

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

A table of contents for *Elim Evangel* can be found here:

https://biblicalstudies.org.uk/articles_elim-evangel-01.php

THE
ELIM — EVANGEL
A
MONTHLY RECORD
of
SPIRITUAL LIFE AND WORK

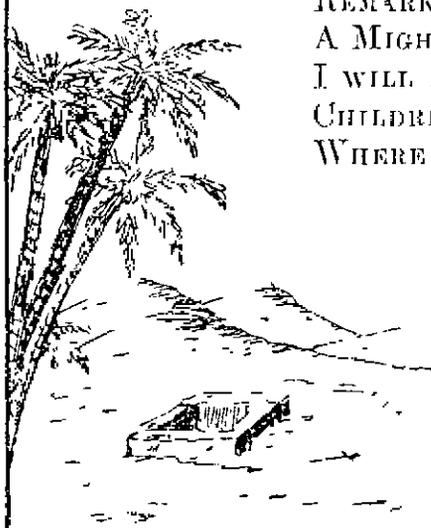
Vol. 4.

April, 1923.

No. 4.

Contents.

EDITORIAL
THE POWER OF REVELATION
ITEMS OF INTEREST
DIVINE JOY
REPORTS FROM THE REGIONS BEYOND
TO SEEKERS AFTER THE BAPTISM
THE EPISTLE TO THE ROMANS
REMARKABLE RESULTS IN ASHBOURNE.
A MIGHTY OUTPOURING AT BRYNMAWR.
I WILL DECLARE WHAT HE HATH DONE
CHILDREN'S CORNER
WHERE ARE MY SINS?



AND THEY CAME TO ELIM
WHERE WERE TWELVE
WELLS OF WATER; AND
THRESCORE AND TEN
PALM TREES — EX XVI 27.

TWOPENCE.

ELIM Pentecostal Alliance

with which is incorporated
THE ELIM EVANGELISTIC BAND.

OVERSEERS.

Principal—PASTOR GEORGE JEFFREYS.
PASTOR E C BOULTON PASTOR E J. PHILLIPS
Secretary—PASTOR W. HENDERSON.

MEMBERS OF THE ELIM EVANGELISTIC BAND IN THE REGULAR WORK OF THE MINISTRY.

GEORGE JEFFREYS.	WM R NOLAN.
STEPHEN JEFFREYS	JOHN KELLY.
R E DARRAGH	E C BOULTON
WM HENDERSON	Sisters ·
F. FARLOW	M STREIGHT.
R. MERCER	N ADAMS
ROBERT TWEED.	A FLETCHER.
G T. FLETCHER.	P HAMILTON
E J PHILLIPS	N KENNEDY.
J. B. HAMILTON	J DOUGHERTY
ROBT. SMITH	M. KELLY.
JAS MCWHIRTER	D BOULTON
JOSEPH SMITH	C JANSEN.
CHAS KINGSTON.	

IN FOREIGN FIELDS.

CYRIL E TAYLOR (Congo) MISS HENDERSON (Congo)

PROBATIONERS.

J. E ELVIN	H BLACKADDER.
P. LE TISSIER.	A. STRONGE

ASSOCIATE MEMBERS.

GEO. KINGSTON (Leigh-on-Sea). E C. MORGAN (Dowlais).
A. BATISTE (Guernsey).

N.B.—Friends desiring to support the Home and Foreign Missionary Fund
should send their gifts to THE SECRETARY, 3 University Ave., Belfast

ELIM PENTECOSTAL ALLIANCE COUNCIL.

This Council exists for the purpose of holding in trust property for the
above Members of the Council —

President: JOHN LEECH, M.A, K.C	PASTOR GEORGE JEFFREYS.
Secretary: WM. HENDERSON.	PASTOR STEPHEN JEFFREYS
Treasurer: R E. DARRAGH	PASTOR R. MERCER
REV. THOS. HACKETT, M.A. (Advisory).	

N.B.—The Council will only be responsible for contracts and agreements
made through the Secretary, Mr. Wm. Henderson.

The Elim Evangel.

Vol. 4.

April, 1923.

No. 4.

Editors

{ ERNEST J. PHILLIPS.
ERNEST C. BOULTON.

SUBSCRIPTION PRICE for one year, post free: 1 copy, 3s.; 6 copies, 14s., or 24s. per doz. U.S.A. or Canada: 1 copy, 75 cents, 6 copies, \$3.50, or \$6.00 per doz. Pentecostal Assemblies may obtain the EVANGEL in monthly parcels at 2s. per dozen, post free.

SUBSCRIPTIONS to be sent to the EVANGEL Secretaries, 53, Delhi Street, Belfast. All communications for the Editor to be addressed to 2, Abbey Villas, Armagh.

Any articles in this paper may be reprinted provided that a footnote be added: "FROM THE ELIM EVANGEL, Belfast, Ireland."

Published on the First of each month by the Elim Pentecostal Alliance, 3, University Avenue, Belfast, Ireland.

Editorial.

"O Magnify the Lord with me, and let us exalt His Name together."—Psa xxxiv, 3.

"Let such as love Thy salvation say continually, 'The Lord be magnified'."—Psa xl., 16

We who love His salvation, and rejoice in the experience of it day by day, are exhorted not only to praise and to worship, but also to magnify the God of our salvation. To magnify is to make large. What a glorious privilege it is to shew up the perfections of the Lord Jesus, to make Him large in the eyes of both saint and sinner!

The worldling ever sees a small Christ. The fulness of His love, the riches of His grace, the greatness of His power are alike reduced by his eyes to the smallest proportions. What need there is then that we magnify Him! What greater privilege can be ours than to be as a magnifying glass — that eyes which now see in Him so little, may see Him through us in all His love and beauty and power, may see Him as He really is.

We are given in Scripture at least four ways in which the Lord is magnified. First of all, we may magnify Him by our lives. Paul said his earnest expectation and hope was "that Christ shall be magnified in my body" (Phil i, 20). It is God's purpose for every believer that "the life of Jesus might be made manifest in our mortal flesh"; that He may increase and we decrease; that in all His fulness, Christ may be revealed in us.

Secondly, we may magnify the Lord by praise and thanksgiving. David said: "I will praise the Name of the Lord with a song, and will magnify Him with thanksgiving" (Psa lxxix, 30). As we witness to the great things that the Lord has done for us, others will catch a glimpse of His greatness.

