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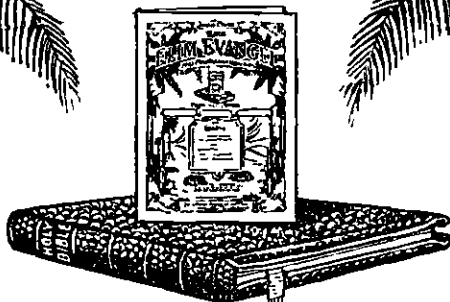
Saviour

Jesus Christ

Healer

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. XI., No. 31

AUGUST 1, 1930

Twopence

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AND THEY CAME TO ELIM, WHERE WERE TWELVE WELLS OF WATER, AND THREESCORE AND TEN PALM TREES. ~ ~ ~ Ex. XV. 27.

Baptiser

The Official Organ of the Elim Foursquare Gospel Alliance in the British Isles and printed and published Weekly at the London headquarters.

Coming King

CRYSTAL PALACE, LONDON.**Book Saturday, September 13th, for the****GREAT FOURSQUARE GOSPEL RALLY**

conducted by

Principal GEORGE JEFFREYS

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

TWO GREAT MEETINGS, 3 o'clock and 6.30

- 1 The Word of God ministered 2 Testimonies of Healing will be given 3 The Sick will be prayed for
4 Delightful Fellowship, Praise and Worship Special Singing by Crusader Choir ½-hour before each service

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

Special tickets for admission can be obtained at all the Elim Centres at 1/- each. All Elim Crusaders are invited to join the great Elim Choir. Special tickets for Choir and Orchestra members can be obtained through Crusader Headquarters which will admit them on payment of 6d. at the entrance, particulars of which may be obtained from local Elim Pastors. No tickets will be sold at the entrance on September 13th. Friends unable to secure special tickets at Elim Centres may obtain same from the Rally Secretary, 20, Clarence Road, Clapham Park, London, S.W.4, by enclosing 1/- Postal Order and stamped addressed envelope. Full particulars next week.

Principal GEORGE JEFFREYS & Revival Party. Revival & Healing Campaigns**WANDSWORTH**

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

NOW PROCEEDING

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

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

Wednesday afternoons at 3 (also Wandsworth, Thursdays, at 3, and Kingston, Saturdays, at 3)

KINGSTON-ON-THAMES

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

Commencing WEDNESDAY, AUGUST 6th, at 3 p.m.

Holiday Home in the beautiful grounds in which Campaign Tent is erected Charming
holiday resort in midst of attractive and historic surroundings. Few minutes from river
and near Hampton Court Bushy and Richmond Parks. Opening August 6th
Apply Superintendent, Elim Woodlands

AUGUST ELIM CONVENTIONS**BRIGHTON.****August 4-7.****BRIGHTON.****ORDER OF SERVICES:**

Monday, August 4th, Royal Dome, 3 and 6.30. Tuesday, Wednesday & Thursday, Elim Tabernacle, 3 and 7.30
Speakers include Pastors P. N. Corry, P. H. Hulbert, W. G. Hathaway, & Revival Party. Convener, Pastor J J Morgan

LONDON. August 3-5**ELIM TABERNACLE, Central Park Road, East Ham.**

Speakers Rev R J Jones, J P, Pastor J Kelly, F Farlow
Convener Pastor H W Fielding

Sunday, August 3rd, 11 a.m. and 6.30 p.m.;

Monday, 11 a.m., 3 and 6.30 p.m.; Tuesday, 7.30 p.m.

HULL. August 2-7**ELIM HALL, Mason Street.**

Speakers Pastor E C W Boulton, Pastor W A Nolan,
Miss N Kennedy Convener Pastor H A Court

Saturday, August 2nd, 8 p.m.; Sunday, 11 a.m. 3 and 6.30 p.m.;

Monday, 11 a.m., 3 & 7 p.m.; Tuesday, Wednesday & Thursday, 3 & 7.30.

PLYMOUTH. August 3-7**ELIM TABERNACLE, Rendle Street.**

Speaker Pastor R Meice

Convener Pastor F E H. Trevor

Sunday, August 3rd, 11 a.m. & 6.30 p.m.; Monday, 11 a.m., 3 & 7 p.m. ;
Tuesday, Wednesday & Thursday, 7.30 p.m.; Wednesday afternoon, 3 p.m.

GRIMSBY. August 3-10**ELIM HALL, Tunnard Street.**

Speakers Pastor E C W Boulton Pastor W A Nolan,
Miss N Kennedy Convener Pastor A. C Coffin

Sundays, August 3rd & 10th, 10.45 a.m., 3 & 6.30 p.m.; Monday, 11 a.m.,
3 and 7 p.m.; Tuesday, Wednesday, Thursday and Friday, 7.30 p.m.;

Thursday afternoon, 3 p.m.

WATCH THESE DATES:

BIRMINGHAM. Commencing July 13 Waldorf Picture
House, Walford Road, Sparkhill Special services by Pastor
P Le Tissier Sundays at 3 and 6.30

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

WINTON, Bournemouth. August 2-7 The Tabernacle,
Victoria Park Road Annual Convention Speakers Rev
L T Pearson (Meopham), Mr Cyril Duxbury (London)
Convener Pastor E Blackman

MERTHYR, August 2-6 Convention meetings, Jerusalem
Chapel Speakers Mr Wm Brimble and Miss E Kemp
(prospective missionaries)

This space is reserved for local announcements.

The Elim Evangel

AND FOURSQUARE REVIVALIST

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

Vol. XI., No. 31

August 1, 1930

Twopence, Fridays

The Pioneer

IS there a man or woman whom glory waits to crown?—the pioneer, not for gold or for love of adventure, but because of the constraining love of Christ

The path of the pioneer is stained by blood, marked by hunger, privation, suffering, and death, but he plods on unrepentantly, with his eyes on his Lord. From the days of the dauntless Paul who carried the Gospel to the great Gentile world, and who bore a record of beatings, stoning, imprisonment, hunger and peril, such as has scarcely been equalled, to the present time when our faithful pioneers are facing the darkness of heathenism, its perils and its bandits, its fevers and deadly poisons, God has had a countless host of courageous warriors who have blazed the trail for the entrance of the Gospel.

Pioneers are not weak men; not vacillating, frivolous women; but men and women with

PURPOSE AND FAITH;

men and women who are dauntless, stalwart, heroic. Their names may never be written in the hall of fame, for they are humble folk, these pioneers for the Gospel, but yonder in the glory their sacrificial lives will shine with dazzling splendour.

Are you a pioneer in India, or China, or in the jungles of Africa? Or are you holding high the banner of the Cross in hard Latin America? Then you are honoured above all men. You are right in company with Livingstone and Carey, with Judson and Brainerd, with Fidelia Fiske and Mary Slessor, and a great company who are princely heirs to an incorruptible crown.

Have you, O pioneer, been tempted to think that your lot is harder than that of most missionaries? that the privations you are enduring have no compensations? Let me remind you of the hardships the Pilgrim Fathers endured that you and I might have the Gospel.

It was winter when they landed on Plymouth Rock, and such a rigorous winter as they had never known.

THE BARBAROUS RED INDIANS

gave them no welcome, but were ready to fill them with arrows. There was no covering for their heads, and when darkness came they crouched down through the long December night, drenched and frozen by the "icy rain that stung like a whip-lash" as it swept down upon them. Christmas Day dawned! What

a contrast from our warm firesides and our well-laden tables! "The threat of the Indians and the horror of the cold and rain in the tempestuous night told them that unless they wished to perish from the earth, they must at once have shelter from the winter, and protection from the savage Red Indians. At first they built one common house, and all lived together. This was afterward used as a place of worship. No pioneer ever endured greater hardship than befell these heroic men and women in the dark days of January and February, 1621. Still suffering from the evil-smelling closeness of the under-deck—for they had spent sixty-five days in a leaky, unwholesome ship,—their bodies drained of vitality from exposure to the elements, a pestilence swept down upon them and took away half of their number. Picture them, if you can, in the darkness of the night, quietly

STEALING OUT TO A HILL-TOP

with their dead and burying them; then levelling the earth that the Redskins might not know their ranks had been thinned from one hundred down to fifty!

All honour to the Pilgrim Fathers! From these intrepid pioneers who faced perils of sea and land, and braved the icy blasts of a New England winter, came a noble race, the forerunners of the American nation. Of them sprang the great Adoniram Judson, the Apostle of Burmah, the illustrious Jonathan Edwards and Cotton Mather; the saintly David Brainerd whose influence is greater to-day than when he laid down his life amid the Susquehanna Indians, Samuel Mills, the father and founder of American missions, Edward Everett, Charles G. Finney and a host of others have received their spiritual heritage from these valiant Pilgrims who planted the Word of God in America at such awful cost.

Has your consecration, faithful missionary, been tested, and have you been made to doubt your call to those brutal, depraved Africans, or those stolid, indifferent Chinese? "These savages have no souls and you are burying your valuable life," whispers the tempter to the weary and discouraged missionary. Have you heard him, O pioneer?

Let us turn to the pages of missionary annals and see the

TRANSFORMING POWER OF THE GOSPEL.

He was called "The Hottentot Terror"—a notorious African chief who carried on a cruel, relentless war with other natives. Feared by everybody, he stole

cattle, burned kraals, and took captive those he did not kill. At one time in the service of a Dutch farmer, he shot his employer and his wife on a slight provocation. Henceforth an outlaw he hunted down wherever crossed his path.

Robert Moffatt, though "warned by his friends that this savage monster would make a drum-skin of his hide and a drinking-cup of his skull," started for Africaner's kraal, and through the Gospel won this outlaw. When Moffatt was ill it was Africaner who ministered to his needs, furnished him food and milk, and to the day of his death they were fast friends. When his fierce nature had been subdued and he appeared at Cape Town, the surprise of the officials who had put a price on his head, knew no bounds. Here he was in their midst, a changed man. When the nephew of the man whom he had murdered saw the change in his character, he cried out, "O God! what cannot Thy grace do!"

