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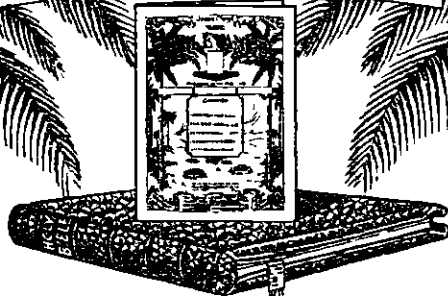
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Saviour

Jesus Christ

Healer

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

Vol. VI. No. 21

NOVEMBER 2, 1925

Twopence

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AND THEY CAME TO ELIM WHERE WERE TWELVE WELLS OF WATER, AND THREESCORE AND TEN PALM TREES ~ ~ ~ Ex 15 27

Baptiser

The Official Organ of the Elim Pentecostal Alliance in the British Isles and printed and published twice monthly at the London headquarters.

Coming King

A General's Story

THERE was a time when there was neither love nor obedience in me, till by God's mercy my frozen heart was melted and warmed into life by almost a child

It was during my Indian service—stirring times, too, ripe with mutiny and murder

At that time I had in my regiment a little bugler I had often noticed him as being too fragile and delicate for the life he had to lead, but he was born in the regiment, and we were bound to make the best of him His father, as brave a man as ever lived, had been killed in action, his mother had just drooped and died six months later

She was the daughter of a Scripture reader, delicate, refined, and had brought up the boy strictly according to her light She was generally respected, and the boy was her image, but as he preferred going to prayer meetings with her rather than joining in the horse-play of the other boys, he was not popular, and suffered many a mocking gibe in consequence

After his mother died, his life was made a misery to him by the scoffing jokes of the men

About two years later, when Willie Holt was fourteen, the regiment was bivouacking some miles from camp for rifle practice I had intended leaving the lad behind, thinking him too delicate for such work, but my sergeant-major begged hard to "take him along"

"There is mischief in the air, Colonel," he said, "and rough as they treat the lad and they do lead him a life—his pluck and his patience tells on 'em, for the boy is a saint sir, he is"

"I don't believe in saints," I answered shortly, "but let him go"

I had a rough lot of recruits just then, and before we had been out a fortnight, several acts of insubordination had been brought to my notice, and I had determined to make an example of the next offence by having the culprit flogged

One morning it was reported to me that, during the night, the targets had been thrown down and otherwise mutilated, and the usual practice could not take place This was serious, indeed, and on investigation the rascally act was traced to a man or men in the very tent where Willie Holt was billeted, two of them being the worst characters in the regiment The whole lot were instantly put under arrest, to be tried by court-martial, when enough evidence was produced to prove conclusively that one or more of the prisoners were guilty of the crime In vain were they appealed to to produce the men, and at last I spoke

"We have all heard the evidence that proves the perpetrator of last night's dastardly act to be one of the men before us" Then, turning to the prisoners, I added "If any of you who slept in No 4 tent last night will come forward and take his punishment like a man, the rest will get off free; but if not, there remains no alternative but to punish you all—each man in turn to receive ten strokes of the cat."

For the space of a couple of minutes dead silence followed, then, from the midst of the prisoners, where his slight form had almost been hidden, *Willie Holt came forward*

He advanced to within a couple of yards from where I sat, his face was pale, a fixed intensity of purpose stamped on every line of it, and his steadfast eyes met mine clear and full

"Colonel," said he, "you have passed your word that if any of those who slept in No 4 tent last night comes forward to take the punishment, the rest shall get off scot-free. I am ready, sir, and please may I take it now?"

For a moment I was speechless, so utterly was I taken by surprise, then in a fury of anger and disgust, turned upon the prisoners

"Is there no man among you worthy of the name? Are you all cowards enough to let this lad suffer for your wrong acts? For that he is guiltless, you must know as well as I" But sullen and silent they stood—never a word

Then I turned to the boy, whose patient, pleading eyes were fixed on my face, and never in all my life have I found myself so painfully situated I knew my word must stand, and the lad knew it, too, so he repeated once more "I am ready, sir" Sick at heart, I gave the order, and he was led away for punishment

Bravely he stood, with back bared, as one, two, three strokes descended At the fourth, a faint moan escaped from his white lips, and ere the fifth fell, a hoarse cry burst from the group of prisoners who had been forced to witness the scene, and, with one bound, Jim Sykes, the black sheep of the regiment, seized the cat, as, with choking, gasping utterance he shouted "Stop it, Colonel, stop it, and tie me up instead He didn't do it, I did" And with convulsed and anguished face, he flung his arms around the boy

Panting and almost speechless, Willie Holt lifted his eyes to the man's face and smiled—yes, a smile "No, Jim," he whispered, "you are safe now, the Colonel's word will stand" His head fell forward, he had fainted

The next day, as I was making for the hospital tent where the boy lay, I met the doctor

"How is the lad?" I asked

"Sinking, Colonel," he said, quietly

"What?" I ejaculated, horrified beyond words

"Yes, the shock of yesterday must have been too much for his strength I have known for months it was only a question of time," he added, "and this affair has hastened matters"

A subdued murmur came from the further corner of the tent, and the sight that met my eyes, I shall never forget

The dying lad lay propped up on pillows, and half kneeling, half crouching, at his side was Jim Sykes The change in the boy's face startled me;

(Continued on cover iii)

The Elim Evangel

FOURSQUARE ON THE WORD OF GOD

"And they came to Elim, where were twelve wells of water, and threescore and ten palm trees." Ex. xv, 27

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A Pentecostal Meeting in the First Century

*When Nero was Emperor of Rome, the persecution of the Early Christians was so great that they were obliged to meet in secret often in subterranean caverns. Dean Farrar in *Darkness and Dawn*, a historical tale of the persecution of the Early Christians, tells of a Pentecostal meeting held in a large granary. Not only were some of Caesar's household Christians, but also many of the nobility. Among those who visited the Christians in their secret assembly was Britannicus, the heir apparent to the throne, who was afterwards poisoned by Nero. The story of this meeting is intensely interesting in the light of the operations of the Spirit to-day. We give it below—*

THE room in which the Christians met was a large granary in which corn was stored. It was as well lighted as circumstances admitted, but chiefly by the torches and lanterns of those who had come from all parts of the city to be present at this winter evening assembly.

Britannicus was astonished at their numbers. He was quite unaware that a religion so strange—a religion of yesterday, whose Founder had perished in Palestine little more than twenty years before—already numbered such a multitude of adherents in the imperial city. Clemens whispered to him that this was but one congregation, and represented only a fraction of the entire number of believers in Rome, who formed a multitude which no single room could have accommodated. He told him further that though the Jewish and the Roman—or as they call them, the Gentile—converts formed a common brotherhood, only separated from each other by a few national observances, they usually worshipped at Rome in separate communities.

