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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. XIII., No. 14

APRIL 1, 1932

Twopence

SAVIOUR

"I am
come
that
they
might
have
life."

John X.
10.

HEALER

"God anointed Jesus of
Nazareth with the Holy
Ghost and with power:
who went about doing
good, and healing all that
were oppressed of the devil;
for God was with Him."

—Acts x. 38.

COMING KING

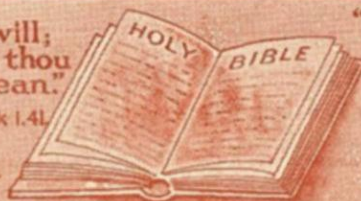
"I
will
come
again."

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. XIII.

March 25, 1932

No. 14

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Principal GEORGE JEFFREYS' REVIVAL & HEALING CAMPAIGN AT AYR

Sunday, April 3rd, to Sunday, April 10th.

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The next monthly gathering will be held on Sat., April 2, 3.30 to 9 p.m.

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Concluding Services this week (simultaneously), as follows:

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KENSINGTON TEMPLE, Kensington Park Road.

ELIM TABERNACLE, Park Crescent, Clapham.

ELIM TABERNACLE, Stanley Road, Croydon.

ELIM TABERNACLE, Central Park Road, East Ham.

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LONDON WHITSUNTIDE CONVENTION

WATCH THIS PAGE FOR FURTHER PARTICULARS.

PRELIMINARY ANNOUNCEMENT.

BOOK THE FOLLOWING DATES FOR TWO GREAT

FOURSQUARE GOSPEL

DEMONSTRATIONS

To be convened by

Principal GEORGE JEFFREYS

WHIT-MONDAY (May 16), 11, 3 and 6.30. ROYAL ALBERT HALL.

SATURDAY (July 30), 11, 3 and 6.30. CRYSTAL PALACE.

Easter Conventions in the Provinces

BIRMINGHAM.—March 25—28. Elim Tabernacle, Graham Street (off Newhall Hill). Good Friday and Easter Sunday, 11, 3, and 6.30. Sat., 7.30. Easter Monday, 11, 3, and 7.30.

Speakers include: Pastors R. Mercer, J. J. Morgan, and Pastor and Mrs. George Kingston.

BELFAST.—March 27—31. Ulster Temple, Ravenhill Road.

Speakers include: Pastors J. McAvoy, D. Rudkin, E. F. Cole, J. Hill, and W. Uprichard.

CARDIFF.—March 25—31. Cory Hall. Good Friday and Easter Sunday, 11, 3, and 6.30. Monday, 3 and 7. Tuesday, Wednesday and Thursday, 7.30.

Speakers include: Pastors E. C. W. Boulton and H. W. Fardell.

GLASGOW.—March 27—29. City Temple (opposite King's Theatre).

Speakers include: Pastor Wm. Barton.

HALIFAX. March 25—29. Stannary Congregational Church. Good Friday, Saturday, Monday, Tuesday, 3 and 7.30. Easter Sunday, 3 and 8-15.

Speakers include: Pastors A. Coffin, W. J. Hilliard, and G. Miles.

Application for accommodation should be made to Miss Worsnop, Hebron, 113, Hyde Park Road, Halifax.

SOUTHPORT.—March 26—28. Temperance Institute. Saturday, 7.30. Sunday, 3 and 6.30. Monday, 11, 3, and 6.30.

Speakers include: Pastors W. L. Taylor, G. Bishop, L. H. Newsham, and R. Knox.

BATH.—March 25—28. Historic Assembly Rooms.

Speakers include: Principal P. G. Parker.

DOWLAIS.—March 26—30. Elim Tabernacle, Ivor Street.

Speakers include: Pastors H. W. Fardell, A. Longley, and L. N. Knipe.

SUMMER HOLIDAY HOMES!

ELIM WOODLANDS, Clarence Road, Clapham Park, London, S.W.4.

ELIM GUEST HOUSE, 45, Sussex Square, Brighton.

BETH-RAPHA, Glossop, Derbyshire.

For particulars apply to the Superintendent at the respective addresses.

SEABURY, Worthing, from July 28th. (Applications to Elim Woodlands).

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XIII., No. 14

APRIL 1, 1932

Fridays, Twopence

A Hidden Life

By GEORGE D. WATSON

FOR ye are dead, and your life is hid with Christ in God." The word *dead* here does not of course refer to physical death, but to being crucified in heart with Christ, being dead to sin and to this present world. Conversion is a birth, and sanctification is a death. How strange that so many cannot see the difference between these two spiritual conditions. By

THE GRACE OF SANCTIFICATION

we utterly die to this present world, its life, spirit, aims, honours, notions, and desires, and we are thereby put out of joint with all its affairs and adjusted to another kingdom which is to come. When anything dies, its life passes out beyond the range of observation, and no one can follow it by any manifestation which it gives forth.

This is exactly the double thought stated here by the Apostle. As long as a man is living his natural life, the world can recognize it, but when some day the stroke of the sword of God's Word slays that man's natural life, and he dies to sin and the world, he is like a dead man, an offensive corpse in the eyes of the world, and his life has slipped away into such inscrutable secrecy as to be beyond the knowledge and all comprehension of his fellows. As I have said before, every form of life is a secret, hidden in fathomless depths beyond all human knowledge. If no microscope and no science can find life in a grain of wheat or a hen's egg, how much less is that

DIVINE LIFE IMPARTED

to the soul by the Holy Ghost within the range of any human recognition as to what it is, and how it subsists, and what are its everlasting results. As God only knows the love of God, so God alone knows the secrets of His own life.

You will notice there is a double hiding of the heavenly life referred to in this passage. Our life is hid with Christ, and then Christ in this present age, is hidden from the world up in the heavens with the Father. In our temperate zones, when winter comes on, vegetation dies, the vines and fruit trees shed their foliage, and to all appearance they are dead

The life in the tree or vine runs back into the root and hides itself there, and then the root is hidden in the ground. This is an exact likeness of the double hiding of the heavenly life in this present dispensation. Jesus is the Vine, the Root, and true believers are the branches. We are now living in the winter of faith. When we are crucified with Christ it is like the blight of a killing frost to the verdure and foliage of our natural, earthly lives, and we pass down into the baptism of death, and the world sees us no more, except in the language of David, "as dead men out of mind," and they cannot follow that swift retreat which

OUR INNER LIVES

have made into Christ, the root of David, and the root of holy hearts and pure faith. And then they cannot see the Root, the immortal Jesus, for He is concealed beyond the blue sky, with the Father in the heavens.

There are several Scriptures in which the time of Christ's absence from the earth is compared to winter, and His return compared to the coming of summer. (See Song of Solomon, ii 10, 11, Matthew xxiv 32, 33.) It seems that very few Christians have enough discernment heartily to accept of this humiliating truth, that in order to be locked up in this hidden life of Christ, we must really die a death that will make us as uninteresting to men as trees stripped of all their gay foliage by the blasts of winter are dull and unattractive to the natural eye. So many people want a kind of religion that is attractive to the world, being ignorant of the fact that neither Jesus nor the apostles had that fascinating kind, but their very heavenly beauties were offensive to men, and they were hunted like wild beasts. The only religion that looks beautiful to the world is that which is invented by the devil. Christians who are so eager to make a good impression on men, always fail to make a good impression in heaven, and in spite of themselves the secret desire to have a religion that pleases men is an offensive displeasure to Almighty God. Jesus, to the world,

is a leafless, bloomless "root out of a dry ground," and He never becomes "the Rose of Sharon," or "the Lily of the Valley," except to

ANointed EYES,

to those who are baptized into His death by the Holy Ghost and enter that hidden life, of which this present world knows nothing at all

Those whose hearts are locked up with Jesus walk this earth in the present age as princes in disguise. They move around in the temporal duties of life like private detectives in a distant and unfriendly nation. They are breathing prayers, and thinking thoughts, and nursing hot fires of love, and ruminating on vast and amazing events that stretch over coming times and distant worlds. They are silently loading themselves up with a Divine dynamite that Daniel and Jesus both tell us will some day grind the kingdoms of this present world to powder. Their joys are hidden, for it is written "that a stranger doth not intermeddle with it." And their sorrows, also, are cloistered in the ear and bosom of God, for they know that they need not look to the people of the world, and not even to the people of the Church, for heart-felt sympathy, and so, like venturesome pioneers, they leave the crowded walks of life and

traverse the great, solitary mountains, and take up claims on new and unexplored territory, and hold communion with the unseen God, and are more at home amid the great snowy mountain peaks of the Divine perfections than the crowds that live only for the flesh and time

THE SAINTS

are called in Scripture "the hidden ones." Their life is doubly hidden, in the Son and in the Father. God says to them, "Call unto Me, and I will show you great and hidden things." Their life is constantly fed by secret prayer. Their good deeds are to be folded in such quiet modesty, that the left hand (the goat) shall not know what the right hand (the sheep) doeth. The prophet says of the Almighty, "Verily, Thou art a God that hidest Thyself," and we are told on several occasions that "Jesus hid Himself" from the crowd. God is working as it were by stealth in this present age, and moves softly amid the affairs of life, as if shod with wool. The uncrucified life is not hidden, but showy, and makes great appearances, and seeks to be known, whether in church or in state. When we sink into God, like submarine ships down in the sea we pass out of sight of the natural world and the natural man,

Striking Conversions.

BRIDGED BY CALVARY

MR J WARD of Grimsby, begins his testimony by telling us of a mighty gulf. But the gulf was spanned! It was spanned by a Cross—the Cross of Calvary.

Says he, "I praise God for the Love that drew salvation's plan, for the grace that brought it down to man, and for the mighty gulf spanned at Calvary."

Mr Ward was truly on the world's side. Between God and himself there was a great abyss. He loved worldly pleasures and indulged in as many as he could. He loved the club. Gambling tables, horse-racing, football coupons were all associated with the rollicking atmosphere of club life. He also loved the theatre, picture palace, and billiard room. Neither did his love of pleasure stop with those things. He tried boxing, weight-lifting, and football.

