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THE ELIM — EVANGEL

A
MONTHLY RECORD
of
SPIRITUAL LIFE AND WORK

Vol. 4.

June, 1923.

No. 6.

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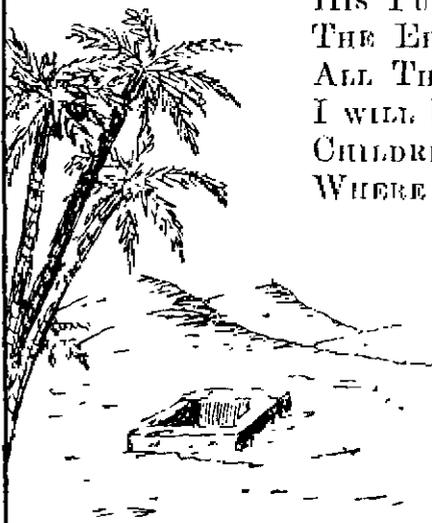
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TWOPENCE.

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with which is incorporated
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Editors

{ ERNEST J. PHILLIPS.
ERNEST C. BOULTON.

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Editorial.

Ye are complete in Him.—Col. ii, 10.

For every need that can possibly arise in the lives of His children, God has made provision in Christ. In changing circumstances He is the unchanging Christ—the same yesterday, to-day, and for ever. We still believe, and continue to prove by experience, the truth of the scripture: "My God shall supply ALL your need according to His riches in glory by Christ Jesus"

If our need is deliverance from sin, "He shall save His people from their sins". If a life of holiness, He is "made unto us righteousness and sanctification." If deliverance from some bodily ailment, He "took our infirmities and bare our sicknesses". If power for service, "He shall baptize you with the Holy Ghost". If a bright and glorious hope to purify and enrich our lives, He says, "I WILL COME AGAIN"

We have not because we ask not. All God's promises for us are "yea" in Christ. Our enjoyment of Him is not limited by the bounds of His goodness and willingness, but by the bounds of our faith and appropriation.

It is vain for us to turn to the world; we need not look to man. "COMPLETE IN HIM"—every need supplied in Him—this is FULL salvation—this is the Evangel with which He has entrusted us.

The Israelites, saved by the blood of the Lamb, were satisfied as they feasted on its body. Saved by the blood of Jesus, He gives Himself to satisfy all our needs. and by FULL salvation we mean a continual feast on Him—He gives HIMSELF for EVERY need.

May we live up to our privileges in Christ, and take HIM

for ALL our needs :—

Wisdom, righteousness and power,
Holiness for evermore,
My redemption full and sure,—
He is all I need.

—E. J. P.

The Capture of a Kanzunji.

By WM. F. P. BURTON

A "KANZUNJI" is a malignant little demon, which the Baluba believe to be responsible for accidents, sickness and death. They imagine that a man can, by certain magic, give birth to a kanzunji, and cause it to bring misfortune upon his enemies, so that a man who is accredited with exploiting a kanzunji is an object of reproach and hatred from the whole village, and often loses his life in consequence.

The First Encounter with a Kanzunji.

About four years ago, Brothers Salter and Gatske heard that a famous necromancer and wizard had captured a kanzunji. They went to the village, where thousands of people were standing at a distance gazing at a little black human form, with much fear and awe. But to the amazement of all they fearlessly approached, lifted the thing up, and showed the crowd that it was merely a wooden thing, very well carved and smeared with blood. The wizards were so furious that one of them took aim at Brother Salter with a gun, and had it not been that Brother Gatske rushed at the man before he could fire, Brother Salter would probably have lost his life.

Since that time we have heard no more of the kanzunji until just recently, but these superstitions die hard, and the other day we heard that a wizard was again visiting the village, chiefly at night, professing to capture a kanzunji which an unpopular counsellor of the chief was supposed to have induced to cause certain deaths in the district. He was receiving presents of goats, beads, a gun, etc., for the capture of this

Supposedly Malignant Bogey.

At last, on Sunday night the people were told that the capture was imminent, and that the kanzunji was so enraged that nobody must on any account open the door of a hut, or go out after dark, or they would surely die. The wizard asked for a chicken and a dog, to make the final magic for the capture. Then an intervals through the night he rushed up and down the village with fearful yells and screaming.

As soon as Monday morning broke the news went round that the kanzunji was dead, but being a supernatural being, the natives must pay beads to have their eyes washed with strong

magic before they could see it

The rascally old wizard had posted sentinels round the mission hill, to give him warning if I approached, and he had prepared a big fire, into which to throw his captured kanzunji, to avoid detection if he got news of my approach.

Hundreds of Natives Flocked to See the Wonder.

They were told that if they approached too closely they would be blinded, and if they touched the thing they would immediately die, but all came away with the assurance that they had seen a real kanzunji, still dripping with blood, and with a big wound in its stomach, through which the intestines protruded. "It's true," they said, "for we saw even its hair and eyes"

The local law is that these natives have first right to anything that is killed within the bounds of the chieftainship, so that even had there been a real kanzunji, the magician, being a stranger, had no right to it.

Thus, knowing that I would have no chance of approaching, I called a few trusted Christian boys, to help me capture the thing. It was planned that two young fellows, who were particularly agile, and with plenty of initiative, should catch the bogey away, while the others would protect them, and if necessary hold back the crowd until they could escape. So off they went and mingled with the crowd.

The wizard was armed with a short stabbing spear in each hand. At a given signal one lad stepped up to him and said "We have come to fetch away your fraud." The wizard raised his spear towards our young Christian, but he seized it, and at the same moment his companion snatched the other spear, and rushing past the wizard, he seized the kanzunji, which was lying as it had apparently expired, in a piece of earthenware pot. The rest of the young fellows forced back the crowd, leaving a clear avenue of escape for the two who had made the capture.

The people were horror struck, and looked every moment to see them drop dead. This moment's hesitation gave the lads the necessary start for

A Clean Escape.

Away they came, at top speed, for the mission, with the shouting, yelling crowd at their heels. It is fully a mile and a half to our mission, but they reached us ahead of their pursuers. By the time that I could get to them, already some others had reached the spot, and I at once took charge of the kanzunji. Standing up on a tree stump, I showed them that it was just a wooden thing, cleverly carved, covered with fibre, with fishes eyes, human hair, stuck on with resin, smeared with dog's blood, and with the entrails of a chicken hanging out.

As some were still uncertain, I called for a saw, and sawed the thing through the middle. Some said, "It will be flesh and

bone " Others said, "I'm afraid to look, for fear that my eyes will burst " Others again thought that it was a part of the wizard's magic by which he had turned it into a log. But when it was finally sawed through, and all clearly saw the fraud, oh what a shout of laughter went up! I had a splendid chance of preaching the gospel to them

Meanwhile some broke away from the crowd in a

Frenzy of Fury,

and with the native police of the chief, went to capture the wizard who had so robbed and scared them. Had they got him, I feel sure that they would have killed him there and then, but their bird had flown.

Seeing that his deception had been discovered, he had bundled his medicines and charms together, and had made good his escape.

The poor old man who had been blamed for exploiting the kanzunji came to thank me for clearing his character, and I was able to get a photograph of him with the kanzunji. Also the chief sent and thanked me for exposing the fraud, at the same time asking to see the thing, so later in the day I called upon him with it. When he saw the deception he was almost overwhelmed.

He said, "Don't go too fast Bwana. You are taking away from us things which we, and our fathers, and their fathers before them believed and followed. Certainly nobody can now doubt you, but it is all so new, and if you snatch away all at once we will not know what to grip

"Will not this (touching a horn on his arm) keep me from stumbling over stones and stumps in the path? Will not this (touching a small gourd round his neck) keep bad dreams and frights from me in the night? Will not this (pointing to a stick, stuck upright in a mound of clay before his door) cause my wives to give me children? Will not this (touching a bead round his wrist on a strip of leather) give me good-luck?"

The poor old man trembled with emotion.

I answered, "No, **God** has promised to keep thy feet from falling, or stumbling. **He** has undertaken to keep thee night and day. He says that **He** will give His beloved sleep. The fruit of the womb is an heritage from **Him**, and **Him alone**. **He** is above all, and is sufficient for all these things "

We had a long talk, and his eyes glistened more than once with a suspicious moisture. It is almost impossible for us to realise what a tremendous step conversion is to these poor superstition-bound souls

Their whole lives are bound by fear of demons, fear of spirits, fear of charms and spells, fear, 'FEAR' And then, when perfect love comes in, and casts out all fear, it is an emancipation too great for us to really grasp.

