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THE
ELIM — EVANGEL
A
QUARTERLY RECORD
of
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Vol. 1.

September, 1920.

No. 4.

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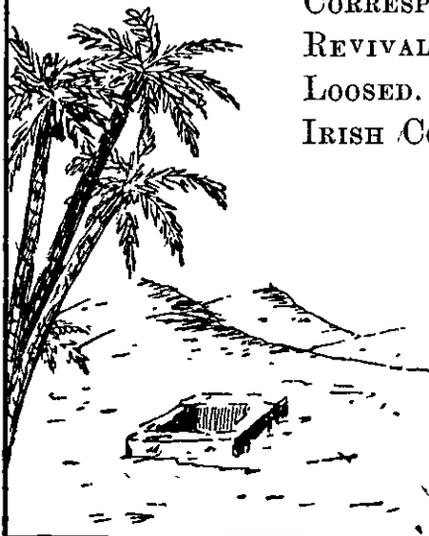
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ELIM

Pentecostal Alliance

with which is incorporated
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Beyond the Brightness of the Sun.

Acts xxii. 11.

I was journeying in the noontide,
When His light shone o'er my road ;
And I saw Him in that glory—
Saw Him—Jesus, Son of God.
All around, in noonday splendour,
Earthly scenes lay fair and bright ;
But my eyes no more behold them
For the glory of that light.

Others in the summer sunshine
Wearily may journey on,
I have seen a light from heaven,
Past the brightness of the sun—
Light that knows no cloud, no waning
Light wherein I see His Face,
All His love's uncounted treasures,
All the riches of His grace.

* * *

I have seen the Face of Jesus—
Tell me not of aught beside ;
I have heard the Voice of Jesus—
All my soul is satisfied.
In the radiance of the glory
First I saw His blessed Face,
And for ever shall that glory
Be my home, my dwelling-place.

Sinners, it was not to Angels
All this wondrous love was given,
But to one who scorned, despised Him,
Scorned and hated Christ in heaven.
From the lowest depths of darkness
To His city's radiant height,
Thus in me He told the measure
Of His love and His delight

T. P.

The Elim Evangel.

Vol. 1.

September, 1920.

No. 4.

Editor, E WOODROFFE HARE, B A

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Editorial.

"*Simply Remain in Him*"—I John ii 27.

These words, taken from Moffat's translation, seem to sum up so concisely the one great central secret of the Christian life. It is amazing to find how much has been written, in recent years, on the subject of a victorious life, and sometimes we turn away half bewildered from a well-meant attempt to lead us into blessing. How refreshing it is at such times to steal away to Jesus and listen quietly for His whisper, and to find so often that it is the old message "Abide in Me." At first sight it may seem that this is scarcely a Pentecostal message and that we ought rather to fix our attention upon the Person and work of the Holy Spirit, but it is interesting to find that the very verse in which these words occur makes definite mention also of "that unction" which we call "the baptism." Here we are told that the one lesson which the Holy Spirit will ever be impressing upon us is: "simply remain in Him." Again we find that these words are not only linked up with "the Baptism" but also with that blessed Hope of the Christian. The next verse reads something like this "Remain within Him now, so that when He shall appear we may have confidence and not be ashamed before Him at His coming." This verse clearly suggests that there will be some who will be unable to share the joys of that glad day, because they never fully learnt this all-important secret. The message comes now, at this very moment, to our hearts and as we seek to abide "moment by moment," it gradually becomes a life-habit. Let us

ask ourselves in the light of His appearing whether we have made this the rule of our lives. To some it might appear very elementary, but how searching are its claims, for "whosoever abideth in Him sinneth not," and again "he that saith he abideth in Him ought himself so to walk even as He walked." Let us all see to it, and so much the more as we see the Day approaching, that we heed the voice of the blessed Holy Ghost with its oft-repeated message: "Simply remain in Him."

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PORTADOWN.

We have most encouraging news from this centre. Since our last report about fifteen have been baptized in the Holy Ghost. Among them was an old man who saw the '59 Revival. He recognised and testified to the same power operating in both revivals and became a seeker for the fulness of the Spirit. Praise God that his age was no barrier. At the age of eighty-three he received the baptism in the Holy Spirit. Hallelujah! We are glad to know also that souls have been saved. Open air work is a feature of the Portadown meeting and it has been attended with real blessing. The people show a great desire for the Word of God and the Bible-readings have been well attended. One other point of interest is that a monthly convention has been started here when the three meetings of the Armagh district meet for mutual encouragement and fellowship. Mr Fletcher asks for special prayer for the work.

LISBURN.

Here also the work seems to be progressing with blessing. They are still without a regular pastor, but it is faithfully looked after by some of the young brothers from Belfast who are desperately in earnest to see the full Gospel triumphing there. The meetings are better attended and there have been some really good open-air meetings. The Sunday services have been taken well in hand and the assembly is being built up. Still the work is small and requires much earnest prayer. Will you help? Much encouragement has resulted by a beautiful case of healing. A sister who had been ill for two years with Neuritis felt that she must obey the Lord in the matter of emersion, cost what it might. She was baptised at the Easter Convention in Belfast. Since then the Lord has met her and healed her so that she is able to attend the meetings regularly.

