

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

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

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



Buy me a coffee

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



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

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

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

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

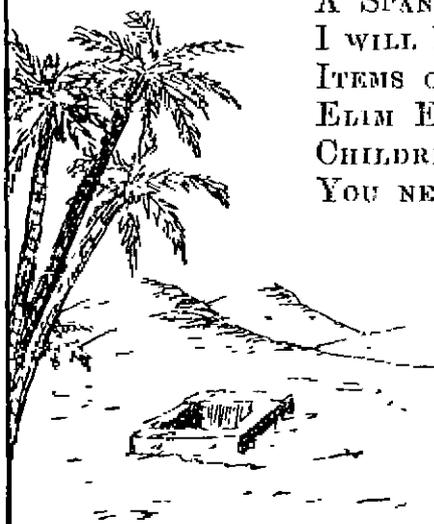
Vol. 4.

November, 1923.

No. 11.

Contents.

EDITORIAL
THE BAPTISM OF THE HOLY SPIRIT.
A WEEKLY MESSAGE
CHRIST'S SEAMLESS ROBE.
THE WILL OF GOD
PENTECOST IN SCANDINAVIA.
THE EPISTLE TO THE ROMANS
A SPANISH COLONY IN SOUTH WALES.
I WILL DECLARE WHAT HE HATH DONE
ITEMS OF INTEREST.
ELIM EVANGELISTIC BAND.
CHILDREN'S CORNER
YOU NEED THE BLOOD.



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

TWOPENCE.

ELIM Pentecostal Alliance

with which is incorporated
THE ELIM EVANGELISTIC BAND.

OVERSEERS.

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

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

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

IN FOREIGN FIELDS

CYRIL E. TAYLOR (Congo). MISS HENDERSON (Congo).

PROBATIONERS.

JOHN HOBBS. T B. CLARKE.
MISS A MCKINLEY.

ASSOCIATE MEMBERS.

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

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

ELIM PENTECOSTAL ALLIANCE COUNCIL.

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

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

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

The Elim Evangel.

Vol. 4.

November, 1923.

No. 11.

Editors

{ ERNEST J PHILLIPS.
ERNEST C BOULTON.

SUBSCRIPTION PRICE for one year, post free 1 copy, 3s , 6 copies, 14s ,
or 24s. per doz. U S.A. or Canada 1 copy, 75 cents; 6 copies, \$3.50;
or \$6 00 per doz Pentecostal Assemblies may obtain the EVANGEL
in monthly parcels at 2s per dozen, post free

SUBSCRIPTIONS to be sent to the EVANGEL Secretaries, 53, Delhi Street,
Belfast All communications for the Editors to be addressed to
3, University Avenue, Belfast.

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

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

Editorial.

Whilst we cannot but rejoice in the advancement and achievement of the truth, and would fain devote the space at our disposal to the consideration thereof, yet at the same time we feel that it is incumbent upon us to call the attention of our readers to the rapid growth of various vicious errors which are prevalent in these times. And so in view of the increasing propaganda being carried on in the interests of some of these mischievous and misleading tenets, with this issue of the "Evangel" we wish to send out a word of warning, reminding our friends of the solemnity of the days in which we live, and of the very real perils of false teaching which surround us on every hand.

* * * * *

Perhaps the fiercest fight rages around the doctrine of the eternal punishment of those who die unsaved, a doctrine which is so plainly taught and so clearly and conclusively established in the Word of God. Russellism, with its erroneous exegesis of Scripture, offers the most determined and deadly challenge to this fundamental teaching of the Gospel. At this we are not surprised; but we are deeply grieved to find within the Christian camp those who are ready to pare down the divine conception of future punishment for the wicked, thus veiling the mind of many to the calamitous consequences of sin in the eternal state. This is indeed indicative of that apostacy which is predicted to precede the coming of Christ. To those who wish to cleave to a life of self-indulgence and at the same time entertain hopes of future salvation, the gospel of a "larger hope," a "second chance," or a "limited punishment" may offer an irresistible attraction, but such hopes will prove a miserable mirage which

will mock them in the hour of direst need

* * * * *

We are reminded that unity of spirit is a desirable goal for which to strive, but let us beware lest in our efforts to maintain the same we are found neutralising truth and indirectly endorsing error.—real lasting unity can never be established upon such a basis. We have not forgot the force of the apostolic exhortation to “endeavour to keep the unity of the spirit,” nevertheless we dare not overlook another equally authoritative injunction to “earnestly contend for the faith once delivered to the saints” This is a priceless heritage for which God will hold us responsible. In view of the fact that as stewards of the Gospel we shall one day be called to the judgment seat of Christ, it behoves us not to give ear to teaching which would in any degree blind our eyes to the awful and eternal disaster which must overtake the unregenerate, or that would be likely to quench our zeal to win souls. We must bear in mind that a coating of sugar cannot change the character of poison; it may make it more palatable, but it robs it of none of its deadly qualities. Let us not be deceived by any subtle system of camouflage. The greatest danger lies in the presence of so much truth interwoven with error. What an urgent need of spiritual illumination and discernment in order to distinguish the precious from the pernicious!

* * * * *

Apostolicism is another form of error with which we have come in close contact, and which is to-day beguiling many unwary souls. The salient feature of this cult is the unique importance which it attaches to the utterances of those whom it styles “prophets” The messages thus given in semblance of prophecy are claimed to be the authoritative voice of Jehovah, and as such are to receive unquestioning and implicit obedience. Whilst we believe that there is a place in the New Testament Church for prophecy, yet we cannot insist too strongly upon the necessity for every believer to carefully examine in the light of the Word of God any utterance which claims to be inspired by the Holy Spirit. It behoves us to beware of the presumptuous pretensions of some of these modern “prophets” lest we find ourselves falling into the snare of the Devil. We have had occasion and opportunity to investigate and test the validity of many of these seemingly weighty prophecies, and we have discovered them to be in many instances sadly inaccurate and inconsistent. Let us carefully avoid those who thus prostitute prophecy for a purpose for which it was never intended to be used in this dispensation. And here it would be well to cull from an excellent treatise on prophecy which we have to hand:—

“Predictive prophecy must stand a three-fold test.—

1 It must be an unveiling of the future

2 It must be in sufficient detail to exclude guesswork.

3. The prophet must be sufficiently far removed by circumstances or by time from the fulfilment of his own prophecy to preclude his bringing it to pass

All these tests are met by Scripture prophecy."

We have grave reason to doubt whether many of these modern prophetic messages would stand such a thorough test. Space prohibits us saying all that is on our heart. Let any who are in danger of being drawn into this thing at once turn from it.

* * * * *

Again we are confronted with the increasing peril of Modernism, with its specious but spurious arguments and amazing assertions regarding the very fundamentals of our faith. In many quarters it has already succeeded in overthrowing confidence in the Bible as the only Infallible Authority of God. One is grieved to learn of the heterodox references to the Atonement, the Second Advent of Christ, etc., which are being made even in the Christian pulpit. Modernism has lost its belief in the Blood of Jesus Christ as the only effective remedy for sin, hence we are not surprised wherever it obtains to find a dearth of soul saving. Higher Criticism and New Thought will always cripple soul winning. A Bloodless Gospel must always prove a powerless Gospel. Let us beware of those who presume to question the Word of God! We must not in any way partake of their unbelief, unless we wish to share in the fate of those who tamper with truth. Let us stand steadfast for a complete Bible, though by so doing we may be counted as cranks, and let us earnestly withstand those who would seek to adulterate its pure life-giving waters.

—E.C.B.

The Baptism of the Holy Spirit.

By REV. F. L. CHAPPELL.

Reprint from the Proceedings of the Baptist Congress, 1895.

The Holy Spirit, as the eternal executive of the Godhead, must of necessity work in many methods accomplishing manifold results. Different ages of dispensation demand different action, and different spheres and different persons in the same dispensation require special activities. Hence the Scriptures employ a variety of names, terms, and figures in describing the varied activities of the Holy Spirit.

Therefore, a first step toward a right understanding of His agency in any particular, is an intelligent differentiation, regarding not only spheres and dispensations, but also terms and figures. The late Dr. Gordon, in his "Ministry of the Spirit," set a good example in this respect, by differentiating the present age work of the Spirit from that in other ages. But there needs also to be a careful discrimination in the terms and figures describing the Spirit's action; or rather, there needs to be a careful taking note of the differences contained in these terms and figures, since the language and symbolism of Scripture are designedly accurate.

As, therefore, we come to the subject assigned to us, "The Baptism of the Spirit," we are led to inquire at the outset, at least as to two things: What is it? and when is it? Or wherein does the baptism differ

from any other action of the Spirit?—and when does the special action called baptism occur? As to the first question, **what is it?** I suppose I do not need to argue in this presence to prove that a baptism is an overwhelming, enveloping, complete surrounding, accomplished either by putting the subject into the enveloping medium, or by pouring it around the subject, until the said subject is within it. The baptismal controversy has not been in vain. We now know and should never forget what a baptism is. The baptism of the Holy Spirit, or more literally, the baptism in the Holy Spirit, is an enveloping in the Holy Spirit.

