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HE'S COMING SOON! (MUSIC)

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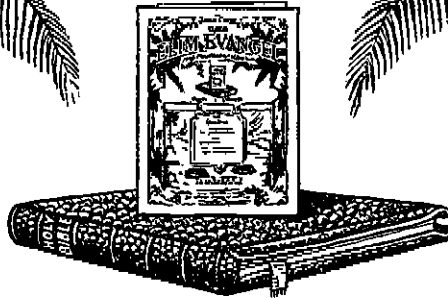
Saviour

Jesus Christ

Healer

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. X., No 8.

JUNE 21, 1929

Twopence

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

Baptiser

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

Coming King

PRINCIPAL GEORGE JEFFREYS and the Revival Party Engagements for this Summer:

LONDON: BRIXTON. Concluding June 23rd.

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

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

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

HOVE. June 29th to July 3rd.

Opening Services of the new ELIM TABERNACLE, Portland Road.

WORTHING. July 21st and throughout August.

Revival and Healing Campaign in the big CANVAS TABERNACLE.

BRIGHTON. August 5th to 7th.

The Great Annual Elim Convention in the ROYAL DOME.

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

WHAT IS THE Elim Bible College Correspondence School

THE ELIM BIBLE COLLEGE CORRESPONDENCE SCHOOL

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FORTHCOMING MEETINGS

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

BANGOR. July 12, 13 Annual Convention Further particulars later

BRIGHTON. Aug 5-7 The Dome Annual Elim Convention Principal George Jeffreys and Revival Party

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

KIDDERMINSTER. Commencing June 17 Revival Campaign by Pastor Edward Jeffreys

LIVERPOOL. June 25 Elm Tabernacle, Whittaker Street, Baptismal Service to be conducted by Evangelist H W Fielding, 8 p.m.

LONDON:—

Brixton. Revival and Healing Campaign by Principal George Jeffreys, in the Canvas Tabernacle, Brixton Hill, concluding June 23

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

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

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

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

READING. June 19. Baptismal Service to be conducted by Pastor L C. Quest.

FRIDAY NIGHT RALLY.

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

The Elm Evangel

AND FOURSQUARE REVIVALIST

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

Vol. X., No. 8.

June 21, 1929

Twopence, Fridays

Revival and Healing Campaign

Principal George Jeffreys at Brixton

(From the Press viewpoint)

TO those who have not been able to attend, or would not attend because of prejudice, or could not attend owing to denominational fetters—for the benefit of such, we give here the following reports from the two leading newspapers of South London. In the words of a British Prime Minister—"the goods have been delivered." Over five hundred conversions are registered and hundreds have testified to healing in answer to prayer.

The large tent has been packed to capacity, and on several occasions hundreds have had to stand or sit outside. The most marked feature of the campaign has been the hundreds of young people who are intensely enthusiastic about the things of God.

CURES CLAIMED AT REVIVAL MEETING.

Striking Incident at Brixton Mission Tent.

Remarkable Stories.

A "South London Press" representative visited the large tent on Brixton Hill where Principal George Jeffreys is holding a revival campaign, and asked if the organisers would supply to him a list of names and addresses of people who had been healed by faith.

This request was repeated from the platform, and at once a line of people began to file from the congregation. The following interviews were then obtained—

Mr F Bulley, of Park Crescent, Clapham, said—

"I had painful blood-poisoning of the left forearm and the

right leg, on which there was a lump. When Principal Jeffreys touched me I immediately felt relief, and when I woke up the next morning the swelling in the leg had disappeared and the pain from the blood-poisoning had subsided."

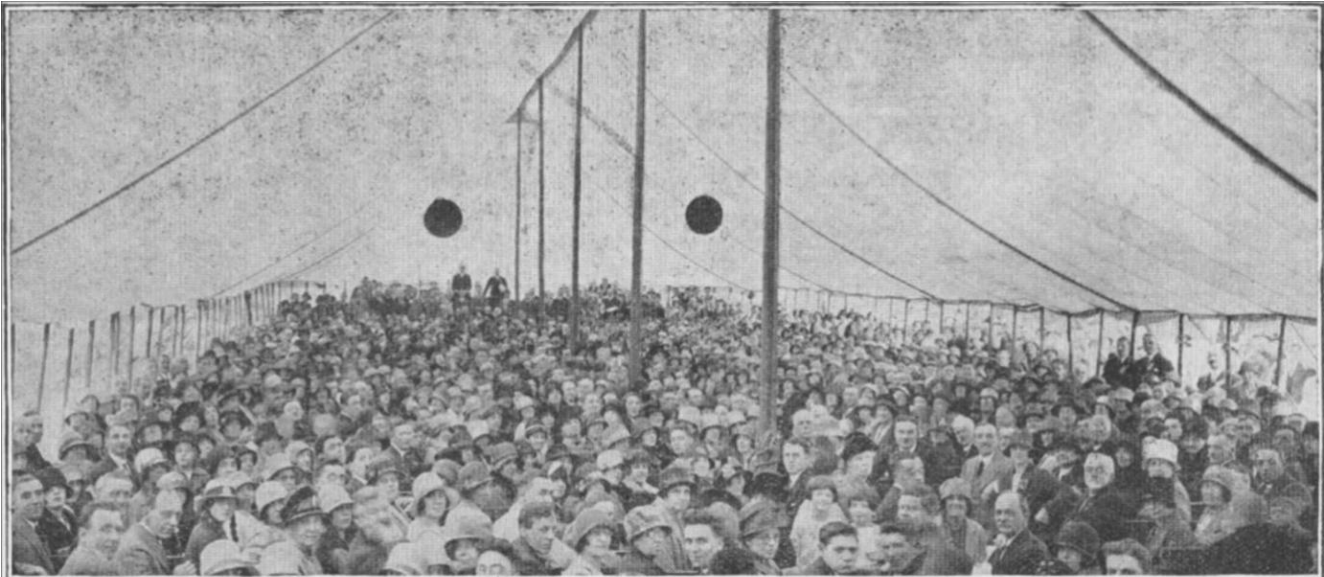
Mrs Polley, of Rattray Road, Brixton, said—

"I had scarcely slept for six months when on Sunday I attended a service here. The same night I had a restful sleep and I have been sleeping well since."

"CURED OF DEAFNESS"

Mrs Fanconi, of Thornton Heath, said:—

"I had suffered from deafness for some years. I knelt to be touched by Principal Jeffreys, and on rising I could hear very distinctly. I seem to hear better as each day goes by."



IN THE BIG TENT.

A view from the back at one of Principal George Jeffreys Revival Campaign services at Brixton, London. At many of the services hundreds sit and stand outside where the curtain sides are dropped. Hundreds have been converted, some have received the Baptism of the Holy Ghost with signs following, and miracles of healing have been witnessed by the wondering crowds.

In one ear I used to have terrible pain, but this has entirely disappeared now"

And this is what happened in a case of goitre, from Brixton — "I had painful goitre, and my nerves were badly affected," said Mrs. Craske, of Trinity Square. "I had been under hospital treatment for three years. After being touched by Principal Jeffreys my nerves felt stronger immediately and the swelling in the throat has gradually subsided."

About twenty people were ready to tell of their cures—*South London Press*, 31st May, 1929

FAITH-HEALING AT BRIXTON.

Remarkable Cases at Revival Services.

Huge Crowds Flock to Meetings.

Suddenly thrusting up a hand, a woman testified that this was the first time she had been able to raise the arm for three years and, further, that a fluid which she had had on her knee had gone, and that she was able to kneel down without pain.

To suit the action to her words she knelt down in the presence of a large concourse of people gathered together at one of the meetings held in connection with a revival and healing campaign at Brixton.

"Hold up your hand again, sister," requested Principal Jeffreys, and the woman put it up again, waving it in an ecstasy of delight.

"No wonder you are nappy," observed Principal Jeffreys, whereat the people cried, "Amen" and "Hallelujah," and sang, ever so softly, the verse of the hymn, "Thy touch has still its ancient power."

The above incident happened in the big tent on Brixton Hill, a few yards from the Town Hall on Wednesday afternoon, at the close of an enthusiastic meeting, attended by a large congregation, and after Principal George Jeffreys, who is conducting the revival and healing campaign there, had asked whether any of the large number who wished to be healed had felt "the touch of the Lord on their body." Others craned their heads forward to catch sight of the woman, and more "Amens" and "Hallelujahs" were heard on all sides.

Cases of Healing.

The case of healing recorded above was not the only one at Wednesday afternoon's meeting, though it was the only one actually seen. The announcement was made that a sister who had suffered from insomnia for six months or more had been prayed for and had gone home and slept the same night like a top.

Another was the case of a little boy, who was present at the meeting with his mother, and who had a growth on the side of the neck. The lump had gone in answer to prayers and at the request of Principal Jeffreys the mother raised the boy on high for all to see. Another instance was that of a woman with a family of four children always ailing. She had brought them

up to London to attend the revival meetings. Prayers were offered for them, and the mother, also a frail woman, and the children had been healed.

As testimony to whether the healing lasted a young lady who had had a "marvellous cure" was requested to come and stand by the flower-decked pulpit. The Principal explained that during revival meetings held in the East End about four years ago the young lady, now evidently physically fit, was wheeled into a meeting by her mother. A nurse was attending her. The girl was in a kind of strait jacket and had a chin rest by which to hold her head up. They prayed and prayed for her and at last she was able to leave her chair, the chin rest was taken away and she was healed.

"Hallelujahs" greeted the announcement, and the Principal answered his own question, "Do they last?" by saying, "Yes, as long as you walk with God."

