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ELIM — EVANGEL
A
MONTHLY RECORD
of
SPIRITUAL LIFE AND WORK

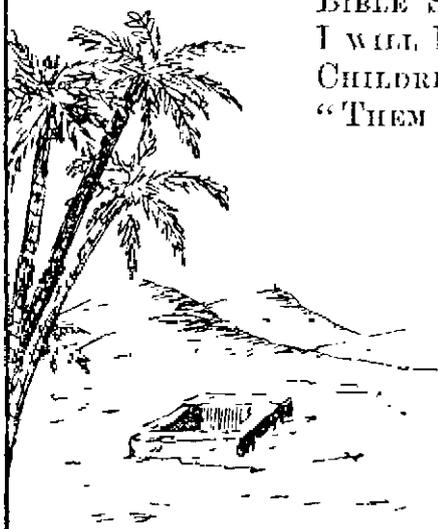
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AND THEY CAME TO ELM
WHERE WERE TWELVE
WELLS OF WATER; AND
THREESCORE AND TEN;
PALM TREES. — EX XY 27

TWOPENCE.

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with which is incorporated
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The Elim Evangel.

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Editors { E. WOODROFFE HARE, B.A.
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Editorial.

“ *The fire shall ever be burning upon the altar; it shall never go out.*”—Leviticus vi, 13.

If there is one thing more than another in the Christian life which Satan is specially up against it is endurance. It sometimes seems as if all the strongest forces of Hell were detailed for the special work of lulling God's people to sleep. Which of us has not, at some time or other, awakened suddenly to the frightful consciousness that we were spiritually dozing while the souls of men and women around were quietly gliding to the precipice of death? No wonder that we hear the warning voice of the Spirit ringing ever and anon in our ears: “Awake to righteousness and sin not,” and again, “It is high time to awake out of sleep, for now is our salvation nearer than when we believed.” Satan is not greatly concerned when he sees a people who only stir themselves up periodically—perhaps at conventions or special seasons of the year—but he hates the soul that continues with steady endurance in season and out of season.

The verse at the head of the page shows clearly what God thinks of the matter, and we should bear in mind that this is no mere exhortation, but a distinct command:—

“EVER BURNING”—“NEVER OUT.”

Sometimes it must have seemed irksome to Aaron and his sons to keep the fire going. It would require continual vigilance by day and night, especially as it was a large wood fire, but it was God's command, and they could not disobey.

As we read the Book of Numbers we find the expression constantly recurring: “the continual burnt-offering,” and it was for this that the fire was needed. How literally this was fulfilled

in the life of Jesus! At every point in His life His consecration was perfect and entire. Continually tested, it never lost its utter abandonment. Such a consecration led to the Cross, and it was there that the deep reality of His surrender to the will of God was tried to the uttermost and proved.

We can almost picture the vast number of lives since then which have been placed upon the altar. Down from above, God has sent the fire of His glorious acceptance, and then it seems that His eyes have been running to and fro throughout the earth scanning with longing gaze the offerings once hallowed by the fire. Let us ask ourselves the searching question: Does He see the fire still burning on the altar to-day? Has it never gone out? May God grant us such a consuming passion for Himself that the flame may never die down but may grow brighter every day. And let us pray for one another and for the whole Church that fires may be rekindled and the heart of God gladdened by an undying devotion to Himself.

“ In your hope be joyful;
 In your sufferings be steadfast;
 In your prayers be unwearyed.”

Divine Healing.

By HENRY PROCTOR, F R S L., M R A S.

HEALING is an essential part of the Gospel of our Lord Jesus Christ, for “ He healed all that were sick that it might be fulfilled which was spoken by the prophet Himself took our infirmities and bare our sicknesses.” These words are from the Septuagint version of Isaiah lvi, 4, the Hebrew of which is a striking proof that the healing of sickness is as much a part of the atonement as the cleansing from sin, for it reads thus “ Surely He hath borne our sickness and carried away our pains ”—even as He is said to have borne our sins in His own body on the tree.

The healing of the body was an integral part of Christ’s work on earth, the purpose for which God anointed Him with the Holy Spirit and with power, so that He went about doing good and healing all that were oppressed of the devil. He says of Himself “ Lo, I come to do Thy will, O God.” and fulfilled it, not only in the proclamation of the good news of salvation, but “ He (also) went about healing every disease and every sickness among the people.” He leaves us in no doubt about the will of our Heavenly Father on this matter, for “ He healed all that were sick.”

His methods varied according to the faith of the subjects or their representatives. In some cases, no contact was needed, where there was faith like that of the centurion who could say “ Speak the word only and my servant shall be healed.” Where there was little faith, as at Nazareth, “ He could not do many mighty works because of their unbelief, but he laid hands on a few sick folk and healed them.” This indicates that the laying on of hands is the form best suited to an unbelieving age, and to the lowest kind of faith. The Bible, in fact, indicates that every believer ought to be able to demonstrate healing by the laying on of hands, in the promise. “ These signs shall follow them that believe . . . they shall lay hands on the sick and they shall recover ” (Mark xvi, 16) So that there is no true *disciple* of Jesus who is not commissioned to do this, as

certainly as he is commanded to preach the Gospel to every creature.

On several occasions, extending over many years, I have tested the truth of this promise. A young man, for example, was lying prostrate with rheumatic fever, perfectly helpless and stiff in every joint. To him I proclaimed the Good News, laying hands on him in the Name of the Lord Jesus. He believed and testified to his mother, telling her to "pour his medicine down the sink." His recovery was practically immediate, for he travelled some miles the next day to attend a meeting and, before the week was out, walked twenty miles in one day. My cousin lay at the point of death, and was said to be "as bad as she could be, to be alive," and must die unless an operation for internal tumour could be successfully performed. I visited her and laid hands upon her in the Name of Christ, and shortly she recovered, and has been well ever since—better, indeed, in health than before her illness. A Christian friend had an ulcer formed in her mouth, causing a large swelling on the cheek. Upon this she asked me to lay hands, which I did, and the swelling soon after dispersed, giving complete relief. In 1918, I was asked to lay hands upon a Christian lady for appendicitis, for which she was condemned to an operation. The same night "she turned in bed for the first time during her illness without pain," and no operation has been necessary. Another Christian upon whom I laid hands for consumption received immediate benefit, and testified that "her work had seemed like play, and that she felt herself a new woman." On several occasions others have had immediate relief from pain through the laying on of hands.

