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Elim Evangel & Foursquare Revivalist

Registered at the G.P.O. as a newspaper.

Vol. XVIII. No. 42.

October 15th, 1937.

RTC JAC

The Key-note

Note that it is the key of **F**(aith).

"Giving thanks ALWAYS for ALL things"
EPH. 5:20

Why wait for an earthquake to open the prison door when you have the key at hand?

ace

11:9:28

The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. C. W. Boulton)

Official Organ of the Elim Foursquare Gospel Alliance

EXECUTIVE COUNCIL:

Principal George Jeffreys (President)

Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton, P. N. Corry, S. Gorman, W. G. Hathaway, C. J. E. Kingston, R. Mercer, & J. Smith.

General Headquarters:

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

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STONE-LAYING CEREMONY

PRINCIPAL GEORGE JEFFREYS WILL CONDUCT THE STONE-LAYING CEREMONY OF THE NEW ELIM FOURSQUARE GOSPEL CHURCH, CORNER OF OLDBURY ROAD AND CARDALE STREET, BLACKHEATH, NEAR BIRMINGHAM, ON SATURDAY, OCTOBER 16TH AT 3.30 P.M.

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4 Coming Events 4

BELFAST (Saunders Street). Special Mission during October, conducted by Pastor W. Leslie Taylor.

BIRMINGHAM. October 12—21. Elim Hall, Wood End Lane. Campaign by Evangelist J. Shaw.

BIRMINGHAM. October 24—November 7. Ruskin Hall, Lombard Street, West Bromwich. Campaign by Evangelist J. Shaw.

BLANDFORD. Foursquare Gospel meetings are now held regularly in St. John's Hall, Bryanston Street. Sundays 11 and 6.30 p.m.

CLAPHAM. October 10th. Elim Tabernacle, Clapham Crescent. London Crusader Choir, 6.30 p.m. (Choir at Maidstone Prison at 2.30 p.m.).

EXETER. October 16—18. Elim Tabernacle, Paris Street. Visit of Pastor P. N. Corry.

GUERNSEY (Delancey). Commencing Sunday, October 17. Elim Foursquare Gospel Church, Delancey, St. Sampsons. Evangelistic Campaign conducted by Mr. William George.

ILFORD. October 17. Elim Hall, Srafton Road. London Crusader Choir, 6.15 p.m.

LETCWORTH. October 27. Elim Tabernacle, Norton Way North. Visit of Pastor D. B. Gray and party, 7.30 p.m.

LETCWORTH. October 28. Elim Tabernacle, Norton Way North. Visit of Pastor P. N. Corry, 7.30 p.m.

RYE PARK. Now proceeding. Elim Hall, Rye Road, Rye Park, Hoddesdon, Herts. Series of Lectures by Pastor D. J. Rudkin. Every Monday at 7.30 p.m.

SOUTH CROYDON. October 19, 26. November 2, 9 and 16. Elim Hall, Selsdon Road. Series of lectures by Pastor P. N. Corry.

SOUTHAMPTON. October 9, 10. Elim Tabernacle, Park Road, Freemantle. Special visit of Pastor E. C. W. Boulton.

WINTON. November 7. Elim Church, Hawthorn Road. Special visit of Pastor E. C. W. Boulton.

WOOLWICH. October 30—November 1. Elim Hall, Crescent Road, corner of Burrage Road. Visit of Pastor P. N. Corry.

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The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XVIII., No. 42

OCTOBER 15, 1937

Fridays, Twopence

The True Kingdom

By A. B. SIMPSON

WHAT is the Bible picture of the coming kingdom? It is the kingdom which is to come with the personal return of the Lord Jesus Himself and to be consummated by His personal reign throughout the millennial age. Once His holy feet trod this planet in humiliation and suffering. Why should it be thought strange that He should walk the earth again and witness the consummation of His shame and agony in the glory of His everlasting kingdom?

It is not to be an evolution from the forces of human civilisation but a revolution bursting upon an astonished world, not blending with man's selfish and imperfect achievements, but superseding all earthly sovereignties with His own supreme and everlasting dominion.

It is to be inaugurated in two stages. The first is usually described as the Parousia of the Son of Man and refers to His less public manifestation to His waiting Bride prior to the more public and glorious revelation of His presence usually described as the Epiphany. He is first to come for His saints and then to return with them and establish His millennial throne upon the earth. For the first phase of His advent

THE WHOLE CHRISTIAN DISPENSATION

has been steadily preparing. Simultaneous with the rejection of Israel the gospel has been preached as a witness to all the Gentile nations and the Holy Spirit has been gathering out from among the heathen "a people for His name." When this company shall become complete then will come the Parousia, the Lord will appear to His own, gather His waiting saints to meet Him in the air and raise from the dead them which sleep in Jesus to meet them in the clouds. After a season of awful tribulation on the earth the Lord will be followed from heaven by His glorified Church and this will be followed by the judgment of His millennial kingdom for a thousand years of blessedness and glory.

This shall be immediately preceded by the binding of Satan and the suppression of all the visible forces of evil on the earth. It will be accompanied no doubt by stupendous natural transformations upon the earth itself, and the reconstruction of the material world in harmony with the glorious conditions of this new

creation. This is the Palingenesis, or "Times of restitution of all things," of which the prophets have spoken from the beginning, when He who sitteth upon the throne shall say: "Behold, I make

ALL THINGS NEW."

Figures and phrases fail to even faintly express the glory of that coronation day and the coming King. It is to be a kingdom of righteousness, peace on earth and good will to men. Poverty, injustice and wrong will be but memories of a departed day. Sickness will be unknown, death itself will at last be dead. No funeral processions shall ever pass along its streets, no cemetery shall again be the most attractive feature of that city of God. No haunt of sin or scenes of vice or degradation will ever deface its moral loveliness. No devil shall visit its happy abodes for a thousand years. No storms shall ever disturb its cloudless sky. No scorching sun shall prostrate its suffering inhabitants. No sea shall ever break upon its shores with its mournful voice of desolation. Knowledge and culture shall reach the height of perfection, and we shall know even as we are known.

No vacant chair will ever remind us of a vanished form and a voice that is still, for our redeemed ones will be there, so real, still our very own and yet so changed and glorified. The noblest intellects, the most glorious spirits of the past shall be in that illustrious company. We shall lean with John on the Master's breast. We shall talk with Moses about

THE MYSTERIES OF PROPHECY.

No needless interruptions of human infirmity and weariness shall break upon our endless days. No sleep shall be required, for there shall be no night there. Every power shall be our sphere of activity and all the endowments of God's own wisdom, power and efficiency shall give skill to our hands, force to our minds and boundless and illimitable scope to all our activities. From world to world, and star to star, we will show through the ages to come the story of redemption and the glory of God. There will be no struggles after holiness, no guarding against tempta-

tion, no lessons in the school of sorrows, no failures or disappointments, for we shall be like Him in the holiness of our spirit and the perfection of our nature.

But infinitely better than all this is the blessed thought that this glorious age is not only to bring paradise, but the true remedy for all the ills of humanity, the true solution of all the problems of society, the ideal state and golden age for the whole human family of which prophets and poets have dreamed so long; then at last the marvellous hand that has no perfectly adjusted the government of the material world and the economy of nature will as perfectly adjust the secular, the social and the political

CONDITION OF HUMAN SOCIETY.

Every earthly relationship will be perfectly harmonised. Every person will find his true place. Every capacity and power will be utilised for the happiness of each and the benefit of the whole. Every material force will be turned to account by the Supreme Ruler to create an

earthly paradise and an ideal world and all that humanity might have been but for sin will be realised at last in this great Palingenesis, this new creation of heaven and earth.

But incomparably more than all, the King Himself will be with them and shall be there and we will ever be with Him. "God Himself shall be with them and shall be their God." "The Lamb which is in the midst of the throne shall feed them and shall lead them to living fountains of water." "They shall see His face and His name shall be in their foreheads." And "so shall we ever be with the Lord."

Some sweet morn we'll see His face,
And we shall be satisfied,
Some sweet hour in His embrace
We shall evermore abide.
We are waiting for the turning of the morning,
We are watching for the breaking of the dawn;
Morn of morns, O haste thy glad appearing,
Day of days, speed on, speed on, speed on.

Hebrews Ten Twenty-Five

Bear with me while I say the crime is great,
Of those who practise coming very late,
As if God's service were by far too long,
And they omit the first and closing song.
A little less indulgence in the bed—
A little more contrivance in the head—
A little more devotion in the mind—
Would quite prevent you being so behind!
Suppose an earthly prince should condescend
To bid you to his banquet as a friend,
Would you not try all means within your power
To be in court at the appointed hour?
Shall such attention to a worm be given?
And shall it be refused the God of heaven?
Who can expect to be by Jesus blest
If absent when He comes to meet His guest?
Oh, what a pleasing sight it would afford
If when the clerk says "Let us praise the Lord"

Each seat were occupied, and all the throng
Were waiting to unite in their first song!
My brethren, this might mostly be the case
If we were lively in the Christian race;
Then every hindrance would be set aside,
To see and hear of Jesus Crucified.
If you complain you have so far to come
Set out a little sooner from your home.
But those who dwell hard by, have no excuse,
Except in idleness, or sleep, or use.
I grant lest I should seem to be severe
There are domestic cases here and there—
Age, illness, service, things quite unforeseen,
To censure which I surely do not mean.
But such will not, unless I greatly err
Among the prudent very oft occur,
And when they do, you surely should endeavour
To come at last. 'Tis better late than never.