Real blessing has been experienced at the three convention centres—Belfast, Bangor and Ballymena. Some account of this is given in this number. All around the Lord is encouraging though we long for and expect a far mightier move. We rely on the prayer-support of our readers.

The New Covenant.

AN ADDRESS GIVEN BY MR JOHN LEFCH, AT THE LONDON
CONVENTION.

"I do set My bow in the cloud and it shall be for a token of a covenant between Me and the earth"—Gen ix. 13

This verse speaks about God's Covenant with His people. There is no such word in the Bible as "Testament." The Greek word *Diatheke* means covenant or the most solemn, binding promise. The American revisers put the word *Covenant* in all passages except Heb

ix. 15-17. It is a pity they made that exception. We read in the 24th chapter of Exodus that Moses came and told the people all the words of the Lord, and they said: "All the words which the Lord hath said will we do." And Moses took the blood and sprinkled it on the people, and said: "Behold the blood of the Covenant which the Lord hath made with you concerning all these words." They promised to obey all the words of the Lord, but almost before they had finished speaking they had broken every commandment—the Covenant was broken to pieces, showing that man was unable to keep God's Covenant even for a little while.

Now we come to the New Covenant which God made with His people (Heb. x. 16, 17) quoted from Jer xxxi 31-34. Everything in this Covenant is something that *God* is going to do and not that we are to do. It is a transformation, my friends. God says about that heart, with all its sin and wickedness, which could not do right: "I will put My laws into their hearts and in their minds will I write them," and you will love to keep them. It is all of God and nothing of ourselves. God puts His Holy Spirit into us that we may keep His Covenant and walk in His ways. He promises not only to forgive our sins but to forget them. God has a great memory, but this is one thing He will forget. Praise God for His forgetfulness! "I will remember them no more." That sin that you committed perhaps before your conversion, you may think of it, but God never—never again. It is washed out in the precious blood of Jesus (Jer xxxi 31-34).

"Behold the days come." They had not come then. Pentecost had not come. I do want to bring before you one thing in particular, and that is the question of the Mediator—the Mediator of the wonderful New Covenant. We find this word "Mediator" several times in the New Testament. A mediator is one who comes between two other people—one who makes peace between two persons who are at variance, but here it has rather a different meaning. A Covenant is the most solemn, binding promise that could be made. It is a promise made under the seal of the person who makes it, in order to bind him. Of old it was made binding in another way. If a person makes a promise and then dies, it is impossible for him to take it back, so they said the person who made the covenant must die so far as the covenant was concerned. They carried this out in symbol by a dead animal which was cut in two, and the parts laid so as to leave an avenue between them. The man then walked through that avenue and from that time he was held to be dead as regarded that Covenant. How wonderful it is to know that the Lord Jesus Christ passed between the parts. He ratified the Covenant with His own blood (Heb viii 6). He can never revoke it. The Lord Jesus is the Mediator of a better Covenant. The old one is gone. It was not good enough, and we have got a better one. It is sealed by a death—not the death of an animal, but of the Lord Jesus Himself.

The Greek word *Diatheke* is the translation of a Hebrew word meaning . to cut. The body of the animal was cut in two (Gen. xv. 17, 18). Abraham laid the parts of the sacrificed animals with a space between them, before the Lord, and behold a smoking furnace that passed between those pieces. Again and again we find God represented by fire—the Holy Spirit came with tongues of fire. In these two symbols, the smoking furnace and the burning lamp, God died to His Covenant (you understand me I speak with all reverence) so that on His part it was irrevocable.

God has promised to give the land to His people. He has done so, but He is going to give it to them more fully. We see (Jer. xxxiv. 18-20) that this people had entered into a solemn covenant with God. They professed that they never could revoke it, but they went away into sin—they broke the Covenant. Thank God for the New Covenant (Heb. ix. 15, 16, 17). The Lord Jesus died and sealed it with His own blood. He never can revoke it. My friends, do you realize your covenant-relation with Jesus. His Covenant is that He will put His Laws in your mind and write them on your heart and you will love to do His will and hate to do anything that would grieve Him. Your sins and your iniquities He will remember no more—He will forget them for ever. Is it not one of the chief reasons for seeking the Baptism of the Holy Ghost, that we should love Him and keep His way? May He fulfil that Covenant in everyone of us! May the Holy Spirit of God have full sway in us.