At the church at Park Crescent, Clapham, the sick are constantly being anointed, and many are being healed. During the ministry of Pastor George Jeffreys a little girl was healed of St. Vitus's Dance, and has not had a twitching since the anointing, several weeks ago. And under the ministries of Pastor R. Smith, Pastor Pinch, and Evangelists R. E. Darragh and Miss Norah Adams, the salvation of bodies constantly accompanies that of souls.

Clapham Common, London.

By BROTHER W. LEWIS

"And Elijah said unto Ahab, Get thee up, eat and drink, for there is a sound of a noise of ruin"—1 Kings xviii, 41 (margin)

WE have every reason to thank God for these meetings as times of much spiritual uplifting and of sweet fellowship with the saints of God. Clapham, of all places, where there is so little of real fellowship or the means of obtaining it, and I am set to wondering why God has thus privileged the dear ones round about this district to have such feasts prepared for them. Well, I gather one reason is that God saw they were very hungry and, to pursue the spiritual metaphor, they had been fed for a long time upon husks or very little better. But since February we have been fed here at this old church upon "the finest of the wheat." We are constantly seeing and hearing results of the solid manner in which Pastor George Jeffreys built upon "that solid foundation" particularly at the open-air meetings where from some of these young fledglings in the deeper spiritual life one can constantly notice thoughts and scriptures which are an echo of some of the many enlightening addresses given by the Pastor. There is some alarm in more than one place of worship about the district, because many who have sat cold and lifeless in these places have, by coming to the meetings and hearing "the way of God more perfectly," discovered under the power of the operation of the Holy Ghost that God can do and, in fact, has done wonderful things for them, so that some who are still holding aloof from God's

richer blessings in the Holy Ghost are being told this work is not of God, in spite of the fact that God sets His seal upon every meeting in the salvation of souls.

The Easter meetings were splendidly attended in spite of the fact that there were many counter-attractions not far to seek. Such well-attended meetings prove what Pastor R. Smith, of Merthyr Tydfil so aptly described in one of his edifying messages as "the sheep always going into the fields where the best food is to be had ('He leadeth me beside waters of quietness and maketh me to lie down in pastures of tender grass') and whereas many churches complain they cannot get the people in, here there is some difficulty in getting them out." Good Friday afternoon was notable for the fact that we held the first meeting for the breaking of bread, and we trust that if God will it may not be the last. It was a time of real fellowship with the Son of God and with His people—something so different from what many had been used to. Praise God, it was a real foretaste of the eternal fellowship.

We had tea together in the Minor Hall at the back of the Chapel, on Friday and Saturday. There were over 200 to tea each day. If you were to ask how they managed, we could not tell you; we can only say that many who had "possessions" brought them—in the shape of cups and saucers, plates, bread butter, cake, etc. It was a happy family, and was so appreciated that it was repeated on Sunday and Monday afternoons. Right through the week of Easter until Friday night, Pastor Pinch followed a course, consciously or unconsciously—the same as Pastor George Jeffreys pursued—that of feeding the children of God. Doubtless there are many who can still "sit like the young birds with their mouths open waiting to be fed," but, to change the figure, many of these are growing into strong Christians, and able students of the Word of God.

Before we close this little article concerning what God is doing at Clapham, we should like to give one particular instance of His wonderful workings. There is a young woman who was very deaf and was giving up hope of ever hearing, amongst other things she had a very nasty temper. But one night God gave her a great blessing in her soul and softened her, and she is quite happy now. She said that although she could not hear the Pastor, yet she could feel the power of God while he was preaching. But on Monday night a wonderful thing happened to her near the end of the address. Till that time she had heard nothing then the Pastor used this passage of scripture: "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies." The whole of this passage she heard distinctly, and laid hold upon it as from the Lord. We have spoken to her since, quietly but distinctly, and she can hear. Praise His Holy Name! He is the very same Jesus, the wonder-working Jesus, and Jesus never fails. Hallelujah! We have heard the droppings, and God, we believe, is going to do wonderful things here. All glory be unto His Name!

This Last Command.

By J. A. WILSON

IF there is one thing more treasured than another, even by wicked men, it is the last words, the parting desire of a dear one who has passed out and beyond. "Did he leave any message?" "Did she express any particular wish?" How often we have heard such expressions! And how those last expressed wishes are treasured and scrupulously carried out by those to whom they refer! I imagine it to be generally true that even people who would pay but little heed

to the wishes of the living are more careful to carry out "last wishes" for the sake and remembrance of the one who has gone.

We can easily picture the attitude of those earliest disciples as they talked over the priceless final words of their, and our, Risen Lord. They had spent three years in the close company of the Saviour—and who can measure the love that had grown towards Him in those years? To see Him at all even with the eye of faith is to love Him, but to have spent years in His personal company! What it must have meant! Oh for three minutes with Him! Just to see Him as He is, and as we will be, for "when we see Him we shall be like Him." Praise be to His Name for ever and ever. We poor worthless nothings, until He took hold of us and made us in some measure like unto Himself, are to be completely like Him! Oh, glory! At times it all seems so good, so grand, so marvellous as to be beyond the realm of the possible, and so it would were He not God, to whom all things are possible.

