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IS MUSSOLINI THE ANTICHRIST? (see page 49)

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

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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. 4

JANUARY 24th, 1936

Twopence

SAVIOUR

"I am
come
that
they
might
have
life."

John X.
10.

HEALER

WE are not storerooms, but
[channels,
We are not cisterns, but
[springs,
Passing our benefits onward,
Fitting our blessings with wings ;
Letting the water flow outward
To spread o'er the desert forlorn ;
Sharing our bread with our brothers,
Our comfort with those who mourn.

COMING KING

"I
will
come
again."

John XIV. 3.

BAPTISER

"I will;
be thou
clean."

Mark 1.41.



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

John XVI. 7.

The Elim Evangel

AND FOURSQUARE REVIVALIST

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

EXECUTIVE COUNCIL:

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

Vol. XVII.

January 24, 1936

No. 4

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4 Watch these Dates 4

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

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

BATTERSEA. Sunday evenings during January. Unity Hall, Falcon Grove. Special services at 6.30 p.m. Special speakers.

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

BIRMINGHAM, SPARKBROOK. January 25—27. Elim Tabernacle, Golden Hillcock Road. Visit of Mr. John Leech, K.C.

BRISTOL. January 19—26. Elim Church, Pembroke Hall, Terrell Street (Near Infirmary). Evangelistic Campaign conducted by Pastor G. Miles of Leeds.

CARLTON, NOTTS. February 5—16. Elim Hall, Conway Road. Youth Campaign by Evangelist D. Vanstone.

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

DOWLIS. 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. Westoa.

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 and Saturday), 7.45 p.m.

HALIFAX. January 25—26. Hanover School, Bond Street, Hopwood Lane. Special visit of Pastor E. J. Phillips.

HULL. January 29—February 16. City Temple, Hessle Road. Palestine Campaign by Rev. and Mrs. L. T. Pearson.

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 p.m. Monthly Youth Meeting, Special Prison Night.

LEEDS. January 19—26. Foursquare Gospel Tabernacle, Bridge Street. Evangelistic and Bible School Campaign conducted by Principal P. G. Parker.

LETCHWORTH. Elim Tabernacle, Norton Way North. January 26, Pastor E. C. W. Boulton.

LETCHWORTH. 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 12—26. City Temple, Halifax Place. Revival Campaign by Pastor W. E. Smith.

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

PUTNEY. January 19—February 9. Scouts Hall, Oxford Street. Sunday services, 6.30 p.m.

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

ROMFORD. January 30. Elim Tabernacle, Palm Road, Mawneys Road. Special meetings at 3.30 and 6.30 p.m.

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. G. Hathaway.

STREET (Near Wells). Commencing February 16. Campaign by Evangelist E. J. Thompson in the Crispin Hall.

SWANSEA. February 8—10. Elim Tabernacle, Alexandra Road. Special meetings conducted by Pastor E. C. W. Boulton.

THORNTON HEATH. January 27. Elim Tabernacle, Moffatt Road. Special visit of Pastor W. N. Brambleby.

THORNTON HEATH. February 2—3. Elim Tabernacle, Moffatt Road. Visit of Mr. John Leech, K.C.

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

WELLS. February 2—16. Y.M.C.A. Hall, Union Street. Campaign by Evangelist E. J. Thompson.

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

YORK. January 25—27. Elim Tabernacle, Swinegate. Visit of Pastor P. N. Corry.

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The Elim Evangel

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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



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Vol. XVII., No. 4

JANUARY 24, 1936

Fridays, Twopence

Is Mussolini the Antichrist?

By Principal P. G. PARKER

IF Mussolini is Antichrist then the coming of the Lord Jesus Christ for His Church must be very near.

The second chapter of II. Thessalonians, verse 3, tells us that Antichrist will be revealed before the "Day of the Lord." The Authorised Version says "Day of Christ," but that is corrected in the Revised Version. The Day of Christ is when the Church is caught up to meet the Lord in the air. The Day of the Lord is when the Lord comes to the earth to judge and rule. Before the Lord comes to the earth to judge and rule the Antichrist will be revealed. There is no definite teaching to the effect that before Christ comes to the air for His Church Antichrist will be revealed. But it is certainly possible that he may be on the earth before the Rapture. Then after the Rapture he will be fully revealed.

There are remarkable signs—signs which are increasing—which appear to point to Mussolini as this person. I would not personally say that he is but it does appear to me that every Bible student should have his or her attention drawn to the remarkable features in which the present Italian dictator seems to be filling the picture.

In setting forth the astonishing signs I have freely drawn from other writers, especially writers in *The Defender*, a vivid American paper.

1. *Antichrist and Ethiopia.* Turn to Daniel, chapters xi. and xii. Begin to read at chapter xii. The significance of this remarkable passage is more easily grasped if you start with chapter xii. and pass back to chapter xi. Chapter xii. tells us of a terrible time of trouble and also of a time of triumphant resurrection, when many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

Just prior to this time a great leader is to arise—the context shows that he will be Antichrist. This terrible leader is to have power over Egypt, Libya and Ethiopia. Notice the phrase "at his steps." "Steps" comes from a root word which means "companionship." The meaning of this word and the context show that in some way Egypt, Libya and

Ethiopia will all be friendly supporters of Antichrist. Already Libya is under the control of Mussolini. The agitation in Egypt shows that Egypt is decidedly friendly. At present Ethiopia is bitterly antagonistic. But this scripture proves that in some way or other Antichrist will win the favour of the Ethiopians.

In this connection one says, "In the eyes of Italian military and diplomatic leaders, Ethiopia is destined to be the Italian Gibraltar, the foundation of the new imperial Rome."

Another says that it is the purpose of Mussolini to win the favour of the black races of Africa and hurl them against his enemies.

At present there does not seem to be much sign of this, but Mussolini is clever and crafty and we may well judge that when an opportune moment arrives he will replace force by favours and so gain the allegiance of Ethiopia and other black races.

Antichrist and Rome. Daniel's image shows that the Roman Empire, set forth in the iron portion of the image, will persist until the setting up of Christ's kingdom. The feet suggest a comparative enlargement of that empire just before its destruction. Other proofs could be given of the revival of the Roman Empire, but our limited space does not allow us to go into the matter—a matter which other writers have gone into fully. This revival will take place under the Roman King who will be none other than Antichrist himself. Such a revival is Mussolini's ideal.

In May, 1927, Mussolini said, "We must be ready at a given moment to mobilise five million men, and be able to arm them. We must fortify our navy and make our air force strong and numerous that its roaring motors will drown all other sounds, its shadows hide the sun over Italian soil. We will then be able between 1935 and 1940, when I believe there will be a crucial point in European history, finally to make our voice heard and see our rights recognised."

The Mediterranean Sea used to be spoken of as a Roman lake. It is well known that Mussolini wishes it to be so once more.

Antichrist and Satan. Antichrist is to be empowered

by Satan according to II. Thessalonians ii. 9—"Even him, whose coming is after the working of Satan with all power and signs and lying wonders." Mussolini is confessedly a spiritist. In 1921 he said: "*I would enter into alliance at this moment with the Devil himself if that would give this poor country five years of tranquillity, of restoration, of peace.*"

"Many do not know that as a boy in his teens Mussolini took up Spiritualism and was tortured by a witch called 'Old Giovanna.'"

His biographer says: "He was in constant attendance on old Giovanna, whose strange imperious ways had a fascination for him, not wholly devoid of alarm. Even to-day Mussolini has strange things to say about the moon, the influence of its cold light upon men and affairs and the danger of letting its rays shine on your face when you are sleeping; and he is an adept in interpreting dreams and omens and in telling fortunes

A statue of Signor Mussolini, says the Rome Correspondent of the London *Morning Post* (February 11, 1935), is being secretly made in Rome which will outdo in size the legendary Colossus of Rhodes, one of the Seven Wonders of the World. It is to be bigger than any statue Rome has ever seen—bigger than the Capitoline Jupiter and Palatine Apollo or the gigantic figure of Nero which gave the Colosseum its name. This Mussolinian Colossus is planned to be 213 feet high, and the moulding of the enormous figure is being done in special sheds erected on a jealously-guarded part of Monte Mario, where the work has been going on for nearly a year in secret and no outsider has so far been allowed to see the model nor any sketch or photograph of it. The statue will show the Mussolinian figure with the torso and thighs swathed in lion's skin and with an 80-foot arm raised in Fascist salute over Rome. The head, already finished and cast, is 30 feet high, and is otherwise about the size of a house. The finished bronze feet are 28 feet long, and the completed metal of the legs to the knees are each about 53 feet long. Another year will be needed to complete the plaster work, and a further year to finish the bronze castings, the whole being a three-year job, of which already one-third has been done. Simultaneously with this

1915

Twenty-One Years of
Triumphant Testimony

1936

(See page 59)

by cards. "It is no good," he says, "I am like the animals. I feel when things are going to happen—some instinct warns me and I am obliged to follow it."

Antichrist a vile person (Daniel xi. 21). The Hebrew word here translated vile is *bazah* and means "disesteemed" or "despised." Before his rise to power Mussolini was so disesteemed that the Government banished him from the country and compelled him to live in exile for a time.

Antichrist and a peaceable entry (Dan. xi. 21). "He shall come in peaceably." "It was on October 30th, 1922, that Mussolini, at the invitation of King Victor Emanuel, marched his army of Blackshirts on Rome and set himself up as an absolute Dictator without violence or bloodshed."

Antichrist not legally crowned King (Daniel xi. 21). "To whom they shall not give the honour of the kingdom." Mussolini, although an absolute monarch, does not hold the title of King. King Victor, though but a figurehead, holds that title."

Antichrist weak at first (Daniel xi. 23). "And shall become strong with a small people." Italy at the time of Mussolini's march on Rome was very weak, and Mussolini's following comparatively very small. Yet to-day Italy is one of the most powerful nations in the world and Mussolini the world's strongest man.

Antichrist and Women (Daniel xi. 37). "Neither shall he regard . . . the desire of women." Mussolini says, "Women exert no influence upon strong men."

Antichrist and God. According to Daniel xi., Antichrist will exalt himself and magnify himself above every God (verse 36). II. Thessalonians ii. 2 says that Antichrist will show himself that he is God. Two things are most interesting on this point. The first illustrates Mussolini's conceit and the second his tendency toward accepting divine honours.

the site on Monte Mario is being prepared and the hill will require to be reinforced with concrete to support the enormous weight it will bear. When erected the statue will be the largest in the world, exceeding in height by 62 feet its nearest rival in New York harbour.