There was something in his heart that hungered for satisfaction. He sought to find that satisfaction, as the Preacher says, "under the sun." But the world cannot satisfy the healthy appetite of an eternal soul. The hunger grew greater and the ache much sharper.

THE PUBLIC HOUSE

did not help matters. The beer, the smoke, the domino table, and the jolly companionship gave no relief.

Then came one of the weeds that sooner or later always grow on the fields of sin—sickness. But it was terrible sickness. The head pains were so great that fits resulted. Sometimes it took four men to hold him down. Doctors advised an operation, but could not promise a certain cure—so the operation was rejected.

One of the doctors told him that if he continued drinking beer it would kill him in eighteen months. Desperately he tried in his own strength to give it up—and succeeded, for ten weeks! But the habit was too strong and he started drinking again.

Then strange news reached his ears. Revival and healing services were being held in the town by one named Pastor Jeffreys. Miraculous healings were reported. He went with the idea of upsetting these strange meetings. But the meetings upset him! Praise the Lord!

As he entered the hall in company with his little son he was amazed to hear the singing and to see the joy on the faces of the singers. He vaguely realised that

THE JOY WAS THE VERY THING

that he wanted. The world had never lightened his countenance with a joy that penetrated right to the heart.

Night after night he attended. The Holy Spirit was pleading. The night of nights came. When the appeal was given he rose to his feet. That moment the gulf was spanned. Calvary had won another victory. John Ward was a saved man! Heaven, home, and the Church rejoiced.

The world sneered and said he would soon be back in the club and the public house. "But," to use his own words, "God had wrought a mighty change and made me a brand new creation, so that the fleshly desires now dropped off, and my body was also healed by the power of God. It is now nine years since I gave my heart to Christ. Daily He grows dearer.

In Darkest Africa

NEWs from two of the scattered light points in the Dark Continent is to hand, in the following welcome letters from beloved Elim labourers

Nelspruit, Eastern Transvaal

Dear Prayer-helpers,—It is some little time since we last wrote, but we thank God that His good hand has been upon us all the time. We had two very big gatherings at Christmas, at Komatipoort and Nelspruit, the biggest numbers we remember, and souls were brought out of darkness into light. A few days previously a young lad had been struck on the head in the dark, just outside the church. It seemed at the time that his spirit was passing away as he lay

GOLD AND UNCONSCIOUS

on the ground. But the plans of the enemy were again overthrown by prayer, for though at that time there was every appearance of death, in the morning there was no sign of the blow left and no pain whatever. God is just the same to-day!

We had blessed times at our yearly gathering of native workers in studying the Word of God, and in praying for the spread of the Gospel amongst the unsaved masses.

In a certain district in the hands of Roman Catholics there has been considerable opposition to our work for some time, until the climax came when we were ordered to take down the church at once. The native believers in this district seemed perhaps more fond of their meeting place than those of other districts, and numbers built their huts around the church for convenience and fellowship. The huts are still there, but the church is not. But God made a way of escape after the test.

One of the Roman Catholics, pitying these homeless boys, visited them after dark one night, and told them that they could build a large hut on his land—like a hut to live in—and use it as a church. This was done, and the large hut is quite near the old church. He has opened his heart towards the simple followers of Jesus, may he find that simple faith himself, and may he be led to leave the ritual and find the real!

Our Bible School is increasing, and we have a fine body of young men preparing daily for the time when they will step out, we trust, ably to represent the Lord Jesus Christ in these darkened places.

THE DAY SCHOOLS

are keeping up their numbers, and we are encouraged from time to time by young lives being dedicated to the service of the Master. We opened a little church last November a few miles from here, and within a fortnight it was too small, and has been ever since. The people literally pack themselves in night after night, and a good number, praise God, have repented.

The ignorance and isolation of these people was pressed on us once again last Sunday whilst out preaching. We came upon two women, and asked

them if they believed. They said how amazed they were to find that white people believed. They did not understand the Gospel themselves, but thought it was only a faith of "the people" (that is, the native people), and could scarcely credit that any *abelungu* (white people) believed in it. We took pains to assure them that there were many, and that the need of salvation was very real and universal.

HUBERT AND JEAN PHILLIPS

Kipushya, Belgian Congo

Beloved Friends,—We have previously mentioned the much-prayed-for native mother and her new-born babe whom we were visiting. Both have now been taken Home, to our heavenly Father's care. For several days this dear Christian had suffered terribly, although the baby was well, and able to take milk which we provided. Only on Saturday was the pain over, and in the afternoon we had asac an earthly tabernacle. At ten o'clock we had news of the death of the little one also, though but an hour before when Mr Mullan went to the house, he found her perfectly well. Unfortunately the relatives of the dead woman are heathen, and during her sickness constantly told her that she and the child were bewitched and full of devils, and they had better take her to the witch-doctor.

Mr Mullan stopped such talk to the best of his ability, and we were thankful to see the patient little mother refusing to have anything to do with the evil old witch-doctor. Although we cannot be sure, we have many reasons to believe some evil work was done, owing to awful superstitions, and that the little baby's life was taken.

We need God's help to bring a change into these

IGNORANT RELATIVES

who will not receive our message. And we seek your earnest prayers to intercede.

Mr Mullan preached on the subject of Jonah yesterday, telling them how one disobedient person could put the lives of all in that ship in danger. Then contrasting with the voyage of the Apostle Paul to Rome—an obedient child of God, who was the means of saving all in his ship, as well as precious souls in answer to prayer.

Therefore the thought must be deeply imprinted on the minds of all that they are, by sinning knowingly against God, placing the whole village in danger of His wrath and judgment.

A short time ago some native teachers from villages in very wild parts of the bush came to visit us, bringing some small boys with them. One of these had never seen a "white lady" before, and stood looking at me in such a petrified, terror-stricken way that I hastily gave him a little coloured picture, to divert his gaze elsewhere! Poor child, he was almost in tears!

We ask your continual prayers, and trust that ours on your behalf are proving a blessing too.

JAMES AND MARY MULLAN.



Blindness and Deafness Healed at Principal George Jeffreys' Sheffield Campaign

“For years I have suffered with an internal head complaint. I was blind in one eye, and deaf in one ear. I was prayed for by Principal George Jeffreys, and was completely healed. Praise the Lord, He gave me back my sight and hearing.”—(Miss) B. Garner, Sheffield.

Concise Comments & Interesting Items

These lines, by the late Mr C T Studd, are strikingly forceful. We give a selection from a poem appearing in the “Worldwide Evangelisation Crusade” magazine.

“Love not life—said Christ, “but lose it,

That's the noblest way to use it,
Spend your life for Me who gave it,
And for others, thus you'll save it

“All that's lost for Me is saved,
Thus your road to heaven is paved
Better throw your life away
Than live in comfort day by day

“Better ‘tramp’ there underfed
Than go to glory from your bed
Swim there through a sea of blood,
That's the royal road to God”

Paul said, “From your body, bruise it”,
Satan says, “Obey, amuse it”
Christ said, “Take no thought about it”
I say, “When it's luvy, clout it”

Sydney Watson, in his book, “Brighter Years,” tells an amusing story, with a decided moral. An important Sunday School Conference was being held. A number of leaders were present. They were bemoaning the ignorance of many Sunday school scholars. Suddenly an old farmer sprang to his feet. He spoke as follows:

“Meister Chairman, Christian friends,

there hev a been a main lot o' speechify-
ing about the ignorance o' our young
'uns as to the Scriptures, but it seems
to I as yer've all been beatin' the air,
fur nobody a n't once touched on the real
point. The fact is, the chillun 'll never
know their Bibles better until the
teachers learns theirs better. Let me give
ye an instance.

“Only last Sunday as ever wur, I
wur planned to preach at M—, an' as
I allus does, I went inter the school in
the afternoon. The super, he axed me
to 'dress the chillun, an' I did. I took
fur my subject the rich man an' Laza-
rus, an' knowin' how all young 'uns be
allus int'rested in dorgs, I says, ‘Now,
chillun, what wur the name o' the dorg
as licked poor Lazarus's sores?’ An,
would yer believe it, Measter Chairman,
there worn't a child in the school as
could tell me. So I says to the teachers,
‘Teachers, put yer scholars up to the
answer’, but, alas! alas! there worn't
a teacher as knew the name o' that dorg,
though the Gospel do specially say,
‘Moreover, the dorg’, so the dorg's
name must ha' been Moreover”

Wealth in the last days. There are
540 millionaires in the British Isles ac-
cording to the recent income tax returns.

A lull has occurred, at the time of writ-
ing, in world affairs. News from China
indicates a great lessening of hostilities
in view of the Chinese retreat. The
dropping of the Bank Rate to 4 per cent

suggests that Britain has turned a serious
financial corner. A vast change has
taken place in the government of Southern
Ireland, but at present it is a peaceable
change. But how long will the lull last?
What will be the result of the second
ballot in the presidential elections in
Germany—Hindenburg or Hitler? When
will some other startling situation arise?
We do not know. But God is on the
Throne of thrones.

The Maréchale's life-story came into
our hands recently. Her work in France
was wonderful. Here she started a
training home. One day a French
student refused to clean the boots of a
German student.

“I clean a German's boots? Never!
never!” The Maréchale replied, “The
boots will be cleaned “Never by me,”
he said. “Yes, by you,” said the Mare-
chale. “Jesus died for the Germans”

He replied, “We have endured too
much! Think of the siege of Paris.
That beast of a Bismarck! Oh! our
country has suffered. Clean a German's
boots? Never!”

A whole day passed and the boots were
uncleaned. The next day the Maréchale
gave a heart talk to the students.

At the end of it that French student
found his way into her presence, col-
lapsed in a heap, started crying like a
child, and said, “Maréchale, I will clean
the boots!”

The Law and Gospel of Healing

By HENRY PROCTOR, F.R.S.L

I AM Jehovah thy Physician" (Exodus xv 26) This was more than a privilege, it was a statute and an ordinance (ver. 25). The miracle of Marah was a symbol of Divine healing, in that He made the bitter waters sweet He confirmed His Word to all Israel, so that there was

NOT ONE FEEBLE PERSON

among their tribes (Psalm cv 37) It was God's will that they should be healthy The ordinances of the law were designed to bring about this end Ferrar Fenton renders Lev xi 44, "Ye shall therefore be healthy."

