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The Elim Evangel

AND
FOURSQUARE REVIVALIST

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

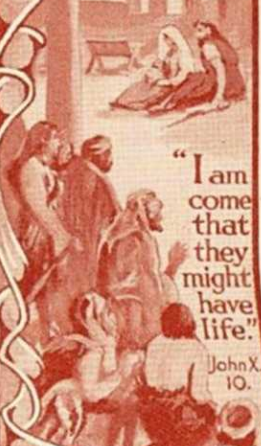
HEB. XIII. 8.

Vol. XII., No. 48

NOVEMBER 27, 1931

Twopence

SAVIOUR



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

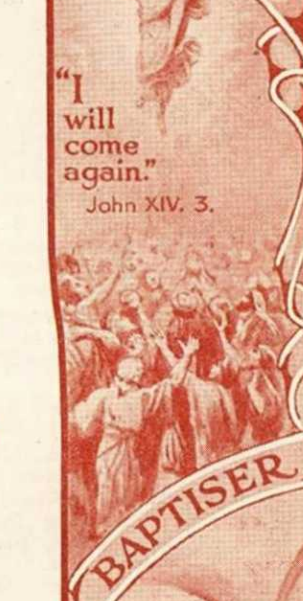
HEALER



'And it shall come to pass, that whosoever shall call upon the Name of the Lord shall be saved'

—Acts ii. 21.

COMING KING

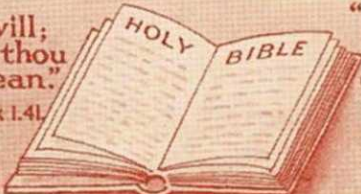


"I will come again."
John XIV. 3.

BAPTISER



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



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

The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance.

Founder & Leader: Principal George Jeffreys.

General Headquarters: 20, Clarence Road, Clapham Park, London, S.W.4
Secretary-General: Pastor E. J. Phillips. Editor: Pastor W. G. Hathaway.

Vol. XII. November 27, 1931 No. 48

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ELIM CRUSADER CONVENTIONS

LONDON

Four central gatherings will be conducted as follows:

EAST HAM Tabernacle, Central Park Road, Wednesday, Nov. 25, at 7.45 p.m., for Eastern area Crusader branches.

CLAPHAM Tabernacle, Park Crescent, Wednesday, Dec 2 at 7.45 p.m., for South and Western area Crusader branches

CROYDON Tabernacle, Stanley Road, Wednesday, Dec. 9, at 7.45 p.m., for Southern area Crusader branches.

ISLINGTON Tabernacle, Fowler Road, Wednesday, Dec. 16. at 7.45 p.m., for Northern area Crusader branches.

Pastor E. C. W. BOULTON (National Crusader Secretary) will convene these meetings.

A GREAT FINAL RALLY ON JANUARY 8
AT KENSINGTON TEMPLE

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Prepare by prayer for these special services. These meetings are open for all to attend

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CAMPAIGNS:

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November 20-26 in the PUBLIC HALL.

BELFAST

November 29 to December 10.

LURGAN

December 12 to December 20.

CHRISTMAS CONVENTIONS

BELFAST. December 25—27. Annual North of Ireland Convention. Christmas Day and Boxing Day at 11.30, 3.30 and 7 in Elim Tabernacle, Ravenhill Road (Boxing Day at 3.30, Baptismal Service). Sunday at 3.30 and 7 in the Ulster Hall. Speakers include: Principal George Jeffreys and the Revival Party, and Pastor J. Smith.

LONDON. December 25—27. Simultaneously at Kensington Temple, Kensington Park Road, Notting Hill, and Elim Tabernacle, Central Park Road, East Ham. Christmas Day at 11 a.m. Boxing Day at 11, 3 and 6.30. Sunday at 11, 3 (Kensington only), and 6.30. The speakers include: Pastors E. C. W. Boulton, W. G. Channon, W. G. Hill, and Mr. and Mrs. Llewellyn Bell.

NEW YEAR CONVENTION

GLASGOW. January 1—3. City Temple (corner of Bath and Elmbank Streets), Friday at 11, 3 and 6.30. Saturday, 3 and 6.30. Sunday, 11, 3, and 6.30. Speakers include: Principal George Jeffreys and the Revival Party, and Pastor J. Smith.

WATCH THESE DATES

ARMAGH. Nov. 29—Dec. 10. Elim Hall. Campaign by Evangelist F. J. Slemming.

BALLYMENA. Nov. 29—Dec. 10. Elim Hall. Campaign by Pastor W. L. Kemp.

BIRMINGHAM. Commencing Nov. 22. Elim Tabernacle, Graham Street. Campaign by Pastor and Mrs. C. J. E. Kingston.

CARLTON Nottingham. Until November 28. Conway Hall, Conway Road. Revival and Healing Campaign by Pastor and Mrs. W. G. Channon. Week-nights 7.30, also Thursdays at 3 p.m.

CHELMSFORD. December 2. Elim Tabernacle, Mildmay Road. Special Elim Convention at 3 and 6.45 p.m. Special speakers.

HOVE. November 22—29. Elim Tabernacle, Portland Road, Crusader Campaign assisted by young people from south coast.

ISLINGTON. Dec. 13. Elim Tabernacle, Fowler Road (Cross Street). Visit of London Crusader Choir for Special Christmas Service.

KENSINGTON. Fridays at 7.30. Special gathering in the Kensington Temple, Kensington Park Road, Notting Hill Gate (one minute from Notting Hill Gate Underground Station. 52 bus from Victoria).

LONDON. Every Saturday at 8 p.m. Foursquare Gospel open-air meeting at Marble Arch, Hyde Park.

READING. November 28, 29. Palmer Hall, West Street. Foursquare Convention. Speakers: Pastors J. Smith, W. Kelly, and W. G. Hawkins.

YEOVIL. Nov. 22—Dec. 14. Elim Hall, Southville. Revival and Healing Campaign by Pastor T. Tetchner.

This space is reserved for local announcements

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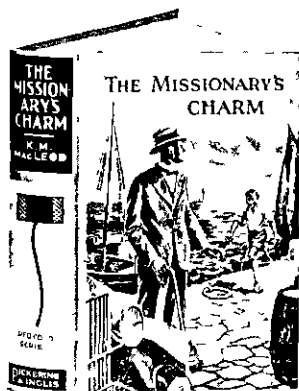
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Kathleen M McLeod

Gillian's Treasure By Beth J
Coombe Harris

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The Shepherd's Darling By Brenda

Beckie's Mission. By L Marston



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Immortal Allegory

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Three Maids—Faith, Hope, and
Charity By Amy Le Feuvre

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Little Hands Do? By M Charles-
worth

A New Graft on the Family Tree
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in that Which is Least By Char-
lotte Murray

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Door By Charlotte Murray

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Hope Glynne's Awakening; or
Gold Tried in the Fire By J Gold-
smith Cooper

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lotte Murray

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Lettice Martyn's Crusade By Flora
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(Continued at foot of column two)

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(Continued from column one)

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The "Elim" Cabinet. Containing ten choice Christmas greeting cards, with texts and verses. With envelopes to fit each card.

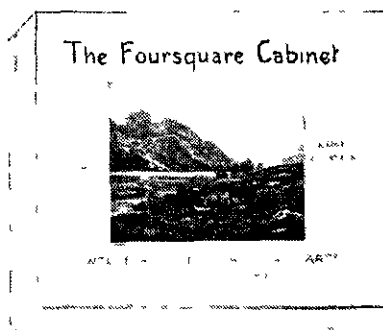
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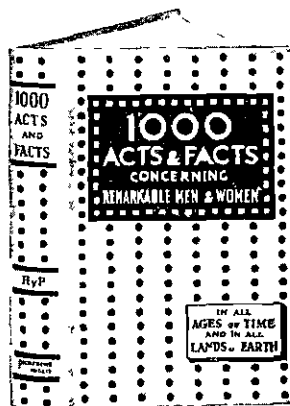
The Christ of the Mount. By F. Stanley Jones (author of "The Christ of the Indian Road"). A working philosophy of life, dealing with the Sermon on the Mount. Cloth boards, 5/- net (by post 5/6).

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The Elim Evangel

AND FOURSQUARE REVIVALIST

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



respondence School, Elim Crusader Movement, Elim Foursquare Cadets, Elim Foursquare Foreign Missions, and the Foursquare Gospel Testimony. It stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against all modern thought, Higher Criticism, and New Theology. It condemns extravagances and fanaticism in every shape and form. It promulgates the old-time Gospel in sobriety, faithfulness, urgency and old-time power.

Vol XII., No. 48

NOVEMBER 27, 1931

Fridays, Twopence

The Power of a Name

By E S GERIG

His Name through faith in His Name hath made this man strong—Acts iii 6, 16

NAMES are prominent in religions. Every religion in the world is identified by some name or names very closely associated with it. Mohammedanism is built around the name of Mohammed, Buddhism around the name Buddha, Confucianism around Confucius. Christian Science has associated with it the name of Mrs. Eddy, Theosophy, Mrs. Besant. These names at once

IDENTIFY THESE RELIGIONS.

A Name also identifies the Christian faith—the Name of Jesus. The entire value of Christianity lies in that Name. The whole fabric of Christianity is woven about that Name. Dissociate that Name—in its fulness of meaning—from the Christian faith, and it becomes as meaningless and valueless as all other religions of the world. It is the Name of Jesus that gives Christianity its unique and distinctive value and power.

The crime of Modernism is that it is taking that Name from Christianity. The Modernists do not literally remove the Name itself, but they rob it of its Divine scriptural meaning. They take all the supernatural out of the Name of Jesus Christ. Hence they have no Divine and supernatural salvation, so must concoct for themselves salvations of human merit and achievement. To refuse the Name of Jesus in its entirety, its completeness, its fulness, is to have no salvation that saves and transforms and fits for glory.

The injustice and blasphemy that is being done to the all-glorious Name of Christ demands that we proclaim the fulness of meaning and power of

HIM WHO BEARS IT,

and that we allow Him to exercise that power in and through our lives for His glory. Let us seek to comprehend the deep meaning of His Name, to know its power, and then meet the condition that causes this power to operate in our lives and in our service for God.

The text clearly indicates that the Name of Jesus

is the complete embodiment and representation of all He is, all He does, all He has done, and all He is yet to be and to do. It gathers into itself and embraces all the infinite perfection and Divine completeness of His glorious Person and work. The Name stands for the whole Christ, unmutated, fully possessed of all the Divine and ineffable glory and power of Eternal Deity, yet manifest in the flesh to reveal God and accomplish redemption for the lost race. The Name stands for all that the Bible claims for Him in His Divine nature and holy offices, in His miraculous incarnation and mighty work in His unimpeachable life and character, in His vicarious suffering and sacrificial death, in His supernatural resurrection and glorious exaltation, in His intercession at God's right hand in heaven, in

HIS GLORIOUS REVELATION

at His second coming, and in His pre-determined, ultimate triumph over all His foes and all those of God's sovereign will and throne.