The congregation was reminded that every promise in God's Word was conditional. If they wanted to be converted and obtain forgiveness of sins they must come to the Lord Jesus. He could hear people say, "I should like to be saved, but I do not feel like it." There were also conditions laid down for healing—that they would hearken diligently to God's voice and by asking them to be saved. They must seek healing for the glory of the Lord Jesus Christ. If they were cold, indifferent and callous, they could not bring glory to God, but they had to come to Him, and having done so, they could claim the blessing of Divine healing of the body. It was a grand thing to be saved.

The address was punctuated with repeated "Amens" and "Praise the Lord."

Mr. Jeffreys dealt with the story of the Creation, unfolded from day to day in the first Book of the Bible, and then enlarged upon its spiritual significance. He drew telling pictures, expiated on the fruit-bearing and light-giving duty of Christians, likened the moon to the Christian Church whose light is borrowed from the Sun of Righteousness (Jesus Christ), and applied the description of the stars to the firmament of individual believers in the world. He thanked God that as a result of the tent mission the number of those light-giving believers had been greatly increased.

There was more singing of hymns, and a prayer was offered, and near the close of the meeting those who were seeking healing were asked to walk down towards the pulpit. Quite fifty persons—men, women and children—responded, and for some time Principal Jeffreys was engaged in anointing the seekers after healing with oil, laying his hand upon their heads, and offering earnest prayer.

Those who did not come forward occupied the time in singing hymns of praise, and it was following the anointing that the above-mentioned incident of healing was enacted.

The meeting extended for upwards of an hour and a half and closed with the blessing—*Brixton Free Press*, 31st May, 1929.

Cisterns versus Fountains

Sketches of Life in the East (continued)

By Pastor P. N. CORRY

IN the East, water is called "the gift of God," and in a land where it is none too plentiful, it is one of the vital things necessary to life. For this reason the one place where a man may speak to a woman, and not lose his respect or damage her reputation, is at a well or a spring. Thus you see the necessity for Eliezer's prayer (Genesis xxiv. 12-21), and the Master's wonderful tact when he opened out the conversation about eternal things to the woman of Samaria at Sychar's well (John iv. 7-10). We who are so used to the era of pipes and taps have never felt the absolute need of water, so if you have not given thanks for the Corporation water supply, please do so before you read another word, because it is one of the best gifts of civilisation.

Not only have we no idea of the need of water, but because we have been brought up in the lap of luxury

as regards this commodity, we have forgotten what the taste is like. We seldom use it, unless it is flavoured by tea, coffee, or some other concoction, and our palate for water has been ruined. Not so in the Orient. I had a servant once who greatly desired me to give up my work on the banks of the Tigris at Baghdad and get transferred to a small village on the River Euphrates, because

THE WATER THERE WAS SWEETER

and had more body in it! I thought it foolishness at the moment, but in Manchester on a very hot day, I had occasion to appreciate this for myself, because with a turn of the tap the cool, crystal clear waters of Lake Thirlmere were at my disposal. The sweetness and freshness of that drink direct from the hills in the midst of a baking city has never been forgotten

and from that time I have always had a great respect for Manchester's water supply, and would love nothing better than a private pipe line to a certain Bible College in Clapham. But you cannot get such a boon in the East, for as yet most cities have no fresh water supply, and for many months of the year, all the water you ever get is brought to your door by the gentleman you see here



Photo by]

[Pastor P N Corry.

THE WATER CARRIER.

Carriers who go about the streets hawking their supply of water generally carry it in earthenware jars, and this is preferable because the water keeps cool by constant evaporation, but the ordinary house supply is brought in skins. In the hot glaring sun, with the temperature in the shade mounting up to unheard-of heights, this gallant follower of Gunga Din plies his trade, filling water pots and jars which alone make life possible. His water skins (called bottles, Genesis xxi. 5 and Matthew ix. 17), are made from goat-skins that have not been slit or tampered with in any way; the whole of the carcase (after the breast-bone has been broken) is

PASSED THROUGH THE NECK

without any cutting of the skin. Then after tying up the legs, and treating the skin in a special way, it is ready for use, but woe betide you if it ever gets dry and hard, because then it is worthless (Matt. ix. 17). Water from these skins is never as fresh as could be desired. It is not living, and this in the East is considered a great drawback.

Spring water, fresh and clear, is always spoken of as "living water" to distinguish it from the stagnant variety that has been kept in cisterns from the previous rainy season, and it is always better than the insipid supply that may have been stored for months. Imagine any eastern person preferring cistern water of doubtful constancy to the living fountain, yet such was the spiritual condition of Israel in the time of Jeremiah (Jer. ii 13), and the woman

of Samaria in John iv. could only speak and think of cisterns and pits. The word she used was *phrear*—the same as in Luke xiv. 5). They were ancient, they were the gift of the patriarch Jacob, and they were deep (11, 12), but the Lord Jesus in His answer ignored the word that the woman used to describe their grand water supply, and only spoke of fountains and springs (*peegee*—verse 14). She was thinking of storage places, where water becomes lifeless and insipid, but the word that the Lord used brought with it

THE VERY MUSIC OF GUSHING WATERS, sparkling rills and gurgling brooks. No wonder the woman wanted water of this kind, and left her water-pot directly it began to flow.

Only the other day when in conversation with a New Zealander, I heard him say, "S— was as dead and as dull as ditchwater." He wondered that I did not echo his sentiments, but failed to see that while he was seeking to slake his thirst at every dirty puddle that could be found, I had a spring inside. He was more or less dependent on surroundings and companions. I carried my Friend with me in the heart, and was satisfied. Circumstances affected his water supply, whilst with the Christian, his spring of joy is as certain and as constant as the dawn. It was because of the hideous monotony of life that James White, the society man of London, committed suicide, and that one writer in a prominent London daily complained that even among those waiting for presentation at the last Court, he only saw *one* that seemed to enjoy the prospect, or look alive—the others were already bored stiff with life that for them had only just begun. How true it is that "he who drinks of this water thirsts again" (John iv. 13), and thus not as in the usual course of nature—the thought is not that he will be thirsty in a little while, but that he remains thirsty. Moisture has been supplied, but tank water never satisfies, and leaves the craving desire for a refreshing drink as acute as ever. Bless the Lord for the Water of Life, that is

NEVER DULL OR INSIPID

It is living water, with the sparkle and joy of life remaining in it. The wonder of this supply thrilled the woman at Sychar's well, for He said, "He that drinketh of the water that I shall give him *shall never thirst* again, but the water that I shall give him shall become in him a fountain of water springing up into everlasting life" (John iv. 14).

Cease to receive life secondhand from any old water-skin that can hold a few drops, turn to the Lord Jesus, for then you will become a spring linked to that mighty torrent of the river of the water of life (Rev. xxii. 1 and 17) that flows from the Throne of God, and you will receive from Him permanent satisfaction and springs of life eternal.

"Happy are they whose praise and prayer
Begin and end the day;
Where, gathered round the Mercy-Seat,
Husband and wife and children meet,
And with one heart and mind entreat
Help for the onward way."

The Promise of the Father

By PASTOR E. C. W. BOULTON

"And, behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high"—Luke xxiv. 49.

DURING the past quarter of a century the question of the Baptism in the Holy Ghost has been brought home to the consciousness of the Christian public by reason of the rapid and remarkable development of a movement which lays emphasis upon this important phase of the Gospel revelation. Much has come from pulpit, platform and pen concerning this marvellous and miraculous experience, some of which, we regret to say, has been grossly and grievously misleading, and some so contradictory as to cause confusion to seeking souls. In view of this we feel at the very onset it is necessary to say that anything approaching a fanatical or freakish character is farthest from our mind when we speak of this glorious birthright of every believer. To us it is the highest and holiest blessing bequeathed by the risen Lord to His militant Church.

In this article, we do not desire to define or defend a theological position, neither is it our purpose to attempt anything like an exhaustive examination, or to enter into a detailed doctrinal discussion of a subject so vast, or to lay down any arbitrary rules as to the particular method in which this heavenly immersion and inundation should take place. Believing, as we do, that this is the Divine prerogative, we prefer to leave to God Himself the manner of manifestation which accompanies this visitation. In this direction we do not feel that it behoves or becomes us to

STRAIN AT A GNAT

lest we expose ourselves to the danger of swallowing a camel. We are more deeply concerned with the general and practical outcome of the outpouring, and so the writer simply wishes to call the attention of his readers to what he regards as some of the more salient spiritual aspects of this God-given experience. It is his wish to emphasise the blessed enrichment and enlargement of Christian life which almost invariably follows a genuine endowment of Divine power, and thus serve to stimulate earnest desire for the fullness of the Spirit.

Neither is it our intention to add argument to argument in order to prove whether this personal in-coming of the Holy Spirit is an experience simultaneous with or subsequent to regeneration. The Word of God is too clear on this point to warrant the expenditure of time or space on such a consideration. We believe that this personal bestowment of power is absolutely essential for successful service in the Kingdom of God—that it contains the solution to most of the perplexing problems which to-day confront and confound the Christian Church. Let these gushing "rivers" from the Throne but reach the dry and derelict church, and soulless services will be transformed—powerless preaching will disappear—soul-winning will be revived—unscriptural and unspiritual methods will vanish—worldliness will lose its grip upon the young life—empty exchequers will be filled

and deserted sanctuaries will be packed.

We shall proceed to review the matter from a

PURELY DEVOTIONAL STANDPOINT,

which we trust will prove of some spiritual profit to those whose interest lies in this direction.

In the first place then, let us say that we believe that this endowment of power from on high means a *new partnership with God, and a new recognition and acceptance of His Lordship*. It assumes an alliance based upon the ground of complete agreement, which makes Christ dominant in the realm of the will, and gives Him unqualified and unquestioned sway over the whole life.

The apostle reminds us that "no man can say that Jesus is the Lord, but by the Holy Ghost." It is the coming of the Holy Spirit that makes actual the kingship of Christ in the life of the believer. He comes to establish the authority of Jesus—to put upon the life the brand of ownership—the seal of joyous slavery—and apart from Him this is impossible. If the test of our relationship and friendship to Christ is our obedience to His will, then most certainly the blessed Baptism in the Holy Ghost serves to reveal more thoroughly that relationship.