The kings of Israel and Judah, as well as the people of the land, were expected to seek unto Jehovah as their Physician Asa died because he did not seek unto the Lord, but to earthly physicians (II Chron xvi. 12)

But Hezekiah's prayer for healing was heard, and fifteen years added to his life, even when the fiat had gone forth against him "Set thine house in order, for thou shalt die, and not live" (Isaiah xxxviii. 1)

The Old Testament abounds in promises of healing, so that it was accepted by the saints as a canon that Jehovah not only forgave all their iniquities, but healed all their diseases (Psalm ciii 3) Moffatt renders verses 3-5

He pardons all your sins,
And all your sicknesses He healed,
He saves your life from death,
He crowns you with His love and pity,
He gives you all your heart's desire,
Renewing your youth like an eagle's

All the Old Testament promises are confirmed to us, in this Dispensation, because Christ came to confirm the promises made to the fathers (Romans xv 8) And how many soever be the promises of God, in Him is the yea, wherefore through Him is the Amen to the glory of God the Father (II Cor 1 20) For many as were the promises of God, in Christ is the

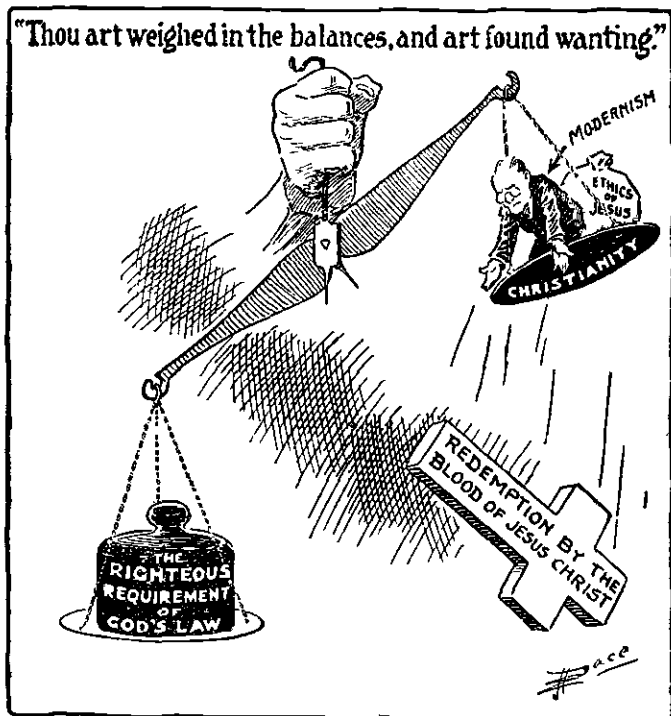
Yes that fulfils them Therefore through Christ again

LET THE AMEN RISE

through us to the glory of God (XXth Century N T.)

We are just as guilty as Asa, therefore, if we do not avail ourselves of His goodness, and just as deserving of death, if we do not let the Amen rise through us to the glory of God

It is the bounden duty of every Christian to surrender his body to God, as a living sacrifice, to be healed and kept in health by the Great Physician, who has borne our sicknesses and carried away our pains (Isaiah liii 4) "He Himself took our infirmities, and bare our diseases" (Matthew viii 17)



"TRAVEL LIGHT"

A YOUNG fellow in Ambulance Relief uniform, and a girl with a sketching tablet in her hand, were watching a climbing party of six men start one morning from a little inn high up in the Alps "Mine host" stood beside them on the porch

"Will they reach the top?" asked the uniformed man.

"I think so," said the landlord, "they are very good climbers and travel light"

"Travel light?" inquired the Relief man The host nodded

"I'll tell you one of my experiences if you have time to listen"

"Time is not lacking here," laughed the girl, "I'm here to waste time"

"And I," said the man, "to get enough air to counteract gassing"

"I was a guide here for many years," the innkeeper began, "and one morning we took

A BIG PARTY

up the mountain One lady, a good climber, was put especially in my charge She had a bag, full of a wrap, lunch, opera glass tonic and other duds As we started I asked her to leave it behind, as one needs both hands in climbing I told her the guides carried provisions and all that was necessary, but no, the bag she would take Nigh to noon she began to flag, and I wanted to leave the bag by the wayside, as we came back that way No use, she hung on to that bag The rest of the party, free

from encumbrances, forged ahead till nearly out of sight I helped her as well as any one could do, but she was getting tired At last she sat down on a rock, done out

"You had better stay here, Ma'am", I said, 'it is too late now to make the highest point Better have left your encumbrances behind'

"I can see a good deal from here," she said

"But you have lost the best view, the highest vision," I replied, 'and you may never get another chance'

"No, I never shall," she said In an hour or two the party returned, and great was the sympathy offered her, advice about

LEAVING OUT USELESS BURDENS,

and so on The day was over, and we came home "

"There is need of travelling light," mused the Relief man, as the innkeeper, his story done, vanished into the dim entrance behind them The girl placed her tablet on her knee trying to sketch the marvellous beauty around her She glanced at her companion

"Will you be at the dance to-night?" she asked

"I think not," he replied

"You do not care for dancing?" she queried

"So much that I must give it up," he smiled back to her inquiring eyes

"You consider it wrong?"

"Not necessarily, but I need to 'travel light' I want to reach the 'top' "

"And you think such amusements hinder one? Dancing and cards?"

"I do not judge for anyone else," he answered

"Dancing enthral's me, and cards might The first may fail to attract as one gets older, but cards do get hold of you more and more, at least that is my observation, and the Captain I want to follow needs all my time, all my best power," She looked up, interested

"Of course you mean Christ? May we not work for Him too?"

"If you get the job" His eyes lit as he looked at her

"WHAT DO YOU MEAN?"

she questioned

"Do you think," he said gently, "that He, as a

Captain, seeking aids, would look for His men in the society columns?"

"Probably not," was her reply

"I remember at college," he said, looking over at the white peaks, "our best Y M C A officer was seeking a man to lead in a splendid opening for good among young men One who could attract and inspire I mentioned a fellow, a superb athlete, talented, and of capacity, who I was sure could fill the position Our chief hesitated, 'He could do it, but I see his name too often at big dinners and dances' That man missed his job

"I see," she said, "but lots of those very people went into all the hard war work"

"And did it splendidly," he agreed, "thankful for some real thing to do"

"I know," she mused, "they came back into it all again But do you think these things keep one from high climbing?"

"How high can you climb in a ball dress?" The girl smiled

"It would not be easy, I never tried—but it seems so unutterably pharisaical not to—"

"Keep step with your company?" he suggested

"Yes After all, many are Christians"

"Undoubtedly But what visions hold them? Are they the persons to whom sinners in deepest distress could come for help? Those wounded to the death, spiritually? The Captain wants aids who can lift others up, but he calls for no draft Just volunteers"

"Who lay aside every weight?"

"You get it," he said eagerly "Then you will not be at the ball to-night?" he half smiled, though speaking earnestly "There is

AN ANCIENT PRAYER

that many of us still say with some degree of sincerity "

"Tell me"

Lead us not into temptation "

"Then what are you going to do to-night?" she asked He hesitated

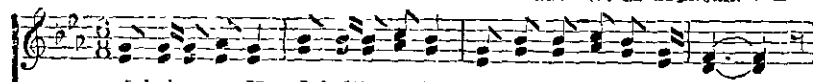
"There is a meeting in the village to-night—and perforce, such a lot of unoccupied people

"And you lead the meeting," she asserted "I'm coming I too, want to get the highest vision, and —I'm going to 'travel light' "

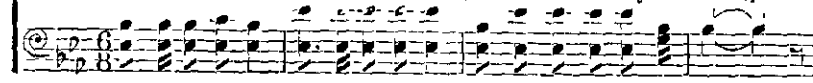
I Shall Be Like Him

W A S.

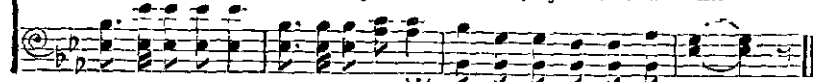
REV. W. A. SINGER, D.D.



I shall be like Him, I shall be like Him, And in His beauty shall shine,



I shall be like Him, wondrously like Him, Je-sus, my Sa-voir d' - vine



Bible Study Helps

THE MISSIONARY'S SEVENFOLD OFFICE

- 1 As Ambassador, to represent Christ (I Cor v 20)
- 2 As Preacher, to declare the Word of God (Rom x 14, I Cor i 21, II Tim iv 2)
- 3 As Teacher to instruct in the knowledge of the Word (Matt xxviii 20, I I m iv 11)
- 4 As Servant, to obey his Lord's commands (Lute xiv 13, Col iii 23, 24)
- 5 As Overseer, careful supervision of the flock (Acts xx 28, Col iv 17)
- 6 As Shepherd, faithfully to feed the flock (Ezek xxxiv 5-8, I Peter v 2-4)
- 7 As Watchman, to warn of coming judgment (Isaiah lxi 6, Ezek xxxiii 7, Mark xiii 35-37)

FAMILY ALTAR



stly If the Lord is with any man then he immediately becomes a mighty man of valour The Almighty God makes mighty men Without God we clog the machinery of eternity But with God we are cogs that speed forward the Divine plans Are we clogs or cogs?

Saturday, April 9th Judges vi 25-40
 "And God did so that night" (verse 40)

The Scripture Union Daily Portions

Meditations by PERCY G PARKER

Sunday, April 3rd Judges iv 1-13
 "She said, I will surely go with thee" (verse 9).