A Weekly Message.

Compiled from various sources by PASTOR E. C. BOULTON

Sunday, June 3rd.

"When He had heard therefore that he was sick, He abode two days still in the same place where He was" (John 11, 6).

And so, the silence of God was itself an answer. It is not merely said that there was no audible response to the cry from Bethany, it is distinctly stated that the absence of an audible response was itself the answer to the cry—it was WHEN the Lord heard that Lazarus was sick that **THEREFORE** He abode two days still in the same place where He was. I have often heard the outward silence. A hundred times have I sent up aspirations whose only answer has seemed to be the echo of my own voice, and I have cried out, in the night of my despair, "Why art Thou so far from helping me?" But I never thought that the seeming farness was itself the nearness of God—that the very silence was an answer. There are some prayers which are followed by a Divine silence because we are not yet ripe for all we have asked, there are others which are so followed because we are ripe for more. We do not always know the full strength of our own capacity; we have to be prepared for receiving greater blessings than we have ever dreamed of. We come to the door of the sepulchre and beg with tears the dead body of Jesus, we are answered by silence because we are to get something better—a living Lord. My soul, be not afraid of God's silence, it is another form of His voice; God's silence is more than man's speech."

Sunday, June 10th.

"If any man would come after Me, let him deny himself and take up his cross and follow Me" (Matt. 16, 24).

Let him deny HIMSELF! Not deny pleasant things to himself; nor even deny the sins of himself, but DENY HIMSELF, and all that is bound up in HIMSELF. Himself as the central source, or cause of action, himself as the central object of all things which come to him from without! HIMSELF! Any other word would have narrowed the Lord's meaning of the Cross for it covers the whole of the deliverance of Calvary, as afterwards revealed by the Risen Lord to the Apostle Paul. The crucial message of Calvary to a man, is salvation from "himself!" If he will take for himself the Cross, and, accepting the spirit of the Cross as manifested in the Christ Who died for him, and deny—or renounce—himself as crucified on the Cross with his Lord, he will in so doing be delivered from the bondage of his sins, the terror of the law, and the spirit of the world, as well as the power of the devil. Oh blessed gospel of Calvary! How simple, how deep, how effective, how wise, for "himself" is the centre and core of all trouble, rebellion, selfishness, pride and sin! Let a man look at himself as nailed to the Cross; day by day deny—or refuse to know—himself, and calmly, quietly, take the path of the Cross, and he will follow the Lamb not only to Calvary, but right to the centre of heaven, and share His throne.

Sunday, June 17th.

"Rejoice evermore; pray without ceasing" (I. Thess. 5, 16-17).

Joy and prayer—these are strange allies—strange elements for perpetual union. To rejoice evermore and to pray without ceasing—are not these contradictory acts? Are not joy and prayer opposite things? Is not joy a sense of fulness, is not prayer a sense of want? How can these both go on for ever? Must not the advent of perfect joy be the death of prayer? No, not if you speak of CHRIST'S joy. Christ's joy is love—fulness of love. But what is fulness of love but fulness of want? What is my love for you but my want of you, my need of you, my insufficiency without you! All love is a great prayer. Its very joy is the joy of insufficiency. Love is the cry of my soul for a COMPANION SOUL. Let then, O Lord, my joy and my

prayer be knit in eternal union; may both be among life's UNCEASING things! May I "rejoice evermore," and yet "pray without ceasing", may nothing ever break the marriage tie! I thank Thee that Thou hast provided an eternal joy which is COMPATIBLE with eternal prayer. Give me that Divine joy called love—that joy which is a hunger of the heart. Let me enter into Thy joy; let me enter into Thy prayer!

Sunday, June 24th.

"Be filled with the Spirit" (Eph. 5, 18).

Every desire which is not of God stands like a barrier against the entrance of the Holy One to take the supreme control of our being. Let this fact be clearly recognised. All un sanctified desire constitutes a state of resistance to the Holy Spirit. When, however, the life of nature has been sanctified, Satan's dominion is effectually overthrown, and the way is open for the Spirit's triumphal entrance. His presence is now an invariable result, and He would never wait for a single hour to fill the temple of our body with His glory, were it not for the opposition which un sanctified nature presents. And, let it be remembered, it is the Holy Spirit Who prepares His own habitation. He strikes the first and the last blow in this contest for the possession of redeemed men. It is He Who transforms Babylon, which means CONFUSION, into Salem, which means PEACE; and entering into the purified and tranquil habitation of our being, He says "This is My rest for ever; here will I dwell, for I have desired it." He comes not to be our Servant, but our Master; not to be at our disposal, but expecting us to be ever at His. He comes not to make us reservoirs of living water, but AQUEDUCTS merely. We are not like a stored up battery of electricity, but like the telegraph wire along which the lightning can flash at any time.

Resurrection Life and Glory.

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

Whatever the future may hold for us, there is a PRESENT aspect of resurrection life and glory revealed in the Scriptures. For He who is the Resurrection and the Life dwells even now in the hearts of His disciples. And Paul tells us that the distinguishing mark of "the greatness of the revelation made to him," which set the glory of this Dispensation far above any that had preceded it, was the fact of the Indwelling Christ—"Christ in you, the Hope of Glory." The mystery which had been hid from all ages and generations, but now is being made manifest to His saints; for unto the Apostle, it was granted as a favour to "teach every man in all wisdom, and to make all men see what is the fellowship of this mystery, that he might present every man perfect IN CHRIST." "To this end he also laboured, agonizing, by means of the Christ-energy within him which energized him mightily."

There is no doubt that the fellowship of this mystery is essential to the PERFECTING of the saints; "to the upbuilding of the Body of Christ," for great already as were the gifts and privileges of the saints at Ephesus, he prayed for them continually that the Christ might make his home in their hearts, through THE faith; which would culminate in being "filled unto all the fulness of God" or with all the plenitude

of the Divine nature. The Apostle continually dilates upon this subject which he regarded as the very pith and marrow of the Gospel; that the very life of Jesus should be manifested in our mortal flesh (II Cor , iv , 11) This is no doubt the mystical meaning of the words spoken by the Spirit through the prophet Isaiah - " He shall see his seed; he shall prolong his days," i.e , although he was cut off out of the land of the living, yet IN US who are His seed, he prolongs his days on the earth. These are the children which God gave unto him (Heb ii , 13). They are sharers in His death, becoming jointly-crucified, and sharers also in His resurrection-life, through being jointly-raised with Him

To many believers, however, these teachings have no meaning, except in a dead doctrinal sense. To them they are mere metaphor. No one, indeed, can possibly understand the teaching, who is not prepared to live the life indicated in the words: " For me to live is Christ," for " in conjunction with Christ, I have become crucified, nay, living no longer am I, but living in me is Christ" (Gal ii , 20) It must not be supposed, however, that this realisation will come to anyone who is not seeking as Paul did to " get to know Him, and the fellowship of His sufferings, and the power of His resurrection, becoming conformed unto His death " It is by this means alone that we can attain to the exanastasis or out-resurrection. And this takes place in the inward man which is being renewed day by day. " And we reflecting as a mirror the glory of the Lord, are BEING changed into the same image from glory to glory " It is, therefore, the inward man that is being changed from glory to glory, which is also the New Man, " who is being moulded afresh into full-knowledge, according to an image of him that created him " (Col. iii , 10).

It is clear then that this is a present glory, as He said: " The glory which Thou gavest me, I have given unto them " Only once, however, did this glory shew itself on the face of the Son of Man during his earthly pilgrimage, and this was at the Transfiguration, when Peter, James and John " beheld His glory" and were eye-witnesses of His majesty. This glory He has given unto us, but it is no more visible in our case than in His, upon the surface of the outward man, though we may sometimes glimpse it on the faces of those whose bodies are " full of light," at times when they also are transfigured, like the blessed proto-martyr Stephen, when his enemies " saw his face as it had been the face of an angel."