One of the Church fathers informs us that the early Church had a symbol for the Name of Christ—a fish—which they were led to use because the Greek word for fish is composed of letters which initial the words of the full title of our Lord. And what was the Name as they believed and used it? "Jesus Christ, God's Son, Saviour."

The symbol came about in this way. The Greek word for "fish" is *ichthys* (and in Greek *ch* and *th* are single letters, respectively.) So the symbol was thus formed

i—Jesus, Jesus
ch—Christos, Christ
th—Theou, God's
u—uios, Son
s—Sotor, Saviour

The picture of a fish, or the word *ichthys*, is found on many marking places of graves in the catacombs at Rome, and it is the clue to the fact that the body was that of a Christian. This symbol covers the

whole scope of the significance of His Name In the Name, Jesus, we have His incarnation and humanity In His Name, Christ, we have the apex of Divine prophecy, the Divinely appointed and anointed Prophet, Priest and King In the Name "God's Son" we have His eternal Deity

THESE THREE NAMES

taken together, divinely blended together in one, give us the Saviour Only by uniting these three in Himself could He become our Saviour He is "Jesus Christ, God's Son, Saviour"

This is the Name with which the text is concerned This is the Name that made the lame man strong This is the Name that the apostles and early Church adored and proclaimed This is the Name that the true Church has always loved, worshipped, and heralded This is the Name whose proclamation has always been accompanied with power and might, that has wrought wonders, and produced fruit that remains But this is the Name that is being dishonoured by the modern unbelieving Church, and that is being mutilated, blasphemed, and dispossessed of its power and glory by the modern apostles of the apostasy The greatest mission, yea, the mission of the Church is to proclaim and exalt the Name of Jesus Christ in all the world It was this that characterised the early Church and that made her so fruitful and successful in her work Never has the work of the Church been aught else than to

Go speak the Saviour's glorious Name,
And tell His power to save,

and never has there been more urgent need for the simple, Spirit-anointed proclamation of the Saviour's Name, in all its fulness of meaning, than to-day

POSITION OF THE LORD'S NAME.

It is of the utmost importance that we reorganise the position occupied by this Name To learn its position we shall read Philippians ii 9-11

Wherefore God also hath highly exalted Him, and given Him a Name which is above every name that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father

It is *the* Name above every other name It towers infinitely and incalculably above every other name that can be named in three worlds It occupies a position of eternal and inviolable supremacy The Antichrist will blatantly assume that exalted position, but he will be ruthlessly dashed to the deepest depths of eternal humiliation that hell can afford

There is another text of Scripture that speaks of the position this Name occupies

Neither is there salvation in any other for there is none other name under heaven given among men, whereby we must be saved (Acts iv 12)

It is the one and only Name that affords

SALVATION FOR LOST SINNERS.

This text for ever settles the question as to the utter worthlessness of all non-Christian and false religions

of the world to-day. Not one of the names already mentioned in the opening paragraph of this message has power to save lost sinners and to liberate the slaves of Satan There is only one Name that can save sin-bedraggled, Satan-bound, hell-doomed sinners from their plight, bondage, and doom, to a life of purity, freedom, joy, power, stability, and a heaven of glory. Well might Charles Wesley sing in notes of triumphant praise—

Jesus! the Name that charms our fears,
That bids our sorrows cease,
'Tis music in the sinner's ears,
'Tis life and health, and peace

He breaks the power of cancelled sin,
He sets the prisoner free,
His blood can make the foulest clean,
His blood availed for me

Further, it is the Name of Jesus that makes heaven the eternally happy place it is One has but to read the songs of praise in the Book of Revelation and this fact becomes clear and unmistakable And why should not His Name be the theme of our praise and song, when He has brought us salvation from sin and its awful hell and shame? There can be no sweeter music in heaven than

THE NAME OF JESUS

But there is another fact concerning the Name of Jesus that is clearly evident It is the special object of the derision and blasphemy of earth and hell No other Name has been so derided, abused, mocked, denounced, blasphemed, hated, and defied. And this is true because of the unique and incontestable position that Jesus occupies in relation to earth and hell All earth and hell must some day bow the knee to His sovereign rule This accounts for the Satan-inspired attempts to deceive the people as to the position, power, and significance of His wonderful Name

One little word in Philippians ii 9 tells us how He came to occupy such a position of power and supremacy It is the word *wherefore*—meaning, "for which reason" The reason is given in the preceding verses of the same chapter—verses 6-8 Because of what He did, God gave to Him that Name which is above every name It came to Him because He as God, identified Himself with the lost sinner, coming in the flesh, bearing our sin and guilt, dying in the flesh for sin, and delivering the sinner from sin, Satan and hell, and lifting him up to the exalted plane of the privilege of salvation and glory, overthrowing every foe arrayed against God and man Wherefore the Name belongs to Him by virtue of His work as Redeemer, Deliverer, and Conqueror

NAME OF UNIVERSAL SOVEREIGNTY.

The most concise and compact statement of the power of this Name is made by Christ Himself in Matthew xxviii 18—"All power is given unto Me in heaven and in earth" There is only one word that truly designates the power of His Name, and that is Omnipotence—All-Might There is not an atom of God's immeasurable universe that is not subject to and controlled by His sovereign power.

Man and devils only rebel at His power, but they must submit sooner or later

This power is not an arbitrary or despotic power, exercised solely for its own sake, with utter disregard for the welfare of those subject to it. This is often hurled into the face of the servant of the Lord, that God is a despotic Being, and that He exercises His power without regard for man's well-being. This is not true. The very opposite is true. His power is a beneficent power exercised for the eternal good of all who are willingly subject to it and its laws and conditions. The Lord Jesus is given His power very particularly in behalf of His people—His Church. This we are distinctly told in Ephesians 1:20-22. God set Christ

At His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come and hath put all things under His feet, and gave Him to be head over all things to the Church

Beloved friend, it is for your sake that Jesus has been given this exalted position of power and

AUTHORITY AND SUPREMACY,

and He longs that we may experience the benefits of His exaltation. He longs that His power—the power of His Name—may function in our lives. He longs that we may enter into the exalted privileges that He has obtained for us.

We shall give briefly some of the practical lines along which the power of His Name functions in behalf of His people. We are saved through the power of His Name. Acts x. 43

To Him give all the prophets witness, that through His Name whosoever believeth in Him shall receive remission of sins

We receive the Holy Spirit in and through His Name. John xiv. 26

But the Comforter, which is the Holy Ghost, whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you

We are kept through the Divine Name. "Holy Father, keep through Thine own Name those whom Thou hast given Me" (John xvii, 11)

All healing comes through that Name. "And His Name through faith in His Name hath made this man strong whom ye see and know" (Acts iii 16)

DEMONS ARE SUBJECT

to the power of that Name. "Even the devils [demons] are subject to us in Thy Name" (Luke x 17)

This scripture text assures us of victory over all the forces of hell through the all-powerful Name of Jesus. Prayer is made effectual through His Name.

And whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in My Name, I will do it (John xiv 13, 14)

We may enjoy and experience the power of His Name along all these lines, if we will but meet the

condition by which this power operates. And how does it operate?

Let us look at the text a moment. On one end there is a helpless cripple. At the other end there is the almighty power of the Name. What was it that connected helpless infirmity with Divine omnipotence? Listen to Peter, "His Name, through faith in His Name, hath made this man strong." Faith in the divinely appointed means on our part by which the power of God operates in our lives. It was faith, created in the heart of the cripple by the Spirit through the confident command of Peter, the servant of God, that brought into his crippled body the mighty power of God. Through faith the cripple's weakness, infirmity, and helplessness were displaced by the incoming of the

POWER OF GOD IN CHRIST

What a miracle! What a transformation! What a revelation of Divine power! No struggle, no strain! No laborious effort! No wearisome trying! Just simple faith in that Name, and there is an influx of Divine power and he is made strong. May the Holy Spirit speak it to us—it is not trying, struggling, labouring that makes real in our lives the power of His Name. Simple faith opens the door for the incoming of the Almighty One and makes operative His power in the life in relation to each need along the lines aforementioned.

His power is ours for use according to the directions given in His Word, whether we employ it or not. He was made "Head over all things to the Church." Let us then, by faith, make it possible for the power of the Head to function in the Body, glorifying God, and hastening the day when the power of that Name shall be acknowledged by all and "every tongue confess that Jesus is Lord to the glory of God the Father."

ACKNOWLEDGMENTS.

We gratefully acknowledge the following anonymous gifts, to the work in general: A Glasgow sister 5/-, E.C. (Co. Armagh) 10/-, Birmingham Crusader 7/6, Eastleigh 5/-, Birmingham £1 10s, London (a sister) £1 1s, Rothesay £2, Thornton Heath 10/-, To Foreign Missionary Fund Reading (per Miss Ching) £1, Birmingham Crusader 7/6

Ezra vi 6-13 ENEMIES AIDING

Pseudo-Smerdis, usurper of the Persian throne, overthrew the Zoroastrian faith, and readily listened to the Jews' enemies. Darius Hystaspes overthrew Smerdis, and the Jews, counting on his help, started rebuilding. Their enemies hoped that Smerdis had destroyed Cyrus' decree, and suggested a search at *Babylon*. It was found at *Ecbatana*, where history says the earlier Persian capital was. The enemies then became unwilling friends. God always eventually makes the wrath of man to praise Him. The Christian need not despair because of Modernism, "subsidence of foundations" of the nation, and like evils. These things are to us merely a reason to "look up, because our redemption draweth nigh."

The True "Real Presence"

By HENRY PROCTOR, F.R.S.L.

ONE of the cardinal doctrines of the Roman Catholic Church is the Real Presence in the Mass. This indeed was probably the most essential point of difference between the Papacy and the Reformers.

To instructed minds the idea of transubstantiation is not only abhorrent but ridiculous.

The Roman Catholic priest's claim to be able to change the wafer and the wine into the Divine Body was looked upon by Protestants as a mere magician's trick, and thus the term *hocus pocus* was invented out of the *Hoc est meus corpus* of the Roman priest. But though this pretension has been made the subject of sport and blasphemy, there is a

DEEP SPIRITUAL MEANING

underlying it, which may yield us an extremely profitable study. For there must be some way in which our blessed Lord's words are fulfilled when He says, 'He that eateth My flesh and drinketh My blood, even he shall live by Me.'

From the moment of their utterance, these words caused separation, for it is said, "From that time many of His disciples went back, and walked no more with Him." So great was the defection indeed that He even enquired of Peter and his brother apostles, "Will ye also go away?" provoking the pathetic and memorable reply, "Lord, to whom shall we go? Thou hast the words of eternal life."

In other words, it acted like Cromwell's "self-denying ordinance" in sifting the wheat from the chaff. The effect was really good although apparently harmful. For the deeper the spiritual force which underlies the letter, the more the letter kills, and this is not without design, for there can be no spiritual life, without antecedent death. So the letter serves a purpose in killing, as the Apostle Paul testifies. "I was alive without the law once but when the commandment came sin revived and I died. And the commandment which was ordained to life, I found to be unto death" (Rom. vii 9, 10).