To answer the second question, **When is it?** let us appeal to the Scriptures. There are two predictive statements concerning it. one by John the Baptist, and the other by Jesus; one in the gospels, and the other in the Acts. In order to compare them fairly, let us take Luke's statement of the two.

1. The **first** is in his Gospel (ch. 3, 15-17), reading thus in the Revised Version. "And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ, John answered, saying unto them all, I indeed baptize you with water, but there cometh He that is mightier than I, the latchet of whose shoes I am not worthy to unloose: He shall baptize you with the Holy Ghost and with fire; whose fan is in His hand thoroughly to cleanse His threshing floor, and to gather the wheat into His garner, but the chaff He will burn up with unquenchable fire."

Notice several things about this predictive statement:

First. It is a comprehensive statement made to a mixed mass of people. The multitudes went out to hear the new preacher in the woods. All men were reasoning concerning John, and he answered to them all. I do not need, I trust, to emphasize the fact that we must ever distinguish in Scripture between what is said to the **masses** of mankind, and what is said to the **elect**. This statement is evidently said to the masses and not to the **elect**. Therefore, the fiery baptism of the Holy Spirit, which John predicted, has reference to the masses of mankind, and not simply to the elect.

Second. There is here asserted a difference between the persons and ministries of John and Jesus, greater than that which actually appeared in their fleshly careers. John says he is not worthy to loose Jesus' sandals, but, in point of fact, He administers the ordinance of baptism to Him. Jesus is said to baptize in fire, but, in point of fact, He, through His disciples, baptized in water the same as did John. In another Gospel, the ministry of Jesus is emphatically said to be after that of John, while in point of fact, some of it was contemporaneous with that of John. Save in the matter of miracle working, the ministries of John and Jesus were very much alike. They both proclaimed the same message, "Repent, for the Kingdom of Heaven is at hand." They both baptized in Jordan. They both had a large following of common people in country places. They both were so obnoxious to the rulers that they suffered martyrdom. In fact they were so much like, that Herod thought that Jesus was simply John raised again. From all this it is clear that John, in speaking of the vast difference between his baptism and that of Jesus, had reference to something **beyond** Christ's first advent.

Third. It is further expressly stated in this utterance of John, that the predicted baptism of Jesus would be a separating, thorough-working agency such as only takes place **at the second advent**. By a change of figure, it is said, "Whose fan is in His hand, thoroughly to cleanse His threshing floor, and to gather the wheat into His garner, but the chaff He will burn up with unquenchable fire." This fiery baptism was to separate the mixed masses of mankind, caring for the one class and **consuming** the other, a work which certainly has not been done, and which will only be done **at the coming of the Lord**.

[Reader, observe that the phrase "at the coming of the Lord" is a broad one. Look at the present revival, and see the cleansing going on **now**. Let us "rightly divide" the word.]"

We learn then, that this comprehensive baptism of the Holy Ghost and fire which John predicted of Jesus, was an enveloping of mankind in the fiery embrace of that God, who is said to be a consuming fire, purifying what is to be saved, and consuming what is to be destroyed. Or, as Peter voices the same thing in his Second Epistle, referring more especially to the material earth; that as the world was once baptized in water in the days of Noah, so again will it be baptized in fire at the time of **the Lord's coming**. Nor is this representation at all peculiar to John the Baptist and Peter. It is in entire harmony with that of all the Old Testament prophets, who so generally voice the same truth of the Lord being revealed "in flaming fire" (II Thess 1, 8).

We conclude, then, that the baptism of the Holy Ghost and fire, which John in common with all the prophets foretold, is that all-enveloping embrace of divine potency which shall enwrap the whole world **in connection with the coming of our Lord**. I trust I do not need to explain that this fire is not the ordinary fire of combustion [yet see II. Kings 1, 14], but rather that vitalizing, discerning, illuminating, purifying, uplifting and even **speaking** manifestation of divinity, which was so familiarly known in ancient times, as it led Israel, **consumed enemies**, uttered the will of God, and **vitalized** those who were **in harmony** with it.

2 But now let us look at the second predictive statement concerning this baptism as voiced by Jesus, and recorded by Luke in Acts, first chapter, verses 4, 5, and 8. It reads as follows: "And being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, saith he, ye heard from me for John indeed baptized with water, but ye shall be baptized with the Holy Ghost not many days hence * * * But ye shall receive power when the Holy Ghost is come upon you and ye shall be my witnesses both in Jerusalem and in all Judea and in Samaria, and under the uttermost part of the earth." Let us notice several things about this statement.

First: It is a special statement made to a **select company**. The speaker is the risen Jesus, who never even showed Himself to a mixed company. The hearers are His chosen believers. In this respect it stands in marked contrast to the statement of John.

Second: This select company is promised an exceptional baptism of the Holy Ghost **before** the general one, which was to come long afterward. By reading the original of the last clause of the last verse, it is seen that "**ye**" is emphatic, the pronoun being expressed and the "not many days hence" is literally "not after many of these days." The inference is, that the **many would be baptized after many days, or at the second advent** as John had predicted; but that a little select company was to have an exceptional baptism in the near future.

Third: This exceptional baptism was to qualify them for being witnesses to the person and work of Messiah or Christ. But as Messiah was to do his chief apparent work **at his second coming**, they were to be witnesses especially of that, namely the baptism of fire which was then to come [and even now is]. And consequently they must have a **foretaste of it**. Or, in other words, the exceptional baptism not after many days was an earnest and witness of the comprehensive baptism that **was to come after many days**.

According to Acts 2, 39, we well know how this prediction of Jesus regarding the soon-coming, exceptional baptism was fulfilled on Pentecost and the days immediately following. The fiery potency came and filled the room where the select company was assembled, so that they were baptized or enveloped in it and filled with it, and by it they were so

generally empowered that an **exceptional condition of things** soon obtained throughout the city wherever their presence was felt. Not only was Jerusalem filled with their doctrine, but hypocrites fell dead in their presence, the sick were healed by their shadow along the street, prison doors were opened without human touch, financial and economical methods were reversed, and, in short, a little taste or earnest was given of a state of things, of which the present age knows scarcely anything but of which the coming age shall be the glad **fulfilment**. And all this was interpreted by the apostles as a witness **to the coming of the Lord** with his fiery baptism, as Peter said to the wondering Jews, "Repent ye, therefore, and turn again, that your sins may be blotted out, so that there may come seasons of refreshing from the presence of the Lord, and that He may send the Christ, who hath been appointed for you, even Jesus, whom the heavens must receive **until** the times of the restoration of all things whereof God spake by the mouth of the holy prophets which have been since the world began."

But the Jewish nation, which must ever take the lead in any work of general earthly restoration, did not repent at the witness of the exceptional baptism of the Holy Ghost and fire; but [alas! rather] **resisted it**, even to the stoning of Stephen while his face was shining with it, and so, many days, many years, many centuries, have rolled on, and the general baptism of the Holy Ghost and fire has not yet come, for the Jews as a people have not yet repented.

But obedient to the Lord's prediction, the select company witnessed not only in Jerusalem, but also in Samaria and in Caesarea and in Ephesus and towards the uttermost parts of the earth, the Lord working with them by various manifestations of the Holy Ghost (Heb 2, 4) This fiery and realistic presence as manifested in the Shechinah had been so closely connected with the Jewish people that the early believers were slow to understand that it could be granted to those of another nation. Hence those who accompanied Peter to Caesarea were amazed because that on the Gentiles was poured out the gift of the Holy Ghost. But when the matter was understood, the conclusion was, "Then to the Gentiles also hath God granted repentance unto life," from which we may infer that repentance is the condition and life the result of this fiery baptism.

But, I suppose, as this subject has been introduced into this Congress, which gives its attention so largely to questions of current interest in the public mind, that the expectation is, that a paper of this sort should point out whether we now, of this day **can**, or **ought to** or **do** receive any baptism of the Holy Spirit. I say **any** baptism, for I trust that I have made it clear that the baptism of the Holy Ghost and fire, which all the prophets have foretold, will come only at the return of the Lord. But, as exceptional, anticipatory, witnessing baptisms came in apostolic times, it is quite proper to inquire as to their coming in our times.

Modestly and briefly then would I attempt to answer these three questions: Can we be, ought we to be, are we baptized in the Holy Ghost in these days?

First: Can we be? This may be answered both on the human and on the divine side. On our own part I see no reason to hinder except our ignorance of what it is and our unwillingness to endure what it involves. We often think ourselves ready to receive divine gifts when we do not realize what they are nor what their bestowment would bring to us. Thus was it with the sons of Zebedee, of whom our Lord inquired, "Are ye able to be baptized with the baptism wherewith I am baptized?" If we are so baptized during this age, we shall very likely suffer for it, since it is an invasion of Satan's realm, which he will be quick to resist. Martyrdom is often the price of it. It is such a mighty witness to the coming age that Satan will be quick to suppress it whenever it appears. On the divine side, we must allow a sovereign God to bestow when and on whom what he wills. The twelfth chapter of First Corinthians is

very explicit on this point. Therefore we say, in answer to our first question, if we understand and are willing and able, and God sees fit to bestow, we can be baptized in the Holy Ghost even now.

