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"LEST WE FORGET" (see page 360)

REGISTERED AT THE G.P.O.
AS A NEWSPAPER.

SUBSCRIPTION PRICE 10/-
PER ANNUM, POST FREE.

The Elin Erangel AND FOURSQUARE REVIVALIST

Jesus Christ the same yesterday, and to-day, and for ever.

HEB. XIII. 8.

Vol. XVI., No. 23

JUNE 7, 1935

Twopence



"I am come that they might have life."
John X. 10.

Revival Fire Spreading

**Signs and Wonders Confirm the Word.
Over 300 Converted.**

Again our readers will rejoice to know that the Lord continues to honour His precious Word in the North where Principal George Jeffreys and His Revival Party are ministering. The districts around Middlesbrough are catching the revival fire that emanates from the Town Hall, and at Saltburn, where the Principal conducted meetings on Friday and Saturday, the Spa Assembly Hall was well filled and nineteen souls were saved. In Middlesbrough itself over three hundred have publicly decided for Christ as Saviour, and the saints testify to the healing power of God coming upon them after prayer has been offered. One sister came to a recent meeting suffering with an arm that was paralysed as a result of an accident three years ago. After being prayed for she was immediately healed and testified to such before the congregation. Friends who had accompanied her to the service also gave praise to God for her miraculous deliverance. There is joy on all hands because of what God is doing at this time; sinners are being converted, the saints built up under the powerful ministry of the Word, while all participate in the joyous singing of the revival hymns and choruses with a heartiness that is most refreshing. Some who have never heard of the baptism of the Holy Spirit are receiving in their own homes with scriptural signs following.



"I will come again."
John XIV. 3.

"I will; be thou clean."
Mark I. 41



"I will send Him (the Comforter) unto you."
John XVI. 7.

The Elim Evangel

AND FOURSQUARE REVIVALIST

Editor: Pastor E. C. W. Boulton.
Official Organ of the Elim Foursquare Gospel Alliance.

EXECUTIVE COUNCIL:

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J. Smith & R. Tweed.

General Headquarters:

20, Clarence Road, Clapham Park, London, S.W.4.

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June 7, 1935

No. 23

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BARNSTAPLE. Now in progress. Revival and Healing Campaign. New Elim Hall, Holland Street, by Pastor J. Woodhead. Suns., 3 and 6.30 p.m. Week-nights, 7.30.

COULSDON. July 7. Elim Tabernacle, Chipstead Valley Road. Visit of London Crusader Choir at 6.30 p.m. (Choir at Maidstone Prison during afternoon).

ELIM WOODLANDS is open to visitors every Saturday afternoon. Tea and meetings. Admission, including tea, 1/-.

KENSINGTON. June 23. Kensington Temple, Kensington Park Road. Visit of London Crusader Choir at 6.30 p.m. (Choir at Wormwood Scrubs Prison during afternoon.)

KINGSTON-ON-THAMES. June 16. St. James Hall, St. James Road. Visit of London Crusader Choir at 6.30 p.m. (Choir at Wandsworth Prison during afternoon.)

LEEDS. June 9. Foursquare Gospel Tabernacle, Bridge Street (off Lady Lane). Special Visit of Pastor E. C. W. Boulton.

LLANELLY. Now in progress. Tent Campaign in the Town Hall Square (near the Ritz), by Pastor W. E. Smith.

NOTTINGHAM. June 15, 16, 18. City Temple, Halifax Place. Special Visit of Mr. John Leech, K.C.

PENZANCE. Commencing July 14. Rechabites' Hall. Revival and Healing Campaign by Pastor J. Woodhead. Suns., 3 and 6.30 p.m. Week-nights, 7.30.

REDHILL. Coleman Institute, London Road. Regular Foursquare Gospel services.

REDRUTH (Cornwall). Commencing June 16. Mason Hall, Green Lane, by Pastor J. Woodhead. Revival and Healing Campaign. Suns., 3 and 6.30 p.m. Week-nights, 7.30.

WIMBLEDON. June 9. Elim Hall, Southey Road. Visit of London Crusader Choir, 6.30 p.m. (Choir at Brixton Prison during afternoon.)

Principal GEORGE JEFFREYS AND THE REVIVAL PARTY'S CAMPAIGN

NOW PROCEEDING

STOCKTON. The Constitutional Hall. Sunday, June 2nd at 3 & 6.30. Tuesday & Thursday, June 4th & 6th at 7.30.

MIDDLESBROUGH. The Town Hall. Wednesday, June 5th, at 3 and 7.30.

SALTBURN. Spa Assembly Hall. Saturday, June 8th, at 7.30

Holiday Home at Redcar on sea front. Within easy reach of Revival Campaign. Apply to: The Superintendent, Granville House, Redcar, Yorks.

GREAT

Whitsuntide Gatherings

SHEFFIELD

in the
CITY HALL. WHIT-MONDAY

conducted by
Principal George Jeffreys
and the Revival Party

11, 3 & 6.30

LARGE CRUSADER CHOIR FROM THE DISTRICT

Visitors wishing to attend the above should stay at Beth Rapha, Glossop. Special facilities by coach through beautiful moorland scenery. Apply to: Pastor and Mrs. W. J. Taylor, Beth Rapha, Glossop.

BIRMINGHAM

in the
TOWN HALL. Whit-Monday

Speaker:

Pastor J. McWHIRTER, at 3 & 6.30

LARGE CRUSADER CHOIR FROM THE DISTRICT

Letchworth. June 8—14. Elim Tabernacle, Norton Way North. Speakers: Pastors J. Mullan, S. Gorman and C. W. Slemming. Accommodation can be arranged and all information obtained from the Secretary, 1, Eastholm, Letchworth, Herts. Cheap fares from all stations during Whit-Week.

Liverpool. June 8—13. Elim Tabernacle, Windsor Street. Speakers include Pastors W. L. Kemp and F. G. Cloke. Convener: Pastor H. Haith.

Ottery St. Mary. June 8—10. Elim Tabernacle, Mill Street. Speakers include: Pastors W. G. Hathaway and J. Woodhead. Convener: Pastor E. O. Steward. Services on Whit-Monday will be held in the Congregational Church.

Rochester. June 9, 10. Elim Tabernacle, Star Hill. Speakers include Pastor W. A. Nolan. Convener: Pastor J. Kelly.

Ryde. June 9, 10. Elim Tabernacle, Warwick Street. Special speakers. Convener: Pastor L. Knipe.

Sheffield. June 9—14. Friends' Meeting House, Hartshead. Speakers include Pastor J. Smith. Convener: Pastor F. Farlow.

Southampton. June 9, 10. Elim Tabernacle, Park Road, Freemantle. Speakers include Pastor H. A. Court. Convener: Evangelist C. R. Cooper.

Southend-on-Sea. Elim Tabernacle, Seaview Road. Speakers: Pastor L. Morris and others.

LONDON WHITSUNTIDE GATHERINGS

Whit-Sunday, 9th June to Thursday, 13th June.

In each Church: Whit-Sunday, 11 and 6.30. Whit-Monday, 11, 3 and 6.30. Tuesday, Wednesday and Thursday, 7.30.

Kensington. Kensington Temple. Kensington Park Road. Pastor W. Barton.

Clapham. Elim Tabernacle, Park Crescent. Pastor J. McAvoy.

East Ham. Elim Tabernacle, Central Park Road. Mr. John Leech, M.A., K.C.

The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, its present leader, in Ireland, in the year 1915. The Principal's campaigns have filled to overflowing the largest halls in the British Isles, and have resulted in many thousands of converts to Christ, and notable miracles of healing. The movement consists of Elim Revival and Healing Campaigns, Elim Foursquare Gospel Churches and Ministers, Elim Bible College, Elim



Publications and Supplies, Elim Bible College Correspondence School, Elim Crusaders and Cadets, Elim Foreign Missions, and Foursquare Gospel Testimony. 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 extravagances and fanaticism in every shape and form. It promulgates the old-time Gospel in old-time power.

Vol. XVI., No. 23

JUNE 7, 1935

Fridays, Twopence

Cameos of Jesus.

Sidelights on the Greatest Figure of History

VIII.—CHRIST'S RETURN

By Pastor H. KITCHING

I. Thessalonians iv.

IN I. Corinthians there is recorded a strange word, "Maranatha," which by interpretation means "Jesus is coming again." Christ's return is a great Bible truth. Dr. Dinsdale Young says: "It is necessary to preach the near return of Christ because it is an essential part of the gospel of Christ." It is pathetic to realise that there are some who doubt Christ's return. The Bible prophesies the apathy and says, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming?" (II. Peter iii. 3-4). The unredeemed and many Christians are doubting. Yet this prophetic declaration will be fulfilled. In spite of men's failure and sneers the Christ will come. His purposes will be found true in the end. Noah was scoffed at, but the flood came. So to-day in spite of lamentable ignorance, indifference and religious apostasy, Christ will come back again. It is thrilling to realise that the same Jesus who once lived upon this earth a lowly life of service among men is shortly to revisit this world again. He will not come to suffer and to die as the world's Redeemer, but to rule as Sovereign Lord and King. He will come this second time to deliver His blood-bought people. That return will mean the end of this present era and a new dispensation will commence. Scripture seems to point to a visible and personal return. I. Thessalonians iv. 15-17 clearly states that the "Lord Himself" will come. We cannot do better than accept these words as they stand; to try and spiritualise them but adds to our difficulty of interpretation. As Bible lovers we should not dare to spiritualise the four great facts of Christ's earthly life, such as the Incarnation, the Crucifixion, and the Resurrection and Ascension. In support of this line of divine truth we have such esteemed scholars as Luther, John Wesley, Hugh Bourne, Spurgeon, Dinsdale Young and Samuel Chadwick—all these believed in a personal and literal return of the Saviour. Does not Acts i. 10, 11 say, "This same Jesus" shall return. His return will be

personal and literal. The various Gospels and Epistles confirm this truth.

1. *Christ prophesied it.* In John the Saviour said "I will come again." This scripture alone should suffice.

2. *Angels prophesied it.* Even the angels in their brightness and radiance gloried in anticipation of the event (Acts i. 10, 11).

3. *Paul prophesied it.* Did he not say with great enthusiasm and rapture, "The Lord Himself shall descend." When writing to the Philippian believers he exhorted them saying, "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." (Phil. iii. 20).

4. *Apostles prophesied it.* The writer to the Hebrews says, "Unto them that look for Him shall He appear the second time without sin unto salvation" (Heb. ix. 28). James in soul-stirring words says, "The coming of the Lord draweth nigh" (James v. 8). Peter speaks of the "power and coming of our Lord" (II. Peter i. 16). John exhorts saying, "Be not ashamed before Him at His coming" (I. John ii. 28).

5. *The world needs it.* There is abounding lawlessness and restlessness on every hand. Chaos and confusion are the characteristics of our national life. The world is looking for a leader and that satisfaction can only be realised in the Christ. Mob rule seems to be the philosophy of the present day—men come out on strike without the sanction of their leaders. Civilisation is in a state of exhaustion. Industry is crumbling up. Men's hearts are failing them for fear. There is distress among the nations. We are truly living in perilous days (II. Tim. iii. 1; Luke xxi. 25). All nations are preparing for war. The entire world is like an armed camp—battleships, submarines, tanks and aeroplanes are increasing with amazing rapidity. Unemployment runs into several millions, and poverty and famine among the lower classes is glaringly re-

vealed. Truly the whole wide world is in dire need of the return of the King of kings who will reign in righteousness, and in equity.