Many a man has been blessed by the God-given association of a woman General Booth's life was made possible because of the devotion and faithfulness of his wife Many a missionary has gone back to his sphere of service mightily strengthened because some noble woman has said, "I will go with thee" How sad it is when husband and wife are found facing in opposite directions Physically they are together, but spiritually they are apart Let husband and wife remember their early promises Let them look off from the frivolous and fleeting things of time, and looking unto the eternal Christ follow Him hand in hand, step with step, and heart with heart Sometimes the woman is a stronger character than the man It is pathetic to see a strong man lead a weaker woman astray But how much more pathetic when a strong woman leads a weaker man astray Let the wife help the husband the sister help the brother, and the maiden her lover in the battles of the Lord

mighty giants face us? Weakness, poverty, nervousness, unsympathetic friends, ignorance! In the Name of the Lord we can rise up and have dominion over them The stones that are hurled at us to stop us can be used as stepping stones across many a rushing stream of difficulty

Wednesday, April 6th Judges v 17-31
 "O my soul, thou hast trodden down strength" (verse 21)

What a wonderful rest comes to the life of faith when victory is an accomplished fact It is with amazement and joy that we look back after the battle has been won and joyfully say, "O my soul, thou hast trodden down strength" There is a testing time when we look forward and see the enemies in front But there is the triumphant time when we look back and see the enemies slain Strong habits of action and thought once mastered us Besetting sins hugged us round Demon forces stirred our nature into base thoughts and actions We felt we could never win through We felt that our lives would be for ever injured Yet to-day we can look back and joyfully say, "O my soul, thou hast trodden down strength" In the Name of Christ we have trodden under foot the power of the enemy

Monday, April 4th. Judges iv 14-24
 "Up! Is not the Lord gone out before thee?" (verse 14)

God fulfils His purposes in various ways He has many weapons Sometimes He uses the earthquake, sometimes the storm, sometimes the plague, sometimes the battle The weapons of our warfare are not carnal but spiritual We fight by faith and prayer We wait for the Spirit to say "Up" Is not the Lord gone out before thee? Then when the Spirit commands we obey The Lord goes in front, we follow We simply occupy the ground which He captures Happy are they who do not rise and hurry forward until they are sure the Lord is in front Let us stand still and trust, until the Spirit says, "Up!" then let us rise up and march There is an "Up!" for every day, but there is a special "Up!" for the great turning points in our lives

Thursday, April 7th Judges vi 1-10
 "I said, but ye have not obeyed My voice" (verse 10)

The loss of the world through not obeying the voice of God is indescribable But what about our loss? We lose every time we disobey the voice of God "Afraid to," and "Don't want to," have been continual thieves that have robbed us of the treasures of God "Afraid to" is a more subtle thief than "Don't want to" There are things we want to do—things we would gladly give up, but we still hold on to them because of fear What will happen if I do? What will other people say? We are never our best for God as long as we fear The fear of man bringeth a snare If we feared nothing but sin, then we should be rich indeed "Yes, Lord," should be our most frequent utterance

Tuesday, April 5th. Judges v 1-16
 "The Lord made me have dominion over the mighty" (verse 13)

In the life of faith mighty giants obstruct us Mrs Sydney Watson, the well-known writer, was freed with the giant of ill-health, but in the Lord's Name she had dominion over the giant Carey the missionary was faced with the giant of opposition amongst his friends But the Lord gave him dominion over them and the very ones that it first opposed him were glad in afterdays to have the privilege of helping him forward in the conquest of India for Christ What

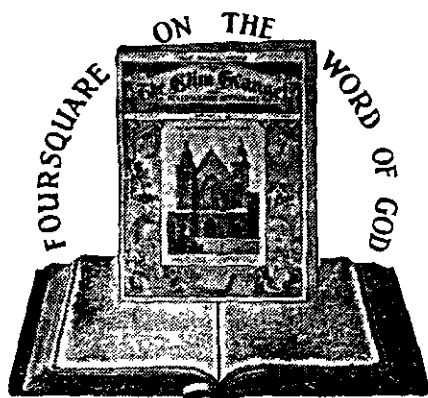
Friday, April 8th. Judges vi 11-24
 "The Lord is with thee, thou mighty man of valour" (verse 12)

Gideon had a shock It seemed as though he only heard the words, "Thou mighty man of valour" He was living under fear and oppression as the other Israelites He was certainly not a mighty man of valour But Gideon needed the first part of the statement in order to explain the second "The Lord is with thee"—that was the first statement, and the other followed as a neces-

Gideon asked a sign and got it We frequently ask signs and don't get them Faith does not ask for a sign It is only when God promises something which our faith cannot credit that a sign is necessary There are instances of signs being given to-day Yet they are rare Constant sign-seeking, opening the Bible prayerfully at random, the frequent use of Scripture promise boxes are not necessarily healthy signs In our weakness the Lord may meet us thus, but there is a deep constraint that urges us forward in the way of faith which is a finer proof of contact with God George Muller did not build the Ashley Down Orphanages on miraculous signs, but on the deep constraint of a spirit indwelt by the Holy Spirit There may be a place for signs but it is not at every milestone of life, rather it is at every 20,000th milestone

The Great Hope

Fly tells of a poor peasant on the Welsh mountains who, month after month, year after year, through a long period of declining life, was used every morning, as soon as he awoke, to open his casement window towards the east, and look out to see if Jesus Christ was coming. He was ready, or he would not have been in so much haste, he was willing, or he would rather have looked another way, he loved, or it would not have been the first thought of the morning. His Master did not come, but a messenger did, to fetch the ready one home. The same preparation sufficed for both, the longing soul was satisfied with either. Often when, in the morning, the child of God awakes, weary and encumbered with the flesh, perhaps from troubled dreams, perhaps with troubled thoughts, his Father's secret comes presently across him, he looks up, it not out, to feel, if not to see, the glories of that last morning when the trumpet shall sound, and the dead shall rise incorruptible, no weary limbs to bear the spirit down, no feverish dreams to haunt the vision, no dark forecasting of the day's events, nor returning memory of the griefs of yesterday



EDITORIAL

Easter Morn.

Death is swallowed up in victory
—I Cor xv. 54

O glorious Easter morn!
O great triumphal day!
Our Lord for us hath conquered
death,
Taken its sting away

O sing of all His grace,
Shew forth His mighty power,
Proclaim His sign and seal of love—
The Holy Spirit's dower

O joyous Easter morn!
Foretaste of that glad day,
When all that sleep in Christ shall
wake,
And rise in bright array

In His likeness appear
Faultless before the throne,
In dazzling robes of righteousness,
In beauty not their own
—Annie Whitecross.

The Omnipotent Lord.

In Philippians Paul uses the phrase, "The joy of faith" It is that joy which comes to us when we are absolutely certain that God will not fail us We were recently delighted to have a conversation with Pastor Oscar Bernt-Lanz, an African missionary He told us of a faith-testing experience he passed through just before leaving Africa He was watching with some native boys an African witch-doctor in the midst of his frenzied dance This demon-possessed man kept on getting nearer and nearer to the missionary Upon the wrists of this

demonic dancer were bracelets of spikes—the spikes were tipped with poison! It was his purpose to get near enough to the missionary to pierce him with the spikes. Again and again he tried to strike, but could not The visible companions of the missionary had fled and the witch-doctor was whirling frantically round him But there was an invisible barrier round Mr Lanz Try as he would the witch-doctor could not penetrate it At last he stopped his dance, fell down on the floor, and began to snatch the spikes out of the bracelets He afterwards confessed that he could not touch Mr Lanz because of white figures that surrounded him To-day that witch-doctor is a Christian—saved because he had to confess that God was indeed with the missionary, and that God is greater than demons

Deliverance.

God's provision for deliverance from sickness in the life of Mr C T Studd has been told in a previous editorial Here is another wonderful story of deliverance from financial need

"We were our own missionary society, no one else was responsible for us My own family knew nothing of our circumstances, only that we were in the heart of China What filthy lucre, as the Apostle calls it, there had been, had been got rid of The last of our supplies was finishing, and there was no apparent hope of supplies of any kind coming from any human source The mail came in once a fortnight The mail man had just set out that afternoon, and in a fortnight he would bring the return mail The children were put to bed Then my wife came to my room We had looked facts in the face If the return of the postman brought no relief, starvation stared us in the face We decided to have a night of prayer We got down on our knees for that purpose I think we must have stayed there quite twenty minutes before we rose again We had told God everything that we had got to say in those twenty minutes Our hearts were relieved, it did not

seem to us either reverence or common sense to keep on talking to God as though He was deaf or could not understand our simple language The mail man returned at the appointed time We were not slow to open the bag. We ran over the letters, there was nothing, and we looked at each other I went to the bag again and took it by the corners, shook it mouth downwards, out came another letter I looked at the signature first, one wholly unknown to me 'I have,' the writer said, 'for some reason or other received the command of God to send you a cheque for £100 I have never met you, I have only heard of you, and that not often, but God has prevented me sleeping to-night by this command Why He should command me to send you this I do not know—you will know better than I do'"

Mrs. Burton.

WE are glad to be able to say that our sister Mrs W Burton, is now well on the road to recovery, after her illness, God having graciously undertaken for her.

Our brother, Mr. Burton, wishes to return thanks to God for His goodness, and wishes *Evangel* readers to join with him in this note of praise for the Lord's marvellous deliverance of his dear wife They hope soon to return to Mwanza, Belgian Congo

Thomas Myerscough.

Just as we go to press, news comes to hand of the home-call of Mr Thomas Myerscough of Preston, on Sunday, 20th March We extend our deepest sympathy to the bereaved Further reference will be made in our issue of next week.

It takes adversity to make some people, and just a little success to ruin others

Humility is the bag into which Christ puts the riches of His grace
—Rowland Hill

Christ—the Supreme Mystery

A Sermon by Pastor S. GORMAN (*Elim Tabernacle, Eastbourne*)

IN this study we purpose considering Christ the Supreme Mystery. We will do so under the following lines of thought:

- (1) The Mystery of Godliness
- (2) The Mystery of His Humiliation
- (3) The Mystery of His Suffering

Before doing this it is very important that we distinguish between the use and meaning of the word *mystery* as generally understood and interpreted today, in contrast with the scriptural usage and meaning. The word is commonly understood to mean something half-hidden, partially illumined, and partly lost in obscurity, only revealing vaguely the truth, thus leaving mankind to strain their powers of imagination in an endeavour to interpret what lies beyond that which is only partially revealed.