There is a lot more in it if only we had time! We see from Gal. iii. 15 that it is absolutely binding, and Hebrews vii. 22 represents Jesus as the Surety of this better Covenant. He it is Who undertakes on your behalf and mine that the Covenant will be fulfilled. He is able to fulfil it to the very letter. In Mark xiv. 24 we read "This is My blood of the New Covenant which is shed for many." He was just about to seal that Covenant at Calvary. How often we remember His death but forget the Covenant! Have we no part in this Covenant (Heb. x. 15-22)? Read verses 19 and 20. "Having therefore boldness to enter into the holiest . . . through the veil," that is to say that we are invited to go through that riven body into the presence of a holy God. He says to each one of us: "I want you to enter into the New Covenant relation with Me." Through that wonderful transaction on Calvary He sealed it with His own blood for ever and ever. His body was broken to open up a "new and living way." We come right in between the parts. We enter into God's presence in Covenant-relationship and we declare to Him that we are dead to that Covenant and we have no power to revoke it. Will you not realize your identification with Jesus in the Covenant? We are bound by that Covenant to love His law and to keep it for ever. We have no power to live in sin. His law will ever be in our hearts and we love to do His will.

"Gather My Saints together unto Me, those that have made a covenant with Me by sacrifice" (Ps. l. 5). That is to say: those

who have entered into covenant-relationship with Me. Soon He is coming to gather to Himself a covenant-bound people. Let us remember that there are two sides to the Covenant. We are bound to be dead to sin and the world, and never to break our covenant. It is a wonderful relationship—none more wonderful and it is so fully illustrated by the Lord's Supper! The bread is broken representing the broken body of the Lord Jesus, and the wine represents the seal of the covenant-relationship. Whenever we partake we are renewing the Covenant and reminding ourselves that we have gone through the parts—through the rent veil, the broken body of the Lord. Not only do we *think* of *His* death, it is much deeper than that, we recognise *our death* with Him—that we have sealed the covenant by our death as He has sealed it by His death.

A very present Help.

In these dark days when so many are denying the Lord Who bought them with His Own precious blood I feel I must give my testimony to His wonderful cleansing and healing power.

The Lord saved me early in life and I enjoyed a great measure of His presence and power. I had a very busy life and was very happy, but, as I can see now, I was not at all concerned about how much glory God was getting through me. Years after my Conversion the Lord spoke to me very definitely about my wasted opportunities and luke-warmness. I saw that I was bought with a wonderful price and I was therefore not my own. This was a new revelation to me and I was at once made willing to have all the hindrances removed. The result was that I went my way back to a perfect obedience, praising God for His wonderful tenderness and love. This brought me to the place where I was teachable, and what a joy it was to have every fetter broken and to be fully yielded to His blessed will—every plan and purpose, wish and will surrendered to God.

About this time I became suddenly helpless in body through an attack of sciatica. I did not get alarmed knowing I was a child of God, and I had perfect rest in Him. I could speak, hear and think perfectly and I kept praising the Lord and enjoyed His presence all the time. Although I suffered great agony I could not help praising God. The doctor was called in and did everything possible to relieve me. I took everything he prescribed but with very little benefit. Perfect rest and quietness relieved my nerves greatly.

In a few weeks the doctor left. I continued to follow his instructions, but found myself very helpless. I could not stand upright nor dress myself, my nerves were shattered. I feared I was going to be a cripple, and I got in earnest with God about my condition.

I had been reading in the *Christian Herald* for years about Divine Healing, and yet it was only when everything else failed that I turned to God. My people insisted on having another doctor but I had perfectly surrendered my poor helpless body to the Lord.

I did not doubt His *power* to heal, but I had some doubts about His *willingness*. I spent practically all my time alone with God, and being able to use my hands a little I could read my Bible. I prayed for His leading in everything, and having no help outside Himself I sought with *all* my heart to know His will. In the 103rd Psalm I read "Who forgiveth all thine iniquities and who *healeth all thy aiseases*" "Well," I said, "Lord, my iniquities are forgiven, now what about my diseased body?" I became so much in earnest that I wanted to be all alone. My visitors did not interest me and I even feared to speak to any of them on the subject of Divine healing, though they were Christians. I had a very blessed fellowship with the Lord and felt assured that He would supply my every need.

I took my medicine for some time and then began to think that this was not consistent as I wanted to prove the Lord's willingness and power *outside everything else*. I was much blessed by following His life on earth amongst the suffering crowds. I wondered if there were any turned away without healing, but found there was not one.

I put my medicine away, and surrendered my *ali* afresh to Him. I had never known anyone who had been healed though I read of some in Mrs. Crisp's messages in the *Christian Herald*, and she helped me greatly. On July 15th, 1915, I read her message to some suffering one who had written for advice. It was God's message to me. She said, "You *will* be healed, but He will do it to glorify Himself, not for any selfish purpose of yours. Not to do your work, nor to make money nor to look after your household, but *alone for His glory*" I saw where I had failed, and I fell at His blessed feet and said "Lord, I'll have it for Your glory or not at all." I could not utter another word. His power and glory filled and overwhelmed me. The very room was filled with His glory. I praised Him and knew the work was done. He made me perfectly whole. My nerves were settled. My body was perfect, and there was no more agony. I was so filled with His presence and power that I could not cease to praise Him and tell everyone of His wonderful power to heal. Many of my friends who regarded me as incurable wept with joy when they saw what the Lord had done for me. I was so blessed in my soul that I felt that I was completely separated unto the Lord and living in new surroundings. The Lord is *everything* to me, why should I not praise Him?