In the third place, the Lord is magnified by the manifestation of His great power—in saving souls, in baptising in the Holy Ghost, in healing the sick, and in casting out demons. At Ephesus, where the mighty power of God was witnessed, “fear fell on them all, and the Name of the Lord Jesus was magnified” (Acts xix, 17)

The fourth way in which the Lord is magnified is, we fear, an unpopular way. At Caesarea, when the Holy Ghost fell on the household of Cornelius, the inspired writer says, “they heard them speak with tongues and magnify God” (Acts x, 46). And still to-day Christ is magnified by speaking with tongues, by the manifestation of His mighty power, by praise and thanksgiving, and last but not least, in the lives of His true and devoted followers. God grant that we may be pure, spotless, unencumbered magnifying glasses, without ornamentation or self-attraction, that through us a perishing world may gaze on a living, loving, saving Christ, in all His glory and beauty!

—E J.P

The Power of Revelation.

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

There is a most remarkable prayer of our Lord in Luke x, 21. “I thank Thee, O Father, Lord of Heaven and earth, that Thou didst hide these things from the wise and prudent, and didst reveal them unto babes.” What things are these which the Father hides from some and reveals to others? We learn from the context (verse 17) that “the seventy (had) returned with joy, saying, ‘Lord, even the demons are subject unto us in Thy name’”

This was the revelation, that the whole spiritual world was subject to the name of Jesus, and this revelation gave them a power superior to all the power (*dunamis*) of the enemy, and even authority (*exousia*) over it, so that they could in His name command even the unclean spirits and they must obey, even as they did in His presence. So that we learn this wonderful truth that

SPIRITUAL REVELATION

confers power and even authority in the spiritual world. All authority in heaven and earth has been granted to Christ. But we need a special revelation from the Father in order to exercise that authority. For no man can learn any spiritual truth concerning the Son except it be taught him by the Father (Luke x, 22)

This knowledge is beyond the compass of the greatest human intellect, and is altogether hid from it. It seems at first to put a premium on ignorance, and this is how many under-

stood the expression, "revealed unto babes." It is wrong to think this, however. As far as this world is concerned, some men cannot help becoming wise, any more than others can avoid remaining ignorant. But it is within the

POWER OF THE WISEST

as well as of the most ignorant, to become a babe. It must be so, or salvation would not be possible to all men, for except we become as little children we cannot enter the kingdom of heaven. The fact is that the wisest man on earth, or the man who has gained more human knowledge than any of his fellows, may by grace and power of God become, by means by the new birth, a babe; and have the spirit of wisdom and revelation in the knowledge of God, which shall give even to him authority in the spiritual world, and power over all the power of the enemy. At the same time, a man who is unable to read a letter of the Scriptures may yet be gifted with

GREAT SPIRITUAL KNOWLEDGE.

The great mistake of the present age, and the reason of the comparative lack of spiritual knowledge to that which was exercised centuries ago, is that men are SEEKING SPIRITUAL KNOWLEDGE BY NATURAL MEANS

Spiritual revelation, and with it spiritual (exousia) authority and (dunamis) power, can only come by inspiration from God—for these things "no man knoweth"—no outward eye can see them—they can only be seen by the enlightened eyes of the inner man, and heard by means of the "Silent Voice" within, speaking in the

EAR OF THE INNER MAN

By means of natural faculties of the outward man we can receive nothing from the Spirit of God—the outward eye cannot see the Spirit, the outward ear cannot hear His voice—but spiritual things are discerned only by the inward or spiritual man. We cannot "ascertain them" by means of the natural faculties (I. Cor. ii, 14, Rotherham). "The things of God no one has come to know save the Spirit of God" (verse 11), but we have received the Spirit, that we may know the things that are freely given to us of God; yea even

THE DEEP THINGS OF GOD.

And every revelation made by the Spirit of God to the inward man adds to the spiritual power which we may exercise—which resides in the inward man, and it is by means of these revelations that we are "strengthened with power through His Spirit in the inward man," so that "Christ is formed" in the heart of the inward man, and takes up his permanent dwelling there. So that we may clearly discern how the Old Testament type is fulfilled in the far more glorious Antitype

The body, or outward man, is the outer court of the temple; the inward man is the holy place, the heart of the inward

man, where Christ takes up His abode, and the Father in Him, is the holy of holies — just as the Shekinah was manifested usually in the Most Holy Place—although there were times when the whole temple was filled with His glory; and so there are times with us of special

MANIFESTATIONS AND ANOINTINGS,

as was the case with the apostles, although the inner man is always pervaded by the presence of the Spirit. His special work is to change the new creation into the likeness of Him that created him. The unveiled face of the new man, reflecting as a mirror the glory of the Lord within, is being transformed into the same image “from glory unto glory.”

To see Him there it is necessary to be pure in heart (Matt v, 8), to “strip off the old man together with his practices” (Col. iii, 9), to be “circumcised with a circumcision not hand-made, in the stripping off of the body of the flesh, in the circumcision of the Christ, being jointly buried with Him in the immersion (baptism in the Holy Spirit), in which we are also jointly raised and made to sit with Him in the heavenlies. After the initial Pentecostal experience, there is constant progress to be made, for the new man is “being moulded afresh into full knowledge” (Col iii, 10), and being restored fully to the image and likeness of God in which man was originally created; and He gives special revelations and special gifts to some that they may act as apostles, and some as prophets, and some as evangelists, and some as shepherds and teachers, with a view to the fitting of the saints for work of ministry; for an upbuilding of the body of Christ; until we are advanced into the oneness of the faith and of the full knowledge of the Son of God, into a man of full growth, into a measure of stature of the fulness of Christ (Eph. iv, 10-13).

Items of Interest.

Pastor Donald Gee, of Edinburgh, is at present in Ireland, visiting a few of the assemblies.

* * * * *

The assembly at Grimsby has just had a week-end visit from Mr J. E. Elvin. The church was greatly edified, the power and presence of the Lord being much enjoyed during these services.

* * * * *

Mr. W. A. Nolan, of Grimsby, recently spent a week-end at Hull. God blessed his ministry very much.

* * * * *

At the Elim Tabernacle, Belfast, on 26th February, Mr Samuel McDowell and Miss M. L. Edmondson were united in marriage by Pastor E. J. Phillips. Our earnest prayers follow our brother and sister, both of whom had been recently saved at our meetings.

* * * * *

We learn that Mrs. Lewer, who, together with her husband, has for some years been labouring on the borders of Thibet, is now on furlough.

in America, and expects to be in this country shortly. She would be glad to visit any Pentecostal assembly and give an account of the work that the Lord is doing in that distant mission field. Those who are desirous of a visit from our sister should write to Mr. L. Lewer, "Oakhurst," 212, Shelbourne Road, Bournemouth.

