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THE COMING OF THE LORD

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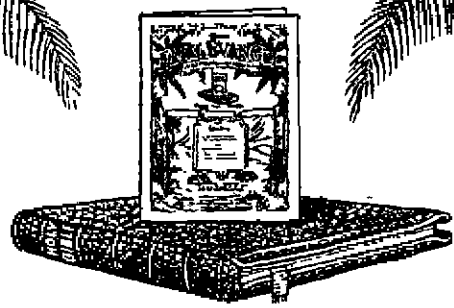
Saviour

Jesus Christ

Healer

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. XI., No. 24

JUNE 13, 1930

Twopence

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AND THEY CAME TO ELIM, WHERE WERE TWELVE WELLS OF WATER, AND THRESCORE AND TEN PALM TREES — Ex II 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

SUMMER HOLIDAYS

WHERE SHALL I SPEND THEM?

At a holiday resort where there is an Elim centre, where true fellowship can be enjoyed Look down the following list, and if you want the address of the meeting-place, write (enclosing stamped addressed envelope) to the Secretary, 20, Clarence Road, Clapham Park, London, S.W 4

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Bangor (Ireland)
Bournemouth
Brighton
Eastbourne
Exeter

Glasgow
Greenock
Grimsby (for Cleethorpes)
Guernsey (Channel Isles)
Hastings
Hove

Ipswich
Leigh-on-Sea
Letchworth
Plymouth
Portsmouth
Southampton
Worthing

— and don't forget Elim Woodlands, Clapham Park, London, or the Elim Holiday Homes at Brighton and St Leonards

Special London Campaigns

Our readers are asked to pray for the great Campaigns which are being arranged for Principal George Jeffreys in London and District

Annual London Whitsuntide Convention

WHIT-SUNDAY, JUNE 8th, to FRIDAY, JUNE 13th

Whit-Sunday, 11 and 6.30 - - -

Whit-Monday, 11, 3 and 6.30 - - -

Tuesday, Wednesday and Thursday - 7.30

Friday, 7.30 (Closing Rally), at Welsh Tabernacle, Pentonville Road, King's Cross.

Services simultaneously at:

Elim Tabernacle, Park Crescent, Clapham, and

Elim Tabernacle, Central Park Road, East Ham.

Pastors P. H. HULBERT, J. E. MULLAN and H. KITCHING, Pastor and Mrs. GEORGE KINGSTON

Letchworth (^{Garden}_{City}) Whitsuntide Convention

(35 miles from King's Cross)

SATURDAY, JUNE 7th to SUNDAY, JUNE 15th

Speakers include: Pastors W. A. Nolan & B. J. Russell; Mrs. H. T. D. Stoneham; Miss G. Waymouth (E. Transvaal)

WHAT IS THE E.B.C.C.S.?

It is the Elim Bible College Correspondence School. You can join at any time. In the handbooks and insets of this school there are nine or ten different forms of study. A student writes: "I have much joy in saying what a wonderful book the Bible has become through the help of these studies."



All particulars free on application to the E.B.C.C.S. Secretary, Elim Woodlands, Clapham Park, S.W.4.

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. 24

June 13, 1930

Twopence, Fridays

Identification with Christ

By Miss E. M. RYDE

I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me
—Galatians ii 20

LET us first of all go over together some old ground, and in doing so ask, What did Paul mean? How could a crucified man (a man put to death) be speaking? To crucify means to kill, and the very word suggests the method of that death, namely, to put to death on a cross.

Further a man cannot possibly, in the natural, be

The difference lies right in the very centre of Paul's being. At the time Paul said this of himself, a wonderful change had taken place *inside*. Much had happened, and the happenings multiplied together, had resulted in Paul becoming a born-again soul. To repeat, Paul says, "I am, or have been, crucified with Christ."

Revival in the Bingley Hall

Principal George Jeffreys' Birmingham Campaign

The following message is received as we go to press

FOR THE THIRD TIME IN ITS HISTORY THE WORLD-FAMOUS BINGLEY HALL, BIRMINGHAM, IS THE SCENE OF GIGANTIC CONGREGATIONS, MIGHTILY CONTROLLED BY THE POWER OF GOD: THE FIRST TIME UNDER THE SPELL OF D. L. MOODY'S EVANGELICAL MESSAGE IN 1875, SECONDLY UNDER THE SWAY OF DR. TORREY'S BIBLICAL EXPOSITIONS IN 1904—THIS TIME UNDER THE GRIP OF PRINCIPAL GEORGE JEFFREYS' PREACHING OF THE MIRACULOUS FOURSQUARE GOSPEL. DAY BY DAY THE CROWD INCREASES UNTIL TO-DAY THE VAST EXPANSE OF THE GROUND FLOOR WAS FILLED FROM ONE END TO THE OTHER WITH ENTHUSIASM—THOUSANDS IN THE GRIP OF HOLY GHOST REVIVAL. THE GREAT CONCOURSE OF HUMANITY WITH ITS FOREST OF FACES PRESENTS A SCENE THAT ONLY FINDS A PARALLEL IN THE GREAT MOODY AND TORREY GATHERINGS—A COMMENT MADE BY MANY PRESENT WHO WERE ALSO PRIVILEGED TO PARTICIPATE IN THE MEETINGS OF THE TWO FORMER REVIVALISTS. TO-DAY ANOTHER TWO HUNDRED WERE ADDED TO THE MANY THOUSANDS ALREADY SAVED, AND ABOUT ONE THOUSAND TESTIFIED TO HEALING.

both dead and alive. Yet Paul is apparently saying that he is both at the same time. For he says, "I am, or I have been, crucified with Christ." That statement declares Paul to be

A DEAD MAN,

but not a man who had died alone, for he says, "I have been crucified with Christ, or in Him." Paul therefore is not speaking in a natural sense, but in a spiritual sense. He has died a death that has not touched his outward form so far as the body of flesh is concerned. He is still Paul to look at, as an objective person. The same face, hands, feet, and body. Wherein then does the difference lie?

Putting that another way he would say, "I am crucified in Him, for when Christ died He took me to the Cross with Him." There are many steps included here in what Paul means, and to understand them, and for them to be real to us, is to have knowledge and experience of the greatest secret in the Christian life. We want then to get our minds right away from the idea that Paul was referring to that vessel or vehicle which was his body of flesh, because his face, his hands, his feet, his body, were none of them Paul in the sense of being his character, his soul, his spirit. True, both of these, namely, his spirit and soul, would find expression through that body, through that flesh, through those hands and

face, but only the expression of a man living within. The real Paul, the new creation Paul, was made anew in Christ, but the old inside man was dead. In that sense we see Paul could truly say he was both dead and alive "I am crucified with Christ"—I the old Paul am, because the Lord took the whole of me, sins and all, to the Cross with Him—that is the death side "Nevertheless I live, yet not I, but Christ liveth in me," that is the life side. He could not truly say, "I am both dead and alive" in any other way, or with any other meaning. It takes some a long time to get their thoughts away from the material body, and to see that this verse, and indeed all that is said in the Word, about being crucified with Christ, concerns the soul within. Baptism by immersion is a type of the crucifixion of the old man or old nature, and when we are baptised and go down into the water, it signifies what in God's sight really has happened, namely, our crucifixion with Christ, although yet we live. Those of us who have been immersed did not stay in the water, we came up out of the water, which coming up signifies "I live, yet no longer I, but Christ liveth in me." The coming up thus signifies that the old self is left in

THE PLACE OF DEATH,

and now I rise in resurrection life, which again is always life out of death. Still dealing for a moment with the baptismal service as a type—we know that it is but a question of a moment or a few moments between the time of our actual immersion under the water, and our coming out on the other side. But in actual experience or working out of this type in our experience, or in our spiritual lives, there must of necessity be some time between the *fact*, and the fact made experience, when indeed we walk in newness of life; or to use for the moment another viewpoint, when the Christ whose life is now in us becomes fully formed in us. At first, if I may put it so, it is as if we were an infant Christ. The new life is small at its beginning, but mark you, real, new, yet not fully developed. Briefly, we have seen Paul could with truth say, "I am dead, yet I live," and have traced very briefly or roughly a little of what it implied. But how could Paul say it? Only by faith. Faith enabled him to see himself identified with Christ on the Cross, not only Christ dying there for the penalty of his sins, but also Paul's old corrupt nature there too. The whole nature, the whole of the natural man was corrupt, so that it was necessary for that to be crucified, as well as the sins to be atoned for.

"The blood of Jesus Christ, God's Son, cleanseth us from all sin" (1 John 1. 7). If we think for a moment, we see what a

BLESSED PROVISION

God made, in sending Jesus to die upon the Cross. Not only as our Substitute for sin, but taking us with Him there, to put to an end the old corrupt, sinful nature which could never have been patched up, so to speak. No, it was so utterly worthless that all it was fit for was to be destroyed, "that henceforth we should not serve sin" (Romans vi 14). The old corrupt nature cannot do anything else except serve sin. Destroying that—in the place of it (still using

the vessel of the outward man) through His death and resurrection the Lord Jesus forms a new creation—a new order of being, by planting in us His own Divine life, life after the same order or seed—in other words, eternal life, resurrection life—life that cannot die, but must needs go right on through eternity.

Have we—those of us who have seen ourselves as sinners needing a Saviour, who by faith have come to the foot of the Cross asking Him to cleanse us from all sin in the precious blood of the Lamb, who have therefore accepted Him as our personal Saviour from sin, and who then have received Him into our hearts and lives, thereby receiving eternal life—"To as many as received Him, to them gave He the right to become the sons of God" (John 1. 12). "If any man open the door, I will come in" (Rev. iii 20). Have we all seen in that Cross this

FULL MEANING OF CALVARY

which Paul saw, and believed, and accepted—not only cleansing from guilt, but deliverance from the power of sin? If we only see the cleansing—precious as that is, wonderfully precious—yet the cleansing does not give us freedom from the bondage of sin, sinning again and again, all the time. "He broke the power of cancelled sin," yes, praise the Lord, that is a very, very much fuller salvation, to deliver from its power, and further to destroy the nature, the old man made corrupt through sin. He conquered all sin. What did Paul say?—"Sin shall not have dominion over you." "He is able to keep you from falling." Yes, when we have received Him, and He is in us, He is able, if we reckon on Him to do it.

