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

Vol. 4.

September, 1923.

No. 9.

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TWOPENCE.

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with which is incorporated
THE ELIM EVANGELISTIC BAND.

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Editors

{ ERNEST J. PHILLIPS.
ERNEST C BOULTON.

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Editorial.

"I see the Lord."—Isa 6, 1 (Young's Trans.)

"We see Jesus."—Hebrews 2, 9.

How vital spiritual vision is to the development and consummation of the divine purposes both in the individual and corporate life of the Church! Blindness brings bondage! Shorn of this spiritual sense of sight, she becomes the sport of her antagonists. Whether as worshipper, warrior, or worker, the believer is ever dependent upon the clarity of his outlook heavenwards. Hence we find God continually seeking the enlargement of His people's vision—the expansion of their capacity to discern the divine. And here we would observe that not always do we command the widest vision from the mountain's summit—sometimes the deepest declivities afford us the choicest and clearest perception of eternal things

* * * * *

To-day we need a fresh vision of Calvary! A new experience of its power! A more cordial acceptance of its claims! A greater expression of its power in our lives! This enhanced conception of the Cross will create a new compassion for souls! It will give birth to burning desire to win men to Christ. It will constitute an irresistible call to the conflict! Vision must needs lead to vocation! The Holy Spirit having afresh interpreted to us the vast redemptive purpose of Calvary, the cry of our awakened hearts will be, "Here am I, send me!" Gladly will we relinquish all to enter into partnership with the Master in this consecrated crusade to deliver the dying.

* * * * *

We note with satisfaction the large and growing num-

ber of young people in our assemblies whose hearts are possessed with this passion for the perishing. What precious possibilities they present! Ever eager to launch out and do exploits for God! Lives that in so many instances were, until quite recently, pleasure-bound, wholly engrossed in selfish indulgence, are now completely absorbed in the Lord, taken up with Jesus! What encouragement to those who have laboured to lay the foundation of such glorious work! God grant that as a people we may be saturated with the Calvary Spirit! That the life of the "Man of Calvary" may continue to flow in ever increasing measure in our midst! Our safety and success lies in the maintenance of the Calvary vision! Only as that blessed vision remains undimmed may we expect to see our churches crowded with earnest, eager, hungry souls, and our altars filled with men and women in quest of Christ.

* * * * *

Vision brings purity! The character and clarity of the vision largely determines the nature of our conduct. In our lives we reflect exactly that which we behold. The carnal vision produces the carnal experience! He that fixes his attention upon Jesus will assuredly become Christlike! The unworthy ambition, the unholy desire, the uncharitable thought cannot linger in His holy presence! Oh the tremendous cleansing which takes place in the life upon which breaks this divine vision!

* * * * *

Vision brings victory! Those who really see God cannot entertain the thought of defeat,—God is greater than their difficulties—stronger than their foes—sufficient for all their need. It is said of Moses that, in the greatest crisis of his life, "He endured as seeing Him Who is invisible." Thus the vision of the supremacy and sovereignty of God will produce the power of endurance, bringing every thought which challenges His authority and usurps His position in our lives into subjection to His will. Yes, when the Church of Christ possesses an anointed outlook, then will she become terrible as an army with banners! Let us see to it that we allow naught to deprive us of this holy heritage of divine vision! The place for our eyes must ever be "on the Lord," not on circumstances, sorrows, or some "fearful to-morrow" which threatens us, but always on HIMSELF, Who is always just what we need

—E.C.B

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

The love of Christ is not an absorbing, but a radiating love. The more we love Him, the more we shall most certainly love others.

God's Record.

AN ADDRESS GIVEN BY REV. F. T. ELLIS, D. Litt., AT AN ALLIANCE CONVENTION.

The message that is laid upon my heart for to-night is found in the 87th Psalm and the 6th verse.—“The Lord shall count, when He writeth up the people, that this man was born there” Again and again in the Bible we read about books. We read about the Lamb's Book of Life. We read that in the Day of Judgment, the Books will be opened, and certain people will be judged out of the Books. We read of many books in the Bible, and, in this Psalm, the text suggests to us that there is an eternal record being made of our lives. We are told that we shall be judged according to the deeds done in the body, whether they be good or evil. If we are Christians, of course, we don't stand before the Great White Throne for judgment, but we shall have to stand before the Bema, the Judgment Seat of Christ.

My idea in taking this text to-night is that I want us to realise that there is an eternal record being made of our lives, that God is writing up the people, that God is making a record of your life and my life. I want to ask some personal, pointed, pertinent questions. What sort of a record are you giving God to make? What sort of a life are you living? My brothers and sisters, if you are Christians or not Christians, what sort of a life are you living? What sort of a record is God making of that life that you are living day by day? Now, I have thought of those books. I have thought of the idea of God making a record of my life and writing down certain things about me. And there are certain things that I would like God to put down to my account, there are some things that I would like God to put down in the Record of every one of our lives and I want just to tell you what they are. And I want to plead with you, men and women, that you may have certain things written down in that eternal Record that God is making of your life and mine.

I want God to put down in the case of every one here to-night before the meeting is over, I want Him to put down in our Record that we are saved and saved right, I want Him to put that down. By the Grace of God, He has put that down for me, for “I came to Jesus as I was, weary and worn and sad; I found in Him a resting-place, and He has made me glad” I came in the old way, the only way. I came to the Cross. I have been saved by the Precious Blood of the Lord Jesus Christ. I want Him to put that down to your account to-night,—that you are a saved man, that you are a saved woman,—and that you are saved right. Now, men and women, we may deceive one another, and there is such a thing as deceiving ourselves, but you cannot deceive God. God knows the facts of your case. Now, beloved, either you are saved, or you are not. In this audience to-night—(I know practically nothing about you: it is my first visit to Ireland, my first visit to Belfast, and so I can speak very plainly to-night, can I not?)—in this audience to-night, the members of it, those that go to make the number of it are either saved or they are not saved. That is very clear. You either belong to the Lord Jesus Christ or you do not belong to Him. If you belong to Him, He has got it down in the Record that you are saved and that you are saved right. If you do not belong to Him, He has not got that down in the Record. I wonder, will you allow Him to write that down to-night—that you are a saved man, a saved woman?

You know, people have queer notions about Salvation, very queer notions indeed. Some people will say that if you belong to the Church, you are saved. Now, I believe that every Christian should join some assembly of the saints of God, but, at the same time, belonging to an assembly or a Church does not make you a Christian. You are not saved by Church membership, whatever sort of Church you may belong to. The finest

Church on earth is the Church of Jesus Christ, the only Church, the one true Church of the Lord Jesus Christ. No, my friends, joining a Church does not make you a Christian. If you thought that by being a member of some particular denomination it makes you a Christian, may God undeceive you to-night! If you have been depending on that for your salvation, you will get a terrible awakening one of these days. My friends, let us see what the Word of God says about salvation. God says that we are saved by grace. "By grace." And do you know what grace is? The help of Jesus for nothing! And that is how you are saved by the Lord Jesus Christ His Death, His Resurrection, His Precious Blood. The Bible tells us that we are saved by imputed Righteousness, that we are saved by the Regeneration of God's Spirit. That is how we are saved, according to the Bible. I want you, men and women, to be saved that way. I want you to be saved on God's terms, not your own. I want you to realise, to recognise that you are sinners in God's sight and that there is only one thing that can cleanse from sin, and that is the Precious Blood of Jesus Christ. And, if you will come to-night, just as you are—don't try to patch yourself up—the Blood of Jesus will cleanse you, and, accepting the great Salvation that was procured on the Cross, you will be saved and saved right, and you will know it. Thank God, we know it, we know that we have passed from death unto life, we 'know,' not 'hope' or 'trust' or 'guess.' It is a fact we know. I know that He has got down in my Record that I am saved and that I am saved right. Can He put that down for you, when He writeth up the people?

There is another thing that I want God to put down to my account. I want Him to put it down to my account and I want Him to put it down to your account that I am an obedient child. When He writeth up the people, I want Him to put it down in that eternal Record, that I am an obedient child. Oh! what traces of disobedience there are in most Christians! What disobedient children we are to our Heavenly Father! Do you really want to be obedient? Do you seek to do God's will, even when it crosses your will, when it upsets your plans? Do you really want to do God's will at any cost, at any price? Are you an obedient child? Can He put it down in your eternal record to-night that you are an obedient child of His? There was a Minister who was thinking of getting married to a young lady, and he wrote her a letter, and in the course of the letter he said these words: "In my next letter, I am going to ask you to become my wife, but there is one thing that I would like to say in this letter, and it is this—I have given myself recently entirely to Jesus Christ. I have been a Christian and a Minister of the Gospel for several years, but just lately I came to the conclusion that I was not entirely surrendered to Him, but I am now, and it may be that God will call me to China or to India very shortly. Now, are you willing to go there, if God should call me? If you are not, I shall be unable to write another letter to you." There was a brother who was not going to form any alliance in this life that would hinder his obedience to the will of God. Now, my friends, are you forming any alliance, either in the sense of my story, or any other sense, that would hinder you, that would be a drag on you from a life of full obedience to Jesus Christ? Oh! my friends, sometimes you ask God to shew you His will and to make it plain. When He does shew you His will, is it not true that sometimes you don't do it even then? Oh! let us be careful; let us live so that, when the Record is made, it may be put down to your account and mine that we are obedient children. When God makes His will known to us in any particular way, whether on the question of doctrines or on the question of private, personal life and action, when God makes His will clear, God help us to obey at all costs, at any price! Let us stop talking about counting the cost, and, in the name of God, pay the price every time.