How different is the mystery encircling itself around the first advent of Jesus Christ into this world. The Scriptures present it as a revealed mystery, in spite of the arguments of human and sceptical reasoning, so revealed that it is gloriously possible for any believing soul to apprehend it to his eternal satisfaction and peace. In other words the Scriptures are stupendously clear and emphatic in setting forth the certainty and reality of the mystery, Christ manifested in the flesh. This being so wherein does the mystery lie? In the lack of the human mind fully to comprehend it because of sensibilities dulled by sin inherited through the Fall, and not in the obscurity of the Scriptural revelation given. It is to be found deeply rooted in the limitations and incapability of the finite mind completely to grasp, absorb, and fathom the great deep in the mind and purposes of the Infinite One. As we read the Word of God we discover many mysterious things which stir our souls to deeper wonder, not through any lack of Divine revelation or because of partial illumination, but because of the majesty of the revelation given. For instance, viewing things from the human standpoint, how great is the mystery of creation. God by the power of His wisdom bringing into being this wonderful world, with its panoramas of rugged and rolling hills, its beautiful landscapes decorated with perfect and magnificent colourings and its majestic oceans, in so short a period of time as six days. To the human mind this seems incredible, yet God's Word is most emphatic and vividly clear in its presentation and confirmation of this mighty demonstration of His wisdom and creative power.

Then there is the mystery of the new creation, the immediate momentary translation by the omnipotent power of God of the one who by faith accepts Jesus Christ as Saviour and Lord, out of the kingdom of darkness into the kingdom of His dear Son. We cannot fully explain this as one would the

mechanism of a watch or an engine, yet the Word of God convincingly makes known its possibility (II Cor v 17). It was this mystery which baffled the intellect of Nicodemus, but to him Jesus spoke of it not only as a possibility but also as an essential to salvation.

Again, there is the mystery encircling death, that of the spirit's existence beyond the grave, either in the happy state of the redeemed or in the caverns of the eternally lost. Great also is the mystery of the Rapture, when by the magnetic power of God the vile bodies of believers shall be changed from shame and weakness into glorified bodies of immortality, and the bodies of the dead in Christ shall put on incorruption. These are indeed marvellous mysteries, but referring to I Timothy III, 16 we have the supreme mystery spoken of as—

1 Christ, the mystery of godliness

Without controversy great is the mystery of godliness. God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

The apostle here reveals that the great mystery of godliness is Christ manifested in a human body. The Incarnation was the visible manifestation of the Invisible One, the Eternal Word made flesh. With reference to this mystery Dr I M Haldeman of New York has well said, "It is the pre-existent personality as the Only Begotten of the Father that must always define and defend the character of Incarnation as the act of God, and not at all as the act of man, for, as the woman could not conceive a personality even in nature (Heb vii 10), and as a sinful man could not beget the sinless human nature which was born of her, then that nature could have been, and was, produced only by the interfering act of God, and as God the Father could not beget in her the personality of His already eternally begotten Son, and the Son is the outgoing and forth-putting of the Father creatively, then the Son came into the world born of a woman, unbegotten of man and clothed with the creative humanity produced by Himself in conjuncture with the Father and the Spirit."

The apostle after claiming Christ as the great mystery, God manifest in the flesh, proceeds to give confirmatory evidence substantiating the claim made.

(a) He was justified in the Spirit

The Spirit's powerful operations in and through Christ in a most unique and wonderful way sealed Him as God Incarnate. He was born of the Spirit, guided by the Spirit, and baptised with the Spirit. Under the Spirit's power He summoned dumb elements into obedience, devils shrank from before Him, and the grave gave up its dead.



Pastor S Gorman

The Spirit indwelling Him was not only manifested by miraculous demonstrations of power, but also in marvellous wisdom, calling forth from men this testimony, "Never man spake like this Man" (John vii 46). The final proof of the Spirit's justification of Christ's claim to Deity was given after Christ had been reproached as a sinner, impostor, and blasphemer by the Jews, and crucified, when by miraculous power the Spirit raised Him from the dead on the third day (Rom viii 11). Jesus was put to death not because He was a sinner, but for our sins, and raised by the Spirit for our justification (I Peter iii 18).

(b) *He was seen of angels*

Turning again to the infallible, Spirit-breathed Word of God we find these remarkable words, "And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them. And the angel said unto them, 'Unto you is born this day in the city of David, a Saviour, which is Christ the Lord'" (Luke ii 9-11).

Here we learn that an angel appeared to the wondering shepherds, announcing

THE FIRST ADVENT

of Jesus into this world, and in verse 13 of this same chapter we read that he was accompanied by an angelic choir who sang praises to God and the message, "Peace, good will toward men."

In another portion of God's Word, Matthew, giving account of that stupendous conflict between Jesus and Satan in the wilderness, states that at the end of it angels came and ministered unto the victorious Son of God.

Then we have recorded the events which took place on that memorable day when Jesus Christ rose from the dead. Angels delivered God's comforting message of hope to the disappointed disciples who sought their Lord. What a wonderful message it was—"He is not here, but is risen" (Luke xxiv 6).

Finally, as an astonished company of disciples watched their risen Lord ascend to heaven, they were comforted by angelic messengers, who announced that Jesus would come again in like manner as they had seen Him ascend into heaven (Acts i 11).

(c) *"Preached unto the Gentiles, and believed on in the world"*

The message of Jesus Christ as the world's sinner has been preached throughout the world, with the result that millions have believed on Him, as is evidenced in innumerable regenerated lives and

TRANSFORMED HOMES.

(d) *"He was received up into glory"*

If Jesus had been false in His statements, as the Jews argued He was, God, who is holy and righteous, would not have received Him up into glory, and no such mighty manifestation as His bodily resurrection and ascension into heaven would have taken place.

2 The mystery of Christ's humiliation

This is described in Philippians ii 5-8, "Let this mind be in you which was also in Christ Jesus who,

being in the form of God, counted not equality with God a thing to be grasped, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men and being found in fashion as a Man, He humbled Himself, and became obedient unto death, even the death of the Cross." And in II Corinthians v 21, "For He [God] hath made Him to be sin for us." These verses set forth the incarnation of Christ as a great humiliation, and contain at least three facts concerning this truth.

(a) *The nature of His humiliation*

Examination of the four forms of expression used, form of God, form of a servant, likeness of men, and fashion as a man, reveal the nature of

HIS HUMILIATION

Beyond the words "form of God," we see Christ the Pre-existent One in the bosom of the Father, upholding all things by the word of His power, receiving the homage of the angels, while in the words, "likeness of men" and "fashion as a man," we see Him who possessed the nature of God assuming at His birth the nature of man, and thus we understand the nature of His humiliation. It is further revealed, in that He not only became man, but took upon Himself the form of a servant, not only a servant to God but also a servant to men. This service He beautifully demonstrated when He girded Himself with a towel and washed the disciples' feet. The Revised Version interprets the word *servant* as "bond-servant," meaning a slave. Marvellous is the nature of His humiliation. Divesting Himself of His glory, and setting aside His kingly robes, He became the slave of mankind.

(b) *The voluntary character of His humiliation*

"He humbled Himself." God the Father did not force upon Christ this awful humiliation, an angel did not humble Him, nor was it the work of Satan. Jesus voluntarily humbled Himself. That stoop of the Invisible into the Visible was the willing act of the Lord Himself. The gift of Christ to the world was the outcome of God's love (John iii 16). The humanity which

VEILED HIS DEITY

was the work of the Holy Spirit (Matt i 20). But the act of indwelling that prepared body is ascribed to Christ alone.

(c) *The depths of His humiliation*

"He was made to be sin for us."

This surely was the profoundest stoop of His humility, that in assuming our nature He also became a sin offering for us. Paul writing to the Galatians uses a similar expression—"Christ hath redeemed us from the curse of the law, being made a curse for us, for it is written, 'Cursed is every one that hangeth on a tree'" (Gal iii 13). Dying on Calvary as a sin offering He was also made a curse for us, He came under the wrath of God in bearing the penalty of the law (death) for sinners. The depths of such a humiliation cannot be fathomed, but only wondered at, so we pass on to consider

3. *The mystery of Christ's suffering*

We will turn to the prophecies of David, Isaiah, and Christ Himself, for a picture of the sufferings of the Saviour of the world

(a) His suffering prophetically portrayed by the Psalmist David What a revelation of the Lord's sufferings is given to us in the prophetic language of Psalm *xxii* There we see the Son of God derided and spat upon by men—"They gaped upon Him with their mouths as a ravening and a roaring lion" "He was poured out like water, and all His bones were out of joint" "His heart melted like wax within Him", They pierced My hands and My feet", thus we behold

THE BLESSED LORD CRUCIFIED

on Calvary That these words are not applicable to David is revealed in the fact that he never had his hands and feet pierced This is indeed a most remarkable prophecy concerning the Lord's death, for these prophetic words were given utterance to about a thousand years before Christ's death, when under the Jewish economy the mode of capital punishment was by stoning, at the time of Christ's death Jerusalem was under Roman rule, which decreed that crucifixion should be the mode of capital punishment How the Master must have suffered under the intense agony of such cruel treatment! Had He so desired, He could have come down from the Cross, and thus escaped its awful pain and anguish But He chose to suffer and die, the Just for the unjust, that He might bring us to God No wonder His strength was dried up like a potsherd, and His tongue clave to the roof of His mouth!