Healed Ten Years Ago

I do praise the Lord for His wonderful healing power. I was healed ten years ago at Principal Jeffreys' first campaign in Southampton. For five years I had been a great sufferer (the pain was intense) with gastric trouble. I could not eat solid food and often had to live on cold water, and even that I could not retain at times. I was attended by my doctor and everything was done for me that could be. I was prayed for by Principal Jeffreys, and was instantaneously healed. As soon as hands were laid upon me I was delivered. Glory to God for all He has done for me. He is just the same to-day! This was ten years ago and I am still healed.—Mrs. CARTER (Shirley, Southampton).

ISOLATION AND CONSOLATION

A MISSIONARY REPORT

There is no failure for the good and brave!
 What though thy seed should fall by the wayside
 And the birds snatch it;—yet the birds are fed,
 Or they shall bear it far across the wave
 To give rich harvests after thou art dead.

TAKE consolation weary soul from this. With weeping eyes and downcast heart you may go forth far and near to villages and compounds, to kraals and zenanas, bearing precious seed, seeing no visible results to crown the toil of hot and weary hours, but one day you shall stand before Him beholding with amazement the spoil; the recipient of rich



Some of the native evangelists at Nelspruit for whom prayer is requested.

reward from the Hands once torn with the nails. "Whence are these?" you ask as you look at the radiant ranks of the redeemed. "'My Word shall not return to Me void,' faithfully hast thou laboured to declare it, and lo these are the reward of thy labours and thy tears," comes the sweet reply. The great Shepherd has been going forth through the lives of His messengers, searching on the "mountains where His sheep have been scattered in the cloudy and dark day" and gathering the lonely wanderers to His fold. "They shall be Mine saith the Lord of Hosts in that day when I make up My jewels, and I will spare them as a man spareth his own son that serveth him."

Mr. and Mrs. Scott send us from Belgium the following report entitled, "Transformation."

"Three months ago there was a dirty old workshop standing idle, to-day

THE INTERIOR IS TRANSFORMED

into a Gospel Hall in which God's praises are heard. The first week there were seven who entered, now an average of thirty-six.

A lady was noted as the worst swearer in the street, to-day by the transforming power of Christ she swears no more.

A girl of eleven years who never spoke from her birth, after prayer in that transforming name now sings the chorus: "Just the same, God is just the same to-day."

A man of sixty-five who was always *finding* his temper, since hearing the gospel finds it no more.

A home was once filled with idols. Through the power of Christ these were one day found in a huge fire, and so it goes on and on and on. Transformation on every hand.

"He is just the same to-day." Hallelujah! Pastor Francis of Pilgrim's Rest, Transvaal, has been very severely tested with malaria. He has, with his wife, bravely held the fort notwithstanding these repeated attacks. Fortunately his furlough will soon be due. He writes:

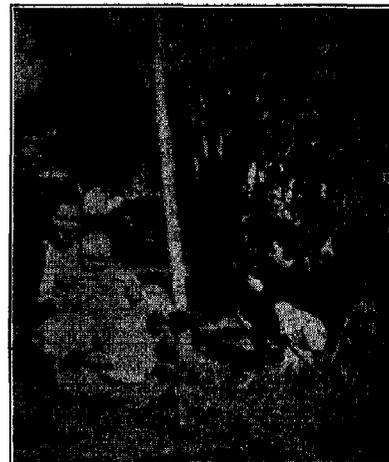
"Since coming back from Nelspruit I have had malaria again, but have kept on with my work, fortunately. It is rather discouraging to be up and down like this when so much has to be done always. As I have told you before, the temporary house in which we have now lived for over two years here is far from healthy, being so damp, and has consequently caused much sickness to us. My wife has kept fairly well, except for various colds, and Geoffrey had bronchitis a year ago. I have been able to

FIND A GOOD SITE

for a new house on much better soil, etc., not far from this present dwelling on the other side of the road and a little nearer the Church, and we hope to start building as soon as possible. There is little doubt that my continual ill-health at present has been caused by the damp condition of this house, since for three years (in Africa) I hardly had a day's sickness at all, and that in a more malarial district than this."

Miss Ewens in India has not been well for some-time. She has had a holiday on the hills at Simla and has returned to her station feeling much better. She and Miss Paint need much prayer as they commence their autumn work at Jhumri Telaiya and Giridih. Miss Paint writes:

"I should love to see Elim bringing forth self-supporting work in the cities, and training God's people to give to those of their number who felt the call to work in the villages where self-support is impossible. You may be interested to know that an Anglo-Indian couple who came into touch with



Mrs. Mullan,
 with Sheila
 and Dierdre,
 taken at Nelspruit
 in September, 1936.

Pentecost when Miss Newsham and I were at Calcutta ministering together there, felt the call of God to go and witness to their own people in another part of India. As a result of their testimony forty have received the baptism in the Spirit, and to-day in that district there stands a Pentecostal Church—all funds supplied by the people themselves."

A rather pathetic and touching little bit comes from



Coming out of Mrs. Taylor's meeting at Njoi Mori, Congo Belge.

the pen of Mrs. Mullan, Tzaneen, Transvaal. May it open the minds of our readers to the difficult side of

MISSIONARY LIFE

and may they pray more earnestly than ever. She writes:

"The service at 11 o'clock was hard and my spirit seemed broken. You see, right through the night drunken revelry was in progress in the location, the noise was so terrific we couldn't sleep. Then at 10.30 I rang the first bell, and with a happiness in my heart at the knowledge of His nearness left the house, and went into the little mud church. At 11 o'clock the second and final bell was rung, but only two boys were present. By 11.30 half a dozen people had taken their places and by 11.45 the rest crawled in! The Lord alone kept me calm! I longed to reproach and scold for they heard the bell and knew what time it was and yet came along when everything was half over. I just said quietly that it was a pity they were late, as not only had they missed blessing, but they had neglected God, for we arranged to meet with Him at 11 o'clock and not nearly 12 o'clock. Even that seemed to fall on deaf ears and many were asleep before I had finished the little message. Then I hurried home, played with the children, dished up the lunch and we ate in peace! Afterwards I visited poor Flora Nagiela, our most keen woman believer, but a great sufferer. She has some serious internal complaint which causes severe pain, but which cannot be cured. Please hold on to God for her. Tired and heavy-hearted I went home and picked up the *Evangel*. There I saw a request for prayer for us and I saw the cheering article "Conquerors." How sweet the Lord is! He gave me such a

RUSH OF JOY

and blessing, showing that we were being prayed for and remembered. The 3 o'clock meeting was punctually attended and crowded!"

"Pastor and Mrs. Phillips, Nelspruit, Transvaal, are

busy as ever; much responsibility devolves on them, living as they do on the Central Station and having the oversight of the work. They thank all *Evangel* readers for their prayers and interest and ask for special prayer for their native evangelists and their wives.

Mrs. Taylor, Congo Belge, sends us a lovely racy report of her last visit to the distant villages. She writes:

"Here I am back from safari. Shall I ever be able to describe that safari? I have never been so happy for sixteen days in my life before! For a start, the country was marvellous, all the seasons stepping along together in a glorious panorama. Here a stretch of blackness of ashes with waves of grey dust gathered, where whole forest giants have slowly burned away. Right next door a blaze of young green and pink leaves just spring forth from the blackness—further along still the glow of autumn colouring where the trees of the forest have turned to gold and russet browns, where the fire had not yet passed. The tall, proud elephant grass, once twelve feet high, now bending low, tawny and yellow in the sunshine. Blue mists of mountains in the far distance, pearly pink hills in the foreground, pure blue of heaven above and the tang of the fresh cold breezes in the early morning laden with the scent of the

SMOULDERING FOREST FIRES

and fresh young leaves—scents of spring and autumn combined. Could anything be more exhilarating? Our spoils numbered 65, just a few backsliders, the rest new converts and nearly all adults. We now count 830 since last October, we are out for 1,000, so pray much, beloved, for we need it. One trial after another seems to roll over us, but we ever come out of them unscathed. We believe this is the result of prayer, and we thank you. Please continue; we shall reap, all of us, if we faint not."



Interior of the Gospel Hall where Mr. and Mrs. Scott are holding meetings in Belgium

 ❖ **Annual Crusader 'At Home'** ❖
 ❖ SATURDAY, 6th NOVEMBER ❖
 ❖ at ELIM WOODLANDS ❖
 ❖ **Rally at Clapham Tabernacle** ❖
 ❖ at 7.30 p.m. ❖

Christian Biographical Series.