I want Him to put down another thing. I want Him to put down in the eternal Record, when He writes up the people, that I am striving to live a separated life. Every child of God is called upon to live a separated life as far as this life is concerned. I don't mean shutting yourself up in

a monastery or anything like that, I mean—no dances, no cards, no theatres, no worldliness, and the Christian should live a separated life from these things, from the maxims of the world, an unworldly life in the sense—"Come out from among them, and be ye separate" Now, my friends, the great danger to-day is that very many Christians are with one foot in the world and one foot in the Church, and the consequence is that they are doing nothing in either place worth doing. My friends, we must live a separated life. It is time, indeed, that the Church of Christ should waken up to this fact, that we cannot play at religion, we cannot play with the Lord Jesus Christ. It is a question of absolutely all for Him or not anything at all. Oh! I do plead with you men and women here to-night to live absolutely consecrated, absolutely dedicated lives. Live a spiritual life, a clean life, a godly life, in this present evil world. It is a serious thing to be a witness of Jesus Christ. The world does not read the Bible, but it reads you, and we need a revised version very often. The world has its eyes upon us, and we need to be absolutely, entirely given up to the Lord Jesus Christ. While you are dabbling with the things of the world and with the things of sense and of sin, you will not have a beautiful testimony at all, you will be a hindrance. How serious, my brother, if you have been living a worldly life, half in the world and half in the Church, how serious and solemn a thing it is to think that you have kept some one out of the Kingdom by your inconsistency! Get out of the way! and, if you cannot be a help, in God's name don't be a hindrance! I do beseech you, that from this very moment, if He has not written it before, God may write down in His eternal record, that we are striving with all the powers that God has given us to live a separated life.

I want Him to put something else down, too. I want Him to put down that we are faithful to this old Book, every word of it,—Jonah and the whale as well. I am old-fashioned enough to believe the Bible, and I believe that story about Jonah and the big fish. There was a Minister, and he had a boy, and one Sunday morning the subject of the sermon was Jonah and the fish, and they walked home from Church together, and, when they got home, dinner was not quite ready, and so the Minister went into his study to look over his evening sermon, and the boy followed him. He was a thoughtful lad, and he sat down and said "I say, dad, I don't believe that story about Jonah. You know, I can't see it at all." "Well," he said, "what is your trouble, my boy?" "Well," said the boy, "I can't see how a man could live inside a fish, and that fish in the seas for three days and three nights." His father looked at him. "Oh!" he said, "that is your trouble, my boy. That is not my trouble. My trouble is this: if God could make Jonah to begin with, and if God could make a big fish to live in the water, and make the water into the bargain, then He could bring the man and the fish and the water into any sort of combination that He pleased." And the boy looked at his father and said, "Oh! you put God into the matter"; and he said, "I put God into the miracles." Oh! my friends, in these days of higher critics, and lower critics, and all the other sorts of critics trying to pull the Bible to pieces, what a better thing it is to read it and to believe it. We must be faithful to the Word. The reason I am here to-night is because I believe the Word of God. Oh! we need more witnesses in these days. God bless you, men and women, as you go forth and hold up the Word! Hold it up higher still, and believe every word of it, whether you can understand it or not. It is absolutely true, every word of it.

Then I want Him to put down another thing. When He writes up the people, I want Him to put down that I am a student of the Bible. I don't mean that you have got to be a D.D. I don't mean that. I mean this—that these are days when you have got to read the Bible. People have got the habit of reading about the Bible, and they read books about the Bible, but they don't read the Bible. Now, I am not saying anything against good books at all. What I am pleading for is that the primary place should be given to THE BOOK in your reading. And I beseech you,

men and women, in these winter days and long evenings, just get over the Word of God together. We want to be firmly established in the faith. It is a grand thing to know a few texts here and there that you can quote and can enjoy and rejoice in; but we want to know the Bible. God has given us brains and God has given us the Book, and He intends us to use the brains He has given, under the guidance of the Holy Spirit of God, to understand the Book that He has put into our trust. I want Him to put down on your account and mine that we are great 'readers' of the Bible. Perhaps that would be a better word than 'students'; that might be misunderstood. We want to be readers of the Bible, not merely readers about the Bible, but readers of the Book itself. I am amazed at the ignorance of people about the Book. They can tell you what Doctor So-and-So says about the Book, but they could not tell you what God Himself says. Oh! I plead with you to study the Bible, for you know we have got to meet the Author of this Book some day. I have got a lot of books at home and I was reading a book once, and one day I got a letter that, if I was in London on a certain day and called at a certain place, I could see the author of that particular book. And I thought I would like to see the author, and so I sat up that night, the night before I was going to London, to read that book through, as I was going to see the author and I wanted to know something about his book so that, if I did not understand all of it, I could ask him about it. And I was very careful in the study of that book, and when I got to London next day, I saw the author and put my difficulties to him and asked him questions, and he was able to show me the true meaning of his own book. And, my brothers, we are going to meet God Himself one day, the Author of this Book, this inspired Book, and, my friends, we shall not be able to look up, if we are ignorant of it, when we stand before Him.

Now, my last point is this. I want God, when He makes that eternal Record, to put down that we are soul-winners. Soul-winners. that is what is needed to-day. We have got to get back to Apostolic methods, there is no question about that. In some quarters now it is shunned, it is fought shy of; but, my friends, it is the Scriptural way of extending the Kingdom—by soul-winning. I want God to write down that you are saved and that you are saved right, and that you have joined an Assembly, and are living a consecrated, spiritual life, and I want Him to put down to your account that you are a soul-winner. Don't leave the soul-winning to your Pastors. They will do all they can to win souls, they are called to that work, but God has called you to the work of soul-winning also. I was preaching about Noah the other day, and I said. What a lot of sermons we have heard about Noah, and he is usually spoken of as the unsuccessful preacher. He was preaching for one hundred and twenty years and yet he had only seven people in the Ark. What a very unsuccessful preacher he was! But I don't follow that line of reasoning. I think he was one of the most successful preachers, because the people he did win were the people of his own household, and that wants a bit of doing. It is easy to talk to other people, to try to save other people, but when you get home to your own firesides and meet the faces of mothers and brothers and sisters, you will find that it is not so easy. And Noah got the people that lived with him and worked with him and slept with him and had meals with him and were always with him; and he won them by his testimony and by his life. My friends, let us be soul-winners in our own homes! What about you father, your mother? I don't mean that we should be indiscreet. I don't mean that we should go home to-night and stand at the head of the table and preach a sermon, I don't mean that, but I do mean this: that we should very prayerfully and carefully watch for an opportunity to drop the seed of the Word of God in our own homes. It is not easy; but, after all, you are not out for an easy job. If you are, you have not read the Bible word: "In the world ye shall have tribulation." And in these last of the last days, I believe if we are going to be absolutely out and out for Jesus Christ, we are not going to find it easy; but His grace will make it possible. I want Him to put down that we are soul-winners.

We are told that in America there was a widow woman, and her son was a very bad character. He spent the most of his time in the saloon and the rest of his time in evil associations. His mother was a Christian woman, and she was very anxious about the salvation of this boy of hers, and many a time she had cried herself to sleep as she was thinking about his condition both for time and for eternity, and she had wrestled with God in prayer for his salvation, but nothing had happened. He came home earlier one evening, the worse for drink, and he had gone up to bed and was lying upon the bed asleep. And it came to her at 6 o'clock that she should creep upstairs and kneel down at his bed and pray that God might save him and might incline him to go to the meeting with her. And so she went upstairs very quietly, and he was sound asleep—and she knelt down at his bed and she began to pour out her soul to God silently, but she could not contain herself and she burst into sobbing, and the sobbing awoke the boy, and he said, "What is the matter?" And she said, "I did not mean to waken you at all, I simply came up to ask God to put it into your mind to come to the Church to-night, we are having some Revival Services." He said, "Look here! I have had about enough of this humbug, I will go to-night and that will be the end of it, and let there never be a word about it after to-night." She said, "Never mind about the future, if you will only come to-night." Well, he got ready, and he hung about until it was almost time for the service to begin. His idea was that he thought the place would be full, and that he could slip into the back seat. When he got to the meeting, as a matter of fact, it was full, and there were only two vacant seats in the Church, and they were right at the back next the door. The mother made the boy go in first, and she sat at the end of the seat, and next to her was the door. What a picture! There was the boy, and there was the door, and the door led into the street, and the street led into the saloon, and the saloon—why, it led to Hell, as far as he was concerned, and the only thing between him and Hell that evening in one sense was his mother. There are many men in that condition to-night. Oh! thank God for a godly mother, a praying mother! Thank God that your mothers are praying for you, my brother and my sister. You can never cease to praise God for it. Well, the service proceeded, and the appeal was given from the pulpit, and this boy fumbled about with his hat; and he got up, and the mother's heart began to beat. Oh! she said, he is going out now; he is going out at the door; but, instead of that, he walked right up the aisle and right up to the front, and he took the Minister by the hand, and said, "My mother's life has won me for Jesus Christ." Here was a soul-winner, not only by her words, but by her life, and I want God to put down in His eternal Record that we are soul-winners, and, if He cannot up till now, God grant that ere this place is opened next time, He may be able to put it down. There are plenty of fish in the sea, and they want catching. God make us to be fishers of men! Oh! I have met with many joys in my life, but there is no joy like winning a soul for Jesus Christ. It is grand. It you have only tasted it once, you will never stop. I have gone right into the business, and I don't mean to retire. "Soul-winning"! When He writeth up the people, I want Him to put that down for you and for me.