Second Ought we to be? This is already partly answered. We ought to be willing and longing to be. But God must be the judge of how much testimony He will give to any time and place. True, we may constantly be giving testimony by word, **but the testimony of sign or earnest or fact** is very much more effective, and consequently opposed by the world. We may preach and the world care very little for our preaching; but when we show a supernatural fact, as a sign or witness of what we are preaching, the world is all alert either to discredit it or to crush it. I read this paper here to-day, and the City of Providence cares nothing about it. But, if instead of reading a paper on the baptism of the Holy Ghost, I should exhibit the thing itself, with my face shining like that of an angel, and my word striking dead any liar that came into the audience, and my shadow healing rows of sick folks along the streets, and my influence causing people to sell their real estate and to lay the money at my feet, this city would rise against me, even as Jerusalem rose against the early Church there. And yet the world needs testimony of what God is going to do. Glory to His name. Our part should be to be willing and longing that God should put as much of His Spirit upon us as He sees fit. **Doubtless, as the age draws to a close, the testimony of sign or earnest or fact will come more into play, as at the beginning of it.**

Third Are we? Are we baptized in the Holy Ghost in these days? Very seldom as it seems to me. Some exceptional experience seem to be very much like a baptism; as, for instance, that of President Finney at the time of his conversion. His law office was filled with a light or a fiery appearance, and he perceptibly felt on his body waves and thrills of divine power to a remarkable degree. Whether he was completely baptised, I cannot say. Various other persons have claimed something of the sort. But, just as baptism in water has been misconceived to mean only a few drops bedewing the forehead, so baptism in the Holy Ghost has been misconceived to be some slight and gentle touch of the blessed Paraclete. **Indeed I think the enemy had a deeper design in perverting the ordinance of baptism than we have generally conceived.** It was an artful and exceedingly effective stroke, to eliminate from the gospel its deepest significance and tremendous reality. God is a Spirit it is true, but in His relations with us, who have also material in our constitutions, He is a thrilling and consuming fire. And it is a very wonderful experience to come with our whole composite being into complete enfoldment in the divine healing. But into that mysterious and mighty enfoldment or baptism we are destined ultimately to come, and **any anticipatory experience of it is a very weighty matter.** Indeed any real touch of the Holy Spirit, any quickening of the conscience, any illuminating of the mind, any thrilling of the body, is very precious. Some of us can say that we have had these touches quite definitely; but a **baptism**—a complete enveloping of the whole composite being in the divine potency, giving some anticipation of the great day of the Lord, is an experience that we could not easily narrate, even if we had passed through it. And the more full and real any visitation of the Spirit is, the more reverently we should speak of it; so that flippant allusions to frequent baptisms seem to us to betray an ignorance of what the Scriptures mean by a baptism of the Holy Ghost.

And yet some realistic experience of contact with the Divine One is necessary to the fullest comprehension of Christianity, not only in its present and personal relation to us, but also in its dispensational and general application to the world at large. Unless we have some such visitation of the Holy Spirit as is often called a baptism, we make very inefficient preachers of Christianity. And if we really have a baptism, our ministry will bear some resemblance to that of those who were baptised in New Testament times. True Christianity is immensely more than a system of ethics for men in the flesh. It involves what we may call a

comprehensive and age-abiding, shechinah-like potency, both within us now, and in which we are to live and move and have our being eternally. **A tremendous fact is the baptism in the Holy Ghost.** Let us be thankful for what knowledge of the Spirit has been given to us; but let us not think of ourselves more highly than we ought to think, nor employ biblical terms without weighing their true significance. Yet, on the other hand, let us be well assured that, unless we have some realistic experience of the Holy Ghost and fire, we are poor exponents of Him who baptizes therewith.

A Weekly Message.

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

Sunday, November 4th.

Canst thou by searching find out God." (Job 11, 7).

No; and why? Because I never begin to search for Him until I have found Him. God alone can create the search for God. That is the difference between things material and things spiritual. In material things the search precedes the finding, in spiritual things the finding precedes the search. When a man goes out to seek for gold you may infer that he is materially poor, but when a man goes out to seek for God you may conclude that he is spiritually rich. In the case of the gold we see the shadow before we touch the substance, in our experience of God we first touch the substance and then see the shadow. It was when the Samaritan woman met Jesus that she first began her questionings. I do not think she had ever troubled herself with matters theological. There is a mist which is the sign, not of rain, but of heat, it is the morning messenger of a coming day of brightness. So it is with the mists of the spirit, they mean heat. Yesterday, you were indifferent, you neither believed nor disbelieved—you never thought of the matter. To-day, you begin to doubt, to search, to enquire; clouds and darkness are to you round about Him. Some will tell you that you to-day is worse than you yesterday. They are wrong, do not believe them. It is heat that makes your mist, it is light that makes your cloud.

Sunday, November 11th.

"Unto God." (Romans 12, 1).

"Unto God!" This makes the difference between forced or formal, and therefore unreasonable service, and the "reasonable service" which is the beginning of the perfect service where they see His face. This makes the difference between slave work and free work. For Thee, my Redeemer, for Thee who hast spoken to my heart, for Thee, who hast done for me—what? Let us each pause, and fill up that blank with the great things the Lord hath done for us. For Thee, who art to me—what? Fill that up, too, before Him! And what is to be for Him? My self. Why should it be thought a thing incredible with you, when it is only the fulfilling of His own eternal purpose in creating us? Not ultimately only, but presently and continually, for He says, "Thou shalt abide for Me." Are you one of His people? Then see what you are to Him. You, personally and individually, are part of the Lord's portion and of His inheritance. You are His peculiar treasure, "a special people" (how warm, and loving, and natural that expression is!) "unto Himself." He for us, and we for Him for ever!

"Set apart for ever
For Himself alone!"

Sunday, November 18th.

"Daily given over to death." (II Cor. 4, 10-12)

In the same proportion that we discern the inward spirit Christ had during those hours of suffering, in that proportion can we drink of

that spirit, until we can suffer, bleed, and die in our measure, with the very same disposition He had. It is a SILENT SPIRIT. It suffers without advertising the depth of its suffering, it can be subdued, scolded, criticised, misunderstood, misrepresented, and checked and hindered in a thousand ways without a groan, or a kick, or a trace of threatening or imprudence. It has calmly signed the death warrant of self. It can have a thousand little gifts and treasures, and harmless earthly pleasures, and pleasant hopes and friendly ties snatched out of its hand, without clutching the fingers to hold on to them. It is a FLEXIBLE SPIRIT. It has no plans of its own. It can be turned by the finger of God in any direction without a moment's warning. The rugged cross which frightens so many Christians is embraced by this spirit with a secret, subtle joy, because it knows that all suffering will enlarge and sweeten its love. What other Christians shun as hardship, it will gladly accept, as an opportunity of sweeter union with God.

Sunday, November 25th.

"Neither hath the eye seen, O God, beside Thee one which worketh for him that waiteth for Him." (Isa. 64, 4, R V - margin).

Waiting is not easy. To go on praying, supplicating, agonising; to look around and find no help, to look up and find the heavens as "brass", waiting as you see the days glide into years, and still no answer. Waiting as summers and winters come and go, and yet no response. Blessed be God, though all this is true, there is a Divine workman at work for the tried, tempted soul. God Himself is in it all. Often we would have answers at once, quick and sharp upon our prayers. This is not always His way. He must prepare our hearts so that we can receive the answer. Ah, behind the curtained heavens the eternal God is shaping the blessed answer for our reception, at the same time shaping our hearts for the blessing. How reassuring for the heart amidst the rush and roar of life's activities! Child of God, be at rest, your interests are not forgotten. Deep down in your soul let this Scripture sink. It will calm its beating waves of unrest. It will still the murmur that may strive to come to your lips. It will bless you with a quiet happiness in your loneliness, and give you a peace passing all understanding.

Christ's Seamless Robe.

By W. F. P. BURTON.

"Then the soldiers, when they had crucified Jesus, took His garments, and made four parts, to every soldier a part; and also His coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, 'Let us not rend it, but cast lots for it, whose it shall be': that the scripture might be fulfilled which saith, 'They parted my raiment among them, and for my vesture they did cast lots.' These things therefore the soldiers did."—John xix., 23, 24.

The different articles of clothing mentioned in the scripture have not exact counterparts in our modern British and American clothing. The seamless garment mentioned in the above scripture was an inner tunic.

The Setting of the Scene.

Again and again in the Scripture we find life and death opposed. For instance at Nain two crowds are seen—one following the dead man, and the other following the living Christ. It

is blessed to note how Christ was victorious, and the dead man was raised to life. In the scene before us, on the hill of Calvary we see the same opposition of forces. On the one hand we see the Lord Jesus, intent on giving life and blessing. "I am come" saith He, in John 10, 10, "that they might have life." On the other hand stand the combined forces of civil law (represented in the Latin language), art and culture (in the Greek), and religion (in the Hebrew). They are also eagerly intent, but their cry is different,—“Away with Him?” “Crucify Him!” They are clamorous for bloodshed and death.

The Clothing of the Chief Participants.