The Great John Wesley (No. 1)

Pedigree and Preparation.

JOHN WESLEY was born June 17th, 1703, and came of a good stock, both on his father's and his mother's side. His ancestors were well-known for their piety and learning. His great-grandfather was not only known as a preacher but also as a physician; and his grandfather, John Wesley, was a student at Oxford, when Dr. John Owen was Vice-Chancellor. Samuel Wesley, father of the John Wesley of whom we now write, was a minister of the Church of England. His mother, Susannah Wesley, was the daughter of Dr. Samuel Annesley, and was considered to be a woman of sterling Christian character. She was the mother of nineteen children, nine of whom died. The remaining ten Susannah reared in a very strict way. The following has been recorded of her methods with her children: "Discipline was always well maintained, and from their earliest years the little ones were taught that to cry for a thing was the sure way not to get it. Only three meals a day were allowed, and there was never any eating and drinking between meals. Eight o'clock was bed-time; and though the rectory at Epworth was subject to noises at night, which were believed by the family to be supernatural, no servant was allowed to sit by the bed until the children fell asleep. Amid such surroundings; which he ever thought on with gladness till his last days, John Wesley appeared to be a lad thoughtful and studious beyond his age."

That Wesley was predestined by God to become a great and

MIGHTY WINNER OF SOULS,

is seen in the way God miraculously preserved his life from various and numerous evils and dangers. On one occasion in the year 1709, when he was about six years of age, a serious fire broke out in his home, the Epworth rectory, which greatly imperilled his life. His mother's able account of the fire, and his own vivid description of his miraculous deliverance, strikingly portray God's watchful care over him. It is recorded that Mrs. Wesley said, "It was discovered by some sparks falling from the roof upon the bed, where one of the children (Hatty) lay, and burning her feet. She immediately ran to our chamber and called us, but I believe no one heard her, for Mr. Wesley was alarmed by a cry of fire in the street; upon which he rose, never imagining that his own house was on fire; but on opening his door, he found it was full of smoke, and that the roof was already burned through. He immediately came to my room (as I was ill, but lay in a separate room from him), and bade me and my two eldest daughters rise quickly and shift for our lives, the house being on fire.

Then he ran and forced open the nursery door, and called to the maid to bring out the children. The two little ones lay in the bed with her, the three others in another bed. She snatched up the youngest and bade the rest follow; which they did, except Jacky." How Jacky (John Wesley) eventually escaped was told by himself years later: "Seeing the room was very light,

I called to the maid to take me up; but none answering, I put my head out of the curtain and saw

STREAKS OF FIRE

on the top of the room. I got up and ran to the door, but could get no further, all the floor beyond it being in a blaze. I then climbed upon a chest which stood near the window. One in the yard saw me and proposed running to fetch a ladder. Another answered: 'There will not be time; but I have thought of another expedient. Here I will fix myself against the wall, lift a light man and set him on my shoulders.' They did it, and he took me out of the window. Just then the roof fell, but it fell inward, or we had all been crushed at once."

Wesley had a splendid scholastic training that stood him in good stead in later years, when he became famous as a preacher, teacher, and leader of men. When about eleven years of age, he was admitted into the Charterhouse School, through the influence of the Duke of Buckingham. He remained there for about five years, and won a Charterhouse scholarship. At seventeen years of age he was elected to Christ Church, Oxford; but at that time he did not have very good health. On one occasion he wrote home telling his mother that, while out walking in the country he was suddenly taken ill with a very bad hæmorrhage, that for the moment nearly choked him. He obtained relief, after divesting himself of his clothes, by diving into a river. It has been stated that when at Oxford, he was referred to as a very sensible, acute collegian—a young fellow of the finest classical taste; of the most liberal and manly sentiments. During his period at the University he

EXPERIENCED GREAT TRIALS

because of his financial difficulties. In a letter to his mother he made reference to witnessing a thief snatch something of worth from another student, and make off with it. He then added: "I am pretty safe from such gentlemen, for unless they carried me away, carcass and all, they would have but a poor purchase."

When twenty-two he gave himself to the ministry and lived as a strict religionist, but in ignorance of the new birth. He once said: "I set apart an hour or two a day for religious retirement. I communicated every week. I watched against all sin, whether in word or deed. I began to aim at, and to pray for, inward holiness. So that now, doing so much, and living so good a life, I doubted not that I was a Christian."

Some years later he was brought to realise that with all his discipline of self, his own righteousness counted for nothing before God. This was brought home to him as he and his brother Charles conversed on the new birth, with a godly Moravian, named Peter Boehler. As a result of that conversation Wesley accepted Jesus Christ as his Lord and Saviour; and the great spiritual change, to which he often referred afterwards, was effected in his life.

(To be continued).

The Two Sides of the Cross

By ANDREW MURRAY

THE crucified Christ is the living Christ. The living Christ is He that was crucified. The two sides of the truth must ever be held in their blessed unity. Without the death there never had been the resurrection life; without the Cross and its shame never the throne and its glory. Even as these two are united in Christ, we need to hold to both fast in our knowledge and experience. Lack of insight into and surrender to the power of the Cross must make our experience of the life defective. The attempt to believe in the Cross, to bear it, and know all its wondrous saving power will equally fail, except sought in the faith and joy of a living Saviour and His personal love and fellowship.

It is not many years ago since the preaching of the resurrection life came to many like a new revelation. The message of a living Christ ever with us, to do all for us, Himself our salvation and the surety that all His Cross had won should be ours filled the heart with a joy and hope unknown before. Yet the hope was not always realised. The question has arisen, what hinders the power of our faith in Him whom we know

to be the living and glorified One? Every answer points back to some form in which the spirit of the world secretly asserts itself. May it not be that the only way, the divine way, in which the world can be conquered has been forgotten—the way of the Cross, “by whom the world is crucified unto me and I unto the world” (Gal. vi. 14).

Christ crucified is the power of God. When His disciples meet the world with the plain declaration, “Regard us as men whom in our Lord you have crucified, who are now crucified to you, and whose glory it is that we are crucified with Him,” then the power that wrought in Paul may be expected to work in us. Calvary is the inmost sanctuary in the life of Christ; His death the gate of glory.

Let us yield ourselves afresh to Him who was dead, and lives for evermore, to impart to us in full measure the double blessing, never to be separated; a life in which the power of death to sin and the world ever works, and a death which is ever the entrance into a deeper life.

Jesus Loves the 'Whosoever'

J. FINDLAY (Greenock).

C. C. CONVERSE.

Je-sus loves the 'whoso-e-ver,' Of what-e-ver land they be;

And He gently calls them to Him, To sal-va-tion full and free:

All the folks from bonnie Scot-land, And those from the English dales,

Not for-get-ting dear old Ire-land, And the rugged hills of Wales.

Copyright. This chorus was sung with great blessing during the recent Ministerial Conference.

Bible Study Helps

HAGAR

(Genesis xxi. 14-19)

I. The Cast-Out Bondswoman.

- She departed (v. 14).
- She wandered (v. 14).
- She went (v. 16).
- She sat down (v. 16).
- She lifted up her voice (v. 16).
(The convicted sinner)
- She saw (v. 19b).
- She went (v. 19b).
- She filled (v. 19b).
- She gave (v. 19b).
(The converted saint)

II. The Compassionate God.

- He heard (v. 17).
- He called (v. 17).
- He said: "Fear not . . . Arise!" (v. 18).
- He opened her eyes (v. 19a).

Summing up:—

"He will regard the prayer of the destitute, and not despise their prayer" (Psa. cii. 17).—E. M. F.

"THE LORD IS MY SHEPHERD"

(Psalm xxiii.)

1. The personal pronouns in the singular number—I, me, mine, etc.
2. The Abundant Supply—physical, moral, and spiritual (vv. 1-3, 5).
3. The Removal of Fear. Too many live in the house of fear (vv. 4, 5a).
4. Our Companions through Life—Goodness and mercy" (v. 6a).
5. The Scope (v. 6b).—Through the endless ages of eternity,
Jesus Christ is the Good Shepherd.
Jesus Christ is the Chief Shepherd.
Jesus Christ is the Great Shepherd.
Is this *our* experience?

FAMILY ALTAR



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

Sunday, October 17th. I. Samuel viii. 10-22.

"Hearken unto their voice and make them a king" (verse 22).

In spite of solemn warning of impending loss, they re-asserted their demand. "Nay, but we will have a king over us." They were bent on having their own way. They preferred the spectacular to the spiritual. This is a very old failing of the depraved heart of man. They seek the sign and pander to the sensational, and think they are ready to pay the price. When we are bent on the carnal, having warned us, and finding it of no avail, God allows us to have our own way. The sense life for a while is gratified. Pomp, splendour, noise, feed our vanity. Furthermore, for a while things seem better and our silly hearts say, "I told you so." But the mills of God grind slowly and if we will learn by experience, we must pay the price. One has said: "Fools learn by experience, wise men by observation and reflection."