That first foundation group of disciples, whose Pentecostal apprehension of their Master's mind was so dimmed by the mists of earth, quickly caught the Divine thought when the Comforter came. The veil of a shallow and self-bound vision was rent in twain by the hand of the Holy Spirit. And with the fresh and fuller illumination came also a new and all-inclusive surrender to the purpose for which they had been chosen and claimed. And so it must ever be with all those who thus come into this glorious alignment with the Eternal. It results in a more intense and intelligent understanding of God's mind. A spiritual change is effected that brings the believer's inner life into truer harmony with the Divine nature, creating a greater capacity for the reception and retention of the largest and latest thought from the Throne. Every heart-bear is kept in unison with the heart of God. In fact the Baptism of the Spirit may be likened to a wonderful tuning of the whole life to the Divine standard—

THE MUSIC OF LIFE

is transposed from the minor self-key to those gloriously rich Christ-chords which make the whole of the experience vibrant with victorious melody. The adjustment of life's sympathies is so much finer and rarer, and permits of a far more full-toned expression of the beauty of Jesus. It has been said that there is only one power that can draw after it all the multitudinous heaped waters of the ocean, and that is the quiet silver moon in the heavens, which pulls the tidal wave into which merge all currents and swelling breakers, as it rolls around the earth. And so the enthroned Christ, shining down, lambent and gentle,

but changeless, will draw in one great surge of harmonised motion all the otherwise contradictory currents of our stormy souls.

Let us further say that we regard this endowment from above as a *partnership of power*. To His servants the Master said, "over all the power of the enemy, I give you power." Dr. Stanley Jones, in his much-read book, "The Christ of the Indian Road," makes the enquiry, "Will the present Christian Church be big enough, responsive enough, Christlike enough to be the medium and organ through which Christ will come to India?" We answer unhesitatingly "Yes," providing that she is clothed with the power of the Spirit. This is the only equipment that can make her equal to her world-wide commission. Recently the correspondence columns of a daily newspaper contained the following pertinent question, "What has Christianity to offer us which is not offered equally well by any other religion?" We quote an Anglican's admirable answer to this query he says, "It offers 'power from on high.' . . . Other religions offer me good advice. The Christian religion is the only religion which offers men *power*." We believe that this is indeed the unique feature of the Gospel of Jesus Christ. None would dare to utter such words as He uttered when He said, "All power is given unto Me in heaven and in earth." And in this

WONOROUS LIFE OF HOLY IMMERSION

and impregnation in God, we are invited to share this *dynamis*. The Lord is ready to apportion and apply that measure of His might that will meet the demands of our Divinely-chosen ministry. To whatever service He commissions and constrains, we may engage therein with confidence, knowing that we are the yoke-fellows of Christ—fellow-labourers with Him. This guarantees adequate energy to carry us through in triumph. Our part of the partnership is to abide, His to provide. The baptised believer works and witnesses under an all-sufficient anointing which enables him to exclaim "I am mighty enough for all things in Him who empowers me." Anguish—calamity—persecution—famine—nakedness—danger or sword—none of these things are able to move the God-partnered, God-possessed and God-poised soul. His life is so rooted and grounded in God, so absolutely embedded in the eternal, that he stands unshaken and unshackled. The storm, from whatever source it arises, finds him strength-girt and Spirit-clad.

How radically and radiantly this affects all our work for God. Apply this truth to any undertaking, however trivial, and see how it is glorified thereby. Mother—God is the Partner of all those hidden home ministries; He enters into all the detail of your domestic duties; He comes alongside, in the Person of the Comforter, to share the things that smart and sting. Father—the Lord is one with you in the discharge of all those heavy responsibilities which go to make up your life; His strength is made perfect in your weakness; out of the rock of crucial and crushing circumstances He can cause rivers of sufficiency to flow. Tired toiler in some tiny and temptation-laden sphere—the Master is your constant Companion, though perhaps discouragement has veiled your eyes to His

presence. He comes to make the minor ministry magnificent and majestic—to give a grandeur and glory to the commonplace task. The

COMING OF THE HOLY GHOST

will convert that cramped and chafing position into a place that is illumined by the wonder of a new fellowship beaming with hope and love. The place where you have "toiled all night and taken nothing" shall now become the scene of unlooked-for success. God shall cause you to see of the former travail of your soul and be abundantly satisfied. In the place where the wild and worthless briar grew, the graceful myrtle shall now flourish; the stately fir tree shall take the place of the ugly and useless thorn, all telling of the goodness of the Lord.

How insignificant and insufficient appeared that little band of believers who, on the Day of Pentecost, were called to raise the standard of a great and grand crusade—to launch a revolution which should last for ever. Their human resources were pitifully meagre for such an exploit. And yet, though few and feeble, they were chosen to conquer and capture thousands of Christless souls—appointed to assail the very stronghold of deep-rooted religious bigotry and blindness—to lead a multitude of slaves forth into the freedom of a new citizenship in Christ. May we not safely assume that the Pentecostal outpouring, if it meant anything, indicated God's determination to make the one-hundred-and-twenty the partners of His power? Into those waiting and willing vessels God sent His all-powerful Spirit, so that their lives might become irresistibly dynamic. We are reminded that in driving piles, a machine is used by which a huge weight is lifted up and then made to fall upon the head of the pile. Of course the higher the weight is lifted the more powerful is the blow which it gives when it descends. It is thus with those who have trod the heights of endowment with God, in the "upper room" they have gathered power, and when they descend to the plain of service, they are

POSSESSED OF AN ENERGY UNKNOWN

to those who have not lingered in that place of spiritual elevation.

And so we see that this blessed partnership lets loose God's fulness of power in the life of the believer, bringing a deep and sweet realisation of our position and possession in Christ. Truth becomes transformed and transformative. The land that was bleak and barren now yields a thousand fragrant fruits. God is the Great Giver, and He is waiting to pour into our poverty-stricken and starved Christian lives the fertilising flood of latter-rain blessing—blessing which will make experience ever-vernal in its sweetness and strength. And here let us add that God not only wants to fill our lives in the initial sense, but He is anxious to *keep* them full. Paul's exhortation to the Ephesians may rightly be translated in the continuous present tense, "Be being filled with the Spirit." And is this not exactly what this sustained partnership with God pledges? In one of his books John McNeil gives a simple but splendid illustration of the abiding fulness of the Spirit. He says, "In driving between Melbourne and my home I often stop at a wayside trough to give the horse a drink.

I notice that the trough is quite full of water and that there is a box in one end of it. As the horse drinks the water is lowering, and presently I hear a sound as of a running tap. Yes, the sound is coming from the box. That box is covering a piece of mechanism that needs explaining. Within it there is a tap connected by pipes with the Yan Yean Reservoir up in the Plenty Ranges. Attached by a lever to the tap is a metal ball, which rests on the surface of the water. As the horse drinks, the water on which the ball is floating is lowered, and thus the ball is lowered, the lowering of the ball opens the tap and the Yan Yean begins to pour in: so that, although the water is being withdrawn by the thirsty animal, a fresh supply is being poured in, the trough is "being filled," so that it is always "full." Thus it is with those who live this life of union with God, they are kept in constant connection with

THE GREAT SOURCE OF ALL POWER.

In continuation of this thought let us say that we look upon this endowment of the Spirit as admitting the believer into a new and glorious *prayer partnership with God*, which enables him to participate in the Divine plan of campaign and become an active agent in the accomplishment of the redemptive and regenerative purposes of Jehovah on earth. The prayer life at this point develops a concentrative power which was previously unknown. It can now focus upon pivotal points of the spiritual battlefield, and turn the tide of battle as it moves with God. Prayer becomes pregnant with meaning and with power—it is no longer spasmodic or erratic, but with unerring accuracy it directs and devotes itself to that which is vital. Spirit-breathed prayer always prevails; it cleaves its path through a hundred hostile hosts to the throne. It asks and appropriates—it seeks and secures—it knocks and is admitted. The stream of Holy Ghost prayer flows swiftly towards the goal of the Divine will, and carries on its shining waters many a burdened soul to victory. It is a partnership which is best revealed in life's crises when the storm of opposition is at its highest and fiercest. It is at such seasons that we prove the power of the Spirit to meet our deepest direst need. Thus we see how potent must be the combined cry of a number of Spirit-clothed Christians—whose hearts are one, and who therefore pray in unity, under the urge of the Holy Ghost. We have a remarkable example of this in the twelfth chapter of Acts, where we see Peter miraculously released from prison through the united prayer of those assembled to intercede for his deliverance. Iron barred gates give way before prayer in the Holy Ghost—mountains move at the bidding of those who are taught of God to wrestle until the break of day—"praying always with all prayer and supplication in the Spirit"—workers together with God in the prayer realm—casting down every high thing that exalteth itself against Christ. making

PROUD PRINCIPALITIES AND POWERS

to bend before the mighty name of Jesus.

S. D. Gordon, in his excellent book on prayer, declares that the greatest outlet for Divine power is Holy Ghost prayer. He adds, "the greatest thing

anyone can do for God and for man is to pray." We believe that close and careful examination of facts will serve to shew the force of those words. But it must be Spirit-generated prayer to be the channel for the accomplishment of God's purpose on earth—prayer coming from hearts in utmost accord with Jehovah-Jireh.

