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CHRISTIAN REGULARITY (see page 40)

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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. XVII., No. 3

JANUARY 17th, 1936

Twopence

SAVIOUR

"I am
come
that
they
might
have
life."

John X.
10.

HEALER

THE CHURCH'S GREATEST
PROBLEM TO-DAY IS NOT
HOW SHE MAY BEST
ADAPT HERSELF TO THE
ENVIRONMENT OF A
NEW AGE, BUT HOW SHE
MAY READJUST HERSELF TO
HER ETERNAL ENVIRONMENT.

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

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

EXECUTIVE COUNCIL:

Principal George Jeffreys (President)

Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton,
P. N. Corry, R. E. Darragh, W. G. Hathaway, J. McWhirter,
J. Smith & R. Tweed.

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

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ANDOVER. January 12-26. Sundays, Clare Hall; Weeknights, Elim Hall; Evangelistic Campaign by Mr. E. J. Thompson.

ARMAGH. Commencing January 5. Elim Tabernacle, College Street. Evangelistic Campaign by Pastor F. A. Farlow and Miss A. Kennedy.

BALDOCK. Commencing February 2. The Town Hall. Evangelistic Campaign conducted by Pastor W. E. Smith.

BATTERSEA. Sunday evenings during January. Unity Hall, Falcon Avenue. Special services at 6.30. Special speakers.

BERMONDSEY. Special Anniversary Services; Elim Tabernacle, Upper Grange Road; January 19, Miss A. Henderson.

BERMONDSEY. January 15. Elim Tabernacle, Upper Grange Road; Elim Crusader Rally; 7.30 p.m.; conducted by Pastor P. N. Corry, Dr. F. Weston and others.

BIRMINGHAM, LANGLEY. Commencing January 19. Victory Hall, Cross Street (Near Langley Library). Evangelistic Campaign by Pastor L. Barrie.

CARDIFF. February 5. The City Temple, Western Crusader Rally, 3.30 and 7 p.m. Conducted by Pastors James McWhirter and Douglas B. Gray.

CLAPHAM. January 29. Foursquare Gospel Convention, Elim Tabernacle, Park Crescent. Speakers: Pastors E. C. W. Boulton, P. N. Corry, and W. N. Brambleby. Convener: Pastor C. J. Kingston.

COULSDON. January 12-26. Elim Tabernacle, Chipstead Valley Road; Young People's Campaign conducted by Evangelist D. Vanstone.

CROYDON. January 19. Elim Tabernacle, Stanley Road. Visit of London Crusader Choir and Pastor E. C. W. Boulton.

CROYDON. February 15. Elim Tabernacle, Stanley Road. London Crusader Rally, conducted by Pastor E. J. Phillips, Miss Henderson, Miss Holman etc.

DOWLAIS. January 12-26. Elim Tabernacle, Ivor Street. Revival Campaign by Pastor L. Morris.

EASTBOURNE. February 19. Elim Tabernacle, Hartfield Road. South Coast Crusader Rally conducted by Pastor P. N. Corry and Dr. F. Weston.

EDINBURGH. Commencing January 5. Elim Tabernacle, Dean Street. Evangelistic Campaign by Pastors L. Newsham and C. Johnson.

FOREST HILL. February 2 to 9. Elim Tabernacle, Perry Vale, Youth Campaign conducted by London Crusader Choir. Sundays, 6.30 p.m. Weeknights (except Friday), 7.45 p.m.

GLOUCESTER. January 19. Elim Tabernacle, Millbrook Street. Visit of Pastor W. G. Hathaway.

HENDON. January 19. Elim Tabernacle, Ravenshurst Avenue. Special visit of Pastor E. J. Phillips.

HORSHAM. Regular Foursquare Gospel Services are now held in the Elim Hall, 20, East Street. Sundays, 11 a.m. and 6.30 p.m. Thursdays, 7.30 p.m.

KENSINGTON. January 8 to February 12. Kensington Temple, Kensington Park Road, Notting Hill Gate. Special Series of Prophetic Lectures on the Book of Revelation by Mr. John Leech, K.C. Each Wednesday evening at 7.30.

KENSINGTON. February 1. Kensington Temple, Kensington Park Road. 3.30 and 7.30 p.m. Monthly Youth Meeting. Special Prison Night.

LETCHEWORTH. Elim Tabernacle, Norton Way North. January 19, Pastor P. N. Corry; January 26, Pastor E. C. W. Boulton.

LETCHEWORTH. January 29. Elim Tabernacle, Norton Way North. Sunday School Annual conducted by Pastor D. B. Gray and Evangelist D. Vanstone.

LIVERPOOL. January 19-26. Elim Tabernacle, Windsor Street. Evangelistic Campaign by Pastor H. A. Court.

LONDON HYDE PARK. Saturdays at 7.30. Open air services conducted at Marble Arch by Mr. John Knox.

MIDDLESBROUGH. Jerusalem Church, Brentnall Street. January 25 to 31, inclusive. Evangelistic Campaign by Pastor Hubert Entwisle.

NOTTINGHAM. January 30-February 2. City Temple, Halifax Place. Evangelist D. Vanstone.

PITNEY. January 19-February 9. Scouts Hall, Oxford Street. Sunday services, 6.30 p.m.

RATHFRILAND. Now proceeding. Campaign by Evangelist D. Hood.

SOUTH CROYDON. February 23. Elim Hall, Selsdon Road. Visit of London Crusader Choir (Section B), 6.30 p.m.

ST-LEONARDS-ON-SEA. February 1 and 2. Boscobel Hall, West Hill. Visit of Pastor W. J. Hathaway.

THORNTON HEATH. February 23. Elim Tabernacle, Moffatt Road. Visit of London Crusader Choir (Section A), 6.30 p.m. (afternoon at Holloway Prison).

WOOLWICH. January 12-26. Elim Hall, Crescent Road. Revival Campaign by Pastor W. J. Patterson.

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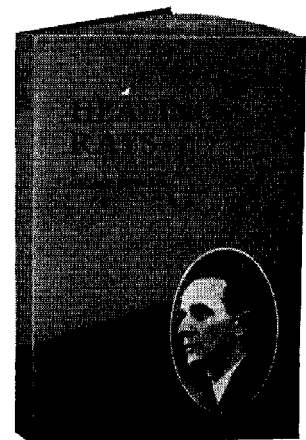
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The Elim Evangel

AND FOURSQUARE REVIVALIST

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



Publications and Supplies, Elim Bible College 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. XVII., No. 3

JANUARY 17, 1936

Fridays, Twopence

SAINTSHIP

The Saint and His Service in the Church.

By Pastor T. BURTON CLARKE

LET us notice first the words of the Lord Jesus in this connection spoken in Matthew xviii. 20, "Where two or three are gathered together in My name, there am I in the midst." Christ's presence is the key to all worshipful service rendered in His house. In Acts i. 4 Luke tells us the apostles were assembled together to await the promise of the Father, the fulfilment of which would add greatly to the efficiency of their service in the Church. The record tells us they were filled together as they tarried in the upper room. In Acts iv. 31 we read of the early Church praying and speaking together in the Holy Ghost and in Acts xx. 7 we have a picture of an early breaking of bread service. What do these scriptures teach us? That we should not forsake the assembling of ourselves together, for we have special duties as Christians in relationship to God's house, and He has a glorious purpose in thus gathering us together.

What is the Church? What a very necessary question, and what an abused word. Scriptural definitions are to be chosen and accepted as final. Shall we first see the temple of which we speak is no material structure, not a building, but a body, the body of Christ. So first of all our body is a temple. Paul tells us in I. Corinthians vi. 19 that when the Holy Spirit dwells within us desecration is prevented and dedication promoted. These thoughts give the individual aspect, but there is the corporate application set forth in Ephesians i. 22, 23, "The Church which is His body." Also in I. Corinthians xii. where we see each member functioning for the benefit of all. One body, yet many members and each with its own particular duty. To come back to the thought of the temple, the Church is spoken of as a living building composed of living stones (Eph. ii. 20-22). Notice Paul says, "Are built." How unsettled some are in their experience. No wonder there is such a draught in the Church that freezes the rest. A brick has become dislodged, a disunion through doctrine, or the presence of some earthly or sinful accretion. "Groweth unto a holy temple." The reason so many misfit may be that they are too big to begin with, and fear the hammer and chisel of the Master Mason.

What problems our Lord has, as He is faced with half-finished structures, and stones of ill-assort scattered around, too big, ill-shaped and unwilling to be placed just where He desires them. Human pictures fail to express Christ's dealings with His own, but shall we remember through an unsundered heart and life, we cannot be built in that spiritual structure which is builded together for an habitation of God through the Spirit? Builded together suggests a class of service impossible without Christian unity.

The Church is also spoken of under the figure of a family (Eph. ii. 19). Not a boarding house with lodgers, but the household of God. Family life suggests three things. *Likeness*: Likeness to Him will certainly mean resemblance to each other in spirituality. *Love*: in family life love is the most important factor. "There is beauty all around, when there's love at home." Quarrels may separate human families, but they should not divide spiritual ones. *Loyalty*: a forgotten word. We cannot be in the family without being loyal to God and to every other member. We cannot be a son and be a traitor.

What is the purpose and value of Church life? Primarily for worship and fellowship with God, secondarily for fellowship with other Christians. My church life has an amazing relationship with the world without. Dickens tells us that in Squeers Academy the boys were taught to spell, then sent to carry out the practical meaning of the words. In church work I spell out Christ: in world work I live out Christ.

With such thoughts before us we need enlargement of vision, and equipment for vocation, that such a vision may be rightly interpreted. Our greatest vision is a vision of God, some say not, but faith's focus will give us such a defined picture that all other claims will be seen in their right perspective. Come to worship with that aim, blot out all bitter memories and all bad thoughts. Jesus said, "That they may behold My glory" (John xvii. 24). My capacity to see spiritually is governed by the illumination of the Spirit of God. Spirit-filled Christians should not find it so difficult to become God-conscious in the hour of worship. The hour of worship may be the hour of vision,

and yet is most certainly connected with the hour of service. He who allies vocation with vision will retain his vision. Are we unfitted for practical duty when the vision fades, then read Isaiah vi. 1-8. Isaiah was a prophet, and his experience could be copied with profit by all Christians.