Oh, the love those disciples must have conceived for the loveliest that Heaven could give! And now they had just been passing through terrible, and to them not altogether understandable times. They had witnessed Him whom they loved, and upon whom all their hopes, even their earthly hopes, centred, taken and nailed, as a malefactor, to the Cross. They had seen Him taken down from the Cross and laid in a tomb, and, astonishment beyond all other astonishments, they knew in their own experience, by the sense of seeing, of hearing, and even feeling, that He had risen again "a victor o'er the dark domain." And now again—as if to put the wonder and astonishment of the resurrection in the shade—they are to see Him rise from earth and pass back to the Father, who gave Him a ransom for a ruined world, that it might, if it would, come back to God. Just before He goes He gives this last command, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptised shall be saved, but he that believeth not shall be damned. And these signs shall follow them that believe, In My Name shall they cast out devils; they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark 16, 15—18). "And behold, I send the promise of My Father upon you, but tarry ye in the city of Jerusalem until ye be endued with power from on high" (Luke 24, 49). Clear, definite, instructive, even to the method of preparation—and in a moment He is on His way. "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

Theirs was the sorrow of parting. Shall ours be the joy of receiving the returning King? His going left sorrow and joy. Sorrow on the part of those who loved Him. Joy on the part of a world that hated Him, and thought itself fortunate to be rid of Him. So will it be in the day of His coming. His own shall receive Him joyfully, but the world that joyed at His going will be full of sorrow at His appearing. What a reverse! His disciples exchange joy for sorrow, the world sorrow for joy. "Be ye . . . ready, for in such an hour as ye think not the Son of Man shall come."

The disciples not only treasured His last command, but, what is of still greater importance, they carried out His instructions to the very letter. "What is the good of returning to Jerusalem and waiting there now He has gone?" They might have said. "We might as well go back to our fishing and other employments." But no! They were faithful to the letter, and "they who trust Him wholly

find Him wholly true" So they found Him! So all have found Him who have ever put *all* their trust in Him! The results of their faithfulness we read in the 2nd chapter of Acts, or rather the commencement of the results, for they have never ceased from the first day of Pentecost, but have been manifested all down the centuries to this present moment. Wherever men and women have been faithful to His last command in its entirety the same wonderful results have followed. Glory to His Name!

Where do we stand regarding this, His last command? Are we standing in the place occupied by our predecessors, the first disciples? Are we endued with similar power to that which they exhibited to the wondering multitude or does the multitude see little or no difference between ourselves and very ordinary Christians? Are men and women, through our testimony, being added to Him daily in proportion to opportunity as was then?

Do we witness as proof of believing on Jesus that "they—those who believe—cast out devils," "speak with new tongues," "take up serpents," "drink any deadly thing without hurt," "lay hands on the sick and they recover"? We thank God that, here and there throughout the world, these things are being witnessed—the world has never been without the complete witness—but, speaking generally, it may be confessed that we fall far short of the standard of the Word and of the experience of the first disciples. And why? Is it not because our faith is weak? "According to your faith"! It is always so. If our faith is weak, so will our experience be. God does not make something out of nothing to make up for our want of trust; and if we do not give Him enough faith to make an experience out of—well, we will go without that experience.

The first disciples asked no questions, but took Him at His word absolutely, and so must we. Who, after all, are we that we should question Him? In these "revival days" one reads of saved Christians "coming out for re-dedication." Surely it is His desire that in these closing days of this dispensation we who have not only been saved, but also baptised in the Holy Ghost, should renew our vows before His throne, asking Him to cleanse us from all unbelief and fear of man, that He might again fill us as in earlier days, and endue us anew with Holy Ghost power, that many more may go forth in His might to manifest His wondrous, and even miraculous, power to an unbelieving generation, that many may be gathered in to worship the Lamb of God, who gave His life that none need perish, but that all might come unto Him and live."

Pentecostal Preachers drawing the multitudes.

PASTORS STEPHEN AND GEORGE JEFFREYS AT GRIMSBY.

The following article has been written by Mr B. Altoft, whose wife was miraculously raised, in the Grimsby meetings, from a spinal carriage after nearly eleven years' suffering. An account of her healing was given in the April issue of the Evangel—Ed

When it became known that the Gaiety (which has in turn been used as a cinema, skating rink and boxing booth) was being taken to continue the Revival Campaign of the Brothers Jeffreys, a feeling akin to consternation seized the people. Imagine 'it'! A place that would hold 5,000 people, that had only once before been used for

anything but secular objects and then for the Palestine Exhibition. Whatever were they going to do with a big place like that! But, Glory to God, He just knew all about it and has sent along the congregations, and the walls which have from time to time resounded with cheers for the worldly attractions have since April 23 re-echoed with loud shouts of "Hallelujah" "Glory to Jesus" and "Praise the Lord," from hearts the Lord has touched—hearts full of thankfulness to God for His wonder-working power which He has manifested. Thousands of people have been gathered together to listen to the fiery, earnest, passionate appeals of Pastor Stephen, or to the calmer, deeper thoughts and helpful Bible studies of Pastor George.

To single out the meetings one by one would take up too much space, but one feels a difficulty in choosing which meetings deserve to be specially mentioned. To the saints of God and also to the poor sufferers perhaps the meetings specially held for Divine healing have been most sacred. Cripples and invalids have been carried or wheeled into the hall, and God has so touched them that in some cases they have wheeled their own invalid carriages home. Some have travelled very many miles to receive God's touch, and they have found that the Great Physician was waiting ready to heal. Praise God, *He never fails*. One woman travelled over 600 miles for healing from rheumatics and, Hallelujah, God met her, and she danced for joy. Blind people have received their sight, paralysed folk have walked—used all their limbs and gone home praising God. Deaf people have received hearing, dumb people have spoken, invalids have felt God's healing virtue, and consumptives have been healed. In fact as in Christ's days, "all manner of diseases have been healed." To God be every bit of the glory. The writer has been asked "How do you account for it?" The only reply is, to account for this wonderful work you must first understand Hebrews x, 22, 23 and then James v, 14-16.

God has been blessing His work and the impression gained after all these meetings is that He who has promised to seal His work with signs and wonders has once again fulfilled His promise. To listen to the thousands of voices singing lustily and yet sweetly such choruses as —

"No one, no one like my precious Saviour,
No one, no one such a friend can be,
No one, no one like my precious Saviour,
Glory, glory, Jesus cares for me."

is an inspiration and draws one nearer to God. The people of Grimsby will not forget the month of April, and the early part of May, 1922, and the old Gaiety Skating Rink will never be the same again, but will be associated with the healing power of Jesus. But, best of all—and what is far more important—it has been the spiritual birthplace of scores of souls who have passed from darkness to light, of many who have entered the place to criticise and have gone out saved.