Just one word. What is the other end of the text? "The Lord shall count, when He writeth up the people, that this man was born there." I do pray God that, if you are unsaved here to-night, He may put it down to-night that this man, this woman, was born in Elim Tabernacle to-night. God has made the provision for your salvation, it simply rests now with you to accept it and say, "Thank you." I was preaching in a Church in London the other day, and I was preaching from that grand old text, John 3, 16, and I was talking about gifts and I said, Now, what do you do with a gift? Why you take it and say 'Thank you,' and enjoy it. And so I said, God has given us the Gift of Eternal Life, salvation in the Lord Jesus Christ, and I said, Is there one here now in the midst of this city who will put out the hand of faith and take this gift and say, 'Thank you'? and a young fellow said, "I will, sir." If you had seen his face,—I knew he had

got it by his face,—and he said to me at the end of the service, “I was a prisoner of war in Germany, and I have lived a bad life, I assure you, sir, and I felt, when I went into the Church, that I wanted something, and I did not know what it was, and when you said, ‘Is there anyone here who will take the Gift of Eternal Life?’ I simply took it.” Oh! my friends, take it and say “Thank you,” and enjoy it! God bless you!

The Cleethorpes Convention.

The Convention was held from August 5th to 12th, and the Convener was Pastor George Jeffreys. The speakers included Mr. John Leech, M.A., K.C., Pastor Stephen Jeffreys, the Welsh Revivalist, Professors W. J. Cunningham Pike, M.A., and C. L. Parker, M.A., Dr F. T. Ellis, Pastors Henderson and Phillips, Evangelists Smith, Kingston, McWhirter, Dougherty, Croft and Jansen, and Miss Bax, prospective missionary to Mexico. Mr. Willie Bell, the sweet Gospel singer from South Wales, also took part.

Practically everything helped to make the Cleethorpes Convention a successful one and a blessing to all who attended. The huge tent situated in a beautiful grass field some short distance from the tram lines was most inviting, and the first thing to attract the attention was the large sign, “Convention,” which indicated the purpose for which it was pitched.

It had been no easy matter to bring the most necessary work of erecting and seating to completion. Three days before the opening service Evangelists of the Elm Band, assisted by willing hands from the local assembly, had been exceptionally busy, and the field presented a scene of real activity. Carriers were arriving with bales of canvas, poles, pegs, etc. Then came the seats, boxes and planks for platform, organ, piano, lamps, and loads of other things. Pegs were driven into the ground, poles raised, and canvas unfurled so that it appeared as a great sail. The platform was erected, the seats arranged, and everything else done to the tune of “Love lifted me” or “I love Him better every day.”

All is in readiness. It is now the Lord’s day morning. The beautiful sun is shedding its beams upon the joyous companies of saints, causing them to rejoice as they wend their way to the tent. Once inside they are still more thankful for the congenial surroundings. The large platform is beautifully covered and decorated with the rich curtains from the mission hall. Fastened high up on the front pole and right above the platform is the lovely hand-painted text, “Behold the Lamb of God,” while underneath is the table with its snow-white cloth upon which are laid neatly the emblems around which a large congregation meets to remember their Lord’s death.

The services from beginning to end will ever be remembered. Prayer and praise were continually poured forth from hearts overflowing with gratitude. Every speaker magnified the Lord, Who was the theme right through the Convention. Saints each day succeeded in scaling new heights of revelation and experience. Unsaved in their penitential tears passed into the Kingdom. Sick and afflicted ones came into the overflowing stream of healing. While saints, in order to translate their love to their Lord into action, went through the waters of baptism. Shall we ever forget the scenes at the afternoon baptismal services in the Elm Hall? The open baptistery in the spacious floor from which all seats had been transferred to the Convention tent, reminded one of the words of the eunuch in Acts 8—“See, here is water: what doth hinder me to be baptised?” Then, standing around, were the candidates accompanied by

their friends, and others who came to witness their testimony. A chorus is sung, after which the throne of Grace is approached, and hearts are going out in prayer for blessing on those about to follow the example of their Lord by taking upon themselves the sign of death and resurrection. A promise from the Word of God is given, and then one by one, one hundred and eight persons pass through the waters.

From far and near visitors to the Convention came with their alabaster boxes ready to be broken at the Master's feet, and it was not long before one realised that the odour of their sweet-smelling sacrifices filled the tent. The messengers gave forth the word fearlessly. There was the clear and distinct call at the opening service to have faith in God, the response to which resulted in the great blessings obtained throughout the Convention. The messages were somewhat varied, yet there was always the link in the Spirit. One time we watched the vessel revolving on the potter's wheel. At another we realised the power that was at the disposal of every believer. We had a panoramic view of God's dealings with the world in every age. We saw the incense continually ascending from off the altar, the vision of which made an indelible impression upon the hearers. We heard the searching message reverberating through the celled houses of Haggai. The empty tomb was next visited, and we heard once more, "He is not here, He is risen." We beheld the fruitful vine with its luscious fruit, and saw how essential it was to abide in it continually. We saw John the beloved leaning on the Master's breast, standing by the cross, and following in the footprints of His Lord. We found ourselves "sitting down" in many places and for various reasons. The offering of one's body as a living sacrifice, and the work of the Spirit in Galatians 5, combined with the high-flying emigration birds brought the fourth day's meetings to a fine close. The masterly exposition of the four Gospels, the clear line of demarcation and Jonah's convicting message of repentance brought us to the close of the fifth day. The sixth day we listened to a missionary's stirring call to Mexico, followed by a message in the delivery of which one could easily detect the clear logical and legal mind. It was a marvellous address on the redemption money. Another message from the same speaker on the church of the New Testament was followed by one that gripped the consciences of saints as well as sinners, until there was an awe upon the congregation.

The sixth day began with a melting message from one who in the past had sought to teach others truths that he had not himself experienced. Recently the deliverance had come, and had wrought a wonderful change. We next followed five steps in the life of Andrew.

The testimony meeting on Saturday evening will never be forgotten. What wonderful stories were told! Here before our very eyes were those who had been raised from beds of sickness after periods of long suffering, and others who had been wheeled about the town of Grimsby in spinal carriages for years, and who had been raised instantaneously in the Name of Jesus. They were not mere imaginary healings which pass away when revival enthusiasm dies. Some had been healed eighteen months ago.

The closing day of the Convention brought forth the best of the new wine. The Lord's day morning we again gathered around the table of the Lord. Messages were delivered by two of the speakers and were listened to with rapt attention, but they did not preach as powerfully as the silent emblems of our Lord's body. Tears were flowing freely as the huge congregation meditated upon the suffering of Christ on the cross. The afternoon service was a time when the fallow ground was ploughed and cross-ploughed by the Word of the Lord until every possible root of bitterness was unloosed. The closing service brought us into the depths of second advent truths, while a second speaker caused the unsaved to tremble as they were warned to flee from the wrath to come. In this service alone we saw ten souls passing into the Kingdom through the

door of the new birth. Throughout the Convention we had been in the presence of Jesus, and had received a foretaste of that which is to come, when we shall see Him face to face. The sweet singing of the Gospel by one caused tears to flow, knees to bend, and lives to be given over entirely to the service of Christ. To God be all the glory for His blessings!

The Evangelists and Pastors of the Alliance who took part in the Convention are now in their different spheres, preaching the full Gospel, making disciples of all who will come, and healing the sick in the Name of their Lord. Your prayers are coveted on their behalf.

The Four Gospels.

Notes of an Address given at the Alliance Convention at Cleethorpes by Professor W. J. Cunningham Pike, M.A.

I have been on many platforms, but on none more gladly than this, for I believe that you are twentieth-century representatives of New Testament Christianity. This is no movement of a moment, no flash in the pan. You are pioneers of the "Latter Rain," going forward boldly and freely, without waiting for human sanction or applause, to preach and practise as a church everything that the Bible enjoins. Believing that the time is short and the Lord soon coming, you make quick work, baptizing people by the score daily, seeing many sick folk healed, and administering the Holy Communion to hundreds on Sunday mornings in this tent without seeking a bishop's license or denominational imprimatur. In sound, impartial fashion the changes are rung upon the great cardinal truths.—justification by faith, holiness as a heart-experience as well as a growth in grace and obedience, divine healing, the Second Advent, and the headship of Christ in the midst of His Church free in the Spirit, where there is neither male nor female, but all are one in Him. I rejoice that in your Assemblies utterance in the Spirit is not restricted to the masculine gender by any prejudiced or mistaken exegesis of certain Scripture texts.