Earnestly praying that God will bless some suffering one through this testimony,

Yours for His glory alone,

M. B

A meeting for prayer is held every Tuesday night in the Elim Tabernacle, Belfast at 8 o'clock. Those desiring prayer for healing should send in their requests to R. E. Darragh, 3, University Ave., Belfast.

Signpost Bible Studies.

NOTES ON I. CORINTHIANS.—(Continued.)

BY PASTOR A. E. SAXBY

The purpose of these notes will be lost unless they are studied with an open Bible. It will be found impossible to reap the full benefit from them unless the references are looked up.—ED

Chapters xi to xiv. have four questions in them which related to the worship of the Assembly at Corinth and were difficulties which agitated the minds of the Corinthians. The first of these four was—

Women's place in the Assembly

The question of their status was raised by the women abusing their new-found liberty under the Gospel regime. The result was disorder in the midst. Paul deals with this in passages in the 11th and 14th chapters. The question of women's ministry is not debated here at all. The Holy Ghost did not lead Paul to impose a limitation under the Gospel which had not existed under the Law. If the claim is correct that the words "It is a shame for a woman to speak in the Church," means her absolute silence then the Holy Ghost has ruled out the freedom granted in xi 4 to "pray and prophesy." In the much misunderstood passage in the 14th chapter in which the whole aim of the Apostle is not to direct the functions of the worshippers, but to create order where confusion prevailed, the first phrase of verse 35 is enough to indicate the position. "If they will *learn* anything," clearly shows that enquiry, not instruction, was the attitude they took in adding to the clamour of the meetings.

Notice four things

1. Woman's place in the purpose of God in creation (ch. xi 3)
2. Woman's place in the purpose of God in creation is restored in redemption (ch. xi 11, 12). It is a place of interdependence. The man and the woman each have their office and their equipment. Each equally needs the other.
3. Woman must keep in her place for the sake of the government of God in every realm (ch. xi 10). Disaster comes in home and church and state when they are out of the place by God assigned.
4. Woman has a place in the worship of the church (ch. xi 5), but her attitude must be such as to make clear her place in creation. In defining however the place of women in the worship of the Assembly, it is patent that the principles laid down will demand that her ministry be subordinate to man and under his authority.

The second of these four questions relating to the worship of the Assembly was—

The Lord's Supper

Chapter xi 21 makes it plain that this simple ordinance was in

danger of degenerating into a feast where occasion was given for display of plenty on the one hand, and of poverty on the other. In correcting this abuse the Apostle gives us four points about the Lord's Supper (ch. xi. 20-34).

1. It is designed to keep in memory the Lord's death for us (xi. 24, 25)
2. It is designed, by the broken bread and poured out wine, to keep His people in the purity of the doctrine of the Cross (xi. 24, 25).
3. It is designed to keep His people in health, spiritually and physically (xi. 28-32).
4. It is designed to keep the Church in its position in this age "till He come" (xi. 26), that is to say, in the attitude of "strangers and pilgrims" who have no portion in this age but who look for His appearing.

The third question was that of—

Individual Liberty.—Chapter XIV.

The occasion for the teaching of the 14th chapter was confusion in church meetings. A lack of order prevailed in the conduct of the meetings, in the exercise of the gifts, and in the behaviour of the women. Paul attacks the fundamental mistake in the 26th verse which has been unfortunately used in the exactly opposite sense in which he meant it, and has been the argument by which disorderly meetings have been defended. The question-mark should clearly have come after the word "interpretation" in this verse which thus makes the verse not a statement setting forth the correct standard of the meeting for worship, but rather a description of the idea entertained by the Corinthians of the liberty to contribute each one as he liked and when he chose.

The first thing to note is the liberty of the Holy Ghost (ch. xii. 11, 18, 24). The only One at liberty to do as He liked, unfettered, unhindered, sovereign, is the Holy Spirit. True liberty is complete subservience to His will and inspiration.

The second thing to mark is the liberty of the Assembly. The edification of the body is the goal to which the Spirit works. All His suggestions and movements are to this end (xiv. 4, 5, 12, 17, 19, 26, 31).

The third important point is the liberty of the individual. This is subservient to the Holy Ghost and the Assembly. The exercise of a gift, or utterance of a truth, must only be given to the meeting under the Holy Ghost's guidance, it must have as its motive the good of the body, not personal gratification or display, and the speaker must be ready to have his utterance *tested* and judged by fellow-worshippers (xiv. 21), and must be willing to give way to another (xiv. 30). Individual liberty is therefore far removed from the license "to do as I feel led," which has been mistaken for Holy Ghost freedom.