From all the evidence of Scripture we gather that there is a PRESENT PROGRESSIVE renewal of the Inward Man from glory to glory (II. Cor , iv , 16—18) into the Image of God, and that this is the glory which Christ HAS given unto us (John xvii . 22) And thereby even now we become " sharers in His resurrection," for " He who raised Christ from the dead makes alive

even our death-doomed bodies" (Rom. viii, 11), so that the "life also of Jesus is made manifest in our mortal flesh" (II. Cor., iv, 11). We no longer trust in ourselves but in God, who raiseth the dead; and recognizing that Christ is Our Life, we begin to know the truth which sets us free both from sin and sickness—viz, that we have in the inward man "a fountain of living water" which is supplied without stint or measure from the Head, so that while we abide in Him by an unceasing communication, there flows through each member of His Body "rivers of living water."

Pentecostal Meetings at Bangor.

The ever increasing and finally crowded attendance at the gatherings of Pastor George Jeffreys' two weeks ago goes to show that even in the hearts of many of God's people in Bangor there is a something that longs for a fuller and deeper life in God. We feel quite justified in saying that Pastor George Jeffreys amply presented to every gathering the great possibilities of a life wholly hid in God. From the first night he most emphatically maintained that God has something more than salvation for every believing child; that having saved them, His desire is to empower them for service, and that such a blessed second experience is termed in the word of God, "The baptism of the Holy Ghost." Nor did he in the least minimize the gifts of the Holy Ghost, which should adorn the Church to-day, but are so sadly lacking. How astonished many of us were to learn of the vastness of this Pentecostal movement. One of the largest communion services regularly held in London is Pentecostal. Then to think that there is not a country in the whole world where this movement is not represented, even into darkest, heathen Africa, where God has so wonderfully poured out the Holy Ghost, and accompanied His word with signs, just according as He promised in Joel, thus proving so clearly that we are, indeed, living in the eleventh hour of this dispensation, when it behoves every child of God to live loose to the things of this world, and to "look up," for their redemption draweth nigh.

Great interest was manifested in the closing lecture of Friday night the subject being, "Tongues—are they Scriptural or not?" The able way in which the Pastor dealt with this from the Word will leave a lasting impression on the minds of all unbiassed hearers. How clearly it was shown that "tongues" are really Scriptural and are included among the gifts that shall adorn the Church (His bride) when she is caught up to meet the Bridegroom (Jesus) in the air. Nor shall we readily forget the speaker's closing words in this address, which were as follows—Paul's desire: "I would to God that ye all spake with tongues." Paul's warning: "Forbid not to speak in tongues." Paul's testimony: "I thank my God that I speak in tongues more than ye all."

Three extra services were held on Sunday, the pastor having been constrained to remain over the week-end, and the results were most gratifying. The seating accommodation was taxed to its utmost at night, and we but voice the opinion of all present when we say that after such a vivid description of the Second Advent of our Lord as given on Sunday night, we were encouraged to go forward in a life of holiness, looking for the near and glorious appearance of our Lord and Saviour Jesus Christ.

It is really marvellous to think what a vast band of young men in the prime of life have been led by the Holy Ghost to sacrifice good positions, home comforts and the attractions of this world, to go out solely by faith into this work of winning souls for the Master. Truly, it is not for wealth or fame or worldly pleasure, but love for their Lord and Master that has prompted them to suffer reproach without the camp.

It costs much to follow Jesus all the way, but it can be truly said of these young men that they esteem the reproach for Christ greater riches than the treasures of Egypt, having respect unto the recompense of the reward. (Heb., 17, 26).

“Christ is coming” should be the watchword of every Christian to-day. Don’t talk of the world getting better, but ask yourself, “Is it better? Is morality higher to-day? Are morals more elevated? Is society more chaste? Are husbands more true, wives more loving, children more dutiful, friends more reliable, servants more faithful?” You must answer in the negative.

People talk of the world progressing. Yes, it is, but it is progressing toward judgment. But, thank God, before the judgment comes, Jesus comes, and we are going to be taken out of it all. This is exactly what Pentecostal Christians believe and long for.—“Bangor Spectator.”

Revival in the Garden City.

Letchworth, the beautiful Garden City in Hertfordshire, has been graciously visited by a Revival. A mission was planned for Pastor George Jeffreys to conduct, assisted by Mr. McWhorter, and a hall was sought for in which to hold the services, but although there are beautiful churches in Letchworth, and places for entertainment the only building that could be found for our purpose was a large draughty, wooden building, that had recently been occupied by an engineering firm,—empty even of seats,—but in a good position.

Loving hands soon transformed the shed into something different, and from the very first service it became to many of us the House of God, and the very gate of Heaven.

Never before has the whole truth of God been so fearlessly proclaimed here, and as night followed night the sense of awe deepened, and sin, formality and “Churchmanity” withered up under the burning searchlight turned upon them.

Then, when husbands and wives knelt together at the penitent form, and dear young people sought and found the Saviour, the songs of joy swelled out, “Saved by His wonderful grace” and “How I love Him,” etc., were sung from full hearts, while what one dear sister called the “Elim look” was reflected upon many faces.

The Mission was arranged for three weeks, but at the request of converts and others it was extended into a month, when we were bound to vacate the building. During that time, over fifty found the Saviour, while many others found healing for the body as well, some after years of suffering, are now free from pain. Hallelujah!

Pastor George Jeffreys during the first part of the Mission preached God’s gift to the world, but towards the close, God’s gift to the Church. The outpouring of the Spirit was the message, and as this wondrous truth was unfolded, that the Lamb of God who taketh away the sin of the world is He which baptiseth with the Holy Ghost, hungry hearts were stirred to their depths, and determined to tarry at His feet until this blessing is their own.—J.E.E.

Easter Convention at Clapham.

The following report was crowded out of our last issue—Ed.

There were twelve services in all. The speakers were Pastor Sebino (Carmarthen), who ministered in most of the services, Mr. and Mrs. Kingston (Leigh-on-Sea), and Mr. Duncan (Forest Gate). Mr. R. E. Darragh was the convener.

Magnifying and exalting the cross of our Lord Jesus Christ was the theme of the Convention, dwelt on in every address, and permeating the hearts and minds of those present. From Good Friday morning until the

following Tuesday night the Tabernacle and minor hall presented a busy scene. Meals were provided between the services, and the services themselves impressed one with their remarkable life and power.

The Convention commenced with a breaking of bread service, and from the very first the atmosphere seemed charged with the presence of God. Truly, the Word was ministered in the power of the Holy Ghost. Before the meeting on Monday night, about 200 took part in a march through the streets; the singing was good and the testimony clear, and one man confessed Christ as a result.

Many sought and found salvation during these services. The power of God was manifestly present. We wonder sometimes why we at Clapham have been so signally favoured of the Lord. But God knows that here in London it does seem that Satan has set up some of his chief strongholds, and there is need for real Spirit-filled, God-directed evangelists and teachers, and we thank God that He has favoured us with not a few for the purpose of casting down the strongholds.

* * * * *

On the Thursday following a most remarkable baptismal service was held. The building was filled almost to its utmost capacity, and the congregation hung on the words of Pastors George Jeffreys and Robert Smith. An outstanding healing took place as the Word was going forth, when a woman with double rupture of many years' standing was instantly healed.

Brynmawr Testimonies.

Since we published a report of the mission at Brynmawr, a brother has written us concerning the following cases of healing which he himself has investigated.—Ed.

Brother Harvey, of the Salvation Army Band, came to the meetings with two crutches and a foot non. After being anointed he left for home without his crutches and since then has taken off the foot non. Interviewed later, he said that his healing was permanent in its results.

Miss Mogford of Blaenavon, who had suffered from hip trouble from birth, was wonderfully delivered, the power of God surging through her body. After being anointed, she walked up to the platform and testified, and the following day walked from Blaenavon to Brynmawr, a distance of five miles.

For nine years Miss Grace Davies, of Beaufort, had to use crutches. As a result of scarlet fever her legs were affected, and one was seven inches shorter than the other, she had to go upstairs on her knee. Since being anointed by Pastor Jeffreys she has discarded her crutches, and can place her foot flat on the ground, whereas before she could only reach the ground with her toes.

A young lad was totally blind in one eye since infancy, and was unable to see clearly with the other for three years. He was anointed at the meetings, and can now tell the time by a watch with both eyes.

Mr. W. H. Davies, of Brynmawr, writes —“I had an accident in the colliery 13 years ago, which seriously affected my legs. The one knee cap being fractured, resulted in a stiff joint, and although able to walk, I could not bend my knee. The other hip and knee had been dislocated, and this left me lame, my leg being thrown outwards in walking. I could not stand with my legs straight, as one leg was turned to the side from hip downwards. I went to Pastor Jeffreys' meetings and was anointed by him, after which I was able to kneel, jump, and stand with my legs straight. My healing is not yet complete, but I will be pleased to tell anyone the benefit I have received.”