In a letter to Dr. Winrod, Editor of *The Defender*, a correspondent writes:

"I am an Italian Christian from the city of . . . I have met you and heard you speak many times. I have read *The Defender* magazine for years and have been particularly interested, of late, in the discussions on Mussolini in the light of prophecy.

"I have relatives in Italy and about two years ago I visited that country. I had interesting experiences as I dealt personally with my relatives and others; but at the same time I had an opportunity to speak in some of the evangelical churches of various cities and villages.

"You may be sure that I kept my eyes open to any earmarks of Antichrist. God has faithful followers even in Rome. The true Christians there study Mussolini's actions, as the possible Antichrist.

"Certain believers took me aside and said, 'We want to explain something to you.' They called my attention to the following which I pass on for what it may be worth.

"The popular acclamation 'VV IL DUCE' sums up, according to Roman equation, the number 666. Later I looked up the literal interpretation of 'Duce' (pronounced Doo-shay) and found that, used alone, it means 'Chief,' 'Captain' or 'Guide.'

"Associated with the adjective 'sommio' it means 'god.' The literal interpretation of 'sommio' is 'greatest' or 'most exalted.' When we say 'IL DUCE,' as he is generally hailed in our daily papers, in Italy and everywhere, we are practically giving him the title of 'god' in the literal interpretation of the term.

"Now when millions of Italians both in Italy and America cry out, as they always do, especially on great public occasions, 'VV IL DUCE,' they are actually crying out 'LONG LIVE OUR GOD-666.'

"'VV' is the abbreviation for 'vivo' which means 'long live.' The acclamation is written just as it is given above on white, yellow, red, black and all kinds of paper, pasted on apartment buildings and everywhere throughout Italy, at railroad stations, hotels, grocery stores, private homes, fences, billboards, etc."

Antichrist and Palestine. Scripture makes it quite clear that Antichrist will seek to control Palestine. He will make a covenant with the Jews which he will afterwards break. In this connection read also Daniel xi. 45: "And he shall plant the tabernacle of his palace between the seas in the *glorious holy mountain.*" The reference is no doubt to Jerusalem and Palestine. It is at Jerusalem that Antichrist is to set himself up as God. In the very nature of the case Mussolini is bound to covet Jerusalem and Palestine. Palestine is the priceless land. The Dead Sea is invaluable.

Libya, Ethiopia, Egypt, Palestine, the Dead Sea are all in natural sequence. We know that this natural sequence is in Mussolini's thought. To the League of Nations he has expressed his belief that he should have the mandate over Palestine.

Facts could be multiplied, but the ones already mentioned show how much the historic Mussolini is like the prophetic Antichrist. Again we say he may not be the one but only a remarkable shadow. But the possibility should quicken our expectation of the coming of our beloved Lord—the Lord Jesus Christ.

In the Footsteps of Jesus

By SARAH E. FOULKES

ALL Jerusalem was astir! A feast was at hand. Jesus had been teaching and preaching and working miracles in Judæa and Galilee. It was with a feeling of weariness that He turned His face toward Jerusalem and the feast. At the well of Sychar in Samaria He sat down to rest from His weariness. A woman came with empty jugs to fill with water. She did not know her life was emptier than her jugs, but Jesus knew her need. He spoke to her. He spoke as no man ever spoke so that she was won by His Word and went back to her people and told them she had found the living Christ.

"Come," said the woman of Samaria, "and see Him." Then went they out to the well of Sychar, and Jesus spoke unto them and they besought Him to tarry with them. So He abode there for two days, and many, besides the woman, believed on His Word, saying, "This is indeed the Christ, the Saviour of the world."

The feast day at Jerusalem was drawing near. Jesus departed thence and went into Galilee. At Capernaum a nobleman's son lay

AT THE POINT OF DEATH.

The nobleman went to Jesus in Cana and besought Him to heal his only son. Jesus' heart was touched with the father's plea and He answered him: "Go thy way; thy son liveth." He spoke as one with authority and the nobleman believed on His Word, and his son was healed from that very hour. Then the nobleman and his whole house believed on the Lord.

The feast day was at hand in Jerusalem. Multitudes thronged the narrow thoroughfares. Jesus, entering by the gate, went up toward the Temple and passed by the Pool of Bethesda. At this time of the year an angel went down into the pool and troubled the water, and whosoever stepped first into the pool after the troubling of the water was made whole of whatsoever disease he had.

The maimed, the halt and the impotent folks crowded the water's edge, alert and eager to be the first to step into the troubled water. The strongest ones lay near the edge; the weaker and more helpless were pushed to one side. Some had kind relatives to help, but some there were that had no man to help them.

Such a one lay far from the water's edge, helpless, hopeless, neglected and alone. He was seriously

afflicted in body but now his soul was more sorely afflicted because he could not, like other men, be near the water's edge.

Jesus passing by Bethesda's pool, saw the impotent man, struggling helplessly with adverse conditions. He hastened to his side. "Wilt thou be made whole?" was

THE GENTLE QUESTION

with which the impotent man was greeted. But the impotent man was still struggling with the thought of injustice heaped upon him with no one to help him and no one to care.

He was a son of David but he had forgotten David's Lord who healed all diseases and forgave all iniquity. Now he only cared for the healing water and knew not that the Lord of Life stood before him ready to make him whole of his diseases. So instead of answering Jesus he made a pitiful excuse, "There is no man to help me."

"No man to help!" And there stood the Son of God asking him if he would be made whole! Still there was no intelligent response, only a mournful, "No man to help me."

Jesus' heart was grieved with the blindness of the man, but it was touched with the pathetic needs of his soul and body. His need was what brought Jesus to him. He had not gone to Jesus. Neither had he asked Jesus to heal him. Jesus did it all for him. He sought him out in his loneliness and suffering. He manifested Himself to him. He imparted the faith for healing and sent the man on his way healed of his diseases.

This is grace abounding! This is the grace by which we are saved. It is the grace that will keep us triumphant through time and eternity. Few instances are found in the gospel which so clearly reveal the potent depths of divine love and mercy as is set forth in this miracle at the Pool of Bethesda. Here in the heart of the Son of God is shown the fulness of

HIS TENDER SOLICITUDE

for the sons of men, the wideness of divine mercy, and the greatness of divine grace to save to the uttermost of our uttermost need. Here in simple words is set before men and angels His limitless grace, His infinite power and His matchless love. The impotent man did nothing except say, "yes" to Jesus. His deliverance was not the Lord Jesus Christ plus his own efforts. It was the Lord Jesus Christ plus his receiv-

ing. Jesus is just the same to-day. In our own helplessness let us say "yes" to Him to-day. Then we, too, will go on our way rejoicing.

"Rise, take up thy bed and walk!" Rise! . . . Take! . . . Walk! These were the words of enabling which Jesus spoke to the man, and although he was a Jew and it was the Sabbath he obeyed. He took up his bed and walked to the Temple. Those who came to Jerusalem to keep the feast marvelled at what they saw.

Jesus said unto him, "Behold thou art made whole; sin no more lest a worse thing come unto thee." Never again do we hear of this man living in sin or afflicted with diseases. The last we hear of the man healed at Bethesda's pool is his testimony for Jesus. And having met Him and having been touched by Him, he gave his life as a willing witness to His power to save and heal to the uttermost all them that come to God by Him.

Abundant Life Repelling Disease

"Sin shall not have dominion over you" Rom. vi. 14.

THIS promise includes the results of sin—disease, despondency and despair. Sin, *the root*, shall not have dominion over you, and you can be equally free from *the branches* and *the fruit* that come from the root. Get away from the dominion of both root and branches. Christ was the spiritual Axeman, He came to lay His axe to the root of and put away sin by the sacrifice of Himself.

The seeds of sin and disease are springing to life all around. God wants spiritual *weeders*, to hoe up the shoots before they grow into trees; that is to look after the young people. You can supplant the planting of the devil by planting the good seed of the Word. "That they might be called trees of righteousness, the planting of the Lord, that He might be glorified." (Isaiah lxi. 3). There is a call for spiritual *gardeners*, to tend the Lord's trees, and to see that the devil's planting may, root and branch, be taken out. Christ dealt with the root and branch of the fig tree (Mark xi. 20, 21), and He can deal with the root of sin, and the branches of sickness and disease in those who seek Him.

Men talk to-day about inoculated soil, disease-resisting soil. God wants to inoculate your soil and to make you disease-resisting by the life of the Lord Jesus Christ within. You can be sin-proof and germ-proof because you have the Fortified One within. Christ in you is the Life; Christ in you, the Repeller; Christ in you, the Adjuster; Christ in you, the Quickener; Christ in you, the Glory radiating out divine radium; They charge £50,000 for a grain of radium; but you can have the One who made all the radium, within you, free—without money and without price. There is an outward application of radium, but you can have as an inward store Him who made all the radium in the world, and this will make you disease-proof. Let Him radiate from you.

Christ is your life, and the life more abundant. The abundant life is the mysterious, the unaccountable; but it can be obtained by an extra faith—the faith that believes for the supernatural, the faith that believes He will give you supernatural life. The Lord Jesus Christ said, "I am come that they might have life, and that they might have it more abundantly." "I am come." Don't expect the life abundant without the "I." "I am the resurrection and the life." Having abundant life is having Him who

is the resurrection; the resurrected One living His life through the resurrected ones.

Lazarus had natural life, he had resurrected physical life, and he had the life that shall never die. Lazarus resurrected was a wonder to all. They saw him eat, and many believed on Christ because of his resurrection. Lazarus was on a different plane after that; he had an abundant life. And he also had eternal life in Him who is the Resurrection and the Life. "He that hath the Son hath life, and he that hath not the Son hath not life."

"If ye then be risen with Christ seek those things which are above." Though down here, we are to seek the things which are above. Remember the pit from which ye were digged. Doubtless the grave clothes of Lazarus were kept as mementoes, but they were kept in the background, and his resurrected life was the apparent thing. It was really Lazarus who sat down with his sisters. He ate with them, he was one with them, but he was very much one with Him who was his Resurrection and Life.

If you are risen with Him, though doing your normal work down here, associate with Him who is your life, your Resurrection; and walk in this newness of life. This newness of life, this new life, is hid with Christ in God. Christ is within you, out of sight but not out of touch.