One finds it difficult to know where and when to stop, for God has just set Grimsby on fire for Him—almost everybody seems to know about the Revival, and wherever one goes, night or day, one hears some of the revival hymns or a chorus burst upon the ear from some unexpected quarter. Praise God, He is working—and when God works *none can hinder*. One is sorry to have to touch upon unpleasant memories, but still we cannot forget the alcoholism of the Christian ministers and leaders of religious denominations of the town. In some cases they have said the work is of the evil one and advised their people to keep away, but, Hallelujah, God is drawing the thousands to the old Gaiety to hear the pure unadulterated milk of the Word. Whilst we are sorry to have to relate that the churches and chapels are practically empty, we do not boast—God forbid—but we do and will continue to pray God to hasten the time when all men shall know Him.

No one can prophesy what will be the outcome of the meetings at the Gaiety, we are sure that God can bless and heal without being in an elaborately-decorated cathedral. Even the tram conductors have christened some of the trams "Jeffreys' Car"! God is moving all over Grimsby, praise His Holy Name. The names of Jeffreys and Gaiety will ever be associated with the marvellous miracles of Jesus Christ which have been performed there. One of the chief officers of the Grimsby police force has given utterance to these words: "If this thing is a fake then it is the best-staged and cleverest imposition that has ever been practised upon the public. If it is genuine, then the two thousand years since the beginning of Christianity have been swept away, and we are again in touch with the Healer who did these things many times over." Praise God hundreds of people can prove it is no fake, but truly genuine.

We quote from the *Grimsby News* of May 5 --

"SCENES AT THE GAIETY.

"On Sunday afternoon last the walls of the Gaiety resounded with shouts of "Praise the Lord" and "Hallelujahs" of the many people who packed the old skating rink, and, although the boxing ring stood in the centre of the Hall, and the notices as to skating hung on the walls, one was reminded of the hallowed influence in the place as the services were conducted by Pastors Stephen and George Jeffreys. One woman spoke of complete deliverance from a nine-year-old rupture; another spoke of being able to walk without the aid of a stick, and her rheumatism had gone. An old man of 67 testified to having been cured of heart disease, and said he was now better than he had been for forty-two years. A nurse spoke of having been healed of nervous debility. Another woman had been healed of catarrh in the head, nose and nerves. A dumb woman (dumb from birth) rose up and thanked God for giving her power to speak. Another woman said she had been healed of anaemia and failing eyesight: now she could read the smallest print. Another was unable to do her own work through rheumatism, now she could do her own house-work, and all traces of rheumatism had gone. One woman suffered from heart disease and could not even poke the fire: now she could go upstairs at a run and do all her own work. One man spoke of his little baby having been ruptured from birth, and now he was completely healed, requiring neither truss nor doctor. Pastors George and Stephen Jeffreys also conducted a morning service at Welcome Hall, when 500 people took part in the weekly Communion Service. They also conducted a meeting at night in the Gaiety, Pastor Stephen preaching to a crowded audience, almost every seat being occupied. People are coming from far and near bringing invalids and cripples to the meeting."

What shall we say of the closing scenes at the old skating rink? On the last Saturday evening the powerful and persuasive appeal made by Mrs. Kingston, of Leigh-on-Sea (who with her husband has been assisting the pastors for the past fortnight), after the eloquent and heart-reaching address and the pressing invitation to sinners to come home to Jesus by Pastors George and Stephen, in turn, and the sight of sinners weeping their way to Calvary, one will never forget. At the close God again made His power felt, and bodies were healed. Praise His glorious Name! Then on Sunday afternoon, even with the shadow of our brothers' departure hanging over us, Jesus met with His people and a glorious time was experienced. God came very near to us as one and then another gave testimony to God's saving and keeping power, and to the virtue of the Great Physician. 'Twas a glorious afternoon.

At the last service in the Gaiety a huge congregation gathered together, and Pastor George Jeffreys gave a beautiful Bible study

on Calvary and what it means to us, concluding His address with a most earnest and pathetic appeal to all to come to Calvary and get rid of their load of sin. Mrs. Stephen Jeffreys very beautifully sang "It pays to serve Jesus," the chorus being taken up by the congregation. Pastor Stephen then gave a "red hot" Gospel address and, as if he felt the weight of responsibility on his soul, most earnestly pleaded with sinners to flee from the wrath to come. To set a seal to this most remarkable campaign, over twenty souls sought and found salvation at this never-to-be-forgotten Sunday evening service.

The net results of the campaign have been hundreds of souls born into the Kingdom, many striking miracles of healing, and the power of God realised as never before.

Items of Interest.

FOLLOWING the Revival Campaign at Grimsby, Pastors Stephen and George Jeffreys commenced on Mouday, May 8, at Hull. From the very beginning the power of God was manifested in the meetings, and, up to the time of going to press, hundreds have professed salvation, while there have been many remarkable cases of healing. We hope to give a full report of the meetings which will, D.V., be continued until Whit-week, in our next issue

* * * *

Pentecostal Conventions will, D.V., be held during the Whitsuntide holidays simultaneously at Hull and Grimsby, from Saturday, June 3 to Wednesday, June 7. Amongst the speakers expected at each of these Conventions are Pastors Stephen Jeffreys (Dowlais), George Jeffreys (Belfast), E. C. Boulton (Hull), Robt. Smith (Merthyr), E. J. Phillips (Armagh), and Evangelists of the Elm Band. Visitors desirous of going to Hull should write to the Secretary, c/o Mrs. Laid, 21, Milton Street, Spring Bank, Hull, and to Grimsby to the Secretary, c/o Mrs. Fish, 223, Breerton Avenue, New Cleethorpes, Grimsby.

* * * *

The Revival Campaign to be conducted in the Park Crescent Church, Clapham Park Road, Clapham Common, London, by Pastors Stephen and George Jeffreys, commences, D.V., on Sunday, June 11.