So that the killing effect of "the letter" is seen to be a necessary preliminary to the spiritual life, for unless a man realises that he is indeed in sin, he cannot

SEEK FOR SPIRITUAL LIFE.

So the words of the Saviour are often spoken of as having a deadening effect, as He said of the Pharisees, "If I had not come and spoken to them they had not had sin, but now they have no cloke for their sin." And again, "He spake unto them in parables, that seeing they might not see."

Even so the law which is holy, and just and good, worketh death in me in order that I may be raised again to walk in newness of life, so that the true spiritual life, begins with a resurrection, through the apprehension of that which underlies the letter, wherefore He saith, 'Hear and your soul shall live,' for the words that I speak unto you they are

spirit, and they are life. So by means of the very words, that cause death, to him who only sees the letter, we can have life, abundant life for spirit, soul, and body, and can gain thereby such a victory over death, that we can escape entirely even the dissolution of the body, through a metamorphosis by means of which "all that is mortal will be swallowed up of life." And "verily, we that are

IN THE TENT

(the present physical body) do sigh being weighed down, while yet we are not wishing to und clothe ourselves (that is, to strip off the mortal body by death) but to clothe ourselves over, for we shall not all sleep, but we shall all be changed, and caught up in clouds, to meet the Lord in the air and so shall we be for ever with the Lord" (I. Thess. iv 17).

Children's Bible Educator

We are giving a prize every month for the best answers

All children under fifteen years of age may compete. Write the solution on a postcard, put your name and address on the same side, and address the card to Puzzle Editor, Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S.W. 4.

SEQUEL RIDDLE. The following riddle is a sequel to the Missionary Riddle set last week. Use a dictionary for any word you find difficult.

Type of man's nature dead in sin was I,
My flesh plagued too with living death which naught
Might heal this I perceived—yet, unperceived,
The deeper death of sin me held, to serve
Demons enshrined, and to wage war amain
'Gainst Israel's tribes and faith. But God the while
Conspired in mercy kind my double plague
To heal, without, within in Jordan's stream
To point me to the Promiser, who yet
Should come of Israel's stock. The prophet bold
Had bid me wash seven times in the brown spate
Of Jordan ignoble, that I might look
Past the impotent stream to Him who would—
Though held ignoble by a world which scorns
Eternal life to seek through One who died
Upon a gibbet stark 'mid sons of crime—
In future age ope Calvary's cleansing tide
For sin, and death in body, soul, and mind

Name the prophet, and the healed sufferer, also the chapter and verses in II Kings telling the story.

Solutions should arrive by first post Monday, November 30th

SOLUTION TO CROSSWORD, NOVEMBER 13th.

Answer. Revelation xxii 4

Correct answers were received from
Stella Cliff, Kathleen I. Davies,
Vera C. Fllam, Joyce Gummer,
AND THEIR
Dilys Hale, Philip Havis, John Hill,
Mary Hurst, David Johnston, Ida
M. Knight, Jean Kennedy, Muriel
Love, Nessie McGrann, Ida Mc-
Anally, Reginald Martin, E. Nimmo,
Evelyn M. Patterson, Beatrice R.
Paul, H. Phillips, Nellie Ribbage,
Tom Ramsey, Kathleen Reeves,
Patty Rogers, Robert Sproul, J. Whiteheart, Marjorie Wiltshire,
Annie Williamson, Marjorie D. Winterbottom, A. Yardley

Why I believe Marshal Feng is a Christian

By JONATHAN GOFORTH, D.D.

In view of the attention that is being centred upon China at the present time owing to the trouble in Manchuria, the following article by Dr Goforth will be welcomed as an expression of opinion by one who has had every opportunity of finding out for himself the true facts concerning Marshal Feng—ED

MANY things adverse to Marshal Feng's reputation as a Christian have been said of him. He has been charged with treachery to his friend, Wu Pei-Fu. I reply to that. Under the same conditions, I, too, would be a traitor to my friend. A man's country is always a bigger thing than his friend. If I know my friend is taking a certain course which I believe to be harmful to my country, and I have done my utmost to dissuade him from that course, and if, in spite of all I can do, he still persists, I must turn against my friend and

STAND FOR COUNTRY.

That is all that Marshal Feng and his officers did to justify the charge of "treachery."

It once appeared in the American papers that the 'so-called Christian general' had destroyed most of the people's dwellings between Weihwei and Changte, a distance of sixty miles and that he had massacred eighty thousand people. This was simply to hold him up to execration. As soon as possible I got information from one of the most reliable Chinese pastors living in that district. His report was to the effect that a rebellious secret society, called "the Red Spears," by a surprise attack in force had overcome Marshal Feng's garrison stationed at Changte, and had massacred all of them. Marshal Feng then sent General Lu Chung-Lin to restore the situation. He defeated "the Red Spears," captured eight hundred of them, and had them all shot, but did not destroy their homes. This was in accordance with the rules of war, but eight hundred had increased to eighty thousand when the news had crossed the Pacific Ocean.

Most of the things said against Marshal Feng to try and make mock of him as a Christian have no more substantial foundation. We heard the report that Marshal Feng had beaten his first wife to death. We had known them for many years and knew the harmony which existed between them, therefore could give no credence to this story. Later on my wife asked one of the nurses in the Rockefeller Hospital in Peking in regard to this report. She said, "Why, no! Mrs Feng died of typhoid fever in this hospital, and Marshal Feng visited her daily."

Later on, when Marshal Feng married again, the

REV. MARCUS CH'ENG

said that he took train from Hankow with the purpose of going to Kalgan to visit the Marshal's army. On the way up to Peking, fellow travellers told him that Marshal Feng was in great trouble. They said that his second wife had run away and left him, carrying away six million dollars with her. On arrival at Peking Mr Ch'eng inquired about it, and was informed that the thing was only too true and that now Marshal Feng was proceeding with a divorce suit against his wife. Mr Ch'eng went on up to Kalgan and was met at the station by Marshal Feng

They walked over to his home, and Mr Ch'eng sat down to dinner with Mrs Feng, the Marshal, and the children. He said that he had never realised a more Christian atmosphere than was evident at that meal.

Once I was a guest in a large company at Peitaiho, where an American lady spoke right out, saying, "Marshal Feng has three young concubines."

"Nonsense!" I retorted. He has one wife, but no concubine." This woman reiterated her assertion, declaring that her daughter and son-in-law living right beside Marshal Feng's home in Kalgan had seen these three young concubines romping around in the Marshal's garden.

"I assure you he has no concubines," I continued. "His eldest daughter, Fu Neng, is a large girl about sixteen years of age. Her sister, Fu Fa, is about fifteen, also a large-bodied girl. They have a cousin who has lived with them for years who must be eighteen or nineteen years of age. Then, because your daughter and her husband saw these three young girls romping around in Marshal Feng's garden, they sent out this wrong report." If I had not at that moment

CHECKED THE SLANDER,

it might soon have gone the round of the American papers.

Marshal Feng has been branded as "a communist." At one time the influence of Russia on him was undoubtedly strong, but that is equally true of Chiang Kai-Shek, the President of China. Both these leaders had their eyes opened to the Russian menace at about the same time. Since then they have done their utmost to stamp out Communism in China.

The following is from the pen of Marcus Ch'eng, formerly chaplain-general of Marshal Feng's army. "Feng is an enigma." This is what multitudes are saying in China and elsewhere. So much is said and written, for and against him, but we who know him intimately regard him as the most misunderstood of men, alike by enemies and friends. What a storm of criticism, misrepresentation, opinions, and speculation the poor man has been undergoing and still is going through! It is a wonder that he still lives. It reminds one of the story of a proof reader who, in reading the proofs of a novel, discovered that the printer had made the heroine, who was to die of an overdose of opium, die of an overdose of opinion."

During April of 1929, I visited Marshal Feng in Shensi Province, and spent three days with him. Almost immediately, after exchanging greetings, he in the most humble and Christian fashion begged my pardon for the way he had spoken to me at Pao-t'ou in 1926. He said to me

"Don't come to the conclusion that I am not a Christian because you do not see Christianity in

operation in my army as you used to Remember, when you were with us at Peking our own army was only thirty thousand strong At that time we were all of one accord and one mind The whole spirit of the army was that of a Christian body About half of them were already baptised Now my army has expanded to several hundred thousand With me there are

TWO NOTED MOHAMMEDAN GENERALS

There is also a noted Buddhist general Since China now stands for freedom in religion, it would ill become me to force my opinions upon others All that I can do now is by my example to shew my army and the world what a Christian ought to be "

What more could be expected of a man in his position? Yet some call him an apostate from the faith

During my visit in April, 1929, I met several times a day with men who were out-and-out Christians One had the rank of general, the other was the governor of a province In talking about the slanders against Marshal Feng which had gone the world over, they insisted "If he is not a Christian, what is he? We who are in daily contact with him cannot but feel that all his words and all his deeds are those of a Christian Who has ever heard of him having two wives at the same time? All other generals of note have a number of wives Moreover, if there be an important post to fill, our observation is that Marshal Feng will find a Christian to fill it if possible For example, take his college at Kaifengfu There are over two thousand men in that college, training to become magistrates in the six provinces which Marshal Feng now controls You know the president of that college He is one of the finest Christians in the land " When I was in Kaifengfu a few days earlier, the president of that college, as soon as he heard that I had arrived, hurried over to see me Our whole conversation was that of two Christians Putting my hand on his shoulder and looking into his face, I asked, "How is it between you and your Lord? "

With that charming smile of his he said, "It is just the same as you have always known it to be "

During the three days I spent with the Marshal in 1920 I felt more drawn to him than I had ever been Before visiting him I had heard that he was ill, and I found that he was evidently suffering from heart trouble and dropsy, That was not to be wondered at, because for years he had been

CARRYING SEVERAL MEN'S BURENS

I advised him to get change and rest as soon as possible I know I need it," he replied, "but how is it possible in China for me to get it? " Then he asked if I would arrange along with my wife to accompany him and his family over to Canada and there arrange for a year's rest and treatment If he had turned away from Christianity, would he have asked a missionary to associate with him and arrange this trip for him? A few weeks later the arrangements had gone so far that even the passages were spoken for, but the project failed to carry through because at the time the Nanking government would not grant him a diplomatic passport

For years the *Peking and Tientsin Times* under the editorship of Mr Woodhead seemed to go out of its way to disparage Marshal Feng But now for the last three years this paper has been his strongest defender

During the past four years Marshal Feng and his men have seen a good deal of fighting They have met with both success and adversity, but Feng Yu-Hsiang has shewn himself to be a man as great in defeat as in victory

The results obtained by Marshal Feng in the provinces over which he had temporary control prove him to be equally great as a civil administrator and a military leader To-day he is a poor man because he never tried to enrich himself at the expense of the people When he had

CONTROL OF HONAN PROVINCE

for six months he instituted a financial policy which as far as I know, had never been seen in China before All income and all expenditures were tabulated in the open, on the walls of his *yamen*, for public inspection

I have had opportunity to know Marshal Feng as perhaps no other foreigner I still believe him to be a Christian Though he seems in a measure to have backslidden, yet I believe the Lord has given unto him eternal life and shall not let him perish, but will bring him to new obedience His case is a challenge to Christians to keep on persevering in prayer for him I never let a day pass without praying for him—*The Sunday School Times*

Christ cannot be compared with any other kind of man He is unique He stands out, in the greatness of His person, in contrast to everyone else



FAMILY ALTAR



The Scripture Union Daily Portions

Sunday, Nov. 29th II Pet iii 1-10

"Where is the promise of His coming" (verse 4)

Scoffers so ask—and do not wait for an answer. But we know where the promise of His coming is to be found. It is to be found written again and again in the Word of God. The promise of the written Word is of far greater importance than the signs of the times. We believe the signs of the times prove that the Lord's coming is very near. But we do not depend upon signs, we depend upon speech—the speech of God as written in His unbreakable Word. Signs are sometimes like the waves of the sea at high tide. Each wave is similar to the others, and each wave we think is the highest. But again and again we have to confess that we were mistaken. But the highest wave comes at last! So will the Lord. Signs may be very similar at certain periods of history, and consequently the Church of God may be somewhat mistaken. But the moment will come when the prophetic promises of God will be fulfilled, and guesswork, hopes and fears will fade for ever before the open vision of His blessed face.