* * * * *

Special Easter Meetings are being held at the Elim Tabernacle, Park Crescent, Clapham Park Road, London, Mr R. E. Darragh convening, and Pastor Sidney Sebire of Carmarthen and others speaking. Meetings are being held morning, afternoon and evening of Good Friday, Easter Sunday and Monday; and afternoon and evening of Tuesday. Prayer is asked for these Easter services, as well as for those at Hull and Belfast

Divine Joy.

BY PASTOR E. C. BOULTON.

"These things have I spoken unto you, that My own joy in you may be, and your joy be made full."

—John 15:11 (Rotherham)

"No earthly joy can lure
My quiet soul from Thee;
This deep delight so pure,
Is heaven to me

I cannot tell the art
By which such bliss is given;
I know Thou hast my heart,
And I—have heaven."

A thousand lips would gladly and eloquently attest that from commencement to consummation the Christian life is pre-eminently a joy-full life. To multitudes the advent of Christ has meant the dawn of a new day, lustrous with the splendour of a divine effulgence. Lives which for years have been care-full, tear-full, sorrow-full, and sin-full have been transformed, becoming luminous with heavenly hope and happiness. Calm has taken the place of care; tears have been exchanged for triumph; sorrow has become a sacrament; and sin has been swept away by salvation's sanctifying stream.

Let us meditate for a moment upon some of those precious channels through which the "joy of the Lord" flows into our lives.

In the first place there is the JOY OF COMMUNION WITH GOD. And here perhaps the waters of Christian gladness rise the highest, overflowing the banks of the human life at every point. This is not merely the joy of doing, but the deeper joy of dwelling. Moments thus spent in gaining access to the very heart of Jehovah, must afford the worshipper unutterable spiritual pleasure. To enter this holy place of prayer, this consecrated chamber of communion, where in the sweet stillness and silence God unfolds to the waiting soul the "treasures of darkness," the "hidden riches of secret places," means the acquisition of a wealth of joy which is neither earth-born nor

earth-bound—Oh the incomparable delight of those sacred hours spent alone with God! The inexpressible glory with which these moments are invested! Who can sound the depths or measure the heights of these seasons of unalloyed spiritual converse with God, when yielding to the power of an inward constraint, we repair to the fragrant atmosphere of some upper room to talk with God, to breathe out the burning desire of our soul, to discover afresh how much He understands and enters into all the details of our daily life—Here in this happy trysting place we have received an enduement of gladness, a baptism of blessing, an anointing of bliss.

Then there is the JOY OF SURRENDER TO THE WILL OF GOD. Surely no joy that the human breast may experience can surpass this! The storm and strife of self-will has now ceased, and the will of God encircles and environs the believer—There has been a glad and joyous acceptance of all that that will involves, and now the heart is ravished with the rising tide of a purer and more perfect rapture than ever before enjoyed—Every detrimental element to real heart happiness has been eliminated, at the very centre of the life, adjustment to all God's requirements has taken place, and now the soul is at rest. Consciously enveloped in God it is no longer subject to those fits of fear which hitherto have quenched the spirit of joy; the whole being is pervaded and impregnated with a sense of security in the will of God.

Again there is the JOY OF ANSWERED PRAYER. Perhaps for months we have wrestled in prayer, earnestly seeking the fulfilment of some promise of God—That mountain of difficulty, that fast closed door, that hard unyielding field of labour still seriously challenges and sorely tries our faith. But the day of deliverance has arrived, the time of realised hopes has come, and now our cup of gladness is overbrimming because of God's wonderful and abundant response to our prayer.

Ah, methinks these glorious answers to prayer have brought us forth from under the weight of sorrow which oppressed, and have broken up the deeps of our life, teaching us how to live the praise life, the song life, the wing life.

Moreover there is the JOY OF SERVICE. The great outlet for love is always service, herein it finds its fullest, completest expression—Consecrated service has not only served as a means whereby we might declare our devotion to Jesus, but it has also proved a precious channel through which have streamed the rivers of divine joy, flooding our lives with their enriching waters. Another life captured for Christ, another rebel heart conquered by grace, another soul set free from sin's slavery; thus all brings its own rich reward—The branch finds its greatest joy in bearing much fruit, and thereby fulfils the very purpose of its existence; the bride derives her truest pleasure

from sacrificial service for the one who has won her heart and claimed her hand. The more difficult the duty, the deeper and sweeter the joy which it yields to those who are actuated by love.

Then again there is the JOY WHICH WE FIND IN THE WORD OF GOD. As we read our heart grows strangely warm, the word enters and opens the eyes of our understanding, and we are led to rejoice at the wealth of spiritual spoil discovered therein. Forth from the pages of this precious book there shines that which sets the joybells ringing within our souls. It is an ocean from which we gather priceless pearls, a mine from which we extract unlimited gold, an observatory from which we behold the wonders of the eternal realm. Herein are hid all the treasures of wisdom and knowledge which are able to make us wise unto salvation.

Let us remember that THE HOLY GHOST IS THE AUTHOR AND SUSTAINER OF THIS JOY. "The Kingdom of God is righteousness and peace and joy in the Holy Ghost." "The fruit of the Spirit is . . . joy."

"Lord Jesus, I have found in thee
Exceeding Joy;
In Thy presence, joy for ever,
Joy which even Satan never
Can destroy

Lord Jesus, I have found in Thee
Abundant Life;
Life that as a river floweth,
Life that deeper, fuller groweth
'Mid earth's strife"

Reports from the Regions Beyond.

AFRICA.

From our Brother Burley's latest letter we cull the following—"We are ever thankful for the spirit of love which breathes through your letters to us. Truly they are a ministry for the Lord. And for every loving offering we are most thankful. In this way you are indeed sharers in the service. May your hearts be gladdened by the knowledge that the Lord is very mightily answering your prayers in sending "showers of blessing" . . . The third note of praise is for the progress of the work. . . Thank God we have a bigger congregation than ever, and the school sessions are crowded daily.

"Last Sunday FIFTEEN converts entered into the experience of death with Christ. The banks of the river presented a fine scene as they all passed down into the waters, and were there baptized. Four were from Komatipoort, two from Maquekeza, three from Gebuza, two from Hovi, and four from Magwiyasangweni. The first to be baptized was dear old Bonazi, the hardest case in our early days in Komatipoort. He lived on the Mission property when I secured a lease on it, and I did not turn him away, though he was almost continually drunk when at home. The Lord spoke to him, and after three years he has begun to follow the Lord Jesus. His testimony, given so quietly but firmly, brought tears to many eyes . . . as we heard him tell that the power of snuff, opium, and drink had been broken by the greater power of Jesus. Hallelujah!"