If Britannicus was surprised by the numbers of the Christians, he was still more surprised by their countenances. The majority were slaves whose native home was Greece or Asia. Their faces bore the stamp which had been fixed on them by years of toil and hardship; but even on the worn features of the aged there was something of the splendour and surprise of the divine secret. The young prince saw that they were in possession of something more divine than the world could understand.

Nothing could have been more simple than the order of worship. The Christian had ended the Agape, the common meal of brotherly love, consisting of bread and fish and wine. They had exchanged the kiss of peace. The tables had now been removed by the young attendants, and the seats ar-

ranged in front of the low wooden desk at which Linus (the bishop) and the elders and deacons stood. They had no distinctive dress but wore the ordinary tunic or cloak of daily life, though evidently the best and neatest that they could procure. In such a community, so poor, so despised, there could be no pomp of ritual, but the lack of it was more than compensated by the reverent demeanour which made each Christian feel that, for the time being, this poor granary was the house of God and the gate of heaven. They knelt or stood in prayer as though the mud floor were as sacred as the rocks of Sinai, and every look and gesture was happy as of those who felt that not only angels and archangels were among them, but the invisible presence of their Lord Himself.

First they prayed, and Britannicus had never before heard real prayers. But here were men and women, the young and the old, to whom prayer evidently meant direct communion with the Infinite and the Unseen, to whom the solitude of private supplication, and the community of worship, were alike admissions into the audience-chamber of the Divine. Never had he heard such out-pourings of the soul, in all the rapture of trust, to a Heavenly Father. . . . But a new and yet more powerful sensation was kindled in his mind when at the close of the prayers they sang a hymn, the first verse of which was

Awake thee, O thou sleeper,
And from the dead arise,
And Christ shall dawn upon thee,
To light thy slumbering eyes.

When the hymn was over they sat down, and Linus arose to speak a few words of exhortation. He reminded them that they had been called from darkness to light, and from the power of Satan



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unto God . Many of them had lived of old in the vices and sins of heathendom, but they were washed, they were justified, they were sanctified in the name of the Lord Jesus and in the Spirit of their God. Were not their bodies temples of the Holy Ghost which dwelt in them, except they were reprobates? Since then they were in the Spirit, let them bring forth the fruits of the Spirit—love, joy, peace, long-suffering, gentleness, meekness, goodness, charity—against which there was no law. The world was passing away and the fashion of it, their own lives were but as the withering grass and the fading flowers, and was not the day of the Lord at hand? Would He not speedily return to judge His people? Would not that day come as a thief in the night, and how should they stand its probatory fire unless they were safe in the love of their Redeeming Lord?

So far had he proceeded when a mighty answering '*Marnatha*' of the deeply moved assembly smote the air, and immediately afterwards Britannicus stood transfixed and thrilled to the very depths of his being. For now, a voice such as he had never heard—a sound unearthly and unaccountable—seemed not only to strike his ears but to grasp his very heart. It was awful in its range, its tone, its modulations, its startling, penetrating, appalling power, and although he was unable to understand its utterance, it seemed to convey the loftiest eloquence of religious transport, thrilling with rapture and conviction. And, in a moment or two, other voices joined it. The words they spoke were exalted, intense, impassioned, full of mystic significance. They did not speak in their ordinary, familiar tongue, but in what seemed to be as it were the essence and idea of all languages, though none could tell whether it was Hebrew, or Greek, or Latin, or Persian. It resembled now one and now the other, as some overpowering and unconscious impulse of the moment might direct. The burden of the thoughts of the speakers seemed to be the ejaculation of ecstasy, of amazement, of thanksgiving, of supplication, of passionate dithyramb or psalm. They spoke not to each other nor to the congregation, but seemed to be addressing their inspired soliloquy to God.

And among these strange sounds of many voices, all raised in sweet accord of entranced devotion, there were some which no one could rightly interpret. The other voices seemed to interpret themselves. They needed no translation into significant language, but spontaneously woke in the hearts of the hearers the echo of the impulses from which they sprang. There were others which rang on the air more sharply, more tumultuously, like the clang of a cymbal or the booming of hollow brass, and they con-

veyed no meaning to any but the speakers, who, in producing these barbarous tones, felt carried out of themselves. But there was no disorderly tumult in the various voices. They were reverberations of one and the same supernatural ecstasy—echoes awakened in different consciousnesses by one and the same intense emotion.

Britannicus had heard the Glossolalia—the gift of the tongue. He had been a witness of the Pentecostal marvel, a phenomenon which heathendom had never known. Nor had he only heard it, or witnessed it. For as the voices began to grow fainter, as the whole assembly sat listening in the hush of awful expectation, the young prince himself felt as if a spirit had passed before him, and the hair of his flesh stood up, he felt as if a Power and a Presence, stronger than his own, dominated his being, annihilated his inmost self, dealt with him as a player does who sweeps the strings of an instrument into concord or discord at his will. He felt ashamed of the impulse, he felt terrified by it, but it breathed all over and around and through him, like the mighty wind, it filled his soul as with ethereal fire, it seemed to inspire, to uplift, to dilate his very soul, and finally it swept him onward as with numberless rushings of congregated wings. The passion within him was burning into irresistible utterance, and, in another moment, through that humble throng of Christians would have rung in impassioned music the young voice of the last of the Claudii pouring forth things unutterable, had not the struggle ended by his uttering one cry and then sinking into a faint. Before that unwonted cry from the voice of a boy, the assembly sank into silence, and after two or three moments the impulse left him. Panting, not knowing where he was, or whether he had spoken or not, or how to account for the heart-shaking inspiration which had seemed to carry him out of himself, beyond all mountain barriers or unfathomable seas, the boy sank back into the arms of Pudens the escort. As the hour was late and they all had to get home in safety through the dark streets and lanes through which they had come—some of them from considerable distances—Linus arose and with uplifted hand dismissed the congregation with the words of blessing in the name of the Father, the Son, and the Holy Ghost. The fresh air revived the young prince, and while his sister was alarmed, he said, "I am quite well, but I am tired and I should like to be silent. Let us go home." They were escorted to the Palace. After they had gone, Claudia said, "Oh Pomponia, while he was at the gathering the power came upon him; he seemed scarcely able to resist it, but for his fainting I believe he would have spoken with the tongue!" Pomponia clasped her hands and bowed her heads in silent prayer.



THE ELIM EVANGEL

Good News according to Matthew

By JAMES SALTER (*Congo Evangelistic Mission*)

CHAPTER III (*Continued*)

The Kingdom and its Gospel

FROM the time of their birth as a nation, and their adoption by God as a "peculiar people unto Himself," the Israelites were especially privileged above all the peoples on the earth. Gradually they became nationally permeated with a perverted idea of this relationship. They grew proud of their privileges, but shirked their responsibilities. Later, they were split into two kingdoms, and eventually both of these went into captivity. Even under such circumstances, their false conception of divine favouritism compelled the idea that their deliverance and restoration was a divine obligation.