(b) *Christ's sufferings were prophetically portrayed by the prophet Isaiah*

In the beautiful 53rd chapter of Isaiah we get a prophetic record of the mystery of Christ's sufferings Is it any great wonder then that this chapter is so precious to the child of God, and that Luther exhorted the saints of his day to commit it to memory? What deep anguish and suffering underlies such quotations as these "Stricken, smitten of God and afflicted" wounded for our transgressions, bruised for our iniquities poured out His soul unto death" Concerning this portion of God's Word one has well said, "His (Christ's) blessed Person dominates it, and His sufferings fill it"

(c) *Christ's sufferings prophetically portrayed by Himself*

On one occasion James and John made request of Christ that they might be granted the

SEATS OF HONOUR

by His side when He came into His glory Jesus answered them, "Ye know not what ye ask, can ye drink of the cup that I drink of, and be baptised with the baptism that I am baptised with?" Here Christ refers to His suffering under a twofold symbol,

the cup of sin and suffering, and a baptism in suffering In reference to the first-mentioned, it is necessary to go back in thought to that memorable night in the garden of Gethsemane The three disciples who accompanied Jesus into the garden are fast asleep, and just a stone's throw away, Christ their Master is in soul agony The awful cup of sin and suffering is before His gaze, He knows that in a short time now, if He is to be the world's Redeemer and Saviour, He must drink its contents How dreadful that cup must have appeared in all its hideousness to the sinless Son of God, to have caused Him to cry out in soul anguish, "Father if this cup may not pass away from Me except I drink it, Thy will be done" (Matt *xxvi* 42)

A little later, on the Cross, He raised that awful cup of sin and suffering to His lips, and drank it to its bitter dregs Thank God, in drinking that cup He provided for sinful man the cup of salvation He drank

THE CUP OF CURSING,

that man might drink the cup of blessing, containing the soothing, refreshing ingredients of pardon, peace, and forgiveness

As to the baptism in suffering, it will help us to understand what Jesus actually meant when He likened His sufferings to a baptism, if we consider the meaning and mode of baptism. The word for baptism in the Greek is *baptizo*, and means to plunge, dip or immerse Regarding the mode of baptism let it be here stated, that in referring to certain scriptures we are not attempting to prove believers' baptism by immersion, but merely shewing that the word *baptism* is associated with burial, and is used in this sense by our Lord concerning His suffering In Romans *vi* 4 we read, "Buried with Him in baptism," and the same expression is used in Colossians *ii* 12, shewing that the mode of baptism is burial When Jesus was immersed by John in the waters of Jordan it was a foreshadowing of His going down into the waters of death on Calvary There He was not merely sprinkled with suffering, but immersed in suffering and overwhelmed with sorrow, and in the prophetic language of Psalm *xlii* 7, He cried, "All thy waves and thy billows are gone over Me" What a baptism in suffering, the sin of the world upon Him, the venom of hell stinging Him, His Father's back turned upon Him, untold anguish in His body, the insults of the mob hurled at Him! Who can fathom the mystery of such suffering, yet He bore it all on behalf of sinners The angels of heaven ceased their songs of praise, and Nature decked herself with mourning, for on that Cross, passing through the deep waters of Divine judgment, was the Son of God, the Redeemer of the world

ANONYMOUS GIFTS.

We say "Thank you," to those who have sent anonymous gifts for the Lord's work as follows
Work in General From Croydon, £4 10s
Foreign Missionary Fund From Ballymena, 10/-, (designated) Carlisle, 10/-

Come up Higher

The Story of General Howard

FAITH in the Lord's coming is the key to a happy, holy, and victorious Christian life. This will lift us above the allurements of the world by the attraction of a better hope and richer reward. This will neutralise the gravitation of earthly things by the counter attraction of the age to come. It will comfort us in all our trials by the assurance that "our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." It will make us content to forgo many things that others desire, and accept many a loss and many a sorrow for the sake of "the recompense of the reward."

There is a fine story told of good General Howard of the United States Army to the effect that during

A GREAT REVIEW

after the war he was pushed out of his place in the review as commander of a large brigade of the army that had invaded Georgia and cut in two the Southern Confederacy, and thus practically ended the war.

On the morning of the review Howard was met by his commanding officer, General Sherman, with the explanation that through a political pull at Washington his predecessor in the brigade had secured the consent of the Secretary of War to lead the men on parade. Howard was much tried and

with good reason protested that the men would expect him to lead them at the review as he had led them in the campaign. Sherman agreed that he was right, but added, "You know we cannot always control the department, and so," he said, "while I cannot expect you to accept this as a soldier, I understand, Howard, that you are a Christian, and perhaps you can suffer it as a Christian." "Oh," said Howard, "that makes all the difference in the world, and it is all right." "Thank you," said Sherman, "I much appreciate your magnanimous course, and so we will let him take his place at the head of the brigade and you will please meet me at my headquarters at nine o'clock in the morning", and, added Sherman with a sly wink, "he will march at the head of the brigade, but you shall march with me at the head of the army." That was losing a little and gaining everything.

But that is just what the blessed hope of our Lord's coming does for all Christians. We can let somebody else have even our rights now, and by and by we shall sit with Him on His throne and the trials of the past will seem not worth a thought.

This is the practical effect of the blessed hope and they who really believe it are enabled to walk on a higher plane and reflect from their faces and their lives a little of the coming glory.



Contagious Choral Effort—Outdoor Evangelism—Many Fresh Converts

SUNDAY SCHOOL PROGRESS.

Barking (Pastor J. Smith) Pastor Smith's ministry to the saints meeting at Elm Hall, Ripple Road, has been richly owned and blessed of God. His talks on Sunday evenings on prophecy and the historical interpretation have been full of power and blessing, and as a result, several souls have been brought to Christ.

Recently the seventh annual prize distribution for the Sunday school took place. The reports were most encouraging to those who have had charge of this section of the church work.

MISSIONARY ENTHUSIASM.

South Croydon The assembly at South Croydon were greatly encouraged by the visit of Miss Ching at the World Crusade meeting. During the evening several of the young people sang a piece entitled, "The Reward of Giving," which was much appreciated. It was with great joy that the friends then listened to the encouraging and interesting reports of the missionary work given by Miss Ching.

Many left the meeting more than ever determined to do their utmost to help to spread the Gospel in this and other lands.

On a recent Wednesday evening a number of friends from Woodside gave a service of song at South Croydon which was very greatly appreciated. The hall in which the meetings are held (Rolleston Hall, Rolleston Road), was packed on this occasion, and the saints felt encouraged to press on with the work God has given them to do in this district, knowing that they are "labourers together with God" and relying upon His promise, "In due season we shall reap if we faint not."

NUMBERS GROWING.

Hockley, Essex (Evangelist G. Dunk) The Lord continues to bless this corner of His vineyard. Since Evangelist Dunk was placed in charge there has been a continual growth both in numbers and in blessing. During the last ten weeks ten souls have been won for Christ, and a number of members baptised in the Holy Spirit (Acts ii 4). The weekly Bible

readings are a great success and bring blessing to all privileged to attend.

THIRTY NEW MEMBERS.

Hove (Miss G. Edwards) Recently a baptismal service was conducted at the Elim Tabernacle, Portland Road. Right from the commencement a real spirit of praise and worship pervaded the meeting, for twelve people were to follow their Lord through the waters of baptism.

Miss Edwards, who is in charge, led the meeting, and Pastor Joseph Smith gave a very interesting address on Hebrews 1, 2, making clear our need of having a sure foundation, the foundation of Jesus.

After the address the right hand of fellowship was given to thirty new members. The candidates then, after a brief word of testimony were immersed by Pastor Smith.

We can indeed thank God for all His goodness, for during the past few weeks many precious souls have been won for Jesus. Praise the Lord!

OPEN-AIR WITNESS

Portadown (Pastor F J Stlemming)
 There's a shout in the camp, Hallelujah!
 Glory to God We are glad to be able
 to report times of uplift and the blessing of God at the Elm Hall, Jervis Street Since the coming of Mr Stlemming with the new year, his ministry has been abundantly owned of God



Pastor F J Stlemming

The saints have greatly profited and are flourishing in the Word of God as it is unfolded week by week So far this year over six souls have surrendered to the Lord Jesus Christ

The open-air meetings on Saturday evenings are being signally blessed of God The crowd that gathers to listen to the old, old story of redeeming love grows larger and more interested each week

LITERARY EVANGELISM

Rochester (Pastor L Morris) Pastor Lemuel Morris, a Welshman, who has recently commenced his ministry here, is full of that fire which is characteristic of so many of his compatriots, and at the baptismal service held on a recent Sunday evening it was evident that Welsh fire and Elm water get up good steam!

Ministering in the power of the Holy Spirit, and cheered and encouraged as he was (as indeed we all were) by the large attendance, including many strangers, he delivered a helpful and convincing message on Water Baptism The service was beautifully impressive, each of the six sisters gave a short testimony before passing through the water Joyous indeed it was to hear them, and a blessing to all

Our Crusaders have been actively engaged in the distribution of 1,500 "Evangelists," each copy having a printed slip bearing an invitation to the meetings affixed to the front cover, please pray that the blessing of God may attend their efforts

Three new members were received into fellowship last Sunday evening, and it was again noticed that a goodly number of strangers were in the meeting

SIXTY-TWO BORN AGAIN

Knottingley (Evangelist S Hillman) Much blessing has been experienced by the members of the Elm Church at Knottingley since Pastor Hillman commenced his ministry here There has been a steady growth at each meeting Since last September sixty-two adults have made their decision for Christ To God be the glory

Choruses are being sung in many homes that have been transformed by the mighty power of God Many prayers for the sick have been answered The Lord wonderfully undertook for one brother,

the result being four members of the family taking Christ as their Saviour His power is just the same

Thursday nights are looked forward to with delight, as the Pastor gives us some wonderful Bible studies He is now taking us through the Book of Acts, which is proving a source of joy and strength to us, as we see portrayed the pattern of the life and work of the early Church, giving us desires to follow in their footsteps On a recent Sunday evening the Pastor gave the right hand of fellowship to a number of souls who wished to identify themselves with this wonderful Foursquare Gospel

The occasion was a great source of joy and praise to each one of us

BLESSED TROPHIES.