There are three things God has indicated which will issue in true liberty :—

- 1 Amongst the things He has set in the Church is “ governments ” (I Cor. xii 28). In the family and the state God has firmly established proper authority, and disaster succeeds where that authority is repudiated. In the Church there is even more need of government. In the release from the rigid rule of the human which has dominated the denominations, there is a danger in “ Pentecost ” of swinging to the opposite extreme and refusing all rule. We have yet to learn fully that the true liberty is to be found in the obedience enjoined in Hebrews xiii 17.
- 2 In an Assembly fashioned after the New Testament order where the gifts of the Spirit are exercised a minute observance of the Holy Ghost rules in I Cor. xiv is absolutely essential. Under no circumstances does the Holy Ghost lead to the disregard of His own rules.
- 3 Invariably all the activities of the Holy Ghost tend to the edification of the Assembly. The sensitiveness of the body is a sure test of the nature of the manifestations present in the meeting.

(To be continued)

“ Into the Deep.”

(Luke v. 1-11)

These men had been fishing all night—they had toiled, used all the strategy known to fishermen, having the advantage of darkness, and yet “ they took nothing ! ”

Then the Lord came to borrow Peter’s boat as a pulpit, apparently unmindful of his disappointment, but when He had done speaking He met the disappointment and the need,—He more than repaid Peter for the loan of his boat. We shall be eternally in God’s debt, but He never owes us anything. Whatever we do for Him, He repays a hundredfold. The Shunammite desired no recompense for caring for Elisha, but years after, when she was in need, God put it into the mind of Gehazi to tell Jehoram about her, at the moment she was coming to plead for justice!

Oh, how many of God’s children are “ toiling ” to-day, and yet taking nothing! They know there are souls to be caught, and they long to catch them for Christ. They put out their schemes and try to get a haul, but take nothing. Wherein lay the difference between Peter’s failure and success? When Jesus was in the boat, and *in command*, there was speedily a great haul of fish.

The first thing the Lord commanded Peter was—“ put out into the deep ”. We need to go out into the unknown, out of our depth, so that we are held up by nothing but faith in the word of God and the Name of Jesus. This is where so many fail—they don’t go out of their depth—out into the fathomless ocean of God’s promises, which are all “ yea ” in Christ Jesus. Hallelujah!

“ Say the word ” the centurion said, “ and my servant shall be healed ”. O, let us consider the words, the promises of God, and surely we shall be covered with shame at our poverty! Let us come to Jesus, and ask Him to cleanse that “ evil heart of unbelief ”.

“Come for the cleansing to Calvary’s tide,
There’s wonderful power in the blood.”

It was faith in the Name of Jesus, that made the impotent man whole. Faith in Him which will make rivers of living water to flow from us, enable us to cast out demons, speak with new tongues, not be harmed by poison or serpents, and heal the sick (Mark xvi)—faith in the glorious Name of Jesus—the Name which is above every name. Have we this faith in His Name? If not, how can we obtain it? It is “through Him”; ‘it is the gift of God’ (Acts iii. 16; Eph. ii. 8).

When they trusted Jesus they obeyed Him. (We always obey if we trust) and then they enclosed such a multitude of fish that their nets were breaking. Yes, it is glorious when there is such abundance of blessing that our schemes have to give way! We are commanded to do ‘all things in decency and in order,’ but never to let our plans be such that they limit the liberty and working of the Holy Spirit.

There were more fish than Peter and his crew could take, but they didn’t lose the fish because they would not ask their brethren in the other boats to help them. Surely, in these days, as we realise the shortness of time to work for the salvation of souls, we should beckon for our partners in the other boats to come and help us. If they are our partners through Jesus Christ, and are eager to “take men alive” for their Master, shall we not unite with them in love and prayer for the salvation of the poor perishing ones for whom Jesus died?

The partners came, and there was such an abundant catch that the boats began to sink, and get out of sight! Oh, that was glorious! But it was better when they landed, for then they all left their boats and nets, and followed Him. Oh, to be absolutely free of everything—to use a boat, as afterwards they often did, when needful, but yet not to be confined to that boat or to the nets. The boat was only the necessary conveyance for the execution of the Lord’s will. The only thing that matters is to follow Him. “Come ye after me, and I will make you to become fishers of men”

Correspondence.

Higham Lodge, Catford, S.E.

July 20, 1920.

To the Editor.—We are still enjoying the blessing God so graciously showered upon us during the opening mission at the People’s Hall, Lee, S.E. Truly it was a time of rejoicing on earth and in heaven, for many names were written in the Lamb’s Book. During the first week there was a strong test when the enemy tried to obstruct the work. He launched a severe attack upon the body of dear Pastor George Jeffreys—so severe that he was prevented from attending some of the meetings. Evangelists Ernest Darragh and Miss Straight stood faithfully in the gap till the Lord gave deliverance. Then we saw the Salvation of the Lord—souls were saved night by night till we wondered “whereunto this would grow!”

Very marvellous was the experience of one dear soul who openly confessed her need of Salvation in the meeting. During the after-meeting she was saved and baptized in the Holy Spirit and went home filled with the new wine.