For at least eight centuries before, and until the appearance of Jesus Christ, this idea was fostered and fed by the interpretation which Israel's teachers placed upon the prophetic scriptures, so that at the time of Christ's appearance, tradition had largely supplemented, if not entirely supplanted the truth. Their sufferings had soured rather than softened them. The iron had entered into their souls and bitterness into their spirits. Their ideal for Messiah was a mighty man of war, wreaking vengeance on Israel's oppressors. Their hearts had grown fat through a bigoted self-righteousness, and their spiritual perceptions dimmed and distorted through a biased mind. Consequently when John the Baptist, Christ's forerunner, came "in the way of righteousness," the religious leaders of the day were not prepared and the publican and harlots entered the kingdom, while they were left out.

Undoubtedly the Messianic conception held by the majority in Palestine at the time of Christ, was altogether different from that which the earthly life of Jesus presented. "On our Lord's lips the phrase, 'Kingdom of the Heavens,' discountenanced the Jewish view of His time as to the nature of Messiah's kingdom. That view, based on Daniel ii 44, and vii 14 (and compare Psalm ii 6, cx 2) represented a material kingdom of political significance. For this, holy men like Joseph of Arimathea, no doubt waited in faith, with hopes religious rather than secular (Mark xv 43), but in most minds the political and material aspects of this kingdom were more prominent than the spiritual and moral. The existence of this expectation explains the third temptation of our Lord (Matt iv 8-11); the attitude of the people who would 'come and take Him by force,

to make Him a King' (John vi 15), the request of the mother of Zebedee's children (Matt xx 20, 21) the cry of the 'whole multitude of the disciples' (Luke xix 37, 38), and the question of Pilate (Matt xvii 11). Even familiarity with the teaching of our Lord did not expel the old conviction. Witness the lament of the two disciples during the walk to Emmaus (Luke xxiv 21), and the appeal of the apostles (Acts i 6). Nevertheless *this view was definitely repudiated by our Lord* (John xviii 36, Luke xii 14). *The Kingdom of the Heavens, as presented by our Lord, is inseparably connected with His redemptive work; but it is not earthly in its origin or support. It is not political—a kingdom of geographical or race limits. It is a spiritual and moral domain—a kingdom in which God is supreme. It is open to all (Matt viii 11, 12, xxv 31-34), not race, but obedience qualifies for its citizenship (Matt vii 21, and compare v 20), it is contrasted with material possessions, and placed above them (Matt vi 33). Inasmuch as the kingdom is already operative in the lives of its subjects, it is said to be 'within' them (Luke xvii 21). Yet its growth, and especially its consummation, were to be prayed for (Matt vi 10), its nearness was announced by the apostles (Matt x 7), and our Lord's own message was called the gospel of the kingdom (Matt ix 35). This kingdom was at times spoken of by our Lord in terms referring to its members, as in the parable of the tares and the net (Matt xiii), and to the place or state in which its members shall hereafter be found (Matt viii 11, Matt xxv 34)."*—*Universal Bible Dictionary*

In our article on "The Kingdom of the Heavens and the King" (*this will appear in our next issue*—ED) we hope to write more fully, but in passing we wish to record our conviction that the fifth kingdom referred to in Daniel ii 31-45 can refer to none other than the kingdom of Christ, with a revived and restored kingdom of Israel presenting one phase of it. We believe that the Gospel of the Kingdom is the Gospel of the Kingdom of Christ. The Holy Ghost says that the Gospel of Christ began with Jehovah's messenger, John the Baptist, and his message (Mark i 1). We further read that the "Law and the Prophets were until John" (Matt x. 11-13). Thus we see John is neither relegated to the "Law" nor the "Prophets," although the Lord said he was "greater than a prophet." It has been said that John's message was purely and strictly legal, that is; that John preached "Law." The scriptures say that the "Law (all of it) was given through Moses, not

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through John In John 1:17 we read that Grace and Truth came through Jesus Christ Again we read that John (Jehovah is gracious) came to bear witness to Jesus, the harbinger of Grace and Truth (John 1:18)

Neither from John's manner nor from his message can any inference be reasonably deduced that he was heralding the approach of an earthly kingdom Had John preached Jesus as King, Herod, seeking an excuse to kill him, could easily have found in a charge of treason against him sufficient grounds for this as it was, John was murdered for his righteous testimony and not for his treason John's message was spiritual, not secular. It recognized sin and demanded repentance. It also exhorted to faith in the Lord Jesus (Matt 3:1-8 and Acts 13:4) If we accept the Holy Ghost's summary of the Gospel of Grace as preached by Paul (Acts 20:21, 26), we shall see that in substance it was the same as John's Conversion was a necessity for entrance into this kingdom (Matt 23:3, 4, 13, 14, and compare John 3:3-6) It is true that John baptized in water unto repentance; but for remission of sins and for salvation, he pointed his disciple to Jesus as the Lamb of God and the One who should baptise in the Holy Ghost and fire (John 1:29-37, Matt 3:11, 12).

The same message was carried on by Jesus Christ after the imprisonment and murder of John the Baptist (Matt 4:12-17), and to Peter, upon his confession of Jesus as the Christ, the keys of this same kingdom were entrusted (Matt 16:19) These keys he used, e.g., on the day of Pentecost (Acts 2) and again in Acts 10. Significantly, we first read of the "Church" (a company of saved ones) as being in existence after the first use by Peter of these keys (Acts 2:47)

We also read in John's message of a "Baptism in the Holy Spirit and fire," as well as a "Baptism in water unto repentance" (Matt 3:11). We also read of these two baptisms in Acts 1:5 The Lord Jesus spoke much of the Holy Spirit, calling Him "Another Comforter," and referring to Him as the "Promise of the Father" The descent from heaven of the Holy Spirit necessitated the ascent to heaven of the Lord Jesus He must be glorified (i.e., crucified, buried and raised to heaven—John 7:39) before He can baptise in the Holy Spirit We read in Luke 11:13 that God gives the Holy Spirit to them that ask Him, and again that God gives the Holy Ghost to them that obey Him (Acts 5:32) The reception of the Spirit is as purely a personal matter as the receiving of Jesus Christ for salvation. For safety, service and sanctity, the reception of the Holy Spirit is a human necessity It is also a divine injunction, for all Christians are commanded to "be filled with the

Spirit" (Eph 5:18) John also speaks of "Fire," again, in Acts 2:3, we read of "cloven tongues like as of fire." Samuel Chadwick says "Fire is mightier than learning A soul ablaze is a better guide to effective speech than much scholarship It is fire that conquers the heart The fire still falls from heaven. It cannot be kindled with earthly forms It is not of the earthy, but from God We cannot kindle it Strange fire soon dies out There is no need to warm ourselves at other men's fires, for the Spirit fell on all, and remained with each"