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

The Greatest Thing in the World

By WILLARD FULLER

PROFESSOR DRUMMOND, voicing the verdict of science, says that "Love is the greatest thing in the world." In this he is in agreement with Paul who writes, "And now abideth faith, hope, love, these three; but the greatest of these is love."

What is love? It defies definition and analysis. Love is variously conceived as charity, a sentiment, a passion, an affection; but we must think of it as we find it on the lips of Jesus and as illustrated in His life.

When did love begin? It never began. Love is eternal. The location, definition, source, meaning, the essence of love is expressed in this: "God is love." Hence love is divine.

What relation has love, which is looked upon as a tender emotion, with power? Love itself is power. Love is dynamic. It is the mightiest force known. It can accomplish what is impossible to the inventive genius of man. Love as an efficient cause, as a working force, is irresistible. Since "God is love," love is omnipotent. No dynamics can approach it as a constructive, creating energy. Spinoza, who in his day was pronounced an atheist, makes the love of God the basis of genuine ethics, and insisted that there is no morality conceivable without love of God.

What has love accomplished? What can it do? It

SENT TO A LOST RACE

a Redeemer. Setting the stars in the firmament, building the hills, opening the fountains of the deep, burying in the bowels of the earth treasures for the use of man, giving a voice to the birds, marshalling the beauties of nature, establishing laws for the protection of every living creature, providing grace for every time of testing, planting compassion in the heart of man—all this, and more, has love done.

Love has to do with relationships. Herein is its chief function. Its ministry is to establish right relations between God and man, and between man and man. The welfare of the race depends on the measure of yieldedness to the impulses of love. Yieldedness is bliss. Antagonism means disaster and woe, discord and hardship.

Civilisation is impossible without love. Love is seen in the creation record. It entered into the bosom of the two occupants of Eden with the breath of God which gave them life. Ever since it has been the cornerstone of the family. There is no definition of the word "home" without this other word "love." Love makes home beautiful. It is the keynote of the soul's music.

Love tempers the harsh spirit of uncharitableness, puts to shame the cynic, sets a smile on the face of the murmurer, brings

HARMONY OUT OF DISCORD,

serves as a spur to indolence, gives a new vision to the self-opinionated, lifts to a higher level the low-minded, transforms the brute into an angel, and makes virtue attractive.

When trials vex, when sorrows come into the life

like a flood, when clouds hang low, when problems perplex, when the heart is bowed down with grief, when injustice plies the cruel lash, when once sweet fellowship is broken, then love draws close by and says, "Be of good cheer; I am with you; I am for you; I will help you; you may depend on me."

Go where you will, wherever men dwell, you will hear a cry, eager, wistful, passionate. It is the cry of the soul, and this is the burden of the strain: "Is there not, somewhere, something that satisfies, that answers the call of the spirit in man, that meets the deepest need of the soul; and, something that will abide?" Wherever the light of the Cross sheds its beams, this cry finds its satisfying answer. Love is the word. It does meet the need. It does abide. In the Bible love fills the scene. Left out of the Book, nothing remains but a bank of faded leaves and for a sin-cursed race only a horror of a great darkness. Love is the essence of all the Christian graces. The light of the sun is white. Falling on a prism, it is broken into all the colours of the rainbow. So, when

THE LIGHT OF GOD'S LOVE

falls on our lives, the thought of the poet finds expression: "As every lovely hue is light, so every grace is love."

And love abides. In nature, and among mortals, what is it that endures? Not the beautiful flowers, they soon fade; not the stately statue, it shall crumble to dust; not the care-free mountain streams, they shall cease their babblings; not the crowns that kings wear, for the time is coming when there shall be but One crowned King; not prophecies, they shall fail; not tongues, they shall cease; not knowledge, it shall vanish away; not the human made structures of this changing order, for all shall be as stubble before His consuming fires; not the charm, glitter and enchantments of worldly pleasures, their illusive music shall cease.

Well, then, what will abide?

God, you, love.

God, in all His holiness, majesty and glory; you, with all your limitations and infirmities, from which He will give you deliverance, each dwelling in the other, a miracle of grace made possible by love; a love which is born of God. Abide; and for how long? Eternity is the word.

If love be such a treasure, of priceless value, how may one discover it, obtain it, retain it? Love is not

A THING TO BE DISCOVERED.

It is not a manufactured article. Love is spontaneous. It is not found. It comes. The mother does not seek for a quantity of love that she may bestow it on her child. She does not think of love. She just loves. She cannot help it. Love is not a thing to be controlled. It is itself a sweet and gentle despot. It never calculates. It just expresses itself.

It is the design of the Almighty that love shall regulate the relations of members of the human race with each other. "Love one another" is the divine com-

mand, and "Love is the fulfilling of the law."

Peter says, "See that ye love one another." Society says, "Be careful that you do not give it expression." Paul says to the Thessalonian Church, "The Lord make you to increase and abound in love one toward another."

We are to catch the glow that comes from the Cross, where love found its highest expression, and go out and meet men, radiant and joyful, telling them of the love of Jesus for them, and of your love, too? A suffering, pain-racked, troubled world is waiting for just this. How many bowed down, dismal, sorrowing mortals who feel that nobody cares for them could be lifted into an atmosphere of joy and good cheer if some

other mortal, filled with the spirit of compassion, which is the Spirit of Jesus, would draw near and open

THE FOUNTAIN OF THE HEART

and let the healing stream of love flow forth.

I have here undertaken to set forth the place of love in the Christian system, in itself a holy impulse, designed by the Almighty to characterise, as nothing else can, the attitude of men toward God and of believers toward each other. And also to show that never, in the entire New Testament record, is love hinted at as something to be concealed, but always of divine character and essence, to be as freely voiced as is faith, sympathy and joy.

Thank You for the World so Sweet

WINIFRED GINN.

Harmony by W. G. HATHAWAY.

Thank you for the world so sweet, Thank you for the food we eat:

Thank you for the birds that sing, Thank you, Lord, for ev-ry-thing.

Copyright.

Bible Study Helps

A GREAT GOD.

(II, Chron. xvi. 9).

1. He sees—"The eyes of the Lord."
2. He acts—"run to and fro."
3. He is interested—"throughout the whole earth."
4. He manifests Himself—"to show Himself strong."
5. He helps—"in behalf of them."
6. He encourages—"whose heart is perfect toward Him."

THE EVILS OF UNBELIEF.

1. It produces fear (Mark iv. 40).
2. It causes reasonings (Matt. xvi. 8).
3. It defeats the purposes of God (Matt. xiii. 38; Mark vi. 5, 6).
4. It puts a veil upon the heart (II. Cor. iii. 15).
5. It robs us of power (Matt. xvii. 19, 20).
6. It causes us to depart from God (Heb. iii. 12).
7. It brings condemnation (John iii. 18).

Prayer Points

Ye have not because ye ask not.

Are you a weak Christian?—Pray.

Are you hungry for more of Christ?—Pray.

Is your life powerless?—Pray.

Are your loved ones saved?—Pray.

Are you easily upset?—Pray.

Have you a burden on your heart?—Pray.

Do you feel you are a failure?—Pray. God can do great things with failures (I. Cor. i. 27).

The greatest thing that one may do for God or man is pray.

It is not those who talk about prayers, who believe in prayers, who can explain about prayers, but those who take time to pray.

Begin with God in the morning or He will be last in your thought the rest of the day.

God will do in answer to the prayer of the weakest one what he otherwise could not do.

God does nothing without our consent, and has been hindered in His purpose by our lack of willingness.

Man's willingness is God's channel to the earth.

Our prayer is God's opportunity to get into the world that would shut Him out.

You can do more than pray after you have prayed, but you cannot do more than pray until after you have prayed.

Every time you pray you possess more of the enemy's ground.

Little with God—Little for God.

The prayer closet is the most important school for Christian workers.

No matter where you are you do more through your praying than through your personality.

He who fails to pray when the sun is shining and all is favourable, will find his power to pray gone when the storm clouds arise.

Praying will either make us lay aside our sinning, or sinning will make us lay aside our praying.—*Rev. F. B. McPeck.*

FAMILY ALTAR



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

Sunday, January 26th. John viii. 12-20.

"He that followeth Me, shall not walk in darkness" (verse 12).

In the Greek the negative is in its strongest force, "Shall by no means" walk in darkness. A very definite statement of fact by Jesus, whose vibrant words, in contradistinction to the Pharisees' platitudes, enraged the latter, but cheered and encouraged those willing to follow Him. The promise is conditional. He that followeth, that is, continues to follow. What a blessed promise it is. Light and security! How our whole being needs that.

Blessed Master, give me grace that I may ever follow Thee. So wilt Thou Thyself be my Radiance within and without. No path to which Thou dost call me shall engender fear in my heart, for where Thou art darkness cannot be. Attune my spiritual ears to Thy voice, my feet to the path which Thy feet have trodden. May Thy "shall not" nerve my heart and feet to ready obedience. So shall the radiance of Thy presence lighten my way.

PRAYER TOPIC:

That gracious anointing rest upon Holy Ghost evangelism bringing souls to Christ in every Elim church to-day without exception.

Monday, January 27th. John viii. 21-30.

"For I do always those things that please Him" (verse 29).

Ah! That was the secret of Jesus' power and the Father's joy. Practical, constant obedience ensured the Father's presence. How often we've sung, "Oh, for a heart like Thine." Well, here is a picture of it. He Himself paints it for us by His own Word. Jesus was no visionary, idly aspiring to do great things for God. He did them! The things that lay at hand, and the things He did, and the way He did them, gave His Father pleasure. A smile for the children, an encouraging word to their mothers, a word of instructive reproof to His disciples. The acceptance of a lad's lunch, the loan of a boat, and a room, and a colt. Righteous wrath for the unholy trader in the temple, tear drop for the bereaved, sympathetic understanding "Let her alone" for the loving penitent, these little yet great acts, beside the openly miraculous, pleased His Father.

Glorious obedient Son of God, so grow within me, that my will shall be lost in Thine. So shall Thy constancy of ready and practical service bring joy to the heart of our Father.

PRAYER TOPIC:

That church life in Andover, Coulsdon, Dowlais, Rathfriland and Woolwich, where campaigns have just ended, may continue to flourish through the preaching of the Word.

Tuesday, January 28th. John viii. 31-47.