PRAYER TOPIC:

Times of refreshing from the presence of the Lord in all our churches.

Monday, October 18th. I. Samuel ix. 1-14.

"A man of God . . . an honourable man" (verse 6).

God's man! What a glorious title. Not his own, but God's. A man with a reputation as the servant of God. One sought after by man on account of the foresight given him by his God. An honourable man, one to be trusted. In childhood his heart was toward God. Youth and manhood with its problems and pitfalls, had been safeguarded by entire consecration. Old age found him, calm, poised, confident, mature in God! He had been exposed to great temptations, but had known the power of a great Keeper. He had come through unscathed, honourable. May we, like him, be so consecrated to our God, as to enable Him to work out through us His own wisdom, purity, righteousness and power. So shall men look from us to the eternal source of these attributes, and be drawn into a like allegiance, and so God be glorified.

PRAYER TOPIC:

That great grace may be upon all those holding the fort in lonely and difficult places.

Tuesday, October 19th. I. Samuel ix. 15-27.

"Now the Lord had told Samuel in his ear a day before" (verse 15).

The servant of God who dwells in His presence is not caught unawares. There

is no spectacular miracle, no loud thunders, no bolt from the blue, not even the blast from the priest's ram's horn; just the still small voice of the omnipresent God, which can only be heard when the heart is at leisure from itself and has no aims or ambitions of its own. The Lord has a very intimate and close communion with him who seeks unreservedly to know and do His will. That experience which lies in the future, which would overtax the natural resources, is told into the ear of the faithful saint. God in love forewarns and forearms. There is a word of wisdom given ready against the emergency. May the Lord keep us attuned to His voice and so never alarmed or surprised.

PRAYER TOPIC:

For blessing upon the Bible College students.

Wednesday, October 20th. I. Samuel x. 1-16.

"Thou shalt be turned into another man" (verse 6).

Eminently eligible in many ways, Saul yet needed the one essential for his high office of kingship and leadership. The one indispensable qualification was conversion with its accompanying new heart. Stature, personality, pedigree, may impress and produce admiration, but it is the new heart given by God that alone can execute the will of God and so become the channel of blessing. Samuel saw beyond Saul's inches, and knew that greatness of heart alone could cope with the onerous duties ahead. At this time in his humility and simplicity Saul too realised his need. Samuel with true fatherly love encouraged him, with the assurance of the gift of another heart from the Lord. May we ever be conscious of our need, and utterly reliant on the Giver of every good and perfect gift, ask and receive and rejoice in a new heart and in the new creation from the hand of our Creator God.

PRAYER TOPIC:

Holy Ghost quickening in all our Crusader gatherings.

Thursday, October 21st. I. Samuel x. 17-27.

"But he held his peace" (verse 27). A true sign of the greatness of the new heart. Men of character are not easily moved. When God's law is being done in the heart, the peace of God is secure. "Great peace have they that love Thy law, and nothing shall offend them." Saul's modesty and humility at this time attracted to him, as it always will, men whose hearts God had touched. The honour which God had conferred upon him had also exposed him to the

jealousy and contempt of the servants of Satan. We must expect this, nor be surprised at it. He is a poor character who is incensed to anger at the withholding of gifts. The slights of men are nothing in comparison with the honour of God. May the Lord keep us so humble, calm and poised in the sense of His great love in choosing us, that the activities of the enemy shall fail to rob us of our true strength, the peace of God.

PRAYER TOPIC:

Special blessing upon the Elim magazines as they are sent forth from time to time.

Friday, October 22nd. I. Samuel xi. 1-15.

"Saul said, 'There shall not a man be put to death this day'" (verse 13).

The great occasion afforded Saul, if he was so minded, an opportunity to wreak vengeance on the rebels. Indeed, in their patriotism and the flush of victory, his brethren incited him to revenge. But Saul at this time was not intoxicated with success. The Spirit which had fallen upon him had given him a holy anger against the enemies of the Lord, and through him God had achieved a signal victory. This same Spirit kept him from demeaning himself to take advantage of personal enemies. He showed the true dignity of leadership and sank his own feelings for the general good. He turned the occasion into a great praise service. He exalted the Lord who had brought salvation to the people. He allowed the Spirit to do His own work of magnifying God.

PRAYER TOPIC:

The Divine anointing to rest upon all our missionaries in foreign lands.

Saturday, October 23rd. I. Samuel xii. 1-12.

"The Lord delivered you and ye dwelled safe" (verse 11).

Samuel, now old in the service of Jehovah, had still the deep pastoral love for the flock. He knew the great value of grateful remembrance, and recalled to the minds of his people the mighty acts of a Father God. He struck in their hearts the keynote of the grace of God. He reminded them of their former bondage and of God's miraculous deliverance. Of their former insecurity and their present security. He emphasised the Lord the Deliverer. It is well to look back and give Him all the glory. God has wrought salvation for us. We dwell safe. Hallelujah! May we ever be conscious of His will and in line with it, and so looking back with gratitude and forward with confidence, possess that blessed assurance, "The beloved of the Lord shall dwell in safety by Him."

PRAYER TOPIC:

The touch of God to rest upon all campaigns now in progress in the Elim Foursquare Gospel Movement.

FAITH RESTS UPON HIS PROMISES, BELIEVING ALL HE SAID.



PRINCIPAL GEORGE JEFFREYS WITH A GROUP OF ELIM MINISTERS

Until Principal Jeffreys started the Elim Revival Movement twenty-two years ago there was scarcely a door open for young men than realised in the band of consecrated men who have graduated in his College and who have been ordained by him. Pastor to bring this splendid band of Christian workers into being, then he would have left a glorious legacy of blessing.



MINISTERS AT THE MINISTERIAL CONFERENCE IN LONDON, 1937.
Eighty men who were called to preach the Foursquare Gospel. The burning desire to call forth and train preachers has been more than met by the late pastor E. C. W. Boulton in *A Ministry of the Miraculous*, writes—"If Principal Jeffreys had accomplished nothing more than this, it would be a blessing to the Church of God in these days." (This photograph was taken in the grounds of the College).



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.

Set Apart for Service.

DURING the recent Ministerial Conference a most impressive ordination service was held in the Elim Tabernacle, Clapham, when eleven brethren were publicly set apart for the work of the Foursquare Gospel ministry. Principal George Jeffreys conducted this service which was full of spiritual inspiration. From commencement to close one realised the brooding presence of the Holy Spirit, and a deep sense of the presence of God pervaded the gathering.

To those eleven young men, who were thus dedicating their lives to the service of Christ, it must have been an hour full of wonderful blessing. In one way, to them, it was a moment of climax when the cherished hopes of years were being realised. The testimonies given on this occasion left no doubt as to the reality of personal experience of the saving grace of God. To each of those hearts Christ had revealed Himself, giving birth to a passion to please the One who had redeemed them.

It was a solemn moment when the Principal and his three colleagues, Pastors E. C. W. Boulton, W. G. Hathaway and G. Kingston, laid their hands upon those bowed heads. A deep and pregnant hush fell upon the gathering as the brethren were committed to God for service and sacrifice in the kingdom of Christ. Instinctively our thoughts turned to those words in Acts xiii. where we read that "*the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them.*" One thought of the tremendous possibilities that those eleven young lives represented, so brimful of holy enthusiasm and energy—so utterly given up to the service of Christ. God grant that in the coming days they may abundantly justify the confidence of their leaders, proving their ministry as shepherds of the flock of God. They represent a large company of Foursquare Gospel brethren who from time to time have been ordained in this scriptural manner. All over the country these men are labouring to extend the kingdom of Christ—men who have caught the vision of a perishing world, and who long to save those who are sinking into a hopeless and godless eternity.

Prayer Changes Things

Philippians iv. 6.

Prayer is requested for:

A believer in trouble, that God may speedily deliver.

An aged mother who has been suffering for some time, that the Lord may undertake.—T.A.

*Watchman
What of the Night?*

Conducted by Pastor C. J. E. KINGSTON

BIBLE SALES FALL

The annual report of the British and Foreign Bible Society reveals that last year the sales of Bibles declined in every country of Western Europe with the exception of Portugal. The heaviest fall was in Italy, where the Society's work was closed down for six months.

"In spite of this (notes the "News Chronicle," Sept. 16th) the Society issued 11,343,948 copies of Holy Writ during the year, a circulation exceeded on only four occasions."

Scripture is now available in over 1,000 tongues, six new African languages having recently been added to the list.

CHURCH FACING A NEW CRISIS

Speaking at the Conference of Modern Churchmen at Cambridge recently, Dr. Hooke, Professor of Old Testament Studies, London University, said:

"We are being compelled to recognise that the present unrest is due to Movements such as have brought crises to the birth in the past.

