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THE  
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SPIRITUAL LIFE AND WORK

Vol. 4.

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No. 12.

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THREESCORE AND TEN  
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TWOPENCE.

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with which is incorporated  
THE ELIM EVANGELISTIC BAND.

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# The Elim Evangel.

Vol. 4.

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No. 12.

Editors

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ERNEST C. BOULTON.

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## Editorial.

"Jesus Christ, the same yesterday, and to-day, and for ever"  
—Heb xiii., 8.

"I am the Lord, I change not"—Mal iii., 6.

A Christ who never changes! Such is the revelation which we have in the Word of God—yet how few there are who really believe and accept it.

When Christ was on earth He went about doing good and healing all who were oppressed of the Devil His life was spent for others. He healed the sick, cast out devils, and did many mighty works And He said "Greater works than these shall ye do, because I go unto My Father."

The call to-day for the "greater works" is more urgent than ever Never were the needs of humanity greater. Why then do we not see these "greater works" accomplished? There can be but one answer: "He could there do no mighty work . . . because of their unbelief"

From many parts of this and other lands we hear of mighty works being done in the Name of Jesus Souls are being saved, the sick are being healed, diseases of long standing are fleeing at the Name of Jesus, devils are being cast out, and God's people are being stirred up and prepared for the soon-coming of their Lord and Saviour

The Christ who changes not is willing to manifest His power wherever there are hearts to go out in faith to Him He can be just as real to the believing heart to-day as He once was to those who heard His voice, felt His touch, and experienced His power in Judea, in Samaria, and in Galilee. His promises are sure and steadfast May each one of our readers be among those who take Him at His Word, and prove Him, even in

these days of apostacy, as the altogether sufficient Saviour for spirit, soul, and body.

—E.J.P.

## Divine Healing in the New Testament.

By LILIAN B YEOMANS, M.D

Among the last words uttered before the closing of the Old Testament canon we find the rising of the "Sun of Righteousness with HEALING in His wings" predicted (Mal 4:6), which prediction had its primary fulfilment in the coming of our Lord and Saviour, Jesus Christ, "the dayspring from on high" (Luke 1:78), who was manifested to destroy the works of the devil, including sickness, and who therefore "healed all that were oppressed of the devil" (Acts 10:38).

Jesus had, and has (for He is the same yesterday, to-day and for ever), a definite method and order in His work, namely:

First Teaching, i.e., revealing God's will for man

Second Preaching, i.e., proclaiming the salvation provided for man, through Christ Jesus, which, accepted by faith, brings him into harmony with the divine will, and,

Third Healing, i.e., removing from human bodies the results of sin (Matt. 4:23; Matt 9:35)

We are told in the first chapter of Acts that Jesus "BEGAN to do and teach," and this ministry, which was handed on, in its entirety, to His followers, is in our hands to-day. It is necessary therefore for us to remember that the order referred to above is irreversible.

People who bring afflicted loved ones to be healed are apt to feel rather impatient when, instead of praying for their immediate deliverance, we deliberately, prayerfully, and reverently, read to them from the Word, even for hours, if the Spirit so leads. They forget that the words are themselves "spirit and life," and that He "sent His WORD and healed them." I have seen patients who were so drained of vitality, that, from a medical standpoint, I should have thought it necessary to administer powerful heart stimulants at frequent intervals to prevent complete collapse, listen to the Word of God for hours continuously, and lift up their heads under the distillation of its heavenly dews like a parched garden after a gracious shower.

This Word TEACHES, reveals God to man, so that man abhors himself in dust and ashes (Job 42:6), PREACHES, shows him the way into the holiest, that is absolute conformity with God's revealed will, "by the blood of Jesus" (Heb. 10:19), and HEALS all who will, through the boundless grace that flows from Calvary, accept God's perfect will for spirit, soul,

AND BODY, "that they be preserved blameless unto the coming of our Lord Jesus Christ" (I. Thess 5:23)

When Jesus said to the impotent man in the 5th chapter of John, "Wilt thou be made WHOLE?" He meant nothing short of this. Not only that his poor atrophied body should rise from its supineness, but that the whole man should rise to "walk in heaven's own light, above the world and sin," for, in the 14th verse of the chapter referred to, we find Him telling the man to sin no more. It is God's revealed will toward us not only to remove all symptoms of disease, but to lift us far above the realm in which sin and death operate, into the Resurrection Life of Christ. Nay He has done this, and it is only necessary for us to enter by faith, into the fulness of our inheritance in Christ Jesus.

Each case of healing in the New Testament is a study in itself, presenting some feature or features not found in any other. This serves to show how inexhaustible are God's resources, for He meets the need of each case that is unreservedly placed in His hands.

Let us study three such cases found in the eighth chapter of Matthew, beginning with that of the leper (Matt. 8:1-4). This man believed implicitly in Jesus' POWER to heal him, but doubted His WILLINGNESS—"Lord, if thou wilt, thou canst make me clean" (Matt 8:2). Jesus, the author and finisher of faith, completes the suppliant's faith by Him, "I will," and the result is his immediate healing.