"If the Son therefore shall make you free ye shall be free indeed" (verse 36).

Hallelujah for that glorious fact! The devil has now no claim on me. Through wondrous grace and precious all-atoning blood, I have been taken out of the clutches of that slave trader and driver. Jesus paid the ransom price. He set me free. He took me out of Egypt. I'm over in Canaan where riches abound. I'm free, free, free! Really and truly, free indeed. Satan may tempt, but he never shall reign, for Jesus has set me free from all his satanic tyranny. In every time of temptation I may hear those assuring words from the Cross: "It is finished, you are free!"

O Wondrous Emancipator, ever whisper Thy blessed Word of freedom into my spirit's consciousness. So shall the glad reality of my new birth be evidenced in the indwelling of Thyself, my King. I own no other master, my heart is now Thy Throne. My Emancipator is my Commander. May the reality of my freedom find expression in real love.

PRAYER TOPIC:

Praise for blessed anointing, and silent, solemn consecrations to God in 1935 "watchnight services" all over Elim.

Wednesday, January 29th. John viii. 48-59.

"Before Abraham was I am" (verse 58).

O ageless Jehovah Jesus. How foolish I've been ever to have worried for one moment about anything, when Thou the timeless Omniscient One has given Thyself to me. What are my puny problems, my petty plans in the light of Thy unerring, unceasing wisdom? O dear Lord, open my heart to the immensity of Thyself. The experiences of an unborn world were known to Thee and Thou knowest the path that I take. May the realisation of Thy eternal self-existing character illumine my way with the glorious light of assurance and peace.

Blessed Sun of Righteousness who knows neither rising nor setting, ever give me grace to bathe in Thy beneficent rays. So shall Thy radiance permeate my spirit, mind and body. May I ever hear Thy recreating "I am." "Because I live ye shall live also."

PRAYER TOPIC:

For special encouragement and blessing upon Elim's Publishing department in their keenness and alertness to produce best results for God's glory.

Thursday, January 30th. John ix. 1-12.

"He said unto me, Go . . . wash: and I went and washed and I received sight" (verse 11).

The once-blind beggar was very definite. He was a good witness. When asked a plain question he gave a plain answer. His blessing had come through implicit, unquestioning obedience to plain and definite directions. Jesus had been very definite, He is always so. There are no

perplexing, mystifying intricacies, no religious professional mazes to puzzle and dishearten the simple and sincere soul. In a simple way Jesus had made the need of cleansing apparent to the man. "Go . . . wash." He must rise up out of his darkness. Action was necessary before cleansing, cleansing before sight. He took Jesus at His word, and testified to the practical effects that followed. Oh, the blessedness of implicitly obeying the instructions of the Master. By so doing we shall be an indisputable testimony to all around. The world is in need of such witnesses. They know what we were, see a difference, ask the reason and if we are like Jesus and this man, we shall answer simply, definitely, and give Jesus all the glory.

PRAYER TOPIC:

Praise for untiring efforts of London Crusader Choir, and for the rich trophies won for eternity in their prison services and in their other meetings.

Friday, January 31st. John ix. 13-25.

"What sayest thou of Him" (verse 17).

Of every person who comes into one's life there is a spoken or unspoken testimony. Our lives are saying something of Jesus. What we think of Him finds audible expression in our attitude and conduct to the world and to one another. Our separation from the world and worldly churches say we think more of Jesus than worldly pleasure and custom and compromise. It is impossible to be neutral in the matter. In varying degrees we betray our attitude. If we love Jesus we shall love to converse of Him. "They that feared the Lord spake often one to another." The more we love Him the oftener we shall praise Him in private and public. Great love, perfect love casteth out fear; thus we lose our fear of man, and love for Christ is an overwhelming impulse which bears on our grateful souls in adoration and praise.

PRAYER TOPIC:

For untouched cities, towns and villages in bonnie Scotland to be reached and enriched by Foursquare Gospel evangelism this year.

Saturday, February 1st. John ix. 26-41.

"Jesus heard that they had cast him out" (verse 35).

If we have come into life-giving contact with Jesus we shall assuredly know something of being cast out. Separation from the hollow, professional, Christ-rejecting Pharisees must be the happy lot of those who have felt the beneficent hand of the Lord and have been given sight to see light in His light. "When men separate you from their company, rejoice ye." Jesus knows all about it, and cares, and seeks out the lonely ones and bestows upon them all the sweet delights of His companionship. He draws out our souls in confidence. The "Man Christ Jesus," "Man of Sorrows and acquainted with grief" holds sweet converse with the outcasts of men. We forget the slights of men and looking into that face and heart we realise that He is both Man and God. Our loving allegiance is drawn forth by bands of love and we fall at His blessed feet, pouring out our souls in worship.

PRAYER TOPIC:

That to-night's monthly youth meeting in Kensington Temple be deeply blessed of God and hold results for eternity.

THERE is a vast difference between occupying a position of authority and being under the authority of another. Every sinner is in a position of subjection to sin and Satan. The sinner is not in authority; he is under authority. The sinner is not master of his own life; he is being mastered by Satan. The soul that has not experienced the power of the redeeming grace of Jesus Christ is living in enslavement. It is enslaved to sin and to sinful tendencies and habits. No sinner is a free man, but a slave. "Whosoever committeth sin is the servant [slave] of sin," is the plain statement of the Lord Jesus (John viii. 34).

Freedom in Christ Jesus.

But the Lord Jesus Christ obtained glorious freedom for every sinner. To the same hearers whom He reminded of the bondage of sin, Jesus had offered liberty: "And ye shall know the truth, and the truth shall make you free" (John viii. 32). He was not here referring to truth as an abstract fact, but to the truth as summed up in Himself. John xiv. 6 makes this personal aspect clear, for there the Lord said: "I am the way, *the truth*, and the life." Freedom through the truth does not mean that the sinner will obtain freedom from the enthrallment of sin by mere acceptance of certain dogmas of truth, but by the acceptance of the divine Person who is *the Truth*. When any sinner receives Christ as a personal Saviour he at once obtains freedom from the accusing guilt and impending penalty of sin, and steps into the glorious liberty of the sons of God. Our Lord made these facts very clear in stating specifically that it is He, the truth, that makes men free: "If the Son therefore shall make you free, ye shall be free indeed" (John viii. 36, cf. John xiv. 6).

When a soul, enslaved by sin, harassed by the cruel tortures of Satan's tyrannical rule, receives the Lord Jesus Christ as Saviour, that one becomes free. This glorious liberty has been secured at great cost to God and His Son, but it is offered to man as a free gift. Oh, that needy hearts would now accept pardon from the loving hand of a gracious God! We have the record in John viii. that, "As He [Jesus] spake these words, many believed on Him"—and thus they obtained this blessed freedom from the enslavement of sin and Satan. It may be that you who are reading these words have never found this wonderful liberty. If, just now, you will believe on Jesus Christ and by a definite act of faith receive Him into your life as your own personal Saviour, this glorious freedom will be yours. Remember, Christ secured it for you with the price of His own life and blood. Oh, sinner, do not be a slave any longer to the Devil. Do not be under subjection to the arch-enemy of your soul another moment. Let Christ, the Liberator of human souls, come into the domain of your life and set you free

from sin, Satan, death, and hell. Spiritual death and darkness have reigned in your life. Now, by simple faith in the great Emancipator of souls, who gave His very life to deliver you from sin's bondage, step into a life of liberty and joy.

Enthronement.

But there is something still better for the trusting soul, something more glorious than mere freedom. And that superlative opportunity is enthronement—

REIGNING

By EZRA'S

as the Christian reigns as a king in life. It is a wonderful experience to be a son of God and to enjoy the liberty the Lord Jesus Christ has secured. But it is the right of every Christian to occupy a throne and to reign in this life. It is a blessed privilege to be the free and unfettered subject of a gracious king, but it is a greater privilege to be a monarch and in authority.

In Romans v. 17, God's gracious word comes to His liberated ones: "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." And this is the privilege of every believer. Let me ask you, dear Christian, are you reigning in life? Are you not only a free man in Christ, freed from the guilt and penalty of sin, but also reigning in sovereign power over the enemies within your own life and without it? You may enjoy a reign of glorious and triumphant power over all the enemies within the sphere of your little kingdom.

Such a reign of glorious victory is the privilege of every believer in Christ. The child of God is not only freed from sin; he may be a ruling monarch by the grace of God, and triumph over every besetting foe in his life. There is not the slightest reason why any besetting sin, fleshly lust, or tendency of self should find any foothold in a redeemed life, or lord it over that soul. The Christian has no right to excuse a single sin or to allow a single tendency of his fallen nature to bring him into defeat.

"For if by one man's
by one; much more
abundance of Grace
righteousness shall be
Jesus Christ"

Possessing the Inheritance.

Sad as it is, it is nevertheless a fact that a great host of Christians are like the children of Joseph, to whom Joshua has assigned their portion of the land when they entered Canaan. They had obtained freedom from Egyptian bondage. They had received a splendid inheritance in Canaan. But they did not obey the command to expel the Canaanite inhabitants, and we read that they did not utterly drive them out of the land (Josh. xvii. 13). It is

G in LIFE

A. S. GERIG

said that "the Canaanites would dwell in that land" (Josh. xvii. 12).

Here was a vanquished race clamouring for a place in the inheritance of Joseph. The presence of the Canaanites was an unwelcome factor with which the children of Joseph had to deal. But they were unwilling to face the enemy. They came to Joshua and complained about their cramped position: "Why hast thou given me but one lot and one portion to inherit, seeing I am a great people?" (Josh. xvii. 14). Joshua replied something like this: "You are a great people. You have been given a great inheritance. You have been given great authority. Yours is not the hill country only, but all the mountain is yours. Now utilise your authority. Dispossess these enemies. Overthrow them. Possess your inheritance. Exercise your rights. There is plenty of unoccupied territory within the limits of your inheritance. Possess it."

man's offence death reigned
before they which receive
grace and of the gift of
reign in life by One.
Christ" (Rom. v. 17).

The members of the tribes of Ephraim and Manasseh were content to live on the strength of past experiences and rest complacently upon the fact of their deliverance from the bondage of Pharaoh in Egypt.