The variety of Church service (I. Cor. xii. 28). Variety is seen in the God-appointed offices and their functions. In a New Testament Church, New Testament pattern is carried out.

There are no two services alike in our assembly. We have gospel meetings, worship and communion services, prayer meetings, Bible readings, children's meetings and Crusader meetings. Those who have been set in the Church by the Holy Spirit according to the Scriptures have a place to function in each according to the plan of God. It is not as in many

churches one man in an enclosed box doing it all. If the illustration is not too crude, in our boyhood days we sometimes saw a very curious sight in the streets. It was the one-man band. We wondered how he could manage to play so many instruments at once. I do believe God wants order in His Church. We should be on the edge of surprise in every meeting and expect God to do a new thing. Is there not variety in I. Corinthians xii. 14? A New Testament Church sparkles with new life. There are no dry, prosy meetings in custody of the Holy Spirit, and the leader is Spirit-filled.

Unity in Church service (I. Cor. xii. 12). Christ is the Head and the Heart too. There is perfect proportion about the body; a deformity should be detected immediately. There must be a unity that springs from proportion, the Holy Spirit setting each member in the body as it hath pleased Him.

Principal at Gloucester Twenty-three Souls Surrender

INVITATION, acceptance, concentration, expectation, realisation, salvation.

"Principal, will you come to Gloucester?" "Yes." The people worked hard to make the proposed visit known, knowing that a great time was coming, and it was so, culminating in twenty-three deciding for Christ; twenty on the Sunday evening. Into the beautiful Gloucester Church the Revival Team entered on the Saturday evening. Saturday—a bad night for getting people to God's house, 'tis true. A fair number was expected, but God works "exceeding abundantly above all that we ask or think." "Bring out more seats." "Chairs down the aisles?" Again, "He is able." Yes, chairs down the aisles and the doors thrown widely open for the people to crowd into the spacious annexe. Twenty find the Saviour in this service, young men being promi-

nent. Hallelujah!

A large number stood to their feet when the question was asked, "How many have received a definite touch of healing." Christ the Healer was present in power, the very atmosphere being charged as the saints sang

"O touch me again, Lord,
Touch me again;
This moment I feel, afresh
Thou canst heal.
So touch me again, Lord,
O, touch me again."

A phrase at one time commonly used in Gloucester was, "As sure as God is in Gloucester." We feel that it will be revived amongst the strangers who came to the week-end meetings.

Thank you, Revival Team, for your visit, for your God-given messages and solos. Thank you, your visit was brief, but the impression lasting.

How Are We Treating the Bible?

HOW are we treating the Word of God? Some scorn it, others criticise it, some cut it in pieces, choosing that which pleases them and rejecting the rest. But we do not belong to any of these cults, we accept it as it stands, we believe that it is divinely inspired. The Bible is to us the veritable Word of God to be accepted wholly as such. Yes, but how are we treating it? The architect draws his plans not that they may be prized and applauded as wonderful pictures but that they may be built up into visible and useful homes. It you were a builder and had received the plans for a building from an architect and you framed them in gold and hung them in the best room in your house, would that satisfy him? Would it be treating him well? Would it not be dishonouring him and his work? Surely he would resent your treatment of them and demand to have them re-

turned that he might give them to some other builder who would put them to that use for which he laboured on them.

Do you see the point of the parable? What wonderful plans there are drawn out for us in God's Book. In it is set before us every line and detail of a life that will please Him; by taking heed to it we may build up, upon a solid foundation, gold, silver, and precious stones, a veritable temple for God. But are we so treating the Word of God? Being doers of it and not hearers only? We make much of the Bible, we read it, we circulate it, we say we believe it, but do we do it? If not, we are framing it in gold and admiring it as a thing of beauty, and our admiration of it is hypocrisy and our loudest applause is our loudest lie.

REVIVAL

By Rev. IRVIN E. SMITH

Wilt Thou not revive us again; that Thy people may rejoice in Thee?—Psalm lxxxv. 6.

THE Church is standing in need of a revival. There are three vital points to be considered. A genuine revival along these three lines would effect lasting results.

I. A REVIVAL OF VISION.

We are sorely in need of a revival of vision, of the worth of a human soul. It seems to-day, perhaps as never before, that the words of the poet are true: "If men go to hell who cares?"

It is so natural for us to think of all the multitudes that are out of the realm of safety as being strangers, in whom we are very slightly, if at all, interested. But have you stopped to think that it is your kinsfolk and my kinsfolk who may help to populate hell? Your own brother or sister, father or mother, son or daughter; your own flesh and blood. Yes, there is a hell, Modernism to the contrary, no matter.

I am sorry to say, but many preachers seldom ever mention hell, and if they do it is in such an uncertain manner as to lack force and leave their audiences full of doubt. Many have left it altogether out of their preaching and theology. And we are to-day, beginning to reap some of the harvest, in

THE PRESENT CRIME WAVE

in the world, and the lukewarmness and lethargy which exists in the Church.

I feel that the reason many are not more concerned about their own souls is because we as Christian people are not enough in dead earnest. Let someone go down the street speaking in an ordinary tone of voice saying, fire, fire, fire, and no one will give him much attention. But if one comes down the street running at full speed and shouting at the top of his voice, Fire! Fire! Fire! he will get attention and action from the people!

We should be aroused to our need. Some call us pessimists because we dare to admit that we are living in a time of awful spiritual declension. But it is a fact, whether we have the courage to admit it or not. It is a fact that the world is becoming more and more steeped in sin. Evil men are waxing worse and worse. Unsaved people do not have the reverence for God, nor the respect for the house of God, and Christian people, that they once had. Moreover, Christians themselves do not have the zeal they once had; in fact there is an awful unconcern and lethargy

ENGULFING THE CHURCH TO-DAY.

We need our vision revived concerning our responsibility. In the Sermon on the Mount, Jesus said of Christian people: "Ye are the light of the world." "Ye are the salt of the earth." My friend, has it dawned upon you that God is holding you responsible in a measure, for the salvation of souls? Read Ezekiel xxxiii. 1-8. In Genesis iv. we have some very pointed questions put to Cain. "Where is Abel thy brother?" "What hast thou done?" The voice of thy brother's blood crieth unto Me from the ground." Oh, what if such questions were put to us at the

Judgment Bar of God! "Where is thy brother?" "What hast thou done?"

II. A REVIVAL OF POWER.

How many of us recall the grand old days? Oh, how the Holy Spirit was upon those old sainted mothers and fathers! How those faithful ministers would preach while tears of mingled joy and sorrow would flow down their faces! And how sinners would cry to God for mercy! And at the close of the sermon such rejoicing, because many souls had been redeemed by

THE BLOOD OF THE LAMB.

"But," someone says, "why do we not see like results to-day? We have more funds now, better buildings, better educated preachers, and more enlightenment among the populace. And less moral and spiritual results."

We find an answer in the language of Holy Writ. "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent" (Rev. iii. 17-19). We have been victimised by too much negative preaching.

We need to be reminded of our dependence upon God. I believe the key to the situation is to be found in the fact that we have forgotten our utter dependence upon God. Jesus informs us that without Him we can do nothing (John xv. 5). Again in Zechariah iv. 6, God tells us that it is

NOT BY MIGHT,

nor by power; but by My Spirit, saith the Lord." Solomon tells us to trust in the Lord with all our might and lean not on our own understanding (Prov. iii. 5).

III. A REVIVAL OF PRAYER.

I fear we have forgotten the effectualness of prayer. Prayer, earnest prayer, persistent prayer, and prevailing prayer, is the thing that will bring the revival we need, and get us out of our spiritual famine. Prayer moves the Hand that moves the universe. Elijah prayed earnestly. I recall reading in a leaflet published by the Great Commission Prayer League: "In a certain town there had been no revival for many years. The Church was nearly run out. The people were unconverted. Spiritual desolation reigned. There lived in the town an old blacksmith, who stammered so greatly in his speech that it was painful to hear him attempt to talk. At work in his shop his mind became greatly exercised about the condition of the Church; his agony was so great that he locked the door and spent the afternoon in prayer. He prevailed with God. He then obtained the reluctant consent of his pastor to appoint a meeting, but with no hope on the preacher's

part of any attendance. But the room was more than filled. All was silent for a time until one sinner broke out in tears and begged, if anyone could pray, to pray for him. Others followed, and it was found that persons from every quarter of the town were under deep conviction, all dating their conviction from the hour the old man was praying in his shop. A powerful revival followed. This old stammering man prevailed and he had power with God."

On another occasion: "Several members of Jonathan Edwards' church had spent the whole night in prayer before he preached his memorable sermon, 'Sinners in the Hands of an Angry God.' The Holy Ghost was so mightily poured out, and God so manifest in holiness and majesty during the preaching of that sermon, that the elders threw their arms around the pillars of the church and cried, 'Lord, save us, we are slipping down to hell.'"

Let us remember we are praying to an omnipotent God. Prayer is not omnipotent, but God is. Nothing brings as much return for the amount invested as does prayer. It has been said that if one utterly believing person should arise the history of the world might be changed.

Satan dreads prayer. If you want to hold the Devil at bay, fall upon your knees. If Satan cannot defeat us in our prayer life he cannot defeat us at all. "The Devil trembles when he sees the weakest saint upon his knees." The Church referred to in the Revelation, that lost its Christ, was full of good works. Satan smiles at our toil, mocks at our wisdom, but trembles when we pray.