We seem to be faced with a crisis of which one element consists of a swing away from an over-insistence on individual values to a fresh emphasis on collective values, in the light of which a very serious degree of reevaluation may have to take place" (reported "News Chronicle," Sept. 1st).

As comment upon this, note the struggle now being waged in Germany to preserve individual religion from being strangled by collectivism, exemplified in the Nazi State Church.

From Lutheran pulpits recently was read a fighting message protesting against State interference, and opposing the doctrines which German neo-pagans are seeking to substitute for Christianity. The message said:

"There are many to-day who declare that one need only seek God in nature, in ourselves, in the community and in blood. That places the creature above the Creator.

"Our opponents complain of Jesus Christ. They object to His attire, His blood, His origin, His sermons, and they even doubt that He is the Son of God. We say that Jesus Christ is the only bridge between man and God."

On the other hand comes a warning from Principal Micklethorn in a pamphlet addressed primarily to Congregationalists, containing, however, a message for the whole Church. He warns against an "unqualified liberty of belief and a rejection of all standards" which is a danger to-day.

The Scriptures certainly teach the value of the individual acceptance of Christ, and revival can only come as individuals find a first-hand spiritual experience. When this gives place to a mass Movement with a second-hand experience, it is no longer a Movement, but a Monument.

FALSE CHRISTS

Our Lord warned us (Matt. xxiv. 24) that there would arise false Christs and this generation is seeing a spate of them. The most recent seems to be an eighty-five-year-old one-time stonemason, who tells his followers that he is the Messiah. The disciples of this cult, whose headquarters seem to be in Pembrokehire, believe that he is the Man Child of the Book of Revelation and that he and they will soon be translated to heaven.

"Father Divine," another self-styled Messiah, faced with the revolt of his most trusted "angels," proposes to visit London and spread his gospel of "personal divinity" in Hyde Park.

Meanwhile exaggerated expressions of faith in Herr Hitler continue. Dr. Ley, leader of the Nazi Labour Front, said at

(Continued on page 668)

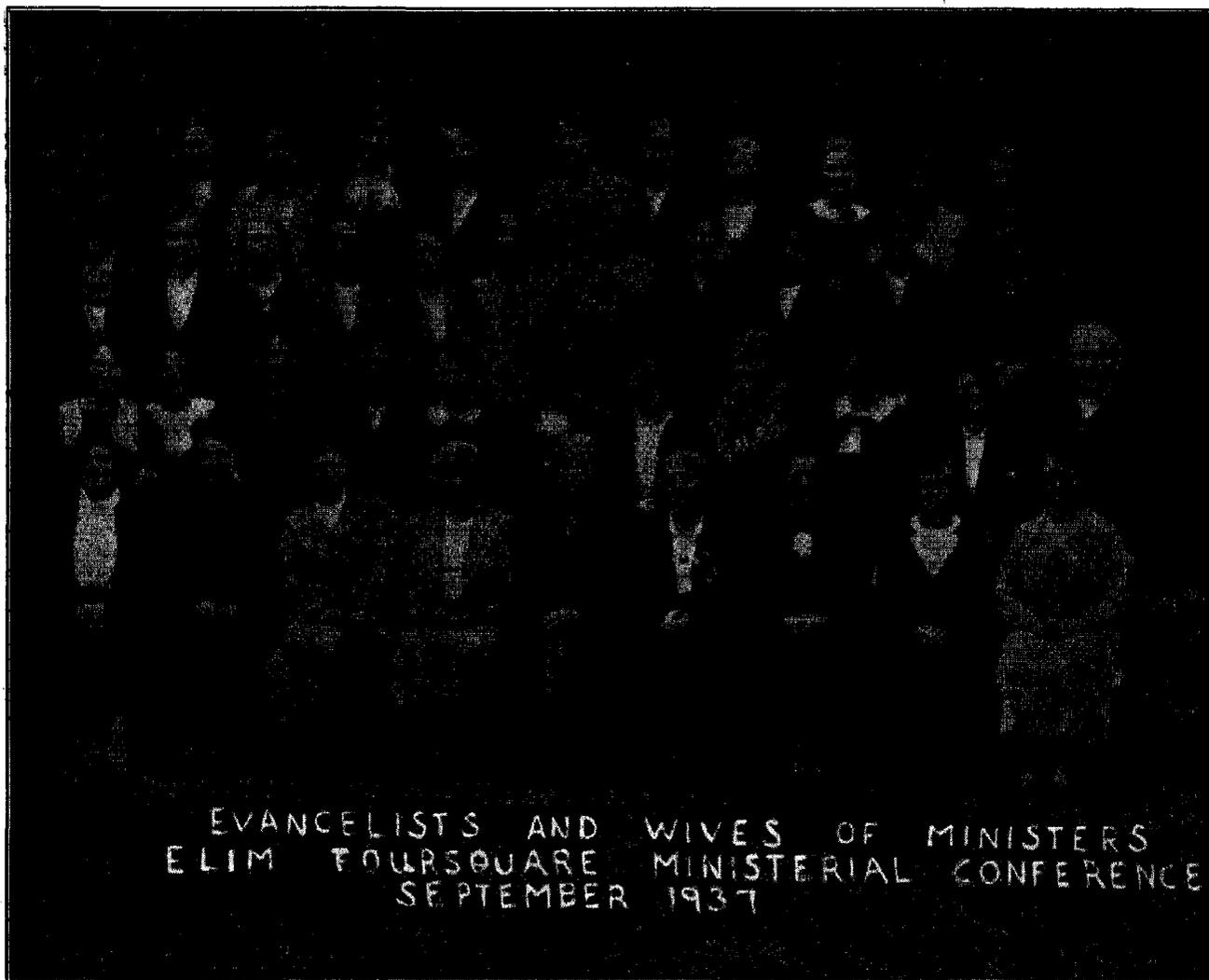
THE MINISTERIAL CONFERENCE OF 1937

THE fifth annual Ministerial Conference of the Elim Foursquare Gospel Alliance commenced with some feelings of anxiety on the part of many of the ministers. Misgiving and misunderstanding had disturbed their peace of mind, but it was not long before the Principal and the Executive Council were able to prove that these fears were unfounded. There had been for example a rumour that Principal Jeffreys was considering leaving the Elim movement to start another work and that for this reason he was seeking to be released from being President of the Executive Council. It was shown, however, that the Principal had never for one moment entertained the thought of leaving Elim, but having brought the work to its twenty-first birthday he believed he could serve the interests of the Kingdom of God and Elim better by being released from the responsibility of being President of the Executive Council and from the business side of the work. Accordingly as far back as March, 1937, an absolute understanding was arrived at between the Principal and the Executive Council; the latter earnestly desired him to remain on

as President, but a mutual agreement was made concerning the organisation of the work whereby he would be more free from the business side in order to pursue his spiritual calling in the great and

GLORIOUS WORK OF SOUL SAVING.

Regarding another rumour, viz. : the bringing in of the teaching of British Israelism into the Elim movement, it was made perfectly plain at the Conference that Principal Jeffreys never wanted to make the identity of the Anglo-Saxon peoples with Israel a plank in Elim's platform. The official attitude of the Direct Government section of the Elim movement to this teaching can be seen in the following Resolution passed at the Ministerial Conference of 1935—"That this Conference desires to place on record that while it has never imposed any definite ban on the teaching of British-Israel in any Elim Church, its Ministers mutually agree that for the purpose of preserving unity it shall treat the teaching of British-Israel in the same way as is the custom with other matters in which there is an acute difference of opinion, viz. : neither to pro-



EVANGELISTS AND WIVES OF MINISTERS
ELIM FOURSQUARE MINISTERIAL CONFERENCE
SEPTEMBER 1937

pagate it nor to attack it in any Direct Government Church. It further puts on record that for the same reason it considers it inadvisable for any Elim Minister under Direct Government to appear on any British-Israel platform." It should be pointed out that the Principal's personal attitude towards prophecy has always been, and is to-day, freedom for all schools of thought provided all stand for the Fundamentals, emphasis being laid on the New Birth as the only entrance into the Kingdom of God. Be it said that neither

THE MINISTERIAL CONFERENCE

nor the Executive Council has ever tried to put any ban on the Principal's preaching, concerning his views on prophecy. He is just as free to-day as ever he was to preach what he believes to be of God. Here again another misunderstanding was cleared away.

Other subjects of importance were considered and solution sought in the Master's presence. Plans were also put forward for an aggressive policy of evangelism in order to reach the multitudes as yet untouched by the fulness of the Foursquare Gospel message. Towards the close of the Conference in the hush of an evening session a solemn awe fell upon the silent worshippers as the deep moving of God's Spirit assured all hearts that He was in the midst, guiding, directing, and controlling their decisions in the work He and they love so dearly. The unity of the Spirit prevailed, as in

soft, mellow cadence from hearts and voices was heard the sweet haunting words which the Principal had so often led the Conference in singing :

Like a shepherd, tender, true,
Jesus leads, Jesus leads;
Daily finds us pastures new—
Jesus leads, Jesus leads;
If thick mists are o'er the way,
Or the flock 'mid danger feeds,
He will watch them lest they stray,
Jesus leads, Jesus leads.