* * * *

On Wednesday, May 3, at about 11 a.m., a bright service was held in the Elm Tabernacle, Belfast, conducted by Pastor R. Mercer, of Ballymena. The church was well filled, and very many friends had gathered to join in a happy wedding service. After a short address on the Bride of Christ, Mr J. B. Hamilton and Miss P. M. Thomson, both of the Elm Evangelistic Band, were united in wedlock. Our prayers go with them as they take up work together in Lurgan

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Will friends kindly note that any correspondence intended for the Elm Gospel Hall at Lytham should be addressed to The Hayes, Norfolk Road, Lytham, the assembly at present being without a regular pastor.

* * * *

We are asked to state that the purpose of the Home of Rest at 85, Westcliff Road, Ramsgate (under the supervision of Mr and Mrs. F. W. Webster), is to provide Christian fellowship for the Lord's people while seeking recreation of body at the seaside. The charges made are graded according to the ability of the friends making application for the rooms, the scriptural principle of the abundance of one supplying the want of another (II Cor viii, 14) being aimed at as far as possible. It is also hoped that those of God's

people who are not able to meet the expenses of a holiday at all will be helped thereto by the generosity of voluntary donors. Gifts towards this object may be sent to Pastor A. E. Saxby, 596, Green Lanes, Hornsey, London, N 8. Applications for rooms should be made to Mr F. W. Webster, 85, Westcliff Road, Ramsgate

* * * *

Mr. and Mrs W. F. P. Burton expect to sail for South Africa from Tilbury by the "Garth Castle" on Thursday, 8th June.

* * * *

The Convention at Crosskeys, Mon. is announced from Sat., June 3 to Wed., June 7.

Christian Liberty.

By PASTOR E. C. BOULTON.

ONE very blessed feature of the present wonderful Pentecostal outpouring has been the restoration to the people of God of real freedom in their worship. Amid the terrible spiritual coldness and dryness by which too often we are surrounded, we cannot but heartily rejoice in this. The baptism of the Holy Spirit has meant to many the entrance into a new life of liberty and gladness such as has surpassed their highest hopes. But at the same time we feel constrained to raise a note of warning against certain unscriptural policies and practices which have crept into the movement and which constitute a serious menace to the development of a work which undoubtedly bears the divine seal.

II Cor. iii, 17 is a passage of scripture which is very much emphasised by those who hold an extreme view of Christian liberty, and so we propose to examine this scripture in the light of its context, comparing it with other relevant portions of the Word of God, with a view to ascertaining whether the interpretation given to it is correct.

From the context of II Cor. iii, 17, we discover that the Apostle is making a comparison between the glory of the old ceremonial law given at Sinai and the super-glory of the new law of liberty in Christ which obtains in the New Dispensation, inaugurated by the descent of the Holy Spirit at Pentecost. He is showing the superiority of the latter, and the advantageous position of the New Covenant believer in his relationship Godward, released as he is from bondage to the law of Moses. "And where the spirit of the Lord is, there too is emancipation from bondage to that Law." II Cor iii, 17 (A. S. Way).

The passage under consideration cannot be said to relate primarily to church government. The apostle had already dealt with this in his former Epistle. He is now anxious to remind the Corinthian saints of their privilege as believers of access to God, not as formerly through the mediation of an earthly priesthood which, with the passing away of the Law, had been abolished, but now, through the Great High Priesthood of Jesus Christ, who had opened for them a new and living way into the immediate presence of Jehovah. The Levitical ritual had been repealed, and as those who had received the One Great Sacrifice, they were now accepted in the Beloved One. It was the liberty of a personal approach to the Father which under the Old Covenant had not been possible. The ceremonial veil having been withdrawn, it is now the privilege of all believers to behold the glory of the Father in the face of the Only Begotten Son (II Cor. 4-6). No longer was their approach to God to be occasional and temporary, but continuous and permanent. No power henceforth could deny them the right of access to the presence of God since He had given them authority to enter.

And here it would be well to observe that this passage of scrip-

ture has been sadly misunderstood and misapplied, in some cases with very disastrous results. Some have interpreted it to mean the abolition of all human government in the Church of Christ, making it the basis of a distinctly revolutionary movement, and thus liberty has developed into licence. Such an unbalanced vision of truth has largely been caused by the presence of an uncrucified self-life which, in this way, has sought an outlet for its manifold activities. It is significant that this distorted presentation of truth has largely been responsible for the scattered conditions of "Pentecost" in many places. We find in the Book of Judges a period in the national life of Israel when "every man did that which was right in his own eyes." In an endeavour to avoid the evils of legalism let us beware lest we swing to the extreme of lawlessness. Lawlessness, whether within or without the Church, directly or indirectly, is the work of the enemy, who is himself designated the Lawless One.

"But," contends one of our extreme friends, "the Word says that where the Spirit of the Lord is, there is liberty, and liberty we mean to have at all costs." True! In the Word the Holy Spirit presents to us a vision of liberty, and our Lord has bequeathed to us a legacy of liberty and thou doest well to stand fast in that liberty! But does Christian liberty prohibit all government in the Church? If so, may I ask, why has God instituted governmental offices therein? Says the inspired writer "Are all apostles? Are all prophets? Are all teachers?" The teaching which we may gather from this is that all are not apostles, prophets or teachers. No, the Word of God tells us plainly that "God hath set some" not all, in these offices. Thus we learn that a section of the Church is called in the purpose of God to govern the remainder. Christian liberty and submission to Divine order and authority administered through those chosen of God, are not incompatible in the Word, neither are they irreconcilable in assembly life. A careful investigation of the subject before us, with an open mind, will reveal that the Lord has made ample provision for the maintenance of His law and our liberty. God is always revealed to us as the author of order and not of chaos and confusion (1 Cor. xiv, 33). We see this in creation as in all the handiwork of God. Disregard of Divinely-appointed authority always meets with rebuke in the Word of God.