Miss Coy, of Tintern, writes —“I was afflicted with infantile paralysis since I was 8 months old, and I have undergone 8 operations, but have had no benefit from them. I am now 29, and have been obliged to use

crutches since I was 7 years old. Happening to be spending a holiday at Beaufort during Pastor Jeffreys' visit to Bynmawi, I was able to attend several of the meetings. I was one of the first cases to be prayed for and anointed, and I wish to state that I have benefitted greatly as a result. My limbs, through the paralysis are so affected that I have no instep to my feet, and thus I cannot walk yet without assistance, but can now, by leaning on a friend's arm, go anywhere. I also suffered from nerve trouble for 7 years, but feel greatly relieved and strengthened in my body since being anointed."

Reports from the Regions Beyond.

AFRICA.

Pastor Burley writes —“ I wish you could have been with us during the Easter meetings. There you would have seen rich promises verified to the letter. God has been with us of a truth, and we are confident that much has been done which has not been seen as yet by mortal eye. Prayer was abundantly answered in the gathering together of a fine crowd of people representing all our churches, and so the building was crowded and overcrowded time after time. The Word was delivered in the power of the Spirit by a number of the native brethren. There were healings, and some few delivered from demon power. At the Sunday evening service, when the call was made for those who would definitely, consciously, thoughtfully, completely proclaim Jesus, Lord of their life—the first to rise was a boy whose face shone with a radiance not seen upon him before. He was quickly followed by a number of others. And, lest any should feel constrained to stand because others did, they were urged to understand that the way of the Lord is not an easy path. Nevertheless, a large percentage of the crowded congregation stood together repeating a consecration pledge and prayer to God. We all feel that more will be heard of this later. Your prayers are being answered in many ways. Some answers are very manifest. Here is one. On Easter Sunday afternoon we held a baptismal service in the Nwet river. Ten converts gave their testimony to the saving grace of God in Christ Jesus and were then buried with Him in baptism, that, like as He came forth from among the dead, so they also might walk in newness of life. Please bear them all up definitely before God. The rainy season is over and we are very thankful. Nights and early mornings are quite cool, in fact, sometimes cold. Yet by eight o'clock the sun reminds us that we are still in tropical Africa. During the month it is wonderful how we have been kept from severe attacks of fever, and have been able to keep all the work going. Not that I speak of a super-abundance of energy. For we sometimes serve in much weakness, but our Faithful God is always with us, and your prayers for us are being abundantly answered. Praise Him!”

This Purchased Possession.

By PASTOR H. C. BOULTON

“ Ye are not your own ”—I Cor 6, 19

“ We are the Lord's ”—Romans 14, 8.

“ I am the Lord's ! O joy beyond expression,
O sweet response to voice of love Divine,
Faith's joyous “ Yes ” to the assuring whisper,
‘ Fear not ! I have redeem'd thee; thou art Mine'.”

Here is a glorious fact, the apprehension of which surely is fundamental to a robust Christian experience, and without

which no Christian service can be fully fruitful in its deepest spiritual sense. Embedded in these inspired affirmations of the Apostle are many things of great value to the child of God. If this precious truth was but more perfectly realised by God's people, what a wonderful transformation would be effected in their lives, what an enlarged experience would accrue. Hearts that now are cold and carnal would become vibrant with spiritual power; lips that to-day are sadly silent would break forth into triumphant testimony; churches now stagnant and stationary would move out into the shoreless, fathomless fulness of the "abundant life" in God, divesting themselves of the habiliments of worldliness in which too often they are arrayed; vapid, visionless congregations would be converted into assemblies living in the enjoyment of a victorious vision of God; compromise would be changed to consecration; religious concerts would give place to revival campaigns; in the pulpit eloquent ambiguities would be displaced by God-breathed messages, searching and sanctifying in their issue; discouraged, despairing disciples would develop into bright and buoyant believers. But alas, there are comparatively so few who profoundly appreciate the privileges or possibilities of this God possessed life.

In surveying this wonderful position of power and privilege which we as children of God occupy, it is intended that we should endeavour to realise afresh how absolutely and completely we actually belong to the Lord. Happy indeed will the writer be should he succeed in making more clear to some disconsolate heart how strong are the ties which bind us to Christ—how deeply and eternally we are His

In the first place shall we observe THAT WE ARE HIS BY THE POWER OF A DIVINE CHOICE? "He chose us . . . for His own," Eph. 1, 4 (A. S. Way). "The Lord . . . hath chosen thee . . . unto Himself," Deut. 7, 6.

If it has not already done so, may the music of this glad assurance steal softly and sweetly into our hearts, pervading our lives with its rich spiritual resonance. The writer well remembers the hour when the revelation of this great fact dawned upon him; it is now many years ago, but the vision of that blessed occasion still sheds its fragrance o'er his life.

In order to arrive at some adequate conception of the immensity of the love which this choice reveals, let us reflect upon our unregenerate condition as portrayed in the second chapter of Ephesians, "dead in trespasses and sins; . . . children of wrath . . . having no hope, and without God in the world." It was whilst in this perilous and pitiable predicament that He set His love upon us—into the deep gloom of our nature's night shone the warm, life-giving rays of His great love, the advent of which broke our fetters and for ever freed us from the dominion of darkness. From the depths of degradation and depravity He chose us, and from the debris of our degenerate

state He purposed to make us His own purchased possession, with the supreme object of ultimately setting us at His own side, part of His glorious bride, with never a spot or wrinkle, but holy and unblemished, to share with Him the glory of His eternal kingdom. Chosen to be a channel through which might flow His own precious resurrection life—chosen as a mirror to reflect the glory of His indwelling presence—chosen to constantly company with Him throughout this earthly pilgrimage.

Again shall we note **THAT WE ARE HIS BY THE POWER OF A DIVINE BIRTH?** "You are born anew of immortal . . . seed, by the living, lasting Word of God," I. Peter 1, 23 (Moffatt). "They were . . . begotten . . . from God Himself," John 1, 13 (Ferrars Fenton).

What a vital relationship is thus established 'twixt Christ and His people. Partakers of His nature—possessors of His Spirit—His "new creation." Not the signing of a membership card, the acceptance of a church creed, or the confirmation of human hands, but the impartation of a new life from above, a life of which God alone is the Author and Sustainer. Personal regeneration is alone sufficient to constitute us children of God; the reception of a life which brings us into focus and fellowship with God and makes God a tremendous reality in our lives. A birth by virtue of which we become heirs to the vast legacy of spiritual wealth bequeathed to us by our glorified Lord.

Alas, that there should be so much equivocal teaching on such a fundamental truth in these days. The vision of a new birth has gradually been fading until to-day it is excluded from many a theological college curriculum; the modern thesis that all men are sons of God is far more popular and palatable to the public taste, and therefore meets with greater acceptance.

If we are actually His by virtue of this Divine birth, then what a clear line of demarcation this should create between the saint and the sinner—the church and the world; the new birth should form an insurmountable barrier 'twixt the godly and the ungodly. The saved one can no longer participate in the pleasures of which the worldling partakes so greedily; he belongs to another family, breathes another atmosphere, resides in another realm, gravitates towards another centre, is swayed by another spirit. This is no thin line of separation, it is nothing less than a life principle involved.

Moreover shall we remember **THAT WE ARE HIS BY THE POWER OF A DIVINE PURCHASE?** "Who gave Himself for us to purchase our freedom . . . for Himself a people who should be specially His own," Titus 2, 14 (Weymouth). "Ye are bought with a price." What a miracle of love! A hell-deserving rebel redeemed by blood! Then shall He not have absolute authority over His redeemed possession? This should at once destroy every selfish claim to the

disposal of our lives and serve as a potent plea for a life of holiness—the great argument for a love-empowered service. He has bought us out of bondage in order that He might display His power in our redeemed lives—our bodies are to become the territory over which He is to reign—temples of the Holy Ghost. The thirst for supremacy or superiority is swallowed up in the desire that He may be first in the life.

A careful contemplation of this supreme surrender of Christ on Calvary reveals three things: first, the magnitude of His love; secondly the greatness of my sin, and thirdly the immense worth of my soul. How inconceivably precious the believer must be to His Lord.

