Christian fellowship valued. Mrs. Lancaster, 3, Crescent Road. B507

APARTMENTS—Board residence, bungalow on downs, 3 miles Brighton, permanent or holidays, with 2 ladies, nice garden. Dankey Doo, Patcham. B500

HOUSES, FLATS, ETC. To Let and Wanted.

CHRISTIAN HOME with prayers and fellowship—Bedroom to let, use of sitting room, bathroom, etc. 12/6 weekly. Mrs. Morgan, 128, Manville Road, Tooting Bee Common, S.W. 17. B505

ST LEONARDS ON SEA—Furnished bedroom to let, board if desired, Foursquare. Mrs. Vidler, 76, Burry Road. B496

SITUATIONS WANTED.

MOTOR DRIVER, 18 years' experience, all makes cars, police driving license nine children, unemployed owing to 15 months' sickness, forced to give up employment owing to ill-health and operation, wants employment as caretaker or night watchman. James Clark, 51, Brooklands Road, S.W.8. B508

REFINED MOTHER AND DAUGHTER (ages 55, 24), thoroughly domesticated, seek post. Take entire charge of house, for one or two gentlemen, or strictly couple. Small salary for Christian home. Highest references. Cardiff or Newport district preferred. 40, Lewis Street, Ystrad, Mynach, Glam. B509

SITUATIONS VACANT.

WANTED, a useful maid, not under forty, no dressmaking or hair-dressing, must be willing to live in the country and travel. Jackson, 15, Overington Street, London, S.W.3. B497

PUBLICATIONS.

"REBEKAH'S WELL" has been reduced in price from 3/- to 2/- (by post 2/4). Elum Book Saloon, 7, Paternoster Row, London, E.C.4.

MARRIAGE.

ARGUE MAY—On 18th June at Saskatoon Saskatchewan. Evangelist Watson Argue to Hazel May.

WITH CHRIST.

COLE—On Tuesday, 8th July, Mrs. Cora Kathleen Cole, aged 25 yrs. Member of Barking assembly.

On Thursday, 24th July, Jean Kathleen Cole, aged 18 days. The beloved wife and daughter of Mr. A. H. Cole of Dagenham. Funerals conducted by Pastor W. Nolan.

GOODWIN—On Monday, July 28th, Florence Goodwin, at 88, Binglefield Street London N. A frequent attender at Elum Church, Hornsey.

THE Coming of Christ —and After

By CHARLES J. E. KINGSTON

An excellent book on an all-important subject. It deals with the matter in a manner at the same time lucid, comprehensive, and easily understood.

—The Christian Herald

Price 1/6 by post
only 1s. 9d.

**ELIM BOOK SALOON
7, Paternoster Row, E.C.4**

THE LATEST FOURSQUARE MUSIC

ELIM REVIVAL HYMNS

Containing the music of the Hymn Sheet used in Principal George Jeffreys' Campaigns. 1/- (by post 1/2)

ELIM CHORUSES

Compiled by Pastor W. G. Hathaway. 6d. (by post 8d.)

TABERNACLE HYMNS No. 3

The latest song book from America containing 352 Hymns. 2/- (by post 2/4)

LIVING GOSPEL SONGS

by Seth Sykes, Containing "Love Wonderful Love," "Running Over" and other favourites. 6d. (by post 8d.)

SERMONS IN SONG

Seth Sykes's latest book. 6d. (by post 7d.)

GOSPEL CHORUSES

The latest choruses from U.S.A. 1/- (by post 1/2)

SPECIAL OFFER—ALL THESE BOOKS 5/- (post free)

ELIM BOOK SALOON, 7, PATERNOSTER ROW, LONDON, E.C.4

1930 Big Circulation Campaign

TWO GREAT REDUCTIONS

When God Changes a Man

By W. F. P. BURTON

An impressive story of a ferocious Congo slave-raider who became a noble Christian and a powerful evangelist among the native tribes. A book that will appeal to all who are interested in missionary work. It is a stirring narrative throughout. Bound in cloth boards, with two-colour jacket.



REDUCED from 3/- to 2/6 (by post 2/10)

Rebekah's Well

By ROBIN FULLER

A story for children and grown-ups. "You must read this book—it's so funny, and so lovely, and so full of the Bible. Illustrated, bound in cloth boards, with two-colour jacket"



REDUCED from 3/- to 2/- (by post 2/4)

ELIM BOOK SALOON

7, Paternoster Row, London, E.C. 4

Let's all pull together!

You will of course remember that at the beginning of this year we started our 1930 Big Circulation Campaign. We reminded all our readers that it was then ten years since the *Elim Evangel* was born, and asked our already large family to help us secure ten thousand new readers during the year. We pointed out that this would only be possible by all pulling together. Now we are printing thousands of little cards about this faithful weekly visitor which will fit nicely into your envelopes, and we want everybody to put one of these cards in their letters during this month. There are different kinds and they can be passed on from one to another. We will gladly send a packet to any reader who applies letting us know how many they can usefully distribute as above. See Editorial on page 504 of August 8th issue, and

WRITE—

Elim Publishing Co. Ltd.
Park Crescent, Clapham Park, S.W.4