Coming back to the second part of our text, "Nevertheless I live, yet not I, but Christ liveth in me, and the life that I now live in the flesh [or naturally] I live by the faith of the Son of God who loved me, and gave Himself for me." How would the life of Christ, or the Christ life in him grow? This growth is what occupies the time between the fact of our identification with Christ in His death and our being raised with Him, and walking with Him in newness of life, and having the Christ-life fully formed in us—becoming experience or being worked out in us. If we turn in thought to another scripture, it may help to explain this. Paul, writing to

THE CHRISTIANS AT COLOSSE

says (Col. iii 2, 5) "Ye are dead, and your life is hid with Christ in God." Then he adds, "Mortify therefore your members which are upon the earth." This again does not mean, Mortify the members of your material body. No, mortify the things belonging to the inward man or self-life. One thing here we very particularly want to emphasise, and that is, the order. Paul states a fact first—Ye are dead"—that, by faith, is the starting point—our identification with Christ. Paraphrasing what he further says "Since you are dead, and the Christ life is now within, mortify your members"—what does *mortify* mean? If you consult a dictionary you will find it means to destroy. If we speak of mortification, it means the decay of that which is already dead. Just by way of illustration, suppose that in the garden

I find a little dead bird. It would only be a matter of time, would it not, before the body of that little bird would be destroyed? Another scripture makes this clear (Romans viii. 13): "If ye through the [Holy] Spirit do mortify the deeds of the body ye shall live." Our next thought to answer must be, How is this to be done? What is the key to this becoming real in experience? Paul said, "If ye through the Spirit do mortify the deeds of the body, ye shall live": for it is true the Holy Spirit always

LEADS TO THE CROSS.

Have we in the Old Testament a type for this truth? Yes. turn to the scripture dealing with the burnt offering. There are in the Word a number of offerings or sacrifices mentioned, and all of them are types. Look at the detail of what God commanded should be done concerning this particular burnt offering—the way in which it should be offered according to pattern. It gives us light as to how we are to mortify the deeds of the body, and reveals how the working of the Holy Spirit brings this about, or makes it true in experience.

If any man bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd, and of the flock. If the offering be a burnt sacrifice of the herd, let him offer a male without blemish at the door of the Tabernacle of the congregation. And he shall put his hand upon the head of the burnt offering, and it shall be accepted for him to make atonement for him [that is, atonement for his sins]. And he shall kill the bullock before the Lord, and the priests, Aaron's sons, shall bring the blood and sprinkle the blood round about the altar. And the priests Aaron's sons shall lay the parts . . . in order [one by one or separately] upon the wood that is on the fire which is upon the altar (Leviticus 1:2-6).

In short, the pieces were *laid in order upon the altar*. Why? See verse 9

And the priests shall burn all upon the altar to be a burnt offering, an offering made by fire of a sweet savour unto God

In the taking of the bullock after it was dead, and cutting it in pieces, and laying all those pieces (making up the whole bullock) upon the altar, and burning them all up there is

AN ILLUSTRATION

of what mortifying the deeds of the body really means, and what really happens when they are mortified—they are destroyed, they fall away, or in simpler language still, we get rid of the self-life.

Turn back over our ground for a moment. At the announcement we said, Paul did not speak of mortifying the deeds of the body, and then being dead, but in the other order, "Ye are dead," and because that is your position by faith, now mortify your members. The bullock was first killed. When Christ died, we died in Him. He took us, the whole of us, to the Cross, but the Holy Spirit, who is now in us, begins to reveal not only Jesus and the things of Jesus but also what was included in the whole of the self life which He took to the Cross. Not all at once, He could not; but little by little, or may I put it, a piece at a time. What then? the Holy Spirit,—like the priests of old—takes piece by piece, the pride, the jealousy, the envy, the hypocrisy, the

self-pity, deceit, spiritual pride, backbiting, and so on, and puts them, as they did, upon the altar. He wants to, for only so will these and all other things belonging to the self life be mortified. But He *wants*, and He must needs wait before He can do this. What for?—our consent, yours and mine, to the putting upon the altar of the thing He has revealed. You and I must *consent* to it being *kept* in the place of death to which Christ took it; but more than that, the thing revealed must be laid out in order, as it were, and the fire must destroy it. Here, we see that the literal

FIRE UPON THE ALTAR

burning up the flesh of the bullock is but a type of the fire of the Holy Spirit burning up and destroying each piece of the self life which we consent should be burned up after it is revealed. This is what we mean when we say the Holy Spirit leads to the Cross. He seeks to do so, and waits our consent. When once that is given, and we choose the fire should destroy—then by testing and training He *will* apply it to piece after piece, so that the deeds of the body, or the members of the self-life, may be mortified, or put to death.

Now, linking together these scriptures, can we not see how the mortifying works, and thus how the Christ-life is enabled to grow? In the illustration of the little dead bird, the mortification we saw must end in decay, there would be nothing left. The same applies in the type of the burnt offering. What would remain of each of those pieces laid in order, after the fire had been applied? In time, only ashes, and that means they could never be put together again. The ashes would be scattered, and no trace found.

THE HOLY SPIRIT

wants to come as the fire, and bring about with regard to the self-life—already in God's sight dead, but not yet by a long, long way in experience—the same thing. Thus when Paul exhorts his converts, and the Holy Spirit through the Word likewise exhorts us, "Mortify the old nature, by *letting* the Holy Spirit apply the fire, or be as the fire," he does so in order that the outer covering of the old life may by degrees fall away and be destroyed, and the result will be, that as that falls away and drops off there will be less and less to hide the Christ-life within. Not only that, the Christ-life will have so much more room to grow, making true the prayer we often express in song, "Let the beauty of Jesus be seen in me." He will have more and more opportunity, as we grow less and less. May it be true of each one of us as it was of Paul, "I am dead, nevertheless I live; yet not I, but Christ liveth in me." Praise the Lord!

When we depend upon organisations, we get what organisation can do; when we depend upon education, we get what education can do, when we depend upon man, we get what man can do; but *when we depend upon prayer, we get what God can do*—Dr. A. C. Dixon

My Prayer Life

1. Has my prayer life been powerless because of some besetting sin?
2. Has my prayer life been hindered by haste irregularity, lack of system, unpreparedness of spirit or unbelief?
3. Has my prayer life been fruitless? Have I really had such power with God that I have power with souls?
4. Has my prayer life been limited to my own

- life, to my own work, to my own service for God?
5. Has my prayer life been growing? Do I daily know more of the meaning, efficacy and power of prayer?
 7. Has my prayer life been sacrificial? What has it cost in time, strength, vitality and love?
- "To this end . . . I exert all my strength in reliance upon the power of Him who is mightily at work within me" (Col 1:29, Weymouth)

Bible Study Helps

CHRIST'S DEATH IN JOHN XII 21-31.

- 1 "I love the Lord"—Affection (ver 1) occasion (23, 27) There was no accident in connection with Christ's death
- 2 Christ's death in the principle of its act. He lost His life as the corn of wheat loses its first root (24, 25)
- 3 Christ's death in the intensity of its reality. His soul was troubled. He knew what was before Him (27, R V margin)
- 4 Christ's death in the Father's appreciation. The Father had glorified Christ at His baptism and transfiguration, and promises to do it again (28)
- 5 Christ's death in the provision of its grace—"For your sakes" He acted for others, not for Himself (30)
- 6 Christ's death in the conquest of His victory. The Cross proclaims the judgment of the world, and its conquest over Satan (31)
- 7 Christ's death, and the life into which it leads (25-26)

OUTLINE OF PSALM CXVI.

- 1 "I love the Lord"—Affection (ver 1)
- 2 "I will call upon Him"—Prayer and Communion (ver 2)
- 3 "I will walk before the Lord"—Fellowship and Experience (ver 9)
- 4 "I believed, therefore have I spoken"—Confession and Testimony (ver 10)
- 5 "I will take the cup of salvation"—Salvation (ver 13)
- 6 "I will pay my vows"—Faithfulness in Service and Obedience (vv 14, 18)
- 7 "I will offer to Thee the sacrifice of thanksgiving"—Sacrifice of Praise and Thanksgiving (ver 17)

STUDY THE BIBLE.

"Search the scriptures"—John v 39

1. **Topically.**
For great themes.
2. For great **types.**
This will reveal to us
 1. Sin—the cause of our death (Rom v 12)
 2. Son—the cause of our life (John iii 16, John iii 36)
Settle the Son question (Rom vi 14, John xvii 3, John xv 5), and He will settle the sin question for you (Heb vii 25).

I Believe It All

(Inscribed to our brother, Pastor W G Hathaway)

Words and music by Mr and Mrs Seth Sykes

Copyright

1 Some people, they tell me that they know the suns forgiv'n, And they seem to be
2 Why should men tamper with God's Ho-ly Book of truth, And en-deavour to
3 There's no use be-lying in God's Ho-ly Book of truth If you can not be-

sat - is - fied You must not mention that the Lord can heal, Or that
change God's word? Why should they seek to air their world-ly views, In -
lieve it all, There's no use preaching Je-sus saves from sin, If you

saints should all be sanc-ti - fied To be bap-tised with power for the
stead of lift-ing up the Lord? I can't understand why they o -
don't be-lieve in A - dam's fall. With pen-knife and scissors, like Je -

service of the Lord is too much for them to un-der-stand, As for
omit and take away Precious truths which God has giv'n so free, But
ho-a-kim of old, Men would seek God's word to o-ver-haul; But

Christ returning, with this truth they don't agree, But to me the thought is simply
I have read my ti-tle clear to ma-nious grand' Praise the Lord! the Bi-ble just suits
I believe it praise the Lord, I know 'tis true, And I love it, for I need it

CHORUS

grand
me
all

Yes, I be-ieve it all, yes, I be-ieve it

all, Cod's Ho-ly Book, God's p'cious I ook, Yes, I be lieve it all

Bible Study Helps

FOUR ASPECTS OF THE LORD JESUS. Isaiah liii. 11, 12,

- 1 **The Conqueror**—"He shall divide"
- 2 **The Substitute**—"He bare the sins of many"
- 3 **The Intercessor**—"Made intercession"
- 4 **The Justifier**—"Justify many"

LIVING WATER.