Thousands of Christian people to-day are weary of cold formalism and futile rationalism; and are looking for a living fellowship, where the Bible is believed, and the Gospel preached in power. Many eyes are upon this work. May it meet the deep and present need, have no sectional shibboleth, remain sound, sane, sensible and Scriptural, and build strongly on the broad and deep foundations which have been already laid with wonderful sagacity and success.

After some cheering and comforting words on our preciousness to God (based on Hosea ix, 10, and I. Peter ii, 6, 7), the speaker exhorted his hearers to maintain a full and four-square creed and conduct by illustrations from the four Gospels, Israel in the wilderness, the seraphim in Ezekiel, and the living creatures in Revelation, chapters iv. and v. Under the old Testament régime God's executive in heaven is represented by the seraphim and cherubim in Isaiah and Ezekiel,

each with four faces—that of a lion, a man, an ox, and an eagle. Their counterpart on earth was Israel, then acting as God's executive in this world. As Israel encamped round the Tabernacle, the chief standards for the tribes on the different sides were. — the lion of Judah, the man of Reuben, the ox of Ephraim, and the eagle of Dan. But Israel lost their prerogative by misconduct, and under the New Testament order the Church has taken her place as God's executive in this age. And we Christians are gathered round the Incarnate Word under the same emblems, as the Fathers used to say. Matthew, under the royal lion banner, portrays Christ as King, and commands us to be royal also, reigning in life, so obedient to the Father that we can "command His blessings." Mark, under the banner of the man, portrays Christ as our ideal prophet, and exhorts us to go and preach the gospel with human voice to all human-kind. Luke, under the emblem of Ephraim (the ox—the animal of sacrifice), depicts Christ as our perfect High-priest, and lays stress upon priestly duties required of us, i.e., praise, prayer, teaching, healing, and blessing. John, symbolised by the eagle—the bird of the heavens—soars into the heavenlies and infinities, portrays Jesus as God the Son, and invites us to become sons of God by faith in Him.

Thus there are four Gospels, because there are four cardinal and principal duties and relationships for every Christian to fulfil—that of prophet, priest, King, and son. But if we are faithful in this complete and four-square sphere, under the four banners, and according to the fourfold Pattern, we shall one day be found among that glorious company of the redeemed in heaven, symbolised by the four living creatures with the same four aspects (Rev. iv, 7), and sing as they — "Thou art worthy . . . for thou hast redeemed us, and hast made us Kings and priests" (Rev. v., 9—14)

Reports from the Regions Beyond.

CHINA.

From a very interesting letter of Mr. McGilchrist's, dated May 16th, we cull the following — "Previous to Mr. and Mrs. Smith's coming we were studying Haggai's Prophecy in the Tuesday evening meetings, and the incidents mentioned in the Book answered very well to the present circumstances in the church here. We looked at it in this light and wondered if it were time to build the Lord's house. We made the comparison with our own houses and the Lord's house (in which we meet), and we were led to ask ourselves which was the best. The Old Prophet's message cut us all very sorely, until he forced us to weep and make confession, and this has resulted in the majority of the church members . . . becoming earnest in wanting to build (or buy) 'a house for the Lord.' Former funds in hand for this purpose amounted to about £4, but since 'they had a mind to work,' they have more than doubled this sum, bringing it to £8 16s, and also there have been promises made . . . which brings the grand total up to about £19 according to the present rate of exchange."

Our brother and his wife ask your prayers on their behalf at this

time that in all things God's perfect will may be done.

* * * * *

The following is an extract from a letter dated May 4th from Mr and Mrs. John Beruldsen.—“You will rejoice with us that the Lord Himself has started to work in our place Praise Jesus! It is beautiful to stand by and see His hand at work. I think I told you in my letter to the Assembly of the old man whom the Lord had wonderfully saved and healed when there was no hope for him Well! he now attends the meetings and is very, very bright for the Lord. Last week there was a theatre on here, and although he is 65 he went out with our Evangelist into the street, and stood by him while he was selling Gospels, testifying to all of what the Lord had done for him. He was a very heavy drinker and smoker, but he says that now he hates the smell of drink and tobacco Truly, he is a living miracle of the power of Jesus to save and heal.

“Then last night, we had another man who came out and said he wanted to follow Jesus He comes from a well-to-do family, and while we were praying for him the presence and power of God was mighty in our midst There was truly a note of victory and he was really under the power of the Spirit He shook all over. We are praying that the Lord may not only save him, but baptize him in the Holy Ghost.

“We just returned on Saturday after being away visiting one of our out-stations for a week. The Lord was with us, for which we do praise Him. I cannot try to describe to you how full the chapel was I have often heard of ‘standing room only,’ but we did not even have that, in fact, some were almost standing on the top of each other. One night we had to take some of the women into a little side room which we had off the chapel, as there was no room for them in the hall Best of all, three men and one woman said they wanted to follow Jesus. Others wanted to know more about Him

“The Evangelist there is a real man of God. He trusts the Lord completely for spirit, soul, and body, and believes that nothing is too hard for the Lord. Recently his little baby boy, who is now about 18 months old, took very ill and died. The custom in China is to bury the children at once, but he would not do this, instead, he prayed to the Lord that He would raise him up again, and in two hours breath came back in his body, and when we saw him last week he was a fine, sturdy wee chap, full of life This is now the second one he has asked the Lord to raise from the dead. The other was an old man who was in his coffin, he prayed for him, then took him by the hand, and he sat up His relatives got an awful shock, as they did not want him to live, however, he lived several days after that Is not this sufficient to prove that Jesus lives, and that He is just the same to-day?”

A Message of Cheer to the Suffering Ones.

Take Your Bible and Look Up These References

Jesus went about teaching, preaching, healing (Matt 4. 23).

He commissioned the Twelve to do the same (Matt 10)

He gave the Seventy the same commission (Luke 10).

He gave His followers the command to preach the Gospel and lay hands on the sick for their recovery (Mark 16. 15-18).

He did not limit this commission to the Apostles, but said, “These signs shall follow THEM THAT BELIEVE” (Mark 16. 17, 18).

Believers who were not apostles exercised their power after the ascension of Jesus (Acts 6. 8, and 8. 6, 7; Hebrews 2: 3, 4).

James, in his epistle, directs the sick to “call for the elders of the church” (Jas. 5: 14).

He instructs the elders to pray over the sick, “Anointing him with oil in the name of the Lord” (Jas. 5: 14).

He says, "The prayer of faith shall save the sick, and the Lord shall raise him up" (Jas 5. 15).

He directs us to pray one for another "THAT YE MAY BE HEALED" (Jas 5. 16).

There is not a single text in the Bible that intimates that healing in Jesus' name was ever to cease.

Paul speaks of healing and miracles as two of the nine gifts of the Spirit (1. Cor. 12: 28).

Church historians say that the ministry of healing continued in the Church well into the fourth century, and that it was revived with the revival of vital Bible truth following the Dark Ages

The Waldenses, the Moravians, the early Baptists, the early Methodists, and many others believed in divine healing

There are thousands of cases of divine healing all over the earth to-day.

Thousands have testified to receiving healing in our meetings in all parts of the country.

THIS IS GOOD NEWS FOR ALL THAT ARE SICK OR AFFLICTED.

COME TO JESUS WITH YOUR SINS AND HE WILL SAVE YOU, WITH YOUR INFIRMITIES AND HE WILL HEAL YOU.

El Weekly Message.

Compiled from Various Sources by Pastor E. C. Boulton.

Sunday, September 2nd.

"And Jacob was left alone." (Gen 32, 24).

This was the hinge, in this crisis of his life, on which everything turned. All that follows of transformation and renewal could never have been but for that hour of isolation and deep loneliness. It is necessary that we feel that we are left stranded—cut off from every aid; hemmed in by direst necessity; alone, yet "not alone"—if the whole current of life is to flow into higher channels, and its centre of operation changed from self to God. God struck a pause in this life of sharp practise, and Jacob came to an end of himself. But the natural man does not like to be alone with God. He will talk, and arrange, and scheme, and even pray, to gain a point with God, and save his own life. Only the new man in us cries for solitude and for God. In that alone-ness, nature dies, and life becomes single and pure. And it is no use fighting against the dispositions of the old life. The presence of God will slay them if we will but get ALONE and seek Him. Security is only found in dwelling alone with God. There is no guarantee of safety for a wandering life.

Sunday, September 9th.

"Commit thy way unto the Lord." (Psalm 37, 5).

What takes place in the act of committal? Thus, assuredly, that the thing we have committed passes out of our hands in the act of surrender. It is no longer in our possession, for our personal enjoyment and keeping, but has passed into the hands of God, entirely and for ever. That which is mine, I keep, that which is no longer mine, I dare not keep. Hence we forego all our rights to the thing entrusted. We have no further claim. It is theirs to whom we give it, to do what they please with—to beautify, to mar, or to destroy; and whatever takes place we must not complain. "Is it not lawful for Me to do what I will with Mine own?" This is the principle upon which God alone will receive from our hand. The giving must be absolute, or He will not take. Honest committal means that we have loosened our hold, and that we have let the

thing go, and that it has gone. Let us beware of a spurious surrender. There is nothing compulsory here. If we do not want to let go to God, then we must keep the burden until it becomes intolerable.