Furthermore, in pursuing this subject we are constrained to add that this endowment of power spells a *wondrous love-partnership with the risen Lord*. This must mean that life and ministry will be given up to the same absorption as possessed Him. We shall be baptised into a great concern and compassion for the careless and the Christless all around us. Like those two saintly soul-winners, Duncan Matheson and Henry Martyn, the Calvary passion will throb and burn at the very centre of our being, and our lips will soon find themselves giving forth a flaming message. The Calvary compulsion will lay hold of us, and a new note of urgency will find its way into our witness. The whitened harvest fields will call us to consecrated activity. To rescue the perishing will become one of the "eternal interests" of the soul. With the coming of the Comforter is bestowed a vision of the vast multitudes hurrying hellwards, whose destiny is final separation from God. The war cry will then be, "the whole wide world for Jesus!" and the Church's great objective to reach the remotest corners of the earth with this Gospel of uttermost grace. One great lover of souls has well said that "it is only the glow of a heart on fire, in touch with the heart of the living God, that can quicken dead souls into newness of life." In union with the great Master-BUILDER, we are entrusted with the important work of gathering the precious living stones for the eternal temple. This must be our vocation henceforth—less than this is unworthy of those who have been

CAUGHT IN THE HEAVENLY FLAME

of Pentecost. The same passion that moves the heart of God will also become the hunger of our lives. Like those hundred-and-twenty Spirit-filled and love-conquered followers of Jesus, we shall go forth from our upper room experience to lay siege to souls, and as the fire of love for Him burns brightly, vehemently within, we shall find them melting beneath the warm life-giving ministry of the Holy Ghost. The "rivers of living water" that so recently rushed into our own hearts, shall flow out in captivating, conquering power, and they too shall feel the force of the mighty tide of heavenly power. Within us the Holy Spirit will constantly be making intercession for the perishing—putting upon us the travail which must prevail.

Then again this glorious love-partnership with the Lamb must result in an ever-deepening craving for closer communion—a more intense and intimate fellowship. Love yearns for nearness, and will not rest content until that glad goal has been gained. It is the advent of the Holy Spirit that supplies both craving and capacity for communion; before He came we little understood the luxury of walking in tender union with Jesus. In those old pre-Pentecostal days we largely drew our joy from second-hand sources, but since the Comforter came to abide we tread the path of precious personal intercourse with our glorious Lord. It is

His hand that touches us in life's weariest moments giving invigorating impulse to every holy desire—it is His voice that makes the heart to burn with intensified joy amid the shadows of the valley—it is His presence that causes this delicious love-thirst to arise within the being, and makes the soul to glory in love's bondage. And as we pursue the upward way, oft-times labouring beneath some crushing burden, our heart can joyfully sing:

To Jesus every day I find
My heart is closer drawn.

The fascination of His great love has

SO COMPLETELY CONQUERED US

that escape is out of the question. When Tigranes and his wife were both taken prisoners by Cyrus, Cyrus turning to Tigranes said, "What will you give for the liberation of your wife?" and the king answered, "I love my wife so that I would cheerfully give up my life if she might be delivered from servitude." Whereupon Cyrus said that "if there was such love as that between them, they might go free." So when they were away, and many were talking about the beauty and generosity of Cyrus, and especially about the beauty of his person, Tigranes, turning to his wife, asked her what she thought of Cyrus, and she answered that she saw nothing anywhere but in the face of the man who had said that he would die if she might only be released from ser-

vitute. "The beauty of that man," she said, "makes me forget all others." This is exactly what the ravished soul says of Jesus. The beauties of the Man who gave His life for us are so great that they have eclipsed all others, and our soul only wishes to see Him and not another. We desire nothing less and nothing else than eternal union with Him.

Let it be here observed that on our part it must always be an uttermost offering of ourselves unto Him. God is prepared to give all for all; if we are to possess Him, He must possess us; if we are to prove Him then we must be willing for Him to prove us. The story is recalled of a man who made his way to California in the days when gold was being discovered in great quantities, and stayed away from his eastern home for years, never allowing a month to go by without sending back to his loved ones some token of his love. The finest pictures were in their home. The finest adornments of every sort were in every room; but at last, after years of separation, his wife wrote him, saying, "My husband, we are pleased with your offering, but the time has come when we want you." This is exactly what God demands of us. Not a trifle of our time, nor a portion of our income. What He wants is just the "whole burnt-offering sacrifice"—the living offering in its entirety. Only thus may we enter into the enjoyment of this unspeakable privilege of union with Him.

(To be continued).

Concise Comments and Interesting Items

Bible thoughts frequently appear in the daily papers. Here is one of them. "Sorrow seems sent for our instruction, as we darken the cages of birds when we would teach them to sing."

Heart disease is said to have killed more people in Great Britain, during the last two years, than cancer or tuberculosis. We may well ask the question, "How is your heart?" Physical heart disease is within the healing touch of our Great Physician as well as spiritual heart disease. Would you change heart-disease for heart-case?—then trust in Christ.

The Italian Government has passed a measure affording protection and recognition to non-Romanist religious communities in the Fascist State. This is a concession which should be to the great advantage of evangelical missionaries working within Italy. The new Act guarantees that difference in belief shall not be a bar to the enjoyment of political and civil rights, or to military or civil careers. This will not please the Pope. There are evidences that other acts of Mussolini do not please the Roman Catholics. Italy is a strange and remarkable country. Prophetic students are keenly watching it.

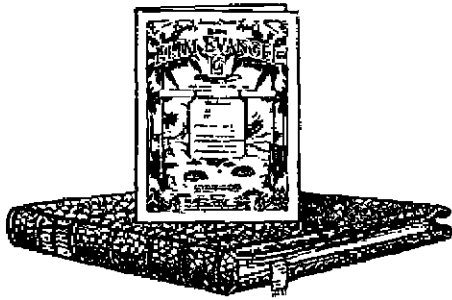
The Election has come and gone. A Socialist Government is in power. We shall pray for that Government, as we pray for all Governments, that their legislation will permit God's people to live in peace, with further opportunities for the proclamation of the Gospel. Our programme is greater than party politics and international politics. We are seeking to get men and women everywhere to elect the Lord Jesus Christ to be the supreme Ruler in heart and life. 'Midst all the changing scenes of world governments we eagerly anticipate the time when "Jesus shall reign where'er the sun doth its successive journeys run."

A cure for sleeplessness has recently been given in one of our morning papers. It reads, "If you cannot sleep at first, breathe deeply and slowly, take a lukewarm bath, or sip a glass of warm milk. Above all, relax every muscle and nerve as much as you can. 'Let go.'" The secret of the cure is

found in the words "Let go." But that is just where the difficulty arises. With so many harassments in one's life, how can we let go? How can we forget the cares of the home and the business? The only man who can really "let go" is the man of faith. When we know that "all things are working for good," even the things that seem to be against us, then we can trustfully "let go." To summarise, the real secret of sleep is to "Let go and let God."

Miss Amy Carmichael thus writes to her large circle of friends: "Every new work undertaken in obedience to a Divine command leads sooner or later to a new demand on personal devotion to our Lord Jesus Christ, who asks of His lovers, not part, but all. The words of His servant, Mrs. C. I. Studd, are literally true: 'The evangelisation of the world can only be carried on by men and women who are really warriors. Mission work ought to be really carried on like warfare. During the war all knew separation, and parents had to be separated from their children and parent from parent. Why the world is not evangelised to-day is because there is not the sacrifice it demands.'"

Is it my ambition this very day that in all my ways I may be like Christ? Am I going to seek that men shall see in me the lineaments of Christ; the meekness and gentleness and patience of Christ; the holy obedience and love for the will of God of His own blessed Son? I may talk about the joy of being like Christ when He comes. It is mere empty talk unless I am seeking to be like Him now. Why need I talk of the joy of being with Him if I do not give Him five minutes of my company throughout the day?
—J. R. Caldwell.



FOURSQUARE ON THE WORD OF GOD

The Elim Evangel

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 Founder and Leader Principal George Jeffreys.

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The New Government

WHEN Parliament assembles on June 25th, our prayers will ascend for the representatives of the British people. May the great responsibility of office bring every Minister of the new Government close to God for wisdom and guidance.

We cannot refrain from expressing our regret that such a man of God as Mr. Rosslyn Mitchell (the ex-Labour M.P. for Paisley) is not taking a position among the new ministry, which undoubtedly would have been the case had he not resigned from political life prior to the election.

It is most gratifying to find in the new Government so many avowed Christians.

The opening ceremony will be incomplete without the presence of our beloved King. We sincerely trust and pray that His Majesty will be well and able to preside.

* * *

John Wesley

The anniversary of John Wesley's birth was celebrated on Monday, 17th June. A leading statesman of our day has put on record that John Wesley as

a preacher of the Gospel did more for England than all the contemporary politicians of the eighteenth century.

On this affirmation we assert—what without its authority and origin might seem prejudiced and unqualified—that the greatest power for good is the application of the Gospel of the Lord Jesus Christ to the personal, home, and national life of the people.

The most familiar associations of this great saint and scholar's life are revivals. Embodied in his nature were all the characteristics of a truly great evangelist. It is encouraging to remember that his revivals, though calculated to have been of the highest service to the nation and proved by the institutions of Wesleyanism with us to-day that their results were permanent, notwithstanding were very unpopular and provoked much persecution and libellous assault.

In our ever-increasing movement which is being established on the results of revivals, if we expect the sanction of this age, we shall be disappointed and thereby disqualified for the highest service. Conversely, if we recognise that since the days of Christ revivals have never been popular in their own age, we shall be forearmed for the inevitable results and shall be able to combat them successfully and cheerfully with the assuring hope that our cause is the highest and best, winning all the while, though deprived of momentary recognition.

We revere the memory of John Wesley, and commend his life story as a biography to be read by all, and especially by our young people. It will be found the source of an inspiration that will enable us to face life courageously, and meet its storms and tempests in the noble and invincible spirit of those who have gone before.

* * *

The Superman

WEARY of mediocrity, many are eagerly looking for the rising of some star of splendour upon the human horizon—one who will take the reins of government and reign as a prince of politicians, who will display exceptional diplomatic genius combined with unique military skill, and who will probably be the advocate of religious reform along broad lines.