Chelmsford (Pastor John Woodhead) Truly Elm Tabernacle, Chelmsford, has become a hallowed place The blessing of God has been upon the meetings in a wonderful way During a week's meetings three believers received their Baptism during the Thursday and Friday meetings Then on Saturday a man known by all in Chelmsford as one of great bravery during the war and was decorated twice as such, but also known as one who needed Christ, came and listened to the open-air meeting with the result that he came to the prayer meeting afterwards and was gloriously saved Another man also was saved on Sunday, and during the weekend backsliders returned to the fold

In the breaking-of-bread service the power of God was mightily felt by everyone present, and it was the same throughout the day

The ministry of the Pastor was made a real profit to all, also the singing of Mrs Woodhead and the Crusaders, was the means of blessing and brought forth the praises of God's people The Pastor made as if to close the day's services at nine p.m., but every one lingered inasmuch that it was 9:30 p.m. when the crowd of happy people went home rejoicing

MEMORIES OF WESLEY

Huddersfield (Pastor W L Taylor) When John Wesley visited Huddersfield many years ago, his verdict of the people was, "A wilder people I have never met"

Could the same John Wesley visit now, and mix with the Foursquare Gospel adherents, he would without doubt alter his verdict, and acclaim "a more homely people I don't expect to meet" In Huddersfield a tiny seed has been planted by Principal George Jeffreys and his co-workers, that has not only taken root, but is beginning to spread forth its branches The meetings held in the Victoria Hall are evidence of this Pastor Taylor and his wife are surrounded with earnest helpers, all seeking to extend the Gospel in all its fullness

The power of the "old, old story," has not lost its influence, for Pastor Taylor has the joy of seeing new births, and pilgrims helped on their way The service is being carried on, both indoors and at the market place, and it is encourag-

ing to note the attention given to the workers by the people who stand and listen Quite recently, Saturday evening meetings have been held in the Labour Club rooms These have been well attended, thus shewing that the Foursquare Gospel followers are live soldiers, and ready for service

The Crusader movement has been introduced, and on Tuesday evenings in the Y.W.C.A., it is a pleasant sight to see the Crusaders meet together, and hear them sing the choruses and listen to the Pastor's homely talks

A work has begun in Huddersfield, not a new work, but a full-time work, that has for its objective, that of uplifting Him who said, "I, if I be lifted up, will draw all men unto Me" The unction of the Holy Spirit is the prayer-plea in Huddersfield, not for drops only, but for full showers May God in His love grant it

CRUSADERS ENCOURAGED

Abertysswg On a recent Wednesday evening a rally was held at Elm Tabernacle, Abertysswg, Mon, an assembly that had been opened by the efforts of the Dowlais Crusaders, whom God had blessed in a wonderful way Speakers were Pastor S J Cooper, Crusaders' musical pieces were sung, also the Crusaders' choir rendered excellent service The church was filled to overflowing This in itself was an ample reward and an inspiration to each Crusader to greater service To God be the glory

EIGHT-SIX OPEN-AIR WITNESSES

Hockley (Evangelist W J Patterson) God is continuing to bless the ministry of Evangelist W J Patterson at the Lodge Road assembly

The efforts put forward by the large band of open-air workers, are meeting with great success Recently on a Friday evening an army of eighty-six set out to storm the enemy's camp, and at the close of the battle nine precious souls had been won, and enlisted for the Lord Jesus Christ Praise His Name

During the last month twenty souls have been won for the Master Surely He is honouring the efforts of His children

A few weeks ago the saints here were privileged to have a visit from Pastor and Mrs Charles Kingston whose messages made all rejoice in heart and spirit as the wonderful love, care, protection and bountiful mercy of the Good Shepherd was revealed, and the people left the meeting with a determination to listen more to the voice of the Shepherd, and to follow wherever He may lead



Evangelist W J Patterson

Studies in The Acts

By P. N. CORRY

Acts viii 25-40

You can never read this lesson without marvelling at the ways of God in bringing the Gospel to others. On the one hand you see the Saviour of men seeking to save the lost, and on the other a man of foreign blood seeking the Saviour through the Word. Philip is the link that brought both together—the bridge that spanned the gulf, the obedient servant in the right place at the right moment. It is not every messenger of Christ that will leave a red-hot revival centre, where folks are just rejoicing in receiving the power of the Holy Ghost, and "go toward the south unto the way that goeth down from Jerusalem unto Gaza which is desert." It seems to be the reverse of wisdom to leave Samaria just at this moment, but if he had not obeyed that moment would never have come again. Philip went down to the Samaritans—I come down many would think—but now he comes down and lower to a black gentileman of Ethiopia (Acts viii 5, cf 26), and in doing so provides the link that was to bring the Gospel into the uttermost parts of the world, thus fulfilling Acts 1:8.

The Ethiopian Eunuch.

Consider this Ethiopian gentleman. He came from a vast country lying between the upper Nile and the Red Sea. The title of the queens that governed this land was Candace, just as the rulers of Rome were called Caesar, and the governors of Egypt Pharaoh. This man was of great authority, chancellor of the Exchequer, or Wazir as he would be called in any Eastern empire. He was evidently much drawn to the religion of Israel, because he had come a tremendous journey to worship at Jerusalem, and rolls of the prophets were expensive items to buy in that day. He was wealthy, of high rank with his ruler, occupying a place of wonderful authority. Imagine his reception by the Jewish leaders at Jerusalem. There would be a great fuss, but in spite of all his other qualities, he as a eunuch was physically disqualified from being received into the privileges of the children of Israel. Under the law he was debarred from fellowship (Deut xxiii 1). They might make much of him, but they could not make him a member of the congregation, nor, not even a proselyte. He is returning home to Ethiopia reading, when the sent one of God, in obedience to the command "Go near," runs alongside the chariot and calls out his question, "Understandest thou what thou readest?"

Isaiah has one of the grandest pages of the Old Testament. It is a full length portrait of the Lamb of God, and now from those words Philip preached unto him Jesus. The message was open to his hand, and now the messenger is sitting beside him explaining how the

prophet so fully described the life, the death, and the triumph of the Lord Jesus. Critics of the present day are saying that Isaiah has a description of the sufferings of Jeremiah. I prefer Philip's explanation, and in making that my choice, I follow in true apostolic succession. The eunuch feels that here is the news he has been longing for; the message his soul needed, and that made him undertake such a journey. At once, as a man used to making instant decisions, he says, "See, water,—what doth hinder me to be baptised?" Cannot you feel beneath that reference to hindrances an echo of his experience at Jerusalem. He is wondering if there is any but tofulness of fellowship in the Church as there was in the Temple. Think God there was more. "If thou believest with thine heart, it is lawful" (Margun, Newberry). The reply, "I believe that Jesus Christ is the Son of God," makes the heart even after all these years jump for very joy. The long quest begun in that far-off valley of the Nile, and carried on through the toilsome journey to Jerusalem with its bitter disappointment and apparent failure, was over at last. The simplicity of the Gospel has accomplished what law could never do. The way into fellowship was assured (I John 1:7), barriers are overthrown, the secrets of the holiest of all thrown open (Heb x 19), and he who under the Old Covenant would be forever excluded and kept afar off, has been made nigh and become one of the Israel of God. Thank God, to-day it is the same story—an entrance through faith is assured to whosoever will. The joy of obedience is now his in the waters of baptism, and though his new-found teacher was no more, he proceeds on his way rejoicing while Philip is found at Ashdod (about thirty-five miles north of Gaza).

Saul Becomes Paul

At first sight one wonders why this account of the conversion of the Ethiopian is placed just at this point. What has it to do with the object of the writer of the Acts? There should be no break between chapters viii and ix, and our Authorised reading does not help to convey the continuity of the narrative. His words in Acts ix 1, "Saul, yet breathing out threatenings and slaughter," seem at first to tell us that he was just continuing his persecution, but the word "et," translated "yet," marks an addition or accession, and would better convey the writer's original meaning if translated "now." He himself says that at this time he became "exceeding mad" (see Acts xxvi 11) against the sect of the Nazarenes. What drove him to this fresh accession of madness? I suggest that the news of the revival at Samaria and the conversion of this notable visitor to Jerusalem caused no small stir in the city. Saul and the rulers saw that their policy of scattering was

short-sighted, and that instead of stamping out the flame, they were only spreading the heresy far and wide (Acts xxiv 14). The followers of the Nazarene were more dangerous at large than when shut up in Jerusalem. It seems as if Saul, the manslayer of the life against the Church, saw the folly of his work, and now demands the right to undo it as far as possible. He who had been the chief cause of scattering, demands letters that he may bring the believers bound to Jerusalem. Philip's obedience in going down to the desert is a link in the chain of Saul's conversion. When God says, "Go near, and join thyself to such an one," it is folly to delay. May God make us all of the same spirit as Philip, links in the chain of blessing and salvation.

The Neglected Bible

A remarkable story about an exceedingly costly jewel that for many years was considered of no more value than a mere pebble was related in *The Youth's Companion*.

Gustaf Gillman, a Chicago lapidary, was at work in his shop, according to the narrative, when John Mihok, of Omaha, entered Mihok, who was a labourer, drew out of his pocket a rough, red stone and handed it to Gillman. "I want you to cut and polish this," said Mihok. "Where did you get it?" gasped Gillman, as his eyes almost popped out of his head. "My father picked it up in Hungary, fifty years ago," was the reply of Mihok. "He thought it was a pretty pebble. When I landed in this country I found it in my valise. It has been lying around the house ever since. The children played with it. My last baby cut his teeth on it."

"One night I dreamed it was a diamond and worth a lot of money, but it's not a diamond. It's red." "No, it's a pigeon's-blood ruby," said Gillman. "What might it be worth?" was the question of Mihok. "I'd say anywhere from £20,000 to £50,000," replied Gillman, and Mihok leaned against the door.

The big, rough stone, we are told, cut to a flawless ruby of twenty-three and nine-tenths carats. It is believed to be the largest ruby in this country and possibly the largest in the world.

How sad it is that in many homes the Book that is worth more than many jewels is neglected and considered of little value!