(John iv. 14).

1. **Source:** "I" (Jesus)
2. **Price:** "Shall give him" (free)
3. **Assurance:** "Shall be in him"
4. **Quantity:** "A well of water"
5. **Quality:** "Springing up" (living)
6. **Duration:** "Into everlasting life"
7. **Participators:** "Whosoever"
8. **Conditions:** "Drinketh"
9. **Results:** "Never thirst"

An African Nero

By W. G. HUMPHREY

THE missionary watched the three men plodding up the hill toward his tent, and the higher they climbed the lower his spirits drooped. Some intuition warned him they were bringing him a considerable addition to his already heavy "peck of troubles." Leaning against his tent door he waited to hear their news.

Muffled by distance, the roar of the market-place floating to him, told of a town where the gods of Africa still reigned supreme. Near to him a tomtom was beating its hideous prelude to an all-night orgy of feasting, to celebrate its owner having secured his sixth wife. The smoke of

THOUSANDS OF COOKING-FIRES

curled lazily upwards, redolent of strange odours which spelt Africa in large capital letters.

The fact that the day was Sunday had disturbed Meredith and caused his uneasiness, for evidently by their dress the newcomers were Christians.

On coming nearer, he recognised them as leading members of his church at H— sixty miles away.

Briefly greeting him, one of the men cried out excitedly, "Alufa, there is great trouble in our country. The heathen have risen against us, threatening to pull down our churches. The headman is the worst; being mad and full of the devil. See! thus he has done to us and many of our little company."

Swiftly rolling up his loose upper cloth, Meredith saw angry weals standing out all over his body. His companions shewed similar evidences of ghastly suppurating wounds and most brutal treatment.

Speaking quietly, but with strained feelings, he asked for their story.

Sending the poor tired fellows to his cook for food, Meredith set off to discuss matters with the District Commissioner. The two were close friends, and the missionary knew he could depend upon the Commissioner's help for his members.

Half-an-hour later he was in the Commissioner's

office, and again his heart sank, for standing under the lamp's glare, was

A HALF-NAKED MAN

with shaven head, and in his hand a small stick covered with beads. Meredith at once recognised him as a messenger from the Chief of Iddo.

The Commissioner greeted Meredith seriously, listening to his story as narrated by the members of his Church, and when he had finished, said, "That is very different to what this man says. His chief complains of your members. It appears he had given an order through his headman, that all the men should turn out and clear the road to the king's town. The heathen obeyed, but your people refused—said you had told them not to, and that now they are Christians, you are their lord, not the chief. It's the old story, Meredith, when these young men become Christians they use it as an excuse to get away from their towns, and defy their chiefs. No wonder they get into trouble. They ask for it."

"I will find out," said Meredith. "But, as you say, it is a different account to mine. I will make every enquiry. Could you come with me, as they threaten to pull down our churches?"

"As it happens," said the Commissioner, "I am on my half-yearly inspection, and we will go together."

Meredith went back to camp and closely questioned the messengers. Then he told them to return to their town and await him there.

Three days later he and the Commissioner set off on their journey to A—. Meredith went to the house of

THE LEADER OF THE CHRISTIANS,

and there he was told a story of savage persecution. It appeared the heathen had noticed the departure of the messengers to report to Meredith, and guessed their errand; the headman issued an order that no one was to go to their Sunday church services, and sent a guard to see the order was obeyed.

The Christians went to the Church to pray for the headman, asking God to change his heart. Outside were listening heathen, who went and told the headman the Christians were praying for his heart to be taken out. This caused him to have a personal hatred of them. Not understanding their prayers, he determined to root them and their religion out.

As the Christians came out of church, men sprang upon them. Seizing their leader, Ojo, they dragged him before the headman, who rasped out "Come with me to the Fetish Grove and sacrifice to the Devil, or we will kill you!" Ojo, a fine big fellow stood erect and refused pointblank. Immediately every heathen beat him until he lay unconscious and bleeding. Water was thrown over him, he was dragged to his feet, and the order to pray to the Devil repeated, but he again refused, and was beaten more heavily, and left to die. The heathen then went off to spend the day in

BEER-DRINKING WITH THEIR HEADMAN.

Afterwards, the brethren came and took up his body, and conveyed it to his hut; but he was not dead. They threw water over him and he faintly recovered consciousness, but was soon in a raging fever and only just alive.

Meredith heard the story, which thrilled his very soul. Ojo had only been a Christian a few months. He could not read and knew very little yet. For this little that he knew of God this lad had been ready to die, when life was offered him to renounce the Christian faith.

Meredith hurried into the dark, stuffy hut, and knelt down by the wasted, battered, bleeding form that tossed so restlessly on the earthen floor. The burning body and incessant muttering told how ill Ojo was, and the missionary tried to reduce his fever. It abated suddenly during the early hours of the morning, and Ojo recovered consciousness. He was so weak and ill that he could not lift an arm, and from head to foot was a mass of scars and congealed blood, but he was on the road to recovery, and his companions were overjoyed. In spite of this outrage the missionary tried to conciliate the headman, and went to see him. He found him with his priests and hundreds of armed men around him. Behind Meredith were

THE UNARMED CHRISTIANS.

This made an impression on the crowd. The headman, who had been drinking heavily all night, marched up and down wildly waving his arms, shouting, "Get out of my town, white man! I am master; I will have no Christians here! These men shall worship our gods again, and I will burn your church to the ground. I defy you, and defy your God."

A roar of approval rose from the heathen. They jumped to their feet in a body, brandishing their weapons furiously, and all the elements for a grim tragedy were present in a moment. The first need was to stop the tomtoms, which so swiftly fire the African's blood, and that Meredith proceeded to do. The sudden application of heel and shoulders sent two drummers over the wall, while the headman gazed on stupidly.

The advancing crowd of heathen came to a sudden stop, and before they could get over their surprise, Meredith pulled a stick out of his pocket, and holding it before the headman's eyes, said curtly "The Commissioner summons you to meet him to-morrow, and then you will eat your big words."

THE HEADMAN

was sober now, and was amazed to hear the powerful Commissioner was so near. He dare not refuse to go and meet him. Meredith returned to Ojo's hut and told him this was a great palaver and it would mean so much for the Christians of the district. "The D.C. will hear the case to-morrow, and I will arrange for you to be carried into court in a hammock."

Being so weak, the very mention of a hammock made him shudder, but he said, "Alufa, pray to Jesus to make me whole again. I know He will heal me!"

Meredith had not the faith for healing, but Ojo saw no difficulty, and turned, and leaned fully on Jesus, saying, "Dear Lord, please make me well for your glory." Then he lay down again.

Meredith was back in Ojo's hut before dawn next day, and to his amazement the first person to meet him was Ojo, lean and scarred, but able to walk. In response to the missionary's cry of surprise, Ojo said "You see, Alufa, Jesus has made me whole again."

Meredith was ashamed of his own lack of faith, but said, "This is a sign that God is going to give us the victory. Praise His holy Name. What a wonderful Jesus we have!"

The case opened the next day before the Commissioner, the headman giving his version of what had happened,

HIS BLACK SUBJECTS

supporting him in all that he said. The headman thought he had left Ojo dead, and therefore could say what he liked in defence. The question was asked, "Can you tell me of one single person the Christians have persecuted?"

With the promptness of a skilled liar, the headman replied, "Ojo, the son of Tairo," thinking that Ojo was in his hut nearly dead. But at that moment, Ojo walked into court, assisted by his friends, and gave a complete refutation of all that had been said by the headman and his lying subjects, convincing the Commissioner of his hatred towards the Christians, and also of perjury in addition.

The sequel was, that severe punishment was promised by the Commissioner if ever such a thing happened again, and so the Christians were vindicated before the court and people, and were not interfered with again.

The writer can speak from personal experience having been on the Gold Coast and spent a considerable time with our black brethren, and much enjoying the fellowship. He was also amazed at their simple faith in God, so absolute and childlike, Jesus being a reality to them.

We gratefully acknowledge the receipt of an anonymous gift of £/- from Southampton, for Elim work abroad.

The Coming of the Lord

By Pastor P. N. CORRY

I.—A PURIFYING HOPE

MANY Christian people imagine that all who believe in the premillennial coming of our Lord and Saviour Jesus Christ are visionaries. Their eyes, they say, are so much upon the clouds expecting His return that they fail to see the need of the men and women, the boys and girls around their feet. Their search for signs of His return blinds their eyes to signs of regeneration in the hearts and homes and the common folk. They judge that those who wait for His coming live with their heads above the clouds, taking no interest in the work of God in the world, and dazed to all energetic efforts towards the spread of the Kingdom of the Lord Jesus. They judge us as being impracticable dreamers who long for the millennial age to begin, but who do little to help folks live in

THIS PRESENT EVIL AGE.

It is true that there are companies of believers who seem to have ceased any outdoor work for Christ, who meet to have good times, and whose meetings are mainly given over to studies that would be of little help in soul-winning, but is this as it should be, according to the Scriptures of truth? Should the effect of a right knowledge of the truth regarding His return make us cease active soul-winning? Are these charges true, and if true, should they characterise the Christian who believes in the speedy return of the Master?

The talks of our Lord to His disciples would never give anybody the slightest ground for thinking that He intended them to sacrifice all else, and simply watch for His appearing. Such parables as those of the talents, the labourers in the vineyard, the unfaithful servant, the sheep and the goats, besides the plain statement, "Occupy till I come," surely teach us that our Lord expected the attitude of watchfulness in His Church to be evidenced by diligence in doing the work committed to our hand. There are many plain statements in the writings of the apostles that tell us clearly what the hope of His coming was to them. Perhaps the most striking is to be found in I John iii. 2, 3: "Beloved, now are we the sons of God; and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure."

A PURIFYING HOPE.