Persistent prayer is the thing that is going to bring results in this hour of need. Jesus gave us many lessons on the importance of importunity in prayer. The story of the unjust judge and the widow should inspire us to keep seeking God in prayer until a mighty revival is precipitated. The man asking for the three loaves should encourage us to ask as never before, to seek until we find, to knock and not take "no" for an answer. Nothing lies outside the reach of prayer that does not lie outside the will of God.

We need a revival, of vision, of power, and of prayer. We feel like joining in with Habakkuk in his prayer, "O Lord, revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy" (iii. 2).

Uncle Francis

By the Principal

An appreciation of a well-known Irish worker and warrior who recently laid down the sword of service for the palm of victory.



"I WILL not rest until I see those walls bulging with people who are hungry for God." These words were uttered by our beloved Mr. Hetherington when the Ulster Temple was being built. His faith was unwavering and he lived to see the building besieged with people crowding in at all doors during my privileged campaign. Francis Hetherington, aged eighty-five, passed on to be with the Lord he loved on 6th December at the residence of his devoted nephew, not far from the Temple. His cheery smile, practical sympathy and unswerving loyalty to Elim right from the early days endeared him to one and all. He had been a saved man for sixty-three years, and his life was full of good works. With our honoured brother, Mr. James Brown, of Ulster Temple, Belfast, we say: "The Temple, nay, the whole Elim work has lost one of its most fervent adherents and faithful supporters; one whom it will be hard to replace." Nevertheless Heaven is much richer, for "Uncle Francis" is there. Our prayers and heartfelt sympathy are with those who had to say "Goodbye" for the little while.

- The main reason why many preachers do not have Gospel
 results is because they do not do Gospel preaching.

World Events and Their Significance

Hitler and Rome.

It is evident that a struggle between Rome and the Nazi regime is going on in Germany at the present time. One writer points out that in Roman Catholicism Hitler is faced with a most formidable force. "A third of Germany's population belongs to the Roman Catholic faith, probably a third of its school children and students receive tuition from Catholic teachers, about 100,000 priests and nuns are engaged in religious activities, and hundreds of millions of marks are invested in church properties.

Figures for 1933 number Germany's Roman Catholics at 21,172,087—a gain of 4.8 per cent in eight years, compared to a 2 per cent gain for Protestants (Evangelical Christians) during the same period."

Why Italy is anxious to Seize Abyssinia.

Pastor Emory Ross, an African Missionary, writes in the "Survey-Graphic": "Why is Ethiopia considered such a rich prize for Italy's grabbing? It possesses nearly every variety of climate. It has untapped reserves of platinum, gold, coal, copper, sulphur, and iron. Platinum is already being exported, and many of the other minerals, are located, ready for development. Its present trade is mostly in hides, ivory, wax, and coffee. It is splendid cattle country. Its 350,000 square miles have a regular and plentiful rainfall. It could easily support many more than its present population. To land-hungry Italy, possibly to some other nations, this highland African kingdom would be a most welcome prize."

In the light of the foregoing we can well understand Mussolini's desperate efforts to conquer this ancient land and its people. Doubtless he regards it as a valuable prize, and one well worth the sacrifice involved in its conquest.

God Moving In Russia.

We rejoice to learn from various sources that a definite work of grace is going on in this land that has officially repudiated God. In spite of all the organised efforts to silence the voice of the gospel, its message is still bringing light and liberty to those who are in darkness and bondage. The following report from Russia will encourage those who have been praying for that land.

Observers notice now an intensive turning of the people in Russia toward religion. There have been cases where factory workers have voluntarily collected money for a new church building. Many of these workers were imprisoned, as a result. In the industrial districts new churches have been built. There are hundreds of communists who are now bitterly disappointed with the communistic programme and are, in their disappointment, turning to the Church. Some of them are communists of high position, even agents of the terrible G.P.U. (Bolshevistic Secret Police). Bolshevistic religious persecution has led some who were indifferent, and even adverse to religion, to take a new interest in the Orthodox Church.

Italy and the Mediterranean.

Keith L. Brooks writes:

Italy has long jealously regarded the predominance of British naval power in the Mediterranean, maintained since the overthrow of the fleets of Napoleon at the Nile and at

Trafalgar. But Italy is fast becoming a naval power. An article in "New York Times" says that with the heart of every Italian stirred by the memory of the ancient glories of the Empire which is now being revived, it will not be long before an effort is made to assert Roman authority over that whole area, and make the Great Sea once more a Roman lake. The transports which bear the legions that are being dispatched to Ethiopia, traverse not only the Mediterranean Sea, but are obliged to pass through the Suez Canal, which also is under British control. The correspondent says: "Ethiopia is merely an incident, and is overshadowed by the main issue of the Anglo-Italian tension, which is based on the question of predominance in the Mediterranean. Mussolini frankly warned Mr. Eden that a crisis in the relation of the two countries was looming on the horizon."

A few years ago there were those who laughed at prophetic students who talked of Rome reviving.

Germany's Youth.

The situation in Germany reflects an issue that may ultimately confront the Church in many lands. As stated by the "Literary Digest": "What really is at stake is the moral leadership of the 6,000,000 boys and girls in the German Youth movement.

"The churches, especially the Catholic Church, are struggling to maintain their traditional supervision of the spiritual training of the young. Hitler insists in bringing them up under the guidance of the swastika."

The great issue will be: who is to rule man's conscience—church or state, God or man?

The enemy is seeking to capture the youth of every land and organise it into a vast force for the accomplishment of ambitious ends. In view of this how earnest should our efforts be to win the young people for Christ and enlist them in the army of the Lord. The potentialities of youth are tremendous either for good or evil, and the Church of Christ should seek to grip this vast section of the community. It is only a Church that is pulsating with the power of the Holy Ghost that can hope to retain her hold upon the young men and maidens of this and other lands.

Hitlerism.

Here are a few illuminating quotations from Nazi publications:

"Christ cannot possibly have been a Jew. I don't have to prove that scientifically. It is a fact."—Dr. Goebbels, Minister of Propaganda.

"Hitler is a new, a greater, and a more powerful Jesus Christ."—Alois Spaniol, leader of the Nazis in the Saar.

"Though their historical forms come from the Orient, all religions are derived from German monotheism, because the Nordic race originated religion."—Professor Hermann Hollander.

"Adolf Hitler is the real Holy Ghost."—Dr. Kerri, chairman of the Prussian Diet.

"The creator of mankind appeared 2,000 years ago in the form of Christ. To-day God reveals Himself to the German people again in the form of Hitler."—Welt des Kaufmanns, trade paper.

"In its newly begun chapter of history, the German people has elected Adolf Hitler as its champion before God."—Dr. Frank, Reichscommissar for Justice.

"The Germans have no feeling of guilt or that they are born sinners. Even if the German sins he does not lose direct connection with God."—Professor Frederick Hauer, of Tubingen University.

"If I were God, I would select other spokesmen than those who now claim the right to speak for Him. The German people are now fed up with this quibbling and quarrelling now going on in the name of the Church. We National Socialists are positive Christians and better Christians than all the pastors in Germany put together."—Dr. Goebbels, in June 30th speech.

"It is essential that the people turn their backs on the foreign doctrine of Christianity."—Gen. von Ludendorf in birthday speech.

Is this pagan movement confined to a few fanatics without influence? Let the reader judge by the prominence of the names above. Is it any wonder the Church is being persecuted?

In these utterances we can recognise the Spirit of Antichrist which seems to be rapidly leavening the nations in these times. Dictatorship is often a challenge to the Lordship of Christ.

Hitler and Zionism.

The following reveals how persecution may help to work out the divine purposes:

The Association of German Jews in Palestine reports that out of 90,000 Jews forced to flee from the Reich, 27,000 have been absorbed in Palestine. These took £9,000,000 into Palestine and sixty per cent of the industries launched in the last two years are owned by these immigrants."

O Master, Baptise Me To-day

E. C. W. Boulton.

C. C. Swift.

O Mas-ter Di-vine, bap-tise me to-day, What-e-ver the
price, I'll glad-ly o-bey; Emp-ty me, hum-ble me,
fill me I pray, As all on Thy al-tar I tremblingly lay.

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Bible Study Helps

THE UNSPEAKABLE GIFT (II. Cor. ix. 15)

Introduction: Christmas is the season of gift-giving and gift-getting. It began with the giving of a Gift—the Perfect Gift. Jesus is the greatest of gifts; inestimable in value; best described as "unspeakable." It is unspeakable because:

1. It represents all God had (John iii. 16).
2. It was intended for all mankind, regardless of tongue, colour, intellectual or social background.
3. It brings an unspeakable joy, because it satisfies all our need.

Conclusion: If Christmas has any vital lesson for us, it is found in the realisation of the blessedness of giving.

Fallen humanity needed a Saviour—God responded with His only Son. Erring men needed guidance—God has given His Holy Spirit.

In return for His love, God expects the best love of which we are capable and the consecration of all we have and are to His cause (Rom. xii. 1).

PERFECTION.

1. God's wisdom is perfect (Job xxxvi. 4; xxxvii. 16).
2. God's way is perfect (Psa. xviii. 30).
3. God's work is perfect (Deut. xxxii. 4).
4. God's Word is perfect (Psa. xix. 7).
5. God's will is perfect (Rom. xii. 2).

Dead Prayer Meetings—Why?

MANY times we have attended prayer meetings that were impossible to enjoy. The prayers were too long, and the one leading repeated himself so much. Many did not pray to the point, but wandered all over, and prayed for anything and everything that came to their minds. Some prayed for so many things, that if five minutes afterward you had asked them to name one thing, they could not do it. Most of the prayers lacked earnestness and sounded empty, as though the one speaking never knew what it was to talk to God. Instead of talking to God, some talked to us, while others went so far-as to preach three-point sermons. There was no life in the prayers—just words that never got higher than the roof. The leader kept us on our knees so long that

we ached all over. The ones that really could pray were silent. Altogether, it was about the deadest time we ever had.