There was great excitement in the Bamangwato tribe in another part of Africa when they knew that a white man was on his way to their village. The head of the tribe, who was also

A NOTED WITCH-DOCTOR.

accompanied by his little son, went to meet this white man, David Livingstone. Khama, the little boy, never forgot the visit of this white man, and how he read out of a Book. When he became a man he too would learn to read. Other missionaries followed Livingstone, and Khama became a Christian, though greatly persecuted by his wicked father who often plotted his death. The father died in his wickedness and young Khama, the Christian prince, became the head of his tribe. He put away the tyranny of the witch doctor, the unclean dances and superstitious practices and the drinking of beer. At every sunrise he gathered his people together for morning prayers and together they pleaded for the salvation of Africa.

Sad to say, his greatest fight was with the white traders, who set up their stores and began to sell intoxicants. Khama called the traders together and said there was to be no drunkenness within the borders of his tribe, and they promised to abide by his decision. But it was not long until the white men had a drunken bout. Two days after, he summoned them to

AN OFFICIAL MEETING

and said sternly: "You white men have insulted and despised me in my own town because I am a black man. If you despise us black men, what do you want here in the country that God has given us? Go back to your own country.

"I am trying to lead my people to act according to the Word of God which we have received from you white people, and yet you shew them an example of wickedness such as we never knew. You (and his voice rose in burning scorn), you, the people of the Word of God! You know that some of my own brothers have learned to like the drink, and you know that I do not want them to see it even, that they may forget the habit. Yet you not only bring it in and offer it to them, but you try to tempt me with it. I make an end of it to-day. Go! Take your cattle

and leave my town and never come back again."

Needless to say they all went. Would that we had men of such fearlessness and force of character in authority in so-called Christian lands. Khama ruled his tribe until he was eighty-five years old. He died just two years ago.

It was the Gospel carried by the faithful pioneer that transformed the lives of these two chiefs, so different and yet equally marvellous.

HEATHEN LANDS TO-DAY

are abounding in just such trophies that can be won by "prayer and pains." The Gospel of Jesus Christ has the same transforming power as when it changed the scholar, Hsi, from an opium-smoking Confucian into a Christian pastor and teacher who was used to deliver hundreds from the accursed drug.

Are you discouraged at your lack of results? Go with me if you will to the Island of Erromanga where no missionary had set his foot since John Williams the apostle of the South Seas was there cruelly murdered. Twenty years later two new recruits, George Gordon and his noble young wife, offered their lives that Erromanga might be won to Christ. They bought the land from the chief who murdered Williams. He was friendly now, and even shewed the new missionary the oven where the bodies of the martyrs were cooked for the cannibal feast. What an introduction to their young hearts!

Can you picture two white people on

A CANNIBAL ISLAND,

alone? Not wanted by the inhabitants, eyed suspiciously, no mails, no certainty of food, no earthly friend with whom to take counsel, enduring a sweltering, poisonous atmosphere, the missionary ship only called once a year with supplies, so that their foods were frequently spoiled by the climate. But these obstacles were small indeed compared to the opposition to the Gospel and the danger to their lives, for chiefs and heads of families opposed the Word of God as soon as they understood it. Their lives were in daily jeopardy, and at night murderers surrounded their dwelling.

For four years, amid scenes that would cause the stoutest heart to fail, these two brave soldiers of the Cross continued their God-given task. Then, when disease spread over that island like a prairie fire and hundreds upon hundreds died of the plague, these two heroic souls fell victims to the hate and superstition of the savages. Both were cruelly murdered within a few minutes of each other, by those whom they came to save. Results? Sometimes there is a long period of time between the sowing and the reaping. Six missionaries laid down their lives

TO BRING ERROMANGA TO GOD,

but they were not in vain.

In 1880, the Martyrs Memorial Church was erected. The son of the murderer of John Williams laid the corner stone. Another son was a preacher of the Gospel. At the dedication a native arose and prophesied: "Before this generation has passed none on Erromanga will know about the doings of heathenism." And it was even so. George Gordon and his brave wife saw

very meagre results. His heroic brother, James, who caught the vision when the death of the martyrs reached his ears in Canada, and who too gave his life that the blood-stained island might have the light, laid a strong foundation for the Gospel not only on Erromanga but on the neighbouring island of Santo, yet he too spilled his blood on that costly ground ere the curse of heathenism was lifted.

THESE MARTYR SOULS

are waiting in the glory for the harvests that have been reaped since they sowed in tears and in blood. Faint not, O missionary pioneer, if your reaping is delayed. You are in a rare company!

It was the Gospel carried by the faithful pioneer that transformed Erromanga from a cannibal to a Christian island. You, O weary pioneer, have in your hands that same blessed Gospel with all its old-time power. Perhaps your converts are unlearned and ignorant, and you feel they will never make valuable evangelists. There is in your territory even now raw material like the Karen Evangelist, Kho-thah-byu (Burmah) who, though a poor, degraded slave, a robber and murderer, became at fifty years of age a most zealous witness for Christ. One of his chroniclers writes, "He is a singular example of what *ordinary faculties* will accomplish when wholly consecrated. He aroused the whole nation to Christianity." Whole villages became Christian through his influence, and by his unwearied labours. His preaching carried conviction and compelled others to say, "Truly this is the Word of God!" Yet in the natural he was ignorant

to the verge of stupidity. Once when in danger of losing his life by drowning

HIS ONLY SOLICITUDE

was lest he might nevermore preach the Gospel to the Karens, such was his passion for preaching.

In his tours he sometimes waded streams to his arm-pits and sometimes through mud and water, yet nothing dismayed him. Sometimes the Karens so thronged his house it was in danger of collapsing, and their eagerness for the Gospel left no chance for rest or food, but he was never so happy as when finding hearers for his message.

Have you ordinary material among your converts? Perhaps God will make them extraordinary like the Karen evangelist. There is often more useful material in the ordinary native than in the one who is considered brilliant. "Prayer and pains through faith in Jesus Christ will do anything," said John Elliott, the Apostle to the Indians and that is the secret that will transform the most unpromising savage, the most stupid Indian, into a Christian evangelist and use him in the conversion of thousands

Go bravely on, thou faithful pioneer!
Thy labours shall be fitly crowned,
When at His coming He rewards
Those He has truly loved and owned

Keep sharp the sickle for God's harvest,
Earth's whitened fields are bending low
With faith and courage never failing,
Press on, till sunset's ruddy glow

—A C R

The Words of Christ or Earthly Riches

By DUNCAN BODE (*An Australian Reader*)

THIS vision came to me while I was working in the bush on a very hot summer's day

I was in a foreign land on rather a lonely bush track, where people occasionally passed when going home from work, and beside me I saw two parcels. One was a bag marked as containing over one thousand pounds in gold and notes. The other was a small parcel marked as containing the words of Jesus. As I was wondering what it meant, the Spirit said to me, "These are two presents for anyone to choose from. There are two persons coming along—ask them which they will take of the two." So I said to them, "Here are two presents of which anyone may choose. One, as you see, is a bag containing over one thousand pounds in gold and notes, and the other one contains the words of Jesus." So one of the two, being a little more fluent than the other, said he would take the money as that would make him happy, but the words of Jesus would not—"For I have read them," said he, "and consider they are no good and not worth keeping, as they are only fables."

THE OTHER MAN

said, "Oh! the words of Jesus, that is what my wife and I have been longing to get all our lives. I will take them."

"Well," said his friend, "you will get no good

out of that book, for it won't make you rich nor yet happy. — Never mind, it is what my wife and I have been longing for more than money." So they each took their presents and went on, and I saw the man with the words of Jesus open the little Book and read. He had some considerable distance to go before he reached his home, and he seemed quite uplifted as he was reading one part, where Jesus said, "He that loveth Me will keep My words, and My Father will love him, and We will come unto him, and make our abode with him." He thought to himself how lovely to have God and Jesus always with him. Then he read another place where Jesus said, "He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death into life." That he thought was lovely, for when he was to die, he would only be passing to life everlasting. As he drew near his home, his wife came out to meet him, and he said, "I have got what we have been longing for." She said, "What is that, my dear?" He said, "The words of Jesus."

"Yes, he said, "I am quite uplifted by one or two verses which I read as I came along. "How did you get the words of Jesus?" said his wife. So he told his story, and added, "I said I would take the words of Jesus, as we have been longing for them all our lives."

"Yes," said his wife, "they must be better than all the money under the sun."

So that night they read long in the little book, and took note where Jesus said, "He that heareth these sayings of mine and doeth them, I will liken him unto a wise man who built his house upon a rock. And when the rain descended, and the floods came and the winds blew, and beat upon that house, it fell not, for it was founded upon a rock. And he that heareth these sayings of mine and doeth them not, I will liken him unto a foolish man who built his house upon the sand. When the rain descended, and the floods came and the wind blew and beat upon that house it fell, and great was the fall of it."

Then they said they would do as Jesus said, and be like the wise man standing on a solid rock and no harm could come to them. So they were very pleased with the words of Jesus, and were more happy than if they had all the money under the sun. For they had

NO SICKNESS

in their home, and they gradually got wealthy as time went on.

As for the man with the bag of money, when he reached home his wife came out to meet him. He said, "I have something that we have been longing for"—"What is that, my dear?"

"Oh! a bag of money, over one thousand pounds in gold and notes"—"Where did you get it?"

"On that bush track. When my friend and I were coming along; there was a man, who said, 'Here are two parcels, they are presents for anyone to choose from. One is, as you see, marked as holding over one thousand pounds in gold and notes, and the other is marked as containing the words of Jesus.' I said I would take the money, for that will make us happy."

"You are quite right," she said. "As for the words of Jesus," he continued, "I said I had read them, and they are not worth keeping. My friend took them, as he said it was what he and his wife

had been longing to get all their lives. I told him he would get no good out of that Book, for it won't make you rich or yet happy."—"Neither will it," said his wife. "Well, now you have got all that money, you will buy me a new dress." "Oh! yes, I will do that," he said. "And you will take us to the picture shows, and the theatre, and the races?" "Yes, we will have all that now," she said, "you will buy a motor car and take us out for rides?"