Likewise, many believers to-day rest upon Christ's finished work, without entering into the reigning, victorious experience He offers. To His own, the Lord Jesus Christ declares: "Behold, I have given you authority . . . over all the power of the enemy" (Luke x. 19, R.V.). Yet how many of God's children, saved by His grace through faith in Christ, are living in constant defeat, being repeatedly overthrown by the petty foes within or

without, and bemoaning their low spiritual state, lack of growth, and little fruitage in service. Our Joshua, Jesus Christ, comes to every such defeated, dissatisfied Christian with a message with such an import as this: "You are a great people, redeemed by blood, delivered by God, saved by divine grace, invested with a great authority, having been given a great inheritance. Now use the authority I have given you. Dispossess your petty foes. Overcome the sins in your life. Possess your God-given possessions. Reign in life by My grace and power."

Christian friend, do you realise that every time you allow some sin to triumph in your life, every time you give place to some fleshly lust, every time you allow self to strut about, vaunting itself, you are grossly dishonouring your Lord? Do you realise that every time you allow the enemy of ill-temper, anger, impatience, worry, or any of these common foes to triumph in your life, you are casting a terrible reflection upon the mighty provision of God's all-sufficient grace? Do you know that by so doing, you are saying to unsaved men and discouraged Christians, to howling demons of hell, and to the Christ who died to effect a complete redemption, that His redeeming work is a failure, an incomplete salvation? May the Lord God shake out of the inertia of self-complacency and spiritual carelessness every Christian who has been living in a state of constant defeat—every believer who, while enjoying selfishly his liberty in Christ, has been bringing reproach upon Him by allowing the flesh and self to dominate his life!

Christians who Reign.

Everyone will admit having often made distinctions between Christians. When in need of someone's prayers, burdened souls call upon those whose Christlike lives have inspired confidence. Some Christians merely exist; others live and enjoy their freedom in Christ; but still others are reigning in life. These last have life more abundantly. They rule by the power of the indwelling Christ. They are exercising authority over the flesh, the world, sin, the Devil—even over such desires of the cultured self as are not wrong in themselves, yet which may become a hindrance to spiritual progress. They know they are kings and priests unto God, and they are occupying the position God has given them in Christ.

Christians who live on this plane are not only free in Christ, but they are victors in Him in daily life. They will not stoop to the low level of living as the world lives, going where the world goes, doing what the world does, saying what the world says. They are princes of royal blood. There is a holy dignity about their lives. There is a nobility of character which distinguishes them from others.

(continued on page 64).



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.

Mussolini?

A GREAT deal of interest has been manifested in this remarkable character who seems destined to play no small part in the future of Europe. Students of prophecy take somewhat different views as to his actual identity and the place that he will eventually take in the outworking of the divine purpose. By some he is regarded as the Antichrist; by others as a kind of forerunner of the Antichrist. In view of the prominence of this great Italian at the present time we commend to our readers the very suggestive article by Principal P. G. Parker which appears in this week's issue of our magazine. It is an article which gives food for serious reflection and prayerful consideration.

Fog.

PERHAPS there is no greater menace to the safety of the mariner and the motorist than fog. He moves in a mist of uncertainty scarcely knowing what the next moment may bring. Fog considerably increases the risks of locomotion in any form whatever. What is true in the natural is equally true mentally and spiritually. The man who moves in a mental or spiritual fog is in grave danger of disaster. The greatest antidote to these bewildering mists that envelop life is the light which streams from the Word of God—nothing possesses such fog-dispersing qualities as the living Book.

Prayer Changes Things

Philippians iv. 6

Prayer is requested for:

A brother in the Lord who has been helpless for six years; now partially delivered through prayer, that he may be completely healed.—*H.E.C.*

The son of a widow that he may receive a touch from the Lord; also for a young woman who has backslidden, that she may be restored.

A young man suffering from nervous depression, that he may be converted and healed.

A needy district in the South of England, that revival may break out.—*W.C.*

A son and his wife that they may be saved, and that the Lord may undertake for their temporal needs.

A sister suffering from terrible noises in the head and deafness; also for her husband that he might be brought to the Lord; also for the daughter who is anxious to serve God but is finding it difficult through home circumstances.

—*U.S.*

Clusters of Camphire.

The Guiding Cloud

By Pastor C. C. Woulton

"When the cloud tarried . . . then the children of Israel . . . journeyed not."—Numbers ix. 19.

- O teach me to patiently wait, dear Lord,
No matter how pressing the need;
- O show me that Love is never too late,
Why then should I longer plead?

AND herein lay the safety of this nation of pilgrims. To move without the protection of that pillar of cloud meant removing themselves from the guidance of the Divine hand. Such an act would have constituted a challenge both to the authority and wisdom of God. Whilst they abode beneath the shadow of the cloud they were dwelling within the charmed circle of the Divine governance.

That cloud demanded *watchfulness*. Each day the first and chief consideration was the presence of the pillar—this symbol of the Divine power and glory. All the day's ministries and activities were regulated by that mysterious emblem of Jehovah's nearness. Daily that silent yet eloquent pillar gave forth the command of God to go or stay. Pregnant with Divine glory it was the earnest and the equivalent of the Shekinah which later on was to distinguish the tabernacle of testimony.

The presence of the pillar of cloud was a continual reminder of the faithfulness of God. It was the daily reiteration of Jehovah's undertaking to His people to be their Healer and their Health. Each step taken under the guidance of that appointed pillar meant progress towards the goal. Even the time spent in tarrying was not wasted, in the deepest sense God's children were still moving on to their objective.

That pillar of cloud also stood as a sign of the accepted responsibility of God for the well-being of Israel throughout their passage to the promised land. Whatever might be encountered in their pathway of obedience God held Himself responsible for the issue—He was pledged to see them through at all cost.

I thank Thee for the light that shines
Upon this path of mine;
From day to day it is to me
Of Thy great love the sign.

O my soul, keep thine eyes upon the cloud of His presence. Beware of aught that would push thee forward when the cloud is stationary or hold thee back when that silent witness is on the move. Haste thee not until He speaks thee on. Squander not thy precious energies upon abortive effort. Struggle not to reach the divine goal along the path of feverish scheming and planning. The destiny of God's choice is only possible to the life that moves at His bidding.

O Lord, grant each morning ere I set forth upon the journey of the day, before I take up any of its tasks or face any of its problems, that I may be assured of the presence of Thy guiding Spirit. Let this life catch the mystic radiance and inhale the holy fragrance of that overshadowing from above as the prelude to all life's manifold ministries throughout this day.

Mine eyes have caught the vision fair,
I know the glory still is there,
Because of this I all things dare.
Alleluia! Alleluia!

Elim Jubilee Fund

An Appeal to all our Readers.

WE have now entered Elim's "Coming-of-Age" year, and a great effort is being made in every Elim Church and every department of the Alliance to free the work of all its financial commitments.

For some time now these burdens have weighed heavily upon us, and we have not felt free to enlarge our borders and open up new ground as we have desired. During this time the calls for campaigns have not diminished, but rather increased. The position at present is that there are towns all over the British Isles calling out for the Foursquare message. There are millions of souls without Christ in these islands and we are unable to meet them. The call from foreign fields is not less insistent, and yet our hands are tied and we are unable to go forward and take advantage of the opportunities as we desire to do.

God has set His special seal in countless ways on the Elim work during the past twenty-one years. We cannot but praise Him for the tens of thousands of souls saved, lives and homes transformed, miracles of healing wrought, and the companies of enthusiastic and devoted believers, on fire for God, throughout the land. *But there remaineth yet very much land to be possessed.* We feel that in view of the times in which we live, instead of curtailing our efforts, we should cover the ground as quickly as possible. And what applies to the home field applies equally to the foreign field.

What is holding up further advance at the present time is our financial commitments—the mortgages on church buildings and other burdens shouldered to provide spiritual homes for converts during the past years. Every year we pay out heavy sums as interest on loans, and all the surplus after meeting expenses goes to clear off our commitments. Should we reach our goal

By Pastor E. J. PHILLIPS (Secretary-General)

this year in this Special Appeal, it would mean that in future we should save a large amount in interest, and the whole of this sum saved, together with all surplus, could be used in the extension of the work.

That is our goal.

Now how is it to be reached?

First of all, our trust is in God. We want every friend of Elim to take the matter to heart and earnestly pray that this burden shall be lifted. The victory must first be won there.

In the Elim Churches throughout the British Isles special efforts are being made, and every member and friend is being asked to give during the year 1936 at least £1 to the Jubilee Fund, without decreasing their usual gifts to the work. No doubt some can give much more than this.

Many readers of the *Elim Evangel* live in towns or districts where there is no Elim Church, and consequently will be unable to participate in the local efforts. May we ask every such reader to join in this great effort by giving at least £1, as soon as they are able, to this fund. If every friend of Elim and reader of the *Elim Evangel* would do this, then our Coming-of-Age year will also be a Jubilee Year, and there will be a great thanksgiving to God for clearing the work of all financial commitments.

Will you not join with us in earnest prayer for this effort, which will mean such a great deal to the work we have so much at heart?

Your gifts may be sent either to Pastor E. J. Phillips or to Pastor P. N. Corry, 20, Clarence Road, Clapham Park, London, S.W.4. An official receipt will be sent for every sum received, when name and address are given. Anonymous gifts will be acknowledged in the *Elim Evangel*.

A Loan Cancelled in Answer to Prayer

ON Tuesday, 7th January, at our first monthly Day of Prayer at Headquarters this year, many hearts went out in supplication to God that during this Coming-of-Age year God would so bless the efforts being put forth in the Elim Jubilee Fund that this year might see the work freed from all its financial commitments.

After the time of prayer we settled down to business in a committee meeting to discuss plans for raising the necessary funds. We had been an hour or two talking over the matter and considering the difficulties of the task we had set ourselves, when in the middle of our discussion the following letter arrived:—

Dear Pastor Phillips,

This being the twenty-first anniversary of the Elim Foursquare Gospel Alliance, my wife and I take this

opportunity of thanking the Principal, yourself and co-workers for their and your devoted labours.