It was a joy to realise how faithfully and firmly this movement stands to-day for those precious fundamental truths of the Christian faith—truths to which the movement owes its existence, and upon which its future depends. Unswerving loyalty to the old, old story of the Cross was reaffirmed again and again.

The Conference concluded with a deep firm note of

CONFIDENCE IN GOD

as solemnly and reverently the Principal committed his ministers and their great and noble work for Eternity, into the hands of Almighty God for the days that lie ahead.

The following is an extract from a Minister's letter to the Principal :

"I remember with a thankful heart to our Lord Jesus the blessings of the Conference and your own graciousness that has drawn us closer to you than ever."

Alone with God

SILENCE and solitude are as needful to the soul as sleep is to the body. If we would do much for God, we must be much with God. In the lives of all the mighty men of God you will notice that they spent much time in secret communion with God, they waited upon God and renewed their strength.

Moses must go away to the desert for forty years that God may train and discipline him for the great work of leading Israel. David, the anointed, must fly as an outlaw in daily peril, that he may develop the hardy courage and brave trust that would fit him to be Judah's king. The Baptist must be in the solitude of the wilderness until the day of his showing to Israel. Paul must tarry three years in Arabia, in silence, before he goes forth to proclaim the unsearchable riches of Christ. John must go away to rocky Patmos to behold the glory of the Lamb and the vision of a new heaven and a new earth. Luther is hidden in the fortress of Wartburg, but was able while there to forge a mightier weapon and strike a deadlier blow for the truth than all else he ever said or did—for there he prepared his German New Testament. Bunyan lies in Bedford Prison, with no sound but the lapping of the sluggish river against the stone walls, that his splendid dream be all unbroken, and that he may give the world the book which next to the Bible has done most to help men heavenward. For us, too, each one of us, in our smaller sphere and commoner toil, the same solitude is needful.

"Watchman, What of the Night?"

(Continued from page 666)

a recent meeting in Stuttgart (reported by the "Daily Telegraph, September 1st), that he believed in only one thing on earth—Adolf Hitler—adding, "He is God's gift to Germany."

JEWISH DAY OF ATONEMENT

Commencing at sundown, September 14th, and lasting for twenty-five hours, 16,000,000 Jews in the world kept Yom Kippur, the Day of Atonement. During this time no one over the age of thirteen (in the case of girls, twelve) was supposed to eat or drink. White being the colour of mourning in Jewry, it was a White Fast. On the Day of Atonement everyone is provided with a clean start. Enmities must be terminated; vows to God are held to be discharged. If they are to be continued they must be renewed. At the end of the ancient mourning comes the shout of triumph: "The Lord, He is God!" and the shofar, the ram's horn, is blown. The people are absolved of their sins and dismissed with a Benediction to eat and drink in joy. And in words they used during the Captivity, they turn to one another, no matter where they are, and say: "Next year—in Jerusalem."

MICROBE WAR

Germany is investigating the possibility of using microbes against an enemy country in the next war. Their conclusions were summed up in an article published in the "News Chronicle" (Sept. 20th). According to this the bacillus of plague is the most suitable as it is comparatively easy to produce in large quantities; it has great powers of resistance in cold or damp surroundings; it infects under all conditions; and finally it is always a terrifying illness.

These microbes will be disseminated by aeroplane in the form of a "microbe fog." So the stage is setting for Armageddon and the last plagues, which it seems, if this plan develops, will be man-propagated.



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

Sheffield Crusader Branch

The people who say Jesus Christ cannot satisfy the young folk should pay a visit to the meeting held every Monday evening and it would put to shame the critics and pessimists. We receive a great blessing and a feast of fat things every meeting, as we gather to hear the young people expound the Word, and with the hymn writer we can say: "Heaven came down our souls to meet, and glory crowned the mercy seat."

"Broadcast Hour," "Married Sisters," "Hospital," and "Road Signs" evenings are just a few illustrations of the way our meetings go and we can truly say Sheffield is still progressive in the Word and He is blessing us here.

New Choruses in Prison

At Holloway, Lewes, and Portsmouth Prisons, the London Crusader Choir introduced a number of new choruses during their visits there last month. How enthusiastically the men and women learn these choruses, and show great pleasure in taking part in these song services. Services in the Elim Churches following at Ealing, Brighton and Portsmouth witnessed crowded buildings and ten souls finding Christ.

(continued from next column). and the gospel, let us then fight shoulder to shoulder in this holy enterprise for God and truth."

York City Crusaders

We have now close on eighty Crusaders, all of whom are out and out for their Saviour, and we see fresh faces each week.

The Crusader meeting on Wednesdays is always looked forward to as a real hour of blessing, and the subjects are varied. Recent meetings include an Occupational Night, Chapter Study Night, Favourite Text Night, etc. A recent talk by Pastor Mercer on "Evolution" was very blessed.

The open air meetings on Sunday evenings attract large crowds. The Lord is graciously setting His seal to our ministry in word and song.

"Praise God from whom all blessings flow."

Barnsley Crusader Bands and Open Air Rallies

Here in Barnsley we have no intention to let the Crusaders be unemployed in the service of Christ. Several bands have been formed covering every known form of activity and providing scope for every Crusader. It has been said that often bands "fall through." Well it does not happen here. At the end of each month a report is made out by the leader of each band, which is collected by the Band's Reporter. Without going into full details the network of the scheme enables full-time activity and no slacking. Our open air demonstrations are eagerly looked forward to, when a great crowd gathers to listen; it thrills us too, when we see more often than not that 75 per cent of the listeners are men. Many of the strangers that attend the gospel service do so through the instrumentality of the outside work. Crusaders everywhere, listen! "Ours is a great work, helping to forward the cause of Christ (concluded foot of previous column).

Elim Crusaders' War Song

(Tune: "Onward, Christian Soldiers")

By W. R. McKibbin (Lisburn Crusader)

To this world of darkness
Sunk in sin and pain
Comes the call of Jesus
To our hearts again:
"Buckle on thine armour,
Wield thy mighty sword,
Forward to the conflict;
Spread the Truth abroad."

Onward, then, Crusaders,
Boldly take your stand;
Blaze the Truth of Jesus,
Into ev'ry land.

In this age of slackness
Let us heed the word,
Taking up the challenge:
"Witness for thy Lord."
By His grace and blessing
Echo back anew:
"To the Foursquare Gospel
We are standing true."

There will be temptations;
Trials won't be few.
In the name of Jesus
We will battle through.
Turn your eyes to Jesus—
He who suffered most
Now is our Deliverer,
Captain of the Host.

Jesus Christ our Saviour
Took our sins away,
Heals our ev'ry sickness
Keeps us day by day;
Fills with power for service,
On then, let us sing,
"Glory, laud and honour
To our coming King."

LEEDS

God has been blessing the Leeds branch in a mighty way, and during the past seven weeks at each Crusader meeting souls have been saved.

This year has been one of great spiritual awakening, and we have experienced a quickening and a deepening of Christian experience, individually and collectively.

The open air meetings conducted by the Crusaders have likewise been blessed, for in most of them we have had the joy of pointing both men and women to Christ.

CHICHESTER

During the past summer months God has indeed blessed the Chichester Crusaders in the open air. Each Wednesday evening they have cycled into the surrounding villages where their ministry in word and song has been greatly blessed. Now that the shorter evenings are here, our full attentions are to be centred on taking the gospel to all the lost and perishing souls here in Chichester.

The local motto is "Living for Jesus," and we know that Jesus will never fail if we give all for Him, counting not the cost.



A Group of Lincoln Crusaders with Pastor and Mrs. H. O. Bale.

The Way of Salvation

The Compassionate Saviour

By MARY HARTSELL

IN the three small verses of Mark i. 40-42 we are given a beautiful story which shows Christ's love and compassion and also His power to meet every need of man. Here a leper came to Jesus Christ for healing.

In that country, in those days, leprosy was very common. The afflicted one received little if any care or attention from his family or friends. Their doctors could do nothing to cure or relieve the leper. Since leprosy is easily transmitted by contact he was simply cast out of his home as an unclean person. This was the only means they used to prevent the spread of the dreadful disease. The leper wore what clothing he could find and ate what food he could get. He associated only with other lepers and cried, "Unclean, unclean," if he saw another person approaching. His lot was indeed sad, and his death most pitiable as he died in his filth alone.

In this story a leper came to Jesus and said, "If Thou wilt, Thou canst make me clean." He had been cast out by his family and refused by his friends, now he ventured to appeal to Jesus, the Great Physician, for mercy and healing. He entertained no doubt as to Jesus' power to heal; though he did doubt His willingness to give attention and consideration to such as he.