"Yes. I intend to do that."

So they went to the picture shows, the theatre and the races, and he bought a motor car, and learned to drive.

"Now," he said to his wife, "we will all go for a drive into the country on Sunday next."

So they all prepared to go, he and his wife and family. As they were just

ABOUT TO START

his wife said to him, "Where is your friend now, who took the words of Jesus. What would he say now if he saw us with our gay turn-out?" "Ah!" he said, "I told him there was something in the money to make one happy, but there was nothing in the words of Jesus to make him rich or yet happy." So off they went, leaving the churches behind them, and they had not gone a great distance when the car was wrecked as it struck a tree, he being killed outright, and his wife crippled for life, the other members of the family all being more or less injured, and what with hospital charges and doctor's bills, the rest of the money was spent. Now when the man who took the words of Jesus, saw the account of the terrible fate of his friend, he called his wife, and told her of his dreadful end, calling to memory the words of Jesus, "If any man hear these sayings of mine and doeth them not, I will liken him unto a foolish man who built his house upon the sand. When the rain descended and the floods came and the wind blew and beat upon that house it fell, and great was the fall of it."

Concise Comments and Interesting Items

Like a stealthy Indian modernism has come. So says that helpful American paper, "Christ Life." Then it gives a striking statement concerning a deleted Bible and a diluted Gospel.

"A deleted Bible has resulted naturally, inevitably in a diluted Gospel. How shall we describe this diluted Gospel? Protestantism commenced its career by furnishing a great answer to a great question, 'What shall I do to be saved?' Side by side with the Protestant principles of the supremacy of the Scriptures stood its article of the standing or falling Church, salvation by faith alone. But now, in the strange whirligig of time, that Protestant doctrine has been slood on its head until it reads, not salvation by faith alone, nor salvation by faith and works, but salvation without any faith at all, so long as you do what you think is right."

A pathetic account of a nurse's anxiety and loneliness appeared on a prominent page of the "Daily Express" recently. She had nursed many society women—including Lady Churchill and Lady Romilly. Her only means of support was 10/- a week old-age pension—and of this 7/- went in rent! Through an attempt to eject her, attention was called to her great need. When visited by the journal's representative, she was reading a little box of promise texts! The representative had gone to tell her that at least another 12/- a week for life had been promised her by interested friends.

Here is the part that so closely interests us.

"When she heard of the offer, she was at first unable to speak, and buried her face in her hands. 'I can't say anything,' she said, 'let me first give thanks to God. I know He would not forsake me, I have trusted in Him for so long.' When the shock of emotion was over she turned with a new delight to her little box of texts, pulling out first one and then another, reading their promises of comfort with tears in her eyes, saying again and again that her unknown helpers had fulfilled them."

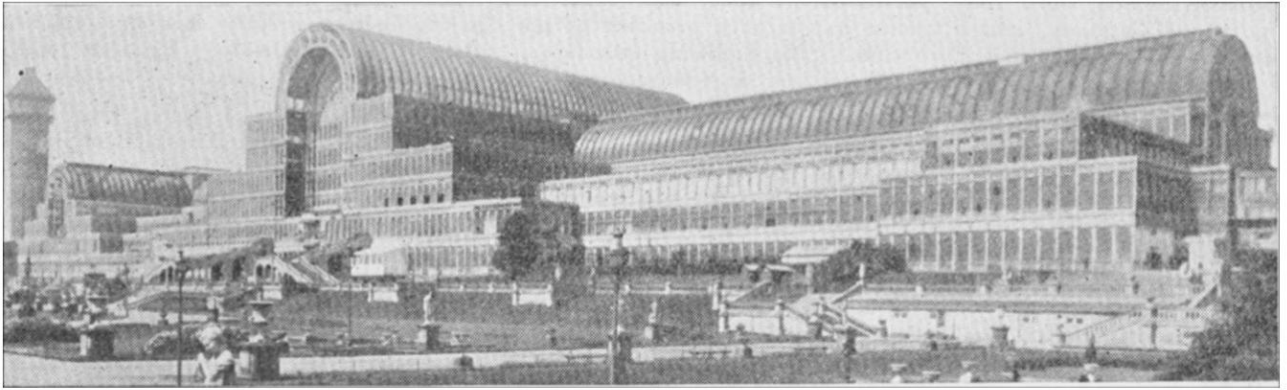
Cosmetics are being increasingly used by the world. Here is a suggestive incident.

An elderly Quaker woman with a beautiful complexion was asked what kind of cosmetic she used. She replied "I use for my lips, truth, for my voice, prayer, for my eyes, pity, for my hands, charity, for my figure, uprightness, for my heart, love."

Sir Arthur Conan Doyle's memorial service at the Albert Hall was a strange affair. Eight thousand people were present, and an empty chair was provided for the departed spiritualist. During the service a medium claimed to have seen him and to have received a message. It is stated in the press that this message convinced Mrs. Doyle that her husband was speaking. We would say it was simply a demon impersonation.

Elim Enters the Crystal Palace

Great Holiday Season Demonstration



THOUGH the orbit of the Foursquare Gospel is to "the uttermost parts of the earth," the plan of campaign commanded by our Lord ever remains to "begin at Jerusalem", and "Jerusalem" is for Elim, as for her every partaker and fellow-labourer, the place where we chiefly live and work—for the individual, the home, the office, the workshop, or the leisure resort—while for the larger fellowship of heralds and intercessors, it is our city and community. For Elim, then, London is an important "Jerusalem" in evangelistic aim.

Recognising this, we plan in God another great one-day Rally, in that favourite and spacious Greater London resort, the Crystal Palace, in the splendid Central Transept where, on

SATURDAY, SEPTEMBER 13th,

two great demonstration gatherings will, God willing, be held (afternoon and evening) under the leadership of Principal George Jeffreys.

Itself a great exhibit home for the people's leisure, of their industry, art, music, education, and even religious effort, the famous Palace is a fitting vantage-ground for impressing the great Gospel of the Last Days upon the heart and conscience of suburban London, as well as of visitors from the provinces.

The Crystal Palace was originally erected in Hyde Park to house that great industrial Exhibition of 1851 which was Britain's first successful bid for international recognition in trade publicity, crowning the first half century of similar efforts in various European cities which had commenced in the era of Napoleon. It was built to the plan of a humble gardener, Mr (afterwards Sir) Joseph Paxton, who designed its magnificent scale upon the model of a conservatory originally conceived and built by him in the park-garden of Chatsworth, a seat of the Duke of Devonshire. The special design of the building (its glass structure permitting economical removal) was held to have alone made possible the holding of the Exhibition, which was opened by Queen Victoria in person, and in which the prime exhibit was the famous Koh-i-Noor diamond.

Let the prayers of Foursquare intercessors therefore rally round the special exhibition in this Palace

of the fruits of the Heavenly Gardener that we may indeed experience there the presence of an other-than-earthly Monarch whose abiding among us shall spell victory to us both in body and spirit; and that the supreme Diamond, before whose light the shining of

HIS LESSER "LIVING STONES"

will fitly be dimmed, may shed forth His glory for the encouragement of His people, and the allurements of many sin-sick and needy ones to the contemplation of His Cross unto salvation.

Let it not be thought that the whole burden of these great London demonstrations may fitly be left upon the shoulders of those few human master-builders to whom God has granted grace and gift to build Elim amid the wreckage of the spiritual Jerusalem which we see all around us in present-day Britain. The organised commendation of the Gospel to Greater London by these means is a task in which every member of our Lord's Body has a function to perform to Him, and a talent wherewith to "trade," that before that greater "Exhibition," His Judgment Seat, medals of eternal acknowledgment may be won. Heralds—by bold sign, by printed page, and by the living voice—are needed, to make known the passing-by of the Nazarene at these meetings, personal interest and attendance are a true service; and above all, earnest and faithful prayer-helpers are essential, that Greater London's "dead may hear the voice of the Son of God, and they that hear may live."

TRAINING FOR CHRIST

A lady was once talking with an archbishop (who loved the Lord Jesus) upon the subject of juvenile education in the things of God, and, after some time the lady said, "Well, my lord archbishop, as for myself, I have made up my mind never to put my child under religious instruction until he has arrived at the years of discretion." He replied, "If you neglect your child all that time, the Devil will not!"

"From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Timothy iii 15).

Anecdotes of Samuel Hebich

I.—One Step a Day with a Soul

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

SAMUEL HEBICH had a passion for souls. Like his Divine Master he would rather save a soul than eat or drink. One of his converts, a major in the army, gives the following account of how Mr. Hebich won him for Jesus:

"The way I first became acquainted with Mr. Hebich was as strange as himself.

"Our battalion was lying in the Madras Presidency, during one of the hottest monsoons I can remember.

"All day long the cantonments were as still as death, for it was only before sunrise or after sundown that any European could move. There was *ennui* on us all, and our tempers were certainly not sweetened by the enforced idleness. In the middle of it all, the news came that 'Hebich was coming.' It was the talk of the mess that evening. Some of our company had seen him, but to most—including myself—he was known only by hearsay.

"'You'll all know him soon, without any introduction either', said one, 'for Mr. Hebich goes where he will, and no one can say him nay.'

"I had my thoughts, but kept them for the most part to myself till I should hear more.

"'And who is this Hebich that makes so free?' I asked.

"Something in the defiant tone of my voice made my companions laugh, and led them on to go for me.

"'You'll be the first he'll try his hand at,' I was informed, 'for he'll soon hear what

A DETERMINED SINNER

you are. Mr. Hebich, Sir, is a German who came out here to missionise the black heathens, but says he found that the white heathens, meaning us Europeans, needed the Gospel more, so he spends his time in visiting the military stations, and many have joined the "Blue Lights" from his visits.'

"The tone in which this information was given stirred up all the bad blood in me, and I used some strong words about Mr. Hebich, and his 'prying impertinence,' which need not be repeated here (and which I myself had to eat not very long afterwards). I finished up by saying that if I found Mr. Hebich in my compound I would quickly 'kick him out.'