We foresee that such a leader of men will ere long be forthcoming and that vast multitudes will flock to his banner when it is raised. One whose name will be upon the lips of all, and who will become the wonder of the age, whose exploits in various realms will startle and stagger the nations, whose power will be extensive, and whose word will carry world-wide weight. The Word of God has already revealed that some such human prodigy will make his appearance upon the stage of time towards the close of the present dispensation. But whilst the world is looking for its great Man, the believer is also awaiting the advent of his glorious Lord and promised King. The Man of the Tree will soon become the Man of the Throne, and then "the government shall be upon His shoulders."

The Patriotic Cupbearer

II.—Nehemiah and His Builders

A Sermon by PASTOR PERCY LE TISSIER

"So I came to Jerusalem"—Nehemiah ii. 11.

ARRIVING at Jerusalem, Nehemiah is faced with a difficult problem. It is no easy task he has appointed himself to do. He stands alone yet not alone, for the hand of God is upon him.

The patriotic cupbearer weeps as he looks upon the ruined city. The walls are broken down. The debris of the gates that have been burned with fire is lying about everywhere. His zeal and devotedness inspire the children of the captivity. They are roused from their lethargy and apathy. Rallying round their stalwart leader and nailing their colours to the mast, they say. "Let us rise up and build. So they strengthened their hands for this good work" (Neh. ii. 18) Urged on and encouraged by Nehemiah, the bold and brave builder, they laboured to build the walls of Jerusalem.

Who will volunteer to rebuild the walls of the Church's separation from the world? Her lofty walls have been broken down. The clear

LINE OF DEMARCATION

once so pronounced can rarely be defined. Those powerful old gates, Praise and Prayer, have been unhinged. Unbelief and worldliness have been allowed to invade her borders and to leap over her frontiers. Fear, even antagonistic to faith, holds many of the faithful few in its merciless grip. Like the tiny parasite with its sting, it breeds spiritual paralysis, and sucks away the very life blood of the young in Christ.

O God, raise up spiritual Nehemiahs who will face the foe, and withstand the antagonism of the world and the old associates, not armed with carnal weapons, but clad with the "armour of God." In the spiritual armour of Ephesians vi God has fully equipped the believer.

God loves to see the defences built up.

Despite bitter opposition, Nehemiah and his devoted band of workers completed the walls in fifty-two weeks.

The rebuilding of the walls represents fundamentals essential to Church prosperity. Let us build upon the solid foundation of the Scripture Rock, line upon line, precept upon precept. I suggest the building of four fundamental walls.

I. THE INTEGRITY OF THE SCRIPTURES.

Preach the Word. Stand firm for the inspiration of the Scriptures. What a mine of wealth the Word is for the child of God. There can be no real growth in grace without the sincere milk of the Word. No believer can dispense with it without declining in the spiritual life.

Beloved, earnestly contend for the faith! Think of the noble army of martyrs who rather than deny its teachings have sealed their testimony with their blood. John Huss was burnt by Rome, yet to-day the Rhine which bore his ashes to the sea passes through territory where the people have the Holy Bible in their possession. Voltaire prophesied that in one hundred years from his time Christianity would

cease to exist, and the Bible be relegated to the scrap heap of literary refuse. To-day the very house in which he lived has become a Bible depot. What a mighty wall is the Word of God!

II. THE DEITY OF CHRIST.

This is another fundamental truth essential to Church prosperity and blessing. One cannot possibly be a Bible Christian and deny the Godhead of Jesus Christ. Ponder over these words. A man may be a good man, a very good man, the best of men, living an exemplary life, but if he denies the Deity of Christ, he is not a Christian—he is antichristian. Christianity is Christ. It centres around His great personality. Either He was the Son of God or He was not. Public opinion ranked Him amongst the prophets. A revelation from God constrained the Apostle Peter to utter His own private conviction: "Thou art the Christ, the Son of the living God."

Fellow believer, do not refuse to recognise His full title. He is the Lord Jesus Christ. At the Name of Jesus every knee shall bow, and every tongue confess that He is Lord, to the glory of God the Father.

III. THE SUBSTITUTIONARY ATONEMENT.

Preach the Cross. Paul preached Christ crucified in his day, and the need of the hour has not undergone a change. The world requires the Gospel now as it did then, and only the Gospel will solve the problem of man's unregenerate heart. The message for the twentieth century is that which met the need of the first century. Peter Cartwright, Wesley, and other evangelists braved wind, storm, blizzard and snow to carry the message that Christ died—the just for the unjust. Only this Gospel will fill the hungry soul, and satisfy the yearning of the heart. Modern substitutes such as education, community uplift, temperance campaigns, reformation, can never lift man out of the slough of sin into which he has fallen. But Jesus Christ came to destroy the works of the Devil; He came to put away sin by the sacrifice of Himself. He alone has power to forgive sins. He died for our sins and rose again, and He is willing to forgive and to cleanse from all unrighteousness.

IV. THE NEARNESS OF CHRIST'S COMING.

The fourth wall to be repaired is the Advent wall. The coming of Christ is imminent. No church can prosper which neglects the proclamation of this truth. The second coming of Christ is one of the most important and inspiring subjects presented in the whole Bible, and it is proper that we should study this subject carefully. Time is ushering us very near to the close of the Gospel and Gentile dispensation, and the Advent truth cannot be too urgently pressed upon us.

The first prophetic utterance in Scripture was concerning this event (Genesis iii. 15), soon reinforced by an actual prophetic vision of it (Jude 14). And the last prophetic utterance in Scripture is, "Surely I come quickly" (Rev. xxii. 20).

Between these two prophetic utterances in the 1,260 chapters of the Bible the coming of Christ is mentioned over 300 times. There are unmistakable signs on every hand that the coming of Christ is imminent. The very thought of His nearness should thrill the hearts of His people. Those who have become identified with Him as the crucified One, shall be identified with Him as the glorified One. The last prayer of the Bride is, "Even so come, Lord Jesus!"

Nehemiah's workers laboured with a trowel in one hand and a spear in the other. They worked and they watched. Sanballat, Tobiah and Geshem were very wroth and indignant when they saw the walls being rebuilt and the gates repaired. They mocked the workers and their work.

What do these feeble Jews? will they fortify themselves? Even that which they build, if a fox go up, he shall even break down their stone wall (Neh. iv. 2).

We too have

A THREEFOLD ENEMY,

a triple alliance arrayed against us. The world, the flesh and the Devil. The heart of man is unchanged.

The Message of Two Cities : Doom or Dominion?

By Pastor CHARLES H. COATES

A GAIN Vesuvius is in eruption. A fissure has suddenly been torn through the side of the great crater, through which a vast stream of lava has begun to pour into the Valle Dell' Inferno, or (so-called) Valley of Hell, threatening three small towns below. Professor Malladra, the director of the Observatory on the mountain, even suggests the possibility that the whole volcano, now the trembling funnel through which the fierce concourse of fiery forces is pouring, may itself split its flanks, when even Naples itself might be overwhelmed.

Vesuvius is the volcano which destroyed

HERCULANEUM AND POMPEII

in 79 A.D. Pliny the Younger wrote an account of the catastrophe, in which his own uncle perished, to Tacitus the historian. The two Plinys were at Misenum, about twenty miles from Vesuvius, where the elder Pliny was pursuing his duties as admiral of the Roman fleet, when they noticed a strange-looking cloud rising over Vesuvius, consisting of a lofty pillar of smoke spreading out at a great height into a tree-like formation. The uncle at once ordered out his cutter, and proceeded across the bay, where by his prompt action in arranging a concentration of his navy, he was able to save many fleeing refugees who would otherwise have been engulfed by the lava and cinders which soon overwhelmed all the adjacent coasts. He himself lingered too long, and while awaiting the return of the boats, was asphyxiated by the deadly gases.

Though comparatively few people were engulfed in the two cities, it is certain that many who fled were overtaken by the

DELUGE OF ASHES AND WHITE-HOT ROCK

with which the angry mountain bombarded the region,

Sanballat and Tobiah have left a long line of descendants. Many oppose the truths for which we stand.

I close with a charming scene. Behold Nehemiah and his faithful band praying for their enemies. There is no thought of retaliation, but as the persecution waxed hot, they prayer the more earnestly.

Nevertheless we made our prayer unto our God, and set a watch against them day and night (Neh. iv. 9).

The outlook was very dark and forbidding, but the uplook was bright and hopeful. Their trust was in God. They believed He would care for His work and justify them. This incident is a solemn rebuke to the Christian of to-day. May these characteristics be more seen in us. The walls of the Church's separation must be rebuilt. It requires devoted Nehemiahs to do this

Fear not, I am with thee,
Blessed golden ray,

Like a star of glory, lighting up thy way
Through the clouds of midnight this bright promise shone,
I will never leave thee, never will leave thee alone.

and which blotted out many of the little towns which dotted that charming coast. The continuous rocking of the earth which accompanied the eruption put the sea likewise in agitation, great waves crashing in upon the shore through the thick darkness which covered the region for three days, completing the destruction. This thick impenetrable cloud of darkness was preceded by deadly gases, and flanked on every side by forked lightning, while pierced in every direction by the burning flashing showers of rock and cinder, rolling like a flood among the hapless fugitives, who fled in blind terror, accusing their fate, and

IMPLORING DEATH EVEN OF THEIR GODS,

whom they dimly supposed were about to be involved, like themselves, in the chaos of the last eternal night. Some were stifled by the deadly vapours, some sank spent with the toil and agony of forcing their way through the growing drifts of hot sulphurous ashes in the darkness; while those who escaped startled fresh districts into flight with their stories of horror. On the fourth day a dim sickly yellow sun reappeared, to reveal a rolling, trembling waste of white ashes, beneath whose ominous mounds lay the towns and landscape features which had smiled in prosperity but a few days before.