We possess not only the knowledge that He lives in us by faith, but we know that when He comes "He shall transform the body of our humiliation that it may become fashioned like unto the body of His glory" (Phil. iii 21, *Newberry*, margin). The knowledge of this future glory keeps the Christian in a place of humility, and works in heart and life a transformation. It is no longer our lot to walk as other nations walk. We are separated unto Himself and

the hope of the glory has the effect of creating in us a desire to purify ourselves, even as He is pure. Sanctification of heart and life becomes a real thing, because we know that one day we shall bear the image of the heavenly (I Cor. xv. 49).

One who is born to a throne and a crown can never get away from the responsibilities of his birth. The jungles of Africa just as much as the drawing rooms of the city become a court because he is there, and he must always live so that no stain of dishonour may fall upon the name he bears. So the child of the King of kings by the new birth received from above is a child of destiny. It is impossible for him to walk as others do that have no hope. For him there is a vocation and a calling of which he must walk worthily (Eph. iv 1). The hope therefore of His coming fortifies the Christian's resolve, clears the issue between

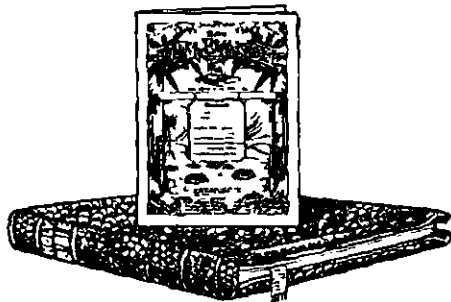
DOUBTFUL THINGS AND THINGS LAWFUL,

nerves the will to say No to every breath that would tarnish the glory of His reflection in life and character, and fits him at any moment to say, "Come, Lord Jesus, come quickly!"

Paul the apostle, looking back over years of labour for the Master, could say at the end of it all, "I have fought a good fight, I have finished my course, I have kept the faith. 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" (II Tim iv. 7, 8). I thank God that it is possible for all to earn this crown of righteousness; it is not a special one designed for the apostle to the Gentiles, but for all who love His appearing. Therefore it is easy to see that the love of His appearing has provided the material from which this crown of victory is made. The purifying hope works righteousness in the heart of the believer, and when the Lord returns, that is to be the special crown that marks out those who have loved His appearing. It is a case of cause and effect, sowing and reaping, the root and the fruit. Would you wear the crown?—then embrace the hope, for as surely as the day dawns, so the inwrought righteousness that this hope brings about in the heart will be manifest in crowns of righteousness that shine for ever in His presence.

(To be continued)

We would remind our readers of the notice of our change of address in last week's *Evangel*. The address of our General Headquarters, London Divisional Headquarters, and Editorial Offices is now 20, Clarence Road, Clapham Park, London, SW 4. Correspondence for the Elim Bible College and Correspondence School should still be addressed to Elim Woodlands



FOURSQUARE ON THE WORD OF GOD

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Founder and Leader: Principal George Jeffreys

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God Did It

This is the magnificent testimony of many who, when pressed for an explanation of their experience, are, by reason of the overwhelming wonder of that which has taken place in their lives, driven to a confession which seems inadequate. But to these revolutionised lives, whatever else may bear the stamp of ambiguity or uncertainty, there always remains this one grand and glorious conviction. *God did it!* The spiritual and moral metamorphosis was too great and too complete to be ascribed to a lesser power than that of the Almighty. To the scientific sage, and to those who reside in realms of philosophical lore, this may appear unsatisfactory and insufficient as an answer to their query. But to the blood-washed, Spirit-filled, and Divinely healed believer it contains in a single sentence the essence of the mystery and miracle of the new creation. In that season of threatened crisis and calamity, suddenly the dark storm-clouds were rolled back—as though some authoritative Voice had commanded their dispersal—and the soul was left upon the battlefield more than victor. Not a single blow had been struck in self-defence—not a word had been uttered in self-vindication, yet the crisis passed, and left the believer in possession of the position which awhile

since seemed so untenable. What had happened? How did it happen? You cannot tell! All you know is simply this—*God did it!*

Again in that hour of utter hopelessness, when sickness seized the body for its prey and life was ebbing fast. In a moment life streamed in, and to the amazement of all health was restored. But words cannot be commanded to express or explain all the glory of that wonder-filled hour. With blurring eyes and love-anointed lips you whisper—*God did it!* Out of the silence of the unseen and the unknown, Jehovah stepped in and became Champion of your cause.

* * *

When the Airship Came

ON A RECENT beautiful evening all was proceeding as usual at Elim Woodlands Bible College. Students were studying, helpers were working, Crusaders were practising singing in the lounge, office workers were pursuing their late duties. Others were resting after a busy day. Suddenly we heard the cry, "Look through the window and you will see the airship!" The cry passed quickly from room to room. Studies ceased, work ceased, singing ceased, writing ceased, yea, even resting ceased—everything ceased, while we all eagerly looked out to see the great airship. There it was—a magnificent sight. We knew as we looked that the eyes of millions of Londoners were upon it. Every movement was watched with intense interest. It was coming toward us!—now it was turning!—now it was rising!—now it was dipping! At last we regretfully watched it disappear in the distance. Afterwards we meditated about this great air-coming. Then it made us think of the greater air-coming. Christ Himself is to come to the air. The cry will arise in our hearts, "Christ has come," even as we arise toward Him. What a tremendous change it will make! How quickly! How completely everything will be altered! When will it be? We cannot say. But this we know—that signs of the times indicate that very soon the words of the Song of Solomon will be fulfilled, "My Beloved spake, and said unto me, Rise up, My love, My fair one, and come away!"

WE ARE RELYING ON YOU

to help us to add 10,000 to the number of readers of the "Elim Evangel." Many have responded to our appeal in the last issue by sending in new subscriptions. We want EVERY READER, however, to co-operate with us in this. All you have to do is to send us the names and addresses of some Christian friends, with:

1/- for each special offer subscription (six weeks, post free)

5/- for each regular subscription for six months, or 10/- for one year (post free).

DO IT TO-DAY!

How to Keep on Fire for God

The Flame "Shall Never Go Out."

A Sermon by WILLIAM E. BOOTH-CLIBBORN

MY subject to-day is, "How to Keep on Fire for God." I find this is a matter of great concern among most Christians to-day, and many do not believe that you can live on the mountain top, but that oftentimes there will be valley experiences. They argue that religion is not a successful thing in the sense that it keeps you on the mountain top always. They say you will have your times of backsliding, your times of depression and sorrow, your times of darkness when you cannot find God, when you seek in vain the face of your Friend Divine—as if it were possible ever to seek God in vain.

Others favour the idea that after you have been filled with the Holy Spirit you will

EXPERIENCE THE WILDERNESS

times just as Jesus lived in the wilderness after His baptism

But I do not believe this is necessary. I believe that from the time we are born again and are filled with the Spirit, it is possible for us to live a victorious life over the world, over the flesh, and over all the imposing powers of darkness on the outside. God has made provision for us to stay in heavenly places in Christ Jesus. He has ordained the experience of Christian religion so as to make it workable, successful and joyful; so that your life is hidden in Christ and Christ in God and you can live constantly in the enjoyment of the benefits provided for you on the Cross. We are not living on the other side of the Cross but on this side, hence we are much the more privileged than the

OLD TESTAMENT SAINTS.

I believe that they enjoyed in a great measure the victory of the Cross, but not in the same sense as we do, for they had carnal weapons; they were a natural people, and were living in a natural land, and their blessings seemed to be along the line of the natural. But as we have put on the new creation and our natural man is indwelt by the new spiritual man, though our outward man perish day by day, the inward man grows continually, and the more we yield to the spiritual life the more it grows and flourishes. As we yield to that new life which we receive through Christ Jesus, His life is manifested through us. The Christian life has been lived more successfully than I ever could live it; He who is acquainted with my limitations, who stooped down to my level and conquered in His body all the powers of darkness, now asks me to let Him continue His life through me. I do not have to conquer these things. I do not have to fight the Devil. God in me alone is

A MATCH FOR SATAN,

and the life that I now live I live by the faith of the Son of God. I live, yet not I, but Christ liveth in me. That Life in my soul is not my own life and therefore in a sense it requires no effort on my part

to overcome and conquer; all that is required of me is that I yield and let His life be lived in and through me.

I believe we shall have tests and times of trials, times when troubles arise on every side, but then our Lord, whose strength is made perfect in weakness, will be all the nearer to us. And in our deepest sorrow and need will the consciousness of His presence bear us up. Has He not promised never to leave nor forsake us? In these trials the life of Jesus has more opportunity to manifest itself, if we have sufficient faith.

There is no provision made in the Bible for backsliding. We have all backslidden, I backslid in the face of more light, perhaps, than many of you ever had, and sin is always worse, when viewed in the degree of light received. However there is no reason for us to think that we cannot keep

ON FIRE ALL THE TIME,

for that is just God's provision for us. You say, 'Oh there are all kinds of obstacles that come up against me.' I know they look like mountains but in spite of all that, you can still keep on fire. In the midst of afflictions and trials of every kind you can be kept on fire. Turn with me to Leviticus vi 8-13. I call especial attention to the 12th and 13th verses, "And the fire upon the altar shall be burning in it, it shall not be put out, and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings. The fire shall even be burning upon the altar, it shall never go out." That is my fire and your fire, this Scripture exhorts us.

You ask, "What is the altar?" The altar is the heart, that is the New Testament altar, that is where all the burnt offerings are now. Your praying is an offering, your singing is an offering and so is everything you do for the Lord. "And the fire shall be burning upon the altar, it shall never go out." I am afraid that many have let the fire go out.

The question is, "How can we keep on fire?" Come with me a minute to the Tabernacle and there we will see

THE SACRED FLAME.

Two priests had to watch it constantly. "It must never be put out." It was their duty to watch the flame which God originally started from heaven. He lit it supernaturally. I do not know how He did it, I think it tells us in the Talmud that He did it, and then they had to watch that it burned all the time. There were relays of watchers to look after it day and night, and it is said that throughout all their wanderings in the wilderness and even when they came to the land of Canaan and established themselves, that same original flame was never allowed to go out. It was watched more jealously than anything else.