Let us not forget that (1 Cor. xiv, 40) "Let all things be done decently and in order" is also an inspired utterance of the great teacher Paul. Power may be displayed in an orderly manner. In fact power requires to be properly controlled. Hath one a song, and another a tongue, and again, another an interpretation? Very good. But let these different manifestations take place in an orderly manner, not all at the same moment, so as to create a babel, but each in turn play the inspired part in the Divine plan. Each note has a part in the piece of music, but let each keep its appointed time and place, otherwise confusion ensues, and what might have proved delightful harmony becomes terrible discord. Whilst there is to be liberty given for the fullest exercise of every gift, yet this must be done in a scriptural manner, the overseer being the person responsible for regulating the exercise of the gifts. The object of all the operations of the gifts must be the edification of those assembled. The Word does not teach that each gifted vessel is to be free to exercise his or her gift at any time without due consideration for the others present. There should be mutual submission, and surely the scriptures teach temperance (self-control) in all things, even in the matter of spiritual gifts and their use.

In the first Corinthian Epistle the Apostle is correcting various disorders which had become prevalent in that assembly, and which were distinctly dishonouring to God, and detrimental to the spiritual growth of the whole church. He is addressing a people which had

become unruly in their assembly life. It seems evident that they had a distorted understanding of their Christian liberty, and were abusing those privileges which were theirs as believers and which eventually led them to a position fraught with no little peril. In writing to the Galatian Church, whilst reminding them of their freedom in Christ, and urging them to stand fast in it, yet he deems it necessary to warn them not to push it to excess. Conybere and Howson's translation of this warning is most helpful here: "Only make not your freedom a vantage ground for the flesh, but rather enslave yourselves one to another by the bondage of love" (Gal. v, 13). The law of liberty never violates the law of love. The overthrow of scriptural authority in the life of an assembly is certainly one of the great objectives of Satan. He himself is an enemy to Divine rule. The Satanic downfall may be traced to an unholy resistance to the authority of God. The Enemy would make government impossible—each individual becoming a law unto himself, living, moving, and acting independently of every other member of the body, and so conflict follows, and the body is divided, and the Head grieved.

One rather common and somewhat popular practice which we have frequently heard advocated is that of leaving a meeting entirely to what is termed "the control of the Spirit," that is to a large extent independent of all human oversight. This, as far as we can see, is nowhere sanctioned in the Word of God. Such a condition of things affords Satan an opportunity of introducing many spurious manifestations, prostrations, etc., which sooner or later, bring the whole assembly into dispute, making progress practically impossible, at the same time reducing soul winning to a minimum. Such a condition of assembly life also allows of many, perhaps in themselves harmless demonstrations, etc., and, as a consequence, much valuable time is wasted which might have been utilised for the general edification of those assembled. It also gives freedom to others who are all too ready to display their particular gifts, and thus a whole meeting may be monopolised by a few irresponsible but self-assertive persons. The plea for liberty which is so insistently raised in some quarters is but a subtle form of self-will. At the same time let us say here that we believe the Holy Spirit may and will control a meeting from commencement to conclusion where true scriptural order is established and maintained. We have many happy recollections of precious seasons of worship when, for a time, human leadership was held in abeyance, and in a marvellous manner the Holy Spirit Himself assumed full control, thus displaying His sovereignty, but careful observation has revealed that these occasions are determined by God and therefore cannot be produced by human effort.

We quite appreciate the wholesome fear some of our brethren of anything like a return to the old formal ecclesiastical ruts from which we are so thankful for deliverance. We have left behind us the grave-clothes of bondage, and have no further use for that which only hampered our service for God.

Shall we proceed to point out from the Word of God that seeing that God has made provision for the oversight of assembly gatherings, such gatherings must necessarily require the superintendence of responsible persons appointed and qualified for that purpose in order to regulate the conduct of worship. For this essential and important service God has in the New Testament economy instituted the office of "Overseer" or "Bishop" (Acts xx, 28, 1 Peter v, 2), which is intended to be a permanent office during the church period of this dispensation. And here we call attention to the very important fact that when God appoints an overseer the Holy Spirit does not ignore the Divine appointment, but endorses and confirms the same, working in conjunction with the chosen vessel (Acts xv, 28).

The question may be raised at this point. What are the duties of an overseer? Among other things to see that the will of God as revealed in His Word is faithfully carried out in the assembly of the Lord's people, to enforce that Word wherever there is a tendency to disregard or violate it, to see that pure doctrine is taught, to protect the flock from the ravages of those who, coming in under the guise of shepherds, are actually wolves, and whose purpose is to scatter the sheep (Acts xx, 28-30)

It is obvious that all this must be in harmony with, and in no sense detrimental to the liberty of the Spirit spoken of in II Cor iii, 17, otherwise it would create a very serious contradiction of some of the inspired utterances of the Apostle.

We must bear in mind that Paul had not been writing in commendatory terms to this Corinthian Church, but rather the reverse. The condition of that assembly as revealed in the first letter was anything but exemplary or ideal; the church was split up into religious factions, they claimed liberty to follow that particular leader or teacher who most accorded with their personal prejudices, and so divisions followed. "Some were even lapsing into their old heathen practices of immorality, which they justified by pleading their Christian liberty, and, worst of all, a glaring case of incest was condoned by the leaders of opinion in the church." In view of this do we desire to revert to a liberty which would lead to such excesses? Surely no well-balanced and instructed child of God would for one moment advocate such a policy, but rather do all in his power to make such impossible. Let us then, beloved, be careful to guard against any assault of the Enemy on this line. Whilst we earnestly desire for ourselves and the whole church of God that true spiritual freedom which makes it possible for God to demonstrate His power and fulfil all His Word, yet we cannot but deplore and discourage any attempt to bring about an unscriptural laxity, such as would endanger our testimony for God and truth in these days. Let us by all means place ourselves unreservedly at the disposal of the Holy Spirit, giving Him full scope to work in and through us according to His good pleasure. We are persuaded that where the Holy Spirit holds sway in an assembly there will be a beautiful combination of liberty and order, and all the gifts of the spirit will be in operation.

Bible Study Course.

By W. R. G. PHAIR

SUGGESTIONS FOR BIBLE STUDY.—No. 6.

Scripture Genesis 1, 14-19.

IN studying this passage last month our thoughts were occupied almost wholly with the text. To-day let us consider one of the types or object-lessons mentioned in these verses. But first a few words about types. By what authority do we regard them as such?