These being the conditions at Misenum and other towns distant from the mountain, the situation of Pompeii and Herculaneum right under the mountain may be imagined. Pompeii was blotted out by a rain of ashes, while the sister city was engulfed in boiling mud. Later eruptions increased the deposits, so that the beds which mantled the two cities grew to a depth of seventy feet, the very sites being discovered only by accident, in the eighteenth century, upon the sinking of a well in the modern village of Resina,—at a date when the very existence of the ill-fated cities had

become but a legend.

This catastrophe occurred nine years after

THE DESTRUCTION OF JERUSALEM BY TITUS,

when the horrors that overwhelmed the Jewish nation, under prophecies which fell from the lips of our Lord Himself, proclaimed that sweeping of the Nation from the Land which ended the last vestiges of the Dispensation of the Law. The unusually destructive activities of Vesuvius during the last two or three years have occurred after a like lapse of time from the resurrection of Jerusalem during the throes of the world war—her deliverance under Field-Marshal Allenby—an event which marked the incipient conception of a new dispensation in the womb of last-days' portents

Whether this is more than a coincidence to us will depend upon our penetration of the Divine counsels and our perception of the Divine ways. The Jerusalem of 70 A.D. was destroyed by Rome, the headquarters of heathen world power, as later of spiritual apostasy, and the

ROME OF THAT DAY WAS WARNED

of her ultimate doom in rebellion against God by the fate of the two cities near her doors, and by the thunders of John's Apocalypse (Rev. xviii. 21) denounced just afterwards. Indeed, Paul, the apostle to that Gentile world over which Rome held sway, had already warned the coming Rome of history in the Epistle which he addressed to the Christians resident in her (Rom. xi. 17-22)

The canopy which hangs over Vesuvius, in threat against a land sold into apostasy, is but a black omen of doom. But the canopy which Isaiah sees spread over Jerusalem during the glad millennial reign of her King (Isaiah iv 5) is a glorious emblem of marriage—for it is the nuptial canopy of eastern marriage ceremonies—where he sees a city miraculously imposed upon a mountain glorious for elevation, with a vast restored Temple, and "over all the glory shall be spread a canopy"—that pillar of cloud and fire which ever betokened the Lord's abiding presence, and which spells, not condemnation and doom, but marriage and dominion! Hallelujah!

Healed After Three Operations

Another Miracle at Principal George Jeffrey's Glasgow Campaign

I DO thank and praise God for the way He has led and guided me. When my cross was, oh, so heavy, He bore the heavy end. I look back on the eighteen long years of pain and suffering when I oftentimes used to say, Is there a God?

I went through three operations: at one I had 4½ inches taken out of the left leg. I was a cripple all these years and I felt life was not worth living and used to say often I wish I were dead. One day while lying in the infirmary after being taken in unconscious, when I came to myself I heard a voice speak to me these words "When other helpers fail and comforts flee, Help of the helpless, oh abide with me." All through that day they rang in my ears, and

I knew it was God speaking to me through these words. I came back to the Lord, and then I got better and came on to Glasgow to live. My health was not bad, though I still suffered pain and knew that some day sooner or later I had to face another operation.

On 5th December, 1926, I had to go to hospital to undergo an operation for hernia tumour. After going through all preparations for the

But, praise God, I did not need to go back. My husband read in the papers about Principal George Jeffrey's great Divine Healing services in the St. Mungo Hall. So we decided to go after seeing many people being healed with various troubles. I said, If God can heal these people He can surely heal me. So I went to be prayed for and anointed in the Name of the Lord and I felt there was no one in that hall but God and myself. Though there were hundreds, I lost sight of everyone but Jesus. I went next Sunday for prayer and anointing again. I felt the power of God on me and I felt something giving way, but the trouble was still there.

Ten days after the first anointing I was standing in the audience singing when the power of God came on me and took me to the floor. I lay there for some time alone with my blessed Lord who worked the operation on me. That was on 17th February, 1927. Three weeks later I was examined by the doctor, who found no trace of the trouble.

I do thank and praise God for His wonderful, wonder-working power. To Him be the glory, for I never will cease to praise Him, He has done so much for me.—(Mrs) Margaret Stephen (Glasgow).



Mrs. Stephen.

operation I asked the doctor to sound my chest, and he found he could not administer chloroform under the condition of heart and chest, so they advised me to go home and come again at the end of March or April.

We want your time, your strength, your energy, your education, yourselves for Him who spared not His own Son for you. Is your alabaster box of ointment too precious for Him? Do you say, "To what purpose is this waste?" Ask Mary how much she wasted. Ask Moses whether he regrets his choice. Ask the apostle to the Gentiles whether he made a mistake when he said, "This one thing I do." Ask the sweet Psalmist of Israel, "What shall I render unto the Lord?" Eternity will be long enough to give the answer.

The Gospel in the Belgian Congo

By JAMES E. MULLAN

I HAVE recently returned from a visit round the villages of the Belande Tribe. I was previously under the impression that the Belande were merely a handful of people, being a mixture of Bekelebwe and Lubans and living in a few straggly villages between the two tribes. Since then I have discovered that this is entirely erroneous, and that the Belande are a tribe almost, if not, quite as numerous as the Bekelebwe themselves. They have many large villages, and one of these villages bids fair (with the exception of Kabinda) to become the largest in all this part of the country. The Southern Belande speak a language of their own, but one closely allied to Bwikalebwe. The northern Belande speak Bwikalebwe.

God granted me a very prosperous journey, and we had very blessed meetings for proclaiming the Gospel in all the villages through which we passed. There were professions of conversion in quite a number of villages, and as a result of being thus opened up to the Gospel, we have since been enabled to send to them six teachers or native evangelists in pairs.

In one of their villages the people were

VERY KEEN TO HEAR

the Gospel story, especially the Chief, who seemed a very intelligent man. Besides being the Chief of this particular village he is also the Chief over that section of the Belande Tribe. We were unable to speak their language, so we told them the grand old story in three other different languages—Bwikalebwe, Kiluba and Bwambo. The Chief, who understood these languages, listened very attentively, and when we had finished speaking, he translated what we had said into their native tongue, and indeed went carefully into all details and seemed very anxious for his people to understand. At the close of the meeting I gave him a Bible in Kiluba, and I was very pleased to see one of my "boys" go over and commence reading and explaining it to him.

Shortly after the meeting, as I was sitting at the door of my tent, I observed a poor little hunchbacked boy looking at me very pathetically, so I went over and commenced to speak to him. Fortunately he was able to understand Kiluba mixed with Bwikalebwe words, and so I was able to converse with him. He told me he would like to hear more of the Gospel

story, and asked me if I thought God could do anything for him. I explained to him that

GOD WAS ONLY WAITING

for him to trust Him. The following conversation then ensued, "Could God heal me? I have not always been like this, and am very miserable now." "Yes! God can heal you, and will if we pray the prayer of faith! But first of all, what about your sins? Will you not believe on Jesus, God's Son, and have your heart made clean." "Yes! I should like all that, but if I believe, I think you said that I must give up praying to the spirits of the dead to help me." "That is so, for one can't trust in God and trust in devils at the same time. God refuses that affair. Will you not pray to God to save and heal you and trust only in Him?"

The lad then assented to pray to God to save him, and indeed prayed very sincerely, apparently. However, after praying he didn't seem quite satisfied, and commenced to question one of my men. His trouble seemed to be concerning his grand-parent, long dead and to whose "spirit" he had always prayed for guidance and food. He seemed to think that the spirit would be offended should he leave off praying to it and giving it offerings. Several of My Christian boys did their utmost to convince him that

PRAYING TO THE DEAD

was of no avail and was merely a deception of the Devil, but the little lad would not be convinced and was almost on the verge of crying. He persisted in saying that it was impossible for him to give up praying to his ancestors and that if God would not hear him as well, then he must just continue in the old way. We found it impossible to change him from this view, and so were forced to leave him, feeling very sad indeed. I recount this incident to shew how deep-rooted are the heathen superstitions, and the hold that spiritism has on these people. Poor little deformed lad! and he is not alone, for there are many thousands here like him, willing enough to believe on God but not willing to trust in God wholly as their Saviour, and Keeper. Much prayer is yet needed that the fetters of the evil one may be snapped and these poor people liberated. God help us to pray as we ought!

"Let Your Yieldingness be Known unto All Men"

(Philippians iv. 5, R.V.).

The very test of consecration is our willingness not only to surrender the things that are wrong but to surrender our rights, to be willing to be subject.

When God begins to subdue a soul, He often requires us to yield the things that are of little importance, in themselves, and thus break our neck and subdue our spirit.

No Christian worker can ever be used of God until the proud self-will is broken, and the heart is ready to yield to God's every touch, no matter through whom it may come.

Many people want God to lead them in their way and they will brook no authority or restraint. They will give their money, but they want to dictate how it shall be spent. They will work as long as you let them please themselves, but let any pressure come and you immediately run up against, not the grace of resignation, but a letter of resignation, withdrawing from some important trust and arousing a whole community of criticising friends, equally disposed to have their own opinions and their own will about it. It is destructive of all real power.—A. B. SIMPSON.

Bible Study Helps

THE BELIEVER'S POSITION.

- (1) **What we were** (I Peter ii. 10; Eph. ii. 12, 13, Rom v 8, 10, 16, Eph. ii. 3).
- (2) **What we are** (Eph ii 8, I John iii 2, I Peter ii 9, 10; Eph. iv 30. I Cor. vi 11, I. Cor. iii 23, Rom. vii. 4; Eph. ii. 20, I. Peter v).
- (3) **What we are not** (I. Cor vi. 10, Rom. vi 14, viii 9, 12).
- (4) **What we know** (Rom. vii 18, II Tim i. 12, I John iii. 14, Rom viii 28, II Cor v. 1, I John iii 2).
- (5) **What we have** (Eph ii 18, I John v 13 II Peter i. 19 Heb vi 19)
- (6) **What we shall be** (Col iii 4, I John iii. 2).