“ He will keep what thus He sought,
Safely guard the dearly bought;
Cherish that which He did choose,
Always love and never lose ”

Furthermore we rejoice to realise **THAT WE ARE HIS BY REASON OF A DIVINE UNION.** “But he that is joined unto the Lord is one spirit,” I. Cor. 6, 17. Whether we consider this union under the inspired figure of a body, with all its members fitly framed together, or as a vine, each branch of which shares in the common life, or again as a bride whose life is so inseparably interwoven with that of her bridegroom, we see how vitally and essentially we are united to our Lord. At present the union may be invisible, but it is nevertheless indissoluble. It is possible that this union may be so real to us that not a desire divides—not a shadow separates—not a cloud veils the face of God. A union which perhaps finds its fullest expression in our likeness to Him to whom our hearts are united.

Then again WE ARE HIS ALSO BY THE CONSENT OF OUR OWN HEART AND WILL. We choose Him because He first chose us—we are His by the seal and sanction of our own great responding love. He has completely conquered and claimed us as His own; freely does our heart acknowledge His ownership—“whose I am and whom I serve.” Out of the apprehension of this glorious fact springs a life of sanctified service.

God grant that any who have not yet entered into the enjoyment of knowing that they are “His” may do so immediately. Live no longer in uncertainty—claim this assurance divine—it is your heritage.

“ I am the Lord's! Yes; body, soul and spirit,—
O seal them irrecoverably Thine,
As Thou, Beloved, in Thy grace and fulness,
For ever and for evermore art mine ”

Beth-Elm Home of Rest and Healing, Leigh-on-Sea—Open to any of the Lord's people for long or short periods. For terms, apply to Miss Neill, “Beth-Elm,” The Glen, Cliff Gardens, Leigh-on-Sea, Essex.

Floodgates of Power.

Open the flood-gates of mercy we pray,
Sweep through our souls, o'er our bodies hold sway,
Saving and healing the weary who throng
To hear the Glad Tidings, and learn the **New Song**.

Praises of saved ones, and healed ones arise
Unto the LORD of the earth and the skies,
Moving the sinful and suff'ring to say,
Jesus is with us in power to-day.

Repent and believe, and the blessing is yours.
The mercy of God to all ages endures
Health to the sick ones, and sight to the blind,
Is THE GIFT of the LORD Who can ne'er change His mind.

Freedom from sin, and the evils it brings,
Comes to the trusting ones "under His wings".
For the Gospel-Revival once more, as of old,
Gathers the multitudes into His Fold!

—HARRIETTE S. BAINBRIDGE

The Epistle to the Assembly at Rome.

By THOMAS MYERSCOUGH

BIBLE STUDY No. 6

The first chapter of the Epistle has made clear the Gospel of God concerning the **sin** found in Adam and every one of his huge family in the flesh. In Chapters II and III. we see how God's message and Revelation have been received in every age by the children of men. All are alike in condition (lost) and need (of Salvation).

The Gospel and Revelation of God bring about a division amongst all men—one company repent and accept God's way of salvation (II., 7 and 10), the other company question and reject Jesus as their Saviour and Lord. The Word sub-divides the second company into seven sections and deals with each of **their** objections and actions.

1. The man who "**judges**" others, but is himself guilty of sin.
2. The man who "**thinketh**" to escape the judgment of God.
3. The man who "**despises**" the riches of His goodness and forbearance and long-suffering.
4. The man who has "**hardened his heart**" and treasureth up wrath against the day of wrath and revelation of the Righteous judgment of God.
5. The man who is "**contentious**" (against God) and **obeys not the TRUTH** but **obeys** indignation and wrath.
6. The Jew, who "**maketh his boast in God** and knoweth His will, confident he is a guide of the blind, a light to them in darkness, an instructor to the foolish, a teacher of babes, who hath the **form** of knowledge and truth in the Law," yet breaks His Law and does not His Will.
7. Jew and Gentile. "Let God be true, but **every man a liar.**"
Man's unrighteousness commends the righteousness of God.

The members of the Roman assembly must have been filled with awe on first hearing such a reckoning by God of all classes of objectors, to the Gospel (which they themselves had received and believed unto Salvation) There can be no doubt that these plain statements concerning God and man need to be known and declared at the present time, for

very few are prepared to declare the awful doom pronounced by our Lord against those who rejected Him as their Saviour. True repentance can only be brought about by a correct knowledge of God's judgments to come.

A true preaching of the Gospel requires that these seven thoughts and sayings of objectors should be carefully and completely dealt with, and the house built upon these foolish "sands" should be subject to the rain which descends, the floods which come, and the winds which beat upon the house built upon "I think," "I object," "I will escape," etc., etc. Let us further consider these seven objectors.

1. Judging others, yet self-guilty "Judge not that ye be not judged For with what judgment ye judge, ye shall be judged" (Matt. vii., 1). "Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." It is better to judge SELF as in the presence of God, than to judge others. The Pharisee judged the praying publican, the publican only saw himself as in the sight of God, but went home justified whilst the Pharisee went home condemned. It is a common thing for sinners to justify their non-submission to God on the ground of their claim to be superior to or as good as others. It is even so among Christians—David was convicted of this sin (II. Saml. xii., 5—7). Our Lord has said, "He that is without sin among you, let him first cast a stone. . . . And they . . . being convicted by conscience, went out one by one" (Jno. viii., 7—9). He also said "there is none (not even one—lit) good but one, that is God" (Matt. xix., 17). The writer, a few days ago, was speaking to an unsaved man who had the idea only of a righteousness as seen by comparison of man with man, hence he saw no personal need of repentance or sorrow for sin towards God. A piece of board lay at his feet, one edge of which was perfectly straight and smoothed, the other edge was jagged as if torn, having loose projections. Lifting this board up, the man was asked which of the edges represented the righteousness of God; without hesitation he said the perfectly straight one. When asked which represented his righteousness, he said "the crooked one," and at once declared that he saw his need of mercy because he failed every time he was tested by God's standard. With bared head he there and then asked the Lord to have mercy on him, and save him for Christ's sake. Matt. vii., 8, was his happy experience. Let those who judge others consider what our God hath said He will do: "Judgment also will I lay to the line and righteousness to the plummet; and the hail shall sweep away the refuge of lies" (Isa. xxviii., 17).

2. The man "who thinketh to **escape** the judgment of God" has only self-esteem and self-confidence for his assurance of what **he** can and will do. "If there is to be a judgment, I will escape by some means" says or thinks he. Not believing God's Word, he makes LIES his refuge. Poor fellow—he knows not that God hath said that the lost, small and great, **shall** "stand before God" And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. xx., 11 and 15). The lost will "stand before God," because they cannot flee away, neither can they be covered. "Through the greatness of Thy power shall Thine enemies submit themselves unto Thee" (Psa lxxvi., 3).

3. The man who despises the **riches** of God's goodness, forbearance, and longsuffering "For He is not willing that any should perish, but that all should come to repentance" (II Peter iii., 9). God's gospel concerning His Son is imperative, although He may wait long for it to bring about repentance into life. Truly the majority of men despise God's patience or neglect His great salvation in Christ, not knowing that "the goodness of God **leadeth them** unto repentance." **Repentance** is a condition set up in every human heart by God, to bring about the knowledge of sin and of God's way of saving from sin and Judgment to come. The work of God in repentance lifts the sinner to stand upon the threshold

—just outside the House of His great Salvation: and this is necessary, for man has no knowledge of these things apart from the revelation given by God. Because God puts every man on this threshold of Salvation, He “now commandeth ALL MEN everywhere to REPENT. because He hath appointed a day, in which He will judge the world in righteousness by that man whom he hath ordained” (Acts xvii., 30, 31).

It is true of God's own people that they may turn away from doing His will, and afterwards they shall find no place of repentance or a second opportunity to obey the call to God's service. Esau **had by birth** the right to be a father in the line of Christ. This he esteemed lightly and sold it to Jacob “for one morsel of meat” (Heb. xii., 17). Afterwards he saw his error, and sought to regain it “carefully with tears,” but “he found no place of **repentance.**” This was not the loss of his salvation, but his right to be a father in the line of Christ. Israel refused to go into the promised land at Kadish Barnea, but when they found how seriously God took their refusal to do His will, they changed, and offered to go as God had appointed, but found no place of repentance—they found God had passed sentence on them. So it is with the sinner if he turns from repentance.