He approached Jesus in his rags and filth covered with putrifying sores. His need was apparent to all. In true humility and meekness he sought cleansing. How deeply his heart must have been moved with uncertainty and wonder! Would this great teacher and miracle worker give him any attention! Would He even listen to the appeal of his husky voice? He boldly addressed Jesus with the pointed, simple, statement—"If Thou wilt, Thou canst make me clean."

He had not long to wait to learn the results and to see Jesus' attitude toward poor needy men. The Scripture says: "And Jesus, moved with compassion, put forth His hand, and touched him, and said unto him, I will; be thou clean." How beautiful and how wonderful was that act and those words! Jesus did not draw His garment about Him and turn away to avoid contamination from those open ulcers. No, indeed, the Son of God who had become the Son of Man, laid His clean and holy hand upon that body of ulcers and scales and lovingly said, "I will; be thou clean." The leprosy departed and the man was clean. He was overcome with joy and went out and published the matter abroad.

In the Scriptures leprosy is a type of sin. As God sees the sinner he is in a position and a condition very similar to that of the leper.

In the first place, he is polluted. Then, because of his sin he is an outcast. After Adam sinned in the Garden of Eden God drove him from the garden and from His holy presence. In this, his natural condition, man cannot commune nor fellowship with God.

Leprosy is beyond the power and control of man, he cannot stamp it out. Only in the earliest stages can doctors to-day cope with this terrible disease. Neither can man cleanse himself or others of sin. He might reform for a time and he might teach and train a child in such a way as to keep him from committing outstanding gross sins; but sin in the heart remains and the stain of sins committed cannot be washed away by reformation. Leprosy is a disease in the blood and so is sin, it is in the blood of the race.

Sin is unclean and filthy in God's sight. He hates sin. Describing the sins of Israel, Isaiah says, "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment." Sin is as repulsive and offensive to God as leprosy is to men.

Because sin was repugnant to God and the sinner dear to His heart, God worked out a plan to separate the sinner from his sin, thus saving the sinner. To accomplish this Christ came to earth in the form of man to take upon Himself the sins of man and suffer the full penalty of those sins. Isaiah liii. 6 and 5 says, "The Lord hath laid on Him the iniquity of us all." "And with His stripes we are healed."

Christ was able to bear our sins because He had none of His own. Speaking of Him I. Peter ii. 22 says, "Who did no sin, neither was guile found in His mouth." He was God the Son, who, because of His great love for man, came to earth, took part of flesh and blood that He might be like unto His brethren. Clothed in this body of humiliation He associated with sinful men, came in contact with them and identified Himself with them for over thirty years. Then He went to the Cross where the sins of men were laid upon Him, that men might be cleansed from the stain of sin and freed from the penalty and power of sin.

If a man should lay his hand on a leper he would contract the disease. By laying His hand upon the poor leper's body Jesus illustrates to us how He takes our sins and our iniquities upon Himself. As He looks upon man in his need and

The Compassionate Saviour (concluded)

utter helplessness He is moved with compassion. He will gladly cleanse all who come to Him confessing their condition and need.

The leper would never have been cleansed had he been satisfied and content with his condition and associates, or had he refused to admit that he had leprosy in his blood, or had he resolved to heal himself. He was sure Jesus and only Jesus, could heal him, and to Him he appealed.

So it is with the sinner, if he sears his conscience until he is content with his wicked heart and vile or worldly associates, or if he refuses to admit his condition and to confess his sins, or if he depends upon reformation, he never can be saved. Salvation full and free is for him if he will believe that Jesus is the Son of God, and

confessing his sin humbly and sincerely call upon Him for mercy and cleansing.

The sinner need not come to Jesus with the least doubt in his heart as to Jesus' willingness to hear and cleanse him: for He is willing, yea, anxious to cleanse and save every man. He is calling men—"Whosoever will, let him take the water of life freely" (Rev. xxii. 17). In Matthew xi. 28 He says: "Come unto Me, . . . I will give you rest." He is "not willing that any should perish" (II. Peter iii. 9).

Will you come to Jesus now, confessing your sins and pleading His mercy? The question is not, will He hear your petition and confession? but rather will you hear His call and come to Him? He is waiting for you.



Proclaiming and Proving the Word—Demonstrating the Power of God

CONFIRMING THE WORD Signs of Progress

Wood Green (Pastor A. E. Thorne). The Lord is confirming His Word with the salvation of souls. At a recent gospel service one brother gave his life to

Christ, and on the occasion of the harvest festival, two persons accepted Jesus as their Saviour. The church was privileged to have Pastor Hathaway minister both morning and evening at this festival, and the Lord's people were refreshed and enriched thereby. In the morning the preacher urged the saints to claim their promised Pentecost, which, like the bunch of grapes carried away from Canaan by the spies, was a foretaste of blessings to follow. As a result of his powerful message in the evening, as stated above, two souls agreed to put their lives into the hands of God. Throughout the summer on Sunday evenings after the service, the gospel has been faithfully proclaimed in the open air, which has much interested passers by. At the Tuesday Bible study the saints have



Pastor A. E. Thorne

been faithfully fed by the Pastor from God's precious Word, and have thereby been led nearer to the Lord.

The weekly prayer meeting continues to be an uplifting time when the saints return to give thanks to God for His lavish blessings upon them. It is gratifying to notice an increase in numbers of late.

CAMPAIGN ENTHUSIASM Local Interest Aroused

Winson Green (formerly Lodge Road), Birmingham (Pastor R. A. Gordon). The saints who have been accustomed to worshipping in the Lodge Road Temperance Hall, have now moved into more convenient premises in Wellington Street. Although the renovations are not yet completed, a real transformation has been effected, and the place now resounds with the praises of a happy and grateful company of people. God has truly blessed each one in their labours of love for Him, and all are looking forward to times of great refreshing and revival in the days that are to come. Already His presence has been felt in the midst, and the saints have been strengthened to go forward in the fight, looking to the Lord who has done such great things for them.

Evangelist Peggy Ames has been conducting an Evangelistic campaign in the new hall, which was blessed and owned of God, every soul receiving spiritual food, whilst a number of souls were born again of the Spirit of God. On two or three occasions the hall was filled to capacity, many having to stand, but even

this did not damp the ardour of the saints, each of whom had been anxiously waiting the coming of the Evangelist, and were prepared to endure the great heat in order to hear how marvellously God has healed and kept her for His service.

It is with joy that the saints note the interest manifest in the district, and much prayer is going up to the throne of grace that they may not only become curious, but enter into the services and receive Him whom to know is life eternal.

It is believed that a deeper work is going on in many lives and God is having His way in the hearts of His people. The breaking of bread services, especially are times of real communion with the Risen Lord, and His presence comes down and crowns the mercy-seat. The heart's cry of each one is contained in the following beautiful words:

O Jesus draw me, Lord, just draw me,
Into a closer walk with Thee;
I want to feel Thee, for ever near me,
I want to love Thee more and more and more.

FAITHFUL AND FRUITFUL MINISTRY

Souls Deepened in God

Bradford (Pastor J. Woodhead). In the absence of Pastor Woodhead the services here have been conducted by Pastor G. Dunk. Much blessing was received as, under the unction of the Holy Spirit, God's servant gave forth the Word with clearness, and led on into the deeper truths of God's most precious Revelation, and earnestly exhorted the saints to dwell deeper in God, and to live lives of holiness.

Praise God for Pastor Dunk's visit to the assembly as his faithful ministry has proved profitable to all.

ALL ROUND ADVANCE Healthy Open Air Work

Gloucester (Pastor H. Haith). The work at Gloucester is not standing still, but going forward—souls getting saved, services crowded, record numbers at week-night services, and largest open-air ever held. After the Sunday night services nearly all attending go to the open-air stand. The Crusader Choir attend, and take part, also the Silver Band; the Mandoline Band, too, have attended, taking small folding chairs and sitting in the street to play; big crowds gather and enjoy these services, and as a result, numbers are attending the indoor services.

It is also a great joy to see converts and others going forward spiritually, hungering after God, and tarrying until filled with the Holy Ghost, speaking in other tongues as the Spirit gives them utterance.

On a recent Sunday evening all the saints were encouraged and gave praise to God when five souls accepted Christ as their Saviour.

GOD'S HEALING POWER MANIFESTED

New Members Received into Fellowship Wallington (Mr. E. S. Thomas). Real blessing is being enjoyed by the saints in this church under the ministry of God's servant. Souls have been won for Christ through the services. Recently ten believers received the right hand of fellowship and thus joined the membership of the local church. One of these gave a testimony of God's healing power manifest in her body. She was taken to hospital in a serious condition with every symptom of a growth, but prayer was made on her behalf, and later a specialist pronounced that there was no trace of a growth. This sister has now gained over seven pounds in weight. To God be all the glory!

LONDON CRUSADER CHOIR AT EALING.

Inspiring Gatherings.

Ealing (Pastor D. E. Forsyth). A deepening of the spiritual life has been taking place during the past few months in this Church; the pastor's discourses on "Philippians" and "Elisha the Prophet" have proved most helpful. Two more new members have recently been

received into fellowship, making a total of ten new members for the past three months.