6. *The Church needs it.* It cannot be denied that we are in the midst of religious apostasy. The Church seems to have lost its power and authority—Communists and Socialists seem to have more authority. The various protests and resolutions passed by the Church assemblies seem to carry no weight. It would indeed be foolish for any to deny that we are living in a time of great apostasy. This is evidenced on every side. The deadening influence of modernistic teaching is rampant. The deity of Christ is denied. The shedding of His blood for the remission of sins is treated lightly. His vicarious sufferings are said to be merely those of a martyr. It denies the supernatural element in the Virgin Birth and the Resurrection. Ultra-modernism treats the Old Testament as an idle tale and the utterances of Jesus are given no greater value than the words of Shakespeare or Milton. Hence the spiritual darkness and desolation of the Church is appalling. The love of many is waxing cold. Did not Jesus Himself say, "When the Son of man cometh shall He find faith on the earth?" (Luke xviii, 8). Scepticism and agnosticism are making great inroads into the ranks of the children of God. The Church seems to have lost the vision of deep spiritual realities—lovers of pleasure more than lovers of God. Having a form of godliness but not the power thereof. This age is truly materialistic and pleasure-seeking. The conditions in the Church call for a speedy return of the Christ.

7. *The true Church desires it.* By the true Church I mean all those who believe in the Lord Jesus as a personal Saviour. Countless thousands are yearning as did John for the coming of the Lord of glory. Taking a broad view of things it is evident that in almost every Christian denomination a certain number are spiritually wide awake to the deeper things of God. Like Habakkuk of old many are praying and saying "O Lord, revive Thy work" (Hab. iii. 2). The prayer of the prophet is the prayer of the true

Church to-day. This is the bright spot in this world of darkness. A sign of His near return is the alertness of the minority. There is a Latter Rain outpouring in certain directions. We are justified in expecting a real manifestation of His power before His return. God is working through various channels, such as the Foursquare Gospel message, the Cliff College Evangelists and Trekkers, the Salvation Army and latterly the meetings conducted by the Rev. Lionel Fletcher. Do not limit God to one way of working. Let us pray for and shake hands with any man who preaches Christ and Him crucified. God is speaking with many voices and in many accents and no voice is without signification. There is mightiness in the prayers of many to-day. Let us not give way to discouragement and despair. The armies of heaven are still at our disposal. The words of Zechariah are yet true that it is "not by might"—human force and manipulation, nor "by power"—physical strength or financial backing, but "by My Spirit, saith the Lord of Hosts." (Zech. iv. 6). A section of the Church is still throbbing with revival and life. Let us shout the shout of victory everywhere we go. The Lord is at hand.

For His coming we wait. We do not know the exact time that He will appear in the air. It is unwise to fix a date when the whole tenor of Scripture exhorts otherwise. Date-fixers bring the Second Coming into disrepute. In divine wisdom God sees fit to keep us in ignorance on that point, it is a fact sealed in the hands of the Almighty. It is not for us to know when He will come (Matt. xxiv. 42). Signs may of course indicate His nearness but on the warning of Scripture no date must be fixed. He may not come for another twenty years or He may come while you are reading this article. Christ's coming is our hope and it must be our expectation. Reader, are you on the tip-toe of expectation? What I say unto myself I would say unto all—"Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly He find you sleeping. And what I say unto you I say unto all, Watch" (Mark xiii. 35-37).

Sainthood

The Saint and His Sword.

By T. BURTON CLARKE

Take the sword of the Spirit, which is the word of God.—Eph. vi. 17.
The Word of God is quick and powerful.—Hebrews iv. 12.

OUR subject appears to be paradoxical, for is not sainthood synonymous with serenity? a life in which all weapons of rebellion have been laid down. The sword of opposition to the divine will broken in a thousand fragments. Yes, that is true, but still there is a conflict that demands a constant wielding of the Sword of the Spirit, which is the Word of God. "The weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds." Though we may be God's law-abiding subjects and have great inward peace, yet numerous will be the engagements exterior to

ourselves. Paul says "Take the Sword of the Spirit," it is our most trusty weapon for aggressive evangelism. "For the Word of God is powerful and sharper than any two-edged sword." The striking thing Paul points out is that when we have the sword in hand we are to pray. The fight is in the prayer life. Our fighting is not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Archbishop Temple once asked a well-known vicar when being prepared for ordination if he had learned the

secret of prayer. He confessed ignorance of the Archbishop's question, who again replied, "I have only now in my last days after nearly sixty years in the ministry learned the great secret of turning the Holy Scriptures into prayer." That is surely a very commendable way of using the Word of God.

" THAT MYSTIC WORD

of Thine, O sovereign Lord, . . . I breathe it back again in prayer to Thee " (Rev. i. 16).

General Gordon, the great soldier saint, never went into battle without much prayer, and when thus engaged, outside his tent a white handkerchief fluttered as a signal that he must not be disturbed. The action of one general or more may be a private and personal matter, and in these favoured days of our dispensation no war on a human plane is justifiable. Conflicts have been waged concerning the warlike attitude of Jehovah in the Old Testament, but the twentieth century is not to be compared with the conditions that prevailed in early Bible days. In this message the writer desires his readers to see the Bible as the real sword that can only be effectively wielded by the saint. Take note of the countries where the sabbath is neglected, and the sword of the Lord kept in its scabbard. War, lust, bloodshed and rapine follow in quick succession. Unbind the Book, display its contents, liberate its teaching and the Psalmist's words are blessedly realised, "Great peace have they that love Thy law and nothing shall offend them." See how dark and benighted souls are everywhere without the Book of books. The labours and results of the ministry of Frederick Glass with the Bible in Brazil is a striking testimony to the power of the Word in Latin-speaking countries, when men can be found bold enough to distribute the Scriptures and disseminate the blessed truths of the Book. Where the Bible is sealed men go about in fear and dread, for

THOSE WHO KNOW THE BOOK

fear God and are not afraid of each other.

Dr. F. E. Marsh sets out seven things to recognise about the Bible :

1. Its Credibility—A Book of Facts.
2. Its Inerrancy—Free from Error.
3. Its Authenticity—The Truth of God.
4. Its Adaptability—Suited to Everybody.
5. Its Reliability—Final Court of Appeal.
6. Its Inspiration—The Holy Spirit its Author.
7. Its Revelation—Christ its Sum and Substance.

He and it must never be separated.

Now the sword is not an unusable heirloom, but must be in daily use in the battle of life; leaving the sword in the scabbard is not sufficient. This is what many do who love to have a leather-bound presentation copy of the Scriptures to wield at demonstrations. Wielding the sheath without the sword inside as many of the moderns do, because they have sacrificed the truth it contains, is also not good enough; but the whole sword, the true Jerusalem blade, keen-edged, ready for the fray and wielded in the power of the Spirit. There is a difference between playing and practice. The little boy in the nursery with his

toy sword is fighting imaginary battles and slaying the foe every time—he is only playing in earnest. The young man in training for war is thrusting his bayonet through and through the figure of a man—he is practising in dead earnest. We have seen the glittering sword and bayonet on parade and this is the picture of how

MANY USE THEIR BIBLES,

but the sword of the review like the bayonet in practice must be strictly related to the drawn sword on the battlefield.

The angel and the sword. In the book of beginnings we see the sword in the hand of an angel executing the divine will. Celestial beings are ministers that carry out every behest of God. Cherubims and a flaming sword are sent to guard Eden after our first parents were ordered to leave through sin. We have a picture of the angel of the Lord in Numbers xxii., standing with drawn sword to turn Baalam aside from an evil path. Angels are executors of the divine will. We see the sword of judgment in the hand of the angel in I. Chronicles xxi. Divine judgment is pronounced and performed by the angel because of David's presumption and provocation in numbering the children of Israel. In Joshua v. we read of the drawn sword in assurance. Joshua meets the angel and learns he is captain of the Lord of Hosts.

The saint and his sword. When travelling in the East the writer was greatly impressed by a harmless reptile known as the chameleon, to whom nature has imparted a wonderful power, the power of identification. Wherever this little creature was put it immediately assumed the colour of its surroundings. Now as I see it this is what the Christian must do, He must so identify himself with the Word and then represent it to the world, with this thought in mind. Let us notice this studied relationship.

Refreshed saints. "Thy words were found and I did eat them, and Thy Word was unto me the joy and

REJOICING OF MINE HEART "

(Jer. xv. 16). Read also Isaiah xxviii. 9-13. "This is the rest wherewith ye may cause the weary to rest, and this is the refreshing."

Reticent saints. Paul speaks of being a prisoner of the Lord, but though bound himself he informs us the Word of God is not bound. Neither does he refrain from declaring God's Word. To how many a further command needs to be given, "Loose him, and let him go." The face napkin prevents free speech, although there is life in the body. A silent saint is a contradiction in terms and yet how many there are. Do we speak so as to magnify God? "My heart is writing a good matter, I will speak . . . of the King! I will declare what He hath done for my soul. My tongue shall be the pen of a ready writer."

Revengeful saints. What a pity that such exist. Saints should take care not to use God's Word to fight their enemies in a revengeful way. God's Word is often thus misconstrued, misused and misrepresented. Let us not try to fight other Christians with God's Word. Peter in his unspiritual impetuosity was a menace with his sword and cut off

the right ear of the high priest's servant. Let us take care how we use the sword. Put up thy sword unless in the power and love of the lowly Nazarene thou canst wield it.

Replete saints. "The sword of the Lord and of Gideon" (Judges vii. 18). Notice it is the Lord first. There must be this recognition first if the sword is to be successful.

LET EVERY SAINT REALISE

they are using the Lord's Sword, the very weapon He fought Satan with and will fight him with until the last enemy has been destroyed; that recognition granted, the saint may be replete for every conflict, "Let the high praises of God be in the saint's mouth, and a two-edged sword in their hands" (Psalm cxlix. 6).

The sinner and the sword. The arch-deceiver has sought to take the keen edge off the sword. He has read his history in the Bible and makes war not only on the saints, but blinds the sinner. In the Garden of Eden, he appeared in the form of a serpent and in the mind of Eve, lodges a doubt that has existed in an enlarged way ever since, casting a slur on the integrity of God's Word. *If we do not believe in the full value of our Sword we shall certainly hesitate to use it.* Satan was once the anointed cherub, and according to the Hebrew meaning of that word had fulness of knowledge. Now his purpose is to keep from the sinner the saving message. It is the Spirit of God that makes the written Word effectual. The Word condemns and convicts, exhorts and encourages the sinner to come to Christ and the Spirit wields the Sword.

The sword for defence. You need not defend the Book, it will defend you. It will defend the saint's position as he walks the path of obedience. Your

business is not to guard the Sword, but let it guard you. Have you got a Sword? If not read Luke xxii. 36. It will not be necessary to sell a garment to buy one. Swords can be purchased cheaply.

GUARD YOUR POSITION

with the Sword. Have no experience but what the Word of God can defend. Salvation, healing, baptism of the Spirit, and holiness. These experiences are all ably defended by the saint's best weapon, the Word of God. "His place of defence shall be the munitions of rocks" (Isaiah xxxiii. 16). If we have a Bible experience we may have a Bible defence for it.

The sword for offence. This is a word for zealous and active workers. If you have tried the Sword at home, you may brandish it abroad. It is high time for a new offensive. The writer went to Palestine when General Allenby asked for heavy guns before he would attack. A new offensive that would lead to the routing of the Turk demanded heavy artillery. The new general of the Eastern forces recognised that and met with signal success. Advancement suggests adventure, and as we advance with the Sword of the Spirit, we shall never know defeat. If a Bible was put in every Christian's hand, unless its teaching was in the heart, they would be powerless in defence and offence. Unless the Word of God has been food to the Christian, he can never be strong to use it as the sword in battling for his Lord.

So now who shall part us, my Bible and I?
Shall sin or shall Satan or critics who try?
Shall shadow for substance, or stones for good bread,
Supplant Thy sound wisdom, give folly instead?

Ah! no, my dear Bible, exponent of light!
Thou sword of the Spirit, put error to flight.
And still thro' life's journey, until my last sigh,
We'll travel together, my Bible and I.

What God Says to His Soldiers

Whatsoever He saith unto you do it.—John ii. 5.

Reveille.—"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. v. 14).