"Before many days passed we had almost forgotten about Mr. Hebich, it was too hot to think of anything long.

"I think it was just the very hottest part of the day, if there could be any comparison in the heat, it was all so hot, and every day and all day alike. There wasn't a man stirring, even the blacks were overcome. I was lying, lazily smoking a cigarette, dreamily listening to the slow creaking of the punkah going above my head, doors and windows all open, without a thought of a visitor, when a step sounded

through the verandah. Had I been more wide awake I might have taken a different kind of interest in the stranger's approach, and been more on my guard. I heard the footsteps grow more distinct as their owner drew nearer. There was a fascination about their even and firm tread, which made one listen. They somehow conveyed an idea of

DIGNITY AND COMMAND.

"I listened for a challenge of some kind from my servant, but he must have taken advantage of the heat to have a nap on his own account. The footsteps crossed the threshold and came up to the door of my room. I turned my head to see who it could be and there stood a tall, gaunt man; his first appearance indeed might have provoked a smile. He looked almost a subject for burlesque, with his long, loose, black coat, his huge green umbrella under his arm, and large hat in his lean hand. But as you looked into his face you felt yourself wicked for having such a thought. It was his look at you that impressed you. It was the power in those eyes to read you through and through, not with contempt, but with pity for yourself which you could not resent, nay, which made you ashamed of yourself, and ready to do what he told you, as one who knew far better what was good for you than you yourself.

"Mr. Hebich, for it was he, advanced into the room. I rose to meet him, tossing my cigarette out of the window. He made me a profound bow, and, holding out his hand in a friendly manner, wished me 'Goot day.' Where now was my spleen, my declaration to eject this man? Gone. I know not how nor where I felt something like a schoolboy before his headmaster. I returned his salutation awkwardly, but without knowing

WHAT TO DO NEXT.

"He was quite as much at home as I was away from it. He politely motioned me to a seat, and took one himself at a little distance.

"After a few moments' silence he said abruptly, 'Get down de book.'

"I crossed the room and stood before my bookshelves. I did not need him to tell me what book. There were books of fiction there, I knew it was none of them; it was truth he wanted, and somehow I seemed for the first time to despise them myself. There were regulation books, and technical works on tactics of war; but these were not for him, his was an errand of peace. There in a neglected corner was my Bible, a book that formed part of every officer's outfit, as well as private kit. But I had never even opened it. My hand sought it readily now.

'I brought it back to my seat near the table, and looked inquiringly at Mr. Hebich. He gave an approving gesture and continued gravely: 'Open de

fiest shapter of Shenesis, and read de fiest two ferses.'

"I read aloud 'In the beginning God created the heaven and the earth. And the earth was without form, and void, and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters'

"Dat will do, shut de book Let us pray'

"He kneeled down, so did I, but what he prayed I do not know; I was moved with a strange, new impulse. I could not think two thoughts together. I didn't know

WHAT TO THINK, OR SAY, OR DO.

I was bewildered with these questions. What must I do? What is it I want? To whom shall I go?

"Mr. Hebich rose, and gravely shaking hands, bowed himself out, and departed as he had entered. I could not go to mess that night Partly I was afraid, though no one ever accused me of being a coward, partly I was unfit to meet any one It was as much as I could do to go through my duty.

"Next day I was lying idle as on the previous day, only with a strange wondering on me and a sort of dread as to what was coming, and yet a desire to see it all out. Not a sound or movement, but just the punkah going overhead.

"Once more a step was head—the same step as yesterday—away outside, entering the compound; crossing it, on the threshold; at the door, and there was Mr Hebich again.

"Again I rise to return his 'Goot day.' Again I am awkward and off my guard Again I am motioned to a seat, and after the same solemn silence the order comes 'Get down de book.'

"Again the walk to the bookshelf, the hand unerringly reaching down the Bible, and I take my seat

"Open de fiest shapter of Shenesis and read de fiest two ferses'

"I read again aloud In the beginning God created the heaven and the earth And the earth was without form, and void; and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters'

"Dat will do, shut de book Let us pray'

"This time I listened to his prayer.

WHAT A PRAYER

it was! I had never heard prayer but from a book before It was just like a man talking to his friend He told the 'Dear Father' all about me. He asked Him to shew me to myself, and make me abhor myself, and flee from myself to Christ

"Again he left as he had done the day before The Bible lay open on the table I could not close it, or put it away I could do nothing but go back to it, and sit down there like a schoolboy that has been turned at his lesson I read those verses over and over again, until they burned into my very soul

"I did not need an interpreter The words were their own commentary. It just meant me Yes, I was like that earth, without form, and void. It was sin that made me so, and the darkness of unconcern and unbelief just kept my real state out of sight, and out of mind

"And the Spirit of God moved upon the face of the waters,'

"Was this strange man's wonderful power over me, bringing me by his prayer into contact with the living God, just the moving of the Spirit of God? If ever man was humbled, convinced of his need as an undone man, if ever sin in all its sinfulness became a reality to any one, it was so with me The scales of pride, prejudice, worldliness, fell from my eyes

"How I passed the time until next day I know not I thought not of the heat.

I WAS AROUSEO

to a new interest. It was the stirring towards a new life, the hour that precedes the dawn

"That step was heard entering the compound I waited with suppressed expectation I had my Bible open, I was ready with my book for the teacher. My heart was full, I rose and grasped his hand. 'Mr Hebich, I see it all. What must I do?'

"He looked on me with all the yearning of spiritual affection. 'My son' (his faith took me to his heart as already such in the Gospel), 'God said, Let there be light! Believe on the Lord Jesus Christ, and thou shalt be saved!'

"He pointed me to the Cross of Calvary, where Jesus took my ruin and made it His, and then upward to the throne, where, as my Risen Life, He could make God's righteousness mine

"We knelt down together, and that day I prayed for the first time without a book, and thanked the Lord for life eternal through faith in Jesus Christ"

The major's story not only illustrates Mr Hebich's love for souls, but also his great patience He never was in a hurry. He

WAITED UPON GOD AND UPON MEN

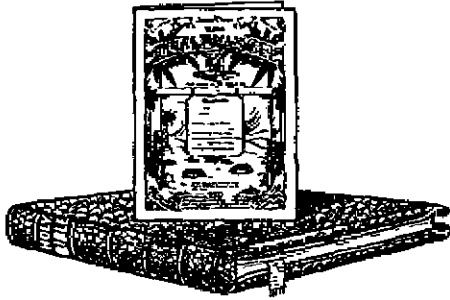
He gave them time to think, but when he was sure that God had given them to him he would not rest until they had also given themselves to God

Mrs Addis often told visitors how Mr Hebich won an officer for Christ in Coimbatore. This gentleman was very much annoyed at the humble German's 'prying impertinence,' and had given strict orders to his servants never to let the padre into the house One day Mr Hebich espied the gentleman entering his compound and hurried to intercept him, but was too late, the officer closing the door in his face and locking it. But this could not drive the man of God away Going to the rear of the house he found that all the doors there, too, had been locked, but there was an open window. He climbed into the house through this and soon stood before the officer with a face full of pitying love, saying "My son, why do you flee from your father? I love you Do let me pray with you!"

The meekness and patience of this strange man of God overcame the officer's hard heart. Soon he was melted in tears, confessing his sins and crying to God for mercy Mr. Hebich's persistent love and great patience won this gentleman for Christ and he became a very humble follower of Jesus

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Personal Effort Pays

Even the busy business man who is always on the look-out for the Lord's business can be a joyous soul-winner. Here is an actual recent experience related to us personally. This Christian worker dealt with a furniture dealer. One day in the furniture dealer's shop a little notice was seen. It stated that the shop was closed for a time. About a fortnight passed, and then the owner was seen in the shop again. The Christian worker went in and made enquiries. He was told a pathetic story. Illness—heart-trouble—had suddenly overtaken the furniture dealer. He was forced to rest. His business was badly hit—there was no one to do the work. Health, income, business were all threatened with disaster. Earnestly this Christian worker looked at the despondent shop-dealer, and said, "You know Mr L—, *God can heal*." It was said so earnestly and so sympathetically that a heart-to-heart talk of about one hour followed. The discouraged man heard of a Saviour who can save the soul and heal the body. It was such wonderful news. Then the promise was made that the assembly would pray for this man. They did. One was moved to send a practical gift. The tired life was yielding before all this loving explanation, prayer, and practical service. At last the promise was made to attend the meeting. The man and his wife both went, and, above all, when the invitation was given for decision, both of them put up the hand. That was the night of their salvation.

Praise God! it was all brought about by a busy man as he moved about among other busy men. Personal work pays. Go in for it. If you have had some remarkable experience along this line, the editor would like to hear about it—perhaps your experience can be helpfully shared with the Elim family.

* * *

Hidden—Seen.

WE WERE looking round the Cartwright Hall Museum and Art Gallery at Bradford. One picture especially attracted our attention. It was that of a hand holding up a cup—simple, but most suggestive. No person was portrayed, but the cup was very prominent. In the first place it reminded one of the Holy Spirit. He does not speak of Himself—He speaks of Christ. Hidden Himself—but lifting Christ, the water of life, into prominence. Secondly it reminded us of the ideal service of the Christian. The Christian is to remain hidden, but he is to see to it that Christ is seen. We are to lift the life-giving Christ into view. People do not wish to see us—but they do wish to see our Lord. Thirdly, it reminded us of the purpose of the Elim movement. The Elim movement exists for one purpose only—to exalt Christ. In the history of the Church the necessity for living organisations has been obvious. A spiritual movement is in an ideal sense an organism,—itself alive and capable of communicating life. But we unhesitatingly say that the less people look at our work and the more they look at the Saviour, the greater will be the permanent value of our service.

* * *

Fruit—Gentleness and Patience.

Two of the outstanding fruits of the Spirit are gentleness and patience. When these two virtues are seen in combination then the beauty of Christ is indeed being set forth. The value of such graces is strikingly set forth in the following story.