"We are all being kept in health, despite the bad weather. All the rivers are flooded at this time, and there has been much sorrow all over

the distinct, for riverside gardens have been swept away, produce and all, and not a few of the natives have been drowned in trying to save their food. . . . We are praying that the sorrows of the people may not harden, but rather soften, their hearts. . . .”

* * * * *

Miss Hobbs and Miss Waymouth also write telling of the great joy of their first Christmas in Africa, spent in a wonderful Native Convention. They write —“ What wonderful days they were, a real fighting through into victory, then the mighty manifestation of the power of God, and the triumph of the Cross Once more we thank you for your share in the Lord’s work here. We were reminded a little time back that ‘ intercession is love on its knees,’ so we thank Him for the loving hearts in the Homeland who bear the burden of intercession for us, and these will also ‘ divide the spoil.’ ”

CONGO.

Brother W. Burton writes.—“ News comes from one of our Stations to say that the Government Official of the district has been going round with the Catholic Priest, and forcing the unwilling chiefs to build Catholic chapels right against all the schools that we have erected in those villages. However, God is blessing in the meanwhile, and we see continued tokens of God’s love and care. Last Sunday we had a royal time. Ten of the Kisale Lakeside natives came in for baptism, and we also baptized ten local natives, including six girls and young women. These latter have suffered keenly, and yet one could see they were overjoyed at being privileged to be identified with Christ in His death, burial and resurrection ”

To Seekers after the Baptism in the Holy Ghost.

By PASTOR DONALD GEE

Three questions will probably be asked by sincerely interested and seeking souls concerning the glorious experience that we who have received usually call the baptism in the Holy Ghost —(1) What is this experience? (2) How can I receive this blessing? (3) How can I KNOW I have received?

WHAT IS THE BAPTISM IN THE HOLY GHOST?

To most of us, this has been a perfectly distinct experience from our conversion, and to this agrees the clear testimony of the Scriptures—Acts 8 16, 9 17, 19 2, etc. The instance of Cornelius (Acts 10 44) remains as a blessed proof that it is possible for God to sweep a new convert instantly into the fulness of the Spirit, but in actual fact this is the experience of very few.

The first thing to grip concerning the baptism of the Spirit is that it is a real, definite vivid experience. If you have received the baptism you know it; if you are not sure about it, one can gravely question whether the experience has yet been entered into. Quite recently the writer was in a crowded church in Edinburgh where a well-known evangelist was giving an afternoon address to Christians on this very subject. That inspiring hymn, “ Crown Him with many crowns,” had just been sung in a cold, half-hearted way that made one’s heart sad. And then the preacher stood up and told the people that they had all received the baptism of the Holy Ghost when they were first saved! The utter absurdity of needing a preacher to persuade you that you really HAVE received this blessing if only you would believe it!

When you are baptized in the Holy Ghost you KNOW it, and need no one to acquaint you with the fact; bless God, you will soon be acquainting them. When you are baptized in the Holy Ghost, GOD TOUCHES YOU, and for ever after in your life you know God touched you, and that He

lives. In the final analysis, the baptism of the Spirit is not a doctrine but an experience, and the test of whether I have received is not a cleverly woven doctrine that will include me within its borders, but whether I know the experience in burning FACT in heart and life.

What is this blessing? It is impossible to define that which God intends to be limitless in words or terms, but we suggest that there are two sides—God's and mine. God's side is that when a believer is filled with His Spirit He at last comes in to possess the WHOLE. It takes a little while before we begin to appreciate God's side of "Pentecost." At first we are very naturally taken up with our own side, with the overflowing joy, with the glory in our souls, the manifestations, the new experiences, and no wonder! But later on we begin to enter into His joy, and it is often too deep for words as at last we see the Lord "possessing His possessions," and getting hold of a life to henceforth hold it and send it forth with every power developed, and kept tuned to highest pitch, in His service among men. If WE have joy when we see the Lord baptizing in the Holy Ghost, we may be sure that He has a greater

An experience that has been the uncomfortable lot of a good many in recent years seems to give a very adequate illustration here. During the shortage of houses, a desirable dwelling offered for sale has been purchased on the understanding that the existing tenants would very soon move out and give the owner occupation, but how often, for various reasons, the promised occupation has not been forthcoming, and disappointment has filled many waiting months. But at last the house is vacated, and the rightful owner receives the occupation he has been longing for and has paid for. How true a picture this is of God's side of the baptism. The "house" (Paul calls it a "temple") has been already purchased by nothing less than the precious blood of Christ, but in how many cases the Lord is still longing and waiting for complete possession; even if we have given Him one or two rooms as it were, the old tenants of self and self-will have lingered and been loth to surrender all.

But when God baptizes you in the Holy Ghost, every key is given up, every door thrown open wide, and at last the Lord of Glory possesses entirely that which He died to make His own. Hallelujah! No wonder the shouts of glory make the places ring where THIS is taking place, it is something to shout about. God comes into His own, and His purpose henceforth is nothing less than a life filled with His presence, fragrant with His beauty, mighty with His power.

And what about our side of the experience? For us it marks the entrance into an entirely new sphere, a lifting by Almighty grace to "higher ground," the opening of a new chapter, we almost said a new volume, of Christian experience.

If it is true that God comes into our poor lives, it is also true that we become lost in God. A new sense, a spiritual sense, seems added, and we become alive to that which before was meaningless. A little one in the home who is just learning to read, and thereby entering into an entirely new world of interest and possibility, seems to provide us at the moment with just the illustration that we need. A new realm opens up to our view, and as the Holy Spirit takes full control, we rejoice in God as one who has made a new discovery, indeed, a personal "Pentecost" IS a new discovery of the Living Christ.

We are taken into God, and the soul will receive a consuming desire to evermore be utterly and entirely lost in Him. A drinking vessel plunged beneath the waters, and then lifted up, sparkling and overflowing, that thirsty souls may drink, can typify the life of the Spirit-filled ministry the Lord intends towards others, but it is when the vessel is again taken and plunged beneath the waters, entirely hidden but filled with the fulness all around it, that the soul's deepest inner life and inner desire is typified, glory be to God!

"Pentecost" DOES bring us into a new sphere of things spiritually;

we desire to affirm this very humbly but very decidedly—humbly, because it is all of God's grace and there is no room for pride, but firmly because definite and supernatural experiences are God's determined answer to the devil's counterfeit, and the world's "higher critical" unbelief and materialism of the hour.

Spiritualism has no allurements for a Christian baptized in the Holy Ghost, he continually tastes of experiences quite as supernatural, but pure and true, and ministering life instead of death, and glorifying God instead of man—giving fellowship, not with departed spirits (?), but with the Father and with His Son, Jesus Christ.