The Roll Call.—"I have called thee by thy name; thou art Mine." (Isaiah xliii. 1). "And He calleth His own sheep by name" (John x. 3).

Attention!—"Look unto Me, and be ye saved" (Isaiah xlv. 22).

Quick March!—"I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. iii. 14).

Halt!—"Stand still, and see the salvation of the Lord" (Exod. xiv. 13).

Stand-at-Ease.—"I will give you rest." (Matt. xi. 28).

When on Guard.—"Watch ye and pray, lest ye enter into temptation" (Mark xiv. 38).

When in Camp.—"The angel of the Lord encampeth round about them that fear Him, and delivereth them" (Psalm xxxiv. 7).

When Fighting.—"Fight the good fight of faith, lay hold on eternal life" (I. Tim. vi. 12).

When Wounded.—"They that wait upon the Lord shall renew their strength" (Isaiah xl. 31). "In quietness and in confidence shall be your strength" (Isaiah xxx. 15).

When a Prisoner.—"Fear thou not; for I am with thee; be not dismayed; for I am thy God" (Isaiah xli. 10).

In the Hour of Death.—"Let not your heart be troubled; ye believe in God, believe also in Me" (John xiv. 1). "When thou passest through the waters, I will be with thee" (Isaiah xliii. 2). "I will never leave thee" (Heb. xiii. 5).

The Last Post.—"Watchman, what of the night?" (Isaiah xxi. 11). "I heard a voice from heaven . . . Blessed are the dead which die in the Lord, . . . that they may rest from their labours" (Rev. xiv. 13).

In the Grand Review.—"Well done, thou good and faithful servant, . . . enter thou into the joy of thy Lord" (Matt. xxv. 21).—H.W.

Strength

By HENRY PROCTOR, F.R.S.L., A.V.I.

JESUS said, "Without Me ye can do nothing," but praise God for Paul's glorious message, "I can do all things through Christ who strengthens me" (Phil. iv. 13).

Many people lay hold of the Lord and get "healing," but remain weak and seem unable to get strength. "My God shall supply all your need" applies to strength as well as to healing, and He supplies it in the same way, and with the same willingness—strength for spirit, soul and body. Jesus bore our weaknesses, as truly as He bore our diseases, and for the same purpose (that we might be freed from them. Because He bore them, we do not have to bear them) He does not want us to bear them, and is delighted when we rise up and refuse to bear them. "Neither give place to the Devil" applies to weakness, just as much as it applies to sin and sickness. Weakness is a part of the curse, as truly as pain is, and Christ hath redeemed us from the curse of the law (all of it), it is in the past tense—it is done. He is not only the Redeemer to buy us back from the curse, but also the Deliverer to set us free from it all. He longs to see of the travail of His soul (the results of His sufferings) and be satisfied, because He sees that we have the benefits of that which He purchased.

We are commanded to glorify God in our bodies (I. Cor. vi. 20), but a weak body does not glorify God. Joel iii. 10 says, "Let the weak say, I am strong." Such confident assertion, in the name of the Lord, brings immediate strength when accompanied by

FAITH IN THE WORD.

It is the Word of God which heals and strengthens. Just as we are made clean through the Word, and sanctified, so we are strengthened by the Word (Psalm cvii. 20). For His words are spirit and life to us (John xv. 3; xvii. 17). Every command of God is an enabling and He calls to us to "Awake, awake, put on thy strength," "be strong in the Lord, and in the power of His might," "for My strength is made perfect in your weakness."

One great source of strength is to wait on the Lord, for, "The waiters on Jehovah shall exchange strength." So we may go "From strength to strength" (Psalm lxxxiv. 7), showing that there is no limit to the strength which God gives. Weakness and weariness depart as you believe you have God's strength, rest and refreshment, not because you feel strong or rested, but because you took strength. Jesus Himself was often weary, but that is because He took on Him our weaknesses, in order that we might be freed from them, even as He took our sins and sicknesses (Matt. viii. 17).

Jesus says "I will rest you: I will refresh you: in My easy yoke ye shall find rest." Why not take the rest of God, the moment we feel the least weariness? The Spirit of the resurrection dwells in us, for the purpose of imparting His life to our mortal

bodies (Rom. viii. 11). As we believe, His new life springs up within us. For

THE SPIRIT OF THE LORD,

does in special times of need impart actual physical strength. Look at Samson on his way to Timnath. Why was he able to tear the lion, which attacked him, as easily as he might tear a kid? Because the Spirit of the Lord came mightily upon him (Judges xiv. 6). We are to overcome all fear, depression, wavering and halfheartedness, in the same way, by means of the Overcomer who makes His home within us, "For in the Lord Jehovah, is everlasting strength."

"For the future, find strength in your union with the Lord, and in the power which comes from His might" (Eph. vi. 10, XXth Cent. N.T.).

We cannot hope to succeed in this contest, in our own strength, for our wrestling is not against flesh and blood, but against principalities and powers, the world rulers of the darkness of this age, and against the spiritual hosts of wickedness in the heavenlies. But safety is assured to us by having on the whole armour of God, above all taking up the shield of faith, wherewith we shall be able to quench all the fiery darts of the evil one, against spirit, soul and body (Eph. vi. 12-16).

The flaming darts are temptations to sin and sickness, doubts and fears, and pains and every kind of infirmity. But whatever Satan seeks to burden us with, we are taught to give no place to the Devil, "but to resist him steadfast in the faith."

"RESIST THE DEVIL

and he will flee from you." Jesus overcame him at every point, and because we have the Overcomer within, we need never be overcome, on any point, in any part of our being, so long as we abide in Him, and He abides in us. "The name of the Lord is a strong tower, the righteous runneth into it and is safe" (Prov. xviii. 10). Take the name of Jesus with you as a shield, from every snare, for to that name all authority has been given, in heaven and on earth, and that authority is committed to us: "Authority over all the power of the enemy" (Luke x. 19). Authority even to command evil spirits, and they must obey us, for even demons are subject to the disciples in His name (Luke x. 17).

Thus does He daily lead us in the train of His triumphs that we may constantly be more than conquerors, through Him that loved us, so that it may be said of us, "They overcame him [Satan] by the blood of the Lamb, and by the word of their testimony" (Rev. xii. 11).

N.B.—Some of the foregoing thoughts are from a book entitled, "The Life of Faith," by Mrs. C. Nuzum.

If you decide for Christ you will find Him all-sufficient if you are laughed at.

Wonderful Deliverance



MRS. E. POCOCK.

FOR seven years I suffered with arthritis in my knees and spine. I have often been unable to move when I was gripped with it (sometimes in the street). My knee was deformed and leaned one way only. I was so helpless my husband had to put on my shoes and stockings for me. I was an out-patient of St. Mary's Hospital, Paddington, under one of their eminent surgeons, Mr. Maynard Smith. I had radiant heat and all kinds of medicine was tried. I was a little better for a time but he told me he had treated me in the best way he knew but I would never be well again. I went to the Great Ormond Street Homœopathic Hospital, London, but they did me no good. I finished there in June, 1930. In September of the same year Principal George Jeffreys held a campaign in Ealing; I attended the meetings and on October 2nd I was prayed for by him in the Globe Theatre, Acton. I was anointed with oil in the name of the Lord and I felt the power of God go through my body, and I was instantaneously healed. That was 4½ years ago. Many times I have thanked God for leading me to the meetings and for the Foursquare Gospel. How can I help but love Him for the way He has blessed me spiritually and physically.—
MRS. EDWIN POCOCK (Ealing).

"Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed" (Isaiah liii. 4, 5).

My Choice

C.P.D.

CYRIL P. DAWES.



I've seen the face of Je - - sus, And heard His
won - der - ful voice; I've felt the warmth of His
love to me, I'm glad I made Him my choice. . . .

Copyright.

Bible Study Helps

CHRIST'S RESURRECTION—THE KEYSTONE TO THE ARCH OF TRUTH.

(1. Corinthians xv. 17).

"Faith" in the Bible is the word used for body of truth.

Imagine a portal—Jesus said He was the door.

The foundation—God's sovereignty.

The two-sided pillars—the Law and the Prophets.

The entablature—grace of God.

The arch surmounts all, with resurrection as the keystone.

On the right side are five stones:

1. Virgin birth.
2. Perfect humanity.
3. Baptism by Holy Spirit.
4. Crucifixion.
5. Coming again.

On the left side are five stones:

1. Miracles.
2. Parables.
3. Judge of all.
4. Ascension.
5. Head of the Body (Church).

There is no gospel, no forgiveness, no eternal life, no credible witnesses without the resurrection.—L.C.S.



The Scripture Union Daily Portions : Meditations by Pastor J. SMITH

Sunday, June 9th. Gal. v. 16-26.

"The fruit of the Spirit" (verse 22).

Jesus said: "Every tree is known by his own fruit." There is only one tree which can produce this class of fruit: "The Tree of Life." It is a native of Paradise, it is planted by a heavenly Gardener in the soil of divine love, it is watered by the dew of heaven, and warmed by the Sun of Righteousness. Its fruit like that of all other trees is produced by the overflow of sap, there is nothing mechanical about it. It thrives best in a deep loam soil from which the rocks have been gathered, and which is free from weeds. It will endure cold winds, but thrives best in a warm soil. Its fruit is delicious, and will cure all kind of distempers and heartaches, will very soon reduce a fever or any irritation of the spirit. It is specially soothing to people who suffer with impatience or have sudden attacks of evil surmisings, envy or ill will. It is highly recommended by all duly qualified physicians sent out from Trinity College.

Monday, June 10th. Gal. vi. 1-18.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (verse 7).

At first when reading this verse you may think it has a sound of judgment about it. But reverse the order and see what we get: whatsoever a man soweth that shall he NOT reap. What a topsyturvy world we should have. The farmer would sow his field with barley and there would grow wheat. He would plant carrots and would gather turnips. Think of the same law running all through the vegetable and the animal kingdom. Of course we expect to reap what we sow, this is the law of order and reason. But this law also holds good in the moral realm as well as in the natural. You choose your own harvest. What would you think of a farmer who sowed his field with rye and then got down on his knees and asked God to cause wheat to grow? Would you not say he was mocking his Maker. If he wanted wheat to grow why did he not sow wheat. Apply this to the day of judgment. You are even now deciding your own harvest, and to expect anything else is mocking your Maker. "Sow to yourselves in righteousness, reap in mercy."

Tuesday, June 11th. Genesis xxvii. 1-14.

"Now therefore, my son, obey my voice" (verse 8).

It is written: "To obey is better than sacrifice." Jacob obeyed his mother, she took the responsibility before God, and he received the blessing. I feel there has been too much reflection cast upon Jacob

for this transaction. Rebekah had been told by the Lord that the elder should serve the younger (Gen. xxv. 23). It is certainly more than likely that Isaac was also acquainted with this fact. But in Genesis xxv. 28 we read: "And Isaac loved Esau, because he did eat of his venison." It is a very sad thing when servants of God allow those who favour them with delicate dishes to sway them over on their side and lead them to decide in their favour against the express will of God. What confusion it leads to and results in reflections being cast upon those who are striving to do the will of God. Rebekah heard when Isaac spake to Esau, she knew that the Lord was going to be thwarted in His purpose, and whether we may justify her action or not, she determined it would not be, and acted accordingly. But let us think that if only Isaac had determined to do God's will at all costs how different the record would have been.

Wednesday, June 12th. Genesis xxvii. 15-29.

"God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine" (verse 28).

When we consider how anxious these two sons of Isaac were for the blessing of their father, how we should reproach ourselves when we consider how indifferent we sometimes are in regard to the blessing of One who is higher than the highest. "The blessing of the Lord, it maketh rich, and He addeth no sorrow with it." There was sorrow added to this blessing of Isaac because of the circumstances. But we can come before the Lord of heaven and earth as "heirs of God and joint heirs with Christ," and receive of the dew of heaven upon our souls, and plenty of corn and wine. We can receive an abundance of the bread of God, and the new wine of the kingdom, which maketh glad the heart of man.