Sunday, September 16th.

"Believest thou? thou shalt see greater things than these." (John 1, 50)

So then Faith has its vision. It is not walking in the dark, or guessing at truth, as some would say. The eyes of faith have as real an objective as those of sense, and this Christ knew. And to Nathaniel the "greater things" were the "seen things," because he believed. He did not try to see them, to create them by believing, they were there while as yet they were not, but they stood out clearly before him. Faith has an inner, added sense, the seeing of things invisible. No, she does not imagine that she sees them, they are about her, intensely present and real. In fact, that which the world calls "substance" she knows to be but shadow, the semblance and mirror of heavenly things. For those who treat the vision of faith as credulity, like Elisha, we long and pray, "Lord, open (their) eyes that (they) may see." There are times in faith's passages where our safety is only preserved by our guide cutting off the earthly sight altogether; as in the difficult pass the Alpine guide must blindfold those he leads, lest fear or dizziness should lead to death. Our most blessed restful hours have always been when only one vision remained to us—that of the Eternal.

Sunday, September 23rd.

"For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us." (II Cor. 1, 20).

God unbosoms Himself to us in His promises. There are, it is said, over thirty-two thousand promises in God's Book, and they touch every phase of human experience. Promises of pardon that will forgive you this moment; for cleansing from all sin; for keeping, correcting, guiding, healing, perplexity, business life, time and eternity; for the young, middle-aged, old, fatherless, and widows; for home and abroad, poverty and wealth, sickness and health. God has flooded the earth with promises and roofed the skies with promises. And they are all "yea"; that word means "yes," all yes promises, and yes means "true," they are all true "in Him", absolutely true, divinely true, eternally true. The word "yea" means they are so true that they need no amendment, no revision, no enlarging or paring down. The next word is "Amen." This means to be fulfilled, accomplished, brought to pass. The "yea" promise is a basis for faith, the "Amen" is a basis for experience; "Amen" means that the promise has passed into experience. Every time a promise is fulfilled it glorifies the Promiser, it advertises His veracity and throws a new lustre over His name.

Sunday, September 30th.

"Be glad in the Lord, and rejoice, ye righteous, and shout for joy, all ye that are upright in heart." (Psalm 22, 11)

"Be glad." Happiness is not only our privilege, but our duty. Truly we serve a generous God, since He makes it a part of our obedience to be joyful. How natural does it seem that a man blest with forgiveness should be glad! We read of one who died at the foot of the scaffold of overjoy at the receipt of his monarch's pardon; and shall we receive the free pardon of the King of kings and yet pine in inexcusable sorrows? "In the Lord." Here is the directory by which gladness is preserved from levity. We are not to be glad in sin, or to find comfort in corn and wine and oil, but in our God is to be the garden of our soul's delight. "And rejoice ye righteous," redouble your rejoicing, peal upon peal. Since God has clothed His choristers in the white garments of holiness, let them not restrain their joyful voices, but sing aloud and shout as those

who find great spoil. Our happiness should be demonstrative; chill penury of love often represses the noble flame of joy, and men whisper their praises decorously where a hearty outburst of song would be far more natural.

The Epistle to the Assembly at Rome.

By THOMAS MYERSCOUGH.

BIBLE STUDY No. 9.

(VII) The Seventh blessing included in the gift of Salvation is "JUSTIFICATION OF LIFE" (Rom. iii. 26, v. 18). This, like the other six gifts presented to each one who receives Christ, continues to the end of the natural life.

Now both the writer and the reader must approach the consideration of this stupendous subject with humbleness of mind, and in constant prayer that the Holy Spirit will guide us into the Truth and exalt our blessed God and our beloved Lord Jesus Christ; for all our salvation is of the Lord. And however varying the need of the saved may be, its supply must come through our precious Saviour.

Our first consideration must be, "It is God that justifieth." It is Satan who condemneth. "If any man (in Christ) sin, we have an advocate with the Father." These three (God, Christ, and Satan) are all mightily concerned about the man "in Christ." God the Father has loved him and given His only begotten Son to save him by His precious blood. God raised His Son from the dead to be the High Priest of all the saved. The Father thus provided a Salvation that declared Him to be "Just and the JUSTIFIER of him which believeth in Jesus" (iii., 26). This is constant in operation, both as to God being "just" and the Christian being "justified."

On the other hand Satan as constantly accuses the "brethren" in Christ "before our God day and night" (Rev. xii, 10, Job i. 6-11, ii. 1-5, Zech. iii. 1). The Apostle in I. John i., 8, says of us who are "in Christ," "If we say we have no sin, we deceive ourselves." The degree of failure differs in all believers, and although we may not understand our failures—or we may even try to justify ourselves—yet Satan the Adversary sees and knows our doings, and his enmity against all born of woman (Gen. iii., 15) is relentless to the end. How our hearts rejoice to know that the day is very near when Satan will be cast out of heaven by Michael and his angels (who stand for Israel and not the Church), neither will their place be found any more in heaven (Rev. xii., 7, 8). Then will there be no more accusations against the saints. "Therefore rejoice ye heavens, and ye that dwell in them."

But Christ is with the Father when Satan the adversary stands up against us. On behalf of our righteous, heavenly Father, our blessed High Priest answers for us. "The Lord rebuke thee, O Satan, . . . is not this a brand plucked out of the fire?" (Zech. iii., 2).

Let us humbly consider failures amongst those "in Christ" as recorded in I. Corinthians. "Ye are yet carnal for whereas there is among you envying, strife, and divisions" (iii., 3). A fornicator was in the Church unjudged. (The Church was commanded to deliver such an one to Satan FOR THE DESTRUCTION OF HIS FLESH (v. 1-5). This was done and the man was afterwards delivered out of the power of Satan, the act of the Church having wrought the change (see II. Cor. ii., 5-11). Brothers in Christ were going to law against one another (and do so still!) (vi.,

1-8). Some were "eating the bread and drinking the cup unworthily" and were judged of God for it (xi., 19-33). Some possessed gifts of the Spirit but lacked love (xiii.) Some said there was no resurrection (xv., 12, 33, 34). II. Cor. xii., 21, says "lest when I come again, my God will humble me among you, and that I shall bewail many which have sinned before, and have not repented of the uncleanness and fornication and lasciviousness which they have committed." The student will find failures named in other Epistles. The same is true of to-day. Many have received the "incorruptible seed" of Christ; but experience proves it is in a "strong place" with no depth of earth, and so brings no fruit to perfection. The seed among "thorns" (the sign of a cursed earth) BECOMETH unfruitful because of the deceitfulness of riches which choke the Word. An honest view (as God sees it) of the secret condition of all the members of our churches or assemblies will extort from us the cry, "My Lord, how canst thou provide for such cases as these amongst Thy ransomed?"

In asking this question we must leave the issue with God as to who are truly His. "Nevertheless the foundation of God standeth sure, having this seal, 'The Lord know them that are His,' and 'let everyone that nameth the Name of Christ depart from iniquity'." (II. Tim. ii., 19) Yet even of those in His great House, the different values are as "vessels of gold and silver, BUT ALSO of wood and of earth; and some to honour and some to dishonour" "THINGS AS THEY ARE," humbly considered, will change our view of the unspeakable, immeasurable need every Christian has of CHRIST,—not only of Salvation by His death on the Cross, when we were ENEMIES, but also afterward to continue to be saved "MUCH MORE . . . by His life" (Rom. v., 10). WHO CAN SAY "NOT GUILTY" to the following list of sins and failures which belong to those "in Christ"? SINS OF OMISSION.—(1) Ingratitude to God, (2) Want of Love to God, (3) Neglect of God's Word, (4) Unbelief, (5) Neglect of Prayer, (6) No love for souls, (7) No care for the heathen. SINS OF COMMISSION.—(1) Worldly mindedness, (2) Pride, (3) Envy, (4) Censoriousness, (5) Slander or backbiting, (6) Levity, (7) Lying, (8) Cheating, (9) Hypocrisy, (10) Robbing God, (11) Bad temper, (12) Hindering others, (13) Despising or neglecting the Gifts of the Spirit, (14) Denying the words of Christ concerning the punishment of the wicked.

Now all our failures are charged against us by the Adversary—and they are true. Yet God is Just AND the Justifier of His people.

Let us now CONSIDER THE GROUND on which our Justification is wrought, as saith the Scripture. "Knowing that a man is not justified by the works of the Law, BUT BY THE FAITH OF JESUS CHRIST, even we have believed in Christ Jesus, THAT WE MIGHT BE JUSTIFIED BY THE FAITH OF CHRIST, and not by the works of the Law, for by the works of the Law shall NO FLESH be justified" (Gal. ii., 16). "Therefore being (Gr. tense signifies—perfect in the past, perfect in the present, and perfect in the future) JUSTIFIED by faith . . . THROUGH OUR LORD JESUS CHRIST" (Rom. v., 1), "I am (Gr. tense—I was and I am) crucified WITH CHRIST: nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live IN THE FLESH, I live by (or in) THE FAITH OF THE SON OF GOD" (Gal. ii., 20).