Monday, Nov 30th II Pet iii 11-18

"But grow in grace" (verse 18)

A Christian cannot help being in grace. A man who lives and moves and has his being in God dwells in a spiritual atmosphere of grace. But now we are in such a glorious environment we must grow. It is possible to have a bulb in the soil—with scarcely any growth whatever. What is the matter? Is the soil wrong? No, it is the best soil. What is wrong? Why, the bulb has been potted in earth, but it is kept under cover and the gardener has forgotten to water it. The gardener has forgotten it! Does our Gardener ever forget us? Praise God no! Why do we not grow in grace so quickly as we should? Because we have what the bulb has not. We have a will, and frequently we use that will to hide away from our heavenly Gardener. The result is that although we are in grace we do not grow in grace. When we put a bulb in the soil we intend it to grow in that soil. When God puts us in grace He intends us to grow in that grace.

Tuesday, December 1st Jude 1-13

"Earnestly contend for the faith" (verse 3)

There are eloquent speakers who contend very earnestly for their pet interests. The traveller will earnestly contend for the superior value of his wares, and the wisdom of buying at once. The coalman will wax heated and eloquent as

Meditations by PERCY G PARKER

he emphasises that his coal is the best in the district. The politician will enthusiastically declare the pre-eminence of his party. Go into any market and listen to the various stall holders. How earnest they are! God has given us a precious thing for which we are to contend. It is our faith. "I cannot speak for Christ," says a farmer, "I'm not made that way." But listen to him speaking about his misfortunes and ill treatment. He's eloquent enough then! And this strange weakness does not only belong to farmers. Does it belong to you?

Wednesday, Dec. 2nd. Jude 14-25

"Praying in the Holy Ghost" (verse 20)

There is no prayer like prayer in the Holy Ghost. It is not human prayer at all. Human prayer is circumstanced by that which comes within reach of our human mind. But Holy Ghost prayer is circumstanced by that which comes within reach of the mind of the Holy Ghost—and that is limitless. The Holy Spirit knows the mind of God. He is perfectly acquainted with God's programme for the eternal ages. He knows the strength of the evil powers that are seeking to smash that programme. Because He knows these things He can stir up prayers within us that naturally would be impossible. Holy Ghost praying brings results. Such prayer is the prayer of faith, and faith is always answered. No one has really known prayer until the Holy Spirit has risen up within them with petitions that had their source in the heart of God.

Thursday, Dec. 3rd. Daniel i 10

"Daniel purposed in his heart" (verse 8)

The meat and drink of the heathen king was associated with idolatry. Daniel was living in the midst of idolatry, but he determined to have nothing to do with it. We live in the midst of a modern form of idolatry. We are surrounded with those who worship fashion, pleasure and power. People would far rather be clothed in the latest fashions than clothed in the righteousness of Christ. They would far rather enjoy the thrilling but passing pleasures of time than the spirit-satisfying pleasure of eternity. They prefer the high place of man's choosing before the lowly place of God's choosing. Let us be as Daniel. Let us purpose in our heart to do only those things which will stand the test of the Judgment Seat of Christ.

Friday, December 4th Daniel i 11-21

"As for these four children, God gave them knowledge and skill in all learning and wisdom" (verse 17)

They gave obedience to God—God gave blessing to them. Give to God and you

will get. Obedience opens up the windows of heaven. Obedience brings man to the place where God can bless him. Obedience fills man with the fulness of God. Obedience gives God that opportunity to work which is necessary for the bestowal of Divine blessing. God is looking out for men and women that He can bless. In the obedient He finds such. Then His blessing is given without stint. Turn from idols—purpose in the heart to serve God fully, and instead of an empty heart your heart will be filled with the blessings which come from God.

Saturday, Dec 5th. Daniel ii 1-13

"They sought Daniel and his fellows to be slain" (verse 13)

The time of Daniel's greatest trial was the eve of his greatest triumph. It frequently is so. When God permits us to be tried we are on the very threshold of greater blessing. Without trial there is no victory. The trial gives the opening for the triumph. Don't be afraid of your trials. Your life may be in danger as Daniel's but more probably in these protected times it will be your situation that is threatened, or the success of your business, or your health that is failing. God's hand is stretched out in every trial. Daniel saw God's hand and grasped it. If we do the same, the grip from above will ensure our deliverance below. When a trial arises our first act should be to find God's hand and nestle ours in His.

THE HIDDEN ENEMY

"Satan himself is transformed into an angel of light"

"There is nothing that makes an enemy so dangerous as the fact that he remains hidden or forgotten," said Dr. Andrew Murray. "Of the three great enemies of the Christian—the world, the flesh and the Devil—the last is the most dangerous, not only because it is he that, strictly speaking, lends to the others what power they have, but also because he is not seen, and, therefore, is little known or feared."

"The Devil has the power of darkness. He darkens the eyes so that men do not know him. He surrounds himself with darkness, so that he is not observed. Yea, he has even the power to appear as an angel of light. It is by the faith that recognises things unseen that the Christian is to endeavour to know Satan, even as the Scripture has revealed him. In the Revelation the victory over Satan is ascribed to the blood of the Lamb. Satan readily retreats when we appeal to the Blood, by which we know that sin has been entirely expiated, and we are thus wholly freed from Satan's malignant power."

Teach me to feel another's woe,

To hide the fault I see,

That mercy I to others shew,

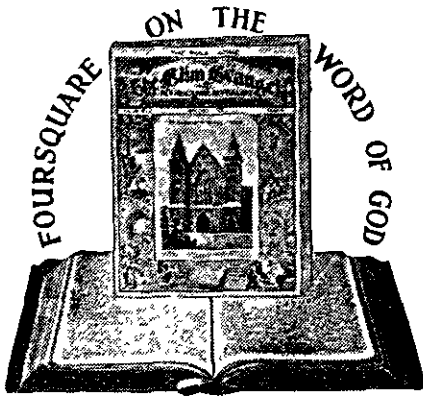
That mercy shew to me

This day be bread and peace my lot

All else beneath the sun

Thou know'st if best bestowed or not,

And let Thv will be done—Pope



EDITORIAL

The New Birth.

It is refreshing to find well-known truths stated in such striking language that the old truths live with a new vividness. We found one such truth so stated by the late Martin Anstey in a book of his entitled, *The Bible View of the World*. Speaking of the need of conversion he said

"Man is not an angel, wholly good. He is not a demon, wholly bad. He was created in the image of God. But he did not remain in that image. He fell. He is not now a normal being. There is a place for development, education, culture, growth. But we need something more, and something quite other than this. From the moment of birth, and before it, the taint of sin is upon us. It penetrates to the very core of our being. We are not born normal, sinless creatures. We are born abnormal, fallen beings. Hence, in order to reach the goal of our life, it is not enough that we should cultivate and develop the powers and resources we already possess. We must be 'born again.' 'That which is born of the flesh is flesh,' always was flesh always will be flesh, however carefully cultivated, however highly developed, however delicately refined. There is no substitute for regeneration, for conversion, for being 'born of the Spirit,' for being 'born again.' The texture of human nature is shot through and through with elements that are in active rebellion against God. Sin is not an accident, a mere intellectual mistake, a shadow cast by the light, an illusion, a

casual error, a superficial excrement. It lies deep down in the heart of man. The remedy for sin lies not in the pruning-hook of culture, but in the new graft of conversion, not in the expansion of the old life, but in the reception of new life from God, the Author and Giver of all life. 'Ye must be born again.'"

The Happy Family?

WE are not yet in the Millennium. Some think we are. But if preachers want an effective illustration to shew that we are not, they will find it in one that General Booth, the founder of the Salvation Army gave. Said he, "A menagerie recently paid a visit to a northern town. Amongst the exhibits was a cage labelled, 'The Happy Family,' containing a lion, a tiger, a wolf, and a lamb. When the keeper was asked confidentially how long these animals had lived thus peacefully together, he answered, 'About ten months. But,' said he, with a twinkle in his eye, 'the lamb has to be renewed occasionally.'"

The Victory of Hallelujah.

THE following story, which appeared in *The Friends' Witness*, will stimulate us to praise at all times—even when praise seems impossible.

"The lovers of the Gospel in Melbourne were full of expectation, for a series of revival services was announced to be held in the cathedral, and the preacher was to be the well-known and much loved George C. Grubb, M.A., of Cahir, in the County of Tipperary. Their expectation was not put to shame. Vast congregations crowded the great building night after night, and many turned to the Lord whose changed lives, during the thirty-five years since elapsed, evidence that their conversion was true, deep and abiding. As in Samaria (Acts viii 8) so in Melbourne, 'there was great joy in that city.' This attack upon the powers of darkness (Col. i 13) was to begin on a certain Sunday, and George Grubb told me that in the morning, on opening his bedroom door to get his boots, they were not there, but,

hearing an angry voice down the corridor denouncing the manager, he thought it a good opportunity to ask for his boots, and the manager said, 'I am sorry to tell you, sir, that they have been stolen.' George Grubb, instructed by Ephesians v 20, promptly exclaimed, 'Hallelujah.' The manager, turning to his angry guest, said, 'When I told you your boots were stolen, you cursed me, when I told this clergyman that his boots were stolen, he said, "Hallelujah." Now, sir, I had intended to go to your meeting to-night in the City Hall, but I will not go, I will go to the cathedral instead, and hear this gentleman preach.' He went, and he and his wife, and some members of his family and household, were won for the kingdom of the Son of God's love (Col. i 1-13). The angry man was a popular spiritualistic speaker. He was engaged to commence that evening in the City Hall a series of lectures on Spiritualism, and he and the Gospel preacher, unknown to each other, had engaged rooms at the same hotel. Surely this was permitted, or planned, or overruled in the heavens, and thus was brought about a very fruitful 'Hallelujah.'"