Thursday, June 13th. Genesis xxvii. 30-40.

"Hast thou not reserved a blessing for me?" (verse 36).

At the most Esau could only crave for second best. The best and choicest blessing had been given to his brother, and all that Isaac could do was to cast around and see what scraps were left which he might confer upon Esau. Alas how many Christians, like Esau, only come in for God's second best, in fact some of them are much more indifferent than Esau, for he wept because he did not receive the best and choicest blessing of his father. Esau: a type of those who live after the flesh. Jacob (Israel): a type of those who live after the Spirit, and prevail with God. Thank God that we can come to our heavenly Father as His children, and

even come boldly to His Throne of Grace, and receive the choicest portion, not by guile nor deception, but as heirs together of the grace of God. And how blessed it is to know that He delighteth to give, and to give liberally, and to know that He does not turn any away who come through Jesus Christ.

Friday, June 14th. Genesis xxvii. 41-46; xxviii. 1-5.

"And Isaac called Jacob, and blessed him" (verse 1).

Here we see that without any deception being practised Isaac freely confers upon Jacob the blessing which he had received from his father Abraham. There can be no doubt but that he now discerned the mind of God in dealing with Jacob in blessing him and he seems to now fully acquiesce with the will of God, which indeed was carried through contrary to his best wishes at first. How sweet it is to receive a blessing which is untainted with any regrettable circumstances. It seems rather strange at first sight that Isaac did not confer the great Abrahamic blessing upon Jacob when he came the first time. That blessing was given without any deception connected with it (verses 3, 4). How wonderful are the ways of the Lord. Jacob is now made the heir of the promises made to Abraham. What a wonderful inheritance, we say, and to know that he now had it in this manner from his father. But how much more wonderful is our inheritance: "A kingdom which cannot be moved."

Saturday, June 15th. Genesis xxviii. 10-22.

"I will surely give the tenth unto Thee" (verse 22).

We hear much to-day about the question of paying a tithe to the Lord. Some declare that it is going back under the Law. But I must confess that I like the way in which it was given long before the Law of Moses was heard of. It was given purely as a matter of gratitude out of a full heart. "The Lord loveth a cheerful giver." No doubt Jacob at this time had come to know some of the ways of the Lord. He knew how the Lord had blessed his grandfather Abraham, and how he had likewise given the Lord a tenth, and he determined to follow in his footsteps in this respect, even as he expected to follow in his steps in receiving from the Lord's bountiful hand. Oh, that men would make room for the blessings of God, and enlarge their hearts, and how soon the blessing of Malachi iii. 10 would be their portion.

ANONYMOUS GIFTS.

We acknowledge with gratitude to God the following gifts from anonymous donors:

Foreign Missionary Fund: Barking (F.D.), 7/-; Birmingham (Graham St.), Sister, 10/-.

Work in General: Stirlingshire (M.I.R.), 10/-; Ammon, Transjordan, 6/-.

Revival & Healing Campaigns: Basingstoke Believer: 5/-.

Prison Work: Clapham (per Miss D'Leny), £2; New Barking (E.D.), 17/-.

Free Distribution Fund: Essex, 10/-.

Resumé of Missionary Act

“Lest we

By Miss A. HENDERSON

“They loved not their li

“A SAINT is not an angel, and never will be; a saint is a flesh and blood theatre in which the decrees of God are carried to successful issues. All of which means that God demands of us the doing of common things while we abide in Him.” Our representatives in the army of the undauntables on the far distant fields present to you the reports of their work once more. Behind these modest reports we catch the spirit of Him who has inspired them day by day, through glad experiences and



The Baptismal Procession along the River Bank

through drab experiences, to do common things heroically. Out in the scorching heat of the compound, binding up sores and wounds and diseased limbs; visiting native villages, praying with the sick and endeavouring to get glimmers of the light of His glorious gospel into minds untrained to retain anything but haunting fears that follow from lives of sin into which they have been born; listening to the oft-recurring story of backsliders who have fallen under the power of sudden and unexpected temptation, but for whom there still lives the Advocate with the Father, Jesus Christ the righteous. Yes, doing common things heroically, because floating into their minds from the Sacred Book have come the words: “Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit.” That explains it all; the lilt of gladness bursts forth from their lips afresh. “In bringing many sons unto glory . . . perfect through sufferings.” They are bringing the sons of other lands into the light of His glory now. Can they expect an easier path than His?

They know not the joy of a personal private life out on the field. God has turned their private life into a thoroughfare through which souls in darkness reach the Light. With deepest delight they realise that they are in royal company with the One who had not where to lay His head. Like figures thrown on the screen they pass before your vision as you read the reports that follow. Is it just going to be something intensely interesting and then forgotten, or will there remain a memory that will evolve itself into a prayer for each one of them day by day? The question to ask yourself it: What would Jesus have

me do with regard to these reports and my own prayer life?

Pastor Hubert Phillips (Transvaal) from whom comes the snapshot of the procession along the river bank, writes as follows:—

What is the little procession in the picture? It started long ago in the days of John. Since then it has been travelling from town, village, compound and even kraal, slowly, surely, joyfully, down, down, to the river. What is the attraction? Why do they stand at the water edge?

All because, long ago, One died on a cross. These want to die with Him. They want to die to sin in themselves and in the world. They have made their choice and the great day of their baptism has come.

Look at the picture again and see the heathen huts on the left. These we call homes, but they are not worthy of that name, for there is very little love exchanged between the people who live in them. Sin of every conceivable kind you will surely find, filth, untidiness and poverty you will see. . . .

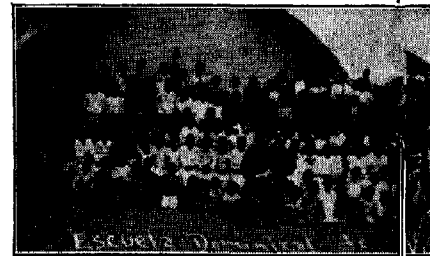
The procession passes, and some of these people look and are constrained to follow to hear and to see what is going to be done. They hear the sweet singing,

Wa ku fel' u Jesus,
Wa ngi fela mina;
Wa ba fel 'abantu bonke,

(He you died for, Jesus; He me died for, me; He them died for, people all, So that they be free.)

They hear the testimonies given, they hear the new names of those who are being baptised, they hear the short gospel message, and decide to follow the crowd back to the church to hear more. And so, one by one they come out of heathen darkness; one by one their eyes are opened to their loving, glorious Saviour. Oh, the joy of pointing them to Jesus. He is so strong, He can meet their every need.

We touch only a fringe of the heathen world. May we catch the vision of the Man of Nazareth who told



A Sunday School

The result of Pastor and Mrs. Thomas one of their ferm

Activities and Achievements

Don't Forget''

BY (Missionary Secretary)

... lives unto the death."

His followers to go into all the world—Europe, Asia, Africa, America, Australia, and all the islands of the sea—and preach the gospel to every creature, that means to the black, yellow and red as well as to the white.

What will the grand climax be?

"I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds and peoples and tongues stood before the throne and before the Lamb, clothed in white robes, and palms in their hands. . . ."

Mrs. Hubert Phillips follows on from her husband's gripping description of the baptismal service of their

Zulu converts with a contrasting conversation which she held with one of Africa's dark-skinned daughters. It presents one of the biggest and saddest problems that confronts the missionary. She writes:—

A short time ago, as the result of a kraal meeting, one woman accepted our

invitation to the services in the church. After the message was given, she came forward seeking salvation. How much she really understood we do not know, and how much light gained an entrance into her darkened heart we do not know, but we do know there seemed to be a real joy there.

This morning I was having a chat with her after the morning service, and she expressed a desire to join the Church. In the course of conversation she told me how that quite recently her husband was returning from a beer drink and either fell or lay down on the railway lines, and was killed. According to the law of the natives she will now be given to her late husband's brother. For twelve months she will wear black clothes and four different medicines, as given by a native doctor, round her neck. At the end of that time she will discard her mourning. The medicines or charms will be removed and the brother will take her to wife.

As I spoke to her of baptism, she shrank away, saying "I could not be baptised, as I would have

to throw all these away"—pointing to the charms around her neck—"I dare not do it, all my people would be so angry, and I do not know what they might do to me." I could see she was bound hand and foot. Centuries of heathen darkness and customs bind these poor souls, in chains of iron, and they are afraid of what might happen to them if they broke away.

I could see she dare not pay the price, and she went away very sorrowful, and I too.

We, who have enjoyed such freedom can never understand the fears and superstitions in the hearts of these people, but we praise God for the One who is able to break every fetter, and set us all free. Our blessed Lord came to preach deliverance to them that are bound, and He has power to bring this dear benighted soul right out into His marvellous light, and into the glorious liberty of the children of God. Praise Him!

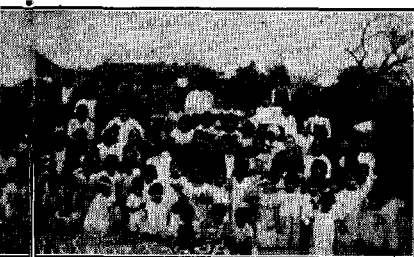
Miss Ewens (India), whose report so sadly interesting follows on, writes:

In a village within walking distance from here Miss Biswas and I spent several hours preaching. At the entrance to one house a curious group of women were standing, looking as though they might allow us to go inside. In these village homes the domestic animals occupy the entrance room which leads into the living quarters.

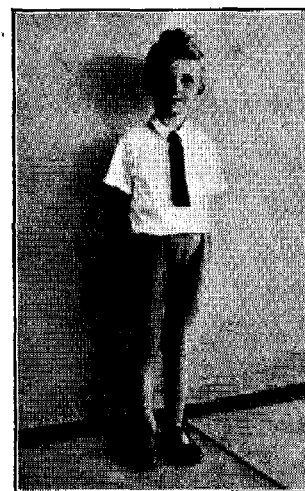
At the time we went the food was being prepared and, lest our shadow fall upon it and defile it, the safest precaution was to invite us into the stable! At once the stable is cleared out and a string bed put in for us to sit on. In no time the outer door and the one leading into the inner courtyard are well blocked by curious women and so the little fresh air that might have come in is safely kept out! Here we sit for over half an hour preaching to some thirty to forty women.

We are hardly started when a sturdy young child seeing a couple of pearl buttons on my sports coat, demands them by loud yells of his mother as "Mithai" (sweets)! We wait for the storm to subside, and then continue. Miss Biswas, undoubtedly led by the Spirit, reads from Mark v. 25. Sure enough, we find just another such woman in this stable sitting

(continued on page 366).



School in Mexico. Thomas's labour there and conducted by former students.



"Our John," son of Pastor and Mrs. H. C. Phillips.

EDITORIAL

Affirmations.

WE are living in an age when the true Church of Christ needs to make her position very clear regarding some important questions occupying public attention. *Safety first* is a policy which never found expression in the life of Jesus Christ. The Christian Church must not be found guilty of any clandestine fellowship or flirtation with things that cannot find their sanction in the life or preaching of the Glorious Galilean. She cannot afford to stifle her convictions in exchange for popularity. Now is the hour for splendid Christian dogmatism; for courageous avowal of faith. She must be perfectly clear in her acceptance of the inspiration of the Scriptures. There must be no belittling ambiguities—no dishonouring reservations or weakening qualifications. If needs be on this question she should be prepared to take the offensive and carry the battle into the enemy's camp. Modernism must be given no quarter. Again the Christian Church should take her place by the side of her Lord and Master against all that stands for bloodshed. It is the greatest and truest service that she can render to the world at large at this juncture. The State waits to learn what is the attitude of organised religion to war. Will it pursue a policy of expediency or follow Jesus Christ without the camp of popular sentiment? Is it prepared to pay the price of unswerving loyalty to those lofty ideals of love and peace which found embodiment in the lowly Nazarene?