Our faith brings us into Salvation, but the faith of Christ is the ground of our permanent justification before God. Consider for a moment the instability of our faith and the absence of faith in us when we are in any failure! Sometimes we are on the mountains of faith—at other times we are in the valley of despair. But our JUSTIFICATION by God MUST BE ALWAYS THE SAME, hence our NEED OF THE FAITH OF CHRIST, who is always perfect in faith for us. This is the only way in which we can understand Col. iii., 2, "For ye are (Gr.—were and are) dead, and YOUR life is hid WITH CHRIST IN GOD."

Christ was raised from the dead for our justification. The saved

were also counted as raised with Him—though still in the flesh. **THE NEED OF JUSTIFICATION** for those in Christ is while they remain in the flesh. God has declared that "flesh and blood **CANNOT** inherit the Kingdom of God" (I Cor. xv, 50). He hath also declared that "The mind of the flesh is death." "The mind of the flesh is enmity against God, for it is not subject to the law of God, **NEITHER INDEED CAN BE**" (Rom. viii, 6, 7). What a mixture of blessing and need is found in everyone in Christ!! Sins purged away by one offering of Christ (Heb. i, 3, x, 12), yet concerning our subsequent life we in Christ must **ALL** appear before the Judgment Seat of Christ, that everyone may receive the **THINGS DONE IN THE BODY** according to that he hath done, whether it be good or bad" (II. Cor. v., 10, Rom. xiv, 10—13). This points clearly that God **HOLDS US RESPONSIBLE TO CHRIST FOR THE LIFE WE LIVE AFTER RECEIVING SALVATION**. But He allows neither Satan nor any other to prevail against those who have been washed in the Blood of the Lamb. "Who shall lay anything to the charge of God's elect! It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also **MAKETH INTERCESSION FOR US**" (Rom. viii, 33, 34).

"And **BY HIM** all that believe are justified from all things" (Acts xiii, 39). A chain of five unbreakable links is named in Rom. viii., 29, 30,—"Whom He did **foreknow** (would receive Christ), He **ALSO** did **predestinate** to be in the image of His Son (in the glory). . . . Moreover whom He did predestinate, them He **ALSO called** (this is the same word as used in the instruction to Joseph, 'Thou shalt **CALL** His Name Jesus'), and whom He called, them He **ALSO justified**; and whom He justified, them He **ALSO glorified.**" Note the "also" connecting each act of God with its predecessor, so that if you are foreknown of God to receive His Son, He has determined that you will, on a day which He will appoint, lose the likeness of the Adam body, and be translated into the heavenly likeness of His Son (I Cor. xv., 45, 50). This first named blessing promised carries the saved one from his present body to the new body. The third and fourth blessings are "called" and "justified"; both these belong to the earth life, but cannot be separated from the foreknowledge, predestination or glorification,

It is commonly said that a sinner is justified at conversion, but the evidence of Scripture is that at that time the sinner is **PARDONED**. But should the newly saved (or old believer either) sin or grieve God, he sins as a saved one, and needs the justification wrought by the Faith of Christ; and by this same faith of Christ God is shown forth as **JUST** in **JUSTIFYING** such a one whilst he remains a captive in "the body of this death." When delivered from "flesh and blood" there will be no need for justification, as the life and nature will be that which springs from the seed of Christ" (Isa. lvi, 10, I Peter i., 23), as He was when raised from the dead. All glory be to God for this Predestination!

"Pardon" implies total forgiveness. "Justification" implies a wrong act done, but a ground found or set up by which our **JUST** God can justify His people against the charges of the accuser of the brethren. God must be held to be **JUST WITHOUT A BREAK**, and those whom He hath predestinated to the likeness of Christ must be justified **WITHOUT A BREAK** from their salvation to their being glorified. God could not let such a tremendous issue depend on **THE FAITH OF MAN**, and so He "raised Christ from the dead for our justification," and appointed that **THE FAITH OF CHRIST** should be the **GROUND** of His **JUSTICE** and also of **OUR JUSTIFICATION**. Let the student consider that the Salvation of God **MUST MEET THE NEED OF THE "EARTHEN VESSEL"** as well as the "vessel of gold." Man can only be complete in Christ.

In our next, D.V., we must consider chapter iv, concerning Abraham and David, in regard to Righteousness and Justification.

“I will Declare what He hath done.”

It is with a heart full of thanksgiving and praise to God that I write of His boundless love and mercy to me

For many months I had heard of Elim Tabernacle, Clapham, through a dear friend of mine, who had been healed of neurasthenia, but I was very reluctant to go, being so much afraid of being led into error,—and I really felt I would rather bear my affliction and pain than dishonour God. However, in His Own time and way, through the pleading to go with her of a poor cripple, whom I had met at the hospital, I went.

At the first meeting she went up for anointing, but I was far too fearful to go to the front; but the dear Lord, even at that meeting in blessing others, did not pass me by.

Firstly, for eleven months I had been under treatment for my right arm. It had a semi-dislocation, neuritis, rheumatism, bound by adhesions, and a stiff shoulder, and but for the lady doctor's wonderful perseverance I should have lost the use of it. So much of my arm had been righted that the one thing left to do was to get my arm behind me. At the very first meeting, although I was not anointed, the Lord released my shoulder, but I could not get my hand farther back than my side.

Secondly, I had an internal trouble. Following the advice of two doctors, I saw a specialist, as they thought it would be necessary for me to undergo an operation, but before I saw the specialist I went for the second time to the divine healing meeting. By this time my faith was getting stronger, and I went up to be anointed, praying earnestly for the Lord to heal my body. A few days afterwards I saw the specialist, who, with two other doctors, pronounced my inside to be in a perfect condition. I at once felt it was the Lord who had healed me, and from that day until now I praise God I am perfectly free from any occurrence or symptom of the trouble.

Thirdly. Before the time for the next meeting came, my dear husband had been stricken down with serious heart trouble. The Lord seemed at once to prove Himself my stronghold; I felt a holy confidence that if I could only get a request for prayer to Elim Tabernacle, the Lord would raise him up. The following Thursday I took the request to the meeting, begging my husband to pray at home for the hour. The power of God was so manifest as prayer after prayer ascended, that I felt assured my husband would be wholly restored. When the time for anointing came, I went up to be anointed for him, feeling as we were one, he would receive the blessing, at home. When the dear brother came and laid his hands upon me, he said, “What is the matter with you, sister?” For a second I was so surprised, as I was praying for my husband, not myself, but I said, “I cannot get my arm behind me.” Then he asked me if I believed God was able to put my arm behind me. I said, “Yes, I do, absolutely, with all my soul!” Then he raised his hand and commanded me in the Name of Jesus to put my arm behind me, and instantly my arm went behind me, and a wonderful blessing filled my soul.

On my arrival home, I fully expected to see my husband up and dressed, but I had to learn that it had not been God's will to answer instantly, as had been in my own experience. Through the first four weeks of illness the dear Lord did many things for me, not the least to be able to carry on night and day. All hope of his recovery was given up by three doctors, as dropsy had set in, and a few hours at most seemed the longest he could possibly last. Then the Lord in a moment restored him from the very jaws of death,—he had seen the Lord in a vision, and his soul filled with light and joy.

In his case we have had several trials of our faith, but we are more assured than ever that God is able to deliver. My next visit to the

Tabernacle was on the first Lord's day morning we were able to go out together; we wanted so much to return thanks to God for His great mercy. The Lord seemed to speak specially to me, and to tell me that greater things than I had ever known He would do for me if I would yield up myself to Him.

The next day I found a bad varicose vein in my leg was gone, and after several weeks it is still gone. The Lord in His abundant mercy had healed it at the morning service.

I return my humble gratitude to God for His wondrous love to me, very sincerely hoping this testimony may be owned and blessed by Him.

—(Mrs) R. A. BISHOP (Clapham).

About thirteen years ago I found myself a lost, Hell-deserving sinner, and for two weeks was under deep conviction of sin, when I was led into a little mission hall in the city, and heard of God's great love for sinners, and that by simple faith in Jesus we could know our sins forgiven. I took God at His word, and received Christ as my own personal Saviour, and passed from nature's darkness into His own marvellous light, and I became a new creature in Christ (II. Cor. 5, 17).

O glorious hour when God to me

A vision gave of Calvary!

My bonds were loosed, my soul unbound,

I sang upon redemption ground.

And now I can look back and see death and judgment far behind, and grace and glory on before.

For many years I have preached the Gospel and rejoiced to see God honouring His Word in the salvation of many souls. But I did not proclaim the full Gospel, believing that the gifts of the Spirit were only for the apostolic age—until I was invited to the meetings in the Elm Tabernacle and heard the full Gospel preached. I was struck by the happy faces and bright singing, and the manner in which they praised the Lord. They had got something more than I had. I began to seek the baptism in the Holy Ghost, but was hindered by unbelief until one night, when I was reading from the "Elim Evangel," the testimonies of the wonderful healing power of the Lord, I remembered that with God ALL THINGS ARE POSSIBLE, and that Jesus Christ is the same, yesterday, to-day, and for ever, and I could not help praising Him. Just then His mighty power fell upon me, and I began to speak in an unknown tongue, and was filled with joy unspeakable. The blessed Master said to me, "I am come that they might have life, and that they might have it more abundantly" (John 10, 10). Glory to His Name!