Shining for Christ.

AT a Northfield conference Dr A. A. Bonar, of Glasgow, said "Christians can sometimes do more by shining for God than by speaking for Him. A Scottish engineer at Bombay took lodgings in the Jewish quarter. He did not understand a syllable of Hebrew, and could not converse with the Jews, but he shewed them kindness, and let them see that he was a happy man. After a while he died. Some years after, in Baghdad, a missionary was called upon by a Jew, who said he wanted to know more about Christ. He told about this Scottish engineer at Bombay—how happy he always seemed—how even amid trials and sufferings, his face was always shining. This, said the Jew, made such an impression upon him that he wanted the mystery explained. The explanation led to his conversion."

The Offence of the Cross

A Sermon preached by Pastor JAMES MORGAN at Elm Tabernacle, Brighton

Then is the offence of the Cross ceased.—Gal. v. 11

WHILE the Cross of Christ is the cause of much glorying on one hand, it is also the cause of much offence on the other. The Greek word for "offence" is *scandalizo*. We do not need an interpretation of this word—our word scandal is from this root. Actually it means "to cause to stumble." Isn't it true that people are stumbling at the Cross to-day?—at the scandal of the Cross. The reproach of the Cross is too heavy to bear. We should remember that Christ is a Stumbling Stone as well as a Foundation Stone, a Rock of Offence as well as a Rock of Defence.

We are living in an age when men and women are offended in the Cross of Jesus Christ, perhaps not so much in Jesus Himself as in the Cross. Some are desirous of a salvation without blood, a Christ

as far as public favour and popularity were concerned. In fact they acclaimed Him as their Messiah, and would have made Him their king, the One who would free them from the galling yoke of Rome.

We read in John vi. 15, "When Jesus therefore perceived that they would come and take Him by force to make Him a king, He departed again into a mountain Himself alone." A king! He spoke of death and sacrifice of laying down His life, spoke of men eating His flesh and drinking His blood. "Many of His disciples when they heard this said, This is an hard saying, who can hear it? When Jesus knew in Himself that His disciples murmured at it, He said unto them, Dost this offend you? What and if ye see the Son of Man ascend up where He was before?" Then comes the result, "From

Principal George Jeffreys at Halifax

Hundreds of Converts. Many Miracles of Healing

THE FOURSQUARE REVIVAL FIRE THAT STARTED IN SHEFFIELD SOME MONTHS AGO, AND WHICH BURNED ITS WAY TO GLOSSOP AND HUDDERSFIELD, HAS NOW BROKEN OUT WITH INTENSIFIED FORCE IN THE INDUSTRIAL TOWN OF HALIFAX. PRINCIPAL GEORGE JEFFREYS AND REVIVAL PARTY HAVE MOVED ON TO THIS CENTRE AND ALREADY SIGNS AND WONDERS ARE CONFIRMING THE PREACHED WORD, HUNDREDS ARE ACCEPTING CHRIST AS SAVIOUR, AND MANY MIRACULOUS HEALINGS ARE BEING WITNESSED AND TESTIFIED TO BEFORE THE VAST CONGREGATIONS. THE SPACIOUS TRINITY ROAD BAPTIST CHURCH IS PACKED TO CAPACITY WITH EAGER AND HUNGRY MULTITUDES SEEKING THE TRUTH. THE WORD OF GOD PREACHED IN THE POWER OF THE SPIRIT IS BREAKING DOWN THESE STRONGHOLDS OF SIN AND UNBELIEF, AND THE PEOPLE ARE RALLYING TO THE CLARION CALL OF THE GLORIOUS FOURSQUARE GOSPEL MESSAGE. THE STALLS, PIT, CIRCLE, UPPER CIRCLE, AND BOXES OF THE THEATRE ROYAL ARE PACKED TO CAPACITY AT SUNDAY SERVICES WITH ENTHUSIASTIC CROWDS. FROM HALIFAX THE PRINCIPAL CARRIES THE FIRE TO BARNSELY READERS, PRAY ON

without Calvary, and a religion without sacrifice.

If men and women fail to build their lives on the Rock of Ages, on the only sure Foundation Stone, they will stumble over it into eternal night. The Cross of Christ has been and ever will be, the great deciding factor in human lives. As we look into the Bible we see how men were offended with Christ, when He unveiled to them the true purpose of His mission. First we see

THE POPULACE OFFENDED

The three years of Christ's ministry have been divided into three major divisions, the year of obscurity, the year of public favour, and the year of opposition.

John gives us an insight into the reason of the ebb-flow which ended in the sea of blood at the cross. Jesus had reached the zenith of His power, at least

that time many of His disciples went back and walked no more with Him."

"The popular Jesus, the acclaimed Messiah, the people's favourite we will follow, but the Christ of the bloody way, the Christ of the Cross we cannot follow, we cannot bear the offence," they said by their actions. Then we see

HIS TOWN'S PEOPLE OFFENDED

His own town's people in Nazareth were offended in Him. When He came and preached in their synagogue, they wondered at the words of grace which proceeded out of His mouth, they wondered at the marvellous works He had done in Capernaum and other places, and they began to say, "Is not this the carpenter? Why, He lived here for thirty years, He is one of ourselves, He is no better than we, He used to mend the tables and chairs, the yokes and

ploughs, it is not possible that this is the Messiah, the Christ of God, the Saviour of the world" The conclusion to this incident is briefly stated "And they were offended in Him" They stumbled over Him, to them He was a Rock of Offence,

Again we see

HIS FORERUNNER OFFENDED.

It is difficult to conceive how John the Baptist was offended with Jesus, when we consider his birth, and that he was a child of promise, a chosen vessel filled with the Holy Ghost from his mother's womb. When we study his message, he it was who proclaimed Jesus as the Lamb of God, who exalted Christ as the One who saves the sinner, who baptises the believer with the Holy Ghost, and who was to increase while John decreased. God gave him a special sign—"Upon whom thou shalt see the Spirit descending and remaining on Him, the same is He" As he baptised Jesus in Jordan he saw the Dove, and heard the voice of God from heaven saying, "Thou art My beloved Son" And yet the time came when John was offended in Jesus.

After John's arrest he was placed in prison. Left to himself, he reflects in his mind, "Is Jesus really the Messiah? Why doesn't He take me out of prison?" So from his Doubting Castle he sends a deputation to Jesus, asking, "Art Thou He that should come, or do we look for Another?" To this Jesus replied, "Go and shew John again those things which ye do hear and see. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them" Then He put his finger on the spot—the tender spot—the spot where the trouble lay, "And blessed is he whosoever is not offended in Me"

The truth of the matter was, John was offended in Jesus. John had great hopes of Jesus as the Messiah, but as time went on, the Forerunner's expectation was saddened. Jesus didn't try to set up the Kingdom in Israel and John became offended.

Later on we see

THE DISCIPLES OFFENDED.

How lovingly and patiently Jesus taught and trained the twelve for their public ministry! How tenderly He bore with their mistakes, blunders, and faults. The kingdom still loomed largely in their vision, the thought was ever present, indeed it still remained in their minds after the Cross, for we hear them asking, "Lord, wilt Thou at this time restore the kingdom to Israel?" It may be they aspired to some high office in the kingdom. Were they not filled with indignation when the mother of Zebedee's children desired that her two sons might sit, one on Christ's right hand and the other on His left?

The Cross was always a mystery to His disciples, they misunderstood the meaning of His mission. Before the Transfiguration He unfolded to them the true meaning of His advent—how He must go to Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed, and be raised

again the third day. Peter had the audacity to rebuke his Lord, as if he knew better, saying, "Be it far from Thee, Lord, this shall not be unto Thee" The night of the betrayal came, the net was closing in, Jesus had instituted the Last Supper to be held in remembrance of Him. Then, taking His disciples with Him, He went out to the Mount of Olives. Here He looked down on His sorrowing followers, saying, "All ye shall be offended because of Me this night," and Peter's voice, loud and blustering, could be heard above the others avowing allegiance to Him, in the words, "Though all men shall be offended because of Thee, yet will I never be offended" But sad to relate, within a few short hours, the disciples broke their word, being unwilling to bear "the offence of the Cross" Even Peter, who had so vehemently affirmed his loyalty, followed afar off, and three times that night denied his Lord.

To-day we see

HIS FOLLOWERS OFFENDED

The offence of the Cross has not ceased, we find many of His followers, even to-day, who become offended with Jesus. There are times when He is in public favour, times of revival, but sometimes those who profess to be His disciples, turn back and walk no more with Him. Some get into Doubting Castle like John, others after solemnly pledging their allegiance to Him, deny Him by word and deed like Peter. Now why is this? Does Jesus change? No, but men's affections change. They become offended, the reproach of the Cross becomes too hard to bear.

We might well ask ourselves the question,

WHY ARE MEN OFFENDED IN THE CROSS?

In the first place, the Cross changes our relationship with the world. The Cross always separates, always divides. We cannot be on the same terms with the world after we have taken up our cross, as before. The world murdered Jesus, can we be on affectionate terms with an unrepentant murderer? You tell me the Bible says, "Love your enemies" Yes, but it does not say, Dance, play cards, smoke, gamble, or go arm-in-arm with them to the pictures and theatre. That is not to love them, but to hinder them from entering the Kingdom. The Cross calls for separation, that is the only way we shall save them. Come out from among them and be ye separate, love not the world, neither the things that are in the world, for if any man love the world, the love of the Father is not in him.

Again, the Cross calls for cross-bearing. "If any man will come after Me, let him deny himself, and take up his cross and follow Me" We must take up the Cross and share in the offence. By doing so we become branded in the eyes of the world, and are compelled to bear the stigma of the Cross. Paul could say, "For I bear branded on my body the marks [Gr stigma] of Jesus" These marks shewed his suffering for the cause of Christ and the Cross. We may not be called upon to suffer in the same degree, but let us be out and out for God, and certainly we shall have to bear the stigma and offence of the Cross.

A CURE FOR OFFENDED CHRISTIANS.

There are too many secret disciples of Jesus today too many like Nicodemus, who came to Jesus by night, or like Joseph of Arimathæa, who was afraid to shew his true colours. The fear of being charged as followers of Jesus keeps them from boldly acknowledging Him. They would risk their popularity with the world that way, embarrassing questions might be asked, and explanations would be demanded. Thus to them the offence is too great, the price is too much.