Sunday Entertainment.

It is lamentable to observe the growth of Sunday desecration in this country at the present time. We are alarmed at the possible consequences of this in the life of the nation. We must not forget that the law of retribution is as inexorable in its application to nations as it is to individuals. History provides striking evidences of this. The greatest safeguard of a nation against moral corruption is the purity of her religious life; let decay set in here and she will soon be on the highway to disaster. We may well have cause for apprehension when we find the place of worship converted into a cinema, where pictures are displayed, the titles of which are sufficient to suggest the unsavoury character of the films shown. Surely the Church that substitutes entertainments for the gospel of Jesus Christ has sunk to a terribly low spiritual level; such a communion must have sacrificed its vision of God, and sold its birthright for a mess of pottage. We give some of the titles and descriptions of films which have appeared on the notice boards of places of worship: "Tallulah Bankhead in 'The Tarnished Lady'"; "One Heavenly Night"; "Buck Jones in 'Texas Ranger'"; "Hoot Gibson, the Cowboy Star." These terrible revelations call loudly for a real Holy Ghost revival which will purge the Church of all such impurities, and bring her back to the place of power and victory in union with her risen Lord.

Clusters of Camphire.

Love's Captivity

By Pastor E. C. W. Houlton

"Wedded to another."—Romans vii. 4 (Weymouth).

No deeper joy can any mortal know,
No purer bliss through earthly vessel flow,
Than that which comes when on the hungry heart
The Hand of Love bestows the "better part."

"**W**EDDED to another." This new relationship has for ever annulled the old. Grace has formed an unbreakable bond which makes me the possession of another master. "I am no longer my own." By means of a new birth I have been made to taste of the bliss of Love's ownership. A new name and a new nature are now my heritage in Christ. I have passed from my poverty into a life of spiritual plenitude in God. Bondage and blindness have been exchanged for vision and victory. The rags of self-righteousness with which hitherto I sought to cover my nakedness are now replaced by the spotless robes of Another's righteousness. I stand before the Father clothed in the flawless garments of Him in whom my life is now hid.

"Wedded." This implies the marriage of desires. He to whom I have pledged the allegiance of my being now makes the innermost yearnings of my heart to accord with His own. I have no greater passion than to please Him in all things. It is my delight that He should determine the course and goal of all desires that possess my breast.

That means nothing less than identification in the deeps of the being. The central flow of the life in uttermost harmony with all the thought of God. All life meeting and merging in Him. The Source from which it springs; the End to which it moves.

"Wedded." This connotes the thought of separation: separation unto Him. A life kept wholly for His glory and for His enjoyment. That I may find in Him my sole delight, my supreme joy. No other must share with Him the throne of my thought life. He must be the Alpha and Omega of aspiration, the Centre around which my affections revolve, the Lord of that inner world of vision of which He must keep the key.

Into Thy hands, O Love Divine
This ransomed life I now resign;
Thus shall the earthly temple be,
Kept wholly set apart for Thee.

O Lord, I thank Thee that Thou hast brought me into this place of attachment to Thyself; that 'twixt my soul and the things that once held me captive Thou hast put the vision of Thyself. Thou hast broken the prison bars and given to this life the wings of faith and love to rise into union with all Thy wondrous purpose. Thou hast made my lips to drink of the river of Thy pleasures, and caused my being to know the bliss of Thine indwelling. Thou hast breathed into my heart the joyous assurance that Thou art mine and I am Thine. Thou hast made my soul to sing the song of espousal, and transformed my heart into the banquetting chamber of love.

O rapture of the yielded will,
Life's central depths for ever still.

Palestine and Prophecy

"Bethlehem . . . out of thee shall He come . . ."

A CONTEMPORARY says: "Every Jew knows that only from Bethlehem can come the Messiah of Israel. Now here is an astonishing fact—not a Jew now lives in Bethlehem! 8,000 Christians, 400 Moslems, but no Jews! Thus Israel, unwittingly has made it impossible that a future Jewish Messiah shall be born there!"

Balaam's Prophecy.

Over 3,000 years ago Balaam prophesied "The people shall dwell alone, and shall not be reckoned among the nations." This prophecy has been continually fulfilled since it was uttered. Rabbi Stephen Wise, speaking of the difference between Jew and Gentile said: "The difference is ethnical, inevitable, and eternal."

"Let him dip his foot in oil."

In the allotment of lands to the twelve tribes after the conquest, Asher's portion was a strip down the coast of the Mediterranean in shape like a leg, the toe of the foot terminating at Haifa, the outlet of the 1,200 mile oil pipe-line from beyond Iraq, by which 4,000,000 tons of oil will be annually exported. In this connection, it is interesting to read Deuteronomy xxxiii. 24, "And of Asher he [Moses] said, . . . And let him dip his foot in oil."

A Samaritan Marriage.

We quote the following from the *Jewish Daily Post* :—

For the first time in five years a marriage has taken place among the Samaritans.

The Samaritan community now numbers only about two hundred persons. Young women are scarce, and their fathers demand large sums from prospective bridegrooms.—Reuter.

One of the evening newspapers calls this a "rare event."

This great nation has now been reduced to such straits that one single marriage becomes a national event of such importance that Reuter flashes news of the incident to the newspapers of the world. Yet while they remain such an insignificant community, the Jewish colonists dwelling in Samaria already number nearly 7,000 souls and own over 13,000 dunams of land (a dunam is 1,099 square yards). The second largest wine factory in Palestine is one that is Jewish owned in Samaria, thus in part fulfilling the prophecy of Jeremiah which states, "Thou [Israel] shalt yet plant vines upon the mountains of Samaria: The planters shall plant and shall eat them as common things" (Jer. xxxi. 5).

Persecution of the Chosen People.

From one day's issue of the *Jewish Daily Post* (17th May, 1935) we cull the following:

"**Danzig** :—A vigorous anti-Jewish agitation has developed. The Chief of the Nazis delivered an address last night in which he declared on behalf of the State authorities that should it come to the point of a conflict regarding Danzig, all Jews would be put up against a wall and shot."

From nearer home comes news from Belgium :—

"**Antwerp** :—The fifty Jewish refugees who were refused permission to land in Belgium after their return from Brazil have now left for Marseilles. Whether the French Government will be more liberal in its attitude than the Belgian, is not yet known. Should France also refuse to admit the refugees, the steamer will make the rounds of all other ports in Europe, and we shall be faced once more with a spectacle of a group of people not being allowed to land anywhere because no country wants them and their own country has driven them from their home."

Further afield in inaccessible Afghanistan the same spirit is moving and the Hebrew newspaper *Davar* reports that a new ghetto is being created in Herat, Afghanistan. According to this information, regulations have just been passed making Jews in Herat wear a special attire of tall black hats, with a red tablet on their chests. They are forbidden to ride or drive in the streets, to smoke publicly, or even to shave, and they are not allowed to build houses higher than the Moslems! A strict censorship has been imposed on all Jewish letters.

Nothing has been included from Germany or Austria, not because there is nothing to report, but because there is too much. That Jews should be deprived of citizenship is the object of a new law which will soon come into force in Berlin. Jewish shops have been forcibly closed in Dusseldorf, clubs have been attacked in Austria, etc.

What is the cause of this fever which seems to be so widespread in the world to-day—from Brazil to Belgium, from Afghanistan to Austria? Surely it is not simply race prejudice or hatred? An old Jew said to our friend Rev. L. T. Pearson during his last trip to Palestine that the Jews were beginning to see that behind it all the God of their fathers was moving to get them back to their own home. Jews who have shops and businesses all over the world with good connections and with plenty of money coming in are not going to give them up unless they are compelled, and world conditions are rapidly bringing about that very condition. In the world to-day we are beginning to see conditions in which the Jew will not only be willing to go back to the land of his fathers but will be forced to do so in order to find freedom and bread. The hunters are out (Jer. xvi. 16-18).

Of course the Christian is a changed man, but then the change is because of something still deeper. A Christian is a man born again, possessing a life now that he possessed not before. I do not mean merely that he lives after a new sort, but that he has a new life given to him that he had not as a man. It is in this way that he becomes as a little child. Then this new life has to be cultivated and strengthened. Our natural life may be checked and hindered by various circumstances. So it is with the spiritual life, though it be eternal.—*Wm. Kelly*.

Why I Do Not Dance

By Rev. A. E. THURSTON

SO many times I have had people say to me, "Pastor, why is it that you object so strenuously to dancing?" "I don't dance," is my reply, "because I am convinced that for me to do so would be a sin. I would not say that everyone who dances is sinning, but if people saw it as I do, then they would be sinning."

Then I hear the usual argument for the dance, and especially that one about teaching my children to dance where I can watch them, and it is better to let them dance with my approval than have them sneak away to dance. Well, I just cannot see it. I believe the dance very dangerous, and therefore I shall never give my consent to a child of mine doing it. It is so dangerous to the morals of the child that I must refuse even if the child does sneak away. I will be no partner to it. If I permitted a child to play with a loaded revolver because he cried for it, I would be guilty of that child's death if he shot himself. So with the dance. If the child was ruined by its sin I would feel myself guilty.

1. I do not dance because of the words, "Am I my brother's keeper?" I must answer that in the affirmative. And the words, "If meat make my brother to offend I will eat no meat as long as the world stands." I believe that as a Christian I am an example. People watch, and some one weaker than I might say, "Well, if you can dance, so can I." I would always feel that I was to blame in such a case.

2. I do not dance because of the way the world looks upon it. Worldly people know the dance as theirs, and they question every Christian that dances. They class dancing Christians as hypocrites. Speaking to two different men at different times about their relation to Christ and His Church, both told me that they could not confess Christ and unite with the Church, because they liked to dance and they knew no Christian had a right to dance. I am not saying that their judgment was right, but that their statements represent the feeling of people in the world. If worldly people feel that Christians ought not to dance as it lowers the Christian ideal, then I will not dance.

3. I do not dance because of its harmful effects. One year I ran a comparison with a man who said that more people went wrong in other things than dancing. But in that year it was discovered that more people were killed because of jealousies aroused over dancing than were killed in football. If it only killed the physical body that would not be so bad, but when body and soul are killed, it is terrible.

4. I do not dance because when a group of young people in my Church were discussing the question, "Would Jesus dance?" one young girl who danced said, "Not if I knew Jesus and the dance!" I am sure that she knew the dance. That statement convinced me that she perhaps knew Jesus, too.

5. I do not dance because the judgment of the past as to its worldly and lowering possibilities have proved true. The Christians of other days who opposed the square dance and the stately minuet were called narrow-minded, bigoted people. They feared it would lead to something far worse. Few of our young people now would consider that they were having a good time if they were asked to dance the square dance or the minuet. All must admit that the dance of to-day is worse than it was in the days of the so-called narrow, bigoted Christians. Experience has proved their fears well grounded.

To sum it up, I do not dance, because I feel that I am my brother's keeper; because the world claims it as its own and I am taught not to love the things of the world; because it has harmful effects; because the best judgment of young people who do is, "Not if I know Jesus and the dance," and because the experience of the past has shown that worldly things wax worse and worse.

I may be called narrow and bigoted, but that is my belief, and upon it I stand. And I am willing to be judged by it at the judgment day. If I am wrong, I only lose a little of what the world calls pleasure. If I am right, I shall feel joy that in the judgment no one can point the finger of condemnation at me and say, "I would have been saved had he lived as a Christian should have lived."

The work is done as Christ alone could do it, and God requires no repetition.

ELIM SUMMER HOLIDAY HOMES

ABERDEEN. "The Silver City by the Sea." Open from July 19th. Miss Volckman. Pastor P. N. Corry, Dean of the Elim Bible College, will hold a Bible School from July 23rd to August 5th.