To summarize what has been written, then we see that the kingdom which the God of Heaven shall set up (Dan 2:44) is the Kingdom of Christ The gospel which John the Baptist began and Jesus and the Apostles carried on, is the gospel of that kingdom. It is the gospel to which God bore witness, both with signs and wonders and with divers miracles and gifts of the Holy Ghost, according to His own will (Heb. 2:3, 4) It is the gospel which declares the Lord Jesus to be the Lamb of God and the One who baptises in the Holy Ghost and Fire

The scripture declares that the one who obeys this gospel, has been "translated into the kingdom of His dear Son" (Col 1:13), has at all times access to a throne of Grace (Heb 4:16), and, receiving at this place abundance of Grace and of the Gift of Righteousness, shall reign in life by One, Jesus Christ (Rom 5:17)

A MIRACLE AT PONTYPRIDD

Miss Elsie Maud Blake who received her sight at the Revival Campaign conducted by Pastor Stephen Jeffreys in the Elim Hall, Thurston Rd, Pontypridd during the month of September.

She had been totally blind in her right eye for 12 years

After having been treated in various hospitals to no effect, a touch from Jehovah Ropheca has restored her sight





Divine Healing

"Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up"—Jas. v. 14

WE find that many are becoming interested in divine healing, and are inquiring the way to the Great Physician. They know of Jesus as their Saviour, but have been told that the day of miracles has passed, and that in the beginning our Lord healed the sick and worked miracles to prove His divinity, and that this power was given the disciples until the establishing of the church, but that the Lord has not worked like that since. But now, since Pentecost has come back to us, and so many are being healed and miracles are being worked by the power of the name of the same Jesus, they are pressing through the narrow walls of churchanity to know something more of our liberty in Christ Jesus. Praise God! many are finding that Jesus is indeed "the same yesterday, to-day, and forever."

After the children of Israel had been brought up out of Egypt, the Lord promised if they would diligently hearken to His voice and give ear to His commandments, etc., "I will put none of these diseases upon thee, which I have brought upon the Egyptians, for I am the Lord that healeth thee" (Ex xv 26).

Forty years after, their disobedience and unfaithfulness having brought sickness and diseases, He again speaks to them "If ye will hearken to these judgments and keep and do them. The Lord will take away from thee all sickness" (Deut vii 12-15).

They failed because of disobedience, and this is the cause of our failure to-day. All of God's promises are conditional. And yet they are all ours in Christ Jesus (II Cor. i 20). Jeremiah's faith was "Heal me and I shall be healed" (Jer xvii 14). Many rich experiences of healing are recorded in the Old Testament Scripture, shall we, walking in all the light of the Holy Ghost dispensation take less?

Read II Chron. xvi 12-13; Isa. lviii 6-8; Mal iv. 2, Ps xxx 2; Jer. xxxiii 6; I. Kings xvii 22. Also, Matt, ix 1-6; iv 24; ix 35; Luke iv. xl; vi 19. These are just a few of the many healings recorded. Read, read, read! and you will be convinced that there is healing for you.

HEALING IN THE ATONEMENT

"Surely He hath borne our sicknesses and carried our pains . . . And by His stripes we are healed" (Isa liii. 4-5). The word grief should be translated sicknesses. This, according to the marginal reading (R.V.) and according to all Bible students, should

read sicknesses, and so it is quoted in Matt viii 17.

Many thinking Christians admit that sickness is the result of the fall, but they do not see that redemption from sickness was purchased for us on the cross just as really as redemption from sin.

If disease is ours under the curse, in Christ we are redeemed from the curse. (Gal iii 13). If sickness is bondage, in Christ we are free (John viii 36). If sickness is the direct work of the enemy, our remedy is in One Who came to destroy the work of the devil (I John iii 8).

If you believe sickness is sent as chastisement for disobedience, then get right with God and He will lift the rod. Doubtless many lessons have been learned through suffering that we were not capable of learning any other way. And in His goodness and mercy, He will cause these things to work out for us "a far more exceeding and eternal weight of glory."

All who are pressing into God's best are truly grateful for every lesson learned even if it must come through suffering. But to realise healing in the atonement emboldens us to resist the devil, and to press our claims for all that has been purchased for us on the cross.

"Who, His own self bare our sins in His own body on the tree, that we, being dead to sin, should live unto righteousness. by whose stripes ye were healed" (I Peter ii 24).

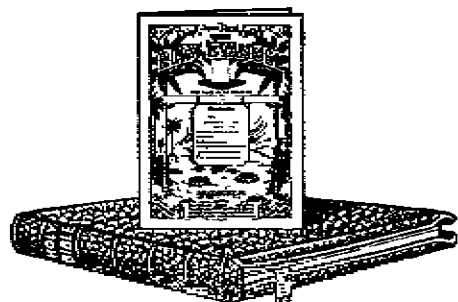
CHRIST OUR LIFE

"When Christ, Who is our life shall appear, then shall ye also appear with Him in glory" (Col iii 4). This means more than healing. It means to really have His life in our mortal flesh. "And the life which I now live in the flesh, I live by the faith of the Son of God" (Gal. ii 20). It means the more abundant life of our Lord, His resurrection life, super-added to our own.

The same Spirit that raised our Lord Jesus from the dead, quickens our mortal bodies. (Rom. viii. 11). When His quickening Spirit works in us in the healing of our sicknesses, there is given us an earnest of the redemption of our bodies. Those who have felt the blessedness of His healing touch on their bodies have had a foretaste of the glory of that great day when we shall see that which the suffering, groaning creation is waiting for, "even the redemption of our bodies" (Rom. viii. 23).—Sel.



THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

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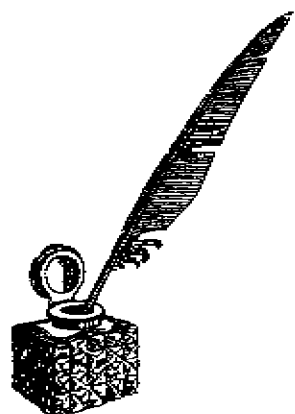
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Editorial Notes



SOME years ago, as an earnest Christian was walking past a large business house, he felt impelled to go in and speak to the proprietor on the subject of his soul's salvation. Meeting him just inside the shop, he said to him: "Mr T, I've talked to you about furniture and pianos and carpets, but I've never talked to you about my business. Would you

give me a few minutes to do this?" The request was complied with, and soon, in the proprietor's private office, the visitor was taking him from passage to passage in the "grand old Book," bringing before him

clearly his duty to accept the Lord Jesus Christ as his own personal Saviour. The Word of God went home to his heart, and with tears trickling down his cheeks, the proprietor said these pathetic words: "I was born in this city and am now seventy years old. More than a hundred ministers and five hundred church officers have known me and done business with me, as you have, but in all these years you are the only man who ever spoke to me about my soul!"