THE PRESENCE OF JESUS.

- (1) It is salvation (Psalm xlii. 5, marg, xxvii. 1)
- (2) It is light (Exodus xiii. 21, xiv. 19. John i 9)
- (3) It is power (Acts xii. 7, 8; Psalm cx.v 7).
- (4) It is courage (Joshua i 9, Isaiah xliii. 2; II. Kings vi 16).
- (5) It is companionship (Matt xxv. 40)
- (6) It is success in service (Judges vi. 12, xvi 20, I Sam. xvi 14)
- (7) It is fear (Job xxiii 15)
- (8) It is joy (II Thess i 9).

CHRIST'S FIVE GREAT RESURRECTION 'ALLS.'

All hail (Matt xxviii 9)
 All power is given unto Me in heaven and in earth, Go ye therefore and teach
 All nations, baptising them in the Name of the Father, and of the Son and of the Holy Ghost, teaching them to observe
 All things whatsoever I have commanded you, and lo, I am with you
 All the days, even to the consummation of the age (Matt xxviii 18-20, R.V.).

HIS COMING.

- Promised (John xiv 3, Rev xvi 15, xxii 7, 20).
 Prepared for (I Cor i 7)
 Patient Waiting for (II. Thess iii 5)
 Watching for (Matt xxv 13).
 Confidence at (I. John ii. 28).
 Changed at (Phil iii 21)
 Blameless at (I Cor i 8)
 Union at (John xiv 3)
 Glory of (Luke xxi 27)
 "Even so, come, Lord Jesus!" (Rev xxii 20)

He's Coming Soon

Hawaian Melody

Thoro Harris

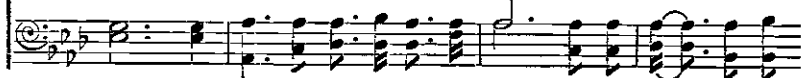
Liloukaiani, Arr by T. H.



- 1 In these, the closing days of time, What joy the glorious hope af-
2. The signs around-in earth and air, Or traced up-on the star-lit
3. The dead in Christ who'nath us lie, In count-less numbers, all shall
4. And we, who, liv-ing, yet re-main, Caught up, shall meet our faithful



fords, That soon—O wondrous truth sublime! He shall reign, King of
 sky, God's faith-ful wit-ness-es—de-clare That the coming of the
 rise When through the por-tals of the sky He shall come to pre-
 Lord; This hope we cher-ish not in vain, But we comfort one an-



REFRAIN



kings and Lord of lords. } He's com-ing soon, He's com-ing soon, With
 Saviour draweth nigh- }
 pare ou. Par-a - dise. }
 o-ther by this word }



joy we welcome His re - turn - - ing, It may be morn, it
 the re - turning of the Lord;



may be night or noon—We know He's com - ing soon.
 our King is coming ve-ry soon



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Book Review

The Whole Tith By P. W. Thompson, M.A. 5/- Published by Marshall, Morgan and Scott, Ltd
 This book has been kept prominently before the public since its first publication. Notices, usually friendly, appearing in various Christian papers, and discussion in correspondence columns, and references from pulpits have brought the subject of which this

book treats into much prominence. That prominence has been helpful We therefore welcome this new edition, somewhat enlarged, and yet reduced in price May it further result in the generous and proportionate giving of God's people! Obtainable from the Elm Book Saloon, 7, Paternoster Row, London, E.C.4.

Wesley's Charge to His Evangelists

From THE LIFE OF WILLIAM BRAMWELL, one of Wesley's Preachers.

THE following most important rules Mr. Bramwell particularly regarded; they were the guides of his conduct, yet always in subordination to the Holy Scriptures. He viewed them indeed as an exposition of several Scriptural directions; and valued them highly, on account of their salutary consequences:

"Be diligent. Never be unemployed. Never while away time, nor spend more time at any place than is strictly necessary.

"Be serious. Let your motto be, Holiness to the Lord. Avoid all lightness, jesting, and foolish talking.

"Believe evil of no one unless fully proved; take heed how you credit it.

"Put the best construction you can on everything. You know the judge is always supposed to be on the prisoner's side. 'Speak evil of no one; else your word especially would eat as doth a canker.' Keep your thoughts within your own breast, till you come to the person concerned

"Tell every one what you think wrong in him, lovingly and plainly and as soon as may be, else it

will fester in your own heart. Make all haste to cast the fire out of your bosom.

"Do not affect the gentleman. A preacher of the Gospel is the servant of all.

"You have nothing to do but to save souls, therefore spend and be spent in this work. And go always not only to those who want you but to those who want you most.

"Act in all things, not according to your own will, but as a son in the Gospel, and in union with your brethren. As such it is your part to employ your time as our rules direct, partly in preaching and visiting from house to house; partly in reading, meditation, and prayer.

"Observe; it is not your business to preach so many times, and to take care of this or that society, but to save as many souls as you can; to bring as many sinners to repentance and with all your power to build them up in that holiness, without which they cannot see the Lord."

Early rising was also a point on which Mr. Wesley uniformly insisted

Steady Progress Maintained

The Foursquare Gospel Continues to Meet the Need of the Hungry Multitude

Carlisle. A successful campaign has recently been concluded by Pastor and Mrs Charles Kingston, a report of which will appear later

Eastwood, Notts. A new Church has recently been opened at Hill Top, near Eastwood, and Pastor R Lewis (late of Ashbourne) is in charge. There have been a number of healings and over one hundred conversions

HEALING AT HASTINGS

Hastings (Pastor W L Kemp) Once again the saints of Hastings give thanks to God for all His goodness, and loving tenderness toward them. Spiritual blessing is being bestowed upon all, and bodies are receiving healing, all to the glory of

day, she was much worse, and continued so, and on Sunday, with assistance, she came to the evening meeting, and was anointed and prayed for. For a few minutes she appeared worse, but was under the Holy Spirit's power. Upon arrival home she was completely delivered, and that night enjoyed sound sleep, the first time for years

TWENTY-SEVEN BAPTISED IN THE SPIRIT

Exeter (Pastor F G Cloke) God's blessing is upon the work in Exeter in a remarkable way. On a recent Sunday evening three souls surrendered to Christ in the Gospel meeting, and during the breaking-of-bread service which followed, the Pastor gave the right hand of fellowship to thirty new members

Members of the new Church recently opened at Hill Top, near Eastwood



His Name. Souls continue to yield to the appeals, and conviction is wrought upon the unsaved. Whit-Sunday evening, and again on the Monday evening, the Crusaders rendered the music given at the Royal Albert Hall Demonstration. The Central Hall was well filled and everyone remarked upon the blessing and uplift that they had received. Great enthusiasm abounds among the Crusaders here, and they are preparing for their summer session of open-air meetings. Last week a miraculous healing took place. For seven years past a sister has been suffering from asthma and bronchitis, and on Tuesday last two doctors told her friends to prepare for the worst. On Thurs-

Showers of latter rain are falling in this new Foursquare centre. Already twenty-seven have received the Baptism in the Holy Ghost, and a great hunger for God's best has possessed His people here. There have recently been several outstanding cases of Divine healing, and these have cheered the hearts of others who are reaching out for His healing touch.

The Pastor has just concluded a short series of Bible readings on the Second Coming of Christ. The Lord has blessed the Word and many of His people who previously had scarcely given this great subject a thought, are now looking for that blessed hope.

The Family Altar

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

Sunday, June 23rd. Philippians iii 1-12

"Yea, doubtless, I count all things but loss . . . that I may win Christ, and be found in Him" (verses 8, 9).

What ultimate profit is there to the soul who gains all but loses Christ, when to lose Him is to lose all? With Him and in Him are all things. Are we prepared to lay aside every secular and selfish interest, and to make our main pursuit that of winning Christ? The way to win Christ is by letting Him win us. Our industrial and intellectual spoils are to be counted as nothing, unless subservient to what should be the imperative interest in all our search. Being found in Christ all other interests just take their right order. As His Spirit permeates us there is no fear of an unwarranted and unjustifiable emphasis upon things social and secular.

Monday, June 24th. Philippians iii 13-21.

"For our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ" (verse 20).

Well might the hymn writer sing, "I'm but a stranger here, heaven is my home." Here on this earth we are but strangers and pilgrims, seeking another country, of which through the Spirit we are learning the language. Even now we are feasting on the hidden Manna sent down from heaven and robed with the righteousness of our heavenly Man—Christ Jesus. We are distinguished from the earth-bound descendants of the first Adam, and with heaven in our heart we gaze upward, looking for the coming of our Saviour who will lift us to a more congenial environment, in His immediate presence.

Tuesday, June 25th. Philippians iv. 1-9

"Be careful for nothing but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God" (verse 6)

Do not read it thus—Be careless in everything, for it will not bear that interpretation. There is nothing in the Scriptures to teach us recklessness. We are not to fling every caution to the four winds of the earth, and in an unbalanced state of mind and heart expect God to institute new laws, to meet our wild and extravagant demands. The word means, Be not over anxious or distracted, for even with Christians a fretfulness so often seizes them that spoils their service and robs them of their vision of El-Shaddai—the God of the Enough. Paul suggests a remedy or an antidote which is better—Pray with thanksgiving. Remember past mercies and make your present requests known unto God. Thus may we be delivered from carping care that corrodes the soul.

Wednesday, June 26th. Philippians iv 10-23.

"I can do all things through (Greek, in) Christ which strengtheneth me" (verse 13)

How careful the apostle is to give Christ every bit of the glory for anything and everything his ministry may accomplish. If it is a suffering ministry there is grace sufficient, from the all-gracious One. If a service of sacrifice then for Christ's sake and in His strength it is gloriously possible. Shall we emphasise the "all things," for so often we are faced with formidable tasks, duties that seem well-

nigh impossible. Acts of service which if we could but perform would make our ministry miraculous. Let us like David encourage ourselves in the Lord, for in Christ who strengtheneth us, all things are possible.