“It is **impossible** for those . . . if they fall away, to renew them **again unto repentance**” (Heb. vi., 4, 6). This “impossible” cannot be applied to those saved by the Lord, as the New Testament abounds with testimony of backsliders who were restored. The thing **IMPOSSIBLE TO RENEW** is **REPENTANCE**. All the lost have once been brought, during their natural life time, into a state of repentance, from which they turned away either by “neglecting so great a salvation” or by “**crucifying to themselves** the Son of God afresh and putting Him to an open shame” by rejecting the Lamb of God.

Repentance is produced in the heart by God (I) by **enlightening** “every man that cometh into the world” (Jno. i., 9). “And this is the condemnation, that light **is come**” (Jno. iii., 18). “Walk while **ye have** the light, lest darkness come upon you.” “While **ye have** the light, believe in the light, that ye may become the children of light” (Jno. xii., 35, 36).

(II) The second act of God to produce a state of repentance is to give the sinner to “**TASTE** the heavenly gift” “The gift of God is eternal life through Jesus Christ our Lord” (Rom. vi., 23). Agrippa said unto Paul “Almost (in a little) thou persuadest me to become a Christian” (Acts xxvi., 28). He “tasted of the heavenly gift—but turned away from it. The same Greek word for “taste” is used in Matt. xxvii., 34, “They gave Him vinegar **to drink** mingled with gall but when He had **tasted** thereof he would **not drink**”—here is tasting without drinking.

(III) The third work to bring about repentance is that of the Holy Ghost. “And when He is come, He will convict the world of sin, and of righteousness and of judgment” (Jno. xvi., 8). “Now when they heard this they were **pricked in their heart** and said “Men and brethren, what shall we do?” (Acts ii., 37). This was said by those who **received** Christ. But of those who rejected the ministry of the Holy Ghost it is said, “When they heard these things **they were cut to the heart** and gnashed on him with their teeth” (Acts vii., 54). Felix trembled under the mighty working of the Holy Ghost, but said “Go thy way.” All men are partakers of the ministry of the Holy Ghost for conviction of sin, righteousness, and of judgment. Some are pricked in their heart others are cut to the heart.

IV. The fourth work on the unsaved to bring about repentance is to give them a “taste” of the **good** word of God, which reveals the Father's love in Christ. “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). “This is a faithful saying and worthy of acceptance, that Christ Jesus came into the world to save sinners” (I. Tim. i., 15). Jesus said: “The Spirit of the Lord is upon

Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord . . . This day is this Scripture fulfilled in your ears" (Luke iv., 18—21). Let the one who preaches the Gospel learn well how to clothe this good word of God with a blessed sweetness in the power of the Spirit, for it is intended to set the sinner's heart longing for Jesus, the sinner's friend. "Christ died for the ungodly" (Rom. v., 6). "God commendeth His love toward us" (Rom. v., 8). The love message is either accepted or rejected.

(V.). The climax for repentance is for the sinner "to taste the powers of the age to come." Pharaoh saw the power of God on earth (Rom. ix., 17), yet hardened his heart against the Almighty. Sinners now have a revelation of the power **which will be evidenced in the ages to come**. Nothing less than this could have made Felix tremble whilst a prisoner was speaking to him. "What if God, willing to shew wrath and to make His Power known, endured with much longsuffering the vessels of wrath fitted unto destruction." "The Powers of the age to come," which concern the lost, are the Judgment of the Lord, "wherewith he will smite all the people who have fought against Jerusalem during the Tribulation" (Zech. xiv., 12, 13). "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, yielding vengeance on them that know not God and obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord" (II Thess. i., 7—9). The unsaved dead are to be brought out of their graves to the resurrection of damnation. Only the Powers of God will then be manifest Satan and all his demons, with all the unsaved, small and great, will unwillingly be cast into the lake of fire (Rev. xx., 12—15). The Holy Spirit gives on earth a foretaste not only of the "heavenly gift," the blessed provision of God for the redeemed, but also gives a foretaste of the awful Power to enforce the doom of the lost. It seems strange beyond human understanding that any poor child of Adam, after such revelations from God, should refuse or neglect so great a salvation. Yet so it is. And not only so, but men fill their hearts with thoughts against God and fill their mouths with arguments against His right and power to judge them.

In our next, we propose, D V, to consider why every mouth is stopped and all the world may become guilty before God

(To be Continued)

All Things.

By T. B. CLARKE.

"And we know that all things work together for good to them that love God,"—Romans 8, 28.

I think you will agree that the Apostle had good ground for the above somewhat dogmatic assertion. He had passed through many and varied experiences, extremely difficult to the body and soul. He gives us a summary of these untoward happenings in his second Epistle to the Corinthians (chapter 2), and yet such is his faith in the abounding wisdom and redeeming purposes of God that he strikes the note of optimism in our text.

This same experience he wishes us to enjoy wherever our lot is cast, whatever foe we may have to face, whatever cross we may have to bear. The Apostle tells us that our light affliction is but for a moment, transitory and fleeting, yet, if we will

let it, it will work out the larger, eternal weight of glory.

How sad it is that so many have such great difficulty in believing the above truth owing to the hardness of the path which they tread. May I suggest that the reason of unbelief lies in ourselves; our outlook is not right; we survey the position from the wrong vantage ground, and so we get a distorted view of things. From the human plane many of the providences of life seem complex and baffling, and apparently opposed to our highest interest and good. "Now we see through a glass darkly"; things are at times veiled in obscurity, and all human means and methods are feeble and inefficient to interpret the divine meaning. The more spiritual we become the clearer will be our vision. "In His light we shall see light." To sum it all up in one sentence, we must get into right relationship with our Heavenly Father; only as we do this shall we correspondingly understand our complex lives and experiences.

In this verse we are given an insight into the character of those who are conscious of this truth: they love God. What an embracing word! John says "and this is love that we walk after His commandments." It is ambiguous to think that love is the mere assent to some dogma or creed, or the appending of our name to a set of doctrines, pledging ourselves to believe in them. It is more than all this. It is deep calling unto deep. Love is the crowning virtue, without which little is attainable in the christian life. With it all things are made possible. Can we wonder then that the Apostle inserts it in conjunction with one of the profoundest of truths. The experience of our text is only possible to a soul on fire with love. Perfect love casts out all fear, except filial fear, and this it promotes and matures. How can you and I know this wonderful love in our lives? Pascal, many centuries ago, said, human things must be known to be loved, but Divine things must be loved to be known. To know Him and the power of His resurrection is all our prayer! To know Him is to love Him, and if we love Him we shall know Him. It is not sufficient to merely know God theologically or intellectually, but we must rejoice in a heart knowledge that comes through communion.

Let me here say that the character of God is sufficient for us to rest upon. God is all-wise, all-loving, all-powerful, too wise to err, too good to be unkind. Do we believe this in our hearts? If we do then we need not any longer be in doubt as to the truth of the Apostle's message. In a word the truth of our text can only be lived. What we need is a more settled faith in the wisdom of our Heavenly Father. We have all read of the child's implicit confidence in her father's guidance during a storm at sea; awakened out of sleep, at first she was afraid. Her first question was, "is father at the helm?" They assured her he was, and soon there was the calm breathing of a child in repose. How such confidence and feeling of security comes

as a rebuke to our little faith. Our deepest experiences of the ways of God may become sweet to us; the bitter cup may become a cup of blessing; and through the crucible of suffering we may become more Christlike.

“I will Declare what He hath done.”

From the depths of my heart I praise the Lord that by His grace and power alone I am able to-day to testify of His most wonderful love, displayed in the saving of my soul and the healing of my body and the bestowal of His precious Holy Spirit with signs following.

I shall never cease to praise Him for leading His servants (Pastors Jeffreys) to hold revival services in Hull during the month of May, 1922, for it was at one of these services that I saw Christ my Saviour as I had never seen Him before, it was on the 7th of June that I was enabled to say “YES” to His Divine will, and that glorious day the Lord also definitely healed me of that awful disease, consumption, and moreover, healed an open wound, near my left shoulder blade, which had been discharging for over four years. During those four years I spent 73 weeks in various hospitals, undergoing two operations and being subjected to different treatment, but all failed. Prior to my conversion I failed to understand why I should suffer so much—now I understand, and can even praise God for it all; I can see it was the Lord trying to win me for His very own. All the discharging has entirely ceased, and no ill effects remain. I had only done ten weeks’ work during the whole period of my illness of over four years, but since my healing I have been able to do the work of an ordinary healthy person. Why? Because my strength has come from the Lord! Blessed be His Holy Name! Words fail me to tell how I love my Lord and how much I owe Him for all that He has done for me. How wonderfully have I proved that “they that trust Him wholly find Him wholly true.”