And the Pentecostal believer has an unanswerable argument to all the artillery of modern pulpit higher critical doubt of God's Word,—he has the answer of an experience that proves the old Book true. He knows that Jesus lives and is the same to-day, for Jesus has touched him, has filled him, and thrilled even the body as well as the soul with the Power that soon shall sweep His people—waking, or sleeping in death—upwards—to "meet Him in the air."

All this is a little, dear reader, of what we mean by the baptism in the Holy Ghost. No wonder if you are hungry, and ready with the next question,—“How can I receive this blessing?”

(To be Continued).

The Epistle to the Assembly at Rome.

By THOMAS MYERSCOUGH.

The Gospel of God concerning His Son reveals His RIGHTEOUSNESS (1, 17), and also reveals His wrath “against all ungodliness and unrighteousness of men” (1, 18).

God is set forth before us as a Righteous God—that He has been and is still a Righteous God in His dealings with the world; although to the wisdom of the world, everything since the fall is out of order, sin present in every man, and strongly dominating all things, personal and relative; death universal, corruption everywhere, arrogant self-will against God or the knowledge of Him. Yet God was and is and will be righteous.

God's chosen people Israel were formed to show forth His glory, and received wonderful promises of blessing; yet they turned aside from Him in almost all their history; and when God sent His dear Son to save them, they put Him to death. Since then they have been “scattered and peeled.” Yet all the time God was righteous in His dealings with them.

God's Salvation by Christ is a Righteous One.

“What shall we say then? Is there unrighteousness with God? God forbid” (ix, 14). “But **now** the righteousness of God apart from the Law is manifested,” being borne witness to by the Law and the Prophets (iii, 21). “To declare, I say, at this time His Righteousness; that He might be **just and the justifier** of him which believeth in Jesus” (iii, 26). “For He saith unto Moses, ‘I will have **mercy** on whom I will have mercy, and I will have **compassion** on whom I will have compassion.’ So then it is not of him that willeth, nor of him that runneth, but of God who showeth mercy” (ix, 15, 16). If therefore man cannot “will” or “run” to find God, there must of necessity be an appointed way for man to find God, and also a new power or force (contrary to his nature) to move him towards God. Thus we see revealed in the work of the Holy Spirit—“and when He is come, He will convict the world of SIN, of RIGHTEOUSNESS, and of JUDGMENT” (Jno. xvi, 8). This is a Divine revelation to every man of the righteousness of God, and of man's great need of salvation. In this great sense of need and famine, the Word of God stands forth

presenting that which brings Life in Jesus

Then on whom will God have mercy? The Word answers as follows: "God our Saviour who deserveth (lit.) ALL men to be saved, and to come to the knowledge of the truth" (I. Tim. ii., 4). "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (Jno. iii., 16). "And we have seen and do testify that the Father sent the Son to be the Saviour of the world" (I. Jno. iv., 14). "The Lord is not slack concerning His promise, as some men count slackness, but is long-suffering to usward, **not willing that any should perish**, but that all should come to repentance" (II. Pet. iii., 9). "For God hath concluded (shut up, lit.) all in unbelief, that He might have mercy on all" (Rom. xi., 32). What God says is our Salvation, and not our effort or our will.

Not only is God eternally righteous, but He **has provided a free gift of Righteousness** through Jesus Christ to ALL who believe (Rom. v., 17). "Not having mine own righteousness, which is of the Law, **but that which is through the faith of Christ**, the righteousness which is of God by faith" (Phil. iii., 9). Man, the creature, has just one means of bridging the chasm which intervenes between his SIN and God's Righteousness, and that is the bridge of faith in Christ,—**"through faith in His blood"** (Rom. iii., 25). "For He hath made Him to be SIN for us who knew no sin; that we might be made the **RIGHTEOUSNESS** of God in Him" (II. Cor. v., 21).

The sense of need in the creature brings forth either repentance unto Salvation, or the rejection of repentance towards God. One is "the saviour of death unto death, and the other the saviour of life unto life" (II. Cor. ii., 16). True repentance towards God and faith in our Lord Jesus Christ (Acts xx., 21) is a manifestation of belief in the lost estate of the creature, and also of faith in the Righteousness of God in Christ; and displays an earnest willingness to call upon God for **mercy**. "And it **shall** come to pass that whosoever **shall** call upon the name of the Lord **shall** be saved" (Acts ii., 21, Rom. x., 13).

Travelling in the train two weeks ago, and following an animated conversation on spiritualism and the Word of God, one asked "What is the irreducible minimum between this world and the next?"—and the Spirit of God brought to my mouth the words of Jesus, "every one that asketh receiveth" (Matt. vii., 8), when silence fell on the company. Our Lord said "Ask," "seek," "knock," each pointing the perfect and simple way out of death into life.

Christ has given us a true picture of the Father's way of receiving a repentant sinner in Luke xv. Father and two sons, one in a far country (morally), as far from his Father as he could get. The other son at home, claiming to keep all his Father's commandments. The one in the far country came to an end of his store of this world's goods; he became a companion of detestable swine. When the mighty famine was upon that land (a very plain type of conviction of sin by the Holy Ghost, which is confirmed by the words, "AND NO MAN GAVE UNTO HIM"—for no man can give in this condition), he came to himself and said "I perish. . . I will arise and go to my Father and will say," etc. When he was yet a great way off (the distance is the measure between the Father's Righteousness and the son's sin, and only the Father could pass over that dreadful chasm), the Father saw him, and had compassion, and **ran** and fell on his neck and kissed him"—whilst as yet the son had not **expressed** his repentance, but the Father had seen it in his heart. This son thought that the utmost he could expect was to become a hired servant, and he said he would say so; but his Father did not allow such an expression. Note now that from this point everything is **from** the Father for the son. "Bring forth the best robe (of heaven—even the gift of Righteousness—Rom. v., 17), put it on him, put a ring on his hand (the ring given is the seal of the giver. Compare the gift of the Holy Ghost as seen in

Acts x, 44—48, and described in xv., 7—9; also as seen in Acts xix, 1—6, and described in Eph 1, 13—“**After** that ye believed, ye were sealed with that Holy Spirit of promise, which is the pledge (not earnest) of our inheritance. Eph. iv, 30—“ye are sealed.” The witness of the Holy Ghost is the most blessed assurance of our sealing unto God), and shoes on his feet (comp. Eph. vi., 15), and bring hither the fatted calf and kill it; and let us eat, and be merry; for this my son was dead, and is alive again, he was lost, and is found. Here we see all things are of the Father, and this son honours the Father in all things