Everything was lit by that original flame, the cen-

sers and the tapers which lit up the building were all lit from that flame. All the sacrifices were kindled by means of it. God was so jealous about it that one day when two men, Dathan and Abiram, took it upon themselves to burn strange fire, disregarding the sacred flame, He slew them. God thus taught the lesson that the only fire that was pleasing to Him was that which He had kindled.

A wonderful truth is contained in this for us. When God baptised us He dedicated us to real active work in His tabernacle; He stooped down and

LIT THE ORIGINAL FLAME,

and then He committed to us the trust of watching that sacred flame so that it would never go out. I feel this is where most of us have failed. I thought because I was filled, the fire would nevermore go out whether I watched it or not. I never examined my heart to see whether the fire still burned. I got indifferent, and sometimes the flame has almost gone out, and, I am sorry to say, in thousands it has died out altogether. When you are filled it is important that everything you do, whether it be praying, singing, or reading the Bible, whatever you do in the worship of God is lit from that original flame. Unless it is done in the Holy Ghost it will not be accepted of Him. If you sing, sing in the Holy Ghost, if you preach it must be done under the anointing of the Spirit. That flame is in your heart and you are the priest over the tabernacle. You are to see to it that the flame is burning continually. Oh, it is so much easier to pray in the Spirit, and when you sing with the original flame, it is so much sweeter! You not only hear the singing but you feel it. The same with the preaching. You feel it because there is fire in it. I am not supposed to explain it or understand it, but to believe it with all my heart; and I do believe it.

The point wherein we have failed is that we have not watched that flame with priestly jealousy to see that it does not go out in the cathedral that He has made of our hearts. That is

GOD'S TEMPLE,

surrounded by the outward tabernacle, our bodies.

Now I want to bring out another truth. One day I was in St. Louis, and while there I received a call to become pastor of a certain church in St. Paul. I sent word that I didn't know God's will in the matter, but would come up for a convention. So I went and we had a wonderful time. When I was asked again to take the pastorate, I felt after prayer that there was nothing to hinder or stand in the way, so I accepted the call. I was not married at that time. I began to pastor these people and they proved to be a fine congregation and we had quite a revival!

It was summer when I accepted this charge, but the winter was now coming on and I was made to understand that I was hired not only as a preacher but also to be janitor. In spite of all my pleadings that they hire a man for janitor, they insisted that I must do the work as they were too poor to hire another man.

I started to shovel the coal and kept the thing choked up with coal till people said it was too hot

and then after a while they complained that it was too cold.

I said I was sure that I was

PUTTING IN PLENTY OF COAL

and then they told me it didn't consist only in doing that. The brethren went down to see where the trouble lay, and when they looked in they said, "Why, just look at the ashes!" I told them I had removed about a bucketful of ashes every morning, but they said, "Why, you ought to be taking out five bucketfuls instead of only one!" They told me it was dangerous to have the thing choked up with ashes and then they pointed to a thing hanging on the wall. It was a funny-looking affair, and I had often wondered what its use was. One fellow took it and began to clean out the furnace, and before long I had six bucketfuls of ashes to carry out. "Now," he said, "you have to see that this does not collect any more. Use this poker often to clean out all the ashes." It meant hard work and no matter how hard I tried I couldn't keep my clothes clean. I used to put paper on the floor and I always wore overalls for I had to get down low to clean the thing out. Oh, this ash-removing business! Many a fire goes out because people will not humble themselves, and remove the ashes. They have allowed the ashes to collect; sins unconfessed and unforgiven which cause the fire to go out. We found when the ashes had been removed from the furnace that the grate had been bent, because the ashes below and the ashes above had made it red-hot and warped it. The new grate cost them £13 but when I again begged them to get a janitor they insisted that I had to learn how to work it. Many of us will

REMOVE PART OF THE ASHES,

but we neglect to do away with all of them. We hold back from speaking out to God all that has taken place in our lives which hinders our spiritual growth. May God help us to remove all the ashes.

After a while there was a complaint that the tabernacle and even the rooms upstairs were getting terribly dirty. "Are you dusting?" they asked, and I said, "I surely am. I have often wondered what is causing all the dirt." A brother came down to see what the trouble was. He said to me, "How do you remove the ashes? Do you use the hose before removing them?" I said, "Of course not. I don't know what you mean." "Well, no wonder. That thin dust scatters everywhere, and you are ruining the looks of the place." He shewed me the hose hanging on the wall, and that I must turn on the water before the ashes were removed. This had to be done in the morning when the fire was low. I didn't know what he meant by the fire being low in the morning, but I watched him as he shewed me how to sprinkle the ashes. Oh yes, we remove the ashes but we don't wet them. We don't weep over our sins. You need a little more water. Your heart is too hard. You will have to humble yourself a bit, and weep a little more. There is need of more mellowness in our lives, and I find that if we are broken up and contrite of heart, others will feel the reality of our confession and the reality of our religion.

I hated that furnace job and resigned, but they wouldn't accept

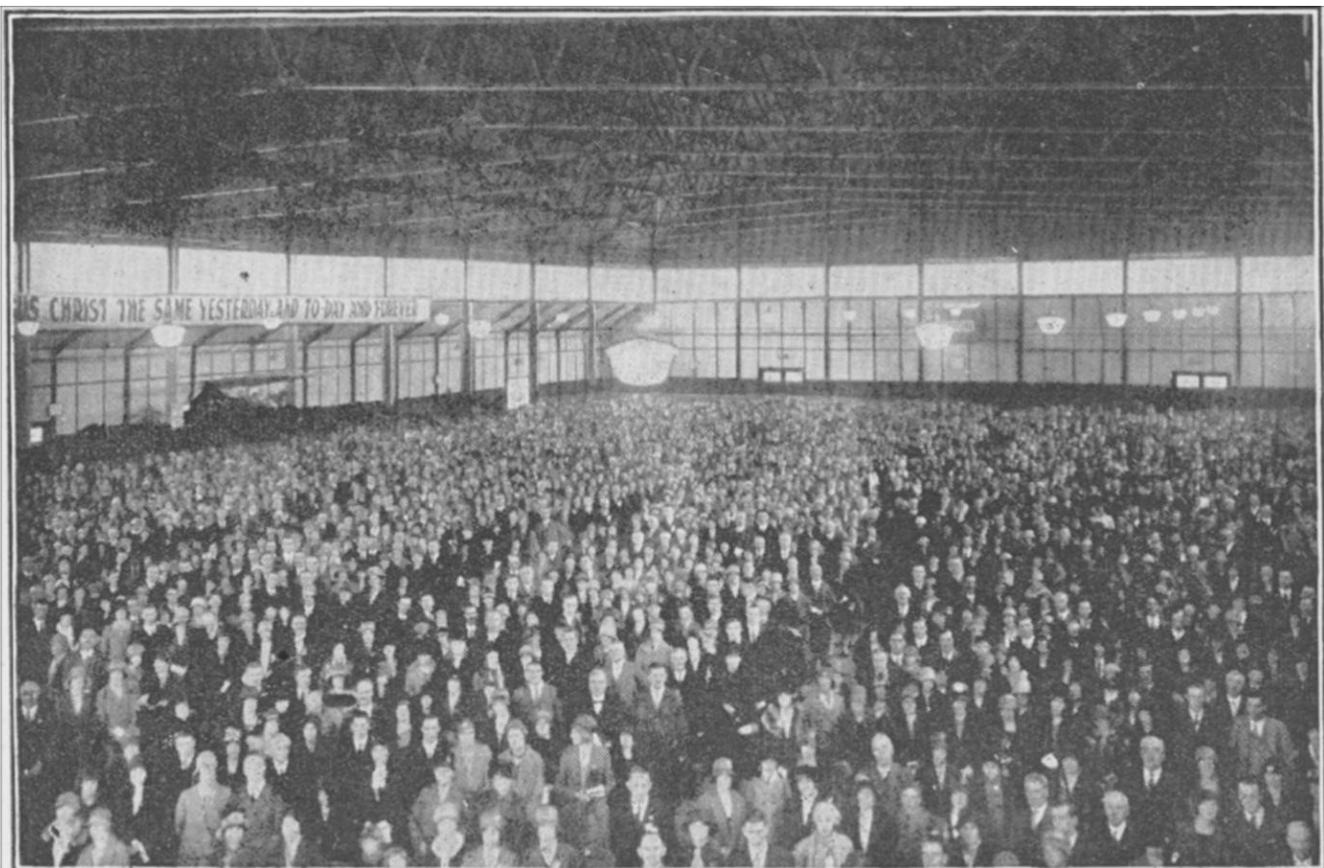
MY RESIGNATION AS JANITOR,

so I had to continue to do the best I could. But still there were complaints. I worked hard at it, and I guess it was the first time in my experience that I ever wore overalls. It was humbling work to watch that furnace. It is humbling work to watch the fire constantly, you have to wear overalls to remove the ashes. The priest had to wear a different attire when he removed the ashes. Then when he had finished that, he dressed himself in his priestly attire again and served at the altar. Many of us when we remove the ashes become careless. We pride ourselves on

downstairs with the brother and finally he asked me, "Do you ever clean the flues?" I said, "What are the flues?" "Don't you know what the flues are?" "No, of course I don't. I don't know anything about this furnace, and you had better get another man to take care of it." Then he pointed to

THE LITTLE DOORS UP HIGH

which I had been wondering about. He opened them and shewed me six inches of soot and dirt which had collected because I had failed to clean out the flues. The brother explained to me how the flame came up the flues. He said, "When the flame cannot get at the iron because of the dirt, then of course you are wasting all your coal. You must clean out



One of Principal George Jeffreys' Birmingham revival meetings in the greatest Skating Rink in Europe (Photo taken from Gallery).

our Christianity. We don't weep or lament over our wretched condition, our carelessness and prayerlessness. We remove the ashes just like I did, and therefore we cause a great deal of dust to scatter. We must use plenty of water, plenty of tears.