—JOHN STEWART (Belfast).

I was brought up by a Christian mother to the faith of the Church of Ireland. When I became of age I was confirmed, and began to teach a class of little girls in the Sunday School and to sing in the Church choir. But soon I wearied of these and found more pleasure walking in the country lanes, until one night eight years ago I was led by the Lord into a little Mission Hall belonging to the Y. M. C. A. There I was convicted by the story of the Cross, and brought to see that I was lost. "But Jesus found me, glory to His Name! I have found in Him a Friend that sticketh closer than a brother.

In the month of November, 1922, I was reading the "Elim Evangel," kindly lent to me by a friend, when the scales fell from my eyes, and I saw my dear loving Saviour holding forth to me a fuller life in Christ, for which I had often longed. I knelt down before the Throne of Grace to wait for the Baptism in the Holy Ghost.

Eleven o'clock the next day found me with the "Elim Evangel" and my Bible. I turned to the thirty-second chapter of Genesis and the

twenty-fourth verse, reading to the end of the chapter; and I prayed to Jacob's God and my God to accept me for His service and to rescue what was lacking in my life. Suddenly I was lifted up to the very gates of heaven and praised God in an unknown tongue. Glory to His holy Name!

Jesus, what didst Thou find in me,
That Thou hast dealt so lovingly?
How great the joy that Thou hast brought
So far exceeding hope or thought!

—(Mis.) E STEWART (Belfast)

I desire to give my testimony to what the Lord has done for me. For several years I have been a sufferer from tuberculosis. In April of this year I went to an afternoon revival meeting at Letchworth and there heard for the first time about divine healing, but I did not in the least understand such teaching. After the meeting I returned home, and thought much and prayed earnestly about the matter. The Lord wonderfully made plain to me that which I could not understand. I went away to the seaside, and whilst there sent in a request for prayer with a promise that I would go alone to pray. Great was my joy to find the next morning I could talk quite plainly, which I could not do before. I returned to Letchworth, and after a medical examination the doctor pronounced me quite well. Praise to His Name!

I have since been feeling the great heat, which for a few days quite exhausted me. On Sunday evening last I was in a waiting meeting at the close of the evening service, when many were seeking the Holy Spirit. The Lord passed by and touched me. I was shaking from head to foot and did not at first understand what was happening to me, for I was not seeking the fuller blessing. All in a moment I realised the Lord was healing me. Praise to His Name! I am now quite well and able to get about. May all who read this testimony be given grace to trust God at all times for all things.

—(Miss) C JOY (Letchworth)

Spiritual Spoil.

The vision of God is that which destroys our self-sufficiency.

* * * * *

Happy indeed the stones that God chooses to be living stones in His spiritual temple, though they be hammered and hewed to be polished for it. It is worth the enduring of all to be fitted for this building.

* * * * *

My soul, it is thee the Father craves. It is not thy gifts, it is not thy possessions it is thyself, He wants from thee nothing but thy will to give.

* * * * *

We, being made in His image and likeness, should love one another, not by commandment of the letter, but by commandment of the Spirit, by the pressure of an infinite and ineffable necessity—the rush of God upon all the springs and motions of the soul.

* * * * *

God can advance His children into conformity to the image of His Son, more by suffering in one day, than in many years of ease from trial.

* * * * *

It is our blessed privilege to take a long faith-look at God Himself, as the preparation for any spiritual achievement.

* * * * *

We must remember that the goal of prayer is the ear of God. Unless that is gained the prayer has utterly failed. . . . If the prayer has not gained the heart of God, it has failed in its essential purpose.

Maranatha.

Our Lord cometh! Yes, surely He is coming very soon. "This same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven" (Acts 1:2) He is coming for His Bride and for His Kingdom, to recover the world from the power of Satan, to remove sin and the curse from the earth, and to bring in everlasting righteousness. He is not coming as the "despised and rejected of men, a man of sorrows and acquainted with grief," but as the Victor of Calvary, King of kings, and Lord of lords. No longer will He wear the mock purple robe or the mock crown, nor have a reed for His sceptre, but He will have upon His head "many crowns," and "a sceptre of righteousness shall be the sceptre of His Kingdom," and He shall reign for ever and ever. He is coming first for His Church. Already His waiting ones are instinct with expectation. Never before was there such a stirring of the Spirit, such a trimming of lamps. Already the midnight cry, "Behold the Bridegroom cometh," has gone forth, and is reaching the ears and hearts of multitudes of His hidden ones in all parts of the world. Never before was there such a desire to put on the beautiful garments of holiness, to be prepared for the upward call.

"Seeing then that all these things shall be," what manner of persons ought we Christians to be in all holy conversation and godliness? As the late Dr. Guinness said: "Ought we not to be persons filled with faith, even as the world is filled with scepticism?" Ought we not to be moved with fear for the ungodly around us, and burning with earnest zeal for their salvation? If the day of Christ be so near, how shall we employ the remaining interval? To proclaim far and wide throughout the earth the everlasting Gospel before it is too late, to lay hold of men and women and pull them out of Sodom ere the fire of heaven fall, to cry aloud as regards Babylon, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues", to spend and to be spent in seeking to rescue the perishing,—this is the work that becomes us. To warn the world that the sword of destruction is coming, to explain to men that the long-suffering of God is for salvation, and is nearly over—this is our plain duty. Let us make haste to lay out all our buried talents in Christ's service. Let every Christian bring forth his hidden treasures, if he has any, and use them as they are most needed, without delay, lest that day should come upon us as a thief, and our wealth become a witness against us. There is a deadly famine in the world. Men are perishing in every land for lack of that which we possess. We have, and they have not, the Gospel. We have, and they have not, eternal life. Let us expend our means and lives in taking to them or sending to them, that which has saved our souls, that we may be clear from the blood of all men, and may by all means save some. How much there is to be done for a dying world! How little time to do it! Let us be up and doing. The harvest—alas! how little reaped—is red with the glow of the setting sun. Who will bring in these waiting sheaves? China's millions are there, India's countless idolaters, and Africa's innumerable degraded sons are there. The children of error and superstition, the mass, the multitude are there. Bring in these golden sheaves. Now, or never, bring them in. —"Glorious News."

Items of Interest.

Pastor Stephen Jeffreys was at Hull on August 6, when special services were held in the Metropole, and the power of the Lord was present to save and to heal.

* * * * *

At the Convention at Stockholm, Sweden, from 5th to 10th inst., Pastors Stephen and George Jeffreys are announced as speakers.

* * * * *

Mr. F. Bromberger has left Swaziland for a much-needed change,

and is now at Durban.

* * * * *

Miss Bax, who gave the remarkable account of her call to Mexico, at the Cleethorpes Convention, sails on the R M S. Loch Goil from Tilbury about the 21st of this month, to join Dr. Murett and Miss Luce. On Thursday, 20th inst., there will be a farewell meeting at the Elim Tabernacle, Park Crescent, Clapham.

* * * * *

An elderly Baptist minister recently said: "Most people are right in what they affirm, but wrong in what they deny. For instance, there are many people who preach salvation through the cross, but at the same time deny the second coming of Christ. Others preach the second coming, but deny the truth of healing in the atonement of Christ. Some preach divine healing, but deny that the Lord will baptise in the Spirit the same to-day as at Pentecost. All these men are right in what they affirm; they are all wrong in what they deny. Since I have seen this tendency in the ministry, I have carefully examined every new truth in the light of all the Scriptures, and have thus been graciously kept from taking sides with those who fight against God."

Reports of Blessing.

THE GARDEN CITY.

There was some difficulty in taking possession of the building erected at Letchworth, and Satan sought to hinder,—but the Lord stood above it, and the way was opened. Praise His Name!

It is just a plain wooden building, nothing much to look at outside, but beautiful for situation, standing on its carpet of grass, and with a background of trees on the fringe of the Common. But come within,—here all is bright and attractive, and at once you realise that you stand in His presence. It is easy to worship at Elm, for the liberty of the Spirit is there, and we rejoice in it. Some who have belonged to other communions cannot but contrast the sweet fellowship here with former days. O Lord, revive Thy work, that Thy Church universal may be lifted into Thy joy and light, and possess her possessions.

Mr. Joseph Smith came for the opening services on June 17. The breaking of bread service in the morning was a revelation of the dear Lord's presence, and many testified to the blessing received from Pastor George Jeffreys' mission in the old shed in April. Many found Christ then, and others were led into a deeper experience of His love. Mr. Smith ministered the word in the power of the Spirit throughout the day, and at night two souls found the Saviour. Monday evening the services were continued, and the message was given from Daniel 2, showing how the prophesy sweeps down through the centuries to the present day, and that the coming of the Lord draweth nigh.

Tuesday evening again was a glad, yet searching time, when Mr. H. C. Phillips gave the message in power; and on Thursday Miss Phillips spoke on the Baptism in the Holy Spirit. At the Saturday prayer meeting between 40 and 50 were present. These numbers keep up very well, we are glad to say. The spirit of prayer and supplication is poured out upon these weekly gatherings, while the blessings of the Latter Rain are manifested during the waiting times, where some have been baptised in the Holy Ghost.