Now the elder son (the Jew in type, or the moralist), was in the **field**, came nigh to the **house**, and heard music and dancing. He called a servant to explain what these things meant. “Thy brother is come and thy Father hath killed the fatted calf, because he hath received him **SAFE** and **SOUND**. And he was angry, and would not go into the house (of God, which is the church of the living God—I. Tim. ii, 15). Therefore came his Father out and entreated him (comp. God’s appeal to Can.,—Gen. iv., 6, 7). Now note the judgment of the Father’s acts, by the shameful words this son utters, and also the conceit he had of **his own righteousness**—as compared with the Father’s act in receiving and rejoicing over the repentant prodigal. “Lo, these many years do I serve thee, neither transgressed I at any time thy commandment, **and yet** thou never gavest me a **kid** that I might make merry with my friends; but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the **fatted calf**.” Here we see God’s Righteousness accepted by one son and condemned by the other son. So it is to-day. The poor, sin-sick soul that comes to the Father with nothing but sin and shame, and calls for mercy not to perish, receives according **the Father’s measure** of his need, and not according to his own reasoning. Before the prodigal went into the House to feast with the Father, **he had already received** the embrace, the kiss, the best Robe of heaven, the Ring, the Shoes (for his walk henceforth); and the ministering servants of the Father had been “sent forth” with their instructions on his behalf (Heb. i., 14). And his future was to be spent in the House of salvation, and no longer in the “field.” All this because He made Him to be **SIN** who knew no **SIN**, that we might be made the Righteousness of God in Him” (II. Cor. v., 21). Compare this blessedness with the doom of the elder brother, and all who accept not God’s salvation. “They being ignorant of God’s righteousness, and going about to establish **their own** righteousness, **have not submitted themselves** unto the righteousness of God” (x, 3).

Beloved reader, be thou careful to submit thyself to receive **all** thy need from the Father; for all thy Salvation is complete in Him who said “It is finished.” Heed not the well-intentioned demands made upon thee by men who do not and cannot fulfil their own words; but be like the prodigal who stood still and saw the salvation of God, and did not lend a hand to the series of blessings he received. Meditate before the Lord and pray much, that thou mayest understand His righteousness in giving a perfect and complete (filled up) salvation to every one that asketh, and thy Lord will fit thee to tell the story of His redeeming love to the poor, the broken-hearted, to captives, to the blind, and tell of liberty to them that are bruised,—and be sure thou tell them that the Father received the prodigal in an awful state, but that the Word says “He hath received him **SAFE** and **SOUND**.”

Now the righteousness of God is revealed “from faith to faith,” or “out of faith unto faith.” Christ is made unto the Believer, “Wisdom and righteousness and sanctification.” He is the Giver of the Holy Spirit, and all that comes to adorn a godly life. But these can only be received by **FAITH**, as personal blessings, so that the **FAITH** which bringeth salvation is to be followed by a multitude of **FAITHS** as need may be, and so our blessed Lord prayed. “Sanctify them through Thy truth; Thy Word is truth.” The Fall came through doubting of the words of God. So now Salvation and every subsequent blessing depends on faith in God, for

these things to be wrought IN us, not by us (see Rom viii, 4, Phil. ii., 13) So the Christian life is a life of faith,—not to repeat things already received, but “to increase with the increase of God.” Without faith it is impossible to please Him, for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him” (Heb. xi., 6). “The righteousness of God is revealed from faith to faith, as it is written, The just shall live by faith.”

(To be Continued)

Remarkable Results in Ashbourne Mission.

Ashbourne is a quiet town of some four thousand inhabitants, situate in the lovely hill district of Derbyshire. Thither Pastor Jeffreys with Mr. McWhirter and Miss Kennedy made their way the first week in February last. They were to hold some special services in a brick-built mission hall, which had been opened thirty-four years ago by some godly people. These dear people have all remained during these years true to the doctrine of Divine Healing. Latterly the mission has been in charge of a Mr. Rouse, who laboured against great difficulties, owing to the congregation having dwindled down to almost nothing.

The mission has proved, as many spiritual people have testified, to be “one of the most successful ever held in the town.” The beginning was small, but the second Sunday, when the services were held in the Town Hall, was the breaking point—a never-to-be-forgotten day. From this time forward, souls began to be saved, and the congregations in the mission hall increased, until the hall was filled. A remarkable feature of the meetings was the cream of the Christians in the district attending night after night, to drink in the Word of God. Over fifty were brought to Christ during the mission, and there were some cases of healing.

Many Christians of long standing testified to blessing received, and to having their eyes opened to see the truths of the Word of God as never before. Truly the Word was preached in the Holy Ghost and in much power. Men and women were stripped of their false professions, and some who had been professing Christians for many years were saved during these meetings.

It was a very touching scene when Mrs. Bamford, the surviving trustee of the mission hall, publicly handed over in one of the meetings, the property, without any reservations, to the Elim Pentecostal Alliance Council. She and Mrs. Prime, another stalwart in Christ, had prayed for over thirty years for the place to be used for the proclamation of the full Gospel.

The breaking of bread service on Sunday evening was remarkable. The power of the Lord was wonderfully manifest as about eighty sat down to the Lord’s table.

Not for years had the people in this town witnessed the crowd marching through the streets, singing and praising the Lord as they went to the open-air service, held in the market place in the centre of the town. The children, too, caught the fire, and one could hear the mission choruses sung by them as they went to and fro to school.

The work is now being carried on by Evangelist Miss Kennedy. The prayers of God’s people are requested on behalf of the work in the future, and especially for the large number of seekers after the Baptism of the Holy Spirit with signs following.

“I will therefore that MEN pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also that WOMEN adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works.”—I. Tim. ii, 8-10.

A mighty outpouring at Brynmawr

By E. G. ROGERS.

Undoubtedly one of the most powerful and spiritual missions has just been concluded at Rehoboth Chapel, Brynmawr, having been conducted by Pastor Stephen Jeffreys, of Dowlais, South Wales, assisted by his brother, Pastor William J. Jeffreys, and Pastor Sebire.

From the opening service of the mission, the large building has been crowded to its utmost capacity, seats having to be placed down the aisles, and passages being blocked and congested. This necessitated the holding of overflow meetings at Tabor Chapel, only a short distance away.

During the mission, meetings have been held afternoon and evening each day, the afternoon meetings being for those seeking Divine Healing. Long before the appointed time for these meetings to commence, people from all parts have poured into the building in large numbers—some on crutches and sticks, others in bath chairs, etc., and young cripples carried in the arms of their anxious parents, the scenes of which melted even the hardest into tears.