That was certainly an awful ordeal, but now we come to our why? Nine times out of ten you are the chief cause. What part did you contribute to the service? None. No, all you did was to criticise to see how much fault you could find with what the rest did. You did not sense your own sinfulness before God. You did not recognise His presence in the midst of the two or three gathered together. Your thoughts were centred on yourself. Of course, the meeting seemed dead; you did not expect it to be anything else. To a large degree you have the power within yourself to cause a dead or a live prayer meeting. The meeting was not dead, *you were!*



The Scripture Union Daily Portions : Meditations by Pastor V. S. PRITCHARD

Sunday, January 19th. John vi. 28-40.

"And him that cometh to Me I will in no wise cast out" (verse 37).

He said it! Bless His name, and He is true to His Word! When we first came to Him, in our sin and uncomeliness, He the altogether lovely and spotless One, did not spurn, but graciously took us in. How we love those words, "Just as I am, and waiting not, To rid my soul of one dark blot, To Thee whose blood can cleanse each spot, O Lamb of God, I come." They so aptly describe His gracious acceptance of one willing to respond to His love call. Many readers' hearts are aflame with love as they read, aflame with experimental knowledge of the blessed assurance of salvation, His gift to them when they so came. Perchance this may reach the eyes and heart of one who has not yet responded to the "Come!" of Jesus. Are you on your way to Him now? Be assured He awaits you with the wide-open arms of Calvary love. He knows all and yet bids you come.

PRAYER TOPIC:

For gracious anointing upon Pastor E. J. Phillips' ministry to-day at Hendon and upon all God's ministering servants in our churches.

Monday, January 20th. John vi. 41-59.

"Whoso eateth My flesh and drinketh My blood hath eternal life" (verse 54).

Never man spake like this Man! His words are life and death. No wonder they stumbled at them. So accustomed to the lifeless repetitions of the letter of the law were they, that these words, striking deeply to the very foundations of sacrifice, amazed them. By the Law they had been forbidden to partake of the blood. Now He tells them in that convicting and convincing way of His that they can only have eternal life by partaking of that very life-element which was in Him. His life must be poured out for them, for all. He was the Paschal Lamb! They must partake of Him. So shall they live eternally. Praise His name! The magnitude and mystery of Calvary surpasses the comprehension of our finite minds. We must understand the fulness of the heart of the Eternal before we can fully comprehend the majesty of the Atonement. But, praise, God, simple hearts and humble minds can appropriate the glorious fact that "Jesus' blood can make the vilest sinner clean."

PRAYER TOPIC:

Special prayer for Mrs. Mullan's health, and for guidance regarding the field in which she and her husband are to labour in, in the Transvaal.

Tuesday, January 21st. John vi. 60-71.

"Lord, to whom shall we go?" (verse 68).

Ah, who indeed! There never was one like Jesus! To be in His company, to sit at His feet, to be taught by His mouth, spoils us for all else. No! come

what may there is nothing left in life for us but to go on. Circumstances, friends, associations may not turn out as we thought. We may see that coming to Christ is but a step to taking up the cross and following Him. Our foes may be of our own household. Even of the household of faith! A cross is a cross, and the flesh feels the nails. The servant is not above his Lord. But grace causes us to take joyfully the spoiling of our goods. Man may disappoint but Jesus never fails. Lord! Ah, that's just it. He has become my Lord, and come what may I'll give Him my loving allegiance. For without Him life is fading, treasureless its choicest flowers.

PRAYER TOPIC:

Praise for old-time Pentecostal power on intensely spiritual messages in packed meetings during Christmas Convention in Belfast.

Wednesday, January 22nd. John vii. 1-13.

"Neither did His brethren believe in Him" (verse 5).

Jesus was the loneliest Man who ever trod earth's pathway. His inherent godliness set Him apart. The wilderness, mountain, Gethsemane and Calvary, witnessed to His solitude. Men could not enter into the magnitude of His mission, the profundity of His prayer-life, the yearning of His great heart for the lost, His groaning of Spirit for the bereaved, and the significance of the stone to be taken away, and His knowledge of the awful price to be paid before another stone would be taken away. Crowded in the throng and press of His earthly ministry—yet He was alone, as far as failing humanity was concerned. Those who of all others had witnessed the testimony of His spotless life, believed not in Him. A trial is often endured by the thought of sympathy awaiting us at home. Yet, if through allegiance to Him we are denied this, although the lot is hard, yet through all the misunderstanding, He who promised is faithful. "Fear not, said He, I am with you."

PRAYER TOPIC:

India cries for revival. That this heart-touching and lamentable cry may speedily be answered by a mighty awakening in a Holy Ghost revival.

Thursday, January 23rd. John vii. 14-24.

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

How necessary it is to bear this warning of the Master Teacher in our minds and upon our hearts. He knows the terrible danger to others and ourselves of judging by what is only evident. We seldom understand one another's motive, are often a mystery to one another. We must "judge nothing before the time." Appearances are often deceptive. Apparently good actions may have an impure motive and underlying some apparently bad actions there may be a well-

meant intention. The secret for the saint who honestly wants to give heed to this word of his Lord is to be in Christ-like love with the brethren. Love, if it does anything, begets confidence, and where there is confidence there will be no misjudgment through prejudice. Lord, so indwell me by Thy Spirit, that, like Thee, I shall not judge after the sight of my eyes, or the hearing of my ears, but judge righteous judgment. So shall my brother's spirit be unoffended and my own spirit be kept in the blessed sweetness and peace which Thou desirest for me.

PRAYER TOPIC:

That Sunday school superintendents and teachers and Cadet leaders may be specially encouraged by God in their arduous and sacrificial service.

Friday, January 24th. John vii. 25-36.

"Then cried Jesus in the Temple as He taught" (verse 28).

Jesus was a Man with a message and He was not afraid to give it. The orthodox religious teachers of His day would have taken Him and stripped Him of simplicity, humility and naturalness, and moulded Him to their artificial, professional pattern. But He would have none of that. He came that a dying world might have abundant life. His simplicity was His power. He knew the dying souls around Him were sick of lifeless forms and ceremonies, and the empty prattle of priestcraft. The pulsating love of His great heart found expression in the uplift of His voice. He cried as He taught. His message was pregnant with power. He was anointed to preach deliverance to the captives. The need of the world is still for humble yet anointed messengers of the glorious evangel of the gospel to the lost, and the Father's message to His children.

PRAYER TOPIC:

That all our beloved missionaries in Japan, India, Transvaal, Congo Belge and Spain may reap bigger results for God in 1936 than ever before.

Saturday, January 25th. John vii. 37-53.

"If any man thirst let him come unto Me and drink" (verse 37).

Wonderful Jesus! He never missed an opportunity to press home the needs of the human heart. As the people were watching the ceremony of the pouring of the small vessels of water and wine at either side of the altar, He, the Great High Priest of God took up a position and proclaimed the glorious fact of the Eternal stream of life which He came to give. Indeed He was the Eternal Stream. From the great altar of Calvary there flowed this blessed stream. From the heart of Eternal Love gushed the cure for every human ill. Any conscious of his thirst may come. The Giver of Life calls the whosoever. Calls them to drink and drink and drink yet again. O glorious Christ, Giver of Life, blessed be Thy name. To Thee I came at Thy call. Weary of the broken cisterns of the world, I came at last to Thee. I drank of that life-giving stream and now I live in Thee.

PRAYER TOPIC:

For signal blessing and encouragement upon the labours of our ministers in the Elim churches in Northern Ireland.

LIFE is made up of things that are regular and things that are irregular. Try as we will we cannot make all things regular. We cannot arrange a time table for the rain. We cannot time the snowstorm and the earthquake. We cannot harvest our crops at precisely the same hour every year. We cannot govern the rush of customers into the shop.

But while there are some things that perforce are irregular there are others that are regular. We can time the sunset and the sunrise. We know the days of the week. We know precisely when it will be high tide and low tide. We know the exact time when our business dinner-hour arrives. We know when the first 'bus starts and the last train returns. And so on. And so on.

In some forms of irregularity there is a spice of pleasure for irregularity, for irregularity leads to surprise. But generally speaking irregularity leads to disorder, and regularity leads to order. If the *outlines* of life are irregular then the *inlines* are generally confused, but if the outlines of our life are regular then even if there is a measure of irregularity in the inlines yet life does not become hopeless and shapeless.

Certainly in the Christian life the outlines should be regular.

1. *There should be regularity in rising in the morning.* With most there is an imperative regularity in rising otherwise one's situation would be lost. But I am not now thinking of a regularity that is forced upon us. I am thinking of a regularity that is the outcome of our free choice. We can regularly arise fifteen minutes or half an hour before business necessities command us to rise. The man who sets his alarm clock so that it will just give him time to squeeze into business is at the same time squeezing out the most vital moments of the day. Men and women who wish to be victorious for God will see to it that they regularly arise at such an hour that they will find time for prayer and Bible reading before they go out to work.

Granted that some lives are so peculiarly situated that a measure of irregular rising is excusable yet on the other hand the majority can become quite regular in their habits. It is said of Hudson Taylor, the founder of the China Inland Mission, that the sun never rose in China before he arose. That before every sunrising he was praying for the land he loved. John Wesley methodically arose early and so justified the name "methodist." The rule of the early Methodist praying band was, "From four to five in the morning, private prayer; from five to six in the evening, private prayer." E. M. Bounds in his book on "Power through Prayer," says, "Sir Henry Havelock always spent the first two hours of each day alone with God. If the encampment was struck at six a.m., he would rise at four.

Christian

By Principal P. G.

Earl Cairns rose daily at six o'clock to secure an hour and a half for the study of the Bible and for prayer, before conducting family worship at a quarter to eight."

The ladder of life is most successfully climbed by those who regularly set apart a definite time for God at the beginning of each day.