Sufferers of the class to which this man belonged are to be given God's "I will," from Genesis to Revelation. That it is God's will to heal all who come unto Him by the appointed Way, Christ Jesus, is revealed in the Word, and the things that are revealed belong to us and to our children (Deut. 29:29), and we are responsible for appropriating them. Healing is the "children's bread," and no earthly father worthy of the name will deny his children bread, much less our heavenly Father.

We are taught to pray, "Thy will be done on earth as it is in heaven" (Matt. 6:10), and there is no sin or sickness in heaven, for nothing that defileth can enter there.

God desires our bodily healing and health, just as He desires the well-being of our souls, as we learn from the apostle John's prayer for the well-beloved Gaius, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (3 John 2).

This leper was ordered to present himself before the priest, with the gift commanded in the law of Moses, and to secure a clean bill of health from that official; for leprosy is a type, as well as a result, of sin, and the righteousness, which is by faith of Jesus Christ, is to be witnessed by both the law and the prophets (Rom. 3:21).

The next case in this wonderful chapter is that of the healing of the centurion's servant in answer to the former's intercessory prayer, and "great faith" (Matt. 8:5-13).

Note that the centurion asked for nothing but the word, "Speak the word only" (Matt. 8:8). It is all that is required, for we read in the 107th Psalm, "He sent His Word and healed them," and in the fourth chapter of Proverbs, verses 20 to 22, we are told that the words of God are "health to all flesh."

The centurion's request was not based on any merit in himself. He did not try to earn the boon. "Lord, I am NOT worthy . . . speak the word." I am absolutely certain that if we could, and would, divest ourselves of every vestige of self-righteousness, and settle it once for all that we, in ourselves, are worthy of nothing but eternal doom, and so make room for the boundless grace of God, through Jesus Christ, to operate in and through us, we would witness signs and wonders such as have not yet gladdened our eyes. "He alone is worthy." "Thou art worthy, O Lord."

This man of "great faith," spoken of by Jesus as the peer of some of the worthies of the 11th of Hebrews, "Abraham, Isaac, and Jacob" (Matt. 8:11), realized that, as the word of his military superiors was all-compelling with him, and his word was all-compelling with the soldiers under him, so the word of Jesus is all-compelling to all beings in the whole universe, absolutely controlling everything, both seen and unseen. The servant was "healed in the self same hour" (Matt. 8:13).

When Jesus is received into a home and given His rightful position of preeminence there, sin and sickness are banished from its precincts, and I like to call the next case related in the chapter which we are considering, the healing of Peter's wife's mother (Matt. 8:14, 15), "Jesus, the Family Physician." Note that there does not seem to have been any special question to settle, as in some other cases of healing recorded in the Word; two of the accounts, those of Matthew and Mark, do not even say that prayer was made, though Luke mentions it in his story of the miracle (Luke 4:38, 39), and also informs us in correct medical phraseology, for he was a physician, that the patient was suffering from "a great fever," following the teaching of the famous ancient authority, Galen, who divided fevers into lesser and greater. But as the sufferer tossed uneasily on her bed of pain, with flushed face, and aching head, Jesus, acknowledged by Peter, the head of the house, as His Lord and Master, entered and touched her hand, and the fever left her. For vital contact with Christ banishes disease,— "some one hath touched me,"—and by vital contiguity with Him we are delivered from the power of sin and sickness, and quickened by resurrection life (Rom. 8:2; 8:11). As the result of her healing, Peter's wife's mother arose—took higher ground—and "ministered unto Him" (Matt. 8:15, marginal reading), for we are saved and healed to

serve Him.

It is a glorious thing to have Jesus as our family Physician, and no one who reads this article is too poor to secure His services, for they are "without money and without price." In closing, let me relate a true story of deliverance wrought on behalf of a family who received Him in this capacity.

During the progress of a tent meeting in Western Canada a sweet little girl, five years of age, whose ears had been destroyed by the cruel ravages of scarlet fever, was brought by her mother to the altar for healing. The child was so deaf that it was impossible to make her hear any sound, no matter how loud, and there was no prospect, humanly speaking, of any improvement in her condition. I enquired if the father was a Christian, and upon receiving a reply in the affirmative, asked him to come, with his wife and child, and definitely receive Jesus as their Family Physician, claiming perfect deliverance for all under the roof tree, in spirit, soul, and body, through the power of the Blood. After they had publicly taken this stand, the child was anointed with oil, and prayed for, and the case left, in faith, in the hands of the Lord. Perhaps a couple of months later, we (my sister and myself) received a beautiful feather pillow as a thank-offering from the mother for the child's complete restoration to normal hearing—she could hear a pin fall. We handed the pillow over to our own little adopted daughter, and as she laid her head on it every night for years, I felt that the fact that she knew that it was a thank-offering for the healing of another little girl was an inspiration to her faith in Jesus as the family Physician—"The Pentecostal Evangel."

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#### DYING FOR CHRIST'S MESSENGER.