It seemed a pity that the mission had to be brought to a close owing to the Whitsuntide Convention in London.

The Lord has continued to bless us abundantly, and several more have been converted.

For the information of Evangel readers the address of the above hall is: People’s Hall, Boones Street, Lee High Road, Lee, London, S.E. The Pastor’s address is: Mr. A. H. Carter, Higham Lodge, Catford, S.E. 6

Yours in the Master’s Service,

W. R. G. PHAIR

“Revival” in a Theological College.

We should like to make some reference to some very helpful meetings held in Zion College, London, on Thursday and Friday, May 27th and 28th under the auspices of the Prophetic Society. Among the speakers the Revs D. M. Panton, B.A., W. P. Hicks, B.D., W. Wheeler, Thomas Payne, D.D., H. A. Powell, M.A., Stephen Jeffreys, George Jeffreys and Mr Arthur Booth-Clibborn. On the Thursday some very interesting addresses were given on prophetic subjects, when the urgency of the Lord's imminent return was pressed home upon the people. On Friday evening there was a special meeting on the subject of Revival. The chair was taken by Mr P. St. G. Kirke, M.A. The speakers were Pastors Stephen and George Jeffreys. Evidently we were not alone in regarding this as an occasion of real blessing and power, for *Prophetic News* says: “The Friday evening meeting . . . was a time of very wonderful power, culminating in the most blessed and glorious results. Altogether no conference for very many years past has reached such a high-water mark, or been lifted into such high, heavenly places in Christ.”

Zion College was filled that night—numbers of people standing at the back. Among the audience were several clerical friends. The atmosphere grew tense as the meeting proceeded. As we sat there and allowed our eyes to travel around the room we could not but be impressed with the uniqueness of the occasion. Everything about the building spoke of the Theological. Beautifully framed portraits of venerable old divines adorned the walls, reminding us that it was a scholastic edifice. Yet there we were, gathered to think of Revival and to see how far the Churches had departed from the Apostolic model. Welsh fervour and Holy Ghost power took the place of the correct Divinity lecture. Instead of the rustle of paper caused by an assembly of students taking down notes of a lecture we could hear occasional outbursts of praise and joy from an audience partly composed of very ordinary Christian folk. Everything seemed a strange contradiction, and yet in the midst of it all we were conscious of a demonstration of the Spirit which gave us a vision of London moved by God until a Revival flame should break out and spread over that huge metropolis. God grant that it may

Loosed.

BY MRS C. NUZUM.

“Whatsoever ye shall loose on earth shall be loosed in heaven.”—Matt xviii 18

A Christian lady by faith loosed her brother from awful drunkenness by the power of the holy Name of Jesus, and because of God's promise believed that he was “loosed in Heaven.” She went to the Foreign Missionary field, and soon received a letter from home saying, “Your brother is drunk no more than ever.” The lady did not weep or moan, but raised her hands to God, and praised God that her brother was loosed from drunkenness—

free from it, saved from it, and she rejoiced in it. Later, another letter came, saying, "Your brother has been down in the ditch with drunkenness." Again, no sadness, but hands uplifted with rejoicing and thanks because her brother was now saved from drunkenness. Presently another letter said, "Your brother is going down in drunkenness as fast as it is possible for him to go." Again with hands uplifted she rejoiced in his deliverance, and praised and thanked God for it. Another letter came a little later saying, "Your brother is saved from sin, and drunkenness, both, and is now living for God."

One translation of Psalm I 23 is "Whoso offereth the sacrifice of thanksgiving glorifieth me, and prepareth a way that I may show him the salvation of God." The "sacrifice of thanksgiving" is thanking God when you do not feel like it, when you see nothing to thank for, when you feel so dead and dry that the words of thanksgiving seem like mockery, and you are ashamed to offer them to God, but Jesus is "The Way," and as they pass through Jesus, the living Way, they reach God as perfect praise, and make a way for God to bring into evidence, or show the thing asked and believed for. How much of what we ask and take from God is lost because we fail to offer the thanksgiving that prepares a way for God to show it.

A Christian young lady wished to marry an unsaved man, and would not listen to the teaching of the Word, "Be not unequally yoked with unbelievers." The parents loosed them by faith in Jesus' Name from their engagement, and from their interest in and affection for one another. Without any falling out, or unpleasantness between them, they finally came to the place where they cared so little for one another that they mutually agreed that it would not be well to marry since their love for one another had ceased, and they broke their engagement. Later the young lady married a Christian gentleman.

Two families were very intimate, and one was hindering the other's progress in the Christian life. Two of God's children loosed them from this intimacy, in the Name of Jesus. They just lost interest in one another, and never knew the reason why. Ah, God had loosed in Heaven, as His children loosed on earth.