2. *There should be regularity in prayer and Bible reading during the day.* I am not now thinking of regularity immediately after rising in the morning, but the thought is of regularity during the day. It is gloriously true that we can pray without ceasing, and meditate without ceasing. We can pray as we go and go as we pray. We can meditate as we work and work as we meditate. The Spirit of God is not limited to special times and seasons. But while this is true it is also certainly true that *special* seasons are helpful because of the frailty of our flesh. The Psalmist prayed "morning," "noon" and "night." By that it does not mean that he did not pray in his heart at other times, but that three times a day he specially drew aside into the silence to talk with God. Judson, the God-honoured missionary to Burma, used to draw aside for special prayer every three hours. Others have arranged special prayer for a few moments every time the clock struck. Circumstances vary and so special times must vary, but each one of us can arrange these special times for ourselves. The busy worker can find some city church open where each day he can enter for a brief time of prayer and worship. If you have a season ticket on the railway you can go into the waiting room for a few minutes at dinner time. It is not difficult even for the busy mother to arrange a few minutes in the morning and a few minutes in the afternoon for waiting upon God. Regularly turn the key in the lock and look up to God and the strain will vanish from life.

Regularly read one chapter of the Bible every day or regularly learn one text from the Bible every day or regularly write out a few verses of the Bible each day and these regular actions will prove sources of much blessing.

Under this heading we can bring in regularity in family worship. It is difficult we know in every case to get the whole family together for morning or evening prayer. But when mother and father are firm

Regularity

P. G. PARKER

the majority of the difficulties can soon be made to vanish. Discipline in the home can largely safeguard the family for God.

Dr. Judson's advice on regularity in prayer is very striking. He said, "Endeavour seven times a day to withdraw from business and company and lift up thy soul to God in private retirement. Begin the day by rising after midnight and devoting some time amid the silence and darkness of the night to this sacred work. Let the hour of opening dawn find thee at the same work. Let the hours of nine, twelve, three, six, and nine at night witness the same. Be resolute in His cause. Make all practicable sacrifices to maintain it. Consider that the time is short, and that business and company must not be allowed to rob thee of thy God."

3. *There should be regularity in Church attendance.* The Church of Jesus Christ is not built by those who are sometimes present and sometimes absent. Again we know there are, at times, justifiable reasons for absence, but, speaking generally, regular attendance is essential to solid usefulness. In the winter it is the rain that keeps the indifferent away. In the summer it is the heat. Businesses are not built up by those who stay at home because of the rain and the sun—neither are churches. It is those who are regular, hail, rain, snow, sun, or thunder, who really build up the Church of God. Again regularity includes *punctuality*. People treat God in a way they would not think of treating the manager at Woolworth's. Are the workers at Woolworth's in time? Certainly they are—strictly so. Otherwise they would have no place in the firm. Why is it that Christian people "clock in" punctually at seven or eight o'clock during week days, but cannot "clock in" at God's house until a quarter past eleven—and yet the service commences at eleven o'clock! How amazed the angels must be. We are exhorted in one place in Scripture to act in a special manner "because of the angels." Yes, the angels are always in time. In the realm of God's government they do everything in perfect order. Should we not do the same? Lateness casts its shadow of failure over the whole service. True, for those who cannot possibly do otherwise it is better late than never, but apart from such exceptions it is better never late.

The following lines provoke a smile, but perhaps

they will provoke regularity and punctuality also.

Can those who once have tasted Jesus' grace,
Choose to be absent when He shows His face?
Shall a few drops of rain or dirty road,
Prevent their public intercourse with God?

Remember every time the house of prayer
Is open for the saints, the Lord is there,
To hold communion with the heaven-born race,
And give them, for His fulness, grace for grace.

Bear with me while I say the crime is great
Of those who practise coming very late,
As if God's service were by far too long,
And they omit the first and closing song.

A little less indulgence in the bed—
A little more contrivance in the head—
A little more devotion in the mind—
Would quite prevent you being so behind!

Oh, what a pleasing sight it would afford,
If, when the Pastor says, "Let us praise the Lord!"
Each seat were occupied, and all the throng
Were waiting to unite in their first song!

4. *There should be regularity in Christian giving.* We should support the Church to which we belong regularly, systematically, liberally. The first day of the week we are to lay up in store for the work of God according to the measure of prosperity He has given to us. If we live at home we are expected to liberally and regularly support that home. If a home is worth living in then it is worth our regular support. If the Church is worth worshipping in then it is worth our regular support. Haphazard giving will not keep a home going neither will it keep a Church. We can be generous after we have been just. Let us give what is justly right in the support of our Church then we can talk about generosity. People ought not to think about giving to outside causes until they have been faithful to their own cause.

It is a good thing that tithing our income for God has been brought prominently to the front again. Tithing is not an act of bondage, it is an act of justice and privilege. A brother said to me recently that his new situation with its increased income had been drawing him away from God. I asked him if he tithed his money. He said, "No." I give as I think I will." I named the amount of his tithe, and asked him, "Do you give that much?" He had to admit that he did not. I affirm that no man's money will draw him away from God if he faithfully tithes. Irregularity in giving leads to irregularity in living.

It is not for us to give as we think we will, it is for us to give as God thinks we should. And it is clear on weighing the evidences of Scripture that we should give at least a tenth of all that we receive unto God. Happy are they who give more.

5. *There should be regularity in all our habits.* Christianity does not simply touch the spirit of man,

(continued on page 48).



The Elim Foursquare Gospel Alliance does not necessarily endorse every view expressed by contributors. The articles in this magazine represent our teaching on fundamental matters, but on minor matters we allow liberty.

Progress in Ireland.

WE are happy to announce that the Elim work in Ireland is in future to be developed under the oversight of an Irish Superintendent who will give his whole time and energy to this ministry. In view of this Pastor R. G. Tweed has been appointed to act in this capacity, and consequently will shortly be leaving his present Church at Manchester to take up his new duties in Belfast. The finances of the Irish Churches will be devoted entirely to the development of the work in that land. In this way it is hoped to open up many new centres in towns at present untouched by the Foursquare Gospel. In order to provide pastors and evangelists on the spot for these Churches, it has been decided to open a branch of the Elim Bible College in Belfast. We shall value the prayers of our readers for every effort that is being put forth to extend the work in Northern Ireland.

s s s

With the Lord.

ANOTHER Christian greatheart has laid down the sword of service for the crown of reward. Frederick N. Charrington was undoubtedly both the exponent and embodiment of that gospel of compassion which he loved and to which he owed so much. He believed in Christianity as a practical force and wholeheartedly practised the evangel which he taught. True to the convictions which years ago Christ had created within him, he renounced luxury and wealth and became an apostle of the poor in East London. In a moment of terrible soul awakening he realised that beer money was blood money, and so for ever disassociated himself with a traffic which wrought such ruin in the hearts and homes of men and women. The record of many years of Christian service reveals how God honoured that costly renunciation and blessed His servant in his ministry to the poor and the lost.

Never was a faithful prayer lost at sea. No merchant trades with such certainty as the praying saint. Some prayers, indeed, have a longer voyage than others; but then they come back with the richer lading at last.—Gurnall.

Clusters of Camphire.

The Divine Viewpoint

By Pastor E. C. W. Boulton

"Look from the top."—Canticles iv. 8.

"From the top," O Lord, I bless Thee,
That Thy hand hath led me here,
To the place of widest vision,
Where eternal things are clear.

TOO often human judgment is at fault owing to circumscribed vision. Hemmed in by personal, denominational or racial prejudices life's outlook becomes small and poor, and this means a reaction which dwarfs experience and stultifies spiritual growth.

God would fain have His people take the place of breadth and depth, where vision is unrestricted by narrow and belittling antipathies and antagonisms. It is "from the top" that the soul may secure a true sense of spiritual proportion. It is surprising how different things appear when viewed from this vantage point; that which contemplated from life's lower levels appears so awe-inspiring, when seen from some splendid elevation becomes comparatively insignificant. Here life is lifted into the sphere of things that are truly great.

Looking "from the top" we command the *largest* vision. Retrospectively we shall not see things in unrelated isolation, but in wonderful and harmonic sequence. What looked like disconnected experience we shall here discover was splendidly complementary. We shall find design in all the varying phases of life through which we have passed, one sovereign purpose revealing itself through the labyrinth of years, and ever finding expression in some new form.

Long I lingered in the valley,
Fail'd to catch life's deepest thought,
Then He drew me to the summit,
And its meaning there I caught.

"From the top" we shall also obtain the most *inspiring* because the most comprehensive view of life. In the heights of spiritual fellowship many of the crippling intimidations of life are silenced. The clamant discouragements which through our path are drowned amid the eloquent glories of this radiant spiritual summit. The grandeur of the divine eclipses the belittling attractions of earth, as the soul responds to the enlarging vision which it commands. Life's embarrassments and perplexities resolve themselves in the light of the lofty place.

Gracious Master, I bless Thee that Thou hast drawn this soul to the place of far-reaching vision, so that its outlook is no longer bounded by the trivial and temporal. Thou hast awakened this heart to the glory which is to be manifested at Thine appearing. Mine eyes have caught the heavenly radiance that already adorns the horizon, betokening the breaking of eternity's dawn.

Upward, ever upward, moves my soul with God,
This the shining pathway that the Master trod.

Meditation

BY PASTOR J. C. CARISS

MANY of us know that meditation is often anything but sweet. When we peer down through the past, and gaze in thought upon the scenes of other days, our heart is often saddened by the sight of tasks we once neglected to perform, opportunities of service which we never seized, grand resolutions which were shattered almost before we had made them.

Thoughts of the future too, are sometimes hardly more comforting. For are there not hidden in the folds of days to come, trials, difficulties and perhaps sorrows, which if we knew them now, would well-nigh break us?

And even to contemplate the present may not afford us much of pleasure. Indeed 'tis many a time with perplexity that we look out upon the maze of unsought circumstances which seem to surround us on every hand.