Jesus foresaw this difficulty, and suggested a cure, the remedy is confession—"Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven." In other words, Don't wait until the offence comes, meet it, and by meeting it overcome it. Confess Him acknowledge Him. Yes, and we might even go a little further and take the example of the Apostle Paul and glory in the Cross. Hear that prince of preachers cry exultingly, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." Fellow-believers, has the offence of the Cross ceased? Has persecution waned? Then something is wrong. Let us return to Calvary and

have another look into the face of Jesus, and then let us go forth witnessing for Him, confessing His Name, willing to bear His reproach, the stigma of discipleship,

THE OFFENCE OF THE CROSS.

Soon the offence of the Cross will cease, and the glory of the Cross will then be revealed. Soon the preaching will cease, and the singing will commence. Soon the cross-bearing will cease, and the crown-wearing will commence. In heaven the theme will ever be the same—the Cross of Jesus. There we shall realise to the full the glory of the Cross, but I fear there will be little glory for some, because they shunned the reproach.

Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for everyone,
And there's a cross for me.

How happy are the saints above,
Who once were sorrowing here
They ever taste unmingled love,
And joy without a tear.

The consecrated cross I'll bear,
Till Christ shall set me free,
And then go home my crown to wear,
For there's a crown for me.

Concise Comments & Interesting Items

£30,000 for a single copy of the Bible seems to be a fabulous price. Yet this is about the sum that has recently been paid for a copy of the Gutenberg Bible. The "Daily Telegraph" supplies the following information:

"The 'Daily Telegraph' learns that the London booksellers, Messrs, Maggs Brothers, acting in conjunction with Sotheby's, have negotiated the sale to a foreign collector of a copy of the 42-line Gutenberg Bible, which, during the past hundred years, has reposed in a Continental library. It is a paper copy, and it lacks one leaf.

"The price paid for the treasure is stated to be 'considerably in excess' of the huge sum given by the Rosenbachs for the copy found in the Austrian monastery at Melk.

"At auction in New York on February 15, 1926, this specimen sold for 106,000 dollars (about £21,800).

"After all the libraries of the world have been scoured only some forty survivors have been discovered (half of them imperfect) of the first issue of Johann Gutenberg.

"Gutenberg sanctified his invention of movable types by devoting it for five years to bringing out the first printed Bible in the Latin Vulgate at Mainz in 1455.

"Romance and mystery seem inseparable from the Gutenberg Bible, of which it was well said by Dibdin that, "contemplating this work, the mind is lost in astonishment that the inventors of printing should, by a single effort, have exhibited the perfection of their art. The firmness of the paper, the brightness

of the ink, the exact uniformity of the impression, have never been surpassed.

"The Dawn," edited by Pastor D. M. Panton is responsible for the following on the subject of

TREASURE

"Believers in a momentarily returning Lord who amass treasure stultify their testimony before both God and man. George Muller after a million and a half sterling had passed through his hands for his orphans, died with £118 in the bank—his entire personal fortune. One secret of Wesley's power was his superb divorce from money. 'I fling money out of my hands,' he said, 'as quickly as possible, lest it find a way into my heart.' It is estimated that he gave away during his lifetime £30,000 (an equivalent of £100,000 to-day), derived principally from gifts, and the proceeds from the sales of his books and pamphlets, and dying, he left behind him, as some one has put it, "a library, a well-worn clergyman's gown, a much abused reputation, and the Methodist Church."

Jack Hobbs, the Surrey cricketer is the subject of a paragraph appearing in the "News-Chronicle." Speaking in connection with the jubilee of the Wesleyan Methodist Church, Winchmore Hill, N., he said, "much had been heard recently of the nation's need, but if there was one need which was vital above all others it was the cramping of a better type of character—the type that put the side first and self last."

The two greatest agencies for building character were—first the home, and secondly the Sunday school.

The first General Booth thus graphically described the purpose of the Salvation Army:

"I was told that ninety-five in every hundred of the population of our larger towns and cities never crossed the threshold of any place of worship, and I thought, 'Cannot something be done to reach these people with the Gospel?' I thus fell in love with the great crowds of people who seemed to be out of the pale of all Christian Churches. It seemed to me that if we could get them to think about hell they would be certain to want to turn from it. If we could get them to think about heaven they would want to go there. If we could get them to think about Christ they would want to rush to His open arms."

Here is a fine model for a preacher. Get your hearers to think about hell—get them likewise to think about heaven, but above all get them to think about Christ.

A fine description of a missionary is "One who starts where the railways end." The thought is supplied from a contemporary which tells of two women evangelists of the Australian Bush Church Aid Society. Kathleen Northcott and Ethel Reece set off on their caravan mission alone, unaided, dependent on their own stout hearts, and the Lord whose Gospel they so courageously preach. Their travelling home is a large motor-van, fitted with table, folding beds and spirit stove. We start where the railway ends," is their practical motto.

The Secret of Success

By ANDREW MURRAY

In nothing am I behind the very chiefest apostles, though I be nothing—II Corinthians XII 11.

HERE we have the secret of being "in nothing behind the chiefest apostles, in nothing behind even the Apostle Paul himself. The secret is, 'I am nothing.'"

And why? Because "God hath chosen the things that are not." And why is this? "That no flesh should glory in His presence." And that, as it is written "He that glorieth, let him glory in the Lord."

God is the All in all. It is His as God to work everything. We are to work, but in the consciousness that "it is God who worketh in us to will and to do." We are to work, but in such a faith in His inworking that all care as to

OUR OWN STRENGTH.

all fear as to our own weakness, all pride as to our own performances, shall utterly disappear. We are to work, under the apparently depressing, but actually inspiring conviction—I am nothing; God is all.

This was the secret of Paul's joy, and strength, and success. Hear him speak about the high aim of his ministry to present every man perfect in Christ Jesus, "Whereunto I labour, striving according to His working, which worketh in me mightily." He had heard and learned, like the Psalmist before him, "Power belongeth unto God." Not as well to God as to others, not to God more than to others, not to God chiefly—but to God alone. And so the paradox is true to its full extent, "When I am weak, then am I strong." "In nothing was I behind the chiefest apostles, though I am nothing." The fittest instrument for God to use is—nothing, a man who is nothing before Him.

"If a man thinketh himself to be something, when he is nothing, he deceiveth himself." What terrible self-deception, and how universal! We think ourselves something, at times very feeble, at other times somewhat stronger, but how little we have learned to rest and rejoice, and find our strength in being—nothing.

But what does this mean? Is it not strange that a man with all his wondrous God-given powers of mind, and will, and heart, should be called to think himself, yea, actually to be—nothing? It does, indeed, appear strange and impossible, until one learns really to know what God is, and what

OUR RELATION

to Him as creatures is. We cannot repeat it too often or too earnestly, that the creature can have no true existence, or blessedness, or glory, but in this—that he is a vessel made to contain God, to have God filling him, and working in him all that he is to be or to do. It is this that constitutes man's being the image and likeness of God, this alone can constitute it, that God lives out in creaturely form the Divine life He has in Himself. As the soul sees this, it cannot but say, in the deepest, truest, fullest sense of the words—I am nothing. God is All.

I am nothing. There are some who have, in all their Bible study and Christian experience, never yet come across this word. It has never yet reached them with its searching, condemning, humbling power. There are others who have begun to see that somewhere in this direction must lie the cause of their spiritual feebleness. And still others there are who have seen the truth, but whose deepest consciousness is that they are not yet nothing. And some, to whom God has in their measure taught what He wrought in Paul, and who, in childlike simplicity and Christlike humility in all their work for God, as they look forward to it, or back upon it when done, do breathe the very spirit of the word—I am nothing. These all equally need ever afresh to be reminded of the secret of strength and success, and to study the way in which they come. 'Tis that strange path which our Lord pointed out when He said, "Nothing of Myself," which He opened up for us when He went into the grave, and in which

HIS SPIRIT LEADS THE UPRIGHT.

"I am nothing." When first the soul has to say this, the words are ordinarily the expression of disappointment and failure. Have I not been doing my very best to work out my salvation, or to secure the salvation of others? Have I not prayed and pleaded the promises, and put my trust in God alone? Have I not looked to God to make me something He could take pleasure in and use? Alas! I seem to go backward where I hoped to advance, and to hinder where I wanted to help. I have nothing, and can do nothing, it seems as if I am of no account in God's sight—a mere nothing. And the soul does not know that this experience is just one of God's most precious lessons, and that to be nothing will be the only way to let God be all.

When we begin to learn this, then the words get a new meaning, they become those of consent and surrender. How we fight against this! How we struggle to be something, as we think, to His glory! The truth has been accepted theoretically, we are and must be nothing. But how far are we from really being nothing? Our whole natural life, the greater part of the religion around us, and so much of our own Christian experience, has tended to foster and please and strengthen self, we find it hard to deny it, harder still to be free from it and to be nothing before God. One often begins in downright earnest the practice of self-denial and humility, but it is as if there is a hydra-headed monster within, for every head we cut off, a hundred arise. And again the soul, that had so heartily consented and surrendered itself to be nothing, has to be brought in despair to learn that however it longs and strives after it, it cannot make itself nothing. Nothing can do this but the Cross of Christ, and that fellowship of separative power in death to self—the fellowship of His death. When He died and was buried, He

lay there in absolute helplessness and dependence, waiting on the Father, To be crucified with Christ, and to enter into His death, this is the only way to true nothingness.

When we begin to see this, that it is only a fuller conformity to Christ that can help us, the word becomes one of faith and confidence "I am nothing," as "Christ is All" Even as He allowed God to be all in all to Him, and to work all in Him, so that He did nothing of Himself, so now in Him is to work all in me Each new discovery of my nothingness, each deeper insight into the All-of-God as exhibited by Christ, each fresh apprehension of Christ's Cross as the death and end of human life, and the entrance into a life in which the power of God is more fully revealed, simply lead to a deeper quiet, and a stronger faith, and a more assured confidence that God is working in us and through us, and will yet more abundantly work, and that is pleasing in His sight And so the word becomes through this faith one of perfect peace and rest, of ever-increasing joy and strength To the soul that can say, "I am nothing," God says, "Enter thou

into the joy of thy Lord" God is All in all

Beloved fellow workers, as we look back at our work, and see what God has done, let us say in childlike humility and praise, "I am nothing." As we think of what God might have done, let us say, "Lord, teach me fully to know I am nothing" As we look around on believers, and

OUR INTERCOURSE

with them, let us cry, "Blessed Lord, make us all nothing in Thy presence, and let the gentleness, and tenderness, and meekness of our life prove it to our brethren" As we look forward to work to be done, let us remember the secret of all blessing and power "Not a whit behind the chiefest apostles, though I am nothing"

Oh, the blessedness of being nothing, to breathe His Spirit and love through our whole being! Oh, the blessedness of being nothing, yielded up to God to work through us among men just what He will! Let us ask, "Lord, give us this grace in large measure—to be nothing, that Thy glory may be revealed"