—(MISS) CONSTANCE BRIGGS (Hull).

I want to add my testimony to the healing power of the Lord Jesus Christ. For months past I was never out of pain, I ached in every limb, life seemed a perfect misery, everything was a burden. I consulted my doctor, who ordered me a stimulant; I was fighting against drink, although I was warned that with a weak body it was most necessary. In this state I took my troubles to the Great Healer, and He led me to the Divine Healing Service one Thursday afternoon about five weeks ago. I was anointed with oil by the Evangelists—the dear Lord touched me and I was immediately healed—I rose up from my knees a new man—all my pain had gone in the twinkling of an eye. A new interest in life was now created, my body growing daily stronger. To His precious Name be all the glory!

—JOHN D. BRADBURY (Kensington).

The Lord is good, a stronghold in the day of trouble, and He knoweth them that trust in Him. I was taken ill with a dreadful cough and terrible agony. It was gall stones, and after two days of great pain and vomiting, a doctor was called in, who said my body was mortifying. My dear nurse sent a request for prayer to the Elim Tabernacle, Clapham, and the Lord heard the prayer of faith, and a marvellous change took place. In the space of a few days I was perfectly well and healthy, but the doctor said I must lie while the new skin grew, where the mortification had been. Now I am quite restored. Glory be to His Holy Name! The doctor says it is a miracle, and wonderful. I may say I never try to help the Lord do His work by taking medicine. Trust ye in the Lord alone, for in the Lord Jehovah is everlasting strength.

—(Mrs) A. FLETCHER (Clapham).

I was born in the City of Destruction in the year 1853, and wandered about, in and out of the various amusements and attractions of the world, for many years. Not having any inclination towards anything higher or nobler at this time, I mixed up with those of the same ambitions, and desiring a "good fling" in the world, I got what I sought for. For twenty years I wandered about in the wilderness, and went through the various stages of profession as far as carnal-minded Christians can go. First, as a child, I was "baptised"; then at 16 years old I was confirmed by the bishop, when something wonderful was to have happened,—but the ceremony passed, and afterwards I found out that I was more than ever confirmed in my sins.

About this time I went to London, and got a situation as second gardener at Clapham Common. I had only been there a day or two when the head man began to talk to me about Jesus. He was dead in earnest, but as he went on day by day I began to get tired of hearing about this Jesus. One day he invited me to a meeting, and after a great deal of persuasion I went with him. For the first time in my life I was shewn from the Word of God that I was a helpless sinner, and that this Jesus had borne away all my sins on Calvary, all that was left for me to do being to accept Him as my own Saviour. I went home, but could neither eat, drink, or sleep, for my mate and my dear wife were praying for me.

It is now about 50 years since I went one day from Balham, where I was lodging, to the Tabernacle, Newington Causeway, where the Rev. C. H. Spurgeon was preaching. Standing in the gallery, I was too much troubled to sing, and when Mr. Spurgeon opened the Bible and read his text, "Dost thou believe on the Son of God?" his eyes were rivetted on poor me, as though I were the only prodigal there. I answered from my heart, "I do believe," and in a moment, bless His Holy Name, He said unto me "Son, thy sins which are many are all forgiven thee." In the twinkling of an eye I became a new creature, old things passed away, and all things were made new. Hallelujah! Going home that night I spoke to the landlady, and she soon was beautifully converted.

I entered the Metropolitan Police Force at G Division,—one of the roughest places, I suppose, in London. The first night, when I went to bed, there were 15 in the room, drinking and carrying on, sitting up in bed. I went down on my knees before the God in Whom I believed and Who had stood by me at all times whilst I kept true. "Here," cries one, "We've got old Sankey with us,"—and whisky bottles, belts, and shoes were all directed to my bed. I certainly found out by doing the will of God that one shall chase a thousand, for the Lord your God. He it is that fighteth for you (Josh. 23, 10). Our box-room was soon filled with these dear men singing, and my old concertina playing, to the glory of God. The superintendent forbid us holding these services, as it was more like a place of worship than a police station, so I took them out to chapel, and many confessed Christ, praise His Name.

I joined the Salvation Army, and became an open air fighter. I was often discouraged, because it seemed I could not get fully in touch with God, enjoying His fulness. But I certainly could find no other body of people whose religious services brought to one such life and joy and happiness; and I was not prepared to throw over that which I had until someone could offer me something better. I must say I was ever longing to know the Lord better and to follow Him more fully.

A handbill came my way stating that meetings were to be held in the old Methodist Church in Park Crescent, Clapham. What struck me was that the salvation set forth by them was a full salvation for SPIRIT, SOUL and BODY. I went to the meeting on Monday, 8th February, 1922, and was so beautifully impressed by the spirit of the meeting that Mr. Danagh and Miss Adams were leading, that I went every night afterwards. On 12th February, 1922, the poor man came into real contact with God as never before. After Pastor George Jeffreys had delivered the message, he gave the invitation for anyone who wanted anything for spirit, soul,

or body to come to the rostrum. Suffering from certain bodily ailments, this was my opportunity, and I went up to be prayed for according to James 5. Hands were placed on this poor mortal's head, and I felt as it were a rushing mighty wind, which shook my body from head to foot. Acts 2, 4, was very beautifully made manifest. Such a work was wrought in me that night that I shall praise Him not only in time, but also throughout eternity. I went home that night scarcely knowing whether by road or rail or sky.

I have been privileged as a poor sinner saved by grace to make many a one weep when I have told the story of what God has done for me. I can truthfully testify that this has been the most lovely year of my experience; the glory of the dear Lord has filled this temple; it has been a year of lasting, unchangeable, glorious, overflowing joy. Hallelujah! I do want God to have His own way entirely, for the glorifying of His precious Name.

—G. BEARD (Elder), Clapham.

Items of Interest.

We are glad to learn that the Lord has wonderfully restored our sister, Mrs. Walshaw, of Halifax, whose health has for some time prevented her presence at the battle front.

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The friends of the Mount Tabor Mission, Leeds, have just celebrated their Anniversary, which proved a very profitable time. The speakers at the services included Mr. and Mrs. Walshaw (Halifax), and Pastor E. C. Boulton.

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We rejoice to hear that another labourer is shortly going out to join the little company of workers in Lebombo—Miss Daisy Todd, of the Westbourne Grove Assembly, London. Our prayers will go with our sister, who is due to sail on July 19th.

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Following the Letchworth mission, Pastors George Jeffreys, E. J. Phillips, and Mr. McWhorter spent a week-end at Edinburgh, and the Lord blessed the ministry of the Word. We were delighted to see such a splendid spirit in all the meetings.

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Mr. Spencer writes of much blessing at Silsden since the opening of the new hall. He says how the saints would value the prayers of the readers of the "Evangel."

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Meetings in connection with the opening of the new Pentecostal Church in Douglas Road, Upper Parkstone, Dorset, are announced to be held from June 20th to 24th (Saturday excepted). All communications should be addressed to Pastor E. Blackman, 4 Fitzharris Ave., Bournemouth.

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Mr. G. J. Tilling, of 2, Blenheim Chambers, Southampton, has now removed to 3, Chessel Ave., Bitterne, Southampton. He writes to say that the Pentecostal work there will now be continued in a small hall in the centre of the town, and requests prayer that the Lord will continue to confirm His Word in their midst.

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Consequent on the reduction in the postal rates which came into force on the 14th ult., the postage on a single copy of the "Elim Evangel" (in plain wrapper) to any address at home or abroad is now one halfpenny.

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At the Elm Hall, Tunnard Street, Gumsby, on Tuesday, May 15th. Mr. Walter Rudley Pickett and Miss Doris Annie May Hames were united in marriage by Pastor W. Nolan. Both are active members of the Gumsby assembly, and have the sincere good wishes of all that their future may be bright and happy, and filled with the blessings of God.

* * * * *

A very impressive Baptismal Service was recently held at Hull in the large Central Baptist Church, conducted by the leaders of the Alliance assembly (Pastor E. C. Boulton and Evangelist J. E. Eivm). Nearly forty passed through the waters, making almost one hundred who have been immersed during the past three months. To many it was a service which will ever live in the memory. The prayers of our readers are asked for the work here that a suitable building may soon be acquired; at present the services are being held in a public hall.