As a thank offering for many mercies received during the past years, we are cancelling the existing liability on

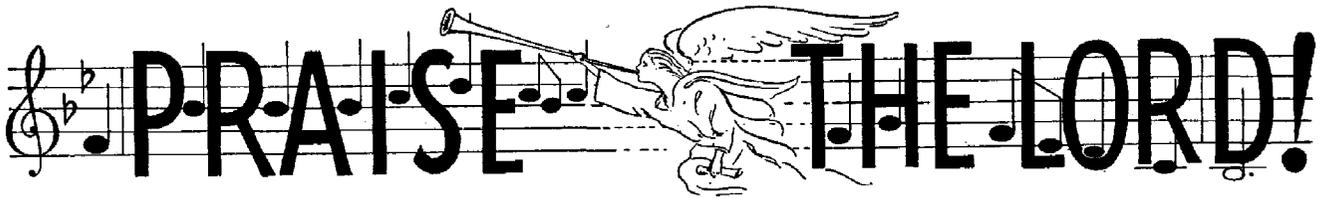
We will continue to remember you all in our prayers at the Throne of Grace that you may be energised and guided by the Holy Spirit.

Yours in the Master's service,

The amount of the loan thus cancelled was £750. Needless to say our hearts rejoiced in praise to God at this speedy answer to prayer. We thank God for the encouragement thus vouchsafed to us—an earnest, we believe, of His goodness to us and His blessing on the Jubilee Fund.

“Whatsoever He saith unto you, do it.”—JOHN ii. 5.

PRAISE THE LORD!



Christmas Conventions—Rousing Services and Rejoicing Saints

CARLISLE CHRISTMAS CONVENTION

Speakers: **Pastor L. Quest** (Knottingley),
Mr. G. Francis (Swansea).

Convener: **Pastor J. Tetchner**.

Another of the many seasons of rich blessing with which God, at periods, visits His own people has just passed for the believers in Carlisle church. The Christmas convention this year came behind in no blessing, for that blessing which maketh rich and addeth no sorrow was above and over all that was said and done. The festive season was a time of joy and rejoicing for the world, but for the redeemed of the Lord it was something deeper than that, it was a time of unspeakable joy and Holy Ghost rejoicing.

The Word of the Lord as it was given forth by God's two servants was indeed precious. Both of the meetings held on Christmas Day were fraught with blessing. After the breaking of bread service, when it was remembered that not only was Jesus born to live but He was also born to die, Mr. Francis ministered God's Word, wielding the sword of the Spirit as only an experienced soldier can. The evening service was none the less blessed. Both the speakers gave forth of their good treasure and God's people wended their way homeward feeling that Christmas Day spent in the house of the Lord had been well spent.

A special feast was prepared for all who attended the Thursday afternoon meeting. Mr. Francis gave a special lecture on Palestine in view of his recent visit. As he took his congregation in imagination from place to place, from Jerusalem to Bethlehem, from Bethlehem to Galilee and from thence to Tel Aviv,

they saw how prophecy was finding its fulfilment on every hand and the Word of God was made more precious than before.

The evening meeting took the form of a baptismal service. Fourteen candidates, mostly young people, followed the Lord through the waters of baptism. At the close of this service one soul surrendered to Christ.

Mr. Francis was compelled to leave before the week-end, but an unexpected visit from Mr. W. Uprichard of Lurgan and Mr. A. Adair, also of Lurgan, filled the gap.

Sunday was a glorious climax to an altogether blessed convention. A hallowed breaking of bread service was followed by a timely word from Mr. Uprichard. The day closed with a rousing gospel meeting.

To sum up the whole convention, the singing was glorious; the prayers uplifting; the praises resounding; the preaching Spirit-filled; the outcome—the name of Jesus abundantly glorified. To Him be all the glory!

ENCOURAGING RETROSPECT

Healing Testimonies

Brighton (Pastor J. Smith). Much blessing has been received through the ministry of Pastor Smith. One of the outstanding proofs of this has been the many testimonies that have come to hand of healings by the Great Physician who is just the same to-day.

Recently the church received a visit from Pastor P. N. Corry whose ministry was much enjoyed. God has also blessed the messages of Pastor J. Robinson of Preston Park.

The Sunday school prizes were distributed by Mrs. J. Smith, and Pastor W. Barton from Eastbourne gave a message to the children.

On a recent Sunday evening a little girl of ten received the Baptism of the Holy Spirit. A breaking of bread service was held on Christmas morning at which the Divine Presence was most manifest. Pastor A. Edsor gave a few thoughts on Bethlehem, which made the Lord's people long to be able to visit the scene of Christ's birth.

Pastor J. Smith spoke on the visit of "the three wise men and their gifts," a message which gripped all hearts.

Three souls were saved on a recent Sunday evening.

REJOICING SAINTS

The Command of the King

Winton (Evangelist F. C. Packer). The saints at Winton are rejoicing in a God whose blessings are unlimited. The

church recently had a weekend visit from Pastor Corry whose ministry was greatly blessed. In the morning meeting saints were reminded of their privileges and responsibilities as believer-priests, whilst the evening message showed that the gospel call was not merely an invitation, but the command of a King, demanding obedience. On Monday night the hall was packed with representatives from neighbouring churches. Pastor Corry gave an inspiring address on "The stones crying out," showing that recent discoveries have proved God's Word to be true, thus silencing the critics.

The following Sunday a visit from the London Male Voice Quartette proved a great blessing.

The church is full of praise to God for many wonderful answers to prayer. A young woman, a relative of one of the members, had been sent to a mental institution. Her mind had become deranged and the prospects of her release seemed remote. Special prayer was offered in the weekly prayer meetings, and a definite improvement was noticed from the first night prayer was offered. Very soon afterwards the woman's condition became normal, to the astonishment of the Institution doctors, who could only say "It is marvellous." Now she is at home thanking God for His great mercy.

A young girl had suffered with rheumatic pains in arms and legs for over two years. After being anointed with oil, the Lord completely healed her in answer to prayer, and there has been no recurrence of the pain. Again the doctor was astonished! To God be all the glory!

A REFRESHING CONVENTION

Times of Feasting and Fellowship

Dowlais (Pastor W. J. Patterson). A Grand Convention was held at the "Mother Church" of Wales during the Christmas season, when numbers of the Lord's people gathered together to offer praise and adoration to their Heavenly Father for His wonderful Gift on that first Christmas morn. On the eve of Christmas everything seemed against holding a Convention on account of a severe snowstorm, which held up the trains on which the speakers were travelling. Then the electric lights grew dim and almost failed. But praise God, through all difficulties God poured out His Spirit and mightily blessed.



Evangelist
F. C. Packer

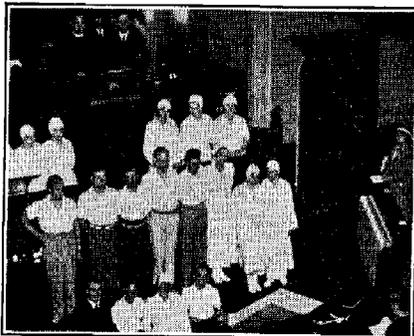


Photo by courtesy]

[of "The Midland Daily Telegraph."

Baptismal Service at Coventry conducted by Evangelist W. Evans

Pastor Hill (Aberkenfig) gave a brief introduction on the "Incarnation of Christ," and led the Lord's people in his series of addresses towards "Mount Zion." Great blessing and joy resulted from his ministry.

On Christmas morning after remembering the Lord's death in the breaking of bread, Mr. Uprichard ministered the Word. During the prayer seasons all hearts were lifted to God as the leaders from the near-by churches (Fochriw, Abertyswg, and Sirhowy) led the saints to the throne of grace.

Mr. Ll. Bell from Pontardulais paid a surprise visit on Boxing Day and sang two solos entitled "Take your burden to the Lord," and "My, Didn't it Rain," amid the shouts of praise of the congregation.

A Crusader brother recited "What is Faith?" on the final night of the Convention which fitted well the theme of the meeting.

During the Watchnight service a brother was received into fellowship, after Mrs. Rhys Jones (Abertyswg) had given a message.

FOURTEEN NEW MEMBERS

The Attraction of the Gospel

Canning Town (Evangelist J. Williams). "To be like Jesus." This is the cry of the saints at Canning Town who are experiencing good times under the ministry of Evangelist J. Williams, whose work is being blessed by God.

Quite recently fourteen new members were received into fellowship, thus proving that the gospel still attracts. It is a joy thus to welcome those who join the ranks of the redeemed in their efforts to extend the kingdom of God.

CAROLLING FOR CHRIST

Souls Surrendering

Stockport (Pastor T. Burton Clarke). A steady work for God is being maintained in this corner of the Elim vineyard. During the year just past a number of souls have been truly born again, some have had a gracious touch from the Healer Divine, and others have had a genuine upper room blessing. The last fortnight of the old year has been exceptionally full. The Crusaders, as in previous years, went out carol-singing and collected more than £21. The last day in the old year 120 parcels of grocery were distributed as the result. Alderman C. Royle presided over this happy gathering and the Crusaders helped to entertain the guests. At the watchnight service five souls decided to follow Jesus. If the Lord carries the church looks forward to further advancements and greater achievements through His infinite grace.

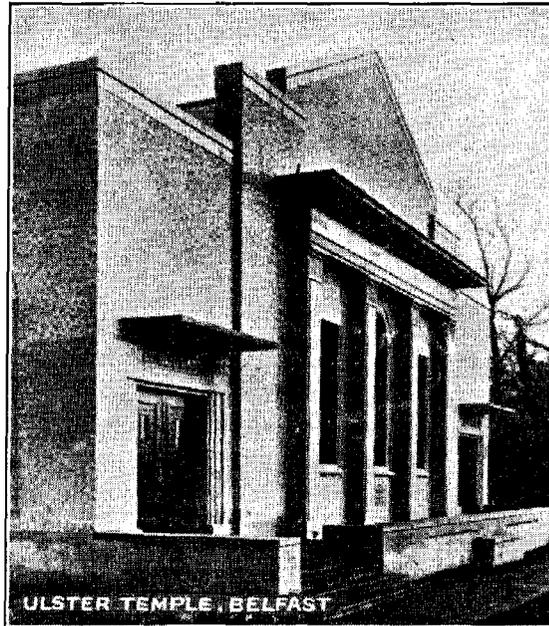
THE ULSTER CHRISTMAS CONVENTION

The Crowds for Christ—Pentecostal Blessing

By PASTOR HORACE KITCHING

Ezekiel brings his amazing prophecy to a close with the following words, "Jehovah - Shammah" which literally

means "the Lord is present." The packed congregations at the Ulster Temple found this scripture fulfilled during the Christmas gatherings. Vast crowds flocked to the various meetings until at the last meeting many were turned away unable to gain admittance—every corner was filled—children were seated on the platform to make room for adults—many had to be content with standing room near the entrance and at the back of the hall—motor cars lined the road—the Temple was packed to its utmost capacity after only two days' services. It is estimated that over 7,000



people attended these two days' services. I give the above details not for the glory of man but that all who read this report might realise that the power of the Lord is still being manifested in Ulster. These wonderful audiences were swept by the power of our Risen Redeemer. The hundreds of people gathered together listened with rapt attention to every word preached—the glorious gospel was proclaimed in fulness and in power. Pastors E. J. Phillips, W. G. Hathaway, and R. Tweed, the convention speakers, spoke with sincerity and freeness. A marked feature of this convention was the stress laid upon the necessity of being baptised with the Holy Spirit, with an Acts ii. 4 experience. The speakers contended for a full gospel; still proclaiming the same doctrine that was preached when the Elim work began in Ireland in 1915—we do not see any reason to recant and lower the standard as some so-called preachers and revivalists have done. This staunch adherence to doctrine is one of the greatest proofs of the solidity and genuineness of the Foursquare Movement. The meetings throughout were orderly and most reverent, yet charged with the presence of the Holy Ghost. The Principal convened the great gatherings. Those of us who are Pastors in

the Elim work know that the hand of the Lord is upon our leader in this glorious work. We feel he is indeed "a man sent from God." It is true to say of him that "the common people heard him gladly." The secret of his power is in a fully surrendered life and a consecrated personality; absolutely devoted to Jesus Christ.