A man is known by his friends, his conversation, his handwriting. His character, occupation, and disposition are shown in a score of ways, and not least, by his clothing. Postman and tram-conductor are easily known, so also the mechanic in his greasy clothes, the bricklayer and plasterer with the white of mortar, etc. Then how quickly a slovenly, or an exacting or neat man may be seen by the set of the tie, the condition of the trouser bottoms, etc.

Moreover it should be as easy to distinguish the sister who believes in the Lord Jesus. “Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but . . . the ornament of a meek and quiet spirit” (I. Pet. 3, 3, 4).

Now, turning to the scene before us, we spot at once the soldiers. Their garb is unmistakable. Their work is death. They are trained to slay, hardened to bloodshed. There is also something unique about Christ's clothing. The Scriptures, recognising how characteristic clothing may be, have adopted it as a type of man's deportment and behaviour. Thus sackcloth and ashes suggest grief, and our righteousnesses are as filthy rags, while the righteousnesses of those who have been cleansed in the precious blood of Jesus are represented in Rev. 19, 8, as fine linen.

The Robe of Christ.

Of the robe of Christ, I notice three things: (1) **it was an inner tunic**, representing those inner motives and mainsprings of action in the life of Christ. People may do a correct thing with a wrong motive. Or again, outwardly a person may be very respectable, whereas if one knew the secrets of the life which only God sees, that person might be seen in a very different and far worse light. But of Christ we read that He was “Mighty in word and in deed, before God and before all the people.” His inner life, seen by God alone, and typified by the inner tunic, was as flawless as his outer conduct.

This brings us to our second point: (2) **It was without seam**. All our clothing has seams. And so has our deportment and life. Christ's challenge—“Which of you convinceth Me of sin?” remains still unanswered. But if we were to throw out

such a challenge many could take it up, for "All have sinned," "No righteousness in one is found, except upon redemption ground." The seamless robe was rightly His,—The Lamb without spot, and without blemish. How could Christ maintain so sweet and spotless a life in the midst of sin and defilement? Only by constant contact with His Father. "I live by the Father" (Jno 6, 57). "I do nothing of Myself" (Jno. 8, 28). Christ's life was a constant drawing upon heavenly resources. It was so much God the Father's life, wrought in God the Son, that He could say "He that hath seen me hath seen the Father." And surely this is what is pictured in the fact that His inner tunic was (3) **Woven from the top throughout.**

When we read of the Temple veil rent from the top to the bottom, we know that God tore it. And when we read of the seamless robe, picture of the spotless inner life of Christ, woven from the top, we know that God wrought it

The Great Exchange.

We now reverently approach the greatest act this world has ever seen. The Son of God stands ready to be nailed to the cross of shame, and in that hour they strip from Him his clothing. How true a type, for He was made sin for us, Who knew no sin. He was numbered with the transgressors. In His Son's identification with sin, God the Father could not look upon Him, and the cry went up, "My God! My God! Why hast Thou forsaken Me?" Stripped of that righteousness which was peculiarly His own, He hangs there naked and accursed. But where are His clothes? The soldiers at the foot of the cross are dividing them among themselves. How indignant that poor woman would have felt, who had received her healing by touching the hem of His robe, if she had seen the robe upon one of the soldiers who murdered Him. And what anguish of heart for the one who had washed His feet with her tears and wiped them with the hair of her head, as she recognises those sandals upon another of the Roman guard, and looks up to see those tender, bare feet, pierced with nails. And now we see the seamless robe, by blood-stained hands pulled down over the head of him who has won it by a toss of the dice.

We would instinctively shout, "Stop! you brutal murderer! That is not yours!" But stay a moment. He has more right to it than we at first imagine, for ten centuries before, God's Spirit-inspired prophet showed that even this was planned of God, when he cried "They part my garments among them, and cast lots upon my vesture" (Psa 22, 18). And we must not be too hasty in condemning the soldiers. It was our sin—yours and mine—that caused our Saviour to be nailed to the cross on Calvary. We are the guilty murderers of the Son of God.

And, wonderful to relate, as the seamless robe was allotted to the soldiers, so the spotless God-wrought righteousness of Christ is attributed to all who believe in Him. Even as David

also describeth the blessedness of the man unto whom God imputeth **RIGHTEOUSNESS WITHOUT WORKS**, saying, "Blessed are they whose iniquities are forgiven, and whose sins are covered" (Rom. 4, 6, 7).

Oh, guilty, sin-stricken man or woman, stained with the death of the Son of God, believe on the Lord Jesus Christ and thou shalt be saved. And this is His name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS** (Jer. 23, 6).

Sinful as thou art, only believe on the Lord Jesus Christ: and thou shalt stand spotless before the throne of God, arrayed in the garments of a righteousness which He has provided.

The Will of God.

By **ANDREW MURRAY.**

In sickness, when doctors and medicines fail, recourse is generally had to the words here quoted, and they easily become a stumbling block in the way of divine healing. "How may I know," is asked, "whether it is not God's will that I should remain ill? And as long as this is an open question, how can I believe for healing, how can I pray for it with faith?" Here truth and error seem to touch. It is simply impossible to pray with faith when we are not sure that we are asking according to the will of God. "I can," one says, "pray fervently in asking God to do the best for me, believing that He will cure me if it is possible." As long as one prays thus, one is praying with submission, but this is not the prayer of faith. That is possible only when we are certain that we are asking according to the will of God. The question then resolves itself into making sure of what is the will of God (I. John 5, 14-15). It is a great mistake to think the child of God cannot know His will about healing.

To know His divine will, we must be guided by the Word of God. **HIS WORD PROMISES HEALING.** The promise of James 5, 14-15, is so absolute, it is impossible to deny it. Other passages tell us Jesus Christ obtained for us the healing of our diseases, because He bore our sickness (Matt. 8, 16-17; Isa 53, 3, 4, 5, 10, R V., margin; I. Peter 2, 24). According to these words, we have a right to healing. It is a part of the salvation we have in Christ, and we may expect it with certainty. Scripture tells us that sickness is, in God's hands, the means of chastening His children for their sins (I. Cor. 11, 27-30; I. Cor 5, 5; John 5, 14). But this discipline ceases to be exercised as soon as His suffering child acknowledges and turns from the sin (Deut 7, 15; Psa. 103, 2-3; Jas 5, 16). Is it not as much as to say clearly that God desires to make use of sickness to bring back His children when they are straying?

Sick Christian, open thy Bible, study it and see that sickness is a warning to renounce sin, but that whoever acknow-

ledges and forsakes his sins finds in Jesus pardon and healing. Such is God's promise.

Some say, "Is it not better to leave it to the will of God?", and quote Christians who would have forced the hand of God by praying without adding, "Thy will be done." These say, "How do we know whether sickness would not be better for us than health?" This is no case for forcing the hand of God, since His Word tells us it is His will to heal us. "The prayer of faith shall save the sick." God wills that the health of the soul should have a blessed reflex influence on the health of the body, that the presence of Jesus in the soul should have its confirmation in the good condition of the body (III. John., 2, 1 Thess. 5, 23-24). And when you know that such is His will, you cannot, when speaking in such a way, say truthfully that you are in all things leaving it to Him. It is not leaving it to Him when you make use of all possible remedies to get healing instead of laying hold of His promise. Your submission is nothing else than spiritual sloth in view of that which God commands you to do

As to knowing whether sickness is not better than health, we do not hesitate to reply that the return to health which is the fruit of the giving up of sin, of the consecration to God, and of ultimate communion with God is infinitely better than sickness. "This is the will of God, even your sanctification" (I. Thess. 4, 3), and by healing God confirms the reality of this. When Jesus comes to take possession of our body, and cures it miraculously, when health must be maintained from day to day by an uninterrupted communion with Him, the experience we thus make of the Saviour's power and love is a result very superior to any sickness has to offer. Sickness may teach us submission, but healing, direct from God, makes us better acquainted with our Lord, and teaches us to confide in Him better, and to serve Him better.

Christians who are sick, if you will really seek to know the will of God in this thing, do not be influenced by the opinion of others, nor by your own former prejudices; but study "His Word" (Psa 107, 10, R V) Examine whether it does not tell thee that divine healing is a part of the redemption of Jesus (Job. 32, 24, margin, I John 3, 8), and that God wills that every believer should have the right to claim it; see whether it does not promise that the prayer of every child of God for this thing shall be heard, and whether health restored by the power of the Holy Spirit does not manifest the glory of God in the eyes of the Church and of the world (Luke 4, 26; 13, 13; 17, 15; Acts 3, 8-10) Inquire of it; it will answer thee, that, according to the will of God, sickness is a discipline occasioned by sin or shortcoming, and healing, granted to the prayer of faith, bears witness to His grace which pardons, sanctifies, and takes away sin.

Pentecost in Scandinavia.

(Continued).

By PASTOR GEORGE JEFFREYS.