However, after I learned the hose trick which I found very convenient, there was still trouble about the fire, so they asked another brother to shew me where the trouble could be. I had removed all the ashes and was using plenty of coal and there were new grates in but still there was no heat. I went

these flues. Bring me the flue brush," pointing to a brush which I had noticed, but had never known its use. He used that brush, and we took out three or four bucketfuls of that stuff.

Do you know why the fire on the altar of your heart doesn't burn and you are wasting energy? Because you load your mind up with all sorts of cheap reading material that clogs up the flues and they need to be transformed by the renewing of your mind. Many of us have dirty minds. We have soiled ideas, we read soiled literature, novels and such things, and

then we wonder why we haven't any fire. Take the flue brush and let God clean you up.

Finally he arranged with me to come the next morning and asked me what time I got up. I told him at four o'clock. He laughed and said that he could get

STEAM UP IN FIVE MINUTES

at the most. "Well," I said, "you come along, I want to see how you can get up steam in such a short time." The next morning he came at six o'clock with his overalls on and we went down to the basement together. I said, "Now shew me how you can get steam started in five minutes, as you say." He looked at the furnace surprised, and said, "Where is your fire?" I said, "There is no fire. It hasn't been started yet." "Well, no wonder it takes you two hours to get the steam up. Don't you bank it at night?" "Bank it? I don't know what you mean. Tell me what you mean by banking the fire." He said, "You have to pile it all up and then cover it over with ashes. Then in the morning you take this instrument and rake it over the coals like this, and in a few minutes your steam will be up. You must be sure to bank it the last thing at night. It's no wonder that you have used all the paper and wood. And I wondered why you were using so much coal." I couldn't see how keeping a fire going all night would be a saving of coal, I thought it was a waste of coal, but I asked him to teach me

HOW TO BANK A FIRE.

Bank your fire the last thing at night if you want steam quickly in the morning. Oh, so many fail here! We go to bed just like an animal or a drunkard, and never think of praising the Lord for the day He had given us, and for all the blessings bestowed.

Ah! did we but kneel and pray earnestly for the coming day and its needs, and for the night to be blessed by God's presence and power, then even in our dreams God could speak to us. And what a difference it would make in the morning. How soon

would the fire burn, and what a blessed, heartfelt glow of glory would accompany us the whole day through!

That night I carefully fixed the fire according to all the instructions I had received, and I could hardly wait till morning came. I got two hours' extra sleep, then I went down, scattered the pile, and eagerly watched to see if it would work. It did work and in five minutes I had steam. I had solved the problem. I could now get the flats above heated up before the people left for work, before that they always went away while the place was still cold. I thought, "No wonder it has been so hard." It is hard to keep a fire going when you don't know how. It is hard to keep it going.

WHEN YOU DON'T WATCH IT.

Even after that I had to call up the brother to explain to me why the furnace didn't burn right, and when he looked in, he said, "You have too many clinkers. These are rocks that have formed from the little pieces of unburnt coal." Say, friends, I believe that is the reason for many of your fires not burning—there are too many clinkers. They won't burn. Stubbornness and an unforgiving spirit, something that God has pointed out to you time and again. Perhaps it is a love of money or a love for clothes or jewellery which results in a hard clinker, and no matter how much coal you pile on, you will not have a good fire because it just sits there and clogs up the fire.

We got all the clinkers out and then the grate was clear, and from that day on, I knew how to run a furnace. I got to be an expert janitor both naturally and spiritually, and to-day I thank God that I ever had that experience. I used to pray that the Lord would send along a janitor, for I did so despise that job, but He never answered my prayer. I know now that He was teaching me a lesson, for I know much better how to keep the fire in my heart burning brightly, how to watch over it with a priestly jealousy.

Sidelights of the Sunday School Work

Many Sunday School Surrenders to Christ—Grimsby wins coveted Trophy—Glowing Campaign and Missionary Meetings

GRIMSBY SUNDAY SCHOOL WINS SHIELD

Grimsby (Pastor A. C. Coffin). As a matter of interest and encouragement to other Elm Sunday schools we are glad to report that the Elm Sunday School at Grimsby has been awarded the National Sunday School Union Shield for Grimsby and District, for the annual Scripture Examination. Out of 15 entrants, 8 received 1st class certificates with honours, 6 received 1st class certificates, and 1 (a teacher) received a 2nd class certificate in the Senior Division.

The total number of marks received won for the School the coveted Shield. The presentation of the Shield and certificates took place in the Baptist Church and there was great enthusiasm when Mr. Haines, the Superintendent, received the Shield on behalf of Elm Hall. Much credit is due to our brother and his faithful band of teachers, but all acknowledge that the glory is the Lord's.

EARNEST OF COMING SHOWERS.

Hull (Pastor H. A. Court). A parting usually leaves one with a sad feeling, and Pastor Moore's departure was no exception to this rule, yet this feeling suffered at least a partial discount when the farewell sermon's results were grasped

The subject taken was "The Camphor Plant," and a sermon was preached to a congregation that almost made the building groan, even the two adjoining vestries being filled, and every inch of standing space. Eleven souls were garnered in from this company, thus the Pastor's ministry terminated in a glorious way. Glory to God!

Pastor Court has been appointed to the work in Hull and the fruit of his ministry is already seen, souls having been saved each week (three on the first day), these are, it is felt, only the earnest of coming showers.

The Sunday school anniversary services, held recently, have refreshed both old and young. Two young men were saved, a proof that "out of the mouths of babes" the Lord has ordained strength, the children delivering the message of God with unmistakable clarity. All appreciate sincerely the effort of these scholars. The Pastor's address and the teachers' items were further blessings, and contributed towards creating a remarkably successful week-end.

THE SMILE OF GOD ON THE CHILDREN.

Islington (Pastors W. G. Channon and J. Naylor). The Lord continues to work mightily at Islington where Pastors Channon

and Naylor are faithfully ministering to the needs of the saints. On Sunday, 18th May, the Sunday school anniversary was held and the smile of God rested on the efforts of the children to tell of Jesus and His love. We trust it will be the means of bringing parents to a fuller realisation of God's claims on their lives. Although the Sunday school has not been opened there are about fifty scholars and we believe numbers will increase under the prayerful guidance and organisation of the Superintendent and teachers. The ministry of the new pastors is being greatly blessed.

MANY SOULS WON.

Hastings (Pastor F G Cloke) It is with much praise to God that we report the work in Hastings, for there are signs of a good work being done among the young both in Sunday school and with the Cadets.

Mr Mullin's visit was greatly appreciated, also his lecture and the exhibition of the emblems of heathen worship and one result of the lecture is that the saints here appreciate more than ever the fact that our God is the living God, One who inspires love, trust and obedience. Our God does not bring into a fearsome bondage but gives the spirit of freedom and liberty—for whom the Son makes free is free indeed.



Pastor F. G. Cloke

Pastor and Mrs Cloke are now established in Hastings and the Lord has set His seal to His servant's ministry, in the salvation of eighteen souls, seventeen of whom made the great surrender to God last Sunday evening, the Lord again working among the young.

The Sunday school anniversary took place on Sunday and Monday, 18th and 19th inst. and good congregations were present at all the meetings, and we rejoice the more because the anniversary was so mightily blessed by those young lives yielding to God, twelve children responding to the call of the Master.

May God continue to give the "latter rain," that His Name shall continue to be glorified in this town and neighbourhood, and that He, whom having not seen we love, shall see of the travail of His soul and be abundantly satisfied.

INSPIRING DAY WITH THE CHILDREN.

Liverpool (Pastor F Farlow) Praise the Lord for the way He is blessing the Liverpool assembly. Sunday, May 18th, was a day of blessing and rejoicing. The breaking of bread in the morning was a great spiritual meeting. The afternoon saw the Sunday school anniversary. The Gospel was demonstrated by five scholars on "I am the Way, the Truth, and the Life," which was greatly appreciated by all. There were also recitations, a violin solo and songs, "The Children's Hosanna" being one of the selection. The Pastor gave an inspiring address, the subject being "Boys and Girls"—a Spirit-filled message and a blessing to all.

The power of the Lord was greatly felt at the Gospel service. The singing and the preaching of the Gospel made all hearts rejoice to know that the Lord Jesus Christ is the same yesterday, to-day, and for ever. This was followed by an open-air service where the testimonies made the people realise the blessings the Lord has given to His people.

GREAT JOY AND REAL FREEDOM.

Hadleigh. "A season of refreshing from the presence of the Lord." Thus may most truly be described the special services conducted by Pastors G and T J Gunter. An atmosphere of great joy and real freedom in the Spirit pervaded the meetings, the assembly receiving a mighty inflow of blessing as the Lord spoke, through His servants, the healing, quickening Word.

About five years ago the same evangelists held a ten-days' campaign here which was extended to five weeks, the Lord confirming His Word with signs following in the salvation of many souls and the healing of many sufferers, so that the recent visit was the occasion for a glad renewal of fellowship with the saints, many of whom were saved or restored during the previous campaign.

Pastor and Mrs Hurrell were greatly encouraged by the

signs of spiritual awakening which accompanied the ministry of our Welsh brethren. To God be all the glory.

SPECIAL VISIT OF MR. AND MRS. SETH SYKES.

Armagh (Evangelist D Rudkin) Many of the members and friends could say "Did not our hearts burn within us" as they sat and listened to Mr and Mrs Seth Sykes ministering the Gospel in Word and song. It must be said that the power of the Lord was present in a mighty way as the old, old story was once again heralded forth. Some of the unsaved were afterwards heard to exclaim that they never were so convicted before. All were very grateful indeed to our brother and sister for paying Armagh a visit on the eve of their departure to their home-land, and were very sorry their visit was so short.

ENTHUSIASTIC "WORLD CRUSADE" MEETING.

Hendon (Pastor H W Fardell) A special "World Crusade" meeting was held on Thursday evening, May 22nd. Quite a large crowd gathered to hear Miss Chung, who was dressed in native costume. She soon captured the attention of the people, as she told the story of her wonderful call to service in India. Following this she told of several instances of native conversions.

The number of boxes distributed is now double that of last time, and we pray that this great work may continue to be mightily blessed, and souls won for the Master in these dark, foreign lands.