The Saviour was very real to us all in those remarkable meetings. The times of prayer and worship were amazing; the spiritual tide seemed to rise at every service. Spontaneous praise filled the spacious building—not worked-up sensationalism, or highly-strained emotionalism, but real Holy Ghost power. The crowds were moved to the depths and every soul was gripped. "Hallelujahs" and "Amen" rang repeatedly throughout the hall.

The physical blessing received by many was a source of encouragement. Sufferers were anointed and prayed for and numbers received help and blessing.

Members of the Ulster Temple say it was the most wonderful convention ever witnessed in Ulster; souls were saved, bodies healed, and the Risen Lord was glorified and exalted.

It is impossible for any human mind to adequately pen a portrayal of those mighty services. A splendid work was accomplished. We pray that the revival blessing experienced will spread like a prairie fire over all Northern Ireland, and even into the Free State, that popery may be abolished, the fetters of sin broken, the chain of evil habits snapped, barriers of doubt brushed aside, despair and gloom chased away by the mighty power of our blessed Lord. There is a thirst in the hearts of Irish Pentecostals for the living water. We pray that God will see fit to open up the way for the revival party to return to Ireland.

SUCCESSFUL CAMPAIGN

Decisions for Christ

Knottingley (Pastor L. C. Quest). Pastor Brambleby's return visit was eagerly anticipated by all; memories of his first visit still lingered, for, by his homely talks on the Word of God, and his cheerful personality he had endeared himself to the hearts of young and old alike. The campaign was begun in a spirit of faith in God, that He would honour His servant as he ministered the Word. On the first Saturday night of the campaign Pastor Brambleby thanked God for the victory and during the campaign one or two hands were raised, signifying surrender to the claims of Christ, and the saints were edified by the talks on the Second Coming of Christ. The

Sunday night gospel addresses, rendered in a unique and imaginative way on such subjects as "Jonah," "The Ark," etc., appealed to the unsaved. During the campaign a visit was made to the York church by the members of the Knottingley church where Pastor Brambleby again spoke. The last Saturday and Sunday were a fitting climax to the fortnight's campaign. On Saturday a rally was held when a great company from York and some from Leeds were present. Despite the weather a good company assembled on this last Saturday. York and Leeds Crusaders rendered items, choir pieces, etc., Pastor Brambleby giving the word of exhortation.

His talks to the Sunday School and Cadets were welcomed by the children who showed their appreciation by bringing other children to hear this man from London; the Cadets in particular showed an increased attendance and, praise God, the newcomers have expressed the desire to be enrolled in the Sunday School. Their singing of the new choruses with actions were one of the features of Pastor Brambleby's meetings.

FAREWELL GATHERING

Extending the Borders

Letchworth. "Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing" (Zeph. iii. 16, 17).

This was the injunction given to the saints at Letchworth by Pastor John Hill at his recent farewell meeting at Letchworth, that the Lord's work might go on unhindered during 1936.

During his two-and-a-half years of ministry much ground has been covered—new work in outlying districts has been begun and followed up. The Word, without exception, has been presented in a faithful and fearless manner, and many have been blessed during this period.

The Church Secretary, Mr. P. W. Bichener, on behalf of the congregation, said that "Mr. Hill was a man who had a happy gift of friendship and of human sympathy," which comment received the assent of the Church officers, who agreed that it had been a pleasure to work with him.

Instead of receiving a parting gift Pastor Hill suggested that the money collected for that purpose be divided equally between the Emmanuel Mission, East Transvaal, in charge of Pastor Hubert Phillips, and the Jubilee Fund. Accordingly the sum of £6 was sent to each.

In the glad service of the King, Pastor Hill is big in thought, in deed, in sacrifice and devotion—as a result of a life entirely abandoned to God. It is believed that in Aberdeen, too, Pastor Hill will continue to blaze abroad the message of Calvary with the same wholehearted zeal and untiring love for the Master.

God's ministers are called to other corners of His vineyard, yet His plan will be fulfilled; His work will go on—

Standing by the Cross,
Standing by the Cross,
We shall help each other,
Standing by the Cross.

Some Recent Publications

"BIBLE STUDIES"

By **Albert Ervine, Belfast**
(THYNNE AND CO., LTD.)
Price 2/- (by post 2/3)

There is nothing of more vital interest to the child of God than something which throws new light on the Word of God. I must confess that the reading of this little book has given to me fresh light on the Bible. I have often wondered as to the apparent difference in quotation when certain passages from the Old Testament were cited in the New, but the reading of this book has shed light on this difficulty.

The three great avenues by which the Word of God finds expression—viz. (1) In Command; (2) In a Book; (3) In a Person, are each dealt with under their respective heads in a logical and scriptural manner. In a thorough study of the Bible there is nothing better than to have those difficulties which arise unbidden before the mind dealt with. For instance, how many people have found difficulty in the accounts of the four writers of the Gospels in their records of the sayings of our Lord; seldom do we find two giving the same words, and yet we claim inspiration for them all; this little book explains.—J. S.

"THE GREAT SHIKAR IN QUETTA"

By **E. B. Fisk**
(MARSHALL, MORGAN & SCOTT, LTD.)
Price 1/- (by post 1/2)

Miss Fisk has written a charming book in which she recalls years of service for the King of Kings on the North West Frontier. Rightly she gives to this experience of hers the word "Shikar" which stands for all the good hunting and sport that India can give. Her hunting was for the souls of the many soldiers who were stationed at Quetta. Each chapter tells the story of the hunt for some special trophy of grace. "The Corporal," "The Man in Cell 13," "The Man Who Never Smiled," "The Jack Tar," and many other chapters keep the interest at boiling point and every story tells of the victory of prevailing prayer in simple yet moving language. This is a book of trophies from spiritual hunting that you should not miss.—P. N. C.

"GLEANINGS FROM LIFE'S HARVEST"

(MARSHALL, MORGAN & SCOTT, LTD.)
Price 2/6 (by post 2/9)

This book is well worthy of the name. How precious it is to find a few ripened sheaves here and there, to have the privilege of examining them closely, to note the quality of the grain, to find out something about the method of cultivation, to hear the great secret of such wonderful results as are manifest before us, and to learn how we might arrive at the same goal ourselves. This is the sum of the book before us.

In these days of labour-saving methods there is very little time to wade through chapter after chapter of a book to find out what the author is leading us up to. But in the book before us there is nothing to fear along this line: every chapter is a golden sheaf of ripened grain in itself. This book deals with real men and women, characters drawn from the Bible, some of them unnoticed by the majority of Bible readers, yet nevertheless of such exemplary character that it seems a pity for our readers not to be familiar with them. The chapters on practical Christian teaching have the real meat of the word of life in them. Each chapter is a nice dainty meal in itself.—J. S.

"BRITAIN WITHOUT GOD"

By a **London Journalist**
(THE LUTTERWORTH PRESS)
Price, 1/6 (by post 1/8).

Mr. Herbert Morrison, leader of the London County Council, at a meeting of the Council on October 29th, stated that, "I think London has been going on rather wildly, in some ways I am not at all sure it is not the least religious city in the world. I am not going to dogmatise about that, but I believe that the proportion of people who never go to church is probably larger than in any other Capital in Europe."

These are serious words from one of the great social leaders of our time, and they only go to prove that the author of "Britain without God," an exposure of anti-Godism in England, has written a book that is indeed timely. Every Christian worker should read this book so that he or she may be able to recognise the forces that are at this moment at work in our land.—P. N. C.

Are You Coming ?

SPECIAL YOUTH SERVICES AT KENSINGTON TEMPLE

To all interested in Prison work a special service is arranged for 1st February at Kensington Temple, at 7 p.m., in connection with the monthly Youth Rallies. At 3.30 p.m. a devotional and praise meeting will be held when all are invited to attend. Special and interesting speakers will be present at both services. The London Crusader Choir, which is so actively engaged in a National Prison Gospel Ministry, will be present and render items of music and song. Bring your friends to these services.

WELSH CRUSADER RALLY

February 5th

THE CITY TEMPLE,
CARDIFF

at 3.30 and 7 p.m.

Speakers:

Pastor JAMES McWHIRTER
and J. D. GRAIG, Esq.

Massed Choirs directed by
Pastor Douglas B. GRAY

YOUTH CAMPAIGN

at

Elim Tabernacle, Perry Vale, Forest Hill
February 2nd to 9th

Sundays, 6.30 p.m. Weeknights 7.45 p.m.
(Except Friday and Saturday)

conducted by the

LONDON CRUSADER CHOIR

London Crusaders invite your friends, office
and work-a-day colleagues of this district.

SPECIAL FEATURES ALL THE WEEK



(Conducted by Pastor DOUGLAS B. GRAY)

Dundee Crusaders' Prison and Hospital Visits

"I was sick and ye visited Me, I was in prison and ye came unto Me."

He who came on that first Christmas Eve, later declared that He was anointed to preach the gospel to the poor and sent to heal the heartbroken. It is fitting for those who love Him to follow in His steps.