The following testimony, culled from the Pentecostal Evangel, will be read with interest by our readers, and will give further proof of the hold Pentecost has upon the Baptist communities in Sweden:—

“Tongues and Interpretation at the World’s Baptist Congress. The pastor of the First Baptist Church of Springfield, Mo., has recently been attending the World’s Baptist Congress at Stockholm, Sweden. He has sent two descriptive letters and the same were published in the Springfield Leader of August 18. We believe that our Pentecostal people will be interested to read the following paragraph from his second letter: ‘The service this morning was unique. I spoke a few sentences, and the pastor spoke by interpretation. The service began with a voluntary prayer service, several taking part. The singing was spirited. The people seemed deeply spiritual. There were many Amens, etc.; you would think you were in the midst of a big revival. At the close a man of humble appearance spoke voluntarily. The pastor interpreted. He spoke in an ‘unknown tongue.’ The pastor did not know the language he used—neither did the man. The pastor says he was given the power of interpreting the unknown tongues about a year ago. Several of his people both speak and interpret. He is a very sensible fellow and not given to foolishness. He says the Pentecostal movement is general in the Baptist churches in Sweden, and divine healing is generally practiced. He tells of hundreds who have been healed. One man taken from a tubercular sanatorium was healed, and passed a satisfactory examination before the Board of Health—is working regularly now. I do not understand it all, but he is so intelligent and so sensible one cannot doubt his testimony’.”

Our mission in Stockholm having come to a conclusion, we had to bid farewell to the saints as our train steamed out of the station. Our emotions were stirred as we momentarily reflected upon the two weeks that had flown. Here, on the railway platform, were those with whom we had been cemented together in the love of God. The Christ whom we had embraced at different times, under different circumstances and in different countries had made us “ONE” indeed. The words of the hymn writer came forcibly home as we left them singing—

“Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.”

Late the same evening we arrived at Christiania in Norway, and received a welcome from the saints there that only Pentecostal saints can give. For the first time we had the privilege of meeting one whose name has become a household word in the homes of our people in England—Pastor T. B. Barratt. In the early days of the movement he had fearlessly carried the Pentecostal message to England, and had met with fierce onslaughts from the enemy. Thank God! that message has since burned its way into the hearts and lives of thousands, and powerful assemblies are to be found throughout the whole of Great Britain and Northern Ireland.

The meetings at Christiania will long be remembered. The young people found in the assembly made us feel as though we were in one of our Elms in the homeland. Here, under the careful and wise leadership of the Pastor and his worthy assistant, Pastor Golbrausen, a real evangelical work is carried on, and the full gospel banner is unfurled over an assembly of over a thousand members. We felt the messages given by

interpretation gripping the people, and we continually saw souls weeping their way to the cross. In the last service, the whole congregation signified, by standing, their desire that we should carry their greetings to all the saints in England. From Pastor and Mrs. Bariat we convey special greetings to their personal friends.

Gothenburg was reached on Friday in time for the full week-end services, and here again we received a most hearty welcome from the brethren. The assembly in which we ministered was the largest of three in the town. A really aggressive work is carried on by its enthusiastic members. Like most of the assemblies, it has its orchestra, which renders much helpful service. Pastor Larson is an able shepherd of the flock, and greatly loved by his people—he is supported by a most loyal band of workers. When the time came for us to part, we were sent off with the prayers and wishes of the assembly.

Malmö was the last place in Sweden for us to visit. At the railway station we were met by a number of young men, a fine sample of the flock at this place. The assembly is in charge of Pastor Claesson, and consists of a body of deeply spiritual saints, who are ever on the alert seeking souls for the Master and claiming their possessions in Christ. The orchestra here, too, filled the place with heavenly song, and our hearts rejoiced to see the young consecrating their lives to the service of song in the house of the Lord. Our dear brother Pastor Hadburg from Stockholm, who interpreted for us in both Gothenburg and Malmö, must not be forgotten. It was no easy task to interpret sometimes three speakers in one meeting. The dear Lord wonderfully helped him, and strengthened him for the work, and we felt under the control of the One Spirit.

From Malmö we crossed over to Germany, and spent a short time with dear Pastor Shilling and family in Berlin. In the centre of the city we saw the statue of Martin Luther, the monk, who shook the world. One can easily imagine the thoughts that passed through our minds as we gazed upon the open Bible in the hands of the reformer. If Germany, with the other nations, had rejected the poison of New Theology and Higher Criticism, they would have escaped the awful judgments that were now falling upon them. Thank God, there are those in every country among the "called out ones" that make a nation that has no frontiers or barriers, except those that separate them from a life of sin.

We arrived in Amsterdam in time for the last week-end, and found ourselves in the lovely atmosphere of Pastor and Mrs. Polman's home. It was a short visit, but a sweet one. The services were inspiring, and we felt quite at home delivering the messages. Here was a company that was successful in scaling the mount, and who were ever ready to bring help and deliverance to those in the valley. The whole assembly, with Pastor and Mrs. Polman, asked us to convey their greetings to all the saints on this side of the water. A tour such as we were privileged to take cannot but help to deepen our lives, broaden our minds, and inspire us to attain greater things for our Lord in the homeland.

GIVING GOD TIME.

I am convinced that one chief cause why some do not grow more in grace is that they do not take time to hold converse with the Lord in secret. Spiritual, divine truth does not thus become our possession at once. Although I understand what I read, although I consent heartily to it, although I receive it, it may speedily fade away and be forgotten, unless, by private meditation, I give it time **to become fixed and rooted in me**, to become united and identified with me. Christians, give yourselves, give your Lord time to transfer His heavenly thoughts to your inner, spiritual life. When you have read a portion, set yourselves in **silence before God**. Take time to **remain before Him** until He has made His word living and powerful in your souls. Then does it become the life and power in your life.—Andrew Murray.

The Epistle to the Assembly at Rome.

By THOMAS MYERSCOUGH.

BIBLE STUDY No. 11.

Chapter V. is divided into two sections, the first being verses 1 to 11, the statements of which lift the believer into an heavenly experience of "this blessedness," which we have considered in Chapters III. and IV. Its equivalent in the Old Testament is that of Jacob at Luz (Gen. xxviii.). When Jacob fled from his brother Esau, he went down to Haran and tarried there all night at a certain place because the sun was set, and lay down to sleep with the "stones of that place" for his pillow. The name of the place was "Luz," which means "departure, perverseness," in a like place to which many Christians now dwell. Thank God, it can be changed to Bethel. And he DREAMED and behold a LADDER set up on the earth, and the top of it reached to heaven, and behold the Angels of God ascending and descending on it. "And behold the Lord stood above it and said . . . etc." Jacob on the earth, in distress and in need—yet he was brought into a heavenly experience both with the Lord and with His angels. It should be noted that Jacob did not go up the ladder, but the ministering spirits (Heb. 1, 14) came from the Lord to His needy servant on the earth. Since Pentecost many such a one has been "caught up to the third heaven" (II. Cor. xii, 2-4) and heard unspeakable things.

When Jacob awakened out of sleep, he said, "Surely Jehovah is in this place, and I knew it not" and he was afraid and said, "How dreadful is this place! This is none other but the HOUSE of GOD, and this is the gate of heaven." "And he called the name of that place BETH-EL" (House of God).

The majority of my readers (as other Christians) may hitherto have dwelt at LUZ (Heb. departure, perverseness), and may even be questioning that there is any such thing as "this blessedness" spoken of by Abraham and David in Rom. iv. Or they may even deny that there is now an experience on earth like to that of Jacob or that named by the Apostle Paul! Yet it is so, and many saints in all ages have not only slept in such experiences, but have walked and lived in them.

Jacob did not stay long at BETH-EL: the vision did not ripen into a permanent experience. The life of Isaac his father was one of leaning on Jehovah who provided everything for him—even as the Bride leans on Christ. But the Jacob-life provides for itself, wrestles and chooses, claims and serves, and plans and schemes—yet it has not "because it asks not or asks amiss." But the Lord had great things for Jacob, for He desired to constantly appeal to him and reveal His glories in the House of God. And so the Lord spake again to Jacob, "Arise, go up to BETH-EL and dwell there, and make thee an ALTAR unto God that appeared unto thee when thou fleddest from the face of Esau, thy brother" (Gen. xxxv. 1). It is a simple journey to go unto BETH-EL—but only a few are prepared to DWELL there—in the HOUSE of GOD! Multitudes in our day are NOT WILLING TO EVEN PREPARE FOR THE JOURNEY TO BETH-EL, because it requires the putting away of all strange gods and their worship, and the cleansing of all things and a change of garments. MULTITUDES HAVE TURNED BACK from a desire for BETH-EL because they were not prepared to give up their gods and their ornaments, and put on a change of garments. So it is not with them a question of DWELLING AT BETH-EL, but they refuse even to "GO UP" to it. Such can only be left wandering without the blessings we are now to consider, which are the heritage of all those in Christ Jesus the Lord. He does not reveal His glories to the disobedient, or to those who have no thirst for the Holy Spirit as he is experienced in heavenly places—which is our BETH-EL!

Romans v., 1-11, reveals seven satisfying portions, all from God to

the believer, which will cause each believer to make his boast in the Lord, and to feel as safe at this BETHEL as the disciples were when sailing with the Son of God in the ship, although Satan was doing his utmost by wind and wave to wreck the whole company.