A woman loosed another from a violent temper. At first the temper seemed far worse than before, but the lady who had loosed her kept reminding the Lord that she was loosed. God says, "Ye that are the Lord's remembrancers (see margin), keep not silence and give Him no rest till He establish." (Isa lxxii. 6, 7) She rejoiced and gave thanks for it, and so prepared a way, and God made the temper leave, and showed His salvation, and she is as gentle and sweet as can be. Jesus said, "Be ye DOERS of the Word." If all of God's children would go about loosing those bound by the enemy, how much better the world would be, and how much suffering would be saved. God says, "Is not this the fast that I have chosen? . . . that ye break every yoke" (Isa lvi. 6)

This loosing and breaking of the yoke includes all kinds of things—pride, divisions, jealousy, dislike, irritability, hatred to God and His cause, to His people and His service, etc.; any and all things by which the enemy holds people to evil and against right. People often ask, "How do you do it?" Just say, "Father, Thou hast said, that Thou hast chosen Thy children to break every yoke and hast promised to loose in Heaven what they loose on earth. Now by the power of the holy Name of Jesus I obey Thee, and loose this person from this wrong thing. By the mighty power of Jesus' Name I break this yoke and I believe Thy word that this person is NOW loosed in Heaven—is NOW free from that thing. Lord, put the blood of Jesus between the person and that wrong thing." Every time there is an appearance of it say, "Lord, he IS loosed in Heaven; it has to go before Jesus' Name." Continue to do this and God will surely meet your faith, if you doubt not in your heart.

—Triumphs of Faith.

Conventions.

Belfast Convention.

The Convention in the Elim Tabernacle, Belfast (July 4th to 11th) took the form of a series of services for Christians and the unsaved. Mr Booth-Clibborn continued untiringly, night after night, and souls were definitely saved. The young people especially were stimulated to a fuller measure of abandonment to God as they heard the speaker constantly emphasizing the absolute necessity of being wholly lost in order to be wholly saved. There was special blessing and power on the night when Mr. Booth-Clibborn recounted some of his thrilling experiences in four countries. We print the following testimony received from a young American brother:—

Having recently returned from the United States, where I have been for the past ten years, it came into my heart to visit my brethren in Belfast during the week of their Summer Convention.

I had heard from some who had visited there, they were a nice quiet sort of people. But I think from my experience in their midst the word "quiet" could hardly be applied, for that week at any rate.

I am sure it was a refreshing time for me, and I believe it was for us all.

The testimony of one who had travelled so far, and had so many wonderful experiences to relate as we were privileged to listen to from our brother Arthur S Booth-Clibborn, could not but be a help and stimulus to all.

I do praise the Lord for having led me to this Convention. I feel I have got something from it which still abides, and I feel more encouraged than ever before to go forward and to know that the God Who hath delivered, and doth deliver, will yet deliver.

Bangor Convention.

Speakers:—Mr A S Booth-Clibborn, Pastors A E Saxby and S Sebire. The following account was written by a student of Cardiff University who attended the meetings. We rejoice to know that he was filled with Holy Ghost before returning to his home in Wales:—

The Convention was held in the Elim Mission Hall, Bangor—a delightful town on the seashore. One could not but admire the natural beauties around the little town, and it seemed a most ideal place for holding the Convention.

Each day hundreds of people thronged the promenade and shore and on many occasions they were given the glorious opportunity of receiving the glad tidings of great joy. Stirring open-air services were held in the afternoons and they were not without result. One day as the appeal was going forth to Christians to accept the Full Gospel as expressed in the Word of God a young man became strongly convinced of the necessity of experiencing a baptism in the Holy Ghost. The following day he attended the seekers' meeting and was baptized in the Spirit. This was a wonderful illustration of the direct way God deals with man if man is prepared to deal directly with Him.

On Tuesday afternoon a most picturesque scene was witnessed on the seashore. Nineteen who wished to follow the Lord all the way were immersed in the sea. Before entering the water a splendid opportunity was

availed of to give an unhesitating testimony to the power of God unto Salvation. Many were attracted to the spot, and were offered the Living Water to quench their otherwise insatiable thirst.

Rather a novel feature of the Convention was the camp which was arranged for the evangelists and others. Although the weather was not altogether ideal for canvas, the Lord was in the midst, and not only was it a time of natural refreshing but spiritual blessing was experienced also. Great things were witnessed there and one night the Spirit of the Lord descended as it were in a mighty shower of the Latter Rain, and messages came through in prophecy and tongues. It was a most inspiring sight to see so many young men gathered in the tent at night for their evening meal and time of prayer and worship, before retiring to the other marquee to sleep. As the candle-light shone upon their faces it revealed a company of men whose lives had been given up to God and suggested tremendous possibilities.

The hall was sometimes filled to the utmost and was the scene of great activity in the many-sided Gospel of Jesus. Many made great efforts to attend. Some who were in the neighbouring city of Belfast managed to attend the evening services and some stayed in camp for the night.

The Convention did not pass without souls being added to the Kingdom. 'Glory to God!' And powerful times were experienced in the afternoon waiting-meetings when several were baptized in the Spirit—speaking in tongues and magnifying the Lord.