To what then, or to whom shall we direct our meditation that it may be sweet? Let us listen again to the gentle words of assurance which fall from the lips of the Psalmist. "My meditation of Him shall be sweet." Here is our answer. While meditation of Him along other lines may bring pain instead of joy, that which circles around the radiant figure of the Christ of God, will always be unspeakably sweet. It will be sweet because—

1. He is so wonderful. When we consider Him, the fairest of ten thousand, the Rose of Sharon, the Lily of the Valley, the Bright and Morning Star, the Altogether Lovely One, He who by His glorious acts, His tender sympathetic words, His life-giving touch, His conquering love, showed all the world what God was like. When we gaze upon the mighty sweep of His sinless character—how He wept with the sorrowing, rejoiced with the glad, fearlessly denounced the wrong, and willingly climbed Calvary's hill, and went to the Cross of shame to do His Father's will—when we meditate upon such a One as this, when the Object of our meditation is so wonderful, surely that meditation cannot but be sweet. Again our meditation of Him is sweet because—

2. We see Him to full advantage. If you want to see to full advantage some great work of art, you do not press your face as close to it as possible, you stand back a pace or two, and then you catch its true and entrancing beauty. Is it not so with Him? We often criticise the disciples for misunderstanding their Lord, but should we not under similar circumstances have been just as they? We must remember that they saw the Christ when He had voluntarily stripped Himself of heaven's glory, and taken upon Himself the form of man. We see Him as the One who lived on earth the greatest life that ever was lived amongst us sinful men, who died for us, who rose again triumphant over death, and rising justified us for ever, and who is

"My meditation of Him shall be sweet"

—PSALM civ. 34

now seated at His Father's right hand making intercession for His own. They saw His power localised. We see it manifested universally. They saw Him, though still divine, bound in by self-imposed human limitations. We see Him with those limitations gone, the all-present, all-wise, all-powerful, prayer-hearing, prayer-answering Lord. Sometimes the drab surroundings in which He moved so influenced His disciples as almost to overshadow Him. But now as we gaze back over the changing panorama of the ages we see them in a different light. To us they serve as that background which best reveals the unsearchable majesty of His wonderful life.

Now let us briefly think of what this sweet meditation of Him brings to us. First, as we meditate upon Him there comes—

The thrill of friendship. A great poet, commenting upon his success, is reported to have said, "I had a friend." One of the most precious things in all the world is true friendship. The heaviest load is lighter when we share it, the deepest sorrow not so crushing when we tell it to an understanding friend. The tender hand laid on our arm, the whispered word of counsel, the kindly encouragement in the hour of dismal failure, of a true friend are things we cannot prize too highly. How glorious then to meditate upon Him, who is the greatest Friend of all. A Friend of sinners, a Friend of ours, for has He not said of His disciples, "Ye are My friends"? And what a wonderful Friend He is! He knows every boulder, every pitfall, every treacherous place along the road to the glory. He has trod the road Himself. He has suffered all of sorrow and disappointment that we can ever know. He knows our character too. Knows those things about us that we should not like anyone else to know, and yet—oh wonderful Friend—He loves us just the same.

Sometimes we think of friends who are far away. We love them. We have revelled in their fellowship. There is a bond of real heart-sympathy that binds us to each other. But they are hundreds, perhaps thousands of miles away. The mighty ocean rolls between us. We think of them often, but always with a pang of sorrow, for though we are still friends, alas we are parted. How different when we think of Him. There is no sad consciousness of separation. He is near—always near—to comfort, to strengthen and to guide. Has He not said, "Lo, I am with you always, even unto the end"? and have we not the authority of His Word for believing that neither, "death, nor life, . . . height nor depth, nor any other creature," shall be able to separate us from His love?

Something else which meditation upon Him brings to us is:—

A blessed sense of security. To meditate upon Him, and contemplate the precious truth that He is yours and you are His for eternity, and that because of such a relationship, you are continually under His care, cannot be other than sweet. Because one is a British subject, one can claim the protection of the

British Government. In the same way, divine protection is the birthright of every Blood-washed child of God. On every hand to-day there is the feeling of insecurity. The shopkeeper feels afraid that he will not be able to hold his own against increasing competition, the clerk that a more efficient man will step into his place, the factory worker that he will be displaced by machines, the city magnate that creditors will press for payments which he cannot meet. It is this dread consciousness of insecurity that is driving the nations on to increase their armaments, and strengthen their fortifications. What a blessing then to know amidst such surroundings that we are secure. The storms may beat, the adversary roar, but the "name of the Lord is a strong tower, the righteous runneth into it, and is safe." We can raise our voices with David and say, "God is our refuge and strength, a very present help in time of trouble, therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Meditation on Him reveals that He is the Guarantor of our eternal safety.

And finally our meditation of Him brings—

The glorious hope of union. True He dwells in our hearts now by faith, true He is always at hand by His Spirit, but can we meditate upon Him without remembering that promise of His which He gave to His disciples before He left them, "I will come again and receive you unto Myself, that where I am there ye may be also"? What wonderful words! No marvel that Paul should say referring to His second advent, "Comfort ye one another with these words." I shall never forget one sad morning when as a small boy I went to the Royal Albert Docks to bid farewell to my dear father who was going to China. It was a dismal ride in the train, and a sorrowful few minutes that we spent on board the liner. But the dreaded moment came when the siren blew, and after a hurried, heart-breaking last farewell, we stumbled—mother and I, down the gangway, and on to the busy quay. I knew in my childish way how my darling mother felt, and my big brave father too, and I struggled so hard to be brave and not to cry, but it was useless. I think I can see before me now, the mighty ship as she slips her moorings, and the cruel, ever-increasing gulf of water coming between us, the father that I love lean-

ing out against the rail high on the deck, and waving his handkerchief again and again. Big hot tears well up in my eyes. I cannot keep them back, and they run burning down my cheeks. I brush them away, and lift my head to look at the ship again. The lock gates are opening, in a few moments she swings out into mid-stream, and soon is lost to sight. Father has really gone! For a while, I know not how long, mother and I stand there at the water's edge, silent, grief-stricken, unable to speak. Then we grasp each other's hand, and move slowly away. On past the busy dock hands, on through the great sheds of merchandise, out into the busy streets, and back to that quiet house in Islington, where not many hours before the three of us had knelt together and committed our way unto Him. We tried to comfort one another, though words are of little avail at such a time, but slowly the intense pain of parting begins to wear away, as a new vision begins to dawn before us. It is the vision of the day when father will return. More and more we dwell on his reassuring words that he will not be long away, and our hearts grow eager at the thought of welcoming him back again. Is it not so with the thought of our Master's return? Does not the fact that He is coming soon stimulate us to hope even in the dullest monotony of life? Do we not, as we see the signs pointing to His coming being fulfilled on every hand, grow eager to welcome Him? Jesus meant the promise of His return to be to His disciples a ray of hope in the darkest night, a source of comfort in the deepest sorrow, a spur to spur them on to earnest endeavour to work while He tarries, so that when He comes, they will be found faithful.

Seeing then that meditation of Him brings to us this blessed hope of union with Himself, the comforting sense of having that security which He alone can give, and the thrill of a heavenly friendship, should we not determine that even in the din and bustle of this twentieth century life, we will set aside some time for that meditation of Him which afforded to the Psalmist such unspeakable joy? God grant that we may. For as we do so we shall find that "the things of earth will grow strangely dim in the light of His glory and grace" and our whole lives will be filled with that fragrance which we caught when first we gazed in wonder and contrition upon heaven's rarest Flower.

A Pentecostal Convention

will be held in the

ELIM HALL,

Ripple Road, Barking

on Friday, 31st January, at 7.30 p.m.

Speakers: Pastors E. J. PHILLIPS and J. DYKE

Convener: Pastor E. C. W. BOULTON

Supported by Elim Ministers of East London

Special Musical Items

Pray for a Holy Ghost Outpouring

"PENTECOSTAL RAYS"

A newly born again member of the Elim family wishes to say a few words of appreciation and love for the book "Pentecostal Rays," by Principal George Jeffreys, hoping that the little she is saying may reach the eyes and touch the heart of someone similar to herself who is seeking for more and more of the Great Fulness. The book has been and is a source of joy and rich blessing to her, never failing, in every reading to reveal more—in its depths and yet simplicity—of the sought-for treasure, and giving help to the seeking mind and producing peace and abiding joy.

“Eating and Drinking Unworthily”

(I. Cor. xi. 29)

By Pastor A. WRIGHT

FOR some time I have felt that a proper explanation of these words of the Apostle Paul would be helpful to many. Through a wrong understanding of their meaning many a dear child of God has been brought into spiritual bondage, having felt that because of certain imperfections in their life they were “unworthy” to partake of the emblems at the Lord’s Table. Rather than that they should be seen not to partake by their fellow-believers, they have absented themselves altogether from the communion service, and consequently have lost much valuable blessing. As regards personal worthiness, who in all the Church of Jesus Christ can say, or consider, that they are worthy to take the sacred emblems, yea more, to partake of the Great Antitype, the Living Bread, Jesus Christ Himself? Whether we feel worthy in ourselves to eat the emblematical bread and drink the emblematical wine makes no difference to the continual feast which we have in Christ, and if God has accounted us worthy to feast on His Son evermore, why should we cease to partake of that feast which is but typical and temporal? Entertaining an ungrounded fear of sinning against the Body and Blood of the Lord may lead us to the commission of guilt at least equally great—that of sinning against the Word of Christ—His express command, “Do this in remembrance of Me.”

I believe a true explanation of the matter is to be found in the fact that it is

THE ACT OF PARTAKING,

and not the person of the partaker that is called into question. It is the “eating and drinking” upon which emphasis is laid. I think the entire context makes this very clear, and a reading of the chapter in this light will show it to be so.