PORTION 1 (verse 1). "Therefore BEING JUSTIFIED . . . WE HAVE PEACE WITH GOD through our Lord Jesus Christ" Our Bethel is the house of PEACE WITH GOD, not our peace—but His peace. "My peace I give unto you" (Jno. xiv. 27). "For HE is our peace" (Eph. ii. 14). "The Gospel of peace" (Eph. vi. 15) "The peace of God which passeth all understanding" (Phil. iv. 7) "Having made peace through the blood of His Cross" (Col. i. 20). This Room of Peace in the House of God is fitted and furnished complete, and blessed is the man who "abides" (dwells) in this place, giving all the glory to our Lord for the gift of Peace.

PORTION 2. (verse 2). "We have access by faith (His faith) into this GRACE wherein we now stand" Now GRACE brings us into Salvation and also fills every room in the House of God which has very wide doorways, easy of access and as in the ark which Noah built, all lights are "TOR LIGHTS" "In whom we have boldness and access with confidence through the faith of Him" (Eph. iii. 12). Now GRACE is the atmosphere of the whole House of God—all its rooms and furnishings are abundantly filled with Grace, so that neither new convert nor fearful "ancient saint" need hesitate to enter any of its rooms. Yea, the blessed Holy Ghost is seeking to urge all such to enter with boldness the whole House of Blessing—"the House of Wine"—with its Banner of Love. "We have boldness and access with confidence by the faith of Him" (Eph. iii. 12) "Access" is without restraint to the children of God through the blood of Jesus. Many Christians in our day are afraid to have an experience of being "caught up" into the third heaven where the Holy Ghost makes "manifest" His presence. Yet this assurance of "access with boldness" proclaims with trumpet voice that the faith of Christ is our safety in these blessed experiences. How the faithfulness of our Lord has been dishonoured by many Christians of repute in saying that whilst drawing near to God, a believer may receive a demon! Oh, the shame of it! "Boldness and access" must be deleted from the Words of God if what they say is true. It must also become our instruction that our own watchfulness and strength are our safety against the principalities and powers of darkness! and that our beloved Lord hath withdrawn His precious promise "lo I am with you alway even to the end of the age." Let us rise above the human, and rejoice in the loving care of "that Great Shepheid of the Sheep," Who said we should go in and out of the fold and find pasture; so shall we have "boldness and access" into the highest experiences of a life hid with Christ in God.

PORTION 3 (verse 5). "THE HOLY GHOST WHICH IS GIVEN unto us." Nothing could be plainer than the progressive statements in this chapter. 1st, PEACE WITH GOD, in Salvation. 2nd, ACCESS into all the blessings "which God hath prepared for them that love him" (I. Cor., ii., 9). Now the Holy Ghost is promised to them that OBEY HIM (Acts v., 32). The gift of the Holy Ghost comes as the third experience laid out for the Christian. Multitudes of Christians never enjoy "PEACE WITH GOD" because they are not taught the FACT of it or to rejoice in it. Multitudes of others think it presumption to believe in such a blessed condition, so neither of these ever enter into "THIS blessedness" as an experience. Then there are numbers who know in the heart the "blessedness" of "Peace with God," but have not as yet entered into the experiences which are a "demonstration of the Spirit and of Power" by the Holy Ghost (I Cor. ii., 3, 4, 5). "Even so the things of God knoweth no man, but the Spirit of God. Now we have received not the spirit of the world, but the Spirit which is of God, that we MIGHT know the things that are freely given us of God" The little company of saved ones at Ephesus (Acts xix.) had a very small knowledge of their inheritance, but as they heard the truth of what was prepared of God for them to receive or obey—instantly they

received it with all readiness of mind. Did the Apostle Paul explain Baptism as distinguished from John's baptism of repentance immediately they believed and were re-baptized. Then when the Apostle explained that God had promised the gift of the Holy Ghost to them—they believed that also and desired Paul to pray for and lay hands upon them, God immediately giving them the Holy Ghost and confirming the Word with signs following. The student will observe that they had up to this experience (1) believed in Peace with God, (2) believed for access into the promises of God, and (3) believed to receive the Holy Ghost. They might have understood "Peace" and "Access" without being willing for a supernatural experience of the Holy Ghost; or they might (as many in our day do) have said, "Please let us pause to consider the other blessednesses before we decide as to having any experience like Acts ii., 4, etc., or x., 44-46, or xix., 1-6, in receiving the Holy Ghost." This attitude is one of unbelief and greatly exalts the human mind against the mind of Christ.

We praise God that hundreds of thousands round the world during the past sixteen years have received the Holy Ghost with an experience like unto that on the day of Pentecost, at the house of Cornelius, and at the Church of God at Ephesus.

PORTION 4. (verse 5). "THE LOVE OF GOD is shed abroad in our hearts by the Holy Ghost." This is not a love which needs to be manifested by thinking of speaking about it, or even by reading the Word of our God. But IT RISES UP AND IS SHED ABROAD IN OUR HEARTS by the Holy Ghost. Oh, wonderful experience of love that is always rising up and spreading out and worshipping,—even taking possession of the tongue of the creature, carrying its control beyond that of the natural man—so that the Holy Ghost can speak forth "The wonderful works of God" (Acts ii., 11), and magnify Him (Acts x., 46) These things come forth by the power of the Spirit, and display the wonderful things being revealed to the human spirit (see I. Cor. xiv., 14). The Holy Spirit produces the music of the Bethel experience—"I will sing with the Spirit"—the song of love, an experience known only to those who have received the Holy Ghost.

PORTION 5. (verse 9). "Much more then, BEING NOW JUSTIFIED by His blood, we SHALL be saved from wrath through Him." "This Blessedness" is the assurance to our hearts that we have PERMANENT JUSTIFICATION BY THE BLOOD OF CHRIST. This condition of permanent justification is put into comparison with the commendation of God's love to us as seen in the death of Christ for us when we were enemies. Who apprehends this great statement of the Word of God? Who believes it? Many have enjoyed the four preceding Portions, but hesitate to enter into the blessedness of portion five! Tradition, Teachings of Churches, Human ideas of God's Salvation, Fears and doubts, all stand at the entrance to "this blessedness," and they will resist with all their power both "self" and "others" entering in. Comparatively few Christians enter into the joy of this "much more" of God's love through our Lord Jesus Christ and His precious Blood "which forever speaks in God the Father's ear." The higher the experience shewn to be ours without works; the more the "flesh" resists entrance into the joy of it. The more the "flesh" is urged to do to ATTAIN a higher place in God, the more will receive it! Our Lord said of the teachers of His day, "We have taken away the key of knowledge: ye entered not yourselves, and them that were entering in ye hindered" (Luke xi., 52). Only those who believe this fifth Portion, telling of a Permanent Justification by His Blood, have entered into the joy of it; and those "who resist others entering are only shutting them out of the joy of it—for it is theirs, known or unknown. But without knowledge of it, there is no "blessedness," no praise for it, and no sanctifying by its preciousness. "Ye are come unto . . . the Blood of sprinkling that speaketh better things than that of Abel" (Heb. xii., 24). Faith believes and rejoices in the Blood that speaks, but many believe

rather in what they speak concerning the Blood of Christ. Therefore "much more then, being now justified by His Blood, we shall be saved from wrath through Him."

Space requires that "Reconciliation to God," and "continuance of Salvation by the life of Christ" be continued, D.V., in our next.

A Spanish Colony in South Wales.

During the summer months of last year, Miss Luce and Doctor Murcutt were in this country for a time of rest from their work among the Spanish-speaking people of Mexico.

They were speaking at the Whitsuntide Pentecostal Convention at Crosskeys, Monmouthshire, and while there were told of a Spanish Colony at Dowlais, South Wales. These two sisters felt it a call from the Lord to visit these Spanish people and bring them the light of the glorious gospel. Some of the Spaniards have been here for twenty, others for fifteen years, and probably had never heard before the Gospel in their own language until they heard it from these sisters.

Miss Luce and Dr. Murcutt stayed here a few weeks and worked amongst these people, visiting their homes, and conducting open-air meetings in the streets where they lived. The Lord rewarded their labours in saving a number of these precious souls. Praise His Name! The time came all too soon for these two dear missionaries to return to their work in Mexico, but before leaving they arranged for the work to be continued by interpretation, one of our Spanish sisters being able to speak both the Spanish and English languages. Since then others have been saved, and there is now a little assembly of Spanish believers who are rejoicing in this wonderful salvation. To God be the glory!

Our hearts were rejoiced when one evening last March we saw seven of these dear people follow the Lord through the waters of baptism, one sister being 68 years of age. It is most wonderful, too, that each one of the sisters has received the blessed experience of the Baptism in the Holy Ghost. The Lord has also blessed among the children, four of the girls, whose ages vary from eight to thirteen years, having received the same experience, speaking in other tongues as the Spirit gave utterance, according to Acts ii 4. They have proved the Lord, too, as the Healer of their bodies, some of them being able to testify to instantaneous healings of minor complaints on more than one occasion.

It is good to see how eagerly they drink in the Word of God, and to hear their exclamations and comments as it is explained, as well as their singing of the hymns in Spanish. We have Spanish Bibles and hymn books; much help is derived, too, from a monthly Pentecostal magazine which we have from Mexico.

Open-air meetings are held occasionally near the homes of the Spaniards, and the Word is read, Gospel hymns are sung, and tracts are distributed—all in their own language. The prayers of God's people are requested on behalf of this work, and especially that those English brethren who are helping may speedily be enabled to speak Spanish.