Pastor H W Fielding paid a visit on 18th May, to speak at the Sunday school anniversary services. The special feature of the day was the afternoon meeting. Mr Fielding captivated the children with his acrostic address, "Watch!" and seventeen boys and girls surrendered their lives to Jesus. The solo "Crucified," was appropriate to the evening message on "The Sufferings of Christ," and proved a great blessing.

HOLY GHOST DEMONSTRATION AND POWER.

Plymouth (Pastor F L H Trevor) It is with grateful thanks to God that we can report the experience of great blessing during the past three weeks' campaign. Under the ministry of Pastor Len Jones the Foursquare Gospel has been preached in the power and demonstration of the Holy Ghost. It has been a time of real uplifting to the people of God. Souls have been saved and bodies healed. A brother who had been unable to walk for several years, after being anointed and prayed for was able to walk the next day a quarter of a mile.

Praise God, the faithful old-time preaching and the setting forth of the old-time Gospel are winning all along the line. We'll praise Him for all that is past, and trust Him for all that is to come.

PROMISING OUTLOOK.

Battersea (Evangelist T E Francis) The following is an extract from the "South-Western Star":

"Elim Sunday School, Plough Road, Battersea, celebrated its second anniversary this week by special services on Sunday afternoon and evening, and by a public meeting on Wednesday evening. Pastor P N Corry presided at the week evening meeting. The hall was crowded with children and adult friends. Hymns were nicely sung by the young people and were a feature of the proceedings. Miss Coates was the soloist and a duet was sung by Misses Crombie and Fishwick.

"The report read by Mr H W Shergold, the school Secretary, shewed that the work had been maintained and numbers had increased. The outlook for the school's future was promising.

"Pastor Corry based an address to the children on the flight of the Syrians from before famine-stricken Samaria and drew a lesson in which he said that in the present day there was a famine for the Word of God. They would find that Jesus Christ would satisfy each longing heart.

"Mr G Cooper, after expressing thanks to Pastor Corry, acknowledged the untiring zeal of his co-worker and joint-Secretary, Mr Shergold, and the staff of teachers. He urged the parents to back up the work of the Sunday school teachers. It was in the early years of life that good and lasting influences were formed.

The attention of our readers is drawn to the fact that instead of at Eastbourne, a holiday home has been arranged this summer at St Leonards-on-Sea, particulars of which will be found on cover III.

The Family Altar

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

Sunday, June 15th Genesis xxxix 1-20

"And he looked, and behold, a well" (verse 2)

What Jacob did, we can do. We can look, and behold a Well. But note that our Well is spell'd with a capital—for that Well is Christ. We can look the first thing in the morning and behold a Well. We can see that which will satisfy our spiritual thirst throughout the day. Jesus is not only a Rock in a weary land, but He is a Well in a dreary desert. All round us there may be dryness—no signs of spiritual life anywhere. In the home there may be no spiritual hearts—no one to say, "Praise the Lord," no one to have family prayer, no one to speak of the love of God. Oh, how dry are some of the surroundings in which many live! Others of us are greatly privileged—we are surrounded with spiritual freshness. The atmosphere of the home is saturated with the sense of God. But with others it is not so. You say, "I belong to those others—my surroundings are unspeakably dry." Then, brother, sister, look and behold the Well. Look to Jesus afresh this morning. Behold with the eye of faith the Well. Then stoop down in prayer—and drink, and rise up with the Well-waters saturating your whole being.

Monday, June 16th. Genesis xxxi 14-29

"Whosoever God hath said to thee, do" (verse 16)

There was One, and One only, who perfectly carried out that command—it was Christ. Happy are they who eagerly seek to follow His steps. Obedience to God tunes the heart in with heaven, and a heart tuned in with heaven is in the place of rapture. Beautifully apt is the description of the Church's meeting with Christ in the air. We call that meeting the Rapture. It will indeed be a rapturous experience for us all. But we need not wait for such a crisis before we enjoy spiritual rapture. Spiritual rapture is the portion of everyone who obeys God with eager love. To do God's will is to antedate heaven. Even when the angry billows roll we can rejoice in the deep settled joy in our souls. An April-like obedience to God brings an April-like experience. But God's ideal for us is not such. There may be an April-like atmosphere around us, but to the obedient soul there will always be the mid-summer glow within.

Tuesday, June 17th. Genesis xxxi 36-50

"Mizpah" (verse 49)

The Mizpah benediction consists of the beautiful words, "The Lord watch between me and thee, when we are absent one from another." Well does the present writer remember the beautiful atmosphere of these words when at the close of Christian Endeavour services we joined hands and heartily pronounced them. Can we who are readers of these daily portions do the same? Methinks by an act of faith we can. Let us pray for each other. Let us ask the Lord's blessing on each other. We all need it. We need His watchful care every moment. We can do without each other—but we cannot do without Him. Have you now prayed the Mizpah benediction? If so, do an unusual thing, sit down, and on a post card write the word "Mizpah," and send it, together with an additional message if you wish, addressed to "Daily Portions," Editorial Office, 20, Clarence Road, Clapham Park, London S.W.4. It will cheer us to know how many are prayerfully following these daily readings.

Wednesday, June 18th. Genesis xxxii 1-16

"The angels of God met him" (verse 1)

We are so occupied with the Lord Himself, that we rarely think of angels. No doubt God has so planned it. Yet it does us good at times to remember that there are ministering angels. These angels are sent forth to do God's pleasure. If only our eyes were opened, we should see a universe of ministering angels actively occupying themselves on behalf of those who are heirs of salvation. Angelic ministry is real but hidden. What a beautiful example angels give us of humble service! We know they work for us—but exactly how and when and where we cannot say. We do not know their names—we never see them. We never praise them—we never blame them. We look past the servants—and bless the Master for whom they work. How beautiful it would be if

our service were more like theirs! Let us so seek to serve that we are lost sight of and the Lord Jesus Himself alone exalted.

Thursday, June 19th. Genesis xxxiii 17-32

"Peniel" (verse 30)

Peniel means "the face of God." I wonder if we have some special place that is our Peniel? a place where we met with God in such an unmistakable manner that the impress has been left upon us for the remainder of our lives. It does us good to think of our Peniels. The memory of a Peniel helps many a tired saint over the top of a stiff hill. Peniel!—that was when we were converted. Peniel!—that was when we were baptised in the Spirit. Peniel!—that was when we were healed. Peniel!—that was when God delivered us out of the tightest of tight corners. Our greatest Peniel is to come. The Peniels of the past sink into insignificance in the light of the great Peniel of the future—His appearing. Now we have the faith-to-face vision, but then we shall have the face-to-face reality. It will be an indescribable experience when we gaze upon the face of our blessed Lord. We shall see Him, and our life will be eternally preserved. We shall see Him and the eternal sunlight of glory will rise upon us. It will be the crowning Peniel.

Friday, June 20th. Genesis xxxiii 1-16

"Jacob lifted up his eyes, and beheld, Esau" (verse 1)

Esau was about the last person Jacob wished to see. Indescribable sensations passed over him. Methinks there was only one thing that saved Jacob from abject fear. It was that just previously he had experienced Peniel—he had seen God face to face. The best preparation for meeting unpleasant people face to face is to have a previous meeting with God. Unpleasant interviews arise in every life. Perhaps every day we meet face to face those who fill us with dread. The Christian schoolboy has to meet the bully of the school. The young clerk has to meet the blustering and sarcastic chief clerk. The shop assistant has to meet her sharp-tongued superior. Most of us know what it is to shrink from meeting certain people. Advice—before you see Esau have your Peniel. Before you go out each morning meet God face to face in spiritual communion. Then, garrisoned with His peace, you will be able to go forth and meet your Esau.

Saturday, June 21st. Genesis xxxv 1-15

"God appeared unto Jacob again" (verse 9)

A quick reading of the life of Jacob might give us the impression that God was frequently appearing to him. But this was not so. Long stretches of Jacob's life were passed over in silence. There were long periods when Jacob had to walk by faith—long years during which his faith was severely tested. Jacob had his visions, and they were very precious, but God expected him to go long journeys in the strength of those special manifestations. God's special manifestations are perfectly timed. They fit into our lives precisely at the right moment. Seek to work up manifestations—let the heart be always craving for manifestations, and the life of faith will become sadly spasmodic, and the fruit of faith scanty and imperfect. We can greatly rejoice when we are living in the radiance of some special manifestation, but we should be just as faithful to God when we have had to plod on for years without seeing special signs and wonders.

Secret intercessors make it possible for public labourers to do their work and win. They do as much for the Lord's cause who intercede like Moses on the mount, as they do who fight like Joshua in the thick of battle. Prayer based on God's Word is the only weapon man can use to-day to touch the invisible foe. The individual members of the Church of Christ will not know until they reach eternity what they have been saved from by the ministry of secret intercession.—*Evan Roberts*

Sunday, June 22nd, 1930

READING: II. Kings xi. 1-16

Sunday School Lesson

By Pastor P. N. CORRY

MEMORY TEXT: "Sanctify in your hearts Christ as Lord."—I. Peter iii. 15, R.V.

ALLEGIANCE

TEACHER'S NOTES

Every boy is at heart a loyalist, and will be thrilled by this story of how the words of the National Anthem, "God save the King," were used by a band of men who were faithful to a boy-king of Judah when everything seemed hopeless.

Get the setting of this troublous time in your mind and as much as possible see what kind of a character you are dealing with. Women should be all that is beautiful and kind, but sometimes in history you find odd ones that are more like furies than fairies. The woman in this chapter is such an one. She is the daughter of Jezebel by that weak-willed despot, Ahab, King of Israel (II Kings viii 16-20) and all the forceful yet unscrupulous character of her mother is repeated in the daughter. She married Jehoram, son of Jehoshaphat King of Judah, and leads him so perfectly in the footsteps of her husband that we read that he walked in the ways of the kings of Israel (II Chron xxi 5, 6). One of the first acts of his reign to make his throne secure was to slay his brothers and any prince that was likely to cause trouble (II Chron xxi 2-4). In his day, Edom revolted from under the hand of Judah and became a separate kingdom (II Kings viii 20), his death prophesied by Elijah was terrible, but for all the wickedness that he had done, yet the Lord did not destroy his house because of His oath to David (II Kings viii 18, 19 and II Chron xxi 7). After Jehoram's death the youngest son of the king, Ahaziah, became king over Judah, but he only reigned for one year, and followed in the footsteps of his mother Athaliah, who was the ruler and counsellor of the kingdom (II Chron xxii 3). The reason why he came to the throne was that all the king's eldest sons had been slain, and his wives and substance carried off by Arabians (II Chron xxi 16, 17 and xxii 1). He himself was slain in tragic circumstances (see II Kings xi). With this short summary it is possible to see the chaos, the family rivalry, the internal troubles as well as the growing boldness of the roving bands of Arabians and others that surrounded Judah.