We should know the peculiar circumstances at Corinth which called forth the words of warning from the apostle. Just as the original institution of the Lord’s Supper was preceded by a common meal, so the early Church held what they called an agape or love-feast (Jude 12) in which they met to partake of a common meal together, previous to their partaking of the Lord’s Supper. To this feast the rich and the poor brought their contributions and an equal division was made, rich and poor saints sharing alike. But in Corinth the well-to-do ate and were drunken with their own which they had brought, and disregarded the needs of their poorer brethren, not sharing alike, with the result that some had to go hungry (v. 21). Such conduct was abominable, and brought down Paul’s censure upon them, also the judgment of God in the form of physical suffering (v. 30), for there is a direct connection between the cause, “not discerning the Lord’s body,” and the consequence, i.e., bodily affliction (vv. 29, 30).

The body here mentioned (v. 29), is often taken to mean the dead body of Christ as a sacrifice for sin, and as being equivalent to “shewing forth the Lord’s

death” (v. 26). However I feel the apostle is referring to the spiritual Body—the Church of Christ as one body. This seems to be

THE MOST CONSISTENT

with the peculiar circumstances mentioned. Here the bread and wine not only shows forth the Lord’s death, but also the unity and communion of the spiritual Body (chapter x. 16, 17): “The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread and one body: for we are all partakers of that one bread”—the Body which He left behind on earth, to represent Him in His absence.

The great sin which brought such heavy judgment on the heads of the offenders was the total disregard of the deep spiritual meaning of the Lord’s Supper, by their selfish gluttony and wine-bibbing.

Let not the trusting child of God, a father or mother perhaps, harassed and worried by a particularly heavy week of care and distraction in business or home, cast down and lowly in spirit as a result, refrain from availing themselves of the “means of grace” from needless fear of “eating and drinking unworthily.”

Jesus bids you “do in remembrance” of Him till He come, the Word exhorts us not to forsake “the assembling of ourselves together . . . as ye see the day approaching” (Heb. x. 25). As by partaking in an unworthy manner those Corinthians brought upon themselves the judgment of God in the form of physical weakness, sickness, and death, so I believe that a sincere and reverent partaking thereof may and does bring to believers God’s positive blessings of life and health and vigour.

Rejected Before Drawing

We must be rejected before we can draw people to us; we must be crucified by them before we can save them; we must come to our own and find that they will not receive Him who abides in us. It is not so much they who reject us, as it is the darkness on them and in them; and it is that which crucifies Christ in us. They do not know they can crucify Christ by denying the ministry or unity with Christ in their brother. I have never yet found any who denied or refused such ministry from any member where Christ is incarnated but he lost something of God. His life departed from him, and he went away in deprivation. “If we deny Him, He also will deny us.” “Whosoever denieth Me [incarnate in a disciple] before men [or in their own will], him will I deny before My Father which is in heaven.”



God Honours His Word in Salvation, Healing, and Baptism in the Holy Ghost

OBEYING THE DIVINE WORD

East Ham (Pastor J. C. Kennedy). A stranger walking into the East Ham Tabernacle on a recent Sunday evening would probably first have been struck by the very large congregation present, after which, possibly the open baptistery would have occupied his attention for some



Pastor J. C. Kennedy

minutes, by which time the fifteen candidates for water baptism (it was anticipated that twenty would go through) would have filed into the main hall from the vestries. He would be right in his assumption—a baptismal service, and baptism by immersion at that! It was a very impressive service and Mrs. Kennedy's voice, reading out the promises, could be heard clearly

throughout the building. One dear sister, for whom much prayer is ascending at present, stepped out in real faith by being immersed, as she is practically helpless, and was carried by the Pastor.

It was announced that Miss Henderson would take the meeting the next Sunday evening, but, as at the last moment she was unable to come, Pastor G. Bishop took her place. The message was on the Old Testament miracle of the iron that swam, and Pastor Bishop drew a very vivid picture of man's lost condition without the aid of the stick, whom he reverently likened to Jesus.

Pastor Kennedy's great desire for the assembly has always been for more and more prayer, and eleven o'clock on Tuesday mornings has come almost to be regarded as a regular weekly meeting by those who can attend. At this meeting special prayer is offered for the more stubborn cases of sickness, and in several instances the Lord has delivered and a joyful testimony has been given.

NEW MEMBERS RECEIVED INTO FELLOWSHIP

Huddersfield (Pastor W. B. Kelly). We are glad to report that the work of God is progressing here. The services are being well attended and a marked increase has taken place at the Sunday evening service. Recently twenty new members

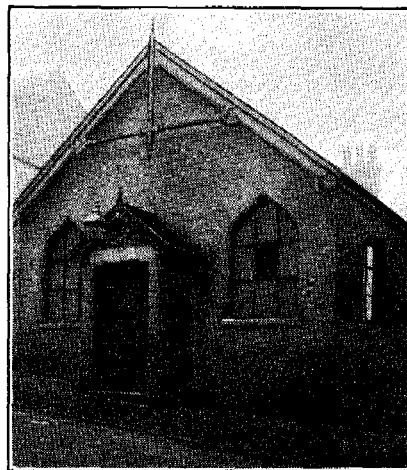
were received into church membership, and twenty-three believers have passed through the waters of baptism during the past few months.

Much blessing was experienced during the recent visit of Mr. J. Leech, M.A., K.C. The Second Coming of Christ was the theme of Mr. Leech's message. Clearly and convincingly he set forth the various aspects of this great subject. Needless to say the saints were enlightened and encouraged, and they appreciated very much the ministry of such a gifted and experienced servant of God.

NEW BAPTISTERY INSTALLED Tabernacle Talks

Ashbourne (Evangelist R. J. Cook). The past year has been full of God's goodness and mercy. The Sunday morning services have proved times of rich blessing in the presence of the Lord. Frequently God has spoken to His people through the gifts of the Holy Ghost, their hearts thus being drawn into closer fellowship with Christ. Some very interesting studies on the Tabernacle have been given by Mr. Cook and many helpful spiritual lessons have thus been received.

The hall has recently had a baptistery installed which has met a long-felt need. The saints betook themselves to prayer about this and God graciously undertook.



ELIM HALL, ASHBOURNE

The first baptismal service proved a time of real blessing as several believers passed down into the waters of immersion in obedience to the divine command.

FRUITFUL SERVICES

Signs Following

Ipswich (Pastor and Mrs. W. F. South). Efforts to extend the Lord's Kingdom in this corner of His vineyard have been attended with success and blessing during the past few weeks. Outstanding amongst these efforts are two Sunday evening services, aptly described as "Sisters' and Brothers' efforts." In the former the service was entirely taken by the sisters, and the latter entirely by the brothers, both veteran saints and new converts taking part. Both services bore evidence of fruit, and were greatly enjoyed by all present. A notable feature of each service was the participation of several who had accepted Christ during the few weeks previous.



Pastor W. F. South

Hungry saints are seeking to be filled with the Holy Ghost, and on two occasions in one week, the power of God has fallen and two saints baptised into the Holy Ghost, with signs following, as in Acts ii. 4.

The prevalence of sickness at this time of year has been the cause of much prayer for afflicted ones. The Lord has graciously answered, and definite touches of healing have been received by trusting ones. In one case an operation has been definitely averted through the prayer of faith.

Blessing has also attended the open air meetings, and also services taken by the Pastor at a local Congregational Church, and the Salvation Army Citadel.

A series of Bible studies recently given by Mrs. South on "The Bible—its Preparation and Preservation," were very much appreciated by the Assembly. These were very enlightening and refreshing.

Altogether there is much cause for praise, and the saints are continually responding to the goodness of the Lord by praise and adoration.

Chief Secretary's Notes

Worthing Crusaders rendered valuable service in song during Pastor H. O. Bale's recent campaign in the Pier Concert Hall at Bognor.

Barking Crusaders for the tenth year in succession rendered carols during the Christmas season over a large district.

It has been more than encouraging to receive during Christmastide quite a few letters from ex-prisoners and prisoners who send us news of their new-found joy and salvation in the Saviour, and say how much they owe to the services and ministry of the Crusaders.

Pastor Douglas Gray spent Christmas Eve visiting some men in Wandsworth Prison.

The Belfast Crusader Choir rendered sterling and able service during the Christmas Convention, and again in the early morning hours flooded the district with the strains of gospel melodies and carols.

The visit of the London Crusader Choir to Brixton Prison on the last Sunday in last year was a memorable afternoon. Pastor P. N. Corry, Miss Joan Holman, Mr. W. Jack (of Ballymena), each sang with power and beauty gospel messages in song. Our good Foursquare friend, Mr. E. W. Pearson (Chief Officer) was with us, not only in his official capacity, but joined with us in our prayer and praise.



(Conducted by Pastor DOUGLAS B. GRAY)

Coming Crusader Events

LONDON MONTHLY RALLY
Bermondsey. January 15th at 7.30 p.m.
 conducted by
Pastor P. N. Corry, Dr. F. Weston, etc.

YOUTH MEETINGS
Kensington Temple. February 1st
Special Prison Night
 (Full particulars next week)

CARDIFF AND DISTRICT RALLY
 in the
City Temple, Cardiff. February 5th
 conducted by Pastors
James McWhirter, Douglas B. Gray, etc.

YOUTH CAMPAIGN
 at
Forest Hill. February 2nd to 9th
 conducted by the
London Crusader Choir

CROYDON AND DISTRICT
CRUSADER RALLY
February 15th
 (Particulars later)

SOUTH COAST RALLY
AT EASTBOURNE
February 19th
 (Particulars later)

Christmas Day in Prison

It was a privilege and a pleasure for Pastor and Mrs. Douglas Gray and Evangelist David Vanstone to journey to Maidstone Prison on Christmas Day, and give, during the afternoon, a radiogram recital of Elim gramophone records. The chapel was beautifully arranged with Christmas decorations and a great spirit and feeling of goodwill to all was very evident.

The men showed great interest and appreciation, and the various records, including the Principal's message, those by Messrs. Darragh and Edsor, Miss Joan Holman, Pastor P. N. Corry, the McCrossan Musical Messengers, the London Crusader Choir, and the London Foursquare Orchestra each conveyed musical charm together with the message of Him who came to save us from our sins, and give unto us Eternal Life. During the afternoon the men very heartily and ably joined in singing the chorus "Everybody's loved by Someone . . . Friend of friends, the best is Jesus."