"One telephone girl turned to another and said, 'He's a patient man. I was flustered, and gave him the wrong number four times, and he said so kindly, "You gave me the wrong number four times, operator. Try once again." I'd like to meet that man.' And the other inquired, 'What is his number?' When she was told, she said, 'I know him, he is my minister.' Then said the other, 'I'm going to hear him preach.'"

Preaching Christ wins its thousands, but in the average daily life of the Christian Church it is practising Christ that wins its ten thousands.

* * *

The Diamond Jubilee

of Mr Fegan's Homes for boys was recently held. The record of the Homes is indeed a marvellous one. They have a Roll of Honour on which every boy's name who sends back the cost of sending him to Canada is placed. The roll contains 1,643 names. The money sent back now amounts to £26,000. This is a striking testimony to the work of Mr Fegan.

The Antichrist

Heading Up of Events Prior to His Coming

A Sermon by Pastor PHILIP WITTICH

OUR spiritual Husband is Jesus. The real believer in the Lord who obeys His Word and yields to Him by the power of the Holy Ghost is the spiritual bride of the Lord. A woman may be unfaithful to her husband in the natural—a picture used of certain believers who, like the Catholics and a good many Protestants, live contrary to the Word of God, and yet hold certain truths of the Bible. The Roman Catholic Church is compared to a harlot. She is not true to the Lord Jesus Christ, as she puts man's teaching on an equality with God's Word.

In our studies we read that the Harlot sat upon a beast, that beast is Antichrist, as a system. However, this system will develop into one person, the person of the Antichrist, who shall rule over that system. The woman who is sitting on the scarlet beast in Rev. xvii. 3 represents the

MANY RELIGIOUS SYSTEMS

that will control the world powers, but the time will come when the beast and ten kings will come and kill the harlot. We must not identify Antichrist solely with the Papacy, although we do not deny there is the antichristian spirit among the Popes.

Antichrist is to reign forty-two months. I wish to point out to you that the number 42 in Scripture is the number of Antichrist. He shall reign three and a half years, forty-two months or twelve hundred and sixty days. Why is 42 the number of Antichrist? Because it is a multiple of six and seven. Six is the number of man in his fleshly hatred against God. Seven is the number of spiritual perfection. The natural man, six, is of the earth, earthy; this in opposition to seven brings forty-two. Therefore, we shall find a terrible war and conflict, such as this world has never seen. It will be guided by one man who will be the super-man in this battle against God.

If you read your Bible carefully you will find in the wanderings of the children of Israel in the desert that they had forty-two camps in all, these covering the period of the striving of their fleshly nature against the Holy Spirit. God let them wander forty years, this figure telling of protection and judgment.

There is an incident in the life of Elisha, when young lads came out from

THE CITY OF BETHEL

and mocked him, and "there came forth two she-bears out of the wood and tare forty-two lads of them." Elisha had just come from the translation scene of Elijah. The news of this translation had spread among the lads of Bethel who mocked at the idea of a man being translated, and cried, "Go up thou bald head! Go up thou bald head!" (II. Kings ii 22-24) They had the spirit of Antichrist.

We are now heading toward the final conflict with Antichrist. Through evil spirits and powers, through principalities and world rulers, he is preparing the

hearts of the world and the lukewarm Church for his coming. The coming of Antichrist you will find very clearly taught in the Book of Daniel. In Daniel vii. 2 we read, "Daniel spake and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea." This is a faulty translation. In the Hebrew we have the word *ruach* and it should read, "And behold, the four spirits of the heaven strove upon the great sea." These

FOUR SPIRITS

are mentioned in other places in the Bible. In Zechariah vi. 5, and in Jeremiah xlix. 36 it is clearly taught that there are four spirits who exercise a great power not only upon individuals on earth but on nations. In the New Testament the Greek uses one word for *spirit*, for *breath* and for *wind*. The Hebrew speaks of *ruach*. When our Bible speaks of the Spirit of God the Hebrew says, *Ruach Elohim*. When it says, "He breathed His breath," it means "He breathed His life into him." In Greek the word *pneuma* stands for the Spirit or breath of God.

You will find the same four spirits that wanted to do harm to the earth mentioned in Rev. vii 1-7, but God told them not to hurt the earth until the 144,000 of the tribes should be sealed. In Jeremiah xlix 36 we read that God sent evil spirits to scatter the Elamites and in our text He permits four evil spirits to bring forth four terrible beasts.

What does the sea stand for symbolically? In Isaiah xvii 12, 13, God compares the Gentile nations with a mighty flood of waters. In Revelation xiii 1 you see the same beast come up out of the waters as God revealed it to Daniel. Can there be any greater similarity than here and in the 17th chapter? These nations are compared with the waters of the sea, people and kindreds and tongues. Now we understand why Daniel saw

FOUR BEASTS

come up out of the sea; first a lion, then a bear, then a leopard, and another horrible beast. These great beasts are four kings. This looks like a contradiction. In our text it says that the four spirits strove upon the sea and out of them came four beasts. It doesn't say out of the earth. Out of these nations the evil spirits are bringing four beasts, the lion, the bear, the leopard, and the horrible beast, identical with Nebuchadnezzar's image.

I am not trying to interest you in the study of the four kingdoms, but we are interested in the fourth one that Daniel saw coming out of the waters. If we went into details about the other beasts, it would take us away from our subject. The Greek calls this beast a *therion*, which means a wild beast. Jesus is called the Lamb, Antichrist is called a wild beast. According to God's own interpretation, the first kingdom is the Babylonian Empire, the second, the Medo-Persian, the third, the Grecian, the fourth beast, legs

and toes, is the Roman Empire, which is now heading towards

THE EMPIRE OF ANTICHRIST.

You will notice that in Nebuchadnezzar's vision the Roman Empire is divided into two parts. We know from history that the Roman Empire is divided into the Eastern and Western. In studying the Revelation I have read many books and pamphlets, but they all have their failures. Baxter's book on prophecy is precious, but it is not infallible. He says that Germany and Austria will not belong to the Roman Empire, but we see now that the very Central Powers which were fought by the twenty-eight nations during the World War, are now members of the League of Nations. Expositors had said that Germany would never belong to the League.

You will not find horns on the lion, the bear, or the leopard. You find horns on the ram and one big horn on the he-goat. But an animal with ten horns has never been found. So this animal of abnormality, of power and might, speaks of the undue power which this last kingdom is to exercise over the whole world. The image of Nebuchadnezzar ends in ten toes, and then comes the stone from heaven striking the image on the toes. Then the gold, the silver, the brass, the iron and the clay shall be ground into dust. But these

FOUR KINGDOMS

do not end in the leopard age, in the bear age, or the days of the horrible beast, not in the golden age or the silver age, but in the age of the feet and toes of iron and clay.

In the image that is struck by the stone, you will find that man's power and man's glory will end in destruction, but in the vision of Daniel, you will find that this horrible beast has ten horns, and we read later on that *that* beast will come to an end. Why is it that Daniel saw a beast and Nebuchadnezzar saw a man? Nebuchadnezzar was blind to God and to the condition of sinful men, and, therefore, he saw the human race as a man, a man deteriorating from gold to clay. God sees into the heart, and God alone knows what the human heart can be when it yields altogether to sin and the Devil. Therefore it is a deterioration. First, the lion, then the bear, then the leopard, then the horrible beast. Why? The beast tempted our first parents, and man instead of being steward over the beast, lowered himself beneath the beast.

Let us come to a description of this fourth beast. "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly"—no such expressions are used about the other animals. Then it had "great iron teeth." What does iron stand for? For firmness (Jer. xv. 2; Micah iv. 13). What are teeth for? To tear things to pieces so that they can be swallowed.

WILD ANIMALS

have fierce canine teeth, so as to tear their prey previous to swallowing. The "horrible beast" has to tear up the nations, and do it in a violent way.

The Great War tore the nations to pieces, one nation striving for a chance to tear up the other.

But do not think that this is the last war. We have to-day in Europe more armed soldiers than we had before the war. Russia, of course, tries to keep it as secret as possible, but she has about 5,000,000 men who can be called to arms immediately. In other words, 5,000,000 soldiers. She never had that number under the Empire. Now she is under Soviet rule, Poland is completing an army of 4,000,000 soldiers. France has 6,000,000 soldiers at her disposal which is more than she had before. Italy is organising a military force of 5,000,000 men. All nations are working with feverish heat, building destroyers, submarines and airships. Do not think that because you do not hear of Russia she is asleep. There are 300,000 Germans in Russia making ammunition. And Russia too is building aeroplanes. Other nations are boasting; Russia is keeping silent. Can you not see the "horrible beast" ready to tear the nations to pieces?

There will be a group of nations—one group antagonistic toward another group. Yet when it comes to destroying the religion of Jesus Christ, they are all one.

RUSSIA

forbids the worship of God. The Bolsheviks even deny the existence of God and forbid the Russians to mention the Word of God in the homes as long as the youngest child is not eighteen. That is practically wiping out every religion no matter whether it is Protestant, Greek or Roman Catholic. Soviet Russia seeks to crush every religion. What is that but the spirit of Antichrist? He is against Christ and God, for he will put himself in the place of God. "We will fight God!" one of them has said. In the great battle of Armageddon some nations will be against the Jews; other will take a stand for the Jews. Then the Lord Jesus will appear as the Son of Man, as the great Deliverer. Then they will be called to accept our crucified Jesus as their Messiah.

You will find this antichristian spirit also working in

AMERICA.

It would surprise you to know that there are millions of people in the United States who deny the existence of a God. They talk about evolution, about the world being created billions of years ago and man starting from an animalculum and developing into the present man, but he is about as near a brute as he ever was since the Fall. This attitude against the Bible started with Darwin and Huxley in England and Lodge in Germany years ago. It became at home in France among her greatest infidels. It was then transported from France and Germany to America. Our American professors are teaching evolution in the schools and our children are compelled to listen to such high-sounding but silly teaching, and are not permitted to say a word in defence of the Bible. They are helpless. The spirit of Antichrist has entered into our little ones and into our homes. Do not think this spirit to be only against Jesus. It is also against the Father. Man to-day says, "We do not want any Christ or any God. We are gods." That is now similar to Christian Science, mind and matter. Matter isn't real, but mind is God. This is but one great denial of the God of our Bible.