The Crusaders of Dundee have been favoured with two exceptionally good opportunities of bringing the Christmas message to weary hearts. First to the inmates of the East House (Poor House), on the Saturday before Christmas, a Carol Service interspersed with musical items and recitations helped to cheer the saddened hearts of those lonely and friendless ones who need the best Friend of all.

Then on Sunday a party of thirty-two travelled to Perth Prison and rendered a selection of carols and duets, quartettes and instrumental items. This was highly appreciated by the prisoners who were permitted to express their thanks by hearty acclamation.

On Christmas evening the Choir repeated the service in the Church. Judging by the number who came, they expected great things, and after the first service we sat down to feast with the Lord at His table. It was really a family gathering at a Birthday Party of the Prince of Peace. That service will live long in the memory and hearts of those present. Our hearts are filled with deeper love to Him who came "Over the Hills to the Poorhouse," and lived an inmate of this poor world for thirty-three years to bless humanity and reveal God to the hearts of men and women.

Musical Moments

Spiritual Showers—Streams of Salvation

KENSINGTON TEMPLE'S NIGHT

The great crowd that gathered at Kensington Temple on the evening of New Year's Day were well rewarded for their turning out on such a wet evening. It was a night of music, song, and praise, and from beginning to end was a spiritual and musical inspiration. Granny Walshaw, an unexpected but welcome visitor, soon had every heart in quiet and soulful meditation, for we were exhorted to allow God to have our best and our all for His service. Islington Crusader Choir, led by Mr. A. T. Barnes, gave us an excellent and soulful rendering of "Jesus, the very thought of Thee" (It was splendid to see Pastor and Mrs. E. Cole singing with the choir—Ed.). We are then stirred with a lilting piece by the London Foursquare Orchestra, entitled "Glory, Glory" (a combination we venture to prophecy has a useful future), then to the surprise of all, at the cue of Pastor Douglas Gray, the London Crusader Choir joins them, and we get an item that was unique, let alone an inspiration as we hear—

Glory, glory!

Ring all the bells of heaven:

Glory, glory!

Praise ye His holy name.

Glory, glory!

Angels and saints are singing,

Sinners to Jesus are clinging;

Gladly His love proclaim.

This is followed by some beautiful hymn tunes, in which the congregation joins in praise—

"We have no other argument . . . It is enough that Jesus died . . . for me."

East Ham Crusader Choir, conducted by Ernest Mail, happily revives an old but splendid piece, "Wonderful are the promises of God"; which was sung in their usual enthusiastic and pleasing manner. Before the final message by our Crusader President, Pastor James McWhirter, the London Crusader Choir stirs the congregation with a piece "Song of Songs." The Choir touches a high

(Continued on next page)

The New Music for Easter

Six New Pieces for the Great Crusader Choir in the Royal Albert Hall, on Easter Monday, April 13th

The selection of choir pieces for this year will be, we are certain, a popular choice. There is great variety and contrast in the selection, and no Crusader Branch will want to miss this set when they shortly appear in "Elim Songster," No. 9. Crusader choirs should order their copies in advance. The following are brief particulars:

No. 61. **Hail the Day.** A stirring Easter song.

No. 62. **Thy Healing Touch.** The words are by Pastor E. C. W. Boulton and the music by Mr. C. C. Swift of the Ryde church. A piece which will become popular because of its message and pathos.

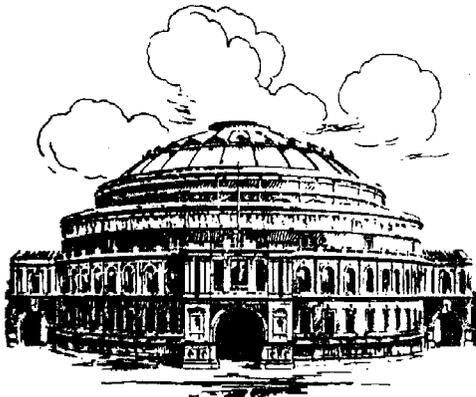
No. 63. **Wonderful Day.** A new piece specially written for this Easter, words and music by Pastor Douglas B. Gray. In addition to the four-part vocal harmony, an independent pianoforte accompaniment is included. The music has a rhythm likely to make an immediate appeal.

No. 64. **Lord Keep Me True.** Words and music by our good friend Don S. McCrossan. This arrangement for choir in duet form is unique and will become a great favourite because of its irresistible musical appeal.

No. 65. **Keep the Touch of God in Your Soul.** A piece which will carry a message and blessing to all. A chorus of special charm and spiritual significance.

No. 66. **Wonderful Love.** A brilliant and dignified song with a chorus, somewhat difficult, but majestic in word and music.

Non-Crusaders are invited to purchase this music. You will enjoy the singing far better if you follow same from your own copies of words and music.



MUSICAL MOMENTS (continued)

spot in gospel singing both in power and technique. It is doubtful whether Mr. McWhirter has ever stirred our hearts or challenged our thoughts so intensely as on this occasion. A clear-cut and straight-from-shoulder message gripped our souls.

One crowning feature of this memorable service was 12 souls finding the Saviour.

The concluding item was the massed choirs, including the Kensington Temple Choir, accompanied by the London Four-square Orchestra, singing "Love Divine

from Jesus Flowing."

It was a pleasure to have with us Pastors R. E. Darragh, A. W. Edsor and G. Bishop. Many said, When is the next meeting of this kind, for we have been thrilled in our souls?

REIGNING IN LIFE (continued)

They are putting the enemies in their own lives under their feet. They are engaged in conquests of faith that reach around the world. They are not selfishly enjoying their liberty in Christ; they are *reigning* in life.

To these conquerors, salvation is more than a matter of escape from hell, more than mere peace of mind and personal blessing. To them, salvation means the daily appropriation of Christ's victory, and the exercising of their throne rights in Him, in relation to personal living, fruitful service, and the triumph of Christ's cause in the Church which He bought with His own blood. To such believers, the Christian life is a life of holy conquest. They are subduing every enemy within the heart and life. They wield the supernatural power bestowed upon them in Christ by the Spirit. They are thus glorifying their Lord and Saviour. They are not letting sin reign in their mortal bodies. Sin shall not lord it over them, for they are reigning with Christ over sin and all its emissaries.

What makes the Difference?

What causes this very evident difference between Christians? Certainly it is not that God is partial in the bestowal of His grace. Surely it is not that God has given to one believer a fuller inheritance in Christ than to another. No! God is no respecter of persons. He is rich in mercy toward all men. And to all who trust Him, He gives the gift of His Son, and in Christ He has blessed all believers with all spiritual blessings in heavenly places. The difference assuredly does not arise in any arbitrary apportionment of blessing to different Christians.

May not the reason be discovered in one little word in Romans v. 17—the word "receive"? Who are the ones who reign in life? God's answer is: "They which *receive* abundance of grace and of the gift of

righteousness." It is not because of some special dispensations of grace to favourite believers that those lives shine like brilliant stars in the sky of Christendom. No! Such believers have exercised to the full their God-given powers of receptiveness! It has been well said: "Great saints are simply great receivers." They have learned to actually take what God has given them. They "receive [take] abundance of grace and of the gift of righteousness."

Some good Christians are satisfied with small blessings. They are perfectly content to live in a small sphere. They have shrunk their powers of reception by taking small measures of grace, just enough to escape hell and finally obtain entrance to heaven by the most meagre margin. They feel they must have their fleshly appetites gratified. They must be allowed to play with the tawdry tinsel of the world's pleasures. They must have the privilege of giving way to the flesh when things go wrong. They must not become too religious, or it might mean a change in business tactics. Oh, yes! They are saved, and they know it. They have chapter and verse for it. But they grovel along in the dust and dirt of worldliness and spiritual sickness. They know nothing of an enthroned life. Victory and spiritual conquest are foreign to them.

But, thank God, "they which receive abundance of grace and of the gift of righteousness" reign in life. Theirs is a life of victory. The flesh is yielded to Calvary. Self is nailed to the Cross. The victory of the Cross is their weapon for daily triumph over sin, the world, the flesh, and the Devil. Theirs is a throne-life. They are kings. They share the glorious power and victory of the resurrected, glorified Son of God. They follow in His train.

Are you reigning in life?

"None Other Name"

A SMALL London crowd had collected round a blind man who had taken up his position on a bridge over the City Road Canal, and was reading from a Braille Bible. A gentleman, on his way home from the city, was led by curiosity to the outskirts of the crowd. Just then the poor man, who was reading Acts iv., lost his place, and, while trying to find it with his fingers, kept repeating the last clause he had read, "None other name—none other name—none . . ."

Some of the people smiled at the blind man's embarrassment, but the gentleman went on his way musing. He had lately become convinced that he was a sinner, and that he had been trying in many ways to obtain

peace of mind; but religious observances, good resolutions, altered habits, all were ineffectual to relieve his conscience of its load, and enable him to rejoice in God. The words he had heard from the blind man, however, rang their solemn music to his soul—None other name. "I see it all; I see it all. I have been trying to be saved by my own works; my repentance, my prayers, my reformation. I see my mistake. It is Jesus who alone can save me. I will look to Him."

"Neither is there salvation in any other: for there is none other name"—none other name—none other name—"under Heaven given among men, whereby we must be saved."

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WITH CHRIST

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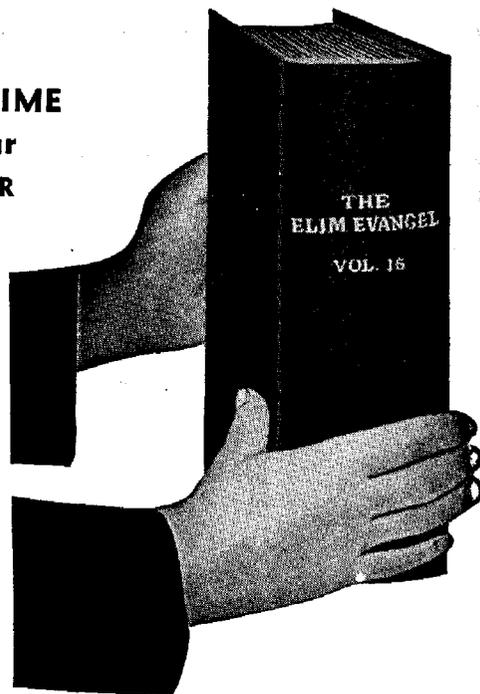
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