I am Listening

W S M

W S MARSHALL

1 Do you hear the Sa- viour call- ing, By the woo - ings of His voice?
 2 By His Spi - rit He is woo- ing, Soft-ly draw - ing us to Him,
 3 By the Word of truth He's speak- ing To the wand'ring, er- ring ones,
 4 In His pro - vi - den- tial deal- ings, E - ven in His sterne- crees,

Do you hear the ac- cents fall- ing? Will you make the precious choice?
 Thro the day and night pur- su- ing, With His gen - tle voice to win
 List' the voice the still- ness break- ing! Hear the sweet and sol- emn tones!
 In the loud - est thun- ders peal- ing, Or the mur- m'ring of the breeze

REFRAIN

I am list - ning, oh, I'm list - ning, Just to hear the ac cents fall,

Repeat softly

I am list - ning, oh, I'm list - ning To the Sa- viour's lov- ing call

Bible Study Helps

THE FALL AND RECOVERY OF PETER

"Though he fall he shall not be utterly cast down" (Psalm xxxvii 24)
 The historical setting of the event (Luke xxii)

I. The Fall.

- 1 The Approaching Crisis—
 - (a) Contention within—"Strife among them" (verse 24)
 - (b) Conflict without—"sifting of Satan" (verse 31)
- 2 The Progressive Steps
 - (a) Self-confidence (verse 31)
 - (b) Sleeping instead of praying (ver 45)
 - (c) The carnal defence (verse 50, John xviii 10)
 - (d) Following afar off (verse 54)
 - (f) Warming at the Lord's fire (ver 55)
- 3 The Threefold Denial
 - (a) "I know Him not" (verse 57)
 - (b) "I am not" (of them) (ver 58)
 - (c) "I know not what thou sayest" (verse 60)

II. The Recovery.

- 1 The praying Saviour (ver 32)
- 2 Love's pitying look (ver 61)
- 3 Penitence that led to pardon (ver 62)
- 4 Bonds of peace restored (Mark xvi 7)
- 5 New-born love thrice declared (John xxi)
- 6 The Commission Renewed—
 - (a) "Follow Me"—"a fisher of men" (Matt iv 19)
 - (b) "Follow thou Me"—a feeder of men (John xxi)

JOY ON A DESERT ROAD.

(Acts viii. 39)

- 1 In finding Christ (ver 35)
- 2 In confessing Christ (ver 37)
- 3 In being baptised into Christ (ver 38)
- 4 In following Christ (ver 39)



By Pastor P N CORRY

Sunday, December 6th, 1931.

READING Mark xvi. 1-16.

RESURRECTION.

MEMORY TEXT. "But now is Christ risen from the dead, and become the Firstfruits of them that slept. For since by man came death, by Man came also the resurrection of the dead."—1 Corinthians xv 20, 21.

TEACHER'S NOTES

Before proceeding very far with this lesson be perfectly sure that your scholars understand what you mean by the sepulchre, because in so many pictures, stained-glass windows, etc., the artists have pictured the Lord rising from a very English sort of grave with a great flat top pushed to one side. Palestine is a land of caves, and the rock-hewn tomb that is in common use is excavated out of the limestone rock. The entrance is very small, so that a person has to stoop to enter (see Luke xxiv 12, John xv 5), and to close such a grave a large round stone is provided like a great grindstone or millstone. This stone is set on edge and runs in a groove provided for the purpose, which slopes down to the doorway of the tomb, so that you can see that to close such a grave is easy—the stone is simply allowed to roll down the incline—but to open one is very difficult. When in Palestine I did my best to roll away the stone from one such grave, but all my efforts did not move the stone up the slope one little bit. This will help you to understand what the women who came to the grave early in the morning had in their thoughts when they said, "Who shall roll us away the stone from the door of the sepulchre?" Inside such a tomb there are slabs provided upon which the bodies are laid. If any of you are handy with carpenter's tools it should not be difficult to turn out a model of such a grave from a wooden box. A wooden box with a hole cut in the side, a round piece of wood to seal the door, and a piece of wood to make the inclined slope down to the entrance—and you have your working model which can be painted and made to look very like the graves of Palestine. I love to picture the angel sitting upon that stone at the top of the incline with his face shining and his garments flashing as the Roman soldiers shivered with fright (Matt xxviii 2-4).

The Resurrection is such an all-important truth of the Christian faith that I am of opinion it would be well for you to get the children of your class to tell you what that empty tomb and risen Lord means to them. Give them a week's notice and perhaps a small prize for the one that brings the best answer to the class, and get their thought on the subject before you proceed with the

lesson. The Resurrection proves many things

I The Deity of Christ (Rom 1 4)

Christ is "declared to be the Son of God with power by the resurrection from the dead." This is the truth that made such a change in the apostles, as will be seen when you read Acts ii 32, 33, Acts iv 10-12, and many other passages. It changed defeat to victory, and gloom to joy, and it proved the Lord Jesus to be the Son of God and the Christ of glory (Luke xxiv 26).

II Atonement for Sin (Rom iv 24, 25)

On the cross Christ made atonement for the sins of the whole world, but the empty tomb proves that the sacrifice so made has been accepted. He was delivered for our offences but raised again for our justification. The sinner is now able to draw near with boldness, not only because of the work of the Cross, but because justification and acceptance with God are assured by the living Saviour at God's right hand.

III Power over Sin (Rom vi 4, 10, 11)

The believer in Christ is not only delivered from the past of sin, but from its power. The empty tomb of Christ tells us in words of power that we died with Him, and that now through the power of His resurrection Christians can and do live in newness of life. Christ is now our life, living in us, reigning in us so that we, being raised with Christ, may seek those things which are above and not the things of the earth.

IV Power for Service (Rom viii 11 and Eph 1 18-20)

The power of God, so wonderfully manifest in the resurrection of the Lord Jesus, is now promised to believers. Our new life cannot be lived in our own strength, but is gloriously possible because He desires us to know to the full what is the exceeding greatness of His power to usward who believe, and then points us to the empty tomb to shew us how great that power is. Power is ours to live in the strength of the Holy Ghost, and it is also promised that this power shall quicken our mortal bodies.

V Prayer for Saints (Rom viii 23-27, Heb vii 25)

The Lord is not only our Saviour, but because He died, yea rather is risen again and is at the right hand of God, He makes intercession for us, thus assuring the Christian of His constant care. Foes may try to cast us down, enemies may rage against the Church of God, persecutions may dash their waves upon His children, but in all these things we are more than conquerors through Him that loved us. Thank God for the

force of that word "Yea rather, He is risen again", therefore shall the Christian rise over all that seeks to drag him down.

VI Salvation (Romans x 9, 10)

This word "salvation" includes not only forgiveness for the sins that are past, but all the blessings brought to us through the life, death, and resurrection of the Lord Jesus Christ. Faith in Christ's resurrection and confession of His lordship are of the very foundation of eternal salvation. When dealing with this point, ask the members of the class if they are not only believers with the heart but have they confessed Him with the mouth.

VII Judgment to Come (Rom xiv 7-10, Acts xvii 30, 31)

The Lord was not only raised to give assurance of salvation to those who believe, but assurance of future judgment to all men, because He, the chosen Judge, is already alive from the dead (Acts x 40-43). We must meet Christ, there is no escaping Him. Either we know Him now as Lord and Saviour who has abolished our sins and brought life and immortality to light, or we shall know Him then when we stand before Him for judgment. Which shall it be?

The Idler Banned (11 Thess. i. 6-15).

The doctrines in the first part of the New Testament epistles are meant by inspiration to be the basis of duties in the second part. The letters to the early Church reflect the word-of-mouth training by the apostles in the cities where they formed assemblies. The "tradition" (verse 6) left by Paul at Thessalonica must have been a clear code of ethics. The doctrine chiefly emphasised in Paul's ministry in this city was the Lord's coming. It is a doctrine, properly understood and practised, that leads men to be workers not drones in the hive, to "occupy till He comes," not to put on white robes and wait on a mountain top for this great, dateless event, or to agitate in fanatical, busy idleness, expecting to be supported by the Church.

The Call for Labourers (Luke x. 1-11)

When the seventy returned from their pioneering missionary tour, their greatest joy seemed to be that the demons had been subject to them (verse 17). And the Lord says, in effect, "You need not tell me, for as you worked, I saw Satan as lightning fall from heaven" (verse 18). Our Lord went on to Calvary and triumphed over the unseen principalities and powers of evil, making a show of them openly. He there made atonement sufficient for all men, but He left all the work of passing on the news of it to us. In this labour we are not only saving out of the world all who will take salvation, but consummating Christ's work of hurling Satan from highest heaven eventually to the Lake of Fire. Are we doing our part now to rid the universe of sin?



All-round Progress—Steady Local Campaigns—Growing Sunday Schools

"WHOSE WORKS FOLLOW THEM."

Yeovil (Pastor W Brambleby) The assembly meeting at the Foursquare Gospel Church, Southville, continues to bear a fruitful witness in the town and district Upon the approach of the

surrounded with floral bouquets of almost every seasonal emblem, and each side of the hall was profusely decorated

The Pastor first instanced the apostasy of the present age in departing from the ways of God, and followed with a very

have experienced God's free pardon All glory to His Name! The saints praise God indeed for His blessing upon the faithful ministry of Pastor F Farlow, who so ably expounds the Word of God

The Crusaders bands have recently started afresh for the winter months—sick visitors, tract distributors, and outlook workers etc May God's blessing rest upon His work The testimony meetings prove profitable to all, as each and all tell of God's grace to them through Jesus Christ His Son



Elm Hall, Yeovil.

second anniversary the friends here are reminded that the Lord has carried on His own work Although the loss of one of the founders by death was a great shock, it has meant that the Lord has given salvation to others through his witness While it has been entering into Life for him, it has also meant life entering in for others

The Sunday school was started with two scholars, but there are now seven classes, including an adult class The fourth baptismal service has been held, the church being beautifully decorated by loving and devoted hands to God's glory, and as each candidate passed into the water, a promise was given by the Pastor from the Word Open-air work has borne fruit, thousands of tracts are being distributed, and we humbly thank God that He has so firmly established the work in this district

The assembly has been blessed by visits from Pastors H T D Stoneham, A Coffin, W Hawkins, and during the absence of the Pastor at Southampton, much blessing came from the ministry of Pastor J Knight from Salisbury

BAPTISMAL SERVICE.

Wimbledon (Pastor J E Goreham) On a recent Thursday evening, the saints at Elm Hall, Southey Road, had a joyous time when fifteen converts went through the the waters of baptism Pastor Goreham with loving zeal gathered around him a band of helpers, and transformed the hall into a garden of the Lord The baptismal waters were

clear and scriptural exposition of the reason for water baptism

Very clear testimonies of salvation were given by the candidates One sister testified to having had a flat foot restored by the Divine Physician, after prayer and anointing by the Pastor

By the intense stillness at times it was manifest the presence of the Master was very real Each of the converts was given a scriptural promise on entering the water, and Pastor Goreham immersed them in the Name of the Father, Son and Holy Ghost

There was a real note of joyousness and victory as the Pastor addressed each one, and a quiet assurance was evidenced as they went through the water

Miss Johnson sang suitable solos Who can know what a service like this brings forth to the glory of the Master?