Most of us are familiar with the fact that spiritual lessons may be drawn from material objects but have we fully realised what lies behind this? We perceive the lesson clearly, perhaps, but have attributed the correspondence between material and spiritual to mere "chance"? But this is to lose the whole force of the lesson. If it is only "by chance," or "happy coincidence," that the lilies and the sparrows teach me important and beautiful lessons, how can I be sure that another coincidence, *unhappy* in this case, will not teach me the reverse?

Again, if it is only "by chance" that the sheep and the vine have certain characteristics which show forth our Lord and His people, then God has not designed it. For what is "by chance" is not of

design. But if God has not designed it, the lesson is without authority and has no value.

We are conscious, however, that God designed every detail of His works, that "chance" produced nothing, but that all was completely developed in His mind before it was reproduced in material. Moreover, our Saviour's use of the material to illustrate the spiritual abundantly proves that the correspondence is of God's design.

So we arrive at the great truth that God has planned all His works to teach us spiritual lessons (Rom. 1, 20) He expects us to learn from them. They are the expression of God's thoughts towards us' (Ps xl, 5) and we thank God that they are so "many" and so "wonderful"

When this truth is realised, everything is invested with a new value. The most ordinary things speak the most important truths. We seek God's message in the things He has made, especially in the "commonplace." We see in the bread and water, the wind and rain, the sowing and harvest, grand and beautiful designs of God. We understand better why our Lord said to those familiar with the vine. "I am the true vine," as though he said, "The vines you see growing about us are pictures of Me. The Father portrayed Me when He made them"

With this thought before us let us look at our type

Among all the works of God which show forth His praise (Ps. cxlv, 10; Ps cxlviii) there is one which, in His goodness, speaks to us of God Himself.

It is the sun. What, then, is the sun's message of God to us? It would take much space to tell, for it speaks of God, the great Giver of every good and perfect gift—of His infinite resources and magnificent bounty, of God, the source and sustainer of all life, joy, comfort, blessing, of God, the Omnipotent Ruler, glorious in His Majesty and Power. Moreover, it tells of our entire dependence on Him.

Come with me in thought on a great journey. It is over ninety millions of miles, but we must be prepared to deal in millions from now on—we are going to learn of God.

It is said that no one ever counted a million of anything, but that must not deter us. In God's books there are many things that cannot be numbered (Ps xl, 5). We will place ourselves in the care of a kindly Philosopher, whom we may question, and from his answers may gain a conception which, though faint indeed, may be as much as our minds can grasp.

Suppose we have completed our thought-journey and arrived at the sun. We look about us and begin to question the Philosopher. "Would you show us where is the earth we have left?"—"With pleasure. You see that rather faint star there? That is the earth." "Can that really be our earth?"—"Yes, and if the sun were not shining on it, you could not see it at all." "But," Philosopher, I am amazed, I thought the sun shone especially for the earth, but now I see it from here it is so small that I am sure it can only receive the tiniest fraction of the sun's rays"—"Quite true! As you observe, the sun is pouring forth his rays continually in every direction, enough to supply millions, yes, literally thousands of millions, such as you speak of an earth"

"How unspeakably grand! I never realised it was such an inexhaustible fountain. And to think, Philosopher, that even the little we are able to receive on the earth sometimes overpowers us!"—"Call it not little when it is enough, and more than enough, for all your needs. These rays, starting swiftly straight for the earth, will reach it in a few minutes. They carry just what you require—light to brighten, cheer and vivify, to expand the flowers, to reveal all beauty; to shine upon the moon that it may even beautify your night. They carry warmth to comfort and bless you, to coax the seedling

up from the earth, to ripen the fruit and grain, to lift the moisture from sea and lake that it may drop upon the field, to cause the wind to blow the clouds far inland. They carry that mystery called chemical force, by which plants grow, store up food in endless variety for every creature, and supply material for clothing and fuel for man. Now look at the earth again and remember that these rays go to call millions of children to romp and shout in the fields, they go to tap gently on the earth and awaken countless insects to feed on the flowers, they will search out every nook and corner, nothing can miss their influence. In short, the earth and all that live on it may be said to live, move, and have their being in these rays."

"Will you tell us what would happen if we were deprived of these rays?"—"I will answer in the words of one of your scientists (Herschel). He writes. "In three days from the extinction of the sun there would, in all probability, be not a vestige of animal or vegetable life on the globe. The first forty-eight hours would suffice to precipitate every atom of moisture from the air in deluges of rain and piles of snow, and then would set in a universal frost such as Siberia, or the highest peak of the Himalayas never felt—a temperature of between two and three hundred degrees below the zero of our thermometers."

"Thank you, Philosopher, I shall think more of the sun after this. Much that you have said reminds me of God. We have many more questions to ask you, and I am sure you have much more to tell us, but we are due to return to the earth now. I hope we have not wearied you"—"On the contrary, it has been a great pleasure. Goodbye! Come again!"

(To be continued)

"I will Declare what He hath done."

A TROPHY OF GRACE.

VERY early in life I associated with bad companions and was travelling swiftly down the broad road that leads to Hell.

When about nineteen years of age I enlisted in the Grenadier Guards, but was such a disgrace to the regiment that at the end of fifteen months' service I was drummed out, for I had spent nine of the months in prison.

I then came to Yorkshire and commenced work in the coal mine. The coal trade was good at this time and I was soon married, but went from bad to worse. Oh! how many could tell the same story—gambling and drinking and other vices which these lead to. I, like all other gamblers, was sure to win, but many were the week-ends that (after a strenuous week's work in a hot mine, and working almost naked, and receiving a very fair wage for my labour) I had not sufficient to give my wife to buy a Sunday's dinner, having lost the whole of my hard-earned wages in the hope of winning from my mates.

One Sunday night I and my mates sat in a public house drinking, and I suggested that we should go to a place of worship nearby, and take a gallon of ale with us. Very soon we were in God's house, playing cards and drinking during that sacred service. Thank God for His merciful kindness and long-suffering towards me at that time. The door keeper desired to have us turned out, but God's minister came down from the platform and said "No they shall not be turned out—Pray for them!"