* * *

This is by no means an isolated case. We believe there are hundreds, nay, thousands around us, who are living without God and without hope in this world, and to whom no one has ever spoken about the things that really matter, about eternal things. Perhaps there is one such, dear reader, in your office, in your shop, in your workroom—one who is dissatisfied with the world and its pleasures, and craving for something to meet the hunger of the heart—one who having seen so much formality, so much profession, so much emptiness, is longing for something that is real—one who is unsaved and waiting to be pointed to Christ.

* * *

One of the reasons why God has called you, dear reader, to Himself, is that you might bring others to Him. "Jesus findeth Philip. Philip findeth Nathaniel" (John 1:43, 45). This is God's order. "Follow me," said the greatest of all soul-winners, "and I will make you fishers of men." It is your Lord's command, and it is the greatest privilege you, as a child of God, can have. "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Have you yet begun?

HAVE YOU FILLED

in the special subscription form which was enclosed in the "Elim Evangel" just a month ago? We are grateful for the splendid response we have had to our appeal, but we want to hear from ALL our readers. You have just a

FORTNIGHT LEFT

to take advantage of our special offer to send the Evangel to as many as you wish of your Christian friends for three months at 1s, post free. If you have lost the form, it does not matter. Send us the names and addresses with 1s. for each. This offer cannot be extended beyond November 16th.

At the same time, will you send us some subscriptions for one whole year at 5s each, and thus help us to spread the Four-square Gospel?

Elim Publishing Office, Park Crescent, Clapham, London, S W 4.

Healing Testimonies

"I am the Lord that healeth thee"—Ex xv 26

HEALED OF DROPSY

ON Thursday afternoon, September 17th, I was healed of dropsy (which I had for five weeks) by the power of God, at Trinity Church, Perry Vale, Forest Hill, S.E., when Pastor George Jeffreys laid his hands on me and prayed for divine healing, and I was healed at the time. Praise the Lord for all His goodness to me! At the same time my mind was calmed, after having been in a very nervous state through very heavy troubles.—Mrs G Rossel (Brockley)

SET FREE FROM ST VITUS'S DANCE

I praise and thank God for wonderfully healing my little daughter, age 12 years, from St Vitus's dance and heart trouble. After attending St Bartholomew's Hospital for about four months, she did not seem to get any better, in fact, she seemed to become worse, and she could not even hold a tea-cup, her arm was always shaking, and she was always twisting her tongue, but now she is quite well. I give the praise and thanks to the great Physician for a complete deliverance. May God go on blessing this wonderful work.—Mrs Morris (Canning Town)

SIGHT RESTORED

I wish to write and acknowledge what the Lord has done for me. About two months ago I came to Him for the healing of my body. I suffered for 20 years with bad eyesight and weakness of the heart. Until the Campaign started in Barking and I subsequently studied the subject, I did not know that healing for the body was also provided for in the Atonement of Christ. After having been prayed with at East Ham Town Hall, I received perfect sight instantaneously. I can now do close work all day without glasses, and without any effect upon my head or eyes. I often have to read the smallest print for hours at a time. The Lord is continuing this work in strengthening my eyes day by day as I hold on to Him, and is strengthening my nerves too. To God be all the glory. I have never known what it is to do without my glasses until now, because I have worn them since I first went to school. Only eighteen months ago, the specialist told me the work I was doing was ruining my eyes, but the Lord touched me, and thus made me whole. Praise His wonderful name!—C W. (Ilford)

HEALED OF BLINDNESS

I wish to place on record my deep gratitude to Almighty God for the wonderful blessing and healing, of which I am the happy recipient. I paid my first visit to Perry Vale, Forest Hill, on Sunday,

August 16th, and went forward to receive the laying on of hands for healing. At the time I was totally blind in my left eye and had but very little vision in the right. So near to total blindness was I, that when taking food, which was prepared and minced for me, I had to hold the plate on a level with my face and take the food with the use of a spoon. After receiving the first treatment from Pastor Stephen Jeffreys, I could see the congregation quite well with my right eye and with my left could see the Pastor's face. My left eye has been blind for about 20 years. After the second treatment I was able to read a little, and the first line I read ran thus "The day of the Lord is at hand." My third treatment resulted in giving me sufficient sight to be able to partake of my meals with a knife and fork, and I am glad to say that this progress is being maintained. To God be the Glory.—A J Maskell (Richmond)

DELIVERED FROM TUBERCULOSIS IN SPINE

When 13 years of age, I fell down stairs and hurt my back. I was taken to the London Hospital, and the doctors there ordered me to be put into a spinal jacket, these jackets I wore year after year, and when 17 years old was taken very ill and sent to a Sanatorium. I was in there for one year and at the end of the year was discharged, and the doctors said I was as well as I ever would be. When I got home, I could not walk at all, and for three years was taken about in a bath chair, and carried up and downstairs. One night I had a most wonderful vision of the Lord Himself. He said,

"I will not forsake thee," and then I heard of the meetings at Barking Baths, and went to a meeting the next day. After being prayed for in Jesus' holy name, I got out of my bath-chair, and the first time for three years walked round the hall. I was prayed for many times, and after each prayer became much better. I just longed to take my jacket off, which I did, but found I could not sit up without it. I told the Lord all about it, and asked Him to give me strength to sit up, and walk about without my jacket and, Praise His holy name, He did, and for three months I have not had it on. I go to the meetings, not in my bath chair, but on the bus, and I cannot praise the Lord enough. I also spent a wonderful evening at Barking Hall where I received my full Baptism of the Holy Ghost, and I shall never forget that evening, Praise the Lord! Last Monday week I was examined by the doctor, and told there was not a trace of T.B. in my spine now.—Miss D Noakes (Seven Kings)

Revival at Canning Town

By HENRY PROCTOR, F.R.S.L

OUR beloved Pastor George Jeffreys inaugurated what has proved to be, the most wonderful series of meetings that has yet been held by the Elim Alliance. Our blessed Lord Himself had been preparing the ground, and on the first day



The enthusiasm of the people of Canning Town may be judged by the above photograph, which was taken outside the Public Hall two hours before an evening meeting and in a heavy rain. The large poster above the door, by a strange coincidence advertises some other meetings held in the same hall.

(October 4th), the fire began to fall. In the afternoon at 3 p.m. Pastor Jeffreys preached at the Central Hall to a packed audience, and at 6.30 in the Public Hall, which overflowed to the Central Hall, with the result that over 60 were saved, the first day.

On Wednesday, October 7th at 7.30 p.m. a densely packed meeting was held at the Wesleyan Church, Ordnance Road, in which over 70 were saved, and on Thursday, 8th, at the Central Hall, a meeting which overflowed to the near-by Wesleyan Church, resulting in over 80 being saved. On this occasion sinners wept their way to the penitent form before the address was given.