WINTER CAMPAIGNS SOARING.

Reading (Pastor F Farlow) The saints meeting at Palmer Hall, West Street, recently had a visit from Miss Ching, one-time missionary to India All hearts were strangely moved by the story of God's wonderful work in that dark sin-blighted land, as our sister depicted the many happenings of her time in the mission field Praise God the fire of the old-time Gospel is burning in places where Miss Ching worked

Praise God also for His marked blessing upon this assembly In every service the presence of God is felt Souls are being saved, empty channels are filled, and in the open-air services souls

AGGRESSIVE EVANGELISM.

Forest Hill (Pastor J Morris) The saints meeting at Elm Tabernacle, Perry Vale, have much for which to praise the Lord Since the advent of the new Pastor, there have been real seasons of blessing The saints are being refreshed and strengthened by the ministry of God's Word, and precious souls are being won for the Master

The open-air work here too is a real aggressive feature, and several young men have recently given their hearts to the Lord as a direct result of this work Glory to His Name!

The saints here have been praying for a very long time for revival Praise God, there is a sound of abundance of rain

BAPTISMAL CONFESSIONS

Portsmouth (Pastor J Robinson) The saints meeting at Elm Tabernacle, Arundel Street, thank God for the way in which He has been blessing since removing to the new building Week by week

numbers are increasing, and the Lord is proving to all that He is "just the same to-day," sinners are being saved both in the Gospel services and in the open-air

Praise the Lord for the faithful ministry of Pastor Robinson, truly all are being built up in the faith On Thursday evenings the Bible studies are looked forward to with great expectancy, and the times of study together have been a great

help to all, especially the recent studies on Sanctification, which have given a new incentive for a closer walk with God and a more diligent search of the Scriptures Whilst Pastor Robinson was



Pastor J. Robinson.

on vacation the services were conducted by Pastor Brambleby (Yeovil), and we praise God for precious souls saved during his fortnight's ministry here

On Thursday, October 29th, Portsmouth was favoured by a visit from Pastor Joseph Smith (Div Supt), who gave a stirring message of exhortation to saints, on having laid the Foundation Stones of Repentance from Dead Works, Faith toward God, the Doctrine of Baptisms, Laying-on of Hands, and Eternal Judgment, to go on and build, being steadfast, always abounding in the work of the Lord. After giving the message forty new members received the right hand of fellowship, and fourteen passed through the waters of baptism.

This being the first baptismal service held in the new Tabernacle, these saints were able publicly to confess their faith, and follow their Lord through the waters, as a witness in a new district.

The district being thickly populated the Sunday school has increased, and the average attendance is now equal to the number carried on the books at Wellington Street. Their presence at the evening meeting also has necessitated the starting of a children's meeting in the minor hall.

TWIN BEACONS BLAZING.

Birmingham (Pastor R Tweed) The blessings of God continue as the cloud rests upon the meetings in Elim Tabernacle, Graham Street. Fresh beauty is seen in our wonderful Saviour, as Mrs Tweed, in the power and demonstration of the Holy Spirit, seeks to unveil the love and all-sufficiency of the heavenly Bridegroom found in the Song of Solomon. This series of studies in conjunction with Pastor Tweed's, taken on alternate Tuesdays, gave the saints a de-

sire to know more of the Word of God.

Friday evening revived memories of the glorious campaign nearly two years ago, when Principal Jeffreys first came to this city with the Foursquare Gospel message. For in the Ebenezer Congregational Church (the birthplace of this Foursquare movement in Birmingham) the final rally was held. The saints were privileged to have Pastor E J Phillips to minister. His message of encouragement was a blessing to many present, who having been delivered from sin's bondage in the early days, on this final evening were determined to stand fast in "the liberty wherewith Christ hath made us free." Pastor Phillips continued at Graham Street for the services over the week-end. Praise God for the blessed time on the Sunday. Truly it was a red letter day, and one which the saints will not easily forget. In the evening when the appeal was made, nine souls found their way to the Cross and found true forgiveness and peace with God.

At the end of the Gospel service a company of about eight hundred remained to remember the Lord's death in the breaking of bread.

The saints at Birmingham praise God for the visit of Pastor Phillips, and pray that the Lord will be with him and strengthen him for the many great duties he has to perform in connection with the work.

YOUNG AND OLD BLESSED.

Glasgow (Pastor P Le Tissier and Evangelist C Johnson) It was with much pleasure that on a recent Sunday the saints at the City Temple (corner of Bath Street and Elmbank Street) welcomed the return of Pastor Le Tissier and Evangelist Johnson, who have been

engaged in campaign work in Blackpool and Lytham.

The meetings on Sunday were as waters poured out upon the soul, for as the Word of God went forth, the precious truth was drunk in by eager hearers, and the saints felt the life-giving power of God's Word, as it entered the deep recesses of the soul.

The services were well attended. On Sunday morning, the saints gathered to meet with their risen Lord around His own table, after which the Pastor spoke on The Difference between Worship and Service, proving that while there was the blessing of service, there was also the absolute necessity and privilege of worship, which God expected and delighted to have from every one of His children.

Then came the great Gospel meeting (preceded by a song service). Again the Word of truth went forth, bringing a message, to the believer, the backslider, and the unsaved. At the close of the evening service there was a Divine healing service where the power of God was indeed felt in a very real way. Truly one and all could say it had been good to be there.

The prayer meetings are well attended, and as the saints gather to praise and pray, in the Name of their risen Lord, truly the Lord's presence is there and they experience hallowed times.

For the Bible studies the Pastor has taken up a series of studies on The Tabernacle, illustrated by chart. The first study was entitled, The Framework. We pray that God will bless these subjects to the building up and strengthening the faith of His children.

Then the Sunday school work is also being prospered. The number of scholars has increased by some thirty or more in the last three months.

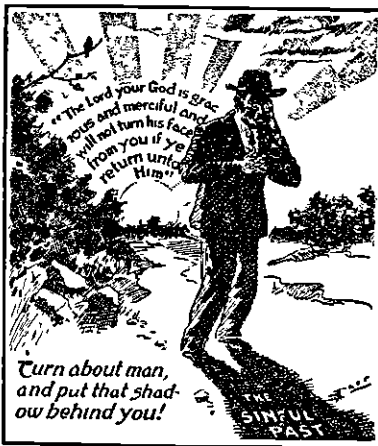
BLOTTING OUT THE PAST

By W. E. BIEDERWOLF

"I MET my old friend John Callahan of New York city the other day. Now he is a mission worker, but there was a time when the police knew him only as a criminal and a man to be watched.

"But one time he found his way into a rescue mission, and the shackles of sin fell away.

"He had four photographs in the Rogues' gallery, and the fact troubled him. He secured three of them from the Chicago police through the influence of



a friend, but there was one in Joliet that he could not obtain.

"Sometime later he and Harry Monroe were asked to conduct a meeting for the guests of the Battle Creek Sanatorium. Among the guests was John P. Altgeld, governor of Illinois.

"My friend told what Jesus had done for him, and how he had tried to get his records away from Joliet. When he had finished, Governor Altgeld came up wiping his eyes, and said, 'Mr Callahan, I'll see what I can do for you.' A few days later my friend received a letter from the Executive mansion, and it said:

"My dear Mr Callahan. It gives me great pleasure to enclose your photograph from the penitentiary of Joliet, and to tell you that your Bertillon records have been destroyed. There is no record except in your memory that you were ever there."

"God is the great moral Governor of the world. Because He is just, He is obliged to punish you for your sins. But since Jesus Christ has Himself borne the penalty, the great Governor is able to become your Friend, and destroy the past records. As He says in the Bible, 'And I will remember their sin no more.'"

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The "Elim" Cabinet. Containing ten choice Christmas greeting cards, with texts and verses. With envelopes to fit each card.

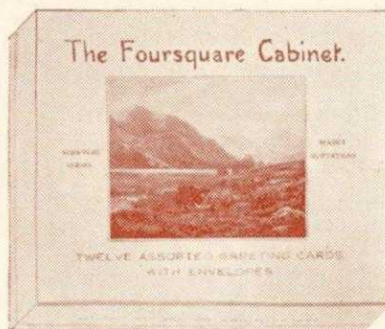
The "Woodlands" Cabinet. Eight well assorted Christmas cards, each having text and verses, in pretty box. Envelopes to match.

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Day of Gladness. Cabinet containing six artistic cards, upright and oblong, plate-sunk, embossed and die-stamped in gold and colour.

Glad Tidings. Six cards, assorted. Flowers and scenes, texts and verses by Thornton, Jennings, Chapman, F. R. Havergal, J.H.S., and others. Envelopes.

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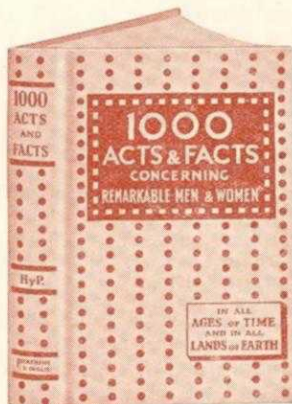
The Christ of the Mount. By E. Stanley Jones (author of "The Christ of the Indian Road"). A working philosophy of life, dealing with the Sermon on the Mount. Cloth boards, 5/- net (by post 5/6).

Quiet Talks on Difficult Questions. By S. D. Gordon (author of the "Quiet Talks" series). A new book from the pen of this well-known American writer, who has been speaking in this country recently. Cloth boards, 4/- net (by post 4/4).

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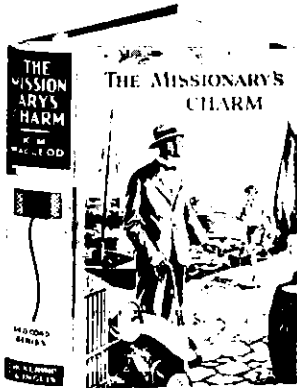
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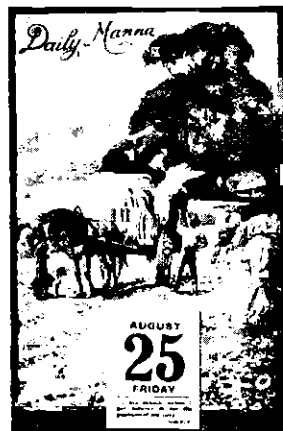
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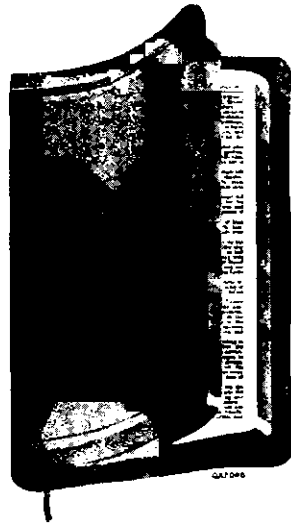
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