BRIGHTON DOWNS. Elim Bungalow Camp open throughout the summer. Mr. and Mrs. Vanstone, Elim Camp, Waterhall Valley, Patcham, Brighton.

EASTBOURNE. Charming house in own grounds, seven minutes' from sea front, open July 26 to Sept. 6. Mrs. Webster and Miss Ryde.

ELIM WOODLANDS. The advantages and privileges of Elim Bible College with its beautiful grounds are open to visitors. Miss Barbour, 30, Clarence Road, Clapham Park, London, S.W.4.

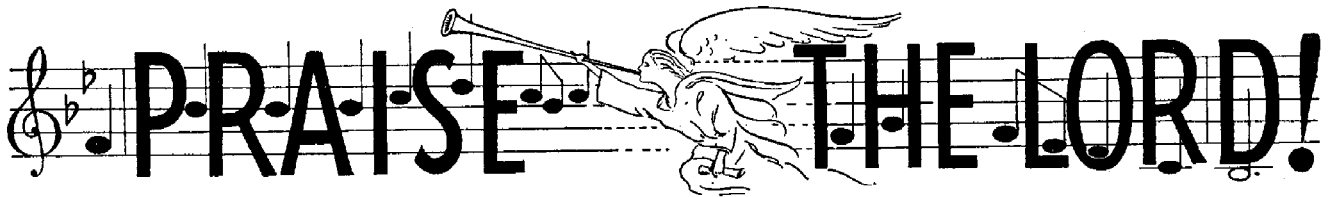
GLOSSOP. Beth Rapha, open throughout the year. Near hills and moors. Bracing air, Bible School July 6-20. Apply Pastor and Mrs. W. L. Taylor.

REDCAR. Granville House. On the sea front; near Yorkshire moors; now open. Apply Miss D'Leny.

SCARBOROUGH. "The Queen of English Watering Places." Open July 26-Sept. 6. Mrs. Saxon Walshaw.

Each one of these has its own distinctive natural attractions in addition to spiritual fellowship and opportunities for Bible study and waiting on the Lord. All are within easy reach of Elim meetings.

Note: Where not otherwise stated application should be made to Miss Barbour, Elim Woodlands, 30, Clarence Road, Clapham Park, S.W.4.



PRAISE THE LORD!

Encouraging Reports of Church Activities.

CONTINUAL BLESSING.

Extending the Kingdom.

Guernsey, Vazon (Pastor J. Naylor). Though separated from the mainland, yet the Lord's people in Guernsey are not cut off from the One who bestows continual blessing. After twelve months' helpful ministry, Pastor and Mrs. South have now moved on to another field of service. Now the work has been taken



Pastor J. Naylor.

over by Pastor Jackson (Andover), who had brought over a number of his people, read out a promise from the Word of God. Newbury is now under the charge of Pastor F. Greenslade through whom great times of spiritual blessings have already commenced to fall.

The following is taken from a report in the local newspaper:

Still further, the seating accommodation proved hopelessly inadequate, as over 500 people gathered around the large swimming bath to witness the immersion of the candidates.

Before immersing the candidates the Pastor explained concisely and clearly the fundamental truths of the Foursquare Gospel.

As each candidate was immersed Pastor Jackson (Andover), who had brought over a number of his people, read out a promise from the Word of God.

Newbury is now under the charge of Pastor F. Greenslade through whom great times of spiritual blessings have already commenced to fall.

The following is taken from a report in the local newspaper:

SERVICE IN SWIMMING BATHS.

Baptisms by Total Immersion.

In the presence of more than 500 people, most of whom were there from curiosity, Evangelist L. D. T. Kelly conducted a baptismal service in the Corporation Swimming Baths on Thursday evening.

Seating accommodation had been provided for 200, and many more stood round the sides of the baths. They came to watch an interesting spectacle, but they must also have been impressed by the religious fervour of the congregation of the Foursquare Gospellers, to whom the proceedings were of deep significance.

Singing of hymns preceded an address delivered by the eloquent young pastor, who explained the meaning of the Foursquare Gospel and the symbolism of total immersion. It was nearly 8.30 when the Pastor, who was wearing a waterproof suit beneath his robes, stepped into the chilly water up to his waist and received the candidates. The first to be baptised was a woman, her son and daughter, and the latter's fiancé. The next to be baptised included two married couples. The women were wearing white dresses and bonnets.

The service concluded with the singing of hymns.

OPEN AIR CROWDS.

The Spirit of Revival.

Leicester (Evangelist J. W. Newman). A special service was recently held in the Elim Hall, New Walk, Leicester, when the spirit of revival was manifested, and the power of that beautiful hymn "No more veil, God bids us enter by the new and living way" was thoroughly realised.

Fresh faces are seen at the services each Sunday evening, and everyone enters into the fellowship and unity which is so prevalent in all the Foursquare Gospel meetings.

The meeting was special in that it

included the ministry of praying for the sick. At the end of the meeting several testified to having received a touch of healing, and one sister in particular stated that she had been suffering from arthritis for some time and could not raise her arm until she had been prayed for, but ultimately demonstrated her ability to do this.

God is also blessing the open air services which are held in the Market Place, reminding us of the days of old when Paul was in the market place daily. A crowd of about 300 listen most attentively to the open air message. Also to the Pastor's talk on the subject of Divine Healing.

INSPIRING ANNIVERSARY SERVICES.

Close of Fruitful and Faithful Ministry.

Twickenham. Anniversary services have just been held at the St. James' Hall, also the farewell of Mr. Burton Haynes, and a very blessed time was spent by the Lord's people. The first service was in the afternoon and a splendid company assembled. Almost every seat was occupied for the tea, and the hall was filled for the evening gathering. Several of the members gave their thanks for the faithful and successful ministry of Mr. Haynes during the past three years. The prayers of the Lord's people go with His servant into the new sphere of ministry to which he has been appointed. At the special services the Kingston Church united.

CONVENTION AT LEIGH-ON-SEA.

Spiritual Blessings.

Speakers: Pastors E. C. W. Boulton and W. G. Hathaway. **Convener:** Pastor H. A. Mason.

God continues to abundantly bless His people here. A blessed time was enjoyed both in the afternoon and the evening, Pastor H. A. Mason convening at each of the gatherings, supported by Pastor and Mrs. George Kingston of the Essex Elim Churches, Pastor A. Wright, Pastor Backhouse, Evangelist Collier, and Pastor Morgan. Sixteen assemblies were represented, which shows a great desire to rally round at these wonderful times of fellowship.

In the afternoon the Church was comfortably filled, and all hearts were gladdened with the messages from Pastors Boulton and Hathaway.

The Holy Spirit was indeed manifested, and spiritual blessings poured down upon all those present.

The evening gathering was filled to overflowing. Friends were sitting on the platform of the baptistery, down the aisles, in the porch outside, until at last the vestry was thrown open where a number could stand, the chairs all having

SHOWERS OF LATTER RAIN.

Immersion of Believers.

Newbury (Evangelist F. Greenslade). The Newbury Church has, during the last three months, been enjoying great outpourings of the Holy Spirit under the ministry of Evangelist L. D. T. Kelly.

The last report revealed that believers were waiting upon the Lord for the outpouring of the latter rain. Thank God, they have not waited in vain, for during the last eight weeks of Pastor Kelly's ministry no less than twenty were baptised in the Holy Spirit.

With this wonderful outpouring of the Spirit of God has come a great spiritual deepening and the revival flame has been kindled in the Church.

Lives have been quickened, and homes miraculously changed as the Spirit of God has taken full possession of the waiting believers.

Truly Newbury has proved the need and the power of the Pentecostal outpouring as the saints have been blessed, and sinners have wended their way to Calvary.

The farewell service of Evangelist Kelly took the form of a public baptismal service, held at the Corporation Open Air Public Baths, kindly lent for the occasion, when nine believers followed their Lord through the waters of baptism.

been taken for use in the church. Every available corner was filled, and it was with great joy the hymn, "Saved by His grace" was sung at the commencement, nearly every hymn sheet being lifted high as we sang the chorus.

Glory to God for the wonderful demonstration of the saving power of our Lord Jesus Christ. Pastor Hathaway was the first speaker, and his message was the joy of sins forgiven. He spoke of the purchasing value of the blood of Christ, and his closing words were "Out of the presence of sin into the glory of His presence."

Pastor Boulton brought a message which moved the hearts of the Lord's people to a closer and deeper life in God. Hearts were full to overflowing, for the blessed spiritual food given to us through His Holy Spirit.

The Leigh and Rayleigh Crusaders ministered very acceptably in messages in

song in the evening service. The Lord's presence was manifest every moment of the afternoon and evening.

IN QUEST OF SOULS.

Enlarging the Borders.

Kingston-on-Thames (Pastor S. Penney). Recently quite a number of the Crusaders have commenced house-to-house work, giving a personal invitation to people to come to the meetings and leaving a neatly-printed card announcing the subjects to be dealt with. God has richly blessed this method of extending His kingdom, and as each week goes by, one by one, souls are coming to Christ.

The work at Hershham which was recently started has been a source of encouragement. The Foursquare truths have certainly fallen upon good ground. Regular weekly services are now being held in this place.

A visit to a mission hall in the East

End of London certainly provided a revelation to many upon whom God has graciously bestowed abundant temporal supplies. Hearts were touched to see a small company of people who scarcely owned anything of this world's goods with faces radiant with the joy and love of Christ. Here was the answer to the critic who says happiness is dependent upon environment. One dear soul came to Jesus at the end of this meeting.

By kind permission of the local Baptist Church a baptismal service was recently held when ten of the members followed the Master through the waters of baptism. Several strangers were in the midst, and from the commencement of the meeting the Spirit of God was mightily felt. The following night Pastor Cariss held his farewell service when he dealt with the text, "We know not with what we must serve the Lord until we come thither."

"Lest we Forget"

(Continued from page 361)

right in front of us and suffering in much the same way.

This is the result of sin we tell her. "You must not worship idols." "What! Not do puja?" "No, mother, that is sin just as much as you know it would be sin to have more than one Master in your house." Asks another woman from behind, "We eat *ghatra* and *lupshi* (kinds of grain) so how can we know what we should do?" Eat what you like but do not offer it to the idols. Say thank you to God by taking the name of Jesus and then eat." "Yes, yes, we understand now."

This "certain woman" is weeping—the rest are looking on fearfully, as who knows what these gods might not do all of a sudden to her! "I will not worship these idols any more, only Jesus," comes the confession. "Yes, that's right. Now try and say His name. Yisu, Yisu, He will save you and heal you." "We often go to the well to draw water and something 'lugs' us and we get sick," she says. "Mother," we say, "you need not be afraid of the Good Spirit because He only goes about doing good. Learn His name, mother. It is Yisu." She makes

several strange attempts to pronounce it, at which all the women laugh. We have further to explain to them that His name must be honoured. They listen again quietly as we teach this anxious, weeping, ignorant mother to lisp for the first time in her life the name of Jesus! After this we pray for her healing and salvation which she receives in the presence of all that stand by to the glory and honour of His wonderful name.

Pastor and Mrs. Thomas in Spain are seeing blessed results from their visits to towns and villages near and far. Fearlessly they are making steady advances in the name of their Lord, but Roman Catholicism presents a blighting barrier against the truth they are seeking to declare. The long snapshot is from them. It is a Sunday school which has sprung into existence as a result of their former labours in Mexico. May the Lord grant them similar blessing on their labours for Him in Spain.

Please continue to remember in your prayers our dear missionaries at home who will in course of time be returning to their fields of service. Pastor and Mrs. Mullan and Sheila, Miss Paint and Mrs. Taylor.

How to Rise Upon the Promises

By A. B. SIMPSON

The largest bell in the world is in the great Burmese Pagoda at Rangoon. When the British had captured it from the Burmese it was so heavy that it sunk in the river, and became embedded in the quicksands. The authorities abandoned it, and all the engineers declared that it was impossible ever to raise it. But the Burmese asked permission to have it, and agreed to raise it. The British laughed at them, but gave them leave. Then the simple natives took a lot of bamboos, which are very light, and tied them to the bell at low tide, and when the tide rose, the buoyant bamboos rose with it, and raised the bell till it floated, and so they brought it ashore and put it in their Great Pagoda.