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Full particulars of the July Convention at Bangor, Co. Down, will be announced in our next issue.

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CLEETHORPES CONVENTION.

Cleethorpes is a favourite health and pleasure resort, possessing a bracing climate and a succession of stretches of golden sand. It attracts the attention of all who desire a charming holiday by the sea. The visitor can breathe the purest of air, and enjoy the delightful scenery. Such a place is an ideal centre for a Pentecostal Convention. Under such conditions we have no hesitation in announcing a great Convention to be held under canvas at Cleethorpes this August. The speakers are to include Mr. John Leech, K.C., and the Pastors Jeffreys. Further particulars of the meetings, which commence on the 5th and continue until the 12th, will be announced later.

The Boy Scouts' encampment on the Convention field has been taken over by the Alliance, and in this, accommodation is being arranged for a limited number of male boarders. The inclusive charge for the whole Convention (from tea-time on Saturday, August 4th, until breakfast on Monday, August 13th) will be £2 2s. For a shorter period the charge will be 6s. per day, but those desiring to come for the whole Convention will have the preference in this encampment. Applications should be sent in early to the Secretary, 3 University Ave., Belfast.

Those desiring accommodation in the town, outside this encampment, should write without delay to the Secretary, c/o Mrs. Fish, 223 Bereton Ave., New Cleethorpes, Gumsby.

Revival News from Wales.

One of the most successful missions conducted by Pastor Stephen Jeffreys and his workers took place at Blaenavon, from May 7th to 17th. Since the remarkable series of meetings held in Brynmawr (which is only 5 miles away), last February, a great interest had been awakened at Blaenavon, and the earnest Christians of the various churches had spent much time in prayer that the Lord would open the way for Pastor Jeffreys to visit their town. Despite much prejudice and misunderstanding, a campaign was organised.

The meetings commenced on Monday afternoon, and the Peniel (C.M.) Chapel was well filled at the first service. The Lord sealed and confirmed His Word the first day, several decisions for Christ taking place at both services. Each day the interest increased, and at every meeting the attendance was larger, every possible space being used to accommodate the eager listeners to the full gospel message. Pastor Jeffreys dealt in a masterly way with his messages, and the town was stirred, the

chief topic of conversation being the wonderful times at Penuel Chapel. In the afternoon Divine healing services many bore testimony and gave demonstration of the Lord's power to heal. Best of all, the number who came out for salvation increased at each meeting, and up to the last day over 150 had decided for Christ.

On the last two days of the campaign special services were arranged for the converts and those who were working on the afternoon shift, and the converts were exhorted soundly, sanely, and scripturally, how to live the successful Christian life. The meetings have left a lasting impression in the town, and there were many tears of joy as the multitudes of young people surrendered to the Master. It is very encouraging also to state that the converts will be cared for by the local brethren, who had so wholeheartedly supported the campaign. The last service was held at Horeb Baptist Chapel, with a large seating capacity, and the scene there was indeed inspiring.

Pastor W. J. Thomas was very helpful with the Gospel song; Pastors W. Jeffreys and S. Sebire too, with their messages on the full Gospel and separation. Visitors came from all parts, the most conspicuous being those from Brynnaur, then hearty singing and shining faces bearing testimony that Jesus only can satisfy. Among the cases of healing there were blind, deaf, and lame delivered from their afflictions; also numerous cases of incurable diseases were healed by the hand of the Lord. To Him be all the glory! Pastor S. Jeffreys left Blaenavon with the good wishes and prayers of many for his ministry in Ireland.

—E. J.

Elim Evangelistic Band.

Mr. Joseph Smith has now joined Mr. Darragh at Clapham.

The mission at Drumachee, Co. Armagh, closed on Sunday, May 13th. The meetings were well attended, on Sunday nights especially the seating accommodation scarcely proving adequate. To God be all the glory for the souls saved at Drumachee.

Prayer is asked for the missions now being held by Messrs. Farlow and Kingston, at Market Hill, Co. Armagh, and by Messrs. Fletcher and Stange at Rasharkin, Co. Antrim.

Special prayer is also requested for the Revival Campaign now in progress in the new Portable Tabernacle in Belfast.

News of much blessing comes from Grimsby, Hull, Clapham and Guernsey, and from many centres in Ireland, for which we thank God and take courage.

MISSIONARIES' FREE COPY FUND.

It is some time since we reminded our readers of this Fund for sending free copies of the "Elim Evangel" to missionaries on the field. At present the fund is very low. Will you not help to thus send cheer and blessing to those serving Christ in other lands? Gifts for this purpose may be addressed to the Evangel Secretaries, 53, Delhi Street, Belfast, or to the Editors. At the same time you may enclose the address of any missionary who you think would appreciate a copy of the "Elim Evangel" every month.

A DIVINE HEALING MEETING

is held every Thursday afternoon, at 4 o'clock, at the Elim Tabernacle, Park Crescent, Clapham, LONDON, S.W. At this meeting the sick are prayed for and ministered to according to James v., 14-16. Requests for prayer may be sent to the above address.

The Gift of God.

Dear Boys and Girls,—

The other day I was looking at two models of long-legged birds. They were very cleverly made, with their wings and feathers and crests accurately worked. But they were only ornaments to stand on a shelf or mantelpiece. One thing was lacking—they had no life. They remained exactly where they were set down, and were only made to be looked at.

I know a number of boys and girls like those ornaments. They are very nice, have good appearance, keep themselves clean, have good manners, and people say "What a nice boy he is," or "Isn't she a nice girl!" But like those ornaments—one thing is lacking! It is the new life that God gives. The Bible calls it **eternal life**. Have you got **that** life? If not you cannot please God, you cannot serve Him, you cannot know God, and you do not love Him. Everyone who loves God has received His wonderful gift, and "the gift of God is eternal life through Jesus Christ our Lord." Ask God to give you the gift of eternal life, and when you ask Him believe He gives it to you, for He has promised to, and He always keeps His promises. Don't put it off till you are bigger. Make sure you have salvation to-day!

Yours lovingly,

ADELPHOS

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1923

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M

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Where will you live?

By J. E. ELVIN.

“Here have we no continuing city”—Heb. 13—14.

Devonshire! that county of surpassing beauty, studded with charming watering places, celebrated for its lovely woodlands and rich country—has an old-world village, in the heart of a famous hunting centre, called Brendon. It was here that a man, well-respected in the neighbourhood, of very high repute, a life-long teetotaler—LAY DYING His lawyer had been with him, and his will had been made. In it were special instructions with regard to the disposal of his house. “Father,” said his little daughter, when he was left alone with his family, “When you leave this house, where will you live?” A very simple, natural question, but alas! though his house for this life had often been a source of anxiety to him, his abode for Eternity had not cost him any serious thought, and at the portals of death he could not answer his daughter’s question. Strange indeed is such folly! Well might the God of infinite wisdom address such an one in those withering words—“Thou Fool!” Yet this Eternity-forgetting folly seems to be fashionable. Multitudes are living without any thought of Eternity, without any realisation of the fact that they have a God to meet.

YOU MUST MEET GOD! You may refuse to look into Eternity to-day, you may decline to face its solemn realities, you may shelve these matters now, but the moment is coming when you will be confronted by them. Perhaps before to-morrow’s dawn you may have been cast from this gay world into Eternity. You would meet God then. How does this thought affect you? It may be that it gives you no concern. You may be seeking to banish all such thoughts from your mind, and joining with the giddy throng in pursuit of pleasure,—but this world you must leave. Then you will look into Eternity, and what will you do? Like this Devonshire character, you may be a good moral man, well-respected, and yet when faced with this question in regard to the future—“Where will you live?”—find yourself unable to answer.

ARE YOU ACTUALLY READY FOR ETERNITY?

You have made preparation for many things in your time, but have you prepared to meet God? If you face these things now, you will find a Saviour, able and willing to deliver you from the power and penalty of sin. If you trust Him you will be saved; then Eternity will have no terror for you. Instead, the radiant glory will be your home, the joy of ransomed souls your portion, and Christ the theme of your song for ever. Amongst my readers there is a young man, who has prepared for a successful business career, a maiden who has prepared for marriage; a middle-aged man who has prepared for a comfortable old-age, but alas! they have forgotten GOD, THEIR SINS, and ETERNITY. This is the folly of thousands—folly that might fill the universe with astonishment, folly which will ruin your soul if you continue in it.