On Sunday, October 11th, two meetings were held in the Central Hall—at 3 and 6.30—and another at 8 p.m., at Mary Street Primitive Methodist Church, which was densely crowded, and a total of over 70 souls were saved in the three meetings. On Wednesday (14th) a glorious meeting was held in the large Public Hall, and an overflow meeting at the Primitive Methodist Church. About 50 souls were saved, and when the invitation was given for those who had been healed during the Mission to demonstrate, the stage-platform was immediately filled with a jubilant throng of more than 100 people.

Miracles of healing have taken place at every meeting at both the halls. Our souls are filled to overflowing with praiseful gratitude to God. Thanks are also due to both the Methodist ministers who shewed such a kind Christian spirit in opening their churches, so that the expectant crowds longing and hungry to hear the Gospel were not sent empty away.

The meetings are being continued and the revival fire is spreading.

Items of Interest

The Foursquare Gospel is now being preached at Sutton, Surrey. Pastor Pinch of Coulsdon has accepted a unanimous invitation from the members of the East Cheam Baptist Church to take its pastoral care. Special Bible Readings are conducted by the Pastor every Tuesday at 7.30 o'clock.

* * *

At the time of going to press, campaigns are being conducted by Pastor Stephen Jeffreys at Peniel, Notting Hill Gate, and by Pastor George Jeffreys at Ilford. We hope to publish full reports in our next issue.

* * *

The campaign at Ilford was commenced in the Town Hall on Monday, October 26th. Services are not being held every night, but on various dates, when the hall is disengaged.

Much prayer is requested for an Elim Revival Campaign to be commenced in the large Clifton Concert Hall, Cliftonville, Margate, on Sunday, November 8th. The campaign will be conducted by Pastor Stephen Jeffreys.

* * *

Pastor and Mrs. Black conducted a successful campaign at the Elim Hall, Hull, from October 12th to 21st. They cross to Ireland early this month, and commence special services in the Elim Hall, Ballymena on the 8th inst.

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A list of the services held in the various Elim centres in London, is now published regularly. It is obtainable by writing to the Secretary, "Elim," Park Crescent, Clapham, London, S.W. 4, enclosing a stamped addressed envelope.



Convent to become an Elim Bible College

By PASTOR GEORGE JEFFREYS

WHAT a strange turn of events! The Elim people take over a Roman Catholic Convent as a Bible College and home for the many Evangelists now in London. Surely to supersede the secluded nuns with a company of hearty Elim folk, to introduce an atmosphere of joyous praise, instead of the more solemn tones of the mass, will sound like fiction in our readers' ears. Yet it is certainly true. This is just the Lord's doing and it is marvellous in our eyes.

The possession of this large and commodious building, with its quaint association, its numerous rooms, and double stairway, never called forth the least conjecture on the part of those entrusted to pray through the matter of the Elim Bible College. God has surely responded in a way that surprises all. The house is situated right in the centre of Clapham Park, only a few minutes' walk from the Elim Tabernacle, and it has grounds of about 4½ acres.

The greater proportion of the purchase money has been given on loan, at a reasonable percentage, and

without the fear of the principal being called in suddenly, by a dear child of God whose heart goes out for evangelism in the city. But it is our privilege and opportunity to participate in clearing off the money borrowed, and to assist in equipping the home with necessities in the form of furniture, linen, cutlery, etc., for all purposes. We believe that from this new centre, full Gospel truth will flow to all around.

From the midst of revival, where hundreds of souls are being saved, we send an appeal for help towards this great need. I am convinced that this urgent call will not fall upon deaf ears, and that thank-offerings for blessings received in the past through the Elim work and its workers, will be forthcoming towards this most essential undertaking, in order to send the truth of the Foursquare Gospel to others.

All thank-offerings should be sent to the Secretary, Elim Bible College, Park Crescent, Clapham, London, S W 4.

Have Ye Received *the Holy Ghost since* Ye Believed?

And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. (Acts XIX 1, 2)

THESE were disciples and believers, but badly instructed, insufficiently taught, and their experience was in default. The Word says they were disciples and believers, but without the Holy Spirit.

Ignorant teachers have ignorant scholars. Defective electric wiring gives defective light. Unilluminated pastors have unilluminated people. Blind leaders of the blind!

These disciples were honest. They did not turn around and try to teach Paul. They did not argue that they had received the Baptism. They did not try to convince Paul that what he had was from the devil. They were convinced that they had not received the Holy Ghost. When Paul asked them, "Unto what then were ye baptised?" they said, "Unto John's baptism." Then said Paul, "John verily baptised with the baptism of repentance, saying unto the people that they should believe on Him which should come after him, that is, on Christ Jesus." He did not belittle their first experience.

He showed them that it was preparatory, pointing to the goal. Sanctification is not the goal, but preparatory for it.

They were teachable people. They never argued, they never disputed, and were willing to submit to immersion in the name of the Lord Jesus. Would that every disciple, every believer, would be as ready to submit to the teachings of Paul, who was instructed by the Holy Spirit.

And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues, and prophesied.

It was not taking it by faith. The Holy Ghost was anxious, willing to communicate Himself, to fill those hungry hearts, but He could not come when He was not known about, to those who had never been instructed about Him, to those who had not as much as heard His name. There had to be a channel. Paul was a channel. God has his channels to-day. Sometimes it is a group of people or an assembly. Sometimes the Spirit is imparted by



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the laying on of hands of elders or pastors or Spirit-filled saints. After the Day of Pentecost God always used a channel

The Holy Ghost was no "influence," intermittently permeating the air, but a distinct Person coming through a person on to persons. A channel may be unconscious that he or she is a channel, but the receiver always is conscious. The faith by which they sought brought an experience that was very real to the senses. The Holy Ghost manifested His presence in a very realistic manner. Paul laid his hands upon them, and the Holy Ghost came on them, and "they spake with tongues and prophesied."

The Dove had found a willing home and the cooing of the Dove was heard. The Holy Ghost spoke through the newly filled temples, and these twelve disciples spoke in tongues and prophesied. Paul in definite act, expected a definite result, and was not disappointed. Neither were the recipients. Twelve men received. A new church was formed then and there.

"Oh," but you say, "there is no word in the epistle to the Ephesians about being baptised in, the Holy Ghost and speaking with tongues." They did not want a letter explaining or expounding it. They

had the living letter. They had twelve living epistles who carried the truth to the Ephesians. All that Paul had to do in the epistle was to tell them to be continually filled with the Spirit, to have an overflowing experience, to follow the experience of heavy drinkers of the wine, and be heavy drinkers of the Spirit (Eph v 18). He had no need to teach them about the Baptism in the Spirit. All he had to teach them was to go on seeking for more of the Spirit.