And so there is a secret in the spiritual world by which the simple heart can lift the heaviest weights and rise from the deepest Sloughs of Despond. God has given us in His precious promises something better than the bamboo branches of the Burmese jungle. And if we will just fasten to enough of them, their buoyancy will bear us up, and carry us over all the sands and quicksands in the voyage of life.

And, like the Burmese, the time for us to take hold of the promises is always at low tide. When the heart is ready to sink with depression and sorrow, then is the time to trust and get ready for the flood tides that will float us above all our trials and temptations if only we are anchored to the promises of God.



Crusader Reminders

Don't forget the Camp near Brighton is open to all Crusaders, for spending week-ends, or your holidays. Bear this centre in mind when making your plans.

August Bank Holiday Monday at Brighton. A great Crusader Choir again will be mustering to sing His praises.

You must enter September 7th in your diaries. Another outstanding event, for who would think of missing the Crystal Palace day? This demonstration is becoming so popular and uplifting. Another full programme all day.

Next week a full report will appear of the North British Crusader Tour, recently conducted by Pastor D. B. Gray and Evangelist D. Vanstone.

Now that the summer evenings are upon us, Crusader branches will be transferring some of their activities to outdoors, in the way of open air services, or song services, educational tours, raiding neighbouring districts for testimony and witness, sick-visiting, etc. On such endeavours we pray for unbounded blessing.

Whit-Monday

in the

City Hall, Sheffield

Principal **GEORGE JEFFREYS**
(Crusader-in-Chief)

AND THE REVIVAL PARTY

at 11 a.m., 3 & 6.30 p.m.

Massed Crusader Choirs, directed by
DOUGLAS B. GRAY (Chief Crusader Secretary)

also in the

Town Hall, Birmingham

Pastor **JAMES McWHIRTER**
(Crusader President)

at 3 and 6.30 p.m.

Massed Crusader Choirs conducted by
THOMAS LYSON

CRUSADERS' RALLYING CENTRES

Hope

By **GRANNY WALSHAW**

"Hope" in the Scripture is a certainty and not as it is popularly used—merely a possibility. It is one of our greatly misused words. Read Galatians v. 5 with this thought, "For we by the Spirit wait for the hope [certainty] of righteousness by faith." The Spirit supplies faith whereby we now take the certainty that righteousness shall really become our nature. Isn't it lovely that we can be sure that we shall (not may) become, as we yield and obey, all that God desires and we long to be? And so we are no longer discouraged because of failure and poverty, but rejoicing in certainty that we are going on into the perfection of ripeness.

Clapham Crusaders

While there is no sensational news to report, the Crusader work here at Clapham is being steadily maintained. For several months during the ministry of Pastor and Mrs. Channon, and recently under Pastor Cole, the attendance has been consistently good, and the young people have frequently conducted their own meetings. As a result of Pastor McWhirter's campaign last spring several who had decided for Christ joined the Crusader branch, and they are serving the Lord fervently.

A few weeks ago we were mightily blessed by a visit from Miss A. Henderson—it was an evening to be remembered. Her loving yet direct message challenged us all, and she particularly urged all those present who had not received an Acts ii. 4 experience to seek the Lord for all the Spirit's fullness. We rejoiced with her as she related marvellous incidents of God's working in the early days of Elim's work, and we praise the Lord because He is still moving and working in our midst.—L.M.S.

Crusader Holiday Camps

Summer holidays are fast approaching, and splendid facilities are being made for young people at various centres to spend their holidays amid such ideal surroundings and helpful fellowship, with rambles, picnics, outings, etc. Note the places and dates. Plan to join us this year. Make up your parties, or come singly; you will experience a time of unspeakable joy and refreshment.

CRUSADER BUNGALOW CAMPS.

BRIGHTON.

NOW OPEN. Admirably suited for holidays and week-ends, for Crusaders and all friends. Under the supervision of Mr. and Mrs. J. A. Vanstone.

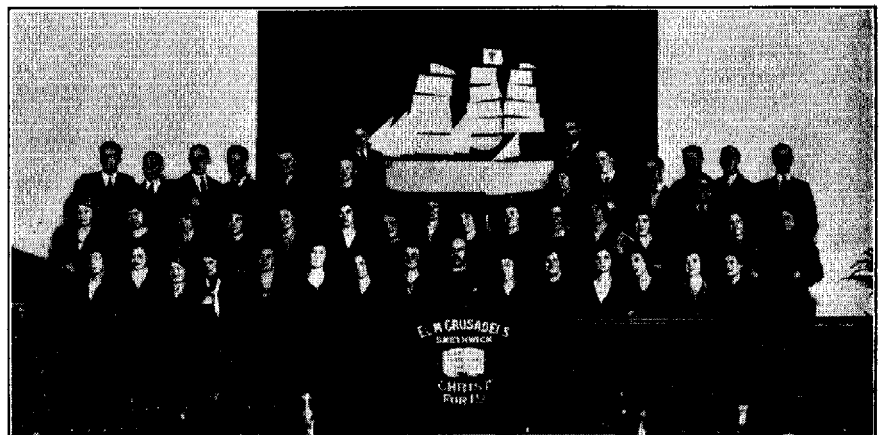
July 27 to August 10. Special fortnight for **Elim Crusaders.** Camp Commandant: Evangelist David A. Vanstone, who has lived in tent and caravan for long periods. Applications should be made to: Mr. and Mrs. J. A. Vanstone, Elim Camp, Waterhall Valley, Patcham, near Brighton, Sussex.

GLOSSOP.

August 3 to 17. Special fortnight for **Crusaders only**, under the direction of Pastor and Mrs. W. L. Taylor. Young men sleeping in the bungalow. Young women will be accommodated in Beth Rapha.

CAMP FOR BOYS.

Glossop: July 19 to August 2. Camp Commandant, Mr. W. Evans, who has had considerable experience with camping arrangements. Applications should be made to: Pastor W. L. Taylor, Beth Rapha, Glossop, Derbyshire.



Smethwick Crusaders (with Pastor L. Newsham in centre).

WATER DISCOVERY IN THE DESERT.

Outcome of Iraq Pipe Line Construction.

(From the "Jewish Daily Post.")

One of the achievements of the Iraq Pipe Line, the construction of which was completed last January, was the discovery of a "water table" beneath the surface of the desert.

The discovery of water everywhere along the route of the iron piping, which is carrying crude oil from the Mosul oilfields to Haifa, a distance of hundreds of miles, recalls the words of the prophet Isaiah, "the desert shall rejoice and blossom as the rose. . . . For in the wilderness shall waters break out, and streams in the desert."

All along the length of the pipeline, boring produced abundant water at an average depth of 600 feet. The water was needed for use by the thousands of workmen who were engaged in laying the line.

Those who enjoy speculation are wondering as to the possibility of the Governments of the Trans-Jordan, Syria and Iraq exploiting this discovery and transforming the great tracts of the desert into fertile fields for raising grain.

It is now in man's power to create an oasis in almost any part of the formidable desert. This power holds fantastic promise: Can the desert be converted into one vast country which lives on the products of the soil?

Streams in the Desert

MANY commentators have scoffed at the thought that Isaiah xxxv. would have its literal fulfilment as well as its spiritual counterpart. The news in this cutting shows how near we are to its fulfilment. It is not a dream any longer but belongs to those things that now lie within the bounds of possibility. Should the necessity arise to accommodate tens of thousands of Jews in the land that was given to their father Abraham, the water supply is assured.—P.N.C.

An Important Question

By JAMES WAUGH

“WHAT must I do to be saved?” (Acts xvi. 30).

The importance of this question cannot be overestimated. Originally it was asked by a gaoler who evidently felt his need of salvation, and the answer was given to him in language clear and simple and plain. "Believe on the Lord Jesus Christ, and thou shalt be saved." This enquiry with its answer has been written and preserved in the Word of God for the direction and blessing of all who discovered like the gaoler that they must be saved or perish eternally. There are eleven words in this divine answer; they form part of the sure Word of God, and are therefore reliable and worthy of the closest inspection. A human action and responsibility is suggested in the word "believe." A Divine Person is brought before us in the "Lord Jesus Christ," and a spiritual result is mentioned in the word "saved."

The Word of God teaches that man naturally is an unbeliever, and "he that believeth not is condemned already" (John iii. 18). "He that believeth not the Son shall not see life, but the wrath of God abideth on him" (John iii. 36). The Lord Jesus Christ said, "If ye believe not . . . ye shall die in your sins" (John viii. 24). And it is also written in Revelation xxi. 8, "The fearful, and unbelieving . . . shall have their part in the lake which burneth with fire." Reader, you may be religious, you may be moral and upright, but nevertheless an unbeliever, and this is the damning sin of to-day. Take heed, therefore, and beware lest you slip into everlasting ruin by the subtle, easy and popular route of unbelief.

"Without Christ" (Eph. ii. 12). This is the state of all by nature, and to be "without Christ" is to be without a Saviour. Now it is by believing that we can possess Christ, therefore we read, "As many as received Him (Christ), to them gave He power to become the sons of God, even to them that believe on His Name" (John i.

12). Your eternal safety is in a Divine person, for "There is none other name under Heaven given among men, whereby we must be saved" (Acts iv. 12). Do you then, my reader, possess Christ by simple faith as your living, loving Saviour? Is He in your heart and life as your only hope of heaven? If not, then believe on Him now, for "He was wounded for our transgressions, He was bruised for our iniquities" (Isa. liii. 5). He "died for our sins according to the Scriptures" (I. Cor. xv. 3). "Christ . . . suffered for sins, the Just for the unjust, that He might bring us to God" (I. Pet. iii. 18). If you do believe on Him and have thus accepted Him as your own Saviour then you can confidently say that the Lord Jesus Christ, "the Son of God . . . loved me, and gave Himself for me" (Gal. ii. 20).

"You need no other argument,
You need no other plea
It is enough that Jesus died
And that He died for thee."

"Saved"—this is a wonderful word, for it is descriptive of the eternal safety of every believer. Now the Word of God declares that all are lost through sin and unbelief; notwithstanding this, "the Son of Man is come to seek and to save that which was lost" (Luke xix. 10). Only lost ones need to be saved, and as you read this message you are either saved or lost. If you know that you are lost you may be saved, "not by works of righteousness" (Titus iii. 5), for "all our righteousnesses are as filthy rags" (Isa. lxiv. 6), before God, but, like the gaoler of Philippi, by simply believing on the Lord Jesus Christ, then you, too, may rejoice in the free, unmerited salvation of God. It is not what you are in character that counts with God; it is what you believe, therefore "He that believeth . . . shall be saved, but he that believeth not shall be damned" (Mark xvi. 16).

Classified Advertisements

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.

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Advertisements should arrive MONDAY mornings for the issue on sale the next day week.

BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

ABERDEEN.—The Silver City by the sea; comfortably furnished bed-sitting-room, and bedroom, use of kitchen, from June onwards; near assembly and beach; Foursquare home; moderate. Box 374, "Elim Evangel" Office. B2028

BANGOR, Ireland.—"Ebenezer" Board-Residence, superior accommodation, close to sea, central, electric, Christian fellowship; renowned for comfort, cleanliness, liberal and varied cuisine. Mrs. Pollock, 40, Holborn Avenue. B2002

BANGOR, Ireland.—"Armachia" Board-Residence, beautifully situated on sea front, convenient to all travel routes; home baking a speciality; highly recommended by Pastors. Apply, The Misses Troughton, 54, Seaside Road. B2003

BANGOR, Ireland.—Board-residence; close sea, golf, tennis, parks; convenient Elim; home-baking, liberal table, comfort in detail; terms inclusive from 6/- per day. Adams, 25, Donaghadee Road. B2029

BEXHILL-ON-SEA.—Sunny south resort; comfortable, homely board-residence, facing park, minute sea; good table; recommended; members of the Foursquare heartily welcomed; terms from 2 guineas. Mrs. Morris, "Cartref," 79, Egerton Road. B2021

BOGNOR.—"Holidays are Jollidays" with Mr. & Mrs. Hollyman. Book your holiday now! Terms 2 guineas inclusive. Lion House, Nye-timber. B1993

BLACKPOOL.—Comfortable apartments for the Lord's people; restful home, good table; highly recommended; near assembly, and 1d. tram from promenade; moderate terms. Mrs. Kershaw, "Maranatha," Arnott Road. B2004

BOURNEMOUTH.—Apartments, board-residence; central, buses to all parts, near assembly; bath, indoor sanitation; Crusaders specially catered for at reduced terms; recommended by pastors. Mrs. Sims, 86, Avon Road. B1973

BOURNEMOUTH.—"Salaam," 14, Campbell Road, Boscombe, homely board-residence; every comfort, highly recommended; near sea, shops, chimes and places of worship; moderate inclusive terms, separate tables. Miss Cavill. B2005

BOURNEMOUTH.—"Montreal" Board-residence, 6 minutes from sea, 2 minutes gardens; every comfort and attention; parties catered for, personal supervision; recommended by Pastors and Christian workers. D. Kent, 7, Walpole Road, Boscombe. B2030

BOURNEMOUTH.—Apartments, bed and breakfast, homely, Foursquare fellowship; 15 minutes sea, close to station, indoor sanitation, bathroom, easy reach to assembly; lowest terms. Mrs. Siebert, 955, Christchurch Road, Boscombe. B2031

BRIGHTON.—Accommodation, bed and breakfast, £1 per week (other meals if required). Apply, Mrs. Richards, "Hillside," 36, Millers Road, Brighton. Extensive downs view, 10 minutes tram and bus to sea; Foursquare. B2022

BRIGHTON.—Board-residence 30/-, bed and breakfast 21/-; near station, sea and shops. Mrs. Robinson, "Stafford House," 13, Stafford Road. B1944

BRIGHTON 1.—Seaside holiday apartments (hall floor), 30/- each sharing, single 32/-; August 35/- sharing, 38/- single; bedroom and breakfast 21/-; central to all parts; stamp. 8, Prestonville Road. B2032

CHRISTIAN Workers' Holiday Home (Devon).—Principal Percy G. Parker's seaside home for rest, Bible study, salvation, healing, holiness, and the Baptism in the Holy Spirit. Open from June to September; Summer Bible School, July 14th—September 7th. Subject: The Acts of the Holy Spirit. Particulars from Mrs. Parker, The Rookery, Lynton, Devon. B1941

CHICHESTER.—Spend your holidays in delightful West Sussex, between downs and sea, with Mrs. & Mr. Sidney Edney; convenient bus services, 30/- weekly (August excepted). Book early. "Padwick Villa," Chidham. B1994

CLACTON-ON-SEA.—Comfortable, homely board-residence, near sea and shops; Christian fellowship; terms moderate; recommended by Christians in Elim. Miss Brooks, "Glenkoy," 24, Meredith Road. B1992

CLACTON.—For health and sunshine; "Elmdene" for good food, comfort and every attention; pleasant position near sea; low terms. Stamp for particulars, Mrs. Trundle, "Elmdene," Valley Road. B2016

CORNWALL, NEWQUAY.—Picturesque, residential, private hotel, in sheltered and secluded position, standing in its own beautiful grounds of 1½ acres; ten minutes' walk from various beaches, on bus route to the lovely North Cornwall coast. Comfortable, homely, Christian home with Christian fellowship, for paying guests (permanent or otherwise), terms moderate; personal supervision, excellent Cornish cooking, separate tables, electric light, h & c water, garage; book for your summer holidays; special offer, now until June 15th, at 35/- per week; Foursquare. Apply: Mr. & Mrs. E. W. Hooper, "The Place," St Columb Minor, Newquay. Phone: Newquay 526. B1943

EASTBOURNE.—Clean, comfortable bed-sitting room, bed and breakfast with teas if desired (Foursquare), moderate terms; central, shops and bus, close sea, recommended. Apply, Miss A. Nicholls, 61, Firie Road. B2006

HOVE 3.—Board-residence or otherwise; home from home; select neighbourhood, close to tabernacle, shops and buses, near sea; moderate terms. Mrs. Andrews, "Malmain's," 87, Marmion Road. B1995

HOVE.—Board-residence, home comforts, central position on the sea front; buses pass the door; between Hove and Brighton assemblies; specially recommended by pastors. Mrs. Griffiths, 19, St. Catherine's Terrace, Kingsway. B1998

HOVE.—Board-residence, quiet, homely, few minutes sea, 42/- weekly, or 35/- each for two sharing double bed. Mrs. Cooley, "Beulah," 43, Erroll Road, West Hove. B1978

HOVE 4.—"Dalua" for a happy holiday; board-residence; vegetarian or ordinary diet; moderate terms; pleasant district, centrally situated; four minutes walk Brighton station. Mrs. A. M. Robinson, "Dalua," Hightdown Road. B2033

LONDON.—Christian home, select district; garden; full board 25/-, without midday meal 21/-; close to buses and railways; highly recommended by ministers and others. Madgwick, "The Ridge," 3, Womersley Road, Hornsey, N.8. B2007

LONDON.—Christian greetings Mrs. Barnwell offers to visitors and business people, happy fellowship in a comfortable, restful home, 38, Granville Road, Stroud Green, N.4. Recommended by ministers; lowest terms. B2015

MARGATE.—For sunshine and health; board-residence from 30/- inclusive; minute sea and sands, bathe from house; children welcomed; stamp to Mrs. E. Green, "Beach Crest," 41, Canterbury Road. B2034

OLD COLWYN, North Wales.—Board-residence, comfortable and homely, all comforts, overlooking sea, grand scenery, good catering, Christian fellowship; terms moderate. Apply, Mrs. W. J. Thomas (late of Bentley, Doncaster), Hlenblas, Sefton Road. B1916

OLD COLWYN.—Sunny North Wales invites you; mountains, magnificent scenery, delightful walks; overlooking sea; bathing from house, Christian fellowship, home comforts; terms moderate; recommended. Mrs. Taylor, "Bryn Derwen," Abergelle Road. B1985

PLYMOUTH.—Christian home, bed and breakfast or full board; moderate terms. Frequent bus service to centre of city, 5 minutes Southern (Priory) Station. Mrs. Phillips, 2, Chaddlewood Avenue, St. Jukes. B2035

PORTRUSH, Ireland.—Select boarding house, cheap terms for May and June. Misses Craig, 13, Victoria Street. B2000

SHANKLIN, I.O.W.—Board-residence, central position, two minutes from cliffs, best residential part of town; recommended by Elim workers; separate tables; reduction for parties. Miss Fyfe, Thornbury, Alexandra Road; Telephone 230. B1957

SHANKLIN, I.O.W.—Board-residence, or bed and breakfast; two minutes' walk from sea, station and assembly; terms moderate; recommended by Elim workers. Apply Mrs. Niblett (Foursquare Member), Dairy, Attlerley Road. Phone 311. B1987

SOUTHEND-ON-SEA.—Board-residence or bed and breakfast, terms moderate; near sea and assembly. Miss Job, "Bethany," 212, Victoria Road, Thorpe Bay. B1967

SOUTHPORT.—"Buxton House," 37, Bold Street; superior homely apartments, or board-residence, public or private; good table, clean beds; highly recommended; central for sea, assembly and stations; e.l. throughout; bath, piano. Mrs. Bates. B1971

SOUTHEND-ON-SEA.—Board-residence, good food, terms 35/- per week inclusive; children half price; August 40/-; 2 minutes from sea. Mrs. Jarvis, "Southview," 61, Ambleside Drive. B2026

SOUTHEND-ON-SEA.—Home of rest, accommodation for three or four ladies or gentlemen (permanent). Near railway, trams, buses and sea; moderate terms. Box 373, "Elim Evangel" Office. B2027

SWANSEA.—Board-residence, holiday apartments, near sea and parks; moderate terms, homely and comfortable; Foursquare. Mrs. W. Protheroe, 8, Bryn Road, Brynmill. B2025

TORQUAY.—The most attractive Christian Holiday Home in the west, Hampton Court, Babbacombe; two minutes from sea, cliff railway, and buses; members of the Foursquare heartily welcomed. Send stamp for particulars; Miss Bunclark, Hillside House, Bridge Street, Bideford, B1976

WESTCLIFF-ON-SEA (28 miles London).—Holidays with Foursquare fellowship. Crusaders welcomed. Large house, lovely position, overlooking park; near sea and assembly. Bus, station to door. Coates, 10, Chalkwell Avenue. B1999

WEYMOUTH, Dorset.—Rest Home, Christian fellowship, 5 minutes sea front, bracing air; visitors accommodated; attendance, bed and breakfast, board optional. Principal, Pastor H. Rider, c/o 75, Dorchester Road. B2036

WEYMOUTH.—Visitors desiring accommodation, apply: Pastor T. H. Rider, 75, Dorchester Road. B2037

WORTHING.—Homely board-residence, or apartments; 2 minutes sea and gardens; highly recommended. Mrs. Slaughter, 185, Lyndhurst Road. B2025

WORTHING.—Board-residence; good food, good beds; two or more sharing large rooms, 30/- each, children 15/-; central; 12 minutes sea, ½-minute station. Mrs. Steed, Rosslyn, 15, Bridge Road. B2066

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GOOD cook and housemaid/waitress, required for guest house for season; good references essential. Apply, stating wages, Miss Fyfe, "Thornbury," Alexandra Road, Shanklin, I.O.W. B2038

BIRTHS.

BRADLEY.—On May 5th, to Pastor & Mrs. J. T. Bradley, of Bourne-mouth, the gift of a son, John Thirlwall.

FARMERY.—On May 11th, to Mr & Mrs. H. Farmery, of Sheffield, the gift of a son, Peter.

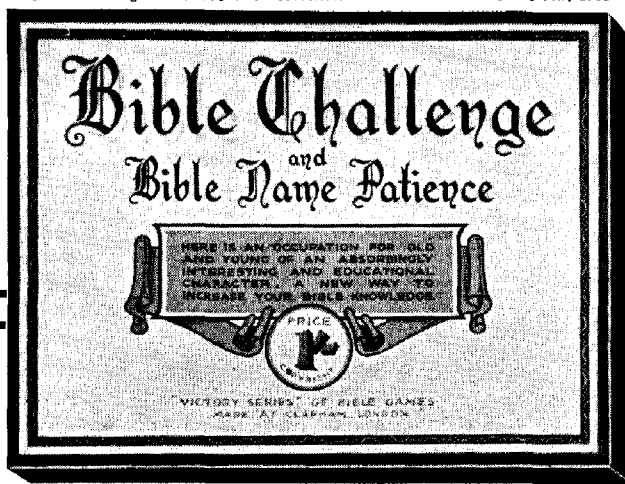
HARPER.—On May 23rd, to Mr. & Mrs. J. Harper, 111, Tharp Road, Wallington, Surrey, the gift of a daughter, Joyce (Joy). "The Lord hath done great things for us whereof we are glad." B2039

WITH CHRIST.

CADMAN.—On May 18th, Mrs. Cadman, member of Elim Church, Portsmouth. Funeral conducted by Pastor S. Gorman.

FELLINGHAM.—On May 14th, Mrs. Fellingham, aged 68, member of Elim Church, Brighton. Funeral conducted by Pastor J. Smith.

TAMPLIN.—On May 12th, John Tamplin, aged 16, member of Elim Church, Brighton. Funeral conducted by Pastor J. Smith.



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