At his death the succession to the throne would have to be determined, but no matter who succeeded to the throne and became king, it seemed evident that Athaliah was to lose the position in which she as chief agent did evil in the sight of the Lord. This was too much for her, and in order to make her position secure and remain at the head of affairs, Athaliah proceeds to slay all the seed royal (II Kings xi 1). But the sister of King Ahaziah, who was the wife of Jehoiada the priest (II Chron xxii 11), steals a little baby boy named Joash from among the king's sons that were slain (he was only one year old when this happened see II Chron xxii 12 and xxiv 1), and hides him with his nurse in the Temple. The enemy had done his best to make a breach in the covenant given to David, and on that one life, so frail and tender

of years, hung the faithfulness of God, but it did not break Hallelujah!

If you have grasped these facts and can imagine what those six years of the reign of Athaliah must have been over Judah, then you will have no difficulty in making your class interested in the life of this boy.

The Hidden King

With what secrecy must this boy have been guarded and brought up during this time, with what hopes they must have watched his growth, and hoped for the day when the rule of the tyrant would be ended. At last in his seventh year, Jehoiada brings together the rulers over hundreds, the captains and the guard, and after swearing them to secrecy, shews them the king's son whom all supposed had been slain. Allegiance is sworn and the plot is arranged. At the changing of the service of the temple on the sabbath, when the double guard would not be noticed, they were to begin their new duty by standing about the heir, and not going off duty. All worked out as arranged. Jehoiada brought forth the heir, and crowned him king while the troops cried, "God save the King!" (II Kings xi 12). As for Athaliah, with her cry of "Treason!" I do not imagine that many will be found to pity her well-merited doom.

Turn now from this story of a boy-king of seven and his stormy passage to the throne, to another king who was hidden (Matt ii 13-23) for many years. Over and over again the enemy sought to kill Him also, but we can bless His Name that great David's greater Son, instead of being overcome by death, overcame the one that had the power of death, and is now crowned with glory and honour. He is at present in His temple, hidden from mortal eye, but nevertheless we know that the early Church were charged with saying that there is another King, one Jesus (Acts xvii 7). We, like Jehoiada's gallant band, are prepared to be His bodyguard, having sworn allegiance and armed ourselves for warfare, and our shout is for the King, even Jesus.

Ask the children what they know of His Kingdom and of His throne (Matt xxv 31-34), but make it very clear to them that if they would be in His triumph then and take part in the public crowning day, they must crown Him now in their hearts. There is a passage in I Peter iii 15, R.V. "Sanctify in your hearts Christ as Lord, and be ready always." Surely if we do this it means that He will be altogether King in our hearts now. Just as these captains were prepared and ready for the public presentation of the King because they had already sworn loyalty to the young King, so must we be prepared now to confess Him before men and to defend His cause and His Kingdom—allegiance now, glory then! Is Christ crowned King in the heart? That is the greatest question that a boy or girl has to answer. Make sure that the story of this boy-king leads many little ones to make Jesus King.

Children's Bible Educator

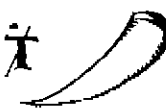






We are giving book prizes every month for the best answers.

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 fifteen 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," Elm Publishing Co. Ltd., Park Crescent, Clapham Park, London, S.W.4

Answers to May 30th Puzzle: Dagon, Ezra, Emmaus, Palestine, Lystra, Alpha

NOTE—All answers should be posted by Saturday to the above office so as to arrive not later than Monday morning, June 18th.

<p>F</p>  <p>S</p> 	<p>E</p>  <p>M</p>	<p>I</p>  <p>T</p> <p>E</p>
 <p>Sh</p> <p>x 2</p> <p>÷ 2</p>	 <p>B r a n n a n</p>	 <p>m o s</p>

Concise Comments and Interesting Items

In "The Dawn" magazine Pastor D M Pantton writes as follows regarding the disappearance of great Gospel words from the modern vocabulary

"Salvation" vanishes with "sin," and conversion stops with conviction. "There is one word which has disappeared from our dictionaries," says Mr Stanley Baldwin, "but it remains an ugly fact—that word is 'sin'." Four New York morning papers—"The Times," the "Herald Tribune," "The World," and "The American"—on a recent Monday gave summaries of sermons an aggregate of more than 16,000 words. In the 41 sermons reported, the word "sin" was not used or even remotely referred to, except in one brief summary of 106 words of a discourse given at St Patrick's Cathedral.

Lost emphasis upon sin means lost emphasis upon the Saviour

Child stories often touch depths in the heart that would otherwise be unmoved. A correspondent sends us the following. A little girl had a serious fall from a stairway. But to the amazement of the onlookers she was soon playing about as if nothing had happened. An aunt coming in later in the day and hearing the story thought that probably the child did not realise the seriousness of her accident. Said she, "Wasn't that a dreadful thing that happened to you to-day? Wouldn't it have been an awful thing if you had been killed?" But the child was unmoved. She looked quietly back, and calmly said, "But heaven is a nicer place."

Miss Amy Jonsson has puzzled the world. She flew from Croydon to Australia alone, under amazing circumstances. During the course of her flight the world did not know whether to praise her for heroism or chide her for recklessness. When she accomplished the flight safely it was generally decided to praise her for heroism. The work of Christian missions has been brought into prominence through her flight. Toward the end of her flight she landed among black natives. They might have been cannibals and eaten her, instead they were at least nominally Christian and helped her. Here is the interesting cutting from the "Daily Telegraph"

"Johnnie" told the company the story of her biggest fright. It was when she landed at Timor in the dark.

"I was confronted with a lot of black men," she said "who ran from huts carrying knives, swords and spears. I must confess I quivered. Wouldn't anyone?"

"But they were good men, only they could not speak English. They jabbered to me a long time but I could not understand a word until I mentioned 'pastor.' Then one of the natives took my hand and led me miles and miles through the night to a church, where the pastor greeted me, much to my relief."

Archbishop Davidson, after being Primate of England for twenty-five years (to quote the message issued by his widow) "entered into the larger life this morning, Rogation Sunday, at 1.5 a.m. Thanks be to God for his life here and there—May 25th, 1930"

His life will be viewed in different lights. To some he will be inseparably linked with the attempt to revise the Prayer Book. Many of us rejoiced at his defeat in this direction in the memorable discussions in the House of Commons in 1927-8. Now that he has passed into eternity he stands in presence of the One whose judgment is perfect and final. From the world's standpoint and the general religious standpoint Dr Davidson was a great man. We like the following paragraph written by another

"Davidson's great position and power were the fruit of character. If he had followed a secular calling he would almost certainly have made his mark as a man of rare gifts and insight but it was above all the quite simple goodness of the man which proved the foundation of his greatest strength. In spite of all the manifold claims of affairs, the exercises in statesmanship and diplomacy to which he was committed by his position, the Archbishop remained throughout a man of God, with all the humility and singleness of aim which that most honourable title implies."

India's political news is eagerly and anxiously awaited these days. Here is some missionary news given at the annual meetings of the Ceylon and Indian General Mission.

The Secretary—Rev W Perry Horton—in summarising the work of the past year, said there is a tendency in some quarters to regard India as a more or less completely evangelised country, but this is a disastrous misconception. The India of the great cities—educated India—has been brought face to face with Christ, and has refused Him, but the greater India—the nine-tenths of the population who live scattered abroad in innumerable villages—still await the coming of His message of love and salvation."

India is restless. She needs Christ yet heeds Him not. But the outgathering and ingathering quietly goes on. A few scattered units of India's mixed masses are helping to swell the number of those who are described in that beautiful missionary hymn, "Coming, coming, yes, they are." The portion especially referring to India reads thus

From the Indies and the Ganges,
Steady flows the living stream,
To love's ocean to His bosom
Calvary their wondering theme

The Dead Man's Key

A STORY is told of an English minister who, being called to pray by the bedside of a dying man, sought to take him by the hand, in a token of their agreement in offering united prayer. The sick man withheld his hand, keeping it under the bedclothes, and



WHAT PROFIT TO GAIN THE WORLD,
AND LOSE ETERNAL LIFE?

the minister prayed without it. Presently the man died, and then as his hand was uncovered the mystery was explained. He was holding in his hand with the grasp of death, a key—the key of his safe where his money was kept.

Another man was very penurious, and a very determined man. He died at an advanced age. On his death-bed he kept his right hand closely clutched. As he drew his last breath he tightened his hold. Everybody there knew what he held in his hand. It was the key to his chest in which he kept his gold.

As his nerveless hands unclosed, the key dropped from them, and clattered against the bedstead. As if to hold it even after he was dead, the miser had tied the key about his wrist by a strong cord, which he grasped as long as life remained.

He could not take his gold with him, but he kept the key. They buried him as he was, with the key to his money chest tied about his wrist.

And what became of the gold? Oh, the heirs took care of that. They split open the chest with the axe, and divided the gold, and let the miser keep the key about his wrist. He is mouldering in the silent grave, and the key is resting beside him.

"We brought nothing into this world and it is certain we can carry nothing out."

"What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

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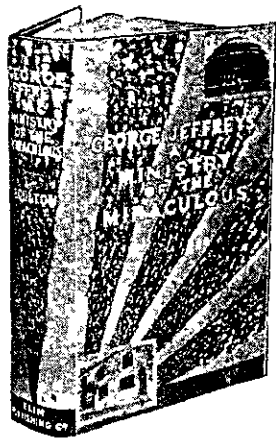
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