Have ye received the Holy Ghost since ye believed? "I have joined such and such a church. I have been baptised in the church-ordained manner and we very seldom hear there is such a thing as the Holy Ghost. And when we do, it is sometimes a tirade against those who say they are filled with the Spirit. It is not encouragement to seek, it is discouragement, and a warning to shun."

If you want to be warmed, go in the sun. Don't stay in the shade. Don't stay in the cellar. If you want to be filled with the Spirit, go where the Spirit is honoured, spoken about, and has the opportunity of coming into and upon those who are waiting to give Him a welcome. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts ii 39) —Sel

God's Covenants of Life

By HENRY PROCTOR, F R S I.

It is obvious from the Old Covenant as well as the New, that God's will for His people is not only that all their diseases should be healed, but that they should be kept in perfect health, as clearly expressed in Deut vii 15 "I will take away all sickness from the midst of you." "For I am Jehovah thy Physician (Hebrew—*Am Yahveh Rophekha*). And these promises were fulfilled to such a degree that "there was not one feeble person among their tribes," as long as they were faithful to Jehovah. Ferrar Fenton actually renders Lev x 44 as a command to be healthy "You shall be healthy for I am holy."

The healing began with Abraham, who was the means of healing the household of Abimelech. Miriam was healed of leprosy at the prayer of Moses, and all who looked at the serpent of brass lifted up by Moses were healed. But in the case of Moses himself, something higher than healing was manifested, for he was kept in such perfect health and youthfulness that at 120 years of age his natural force had not abated neither had his eye become dim, although all those from 20 years and upwards who went with him into the wilderness, died, with the exception of Caleb and Joshua. Caleb testified

that it was the Lord God who had kept him alive, and that though he was now eighty-five years old, he was as strong and vigorous as he had been at forty-five, "when Moses sent him to spy out the land."

But there was not only healing and preservation in health, but in Abraham we have an exemplification of the restoration of youth. For when Abraham was a hundred years old, "his body was as good as dead," but it was then that God promised him "I will restore you as at the period of youth, and there shall come a son from Sarah your wife (Gen xxiii 12-24). And this was literally fulfilled, for after the death of Sarah, he married Keturah, and had six sons and lived to the ripe age of a hundred and seventy-five, thus realising the promise of Job xxxi 25 "His flesh shall be fresher than a child's. He shall return to the days of his youth" (see also Psalm ciii 5).

But in the New Testament there is something greater and higher than this, that is "the life of Jesus manifested (now) in our mortal bodies," as it was manifested in the body of Paul at Lystra, where he was stoned and left for dead. But through the power of the Resurrection he rose up



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and went into the town "Next day he went off with Barnabas to Derbe, and there preached the Gospel, making many disciples" (Acts xiv. 21).

'I was crushed (he says) far more than I could stand, so much so that I despaired even of life in fact I told myself it was the sentence of death. But that was to make me rely, not on myself, but on the God who raises the dead; He rescued me from so terrible a death" (II Cor 1 8-11) So we see how his teachings were verified by actual experience "He who raised Christ from the dead will make alive even your death-doomed bodies, because of His indwelling Spirit within you" (Rom viii 11) "He will give life also to your mortal bodies"

This is a foretaste, "earnest," or "instalment" of the resurrection given beforehand For "If we have grown into Him by a death like His, we shall grow into Him by a resurrection like His (Rom. vi. 5, Moffatt)

Hitherto we have overlooked too much the unity between the two covenants, both of which were made with Israel and Judah (Heb viii 8) All the blessings of the old covenant are included in the new, for Christ came to confirm the promises made to the fathers, and hath redeemed us from the curse of the law which included every kind of disease and sickness, and this is why He went about healing every disease and every sickness among the people, that it might be fulfilled which was spoken by the prophet "Himself took our infirmities and bare our

sicknesses,' for 'Surely He hath borne our sicknesses and carried away our pains" (Isa liii. 4, Heb)

Even before He went to the cross, He was bearing our diseases in that terrible scourging of which He speaks in Isaiah "The plowers plowed upon my back, they made deep their furrows" and "by His stripes we were healed" And at Gethsemane He said "My soul is crushed with anguish to this very point of death (Matt xxvi 38-41) For "The Lord was pleased to crush Him through disease" (Isaiah liii 10, Leeser) insomuch that He was compelled to make supplication with strong crying and tears to Him that was able to save Him from death and was heard for His godly fear (Heb v 7)

Both the Old Testament and the New confirm the view that salvation includes deliverance from every kind of sickness The Law which was holy and just and good was ordained unto life, and the Lord Christ also "brought life and immortality to light through the gospel" It is our privilege now to be sharers in His resurrection-life, and He who raised Christ from the dead makes alive even our death-doomed bodies, for if we are bearing about in the body the dying of the Lord Jesus, then the life also of Jesus will be made manifest in our mortal flesh (II Cor iv. 10, 11) as truly as it was in that of the blessed Apostle Paul For all the promises of both Covenants being confirmed to us by Christ, belong to believers now Apart from this teaching we have not a "Foursquare," but a maimed and mutilated Gospel



Questions and Answers



What is the meaning of "The letter killeth, but the Spirit giveth life"?

The scripture quoted is from II Cor iii 6, which Weymouth renders as follows. "It is He also who has made us competent to serve Him in connexion with a new Covenant, which is not a written code but a Spirit, for the written code inflicts death, but the Spirit gives Life" The apostle is here evidently contrasting LAW and GRACE, and we know that the law was the ministration of death, but the new covenant brings life in Christ

Can we claim deliverance from sickness and death as our inheritance in Christ?

Yes, from sickness, because Christ hath redeemed us from the curse of the law, which includes every kind of sickness. But as flesh and blood cannot inherit the kingdom of God, the body must either die or be changed at the Second Coming of Christ "We shall not all sleep, but we shall all be changed."

In His grace, He may prolong the life of some of His saints, as He did in the case of Simeon and Anna at His first coming; but He has the keys of death (Rev 1. 18), and no believer can claim deliverance from it

If I can be healed of disease, is it necessary for me eventually to die of disease?

It is not necessary to die of disease We can die a natural death, without pain or sickness

Will you please explain whether the covering of a woman's head, spoken of in I Cor xi 5 and 6 refers to her natural hair, or to the wearing of a hat or other covering?

It is evident from verse 6 that this refers to a head covering other than the hair "If the woman be not covered, let her also be shorn (Weymouth—"cut off her hair"). but if it be a shame for a woman to be shorn or shaven, let her be covered"



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Elim Evangelistic Band

GENERAL REPORTS

Ashbourne. Following the Convention, Miss Kennedy conducted a fortnight's mission last month at Ashbourne. Very blessed times were experienced as the truths of the gospel were expounded. Souls were saved and the saints were built up from the precious Word of God.

Morrison. A branch of the Elim Crusaders was commenced last month at Morrison, South Wales. Already the ranks are swelling. Special blessing is resting on the open-air services, as many as three being held on a Sunday, and God is owning the efforts put forth by these earnest young people.