Many remarkable manifestations of instantaneous cures have been recorded at these meetings, and have created impressions which will ever linger upon the minds of those who were eye-witnesses.

Over 300 souls have been won for Christ, and the mission has created a never-to-be-forgotten epoch in Brynmawr. It will leave a lasting impression upon all who heard and beheld the powerful preaching of the Word of God, confirmed by mighty signs and wonders. To God be all the glory!

Miss M. Ashman, of 19, Primitive Place, Beaufort, Breconshire, writes—"I wish to testify that I am now 32 years of age and have been paralysed on my left side from birth. My legs have always been crossed, and I could not get about, other than being assisted by my friends and relatives. I could not in any way raise my left hand, not even to my mouth, having always to feed myself with my right hand.

"I was led by the Holy Spirit to place my confidence and trust in God, and following such leading, I visited Pastor Jeffreys, who was holding meetings at Brynmawr. Through Divine help, he anointed me, and now I can raise my arm above my head, also my legs have been unloosed, they are now not crossed, and I can now walk, using both my legs, which I have never done before. I attribute it all to faith in God, and unto God I will give all the praise."

The following is from the local Press—"A child was brought to Pastor Jeffreys' mission meeting at Brynmawr on Thursday evening, unable to see with one eye since three months old, while with the other he had not been able to see since eight years old. After Pastor Jeffreys had anointed him and prayed over him, he was brought from the room, and distinctly told the time by a watch, and he also stated that he could see the clock quite plainly. This incident sent a thrill through the audience. In another case, a man from Blaenavon, who came to the meeting on crutches, went home without them. These meetings are creating quite a stir in the district."

God's Fourfold Judgment=Call to Prayer!

[Much of the information below is from "Four Sore Judgments" by D. M. Panton.—Ed.]

Down to 1913, a total of 188 periods of ten years each had passed into history since Christ's prophecy of **wars**, and **earthquakes**, and **famines**, and **pestilences** (Luke 21 10, 11); but in not one of these 188 decades had occurred, **all in the same decade**, the worst in history of each of these four terrible scourges. Then came the 189th decade, and with it—

1. **The worst war** the world has even seen, costing 10,000,000 lives and over £40,000,000,000

2. **The worst earthquake** in human history, the one in China during

December, 1920, "which literally shook the globe," and carried suddenly into eternity a quarter of a million lives. (Some authorities place the estimate far higher).

3 **The worst famine** "the world has hitherto known," that of Russia, in which millions perished miserably through starvation, and "added millions through starvation plus disease."

4. **The worst pestilence**, in some respects, known to man, world-wide in extent, and exacting a toll of full 12,000,000 lives. In the short space of twelve weeks nearly 6,000,000 persons died. In South Africa the mortality exceeded the combined mortality of three wars, and in India in a few months' time 5,000,000 deaths occurred.

Is it, or is it not, significant that all these prophesied judgments, **in their worst form**, should occur **in the same decade?**

"All these," said Christ, "are the beginning of sorrows." But the end is not yet" (Matt 24:6, 8).

If they are only the beginning, what yet must lie ahead, what but "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt 24:21)?

"So is the Most High thundering at the conscience of mankind." It is **not man, but God**, who in Scripture (Luke 21:36) and in history (fulfilled prophecy) is calling to prayer.

"IT IS A MYSTERY," says D. M. Pantou. **"THAT THE CHURCH IS NOT PROSTRATE ON ITS FACE BEFORE GOD, so acute is the crisis, and so awful and imminent the danger**

"If these are but preliminary travail-shudders—and they **can** be no more—what will be the birth agonies? It accentuates the tragedy (though it but confirms the prophetic page) that a section of the Church of Christ, of unknown magnitude, while these thunders are actually in its ear, begins to tread the world's infidel way."

O Church of Christ, when **God** calls, wilt thou not answer? Must it be said **of you**, dear fellow-member of the body of Christ, and must it be said of the Church at large, as was said of Israel, that all day long He hath stretched forth His hands unto a disobedient and gainsaying people? Thousands are praying but are there not multitudes who are still indifferent?

Must **God** plead in vain? When **He** pleads, is it not time for **the Church** to answer? Yea, to cry mightily for revival, that it may be guided for the things that lie yet ahead? Ought there not to be prayer bands in every Christian community throughout the world, **pleading with God for revival of the Church?**

Thou, **THOU** who readest these lines, **"THOU ART THE MAN"**—the man to bow in heart-broken contrition before God, the man to call together for united supplication the faithful few in your community, the man through whose utterly yielded life God would begin a mighty work—**in that one community for which under God YOU are directly and immediately responsible.** "God "now commandeth all men everywhere to repent" (Acts 17:30), but **"judgment must begin at the house of God"** (I. Pet. 4:17)

PRAY, O PRAY, FOR REVIVAL!

"I will Declare what He hath done."

I was brought up by Christian parents, and at an early age gave myself to the Lord, but all the time I felt there was something lacking. I knew it was not on the Lord's side. I hardly know how to explain the "hungry soul" feeling I had, but praise God, He was leading me through ways I knew not, and about two and a half years ago I realised that the blessings bestowed on the early Christians were also for the Christians of the latter days. So I set about throwing away all the old formalities, and

sought the Baptism of the Holy Spirit.

At first the Devil made all sorts of suggestions, but glory to God, these were overcome, and I sought earnestly for the Baptism and also for healing. I had suffered from a complaint from childhood, and every sort of patent medicine had been tried, as well as doctors, who said they could do nothing. As I entered into the fuller light of the Gospel, I saw Christ as my Healer, and praise His Name, He met my need, and every day I have evidence of His healing power in my body. He has also met my need in other infirmities, and I have proved that He is not a disappointment.

It is just about two years since He graciously baptized me in the Holy Ghost, and I feel I can do no better thing than commemorate His great goodness, and tell what great things the Lord has done for me. Praise God, He is leading me on from grace to grace, and amid troubles and temptations He sweetly says: "My grace is sufficient for thee" Hallelujah!

—(Mrs.) E BLEAKLEY (Lisburn).

It is with deep thankfulness to God that I wish to bear witness of a wonderful work which He has wrought in my body.

In the September of 1915, whilst on a visit to friends in Staffordshire, I met with a very serious accident, through which I sustained a fractured base of the skull, concussion of the brain, and a split in the drum of my left ear, which rendered me stone deaf. As a consequence of this accident, the doctors said that my ear was permanently injured, and, to use their words, "nothing but a miracle would ever restore my hearing." I suffered terrible pains in my head at times, and it was always necessary to wear cotton wool in my ear as a preventative against giddiness. You may imagine from the foregoing how greatly I was afflicted. However, I thank God that the day of miracles is not past!