Several times during the week following this dear man of God met me as I was coming home from work and shook hands with me, and his words were so gentle and kind. But one day I can never forget; he held my hand in his, in the street, and prayed for me. On the following Sunday morning we went out as usual with our dogs

for a walk, and reached the public house at opening time. After a while one of my mates shouted to me "Tom you don't seem very dry!" I answered "No, I am not very well, I must get home." When I got home I could not eat so I went to bed, but could not rest for the pain and heaviness of my heart. I got up again and, after tea, I visited my doctor who said, after a thorough examination, "There's nothing amiss with your heart, you have something on your mind, get rid of that and your heart will be all right."

As I came out of the surgery, I wended my way to the House of God where, the Sunday night previous, I was drinking and card-playing. Oh, the difference! Every word spoken was the Word of God to my sin-sick soul. Praise God His promise "before they call I will answer" was fulfilled that night, for I had scarcely cried unto God before He heard me and delivered me out of all my troubles. I looked unto Him believing and He gave me the assurance of eternal life. Immediately all pain and heaviness left me and I had peace with God, my guilty conscience being cleansed with the precious blood of Jesus Christ, my Saviour. Yes, washed as clean as if I had not sinned, for my sins were all "cast behind His back never to be remembered against me for ever" Hallelujah!

When I reached home my wife saw something different in me, and said "Tom, what's the matter?" I said "Aye, my lass!" She again said "What's the matter wi' thee?" I answered again with the same expression. She stood looking at me in amazement. At last I said, "Put my snap up and let us go to bed." When we got upstairs I fell upon my knees by the bedside to pray, and my wife cried out "Oh, my God! Can it last?" I answered "Never mind about 'can it last,' come and pray with me." She knelt down with me, and as best we could we committed ourselves into the care and keeping of Him who never slumbers nor sleeps.

God Himself only knows how I got through the first week after my conversion, for it had always been the custom to stay at public houses drinking, not caring what time I arrived home. However, praise the Lord, I passed them all by His grace and, at the end of the week gave my wife the whole of my earnings.

From the night of my conversion God filled my heart with praises and thanksgivings, and I was always singing or whistling hymns. One night I went into a tailor's shop whistling one of the Songs of Zion, and the tailor said to me "Mr Caulder," (it was Mr now, not Tom!) "I don't know how it is, I have been a Christian for many years but you always seem much happier than I am." I answered "Aye, lad, thine, happen wor only a fifty pence debt, but mine wor above five hundred!" Reader, don't excuse yourself by saying that you are not as bad as Tom! If you are trusting to your own righteousness when you are weighed in God's balances you will be found wanting. You need the cleansing blood of Jesus as much as Tom did. The old Adam nature is under the law of sin and death but, if you will come to the same source, Jesus Christ the Saviour, you too shall come into the same liberty as Tom did, and be free from the law of sin and death.

Free from the Law, Oh, happy condition;
 Jesus hath bled and there is remission,
 Cursed by the Law and bruised by the fall,
 Grace hath redeemed us once for all.

Twenty-six years have passed away since God for Christ's sake accepted me into His fold, making me a new creature.

Come now to my Saviour. You don't know what to-morrow may bring forth. Some will "cry for the rocks and mountains to fall upon them and to hide them from the face of Him that sitteth upon the throne"; but some will sing eternally: "Worthy is the Lamb that was slain, that hath redeemed us to God by his blood." Will you?

—F. C. (Heanor, Notts.)

“Welcome or Woe.”

My dear Boys and Girls,

You all know of the prodigal son in Luke xv. Here are six words each beginning with W that describe him:—

1. Wilful—He didn't like to obey his parents.
2. Wandering—Every step took him farther from happiness and peace.
3. Wasteful—He wasted his money and his physical and mental powers.
4. Wanting—The worldly pleasure did not satisfy him and afterwards he could not be content with pigs' food.
5. Wretched—Sin always brings misery sooner or later.
6. Welcome—How beautiful that in spite of all this he was received back with open arms.

And now for one more very short word beginning with W. I mean woe. It speaks of the sad end of all boys and girls who don't know Jesus, for God's Word says: “Woe unto the wicked.” If some of you boys and girls can read your character in the first five Ws, let me invite you to Jesus. He is sure to welcome you if you come with all your heart, and the Angels will sing some thing like this:—

“ Glory to God! He's come home,
Glory to God! He's come home,
From guilt and from crime
And from feeding the swine,
Glory to God! He's come home ”

Yours for Christ,

“ GREATHEART ”

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“Them that are Without.”

Col. iv, 5.

This may seem a strange way to describe them, but it nevertheless gives a vivid picture of the position of the unsaved. How very many homes would be Heaven below were it not for the sad fact that some dear ones were “without”—outside of Christ! And in many cases they feel out of it, too! Could you but realise, dear reader, the longing in the heart of God to bring you into a realm of joy that at present you know nothing of, you would stay outside no longer, but run for refuge to the Rock of Ages cleft for you. It may be that you can look back on a time when you enjoyed the blessings of Salvation, but to-day sees you drifting far away from the God who loves you. Do you fancy that He does not care about you and how you spend your life? Do you not remember those Heaven-breathed words:

“ There were ninety and nine that safely lay
In the shelter of the fold,
But ONE was OUT on the hills away
Far off from the gates of gold—
Away on the mountains cold and bare,
Away from the tender Shepherd’s care.”

If that ONE should be you, recollect at this moment that the Shepherd is close on your track to restore you to the fold

But perhaps you have never known a Saviour’s love, and you are still in the wide, dark world “*without God and without hope.*” Yours is indeed a sad position, and I would bid you recall that other song of childhood’s days:—

“ There is a green hill far away
WITHOUT a city wall,
Where our dear Lord was crucified,
Who died to save us all.”

Yes, the Son of God was thrust outside Jerusalem’s gate and done to death on a cruel cross of shame. Why? *He died to save YOU.* Will you let him save you *now*? Do not think you can make your own appointment with God. If you do not choose to come to Him now, remember there is a sad day foretold in His Word, when the door of mercy will be fast closed for ever, and *many shall stand without in that day*, and say “Lord, Lord, open unto us,” but it will be too late then. Now is your time to enter. Jesus says: “I am the door; by me if any man enter in he shall be saved.”

E.W.H.