The outing to Virginia Water was much enjoyed; the beautiful scenery provided splendid environment for such an occasion. The picture below shows a group of happy Foursquare Gospelers.

The Crusaders recently conducted a Sunday evening service leaving a deep impression upon the congregation. The visit of the London Crusader Choir will not soon be forgotten. There was a large company present to listen to the inspiring singing of the Choir.



Happy Ealing Saints at their Outing



Conducted by Pastor DAVID A. VANSTONE

You will remember that last time I told you of a Mystery Mistress whom I had discovered. Here is her first letter to us, and I want you to read it very carefully!

Sunshine Cottage.

DEAR BOYS AND GIRLS,

I'm pleased to meet you! How delighted I was a few weeks ago on opening my "Evangel," to find a special place for you. I'm sure you have already learned to look forward to your "Junior Jottings."

Have you ever been to a Zoo? I went to the one in London the other day with one of my young nieces and thoroughly enjoyed every minute. I was particularly interested in the camels, who reminded me of a tale I once heard. Perhaps you know it. It was of the man who was startled from his afternoon nap by a camel's nose thrust in through the door. As it was very cold, he asked if he might put his nose in. He was given permission. As the rain was falling fast he was allowed to put his shoulders in. Little by little he came in till he had taken possession, and flatly refused to leave after the rain was over. You can imagine it was very uncomfortable in the small hut.

That is an Arab fable, and I hope the Arabs are wiser for it.

Have you ever had a camel knocking at your heart's door? His name is Sin. First comes a bad thought to find shelter, like the camel's nose, followed by a bad wish, a bad deed, and finally, a bad habit which comes to stay.

Here is a piece of advice. Be very rude for once and shut the door in his face when a bad thought taps on the door.

If, however, that wretched camel has come right in and you have tried in vain to push him out, I will tell you David's secret of success. Just as God gave him strength to slay the lion and the bear, and that mighty Goliath, so you too can ask God for strength to turn that camel outside the door, and to keep him out.

I know it is a hard fight, but it is only cowards and faint-hearts who give up. Besides, "If God be for us who can be against?"

Now, I must say goodbye, as all my space is used up,

Yours affectionately,

THE MYSTERY MISTRESS.

Thank you very much M.M.! We hope you will drop us a line again soon.

QUESTION TIME

We want questions! As many, as varied, and as hard as you can make them. So if the name "Walter (or Winnie) Whywhatandhowisit" would fit you, send along your questions (with which you nearly drive Mother crazy!) to me, at 20, Clarence Road, Clapham Park, London, S.W.4. They shall be answered in "Junior Jottings." Lots of them, please! And as soon as possible!

Next time. The Special Correspondent again.

"It Takes Two . . ."

The gift of holiness is a perfect gift, and it is God's purpose that He who from all eternity dwelt in the bosom of the Father should now come and take His place in the heart of the believer. Do you believe it? Is it a mere figure of speech? Is it something that you are to imagine simply? It is one of the grand realities of our religion. How can a man be a Christian without Christ? What is it that has happened if he is a Christian? Christ is in him. Canon Reeve used to say, "It takes two to make a Christian—the sinner and Christ." When Christ is in you He has come to take the centre. He has come to transform. He gives you first of all a perfect position before God, and then He comes to dwell in you and to change everything within.—E.H.H.

CLASSIFIED ADVERTISEMENTS

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

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4.

Advertisements should arrive MONDAY mornings for the issue on sale the next day week.

Advertisers under "Board Residence, etc.," must send with the advertisement the name of an Elim minister to whom we can write for reference. These advertisements should reach us a few days early to give us time to take up the reference. The insertion of an advertisement in this column does not imply any guarantee from us. The asterisk indicates there is an Elim Church in the district and advertiser is an Elim member.

**BOARD-RESIDENCE, ETC.
Holiday Apartments, etc.**

Cornwall, Newquay.—Picturesque, Christian guest house, sheltered, secluded position, comfortable and homely, ideal for winter guests; special terms; h. & c., electric light. Mr. & Mrs. Hooper, "The Place," St. Columb Minor. C432

* **Elim Rest House.**—Adjoining Elim Woodlands, for those requiring quiet rest and loving care in spiritual surroundings. Apply to Superintendent, 21, Rodenhurst Road, Clapham Park, London, S.W.4. Tel.: Tulse Hill 3804

London.—Superior accommodation, bed and breakfast 4/-. select district, very central; newly-decorated rooms, interior spring mattress beds. A pastor writes: "beautifully clean, splendid food and service." Robinson, 14, Westbourne Square, Hyde Park, W.2. Phone Abercorn 3547. C311

* **London.**—Christian greetings. Mr. and Mrs. Barnwell offer board-residence; home comforts, personal supervision, at 36, Granville Rd., Stroud Green, Finsbury Park, N.4. Well recommended ministers and guests; terms moderate. Phone Mountview 7069 C416

London.—Central London Christian Guest House, 25-26, Cartwright Gdns., W.C.1. 5 minutes from Euston, King's Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 4/6. Phone Euston 1193. C392

Old Colwyn.—Holiday and Rest Home; open all the year. Beautiful autumn scenery and mild winters; no fogs; all home comforts, fires, etc. Christian fellowship; recommended. Terms, apply: Mrs. W. J. Thomas, Henblas, Sefton Road. C440

* **Shanklin, I.O.W.**—Thornbury Boarding House, Alexandra Road. Select position, 2 minutes from cliffs, quiet restful house standing in large garden; good cooking, separate tables; well recommended. Miss Fyfe. Tel. 230. C419

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SITUATIONS VACANT

Reliable Christian wanted to help nurses and learn care of babies, age immaterial, if active. £36 to £40. Harley Maternity Home, 30, Avenue Road, Southall, Middlesex. (SOU. 1442). C447

Required, man and wife for private gentleman's house, part town and part country; wife as good plain cook and man for general work; must both have good references (no children). Miss Wiley, Dell Park, Englefield Green, Surrey. C450

Wanted, the service of nice, kind, cheerful woman, in working man's home, for elderly couple; wife invalid; in return for good home and small wage. Ricketts, 17, Durweston, Blandford, Dorset. C453

SITUATION WANTED

Capable, domesticated, elderly person, seeks post as companion-help, with one or two in family, Christians. Apply, Box 466, "Elim Evangel" office. C454

MARRIAGES

Cutmore & Higgins.—On September 18th, in the Elim Hall, Barking, by Pastor J. McAvoy: John James Cutmore to Doris Mary Higgins.

Vicary & Eveleigh.—On September 18th, in the Elim Tabernacle, Exeter, by Pastor A. Jackson: Reginald Frank Vicary to Kathleen Florence Eveleigh.

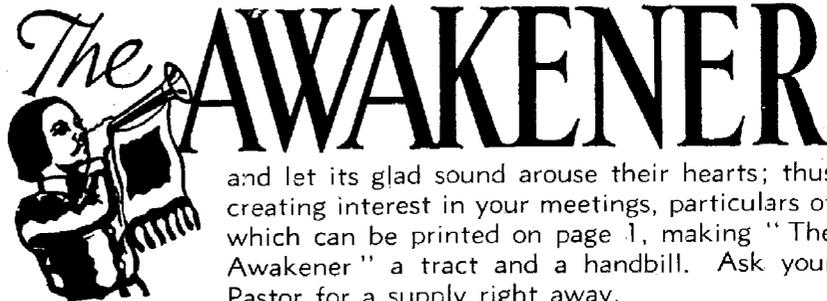
WITH CHRIST

Holmes.—On September 9th, Mrs. Amelia Ellen Holmes, of Barking, entered the presence of the Lord. Funeral conducted by Evangelist W. Gilpin.

Stentiford.—On September 15th, Mrs. Emma Stentiford, aged 68, esteemed and beloved member of Elim Church, Exeter. Funeral conducted by Pastor A. Jackson

Announcing

the publication of a new monthly—"The Awakener" (recently called "The Torchbearer"). A four-page gospel messenger which is the very thing for that person who spends hours alone in that sick-room; the indifferent who will not listen to your message in the open air; the people in your street who are in darkness concerning the gospel, and that dissatisfied neighbour who is always seeking pleasure—hand one and all a copy of



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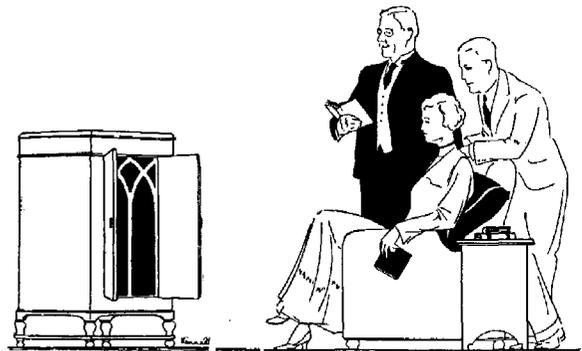
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