—G.H.T

"I will Declare what He hath done."

For over twelve months I have been suffering from tuberculosis, the doctors told me that the only cure would be to go into the Sanatorium. I did not like the idea of doing this, as my father had been in two years ago and has since passed away. However I yielded to the wishes of my friends and strange to say found myself occupying the very same bed that my father had occupied. This upset me very much, and so I prayed and asked the Lord to show me what to do. After prayer it seemed as if a voice spoke to me telling me to go home and go to the Elim meetings. The next morning

I left the Sanatorium and came home. The doctors were very vexed with me and told me that I should not live five years. I came to your meeting the same night and it so happened to be a Divine Healing service. That night I was healed, and I thank God that I have been wonderful ever since.

—(Mrs) G. METCALFE (Staddlethorpe, E. Yorks).

AFTER TWENTY YEARS' PROFESSION—SAVED AND HEALED.

First let me tell you how I came to know Jesus. It was after nearly twenty years professing to love and serve Him that I found I was still lacking, and longed for something that would satisfy my soul.

Glory to Jesus, there came a mission in the same street where I lived, conducted by Pastor Geo Jeffreys. The Lord led me there and I was soundly converted. Praise His Name! Since then He has worked wonderfully in my life. My body has been healed after ten years' suffering from an internal complaint. In 1912 I had an operation and since then have been examined by several doctors who gave me medicine but could not cure me. I do praise God that when I was willing to take Him as my Healer, He wonderfully healed me. I can now do my housework quite easily. Hallelujah! I must also say that the dear Lord has filled me with the Holy Spirit, and as a result my life is just one song of praise unto him. I am deeply anxious to know yet more of Him, and by His grace I want to lead others to His feet.

(Mrs) E. FINNEY (Ashbourne).

A ROMAN CATHOLIC—SAVED AND HEALED.

In the month of January, 1922, I was stricken down with fever. The doctor was called in and he pronounced my case to be hopeless, telling me it would only be a matter of time. All my friends gave me up. My sinful state rose up before me, and realising this, I began to cry out to God for mercy and pardon.

A dear friend came to see me, and told me about the meetings Pastor Jeffreys was holding in the Gaiety. She told me they would pray for me that night, but I said, "Oh, that won't do any good." She went to the meeting that night and prayed for me. The next morning the fever had all left me, and the doctor came and said I was nearly ready for getting up. Ten days after I went to the Gaiety with my friend, and the Lord brought conviction upon me, and as I continued to cry out to God for pardon, the Holy Spirit began to apply proper measure and brought John iii. 16 to my mind. The Holy Spirit spoke very definitely on that word "whosoever," distinctly saying "that means you," and, Hallelujah! it did mean me. I repented of my sins and received pardon through the blessed Lord and Master. I was born from above, praise God. He brought such a sweet holy love, joy and peace to my heart, I knew all my sins were forgiven. I knew I was born again and had become a child of God,—but what a poor wasted life to offer to God.

No one argued me into this experience, and no man or devil can argue me out of it. It is real. The Bible has become a new book to me. Prayer is a joy and delight. Hallelujah! Before my illness I was a Roman Catholic. How lovely to go to the Elim Hall and worship the living Christ!

—E. MCKINDLE (Grimsby).

HEALED AT A BAPTISMAL SERVICE.

God works in a mysterious way, praise His Name! I was suffering from rupture, and was trusting the Lord for healing. I went to the Elim Tabernacle, Park Crescent, Clapham, on Thursday, April 5th, to the Water Baptismal Service, and while the service was going on the presence of God was felt all over the building, and I felt the Lord operating inside my body and, praise the Lord, He has healed me. I never shall cease to praise Him!

—G. RYDER (Notting Hill, W 11)

A REMARKABLE TESTIMONY FROM ASHBOURNE.

For over four years I had suffered with tuberculosis, during which time I had visited three sanatoriums. Two years ago I had a serious hemorrhage of the lungs, which weakened me so much that within six months I was compelled to take to my bed. Tuberculosis then got into the whole of my system, with continual hemorrhages. Dropsy set in, and every organ of my body went wrong. Continual draughts were necessary to ease the pain. During that period I got a severe shock, which set my nerves all on the work, and gradually affected my brain. I was then having morphia injected into my arms every day to still me. The doctor said I had only a short time to live, he had done all he could for me. My condition was such that my friends could hardly tell whether I was alive or not.

During the latter part of my illness, some friends visited me from the Elim Pentecostal Mission, Ashbourne, giving me a copy of the "Elim Evangel." It was through the reading of this that I learned of the Power of God to heal the sick. I concluded that if God could heal others, He could also heal me, so I prayed that the Lord would open the way for me to be anointed.

It was on August 31st of this year that Mr. T. B. Clarke came and anointed me. While he was praying, before I was anointed, the Lord Himself visited me and healed me right away. Oh! how glorious was the manifestation of His presence and power. During my illness I had had fifty-three injections of morphia. The day after I was healed the doctor came, and was amazed at the change, of course, I told him what had happened, and he said, "There is certainly something in it, because you are so much better." **He has since declared me CURED.**

Eighteen months ago I was unable to walk, now I can walk quite well. I can never cease to praise God for all He has done for me, yet how I long that others may also prove His power!

—(Miss) B. F. ROBERTS (Mayfield, Ashbourne).

Items of Interest.

We are looking forward to the Annual Christmas Convention which, if the Lord tarrys, is to be held at Belfast from 25th to 27th December. The usual baptismal service will take place on December 26th, and further particulars will be announced in next month's issue. Friends desiring accommodation in the city should write early to the Secretary, Highbury Gardens, 3, University Ave., Belfast.

* * * * *

The news of the home-going of Mrs. Crisp will be received with a feeling of deep loss by many Pentecostal friends in Great Britain and Ireland. Active in the work of the Lord until the very last, she passed peacefully away to be with Him on Tuesday, 16th October. While we realise that the joy of our sister is complete in the presence of her Saviour, we extend our heartfelt sympathy to her loved ones left behind.

* * * * *

We desire to draw the attention of our readers to a new publication to which we extend a very hearty welcome. "The Congo Evangelistic Mission Report" is edited by Mr. W. F. P. Burton, and is published quarterly (at eightpence per year), in the interests of the mission whose name it bears. Subscriptions should be sent to Mr. H. Webster, Meadowbank, Elterwater, near Ambleside, England.

* * * * *

We are glad to report that Mr. F. Bromberger is now back in Swaziland, having experienced the healing touch of the Great Physician.

* * * * *

Mr. Percy Binstow, who is over on furlough from China, expects to return shortly to his field of labour via America.

* * * * *

We understand that Mr. Wm. Boyd is returning to China at the end of this month, accompanied by Mr. and Mrs. Wood, of Leeds.

* * * * *

Although it will necessarily be some time before the news of the event reaches us, our readers will be interested to know that the marriage of Mr. Cyril E. Taylor to Miss Marjorie Hebden, of Halifax, was announced to take place on the 18th October. May a future of joy and increased usefulness be theirs in the service of the Master in dark Belgian Congo!

* * * * *

Pastor E. C. Boulton, of Hull, conducted the wedding of Mr. P. Freer and Miss E. M. Edwards at the Elm Hall, Grimsby, on 29th September. The good wishes of all the local friends go with them into the new life which they have entered.

* * * * *

It is interesting to note that a thanksgiving service for the wonderful healing of Miss B. Roberts, of Ashbourne (whose testimony appears elsewhere in this number) was recently held in the Mayfield Parish Church, and was addressed by the Vicar, Rev. D. Tudsbury, and Mr. T. B. Clarke, now in charge of the Ashbourne assembly.

* * * * *

Very encouraging news comes from Burnley, Lancs. After twelve months of preaching in the open air by a faithful few of less than half a dozen, with very little visible result, God has begun to add to their number, and now there is a nice little assembly. Every week, for some months past, souls have been born into the kingdom, and now a band of twenty to thirty workers goes out regularly into the open air. Among the recent converts is an elderly woman, who had been a spiritualistic medium. She testified that she did not realise before that she had been demon-possessed, until God revealed Himself to her and shewed her all that Calvary meant to a poor, bound sinner. A large number of the converts were recently baptised in water at Preston, and several have received the Holy Spirit according to Acts ii., 4. A sister who went to the baptismal service as a spectator decided to obey God, and was baptised in water and in the Holy Spirit as well. The next day she had the joy of leading a man and his wife to the Lord. God is still blessing, and many are being saved and healed. To Him be all the glory!

MISSION AT TAMWORTH.

Amongst the corners of the great harvest field, Tamworth has not been left out, for God has graciously visited us, and sent His servants, Mr. Farlow and Miss Streight, who have laboured faithfully in the Portable Tabernacle the last seven weeks.

Truly God does not need a cathedral or fine church in which to meet His children, for in this humble tent, with the grass under our feet and canvas overhead, God has visited us and poured out His blessings and mighty power, until we have sat spell-bound, thrilled and overpowered by the Holy Spirit's influence. Many of God's children testify to blessing unknown before, many have come out boldly for salvation and signified their willingness to follow Christ every step of the way. One sister who had been saved for thirty-five years, had never before seen the need of being baptized in the Holy Ghost, and did not understand why she lacked power for service.