As the week went on the Lord was increasingly manifest among His saints and one could almost see the tide rising. Among the many helpful messages delivered allusion was made to the purpose of God regarding the Church. She was a "called out" body which was being fitted as a bride for the bridegroom. It was not His will that she should be unadorned but endowed with the necessary jewels before that great meeting in the air. 'Hallelujah!' From the state of being unregenerate, unworthy and sinful, she had been "saved and called with a heavenly calling." Those who before were dead in trespasses and sins were now quickened together with Christ. Truly by *grace* are we saved.

Another important theme which found its way into a prominent place was that of the Advocacy of our Glorified Lord Jesus Christ, Who died that we might live and Who lives that we might have life more abundant. 'Praise His Holy Name!' This more abundant life is the result of the priestly character and office of Christ, and we know that our Redeemer liveth. Just as Jacob knew that Joseph was alive because the evidence sent by him was so clear, in the same way the living Christ Who was crucified, but is now risen, has given abundant proof in the blessing which He showers upon us.

Ballymena Convention.

Speakers:—Pastors A. E. Saxby, G. R. Polman and S. Sebire, and Mr. A. Booth-Chibborn. The following are the impressions of an English visitor:—

Praise God for the wonderful way He is working in these last days.

To give an impression of the Convention made upon a stranger, one must begin at the beginning, because one of the things that strikes one so strongly is the love of God manifested in the workers about the practical as well as the spiritual part of the work. The smile of welcome as the boat came in and then the endless trouble that had been taken to make us welcome and comfortable. 'To Him be all the praise.' A healthy feature of the Convention was the open-air work where we saw manifested the deep desire for the salvation of souls as well as in the meetings where the Lord's great commission was never allowed to be lost sight of in the desire for a deepening of the life in God of the Christians.

The fellowship with the Saints was indeed a foretaste of Heaven

At almost, if not every meeting, the Lord graciously sent us messages in tongues, with interpretation, which beautifully confirmed the word given by His servants

On the last Saturday night when the Lord was surely "having His way" a shower of the "Latter Rain" fell. It came first like big drops on one here and there, but soon it was falling on practically all the people, and as far as one could see there were no umbrellas up. One sister was baptized and spoke in tongues, and prophesied as in Acts xix 6. Prophecy was spoken forth by others, greatly encouraging us to go on with the Lord, following the Lamb whithersoever He goeth, letting Him have all His way with us that He might be able to manifest forth His Power and Glory.

It is very difficult to give a general impression of the messages without going into detail, but the dominant note seemed to be—Surrender of all to the Lord, death to the self life, and an absolutely unconditional yielding to the Lord that He might have *all* the glory.

The wonderful harmony—although an apparent contradiction—between the joy of the Lord, bubbling up, which could hardly be expressed even in the heartiest singing, and the tense feeling that the Lord was calling us through the messages given by His servants (truly in the power of the Spirit) to face greater separation and depths of death we had not known yet, was remarkable.

Surely God has a great future for the Pentecostal Movement, not only in the North of Ireland, but all over the world, and He is preparing us for it, if only we will be prepared.

Perhaps the messages could be best summed up in three short sentences.

"Ye must be filled with the Holy Ghost and the Lord having His way"

"Life comes forth out of death" (Jno xii 24)

"Shewing forth His death till He come"

The last Sunday was indeed a climax to the whole Convention, with its solemn message in the morning, and the other side of the picture shewn of His wonderful grace and glory, with the Blessed Hope of His soon coming as our last message.

The cry of most of our hearts was—Lord give to me the Broken Spirit, that (as one of the speakers put it) the *nought* may take its right place behind and not in front of the *one*, so that the result may be *something* for the glory of our Blessed Lord.

What shall it profit a man if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?

The wicked shall be turned into hell, and all the nations that forget God.

But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.

Come unto Me all ye that labour and are heavy laden, and I will give you rest.

Verily, verily, I say unto you, he that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life.

Mark viii, 36,37. Psa. ix, 17. Isa. liii, 5, Matt. xi, 28. John v, 24.

Coming Conventions, etc.

ELIM PENTECOSTAL ALLIANCE.

Arrangements are now being made for Special Services in the following centres this autumn :-

Opening of New Hall at ARMAGH.

„ „ „ „ „ BALLYMENA.

„ „ „ „ „ LURGAN.

Speaker at each of these centres: PASTOR GEORGE JEFFREYS, Belfast.

ELIM PENTECOSTAL ALLIANCE.

The Annual Christmas Convention will D.V. be held as usual at the Elim Tabernacle, Belfast.

Visitors requiring accomodation should write in good time to the Secretary, Mr. Wm. Henderson, Highbury Gardens, 3, University Ave., Belfast.

A PENTECOSTAL CONVENTION at HOVE, Brighton.

MONDAY, OCT. 25th to FRIDAY, OCT. 29th.

SPEAKERS EXPECTED :

Pastor A. E. Saxby.

„ Alfred Carter.

„ Stephen Jeffreys.

Pastor George Jeffreys.

Mrs. Crisp.