ELIM CRUSADER PAGE

MOTTO: GOD'S BEST FOR US - OUR BEST FOR GOD



The Power of Pentecost

The Holy Ghost Himself is the power, superhuman, super-angelic, Divine. To receive Him is to receive power. Power is a person, and that person is God, the Holy Ghost. God does not hire out His attributes, as some vainly imagine. He comes to our hearts Himself. If we want power, we must seek Him, and He will work through us. His gifts and administrations differ, but He Himself remains ever the same. It is true that every Christian possesses a measure of the Spirit, but it is one thing to have the Spirit, and quite another to be filled with the Spirit. "Egypt always has the Nile," as some writer has said, "but Egypt waits every year for its overflow." Before there can be overflow, there must first be filling. Before Pentecost the disciples had received a measure of the Spirit, but Pentecost made an unspeakable difference to them. The visible tongues of fire were only emblems of what passed within. What new creatures they then became! They were rised from earthliness to spirituality. Their gross conceptions of the kingdom of Christ were purged away, and an altogether new energy and force possessed them. The Holy Spirit may come as the mighty rushing wind, or descend as the gentle summer shower, or distil as the dew, but in either form His coming fills the soul with life, and light, and power. Not that we shall all become a Paul or a Peter, or even a Moody, but the baptism of the Spirit will inspire us to the maximum of effort possible to us and enable us to accomplish all the work God intended us to do. God never intended any Christian to attempt to carry on any Christian work without being endued with this power from on high.

"One earnest soul fired with the love of Christ may set a whole church on fire. Nearly all the greatest revivals have commenced with individuals. The Acts of the Apostles is chiefly a record of individual labour of men fired with the love of Christ. Philip finds his man, Paul finds his man or woman, and then the work spreads to Samaria, and so on. Christ's best work was personal! If we would seek a fresh baptism of the power from on high, and then carry our live coal of love to the dead and dying, what a stir we should make in the towns where we reside. All would be workers; men and Scripture and history fully establish that this is the Divine method of evangelising men. 'All are to go, and to go to all.' After Pentecost, while the apostles were yet at Jerusalem, the disciples scattered abroad, went everywhere preaching the Word. God knows, I would rather have this power than all the diamonds in Africa, than all the pearls in the sea, and all the gold in the mountains, and every Christian has a right to aspire to it, a right to pray for it, and a right to expect it. Let

us plead for it until we have prevailed. Elijah threw himself on the ground, resolved not to rise until his request was granted. So Jacob prevailed as he wrestled with the angel. Daniel set his face to the Lord his God. So the disciples prevailed. They continued with one accord in prayer and supplication. And so must we pray, if we would have power with God and men"—Thomas Cook.

SPECIAL CRUSADER WEEK-END AT BARKING

Sat. and Sun. April 9th and 10th conducted by the

LONDON CRUSADER CHOIR

accompanied by

Pastors E C W BOULTON & J. SMITH

Sat 9th April at 7.30 p.m. A United Crusader Rally, in the Elim Hall, Ripple Road,

East London Branches participating

Sunday 10th April at 3 and 6.30 p.m. two special services will be conducted by the choir in the

BATHS CONCERT HALL (East Street)

A HEARTY INVITATION TO ALL!



Notes & News

Dowlais We are glad to report splendid progress under the leadership of our new pastor (Mr S J Cooper). He has succeeded in reviving the Crusader work in this needy district. We recently held a Crusader campaign, several of the local young people taking part, and passing on the message of the Lord. The campaign proved a glorious time of joyous fellowship, each of the speakers ministering under the anointing of the Holy Ghost. The Crusader choir sang throughout the day, and showed considerable progress in their rendering of the Gospel in song. Other Crusaders also sing solos, and a day of victory was the reward of their united efforts.

What is a Holy Life?

A BIBLE STUDY

"Who shall ascend into the hill of the Lord? or who shall stand in His holy place?" (Psalm xxiv 3)

IT	That walks with God	Gen v 24
		John xv 4
IS	That abides in Christ	Col ii 6
		Gal ii 20
A	That walks in Christ, rooted and built up in Him	Col iii 1
		Col iii 3
LIFE	That is crucified and yet a risen life	II Cor iii 2
		Jude 21
A	That is hidden and yet most manifest for it is known and read of all men	Gal ii 20
		Gal v 25
LIFE	That is lived in the love of God	Gal v 16
		Gal v 18
A	That is lived in the faith of our Lord Jesus Christ	Eph iii 16
		Heb xiii 20
LIFE	In the Spirit, lived in the Spirit	II Cor vi 1
		Acts i 8
A	Walking in the Spirit	Mark viii 34
		II Cor v 15
LIFE	Led by the Spirit	II Cor vi 1
		Acts i 8
LIFE	That is strengthened with all might by the Spirit	Mark viii 34
		II Cor v 15
A	In which every believer is made perfect in every good work to do the will of God	II Cor vi 1
		Acts i 8
LIFE	Of active service, in which we are workers together with Christ	Mark viii 34
		II Cor v 15
A	That shall witness for Him to the uttermost part of the earth	II Cor v 15
		Acts i 8
LIFE	Constrained by His love to deny ourselves	II Cor v 15
		II Cor v 15
A	That is lived unto Him only	II Cor v 15
		II Cor v 15

"Faithful is He that calleth you, who also will do it" (I Thess iv 24)

MILLIONS NOW LIVING Are Already Dead!

And will die for ever—except they be pointed to "the Lamb of God which taketh away the sin of the world!" (John i 29, iii 16-18)

But how can paralytic saints point dying souls to a living Saviour? (Psalm li 12, 13)

Prayer cures paralysis!

To your knees, then—everybody!

When God makes saints, He makes them out of something else than sentimental aspirations.

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 Park, S W 4

JUMBLE TEXT. The jumbled scripture below states a duty of every Christian, and will be found to make a complete verse in the 66th Psalm. Some of the short words have been put together to make one word out of two but where this has been done, the letters of each of the words so joined are in their right order. The other words each have their own letters all together, but jumbled. None of the words are in their right order. The name of the Deity stands unaltered. Write out the complete verse (nineteen words).

RHFA HEMY THAH CALDEER GOD EY I OSUL
WHATFOR ANDALL HATT REAV NODE WILAND
MECO

Solutions should arrive by first post Monday, April 4th.

WORD SELECTION PUZZLE SOLUTION, MARCH 18th

Answer: Matthew xvii 20 (second part)

Correct answers were received from: Tom Armstrong, Joan Bradford, Lottie Caldwell, Gladys Clark, Leonard E Cook,

Hector Crory, Peter J Gale, Hazel Greenwood, Frederick Gregory, Joyce Gummer, Reggie Hartley, Duiys Hale, Joan Hill, George Hesling, Cyril Holroyd, Mary Hurst, David Johnston, Vera Joyce, Marjorie E Keyho, Daphne R Keyho, Isa McCartney, George Martin, Barbara Mappin, Marjorie Needham, Beatrice Paul, Nellie Rabbage, Greta Simmons, Minnie Spence, Muriel Thompson, Peggy Turner, Dorothy Tucker, Ethel Wallser, Gladys Whitney, Joan Whiteheart, David McCartney, Alfred Yardley

Malachi ii 1-9 WICKED PRIESTS WARNED

Though restored from Babylonian captivity, God is compelled to curse the blessings of that unprecedented rescue, because the people would not finally learn the lesson of it. The priests were intended to be God's messengers (v 7), but because they are not, God sends a prophet substitute, Malachi, and his very name means "My messenger." Our own apostate age is coming more and more to be "cursed" with an unfaithful ministry.



ISN'T it a lovely day to-day!"

"Such a beautiful spring this year, it seems prettier than usual!"

Many times during the first few weeks of the spring of last year did I hear such exclamations of pleasure.

And now I sit in one of the small neighbourhood parks of a large city. It is autumn time, and the park attendant is close by me sweeping stacks of fallen leaves together. Why? Because the recent frosts have killed them, and the wind easily blew them to the ground. What will be done with them? They will be burned up. No longer ornamental, their brief life of service to mankind is ended, the testing frost came, and they fell before it.

Such is the short life-story of a leaf. A few months ago it looked gay in its pretty coat of green, but now it lies brown and dead, soon to pass from sight altogether.

Such also is our short life-story, dear reader. We live a brief springtime of happy childhood, perhaps without a cloud to mar its innocent fun and frolic. But all too soon those cloudless skies are covered with evening shadows. With scarcely any summer the average youth soon takes on burdens and responsibilities which, however desirable, are over-hung with cumulus clouds of care. Already it is the autumn of life. Age creeps on apace and, before it is realised by us, it is exactly

as Scripture says, "Man dieth, and wasteth away, yea, man giveth up the ghost, and where is he?"

Have you, dear friend, ever considered the life of a leaf to be in a certain sense a pattern of your own?

The autumn of life may be now for you. The "frost" of death may lay you low very soon, and then where—? for all eternity. Think! Think! Think!

Loved ones will weep o'er your silent face,
Dear ones will clasp you in sad embrace,
Shadows and darkness will fill the place,
Five minutes after you die.

Faces that sorrow you will not see,
Voices that murmur will not reach thee,
But where—on, where?—will thy spirit be
Five minutes after you die?

God graciously tells us in His Book, "As it is appointed unto men once to die, but after this the judgment, so Christ was once offered to bear the sins of many," "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." It is our sins that expose us to God's judgment, but He has Himself provided for us just one way of escape, only one. Jesus said, "I am the Way, the Truth and the Life: no man cometh unto the Father, but by Me." The Apostle Paul adds, "Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

That one way is open for us to accept and be saved from the judgment to come. Why not believe the Gospel of God's good news now? He loves you truly, and desires that you should be happy and free, here and now. Sin hinders His gracious work in your soul. But if you will honour God by owning yourself before Him to be a lost and helpless sinner, His provision of a Saviour is all you need. Trust your soul upon Him, He will save you now.

Believe it, Oh, sinner, believe it,
Receive the glad message, 'tis true,
Trust now in the crucified Saviour,
Salvation He offers to you.

Classified Advertisements

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30 words (minimum) 2/6 per insertion and 1d. for every additional word. Three consecutive insertions for the price of two. Box numbers 5d. per insertion extra.

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BIRTH.

HARTLEY.—On March 9th, to Mr. and Mrs. Albert Hartley, Glossop, a daughter, Marion.

WITH CHRIST.

MYERSCOUGH.—On March 20th, at Preston, Lancs., Thomas Myerscough. Funeral on March 24th.

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