The meetings have been well attended, especially Sunday nights, when people have come from different churches, and many have had their eyes opened to see the truth. Every Wednesday afternoon, meetings for Divine Healing were held, and quite a number who came sick in body have gone away praising God for deliverance. Hallelujah! One feature of the Mission which made a great impression on the people was the

Saturday evening open-air march, when the friends united and carried banners with Scripture messages to both sinner and saint. The chorus, "Oh be ready," was greatly blessed, and became quite a password, especially at the pits. The Mission was brought to a close with a visit from Pastor George Jeffreys, who was with us from Wednesday to Monday night. At each meeting God's power was manifest, but the crowning time was on the Lord's Day, at the breaking of bread, when the Holy Spirit's presence filled the place, and many who had never before met to remember the Lord's death, were brought into such close touch with the Saviour Himself, that barriers were swept away and fetters broken. Glory to His wonderful Name! The strongest were broken down, and one feels it was best expressed in the words, "heaven came down my soul to greet, and glory crowned the Mercy Seat."

The last Sunday evening the place was packed to the doors, and all sat in rapt attention, as the Pastor unfolded the Word on the Second Coming of Christ.

On Monday night twenty-two brothers and sisters followed the Lord through the waters of baptism, and nine others signified their willingness to obey their Lord at the next opportunity. Throughout the service the presence of the Lord was very real, and a stillness of power was felt, as the candidates testified to the great things God had done for them. We feel this is but the beginning of a great outpouring, and many are now waiting for the promise of the Father. To God be all the glory!
—E.S.H.

Subdued.

Before God can launch us out into the breadth and sweetness of His service, and entrust to us great things for Himself, we must be perfectly subdued in every part of our nature to His will, and the disposition of His mind. We must be subdued in our hearts, in our wills, in our words, in our tempers, in our manners; subdued through and through, so thoroughly that we will be flexible to all His purposes and plans. We must be so subdued that harshness, severity, criticism, sluggishness, laziness, impetuosity, and all wanting our own way even in religious matters, must be subdued out of us. Conversion will not finish this work; being able to preach strong sermons on sanctification will not do it, or having charge of camp meetings, or conventions, or Bible schools, or the writing of books, and editing papers on Christian holiness will not prove adequate for this grace.

We must be subdued, not merely in our own opinions, not merely think ourselves subdued; not only be subdued in the esteem of our friends and fellow-workers, but subdued so perfectly that the all-seeing eye of God can look us through, and the omniscient One knows that we are subdued. God must conquer the man that He can trust with His great thoughts and plans.

The Holy Ghost must saturate us with a divine conquest before He can use us to conquer other souls. The Lord will begin to subdue us with gentle means and if we sink lovingly and promptly into His mind, the work will be done, but if we have flint or iron in our nature, and it is necessary, He will use heroic means, and put us between the millstones and grind us to powder, until he can mould us without any resistance to His purpose. The greatest difficulty in the way of God's using His servants, even His zealous and oftentimes sanctified servants, is that they are not perfectly, and universally, and constantly subdued under the power of God.

We must be so subdued as to stop meddling with other people's matters that God has not entrusted us with, so subdued as not to be calling God's servants hard names, and thrusting at Christians who are doing what they can in their various fields for the Master; so subdued that we can

hold our tongues, and walk softly with God, and keep our eye upon Jesus, and attend to our own work, and do God's will promptly, lovingly, glad to have a place in His Kingdom, and do a little service for Him

Oh! it is grand to be absolutely conquered by the Holy Ghost, and swing out a thousand miles from everybody and everything into the ocean of God's presence, and work with Him in humility, without chafing, without fault finding, without stumbling over others, without religious peevishness, and bend with every plan that God gives to us.

When we are subdued in the sight of God, He will work miracles in us and through us; miracles of mercy and power in experience, in finance, in opening doors, in widening the fields of service, in gentleness and sweetness of the inner heart life; miracles of grace that will astonish us, and surprise our friends, and utterly amaze our enemies when they come to know the magnitude of what God has wrought. Let us get subdued in every way, in every thing, so subdued that we can keep still in God, and see Him work out the great, bright thoughts of His eternal mind in our lives.

Elim Evangelistic Band.

The new mission hall at Hadleigh, Essex, was opened last month by a special mission conducted by Messrs. Henderson and Kingston. At the time of writing the mission is still in progress. News of blessing upon the efforts of the Evangelists has already reached us, and we hope to report fully next issue

Following the mission at Tamworth, the Portable Tabernacle was removed on October 17th to Enfield, where a special mission is just being commenced by Mr. Darragh and Miss Adams. We ask our readers to pray very much for this effort. The Evangelists do not know a single person in Enfield.

On 30th September, just one week after the close of the Clapham Junction mission, a baptismal service was held at the Tabernacle in Park Crescent, Clapham, when about twenty-five passed through the waters. Mr. Darragh officiated. Some of the candidates were converts from the Clapham Junction mission. A large number of new members are now attending the Tabernacle at Clapham.

In connection with the sisters' Missionary Prayer Meeting at Belfast, a Convention was held in the Tabernacle on Saturday afternoon, 29th September, and a profitable and happy time was spent in the presence of the Lord.

Pastor Stephen Jeffreys concluded a very successful mission at Malvern Link, in Pastor Philpott's assembly, last month. The mission, though short, was fruitful in results, souls being saved, bodies healed, and the saints being quickened in their spiritual life.

An evangelistic campaign is announced to take place at Ashbourne, Derbyshire, this month. The speakers expected are Pastor E. C. Boulton and Evangelist J. E. Elvin (Hull), Rev. D. Tudsbury (vicar of Mayfield), and Mrs. Bamford (Nottingham). The mission commences 3rd November, and very definite prayer is requested for this special effort in Ashbourne.

DIVINE HEALING MEETINGS

are held every **WEDNESDAY** afternoon at 3-30 o'clock in the Elim Tabernacle at **BELFAST**, and every **THURSDAY** afternoon 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.

Shining for Jesus.

Dear Boys and Girls,—

Only a broken bootlace ! But it tripped the man up and he cut his face. Only a handkerchief, but the lady felt very uncomfortable without it. Only a little key lost, but it kept the man standing outside his own house.

How important are the little things we use in everyday life ! What a number of things mother can make with a little needle !

Yes, and **God** can use little things too, and does. Little girls and little boys included, if they belong to Him : and all belong to Him by right. If we are **really** His, then He can really use us to be a blessing to someone.

I remember reading how God used a little girl to start a big Revival. I remember reading how God used a little boy to supply food for over 5,000 hungry people.

God make my life a little light,
Within this world to glow;
A little flame that burneth bright
Wherever I may go.

With love to you all,

ADELPHOS.

SUBSCRIPTION FORM.

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

1923

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

M

Full Address

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

You need the Blood.

Some years ago in one of the cities in the south of Ireland a series of evangelistic services were being held. God was blessing the ministry of the preacher. Men and women were thoroughly aroused to a consciousness of their guilt and peril, and were longing to know the way of peace. One evening, when dealing with enquirers, the preacher observed a young woman in great soul trouble. As he moved about speaking to the anxious he whispered in her ear,

“ YOU NEED THE BLOOD !

‘ The Blood of Jesus Christ His Son cleanseth us from all sin’.’
(I. John 1, 7). This was all that he said.

A week afterwards a young woman, with beaming countenance, held out her hand to him at the close of the service and said : “Don’t you remember me?” On receiving a negative reply, she told him that the words spoken by him, “**YOU NEED THE BLOOD !**” rang in her ears on her way home. “The blood, the blood,” she said to herself, “ what can that mean?” As she pondered the words the soul-saving truth of the Gospel was apprehended.

On reaching home in an ecstasy of joy she said to her father, who was lying on his death-bed, “ Oh, father, my sins are washed away in the Blood of Jesus, and **YOU NEED THE BLOOD.**” From a full heart she told her beloved parent that Christ had died for him that he might not perish, but have eternal life. Through her testimony the old gentleman was led to see that Christ’s death was not only necessary but sufficient to meet all God’s righteous claims. A few days afterwards he departed to be with Christ, assured that his sins were blotted out never to be brought up against him.

A day or two before his home-call his son visited his dying father. The young man was spoken to by his father and sister, and pointed to the Lamb of God which taketh away the sin of the world. He believed on Him and obtained peace with God.

Thus within a week three persons in one family were saved for eternity

THROUGH FAITH IN THE PRECIOUS BLOOD OF CHRIST.

“ All my iniquities on Him were laid,
All my indebtedness by Him was paid;
All who believe on Him, the Lord hath said,
Have everlasting life.”

“ It is the **BLOOD** that maketh an atonement for the soul ” (Lev. 17, 11). “ Having made peace through the **BLOOD** of His Cross ” (Col. 1, 20). “ In Whom, we have redemption through His **BLOOD**, the forgiveness of sins ” (Eph. 1, 7). “ Being now justified by His **BLOOD** ” (Rom 5, 9). Are the reader’s sins washed in that precious Blood? If not, remember
“ YOU NEED THE BLOOD.”