On July 29, the very first baptismal service, they say, in Letchworth, was held in the hall, when Pastor Geo. Jeffreys passed 23 through the waters. The accommodation was too limited to allow all to be baptised at once, so baptisms had to take place at both afternoon and evening services. Among the candidates was a brother who the night before had

been baptised in the Spirit and spake in a new tongue. It was a joyous day that many of us will never forget, and when the Pastor asked if there were any others who would like to obey their Lord in baptism, 12 more put up their hands. The message from God's Word was a solemn one, and while so far as we could see, only one or two sought the Saviour, many must have gone away convicted of sin, for the Lord had spoken through His servant; and in the hallowed time of prayer and waiting that followed, His presence was sweetly manifested among us in spiritual song.

We are indeed thankful that God sent a messenger of Pentecost to the Garden City, and ask the prayers of the saints that from this assembly may flow streams of refreshing to all around.

—G.E.E

LLANELLY HILL.

Never in the history of the oldest inhabitant of this district has such a successful mission taken place as the one which commenced here on June 25th last, and continued for ten days. It was conducted by Pastor Stephen Jeffreys, assisted by Pastors William Jeffreys, Every, and Sebire. The meetings were held at the Baptist Church,—the largest church in the district—and it was filled to overflowing each night. Ever since the missions held recently by the Pastors at Brynnawr and Blaenavon, there has been a growing desire for the Gospel truth here, and it was a great sight to see men and women wending their way to hear this prophet of the Lord.

Divine healing meetings were held at 3 o'clock in the afternoons, and many testified to the wonderful healing power of God. The remark was often made, "We have seen strange things to-day." Each night when the Pastors were delivering the Gospel message, the power of God was manifestly present, and at the close of the ten days' mission over sixty professed salvation. A wonderful impression was left on the district, and many people were anxious for an extension of the mission.

When the workers left, tears were shed by many who had received blessing. We all pray that the blessing of God will follow His servants wherever they go, and make them greater instruments in His hands for the extension of His kingdom. We still have the sound of the gospel songs with us. Many who once delighted in the songs of the world are now singing of the wonder-working power of the blood of the Lamb. Hallelujah!

—H A W.

BALLYJAMESDUFF, CO. CAVAN.

This Mission was commenced on Monday, 16th July, and concluded Sunday, 29th July.

It was certainly of the Lord that His two servants, Messrs. Fletcher and Stronge, were sent at this time, and those who attended the services will never forget the blessed times they enjoyed.

The Lord wonderfully broke down opposition and prejudice, and from the very commencement showed His approval of the mission. The services were held in a large granary, kindly converted into a Mission Hall by Mr. McClean, of Duffcastle, and the very first night a dear sister professed conversion. The attendance increased night after night, until at the final meeting the granary was taxed to the utmost limit of its seating capacity. A number professed conversion during the mission, and many Christians of various denominations testified to having received blessing and encouragement. The full gospel was preached, and the Lord confirmed His own precious word.

Before leaving, the people pressed the missionaries to return as soon as possible to the district, and a mission was arranged to be conducted at Graddun, in the same neighbourhood, as soon as the Carlow mission ended.

—M.K.

CARLOW.

This Mission which was held at Carlow, Irish Free State, from July 30th until August 12th, by Messrs. Fletcher and Stronge, was undoubtedly in answer to prayer, the writer having prayed for over twelve months for Pentecostal preachers to be sent. The way was wonderfully opened up at this time by the Lord Himself for these two servants of God to come direct from Cavan.

The attendance at the meetings was good considering the busy season of the year, and the presence and power of the Holy Ghost was manifest throughout the mission. The full Gospel of Salvation and Sanctification through Christ, of Divine Healing, the Baptism of the Holy Ghost with signs following, and the second coming of Christ was faithfully preached. Two blessed and inspiring Breaking of Bread services were held on the two Sundays of the mission.

The first Sunday morning Pastor Fletcher preached from the pulpit of the Methodist Church, by request, and the meeting was much appreciated. During the seasons of prayer held from time to time, blessed anointings of the Holy Ghost were experienced.

On the last Saturday evening an Apostolic baptismal service was held in the river Barrow, when a son of the writer publicly confessed his faith in Christ. The mission is undoubtedly the stepping stone to fuller blessing and to greater things to come.

—J R

Elim Evangelistic Band.

Mr. Farlow and Miss Streight have just concluded a mission at Newtownards. God has blessed, and souls have been saved.

At Broughshane, Co Antrim, Mr. Mercer has been conducting a mission, and here also God has been blessing and confirming His word.

A number of souls have decided for Christ at Banbridge during the past month.

We were glad to see a number of friends from Ashbourne at Cleethorpes. Many of them were baptised in water during the Convention, and since their return, some have been baptised in the Holy Spirit.

Special prayer meetings were held at Grimsby, following the Cleethorpes Convention, and many received the Holy Spirit according to Acts 11, 4.

Miss Jansen is now at Portadown.

Miss Dougherty and Miss Crofts are at Grimsby.

Mr Joseph Smith and Miss Kennedy are at Belfast.

The usual encouraging news, of conversions, baptisms in the Holy Ghost, and healings, comes from Clapham, where Mr. Darragh and Miss Adams have still been working during the past month.

As we go to press, missions are about to be commenced at Clapham Junction by Mr Darragh and Miss Adams, and at Tamworth, Staffs, by Mr Farlow and Miss Streight

DIVINE HEALING MEETINGS

are held every Thursday afternoon, at 3-30 o'clock in the Elim Tabernacle at Belfast, and at 4 o'clock in the Elim Tabernacle at Clapham, London. At these meetings the sick are prayed for and ministered to according to James v., 14-16. Requests for prayer may be sent to Highbury Gardens, 3, University Ave., Belfast, or to Elim, Park Crescent, Clapham, London, S.W. 4.

Elim Pentecostal Alliance.

STATEMENT OF FUNDAMENTAL TRUTHS.

1. We believe that the Bible is the inspired Word of God, and that none may add or take away therefrom, except at their peril.
2. We believe that the Godhead eternally exists in three persons, Father, Son, and Holy Ghost, and that these three are one God.
3. We believe that all have sinned and come short of the glory of God.
4. We believe that through the death and rison power of Christ all who believe are saved from the penalty and power of sin.
5. We believe that the present latter day outpouring of the Holy Ghost, which is the promise of God to all believers, is accompanied by speaking in other tongues as the Spirit gives utterance.
6. We believe that God is restoring all the gifts of the Holy Ghost to the Church, which is a living organism, a living body composed of all true believers.
7. We believe that God has given some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.
8. We believe that deliverance from sickness is provided for in the Atonement, and is the privilege of all who believe.
9. We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church.
10. We believe in the eternal conscious bliss of all true believers in Christ, and also in the eternal conscious punishment of all Christ rejectors.

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Why should I be saved ?

By PASTOR E. C. BOULTON.

Why should I be saved? Perhaps this is a question which you have never sought to answer; a matter to which you have never given any really serious thought. It certainly is a question of vital importance, and should have your immediate attention

Permit me to suggest one or two reasons why you should be saved:—

1. BECAUSE GOD HIMSELF CONSIDERS YOU WORTH SAVING! Whilst apparently you place little value upon your soul, God counts it of tremendous price. God esteems you too precious to be lost, and so He has, at infinite cost, provided a means whereby you may be saved. Pause a moment and consider! If the Lord takes such a deep interest in the eternal destiny of your soul, surely it is the height of folly for you to trifle with it! Why here indeed is a strange thing! God deeply concerned and you unmoved! God anxious to deliver and you utterly indifferent!

2. BECAUSE GOD ENTERTAINS THE POSSIBILITY OF YOUR SALVATION! Some may regard your case as hopeless! The devil may whisper, "You are too bad!" The very fetters that hold you so fast seem to mock you until a sickening fear fills your heart that there is no means of escape, that you are too late to enter into the kingdom. The very thought drives you to despair! Dear friend, you are neither too bad nor too late to be saved. No matter how great the depth to which you have sunk, the power of His grace is sufficient to raise you! His love will lift you out of the depths into which you have been betrayed! Sin has wrought terrible havoc in your life! Health has gone! Happiness has departed! Character is lost! Hope has fled! The outlook grows darker and more threatening as the days go by. Friendless, powerless, and hopeless, you know not where to turn for succour! Let the Lord deliver you out of your distress!

3. BECAUSE YOU ARE RAPIDLY DRAWING NIGH TO ETERNITY. You are swiftly approaching the rapids of death over which the rushing torrent of sin will hurl you to eternal darkness! See! Over the dark waters the hand of Him Who was nailed to the Cross for thy transgressions, is stretched to save thee! Grasp this precious wounded hand of Christ! It will bear thee to safety!

Even now the burden of sin presses heavily upon thee! and in multiplied measure thou art reaping the harvest of a mispent life! Having sown to the flesh, thou art already gathering the bitter fruitage of remorse! Though perhaps to-day the thought of eternity awakes no feelings of alarm within thee, yet methinks I can hear thy awful cry of terror and despair in that moment when thou dost discover thyself the companion of the unredeemed in hell. O soul arouse thee from slumber and seek the Lord ere thy folly seals for ever the book of thy eternal doom!