Last year, on the 9th of May, I was walking along one of the streets of Hull, when suddenly I was filled with a new power which nearly swept me from my feet, and a voice said, "thy faith hath made thee whole." I could not understand it,—I thought that it was an answer to prayer for a dear one who was causing me great anguish. Two hours afterwards I went to a service conducted by Pastor Jeffreys, and whilst in this service the power of the Holy Ghost fell upon me: for the moment I was blind and dumb, but, praise His Holy Name, I was healed. I can now hear perfectly, and enjoy good health. It was the hand of God which accomplished this marvellous healing. To His Name be the glory!

—(Mrs.) MAY E. O. RYAN (Hull).

Elim Evangelistic Band.

Mr R Tweed is at Tullynahinion, W Nolan at Grimsby, J. Smith at Belfast Tabernacle with Miss Jansen, R. Mercer at Ballymena, and Mr. and Mrs Kelly at Moncyslane. Mr. Kingston held a special mission at Leigh-on-Sea, and is at present on a special mission at Hamilton's Bawn with Mr. Farlow. Pastor George Jeffreys held a special mission at Ashbourne with Mr. McWhirter and Miss Kennedy. Pastor Stephen Jeffreys with workers has been holding special missions at Brynmawr and Port Talbot; R. Smith is at Merthyr. Miss Streight is at Banbridge, Mr and Mrs. Hamilton at Lurgan, and Mr. and Mrs Fletcher at Newtownards. Pastor and Mrs. Boulton with Mr Elvin are at Hull, and Mr. Darragh and Miss Adams at Clapham. Miss Dougherty is at Guernsey, Mr Stronge at Ballymoney, and Mr. Blackadder at Portadown.

Arrangements have just been made for Pastor George Jeffreys to open a new hall at Newtownards on 18th March. Following the opening of this hall, he delivers a series of special addresses on the Baptism of the Holy Ghost at Bangor.

We are thankful to God for the success that has attended the work in the different centres—news of conversions, healings and baptisms in the Holy Ghost, coming in from all parts.

A Lad's Striking Message.

[This month Pastor George Jeffreys, of Belfast, writes to you—ADLEROS]

Dear Boys and Girls,—

I write to you on returning from the home of a dear father and mother, who are mourning over the death of one of their little boys. George and James were the two children of Mr and Mrs Hetherington, members of my Tabernacle in Belfast. George, though only eleven, was the elder, and by far the stronger of the two. He was a strong, healthy lad, but was called to be with Jesus most suddenly. One week before he was taken ill, he wrote the following message, which his dear mother has just discovered. I trust the message will speak to you, and cause you to put your lives into the care of the Good Shepherd, as dear little George Hetherington did.

Your loving Friend,

GEORGE JEFFREYS

"THANKS TO GOD FOR SAVING ME.

I am saved over one year now. Glory be to God! I thank the Lord that I have got a joy above all joy. The joy that is in Christ is wonderful. Its ring is like the thought of going to heaven. I am sure every boy and girl would like to go to heaven. Well, there is only one way, and that is through the blood of Jesus. The blood of Jesus is without money and without price. Such are the terms on which God offers to all the gift of eternal life. Wonderful message of love, yet more wonderful how few will take it on these terms.

"A moment is a very short time, and so is our life-time. It is just like a flash of the mind. And this little time we have, we should make a good deal of use of, and God expects us to be soul winners for Him. Mind the day is coming when we will be ashamed.

"It is in a moment that the most solemn of all decisions is made—the soul's surrender to the Lord Jesus Christ. The soul itself may scarce be able to tell the precise moment when the yes is spoken, when in Jesus Christ as a substitute Saviour we have eternal life. Jesus has done all that God deemed necessary to be done to ensure complete pardon, acceptance, and salvation to all who believe in His Name. If you take Jesus as your Saviour you build securely for eternity. He is the foundation stone of salvation laid by God Himself, and on His finished work alone you can be saved."

SUBSCRIPTION FORM.

To the Evangel Secretaries,
53, Delhi Street, Belfast, Ireland.

1923

Please send me each month copies of the *Elim Evangel* for which I enclose being one year's subscription.

M

Full Address

1 copy - 3/- } Post free
6 copies - 14/- } for
12 ,, - 24/- } one year

Where are my sins?

BY T. B. CLARKE

“ Make me to know my transgression and my sin” (Job 13, 22). “ The blood of Jesus Christ His Son, cleanseth us from all sin” (I John 1, 7).

Where are my sins? The uncertainty of life and the certainty of death and the judgment, make this question vitally important. The time draweth nigh when the question **must be answered**. I shall not say where is my money, my lands, my goods, but the all absorbing thought, the terrible thought, will be **MY SINS!**

I have many sins—there is none righteous — all have sinned. It is useless to deny the fact. Measuring my life and conduct by the Word of God and its standard, I have to produce a record of waywardness and self-will. Thousands of sinful imaginations and corrupt ideas. In the face of all the vile thoughts and false motives, and in view of my heart’s history, I must rise and say, O my sins! I have erred exceedingly!

It is of the utmost importance to have my sins cleansed away. There is a God of infinite holiness Who is of purer eyes than to look upon iniquity. I cannot stand in His presence with sin upon my soul. Without the cleansing that He alone can perform, my soul must receive its eternal portion where the worm dieth not and the fire is not quenched.

I cannot cleanse away my own sins. I venture the statement boldly and confidently: it is undeniable, scriptural truth. Sorrow, reformation, and formalism can never make atonement for sin. A lantern on a dark night is a useful thing, but a lantern is not the traveller’s fireside. Many things God may by His Spirit use to guide me to Himself. It is the precious blood of Jesus that alone can cleanse away sin.

Deliverance from sin must come from a power outside of myself. The prisoner does not beg his fellow-prisoner to set him free. The shipwrecked mariner does not call on his comrade to place him safely ashore. The arm of flesh will always fail. Any means used for my salvation outside of Jesus is like striving to pump dry a sinking ship. Deliverance from drowning by a strong hand and an outstretched arm is my only hope.

The Blood of Jesus Christ can cleanse away all my sins. Blood long covenanted and promised, blood long typified and prefigured, blood of infinite merit and value. That great multitude singing around the throne have reached there by virtue of that blood, which also supplies the living saints with peace and hope now.

Where are MY sins? Happy, yea, thrice happy, if my heart can sing. “ Thou hast in love to my soul delivered it from the pit of corruption: for Thou hast cast **all my sins** behind Thy back ” (Isa. 38, 17)