Cullybackey. We are glad to report that the three weeks' mission conducted by Miss McKinley in Cullybackey has been much blessed and owned of God. Notwithstanding the former opposition to the Foursquare Gospel in this place, the attendance was splendid, increasing nightly until the little hall was literally packed. Many came from the surrounding districts and villages by motor cars and cycles, while others walked a long distance. But those who came were not disappointed, for the services which were made bright and attractive with music and song, were a blessing to both saint and sinner. The special solos rendered by the Evangelist were a blessing to many. A marked feature of the mission was the number of young men who attended, having

caught the sound of bright Gospel music, Praise God for those who, realising their sinfulness before God, determined to cast themselves upon His mercy, and are now rejoicing and telling of the new peace and joy that has come into their lives. God's blessing is resting in a special way upon the work in Cullybackey, and special prayer is asked for the converts and for the Evangelist who is now in charge of the assembly.

Devonport. A successful gospel mission was conducted last month at Devonport by Evangelists J. Smith and A. Lockham. The photograph shows the two Evangelists at the entrance of the hall in which the meetings were held. This is one of a series of campaigns being arranged in the Plymouth district.



Other reports are unavoidably held over until our next issue.

To Elim Crusaders

By A MEMBER OF THE CLAPHAM BRANCH

(Tune *Redemption Songs*, 52)

WORK on! work on for Jesus!
Crusaders one and all,
Let not your service slacken,
But hasten to His call,
For love of Him Who saved you,
Who died to set you free,
And filled you with His Spirit,
His warriors to be.

Shine on! shine on for Jesus!
Ye children of the light,
The world around is lying
In nature's sinful night
Go! tell them of a Saviour,
Whose life was freely given,
Uplift the Cross of Calv'ry
And point the way to heav'n

Speak up! speak up for Jesus!
Let not your voice be low,
By godly conversation
Witness where'er you go
Let others see your Saviour
In love, in deed and word,
By your Christlike behaviour,
Let Him be known and heard

Look up! look up for Jesus!
The Lamb Who once was slain
Is coming back in glory,
His ransomed ones to claim!
May love of Christ constrain you
To "do things" for your Lord,
And till the Master cometh
Proclaim His precious Word

(Continued from cover u)

it was deadly white, but his great eyes were shining with a wonderful light. He was talking earnestly, but neither of them saw me.

At that moment the kneeling man lifted his head, and I saw the drops of sweat standing on his brow as he muttered brokenly: "Why did ye do it, lad? Why did ye?"

"Because I wanted to take it for you, Jim," the weak voice answered. "I thought if I did, it might help you to understand a little bit why Christ died for you."

"Why Christ died for me?" the man repeated, slowly. "Yes, He died for you because He loved you, as I do, Jim, only He loves you more. I only suffered for one sin, but Christ took the punishment of all the sins you have ever committed. The punishment of all your sins was death, Jim, and He died for you."

Christ has nought to do with such as me, lad, I'm one of the bad 'uns; you ought to know that."

"But He died to save 'bad ones'—just them. He said 'I came not to call the righteous, but sinners' (Mark 11 17). 'Though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool' (Isa 1 18).

"Jim," the earnest voice pleaded passionately, "shall He have died in vain? Listen! He has poured out His precious life-blood for you. Knocking; won't you let Him in? Oh, you must—then we shall meet again."

The lad's voice failed him, but he laid his hand gently on the man's bowed head.

A choking sob was the only answer, and a few minutes there was silence.

Standing there in the shadow, I felt my own heart strangely stirred. I had heard such things once—long ago. Thoughts of the mother I had idolized came floating back out of the dead past, and the words seemed a faint echo of hers.

How long I stood there I know not, but I was aroused by a hoarse cry from the man, and then I saw that the boy had fallen back on his pillow faint. I thought he was gone, but a few drops of cordial from the table at his side revived him. He opened his eyes, but they were dim, almost sightless. "Sing to me, mother," he whispered, "'The Gates of Pearl'—I am so tired."

In a flash the words came back to me, I had heard them often in that shadowy past, and I found myself repeating them softly to the dying boy.

Though the day be never so long,
It length at length to evensong
And the weary worker goes to his rest,
With words of peace and pardon blest,
Though the path be never so steep
And rough to walk on and hard to keep,
It will lead when the weary road is trod
To the Gates of Pearl—the City of God

As the last words fell from my lips, his eyes brightened and met mine gratefully.

"Thank you, Colonel," he whispered, slowly. "I shall soon be there."

His tone of glad confidence seemed so strange, I said involuntarily "Where?"

With a smile he answered

"Why, in Heaven, Colonel! The roll-call has sounded for me, the gates are open, the price is paid." Then softly, dreamily, he repeated

Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God, I come

Once more he lifted his eyes to mine. "You will help him, sir?" he breathed, laying his hand feebly on the head of the man still crouching at his side. "You will show him the way—to—the—Gates—of—Pearl."

As each word fell haltingly, fainter and yet fainter came the breath from between his parted lips. Suddenly a light flashed into his dying eyes, and with a happy cry he flung out his arms as if in welcome.

"Mother! Oh, mother!"

His voice rang out, thrilling the heart of every man who heard it. Then gradually the arms drooped and the brave spirit of the boy had fled.

That was a grand object lesson, and it bore grand fruit. I can safely say that not one of the many who had gathered around the tent that day ever forgot it. Jim Sykes, the black sheep, and I, helped each other. I made him my orderly, and I saw a great deal of him after that. He was mortally wounded in a brush with the natives later, and I was by his side when he died.

"I shall see the little lad, Colonel," he whispered, as I tried to staunch the wound. "Isn't it wonderful to think that his Saviour is mine, too, and the Gates' are open for me?"

God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom 5 8) "Who His own self bare our sins in His own body on the tree that we, being dead to sins, should live unto righteousness by whose stripes ye were healed" (1 Peter 11. 24)

The Annual Christmas Convention

of the Elim Pentecostal Alliance
will be held at Belfast during the Christmas Holidays!

Convener: PASTOR GEORGE JEFFREYS.

Further particulars and times of services will be announced later

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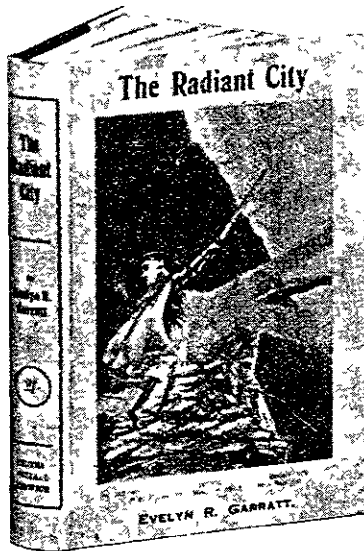
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