You will find very few churches where they teach the pure Word of God. In fact nearly all of our ministers are tainted with

HIGHER CRITICISM.

One university is spending £700,000 a year for the education of their students, and that university belongs to a Christian denomination. Do you know how much they spend for theology out of the £700,000? £340. And the theology is modernist.

Then we read in the 19th verse, "Then I desired to know the truth concerning the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass." Why has he nails? What his teeth cannot tear, his nails can. Iron speaks of hardness; brass speaks of judgment. The animal will tear everything to pieces with an iron firmness. It has also ten horns. A horn is a symbol of might and power. God will bring that power to judgment. The next kingdom will be the reign of Christ, when there will be no more hard judgment, no more subduing and grinding of nations. It will be a kingdom of grace, for we have in Christ a King of grace. He came "not to condemn the world, but that the world through Him might be saved." We are fast approaching this millennial kingdom. Are you not glad?

This is the vision Daniel had of the last human empire. It is the spirit and

SYSTEM OF ANTICHRIST.

Daniel said, "I considered the horns and behold there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots." This little horn had eyes and a mouth speaking great things; and his look was more stout than his fellows. Then from the ten kingdoms another one arose. It is quite a little horn; its beginning is small, but it has power enough to cast out by the roots three of the ten horns. Here in the ten horns you have the system, and in the little horn you have Antichrist himself. There is no mention of eyes in the ten horns. Eyes speak of intelligence, and "a mouth that speaks great things" the Hebrew says "proud things," "swelling things," things that are directed against God Almighty. Then it says, "Whose look shall be stouter than the others." There you have Antichrist as the little horn rising out of the midst of the ten horns. There is Antichrist coming out of the whole antichristian system.

Then we read in verse 17 that these great beasts are four kings, or rather the Hebrew says *kingdoms*, which shall rise out of the earth—out of the people of the earth. And the last kingdom shall be a horrible kingdom, in which the spirit of Antichrist lives typified by

THE LITTLE HORN.

In the 21st verse, it says, "And the same horn made war with the saints." There will be an end to the reign of Antichrist when the Lord comes. Antichrist will lose his power. The 23rd verse says he shall devour the whole earth. There you have a picture of the universality of the rule of Antichrist. Have

you thought of it? Expositors have confined it to the ten European nations, but here it says he shall devour the whole earth. The spirit of Antichrist shall permeate the whole world and rule the whole earth.

I. Thess. iv 16, 17, says, "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God. and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air. Then we will come back with the Lord on

WHITE HORSES

and the armies of heaven shall follow, and with the sword of His mouth the Lord will smite the Antichrist and the false prophet, and cast them into the lake of fire. Then Christ shall reign a thousand years. And those who have learned to deny themselves and by faith considered their old self dead in Christ, will have Christ living in them.

Of the Antichrist himself it is said that he shall "change times and laws." We Christians have no law. We are under grace. But the Jews are under law. What about the word "times" in the Hebrew? It means a set feast of Jehovah. We have no set feasts. We are not living in "new moons and sabbaths." We are living in Christ; and He in us. Get away from the law. We are under grace.

You know in John v 45 the Lord says, "I have come in My Father's Name, and ye received Me not." Jesus was a Jew. There will be other Jews coming, in their own name; whom they will receive. Do you know the seven chief men in Russia are apostate Jews, seven God-hating Jews? If we do not want salvation, we will get hell. God doesn't want a soul to go to hell, but if you do not want salvation, you will be lost. Flee from the wrath to come!

My Father Knows

In one of the public schools of a large city, while the school was in session, a transom window fell out with a crash. By some means the cry of "Fire" was raised, and a terrible panic ensued. The scholars rushed into the street, shrieking in wild dismay. The alarm extended to the teachers also, one of whom actually jumped from the window. Among hundreds of children with whom the building was crowded was one girl, among the best in the school, who, through all the frightful scene, maintained entire composure. The colour, indeed, forsook her cheeks; her lips quivered, the tears stood in her eyes; but she moved not. After order had been restored, and her companions had been brought back to their places, the question was asked how she came to sit so still, without apparent alarm, when everybody else was in such a fright. "My father," said she, "is a fireman, and knows what to do in such a case, and he told me if there was an alarm of fire in the school I must just sit still."

What a beautiful illustration of faith! "My Father told me so, and my Father knows!"

Breezes from the Branches

Bangor Convention—Stirring Baptismal Services—Fruitful Ministries

BLESSING AT BANBRIDGE.

Banbridge (Miss A M Hanna) The Lord is blessing the faithful ministry of His servant at the Elm Hall, Banbridge. During the past few weeks souls have been saved and backsliders are coming back to the fold, saints are being edified and built up, and weak and sick bodies have been restored to health by the touch of the Divine Physician. The saints have had their strength renewed, and have discovered that the Lord is not a disappointment to those who truly seek Him.



Miss A. M. Hanna

RICH SEASONS OF BLESSING.

Liverpool (Pastor F Farlow) We praise and thank the Lord for the way He is blessing the ministry of Pastor Farlow at the Elm Tabernacle, Windsor Street. Recently Miss Ching visited the church here, and all hearts were thrilled as she unfolded her story of foreign missionary work. The open-air services on a Sunday night are a great blessing. On June 14th a man and his wife decided for the Lord. Jesus June 25th brought the Sunday School outing to Barnston, when the Lord gave a day of sunshine and blessings. God does hear and answer prayer. The Pastor and some of the brethren have renovated the church, and it looks beautiful (not forgetting the sisters who worked loyally on the scrubbing and polishing).

DROPPINGS OF COMING SHOWERS.

Maldon, Essex (Evangelist R A Gordon) We are glad to be able to report that God is answering prayer, and blessing is falling upon the saints gathering at Friary Hall, Chequers Lane. On Sunday, July 6th, a wonderful time was spent in the presence of the Lord. In the evening at the Gospel service, Evangelist Gordon unfolded the Word of God and made plain the way of salvation. Two dear ones accepted Christ as their Saviour.

The Sunday School is being abundantly blessed. Every week for the last six weeks the Lord has added to the numbers. Once a month there is an open Sunday to which parents and friends are invited. On Sunday afternoon the Hall was beautifully arrayed with flowers supplied by the children. The Pastor, who addresses the children on these special occasions, gave a very impressive illustrated address. The children took part in singing and recitations. These gatherings are a source of great blessing.

PATHS OF PROGRESS

Romsey (Pastor A S Thorne) Steady progress marks the Elm work at Latimer Hall, Latimer Street, Romsey. The gatherings are being much blessed of the Lord and the new activities are receiving Divine recognition. The saints are experiencing a deepening of spiritual life, worship more than ever is becoming a deep reality in His presence.



The Lord has marvellously blessed the open-air work, which in the villages has been more or less a new venture, and on Friday last two souls were won. One of the most outstanding features is the progress of the World Crusade. Boxholders have increased by 100 per cent. The number of boxes now issued averages one per hundred of the population of this area. We wonder whether this is a record.

The following is an excerpt of a press report:

"On Sunday, Pastor H T Stoneham, the Divisional Superintendent, paid a special visit to the hall. A large congregation welcomed him,

and at the close of the service nearly 100 members received the right hand of fellowship into the membership of the Elm Foursquare Gospel Alliance. Pastor Stoneham preached on "Salvation by Faith," and in addition to being a preacher with wide experience and travel, having ministered in other parts of the world, proved himself most eloquent, yet impressively simple, at this gathering."

OUTLIVING THE CRITICS.

Barking (Pastor W A Nolan) We praise God we can report the continuous flow of blessings at the Elm Hall, Ripple Road. The ministry of the Word by Pastor Nolan is much appreciated, and the saints are indeed being built up.

Recently a visit was paid by the London Crusader Choir accompanied by Pastor Hathaway. The visit proved a great blessing.

Week-night meetings as well as the Sunday services are well attended, and greatly blessed. Although critics said the work here would soon die out, and that it was just a five minutes' wonder, praise God, it is as strong as ever after five years' time. Thank God. He is always "the same yesterday, to-day, and for ever."

BANGOR ELIM CONVENTION.

The 12th, 13th and 14th of July, the time of the great Protestant celebrations of Northern Ireland, again found the Elm people from the various assemblies of the Emerald Isle, together with visitors from England and Scotland, gathered at the beautiful holiday resort of Bangor, for their Annual Foursquare Gospel Convention.

On Saturday, the 12th, the meetings were held in the spacious Dufferin Hall, where glorious times of rest and refreshing were experienced. Pastor Joseph Smith, the Divisional Superintendent, convened the services, assisted by Mr McWhinnie, the local Pastor, while instructive and encouraging messages were delivered by several Elm ministers labouring in Northern Ireland.

Evangelist D J Rudkin, from Armagh, gave the opening message, followed by Pastor W J Hilliard, from Belfast. Evangelist J Hill, from Lisburn, gave the message in the afternoon service, after which Mr and Mrs Barrie, accompanied by their son (who is also an Elm evangelist), gave some most entertaining musical selections, and Mrs Barrie narrated how the Lord most wonderfully healed her at the Greenock campaign. In the evening Mr Rodwell, from England, gave the first message, and Mr W Uprichard the second one.

At the close of the afternoon service a special invitation was given to any who desired prayer for healing to come forward, and many responded to the call. A marvellous sense of the Divine presence was manifest during this time of the service, and the healing power of God was realised by many.

The services on Lord's Day, the 13th July, in the Elm Tabernacle, Southwell Road, also proved to be times of heaven upon earth, where Mr Uprichard, of Lurgan, and Pastor McWhinnie held forth the Word of life.