Thursday, June 27th. Acts xvii 1-15.

"They received the Word of God with all readiness of mind and searched the Scriptures daily whether these things were so" (verse 11).

Would that to-day many more like the noble Bereans would search the Scriptures to prove the present fulfilment of the promises of God. The Word is true and its truth will readily be revealed to a mind that is opened by the Spirit of God. Ignorance and indifference are two great twin evils. The absolute ignorance of the simple elementary truths is simply alarming, even amongst those who profess a higher education. Someone has said, "Ignorance is the doorstep to the temple of truth"—yes, but if allied to indifference it will get nowhere. Why remain on the doorstep? Enter ye who will, search, and ye shall prove God's Word is true. We love the holy Letters because their truth finds us out, and their promises fit all our need.

Friday, June 28th. Acts xvii. 16-34

"As I passed by and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD, whom therefore ye ignorantly worship, Him declare I unto you" (verse 23).

How many Christian people like the Athenians are ignorant of the God they worship. There is a loud call for us all to-day to get a closer acquaintance with the Author and Finisher of our faith. Worship becomes very largely a tragic travesty, as we remain ignorant of our God whom we professedly serve. Paul beheld their devotions, observing their superstitions and the altar with the significant sign upon it, "To the unknown God." To them He was evidently unknown, hence their doubtful devotions. Praise God, He is not unknowable. Do the Saviour, Healer, Baptiser, and Coming King. With such you know Him? Has He revealed Himself to you in Jesus the Saviour, Healer, Baptiser, and Coming King. With such an experience you like Paul may declare Him to others.

Saturday, June 29th. Acts xviii 1-17.

"For I am with thee, and no man shall set on thee, to hurt thee; for I have much people in this city" (verse 10).

The Accuser of the brethren had been aroused to do his worst at Corinth on this occasion. The apostle had been successful in his ministry and many believed and were baptised. Satan hates revival, where there is a spiritual stir-up, he speedily stations a few of his satellites to arrest the Gospel chariot. What encouragement God always gives his faithful ones! Paul has a vision assuring him of personal safety and future success. The thought that God had much people in that city was uplifting to a discouraged disciple. I have left me seven thousand, which have not bowed the knee to Baal. Hallelujah! The Lord knoweth them that are His. When the King comes, we shall see who are really His. Wheat and tares will then be successfully separated.

Sunday School Lesson

By Pastor P. N. CORRY

ANOIDING—FOURFOLD AND FOURSQUARE

June 30th, 1929.

Reading: Luke iv. 14-30.

MEMORY TEXT: "Thou art THE CHRIST, the Son of the living God" (Matthew xvi. 16).

FOR THE TEACHER.

1 In the reading for to-day, it would be well to point out the fact that books in the time of our Lord were not divided into pages, numbered and arranged in columns, but were in long rolls. Neither were chapters and verses provided for easy reference, so that to find the place in the roll of the Prophet

Isaiah as our Lord did required that one should know the book very well, for we read that He "unrolled the book and found the place where it was written" (Luke iv. 17, margin). Find out how many in your class could find the place, without looking up the reference given, and without the help of a Concordance. The lesson is surely thus, that we should seek to follow Christ, not only in life, but in His knowledge of the Word of God, both in the Old Testament as well as the New.

2 What does the word "Christ" mean? Men generally look upon the words "Jesus Christ" as the ordinary Christian name and surname of the Son of God, and nothing more. Now the word "Christ" is not simply a name, but a title of

power, greater and mightier than any other. It means the Anointed of God, the Messiah (read Psalm ii. 2 with Daniel ix. 25, 26 and John i. 41). Jesus was His Name in humiliation as the sin-bearer (Matt. i. 21), but Christ is His title in exaltation, power, and glory. As such Peter confessed Him (Matt. xvi. 16), on this confession the High Priest condemned Him (Matt. xxvi. 63-66), for this reason John wrote of Him (John xx. 31), and in this position He is now seated at the right hand of God (Acts ii. 36).

In order that your scholars may understand this anointing, shew them that anointing was necessary for service under the old covenant, and to do this you will need hands, feet, ears and heads, but of these there should be no lack.

A FOURFOLD ANOINTING (Lev. viii. 23, 24).

In these two verses note that the blood of the ram of consecration was placed upon

1. The Ear.

It is a fact that even if all the vocal chords are in perfect order, the person that is born stone deaf will remain dumb. Speech depends upon hearing, so the blood upon the tip of the right ear reminded the priest that he was consecrated not only to hear what God said, but to speak out that message, and hearing must come first.

2. The Thumb.

Tie the thumb into the palm of the hand, or hold it there and then try to do ordinary things with the remaining four fingers. It is curious how helpless they are and feel without the thumb (get the children to try this). So the blood of consecration upon the thumb governed all that should be done by the hand—all work and duty.

3. The Great Toe.

Ask a boy to stand up on tip toe, then to lean forward as far as he can, and then to walk. Now ask him what helps to keep him upright without falling on his face, and on what part of the foot he felt the strain most? The answer will be the ball of the great toe, and without the spring and balance that it gives to the body we could not stand upright without support, could not walk, and would never think of springing or jumping. It is the most necessary thing in the foot, and the blood of consecration upon the great toe teaches us that our walk and service must be holy and for God.

4. The Head.

This is hardly necessary to explain. It governs everything else, and is itself governed by the heart. The oil of consecration upon the head, made holy every faculty of the whole man.

In the Old Testament you will easily find what sort of people were anointed, Kings (I Samuel xvi. 13), Priests (Exodus xxix. 7), and Prophets (I Kings xix. 16), and so Christ the one who is both Prophet and Priest and King was anointed and is the Christ of God. In the four references that we find in the New Testament to this anointing of the Lord Jesus we find that it is not fourfold, but that it is a

FOURSQUARE ANOINTING

and by that I mean that it embraces His work as Saviour, Healer, Baptiser and Coming King.

1. Anointed as Saviour (Luke iv. 18, 19).

In this passage you will notice that it is not so much a reference to the healings that He performed, as to the Gospel that He has come to bring. The word "preach" occurs three times, He is anointed to preach the good news, to preach deliverance to the captives, and the acceptable year of the Lord. Healing of broken hearts is hardly the doctor's work, and the opening of eyes that is classed with it in this passage seems rather to be spiritual than physical. Praise God for opened prisons and for captives that have been set free because He was anointed as Saviour.

2. Anointed as Healer (Acts x. 38)

There is a passage however that does refer to the work of Christ as the Healer of the body and Acts x. is that one. In the whole of Peter's speech in the house of Cornelius it is to this anointing that attention is drawn. He was the Anointed of God to heal all that were oppressed of the Devil. The Gospels are full of such instances, and let us praise God that His anointing as Healer ABIDES to this day. He is just the same.

3. Anointed as Baptiser (John i. 33).

John saw and bore witness that the one upon whom the Spirit came was "He which baptiseth with the Holy Ghost," and Peter on the Day of Pentecost not only saw this fulfilled (Acts ii. 33 to 39) but testified that He was made both Lord and Christ—for this reason, that those afar off might be included and receive the gift of the Holy Ghost, so that down to the present moment we may claim a baptism in the Holy Ghost because He is anointed to baptise.

4. Anointed as King (Hebrews i. 9)

The Lord Jesus is already crowned with glory and honour (Heb. ii. 9), invested with Divine as well as Royal power (Heb. i. 8-12), expecting until His foes be made His footstool (Heb. x. 12, 13). Soon He will come again and bring in the reign of joy for which He is now the anointed King upon the throne. Hallelujah!

Saved in Spite of Himself



WALKING along the road I was overtaken by a man, of whom I asked my way. When he had told me, I offered him a tract.

"Oh," he said, "I see the road you are going!"

"Yes," I replied, "it is a blessed thing to be on the road to heaven."

He assented, and then went on to say "I was converted six years ago by a paper like this, which was blown between my feet. It was a windy day, and something seemed to say to me, 'Pick it up, and it will put you right.' I would not, and moved away a short distance, but something still said, 'Pick it up, and it will set you right,' so I had to turn back and pick it up. It had a hymn printed on it, called, 'I always go to Jesus.' My conscience asked, 'Do you always go to Jesus?' I was obliged to own I did not, so I went to Him then, and He saved me."

"Well," I said, "do you ever have doubts and fears now?" He owned that he had.

"Why do you not look at the receipt, then?" I asked him.

"So I do," he replied.

"What is it?" I asked.

"Why, the blood of Christ," was the reply.

"No," said I; "that is the money the debt is paid with; the receipt is the RISEN CHRIST. God has raised Him for our justification, and His resurrection is the full discharge, or the receipt for the debt we owed."

"Well," he replied, "I never saw that before."

Dear reader, are you a child of God by faith in Christ Jesus?

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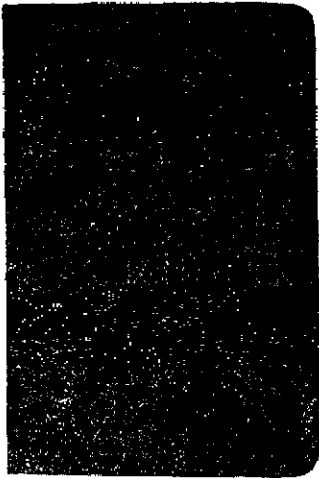
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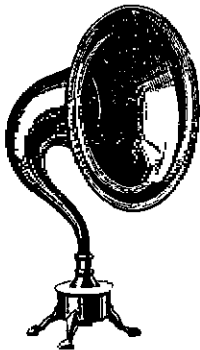
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