The Governor, Major B. Grew (who graciously granted permission for this service) was present during the recital, and our esteemed friend, Rev. M. Davies, BSc., F.G.S., the Chaplain.



AT DORCHESTER PRISON

Winton Crusader Choir recently paid its third visit to Dorchester prison and rendered a Christmas programme of carols and anthems. From beginning to end the presence and power of God was felt, and one could see that the story of Bethlehem and of Calvary was being blessed of God to the men. How they listened! How they drank in every word! It would be difficult to find a more appreciative or responsive audience anywhere. The men had undoubtedly reached the place where they realised that the Choir had a higher motive than that of entertaining them; yes, they realised that a message had been brought into their midst that could satisfy their deepest longings.

God blessed in a marvellous way, and this was to be expected as the Choir had prayed so definitely beforehand, even utilising the minute in the prison "waiting room" in imploring the divine blessing, before entering the prison hall.

A very cultured man rose to move a vote of thanks. Seldom do you witness a man so visibly affected by the gospel



A Happy Group
 of
Woolwich (London)
Crusaders
 with
Pastor
W. L. Morris
 and
Mr. W. R. Laws
 (Secretary)

as this man. One felt as he spoke, that the men's appreciation was not merely because the Choir had visited them, but rather because of the Word of Life which had been taken to them.

Oh, the joy of being able at the close to speak a few words to the men, and to testify of the Babe of Bethlehem, the Christ of Calvary, the King of Glory, whose coming has made such a change

in life. God grant that He who was anointed to preach deliverance to the captives will bring many of these prisoners into the liberty of the Sons of God. Hallelujah!

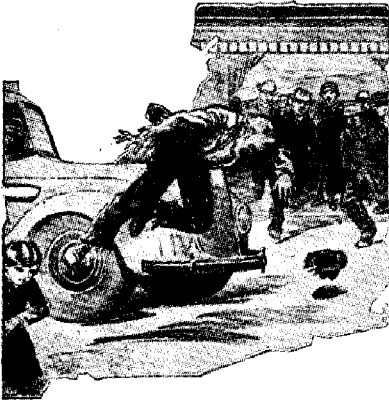
CHRISTIAN REGULARITY (Continued from page 41)

it affects the body of man and overflows to his whole life. Regularity in physical habits brings health to the body. Regularity in home habits brings happiness to the home. "Tidiness" is not a word that exclusively belongs to the worldly—it belongs to the godly also. We are to keep our bodies tidy—we are to keep our homes tidy. Granted that there is a higher precision which leads to bondage. Let a wife constantly nag at her husband because he left the drawer a quarter of an inch open or once in a month forgot to wipe his feet on the mat and that wife is in danger of driving her husband to the club or the public house. In the same way children can be driven to love other people's homes more than their own.

But, generally speaking, order in the home, and order in physical habits is an essential part of a Christian's life. Cleanliness is not *next* to godliness, it is a part of it. Likewise, tidiness is not next to godliness, it is a part of it.

"Let everything be done decently and in order," said Paul. There can be a regularity which is the regularity of the graveyard but there can also be a regularity which is the outcome of sound common and scriptural sense.

God wants regularity. Emotion is right in its place. Special seasons of special revival enthusiasm are also right. But nothing can justify us in neglecting the steady, faithful, systematic plod for God.



"He seized the child by the arm and hurled her to safety just as the motor car struck him a terrific blow."

beard and his tattered garments advertised the fact that he belonged to that class of pilgrims that wander from one end of the country to the other and back again, never working, but living on the charity of others, or what could be picked up along the road. But no one paid any attention to him as he trudged along, his frail form shivering slightly in the cool autumn breeze.

No one knew what his thoughts were. Only God knew what was in his heart. Perhaps he was thinking of his boyhood days on the farm, and how, perchance, he had run away from home to the big city, and the years of sin and debauchery that followed, until he became what he now was—only a tramp.

Ofttimes, when passing through some small town or small village, he would pause to watch the children at play, and if they appeared friendly, he would talk to them and tell them to be good and not to run away from home and always obey their parents. Then as a tear glistened in his eye, he would pat them on the head and tramp on to the next town.

As he walked along with downcast eyes, homeless, friendless, hungry and weary, he heard the shrill scream of a child that seemed to be in danger. Quickly glancing to one side, he saw a little girl, about ten years of age, fall in the path of an onrushing motor car while trying to run across the street. The chauffeur of the motor car saw the child fall, but to his horror discovered, as he frantically applied the brake, that he would be unable to avoid crushing her. The tramp also saw the predicament of the child, and the danger she was in, and

with a choking cry of, "God help me," he dashed to the middle of the street, and with an almost superhuman effort—for he was an old man—seized the child by the arm and hurled her to safety just as the motor car struck him a terrific blow that threw him against the kerb a lifeless corpse.

A crowd quickly gathered and gentle hands bore him to the drug store on the corner where the ambulance surgeon pronounced him—dead.

"Who is he? What is his name? Where does he live? Does anyone know him?" These and many other questions were asked by the curious crowd, but to none of them could he reply. He was only a tramp, but he laid down his life for another. It was his supreme sacrifice. It was the best and most precious thing he could give—his life for the life of another.

Many may shed tears when they read of such heroism, but are not the least affected, emotionally, when they read the story of Jesus being crucified, and the agony He bore on the Cross. The tramp gave his life, that the child might have physical life. Jesus gave His life, that we might have everlasting life.

It was said of the soldiers who laid down their lives in the world war, that they made the supreme sacrifice. Jesus laid aside His glory and humbled Himself to man's estate that He might lay down His life for us. His was the supreme sacrifice. And yet, how many refuse to accept His mercy. They continue in sin and unbelief, regardless of the stern fact that "the soul that sinneth, it shall die" (Ezek. xviii. 4).

"The wages of sin is death; but the gift of God is eternal life" (Rom. vi. 23).

We are well-favoured in that we are living in a time when it is not required of us to die, physically, for our faith, although the days are again coming when such will be the case. And although we are not required to die a martyr's death for Christ, we are urged, by the Word of God, to die daily to sin and self, and live unto God. We must crucify self with all that would hinder our oneness with Christ. We must die, that we may live. "Greater love hath no man than this, that a man lay down his life for his friends" (John xv. 13). And that is what the Lord Jesus Christ did for us. Praise His Name!

THE GREATER LOVE

By GEORGE DOUGLASS REPP

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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 6d. per insertion extra.

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BIRTH

Hocking.—On December 26th, to Mr. and Mrs. Hocking of Bournemouth, the gift of a daughter.

MARRIAGES

Boreland : Knox.—On December 26th, in the Elim Hall, Ballymoney, by Pastor J. C. Cariss; Thomas Boreland to Mary Smith Knox.

Crisp : Taylor.—On December 26th, in the Elim Tabernacle, Portsmouth, by Pastor L. N. Knipe; Archibald Victor Bridges Crisp to Helen Brooks Taylor.

Greenyer : Taylor.—On December 28th, in the Elim Tabernacle, Brighton, by Pastor W. Barton; William Greenyer to Evelyn A. Taylor.

Knox : Hamill.—On December 26th, in the Elim Hall, Ballymoney, by Pastor J. C. Cariss; James McCullum Knox to Rachel Hamill.

WITH CHRIST

Aldous.—On December 28th, Mrs. Elizabeth Aldous, aged 79, member of Elim Church, Ipswich. Funeral conducted by Pastor W. F. South.

Aldous.—Mr. Samuel Aldous, husband of the above, and member of the Elim Church, Ipswich. Funeral conducted by Pastor W. F. South.

Balcombe.—On December 21st, Mr. George Balcombe, a beloved member of the Elim Church, Springbourne, entered into rest. Funeral conducted by Evangelist F. C. Packer.

Start the New Year well

BUY YOUR ELIM CALENDARS

TO-DAY

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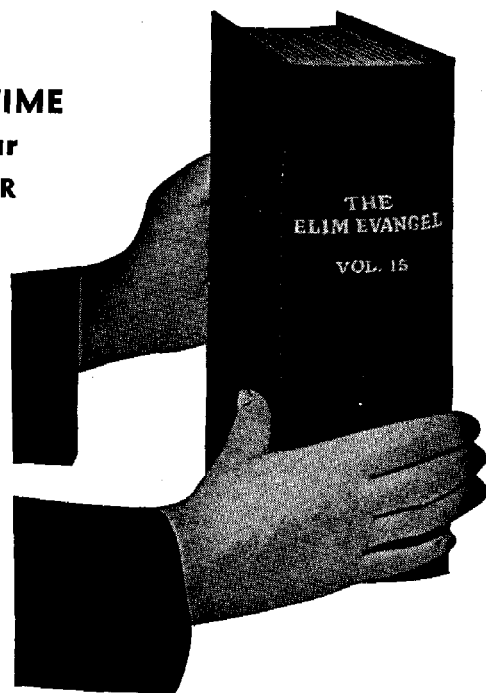
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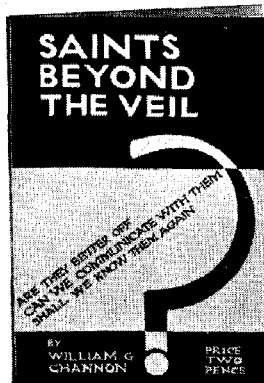
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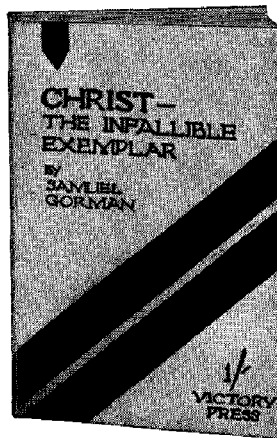
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