An inspiring sight was witnessed on Monday afternoon at Ballyholme Bay, where hundreds assembled for the great Elm Open Air Demonstration, at which service quite a number were baptized in the sea by Pastor Smith, testifying to the world their faith in the Lord Jesus Christ. A special feature of this demonstration was the bright singing, beautiful music, and gripping testimonies. The crowning meeting of the convention was on Monday night, when every available space in the Elm Tabernacle was occupied, many standing throughout the entire service. From the very commencement of the meeting the glory of God filled the place, and everyone just seemed to be enjoying to the full the "earnest of their inheritance." Pastor Hilliard and Mr Carson, of Lurgan, ministered the Word with great liberty. One and all testified to blessing received at this Convention, and tendered their praises to Him from whom all blessings flow.

THE LARGEST FOURSQUARE BADGE.

Somerton, Yeovil—The accompanying photograph was taken on the occasion of the second birthday of the Tabernacle, at Somerton, near Yeovil. Foursquare friends from all round the

district came, and under the leadership of the local Pastor, Mr W Trim, a happy day of fellowship was spent, during which a crippled friend who came in was saved



Somerton Church, showing Foursquare Badge sign

The speakers were Mr W Buttle, Mr W Timbrell and Pastor Brambleby, and the accompanying photograph, which was taken at 9.45 p.m., shows the Badge, which measures 6 ft by 4 ft. It is quite a local landmark! We wonder if there is a larger Foursquare badge anywhere

BAPTISMAL SERVICE AT ZION TABERNACLE.

Hornsey (Pastor J L Goreham) The following is a report from the local press

"A large gathering assembled at Zion Tabernacle, Duncombe Road (Elim Foursquare Gospel Church), on Thursday in last week to witness the imposing ceremony of eleven candidates being totally immersed. The service commenced with bright and cheerful community singing the hymns and choruses being rendered with fervour

"The baptismal font was beautifully decorated. The chief feature was the word 'obedience' worked in flowers

"After the opening prayer the large congregation were ably addressed by Evangelist Naylor assistant minister of the Istington Elm Church, who based his remarks upon II Cor 1:10, 'Who delivered us from so great a death, and doth deliver in whom we trust that He will yet deliver us' His discourse was much appreciated

"Shortly after this the Pastor, Mr J E Goreham, immersed the eleven candidates. The ceremony itself was very impressive, each candidate before immersion receiving a text of Scripture. At the close the Pastor made an appeal to the congregation for any others who wished to be baptized that



Baptismal Service at Hornsey.

might to come forward. A woman and a man responded thus making thirteen candidates in all

"The service was a great success and augurs well for the popularity of the Elm Foursquare Gospel work in this district. Principal George Jeffreys is expected in London shortly"

The Spirit's in my Soul

A S McP.

Ihoro Harris

Glo - - ry! the Spi-rit's in my soul! Glo - - ry! Glo-ry hal-le-lu - jah! Gio ry, hal-le-lu - jah!

He's ta - ken full con-trol, With tongues of fire and rush-ing wind,

Christ the Ho ly Ghost did send, Now He dwells within me—Glo-ry to His name!

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Bible Study Helps

TEN WONDERFUL "BY'S" IN EPHESIANS III.

- 1 **The Mystery Made Known to the Preacher.**
By revelation (verse 3)
- 2 **The Mystery of the Reception of the Gentiles Revealed.**
By the Spirit (verse 5)
- 3 **Partakers of His Promise in Christ**
By the Gospel (verse 6)
- 4 **Made a Minister or a Child of God.**
By the effectual working of His power (verse 7)
- 5 **All Things Created**
By Jesus Christ (verse 9)
- 6 **Manifold Wisdom of God Made Known.**
By the Church (verse 10)
- 7 **Boldness and Access with Confidence to the Throne of Grace.**
By the faith of Him (verse 12).
- 8 **Strengthened with Might in the Inner Man**
By His Spirit (verse 16)
- 9 **Christ Dwelling in Our Hearts**
By faith (verse 17)
- 10 **God Glorified in the Church.**
By Christ Jesus (verse 21).

The Family Altar

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

Sunday, August 3rd. John vi. 28-40

"He that cometh to Me shall never hunger" (verse 35)

But we must come Action, definite action, must take place if we are to know the soul-food that is found in Christ The table is spread—but we must come to the table We must not only come to the table, but in spiritual matters we must stay at the table A spiritual coming and going means a coming and going experience. But we don't want a coming and going experience—we want an experience that is continuous In material things we cannot feed and work at the same time—but in spiritual things we can We can be continuously feeding on heaven's richest dainties, and at the same time be doing very practical things with our hands and feet A continuous coming—a continuous feeding—a continuous satisfaction—a continuous service can be the continuous experience of the child of God Read that sentence again and it will give an idea of what heaven will be like Read it yet again—and aim at it before you get to heaven

Monday, August 4th. John vi 41-59

"He that eateth Me, even he shall live by Me" (verse 57)

"Christ in us" is the secret of spiritual nourishment. We have life because in God we live, and move and have our being We have abundant life because God lives and moves and has His being in us Christ in us is the hope of glory Christ in us is also our present strength Where the material waters of earth are found there also is found physical freshness Where the spiritual presence of Christ resides there is found spiritual freshness and fruit The life of Christ is our life. We live yet not we—Christ liveth in us To describe the Christ-in-you and the you-in-Christ life it is necessary to go to the Song of Solomon for our superlative language "Thy love is better than wine" "I sat down under His shadow with great delight, and His fruit was sweet to my taste" "His mouth is most sweet yea, He is altogether lovely"

Abide in Me! Most loving counsel this,
Nearest approach on earth to heavenly bliss,
With the command, O Saviour, give me power
To live by faith on Thee, from hour to hour

Tuesday, August 5th. John vi 60-71

"Thou hast the words of eternal life" (verse 68)

Plenty of people have the words of earthly life They will tell us how to get rich quickly They will inform us about the money market They will tell us where to get that bargain and this bargain. They will talk of the January and July sales They will tell us where to get a good holiday They will inform us about the best school for our boys and girls They will talk about the political conflict, and international rivalry, and scientific progress These things may be all right in the right place, but we want more—something about the other world, as well as this world We want to know about eternity as well as time. We want to know about God as well as gold We want to know something about heaven as well as America and Switzerland Who will talk to us about the topics of eternity? There is one—Christ Therefore we go to Him and to the Guide-Book which He has left us

Wednesday, August 6th. John vii 1-13

"My time is not yet come" (verse 6).

Happy is the man or woman that can recognise God's time. Most of us come under the rebuke "Your time is always ready" We go forward before we are equipped to go forward We make decisions—before we have prayed We preach—before we have prepared We give our opinion—before we have properly considered We say we will do this and that at such and such a time, and we forget to say, "God willing." "Why don't you go to the mission field?" we ask the man of faith. "My time is not yet come," is the reply. "Meanwhile I'm praying, and waiting, and preparing, and doing all I can in the home field" The heart of faith says, "When my time is come, I shall know it. I can expect

my Heavenly Father to make His will as clearly known to me as my earthly father did God knows my heart He knows I want to go through that door I could try and push it open—but what satisfaction is that? When God's time has come, the door will fly open I will trust and not contrive and struggle"

Thursday, August 7th. John vii 14-24

"Judge not according to the appearance" (verse 24)

Hasty judgment makes many enemies Hasty judgment breaks many hearts Hasty judgment brings a sting into the office Hasty judgment brings sorrow into the home Hasty judgment brings division into the Church We have all been misjudged—we have all misjudged We cannot blame others, for we have done the same thing ourselves But we have a perfect Pattern Our Lord was frequently misjudged—but He never misjudged He never looked on the outward appearance—He looked upon the heart Daily life will be far sweeter if we seek to do the same The less judging of others we do, the better it will be If we judge ourselves we shall have little time to judge others How frequently we have to say, "I'm sorry I said that," "I'm sorry I thought that" But let us cultivate sympathy, and we shall be slow to speak The more we are like Christ, the less we shall judge If we are filled with the Spirit of Christ, we shall never judge by the face of things We shall always wait until we get to the heart of things

Friday, August 8th. John vii 25-36

"Yet a little while am I with you, and then I go unto Him that sent me" (verse 33)

Amid all the misjudgment our Lord's heart would rejoice at the thought that soon He was going back to the One who had sent Him The fact that He had been sent kept Him faithful The fact that He would soon be going back filled Him with joy Our Lord was indeed an Ambassador An Ambassador from heaven living amidst the hostility of earth But it had an end—He was going back We have an earthly saying, "All good things come to an end" But this is not true Bless God! for the Christian all bad things come to an end—but all really good things will never end At the end of each day we may be very tired, very discouraged, very lonely It has not been easy to stand alone for Christ The body is tired and the nerves are strained, and the spirit is agitated But—we're going back—back to God Then all tiredness and nerve strain and loneliness will be over We're going back—bless God!—we're going back Weeping only endures for a night, but joy cometh in the morning.

Saturday, August 9th. John vii 37-53

"Out of him shall flow rivers of living water" (verse 38)

Life-giving streams flow from the Spirit-filled believer The streams don't trickle they flow They don't simply flow in the pulpit, they flow in the kitchen, and the factory, and the school The influence of a Christian life cannot be tabulated Waters pass on, not knowing the blessings they bring So with the Spirit-filled life—it just flows on, and does not know the volume of blessing it leaves behind There are Christians of whom if you only catch a glimpse of their back a blessing results Even that fleeting glance sets up a train of thought that uplifts one for the whole day The present writer knows that every time he thinks of some people he is blessed To think of George Muller stirs up faith To think of Praying Hyde stirs up prayer To think of Moody stirs up evangelistic zeal To think of Carey stirs up missionary enthusiasm To think of Fletcher of Madeley stirs to holiness When people think of you, what does it stir up? Are rivers of blessing flowing from your life?

Some say they do not understand salvation and healing. God is not looking for understanders but for believers.

Sunday, August 10th, 1930
READING: Isaiah vi. 1-11.

Sunday School Lesson By Pastor P. N. CORRY

MEMORY TEXT: "Blessed are they whose iniquities are forgiven, whose sins are covered. Blessed is the man to whom the Lord will not impute sin."—Romans iv. 7-8.

THE PREPARATION OF A PROPHET

TEACHER'S NOTES.

You will notice that in "The Gospel Scheme" the lessons for the 10th, 17th and 24th of August are all taken from II Chron xxix That seems to me rather too much for the ordinary child to manage, so this week I have thought fit to refer to Uzziah again and to suggest that you take as a lesson two incidents dated in association with his reign and death with which we were dealing last week The first of these is

An Earthquake. See Amos i 1 and Zechariah xiv 5 If once you have been in an earthquake you will not be surprised that the prophet Amos in fixing the date of his prophecy places it as "two years before the earthquake" That it was more than a slight tremor is vouched for by Zechariah, because he tells us that the people fled out of Jerusalem! Earthquakes are not very common in Palestine, but there have been great earthquakes, and that which took place about two years ago did considerable damage, the effects of it still being seen, especially in Shechem where many people were killed When the Lord comes a still greater earthquake will take place, and the Mount of Olives will be cloven asunder, so that a mighty valley will be formed running east and west (Zech xiv and Hab iii 6) I for one would not care to own property upon that mountain Earthquakes always produce feelings of panic, insecurity, and helplessness Praise God that in many instances they are followed, as in the case of the Philippian gaoler, by a cry for salvation (Acts xvi 26-31) So with the reading for to-day we find that the prophet Isaiah experienced a

Soul Quake (Isa vi 4-5) and this he dates in the year that king Uzziah died According to the Jewish tradition, Isaiah was of the royal family of Judah, his father being brother to king Uzziah, and in any case we can see from his prophecy that he was much at court during the reign of king Hezekiah In the year of the death of the king, Isaiah saw the Lord The glory of God filled the temple, and the thresholds moved at the voice of Him that cried, and the house was filled with smoke From this point the account of the preparation of the prophet proceeds in a series of events that begin with the word "Then"

Conviction (v 5) "Then said I—woe is me." In spite of birth, royal blood, goodly possibilities in life, and everything that could be conceived of as an advantage, he was deeply convicted of sin Not because he had suddenly fallen into aggravated sin, but because he had seen the Lord A knowledge of the holiness of the Lord through the Word and by the Spirit will always produce this result in our hearts Peter cried, "Depart from me, for I am a sinful man, O Lord" (Luke v 8), and he is neither the first nor the last that will give voice to that confession Before we can become useful for God we must have this true conception of ourselves, for

it is sinners that the Lord has come to save, not self-righteous people who do not feel or see any need of Christ (Mark ii 17) The Lord does not bring us to this place to leave us floundering about in the mire of self-condemnation and despair, but to bring about a wonderful change.

Conversion (verses 6, 7) Then flew one of the seraphs, having a live coal from off the altar, and he said, "Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin covered" This live coal was taken from the place of sacrifice, it was the personal application of the fact of atonement to Isaiah's heart and life The unclean lips were purged, the sin atoned for, and he became a new creature So many imagine that a mere knowledge of the fact that Christ Jesus has died the just for the unjust is sufficient, but that is not the case, there must be a personal application of that fact in heart and life, before it can become of any real value to the individual Can we say like Paul "I live yet not I but Christ who loved me and gave Himself for me" (Gal ii 20) Has this "Then" taken place? Do I know it experimentally?

The testimony of Isaiah did not end here, as do so many who then wait a few years before the next "Then" can be written down or spoken about Immediately after he has experienced the cleansing of the precious Blood, he hears the voice of the Lord saying, "Whom shall I send, and who will go for us?" It was the call to

Consecration "Then said I, 'Here am I, send me'" (verses 8-10) The first words uttered with his freshly cleansed lips were words that gave his life to God for whatever service was required of him He did not ask to whom he should be sent, or for how long he was to serve Those commands followed, but for himself he at once sealed his life to be the Lord's So many to-day wait for years to roll by or for special revelations to be made, but no one can read the Word of God sincerely without seeing that if we are saved, it is to serve, and that without any delay.

The Lord did not send Isaiah to the heathen, nor to the Samaritans, but to his own people So to-day our testimony for God must begin from our Jerusalem, and it will not be much good going anywhere else if that has been omitted

Was it easy work that God called him to do? Verses 9 and 10 do not sound like easy work, but rather heartbreaking work until he asks to know what should be the

Consummation of his work (verses 11-12), and hears of the future of Israel In spite of it all, and in spite of the prophet's word, they would still go on until doom should overtake them God has not called us to such heartbreaking work as this, but has committed the word of reconciliation unto us, so that we may be workers together with Him in the work of calling sinners to the Saviour Till when? Until He come and remove the living Church to be with Him for ever

Children's Bible Educator

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

Children under fifteen years of age are asked to put the correct letter in place of each X, write the completed texts on a postcard together with the references where the texts are to be found Put your name and address on and send in your answers as soon as possible to "Children's Bible Educator," Elim Publishing Co., Ltd Park Crescent Clapham Park, London, S W 4

- (1) Akx xxd ix sxxil bx gxvxn yxu, sxxk axd yx shxxl fxxd
- (2) Hx, exxy oxe thxt thxxstxxh cxxe yx tx txx wxtxxs

- (3) I xx txx rxsxrxxtxxn axd thx lxxe.
- (4) Ox, thxx mxn wxld prxxse txx Lxxd fxx Hxx gxxdxxxx.
- (5) I xx thx xxy txe txxth axx txx lxxe, nx mxx coxth uxxo thx Fxxhxr bxt xx mx.
- (6) Lxx ux nxt bx wxaxy ix wxllxxing, fxx ix dxx sxxsxn wx shxxl rxxp xf wx fxxxt nxt.

Answers to July 18th puzzles: Thummm, Succoth, Cana, Bethsaida, Shulamite, Bar-Jona

Solutions should arrive first post Monday, August 4th.

Elim Woodlands

Settled in the heart of London,
Yet outside its noise and din,
Lies the College God has given,
Beautiful without, within.

Grand old mansion, firm and solid,
Once beneath the sway of Rome;
Now transformed by prayer and labour
To a Foursquare Christian home.

Standing foursquare on the Bible,
Facing north, south, east and west,
Preaching Christ in all His fulness,
With a Pentecostal zest

Christ is preached as Saviour, Healer,
Spirit-giver, coming King
Blood—once shed by our Redeemer—
Precious source of everything

Come and share our homely College,
In the summer if you can,
For we think it's scarcely likely
You can have a better plan

In the lovely woodland garden,
Flowers, birds, and fountain strive
To intoxicate your being
From the moment you arrive.

Roses cluster round the arches,
Ferns within the shadows hide,
Fruit, in graceful plenty gleaming,
Grows around on every side.

Paths curl in and out the woodland,
Birds are bathing in the sun,
Seats, and shade, and summer arbour,
Innocent and homely fun.

Busy bees are getting honey
Butterflies fit here and there,
Trickle—trickle of the fountain,
Music—music everywhere

Meals within commence with praises,
Scenes without breathe heaven's calm,
Telephone and four posts daily
Link your fellowship with home

Near at hand are famous places,
Printing works and bookshop too
There you'll see our papers printed,
And the books that just suit you

Best of all the lovely meetings
Prayers and praises all the time,
Filling body, soul, and spirit,
Make the holiday sublime

P G P

"I Will Try To Believe"

A MUCH esteemed friend came to me one Sunday after preaching to shake hands with me, "For," said she, "I was fifty years old on the same day as yourself. I am like you in that one thing, sir, but



"OH, SIR, DO PRAY FOR ME!"

the very reverse of you in better things"

I remarked, "Then you must be a very good woman, for in many things I wish I also could be the reverse of what I am"

"No, no," she said, "I did not mean anything of that sort, I am not right at all"

"What," I said, "you are not a believer in the Lord Jesus Christ?"

"Well," she said, with some emotion, "I will try to be"

I took her hand and said, "My dear woman, you tell me that you will try to believe my Lord Jesus! I cannot have such talk from you. It means blank unbelief. What has He done that you should talk of Him in that way? Would you tell me you would try to believe me? I know you would not treat me like that. You think me a true man, and so you believe me at once, but surely you cannot do less with my Lord Jesus"

Then with tears she said, "Oh, sir, do pray for me!" To this I replied, "I do not feel that I can do anything of the kind. What can I ask the Lord Jesus to do for one who will not trust Him? I see nothing to pray about. If you believe Him, you shall be saved, and if you will not believe Him I cannot ask Him to invent a new way to gratify your unbelief"

Then she said again, "I will try to believe" I told her solemnly I would have none of her trying, for the message from the Lord did not mention trying, but said, "Believe on the Lord Jesus Christ, and thou shalt be saved." I pressed upon her the great truth that "he that believeth on Him hath everlasting life", and its terrible reverse, "He that believeth not is condemned already, because he hath not believed on the Name of the only begotten Son of God" I urged her to full faith in the once crucified but now ascended Lord, and the Holy Spirit enabled her there and then to trust Him

She most tenderly said, "Oh, sir, I have been looking to my feelings, and this has been my mistake! Now I trust my soul with Jesus, and I am saved"

She found immediate peace through believing. There is no other way

Classified Advertisements

REVISED RATES

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

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

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

BOARD-RESIDENCE, ETC.

Holiday Apartments, etc.

ABERYSTWYTH—Foursquare Home Board-residence, open all year round, Mission Hall, Services, Sunday 11 a.m., 6.30 p.m., Thursday, 8 p.m. Apply, Mrs D W Evans 8, Northgate Street B464

BRIDLINGTON, Yorks—Bracing sea air, apartments, board residence, good accommodation, large or small parties, garage Mrs Kemp, Elnsnore, Trinity Road B386

BRIGHTON—Summer holidays your problems solved. Come to Brighton and stay at the Elim Guest House. For particulars apply Superintendent, 45, Sussex Square, or 'phone Brighton 4063 B457

CHRISTIAN HOME—Furnished bedroom to let, suit lady of gentleman, board if desired. Morgan, 123, Atanilla Road, Tooting Bec, S W 17 B489

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