Rev. John G. Paton, the wonderful missionary of the New Hebrides, told at a recent conference an incident of thrilling power just narrated to him by a letter from his son.

The younger Paton had preached on a heathen island, and among the converts was a great chief. But opposition intensified, and a solemn council condemned the missionary to be shot in spite of all the arguments and pleadings of the Christian chief.

The line was drawn up, the missionary set in front, the order to fire given, when suddenly the chief threw himself before the missionary and received the fire into his own body.

When the savages saw their chief dying they fled in terror, leaving the unharmed younger Paton with the dying hero. Paton was too astonished to know what to say, but finally cried out, "What did you do that for? Why did you do that?"

With a sweet smile amid his intense agony of body, the chief replied, "Because Jesus died for me and I am glad to die for His messenger!" Repeating it again tenderly with fully satisfied soul, the great chief passed away.

What an experience for the missionary alone with that martyr body on that hostile ground! Was ever the power of the Gospel greater than that?

# A Weekly Message.

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

## Sunday, December 2nd.

**"Christ liveth in me"** (Gal. 2, 20).

Apart from the Christ within me, I am a Spiritual pauper. The one great axiom of my new life is to be this: TRUST THE CHRIST WITHIN YOU. He is my wisdom, my life, my light. He assures me that the Spirit dwelling within me has taken charge of me. The Spirit will guide; the Spirit will teach; the Spirit will purify. He will reveal the Christ; He will fit for service, He will speak through me; He will work the works of God through me. In the old life I schemed, and planned, and fretted concerning my daily round of duty and service. In the new I am to leave all to Him. In the old life I constantly trusted my strength, my judgment, my wisdom. In the new I am to trust His, and His alone. He is now wholly in charge. The reins are in His grasp. He is the teacher, I am the scholar, He is the worker, I only the instrument; He is the potter, I the clay. The Spirit is therefore now to have possession and control of me in a sense and measure unknown before I renounced proprietorship. I am to be self-dependent in nothing, Christ-dependent in all things. I am to be constantly looking to Him; I am to be continually drawing upon Him.

## Sunday, December 9th.

**"If ye shall ask anything in My Name, I will do it"** (John 14, 14).

Love's chief delight is giving, yet love is an imperious force. It demands something from the loved ones. Not legally, but under the great law of love. God's great heart of love delights in giving. But by this very giving He seeks to bring out the latent qualities of our hearts. How reserved we mostly are! How hidden from our nearest and dearest! This reserve He claims shall be broken down towards Him. Love cannot bear reserve. It must abolish it. How sweetly simple prayer again appears to be! Could anything be more effective for breaking down human reserve than the appearing of the unmasked soul in the presence of God? How satisfying to Him that His loved ones should appear before Him in conscious and entire surrender! A new significance is thus given to prayer. We do not simply pray because a great need has arisen or some difficulty has suddenly appeared. There is a deeper reason for it. We pray because by this we enter God's presence and become one with Him. Because of our unity with Him, He can give us out of His great fulness. In giving to us the blessing, He imparts to us Himself and receives from us "ourselves"

## Sunday, December 16th.

**"Yet will I not forget thee"** (Isa 49, 15).

Will God forget thee? Nay!  
 Whether the skies o'erhead are blue or grey;  
 For God is Love, changeless and ever true,  
 He loved thee ere thine eyes the daylight knew,—  
 He will forget thee not.

Will God forget thee? Nay!  
 Encircled by His love along Life's way,—  
 Whether perceived by thee or not, 'tis there,  
 Thou art His child, His own, His thought, His care:  
 He will forget thee not.

Shall Love forget thee? Nay!  
 E'en though all lesser things may show decay:  
 Pillow thy heart, dear child, upon His breast,  
 And in His Own great heart find thy heart's rest,—  
 He will forget thee not!

**Sunday, December 23rd.**

**" He is not here, He is risen " (Luke 24, 6).**

Easter comes in the calendar only once in a year, but for the Christian every day is an Easter. Each morning we should rise to newness of life. Christ arose once for all, and the glory of His victory shines everywhere, and the power of His resurrection is felt wherever He is known and loved and followed. It whispers hope in every experience of loss. It tells of victory, not only over death, but over everything in which men seem to suffer defeat, over all grief, pain, and trial. The way to fulness of life is through death. We may save ourselves from loss and cost and sacrifice, if we will; we may refuse to make the self-denials which love demands of us, we may indulge ourselves, and decline to do the things for others which we are called to do, and which would require toil and pain. It will seem that we are saving our life, but really we are losing it. The way to the best in character and fruitfulness is through death. We must die to live; we must lose to gain. This is the great lesson of Christian life, which applies to all life's experiences. We are continually coming up to graves in which we must lay away some hope, some treasure, some joy, but from which the thing laid away rises again in newness of life and beauty.

**Sunday, December 30th.**

**" As many as are led by the Spirit of God, these are the sons of God " (Rom. 8, 14).**

Obedience to the Spirit of Christ is the direct main road to all blessedness, here and hereafter, all else is wandering into dangerous by-paths. Such paths, with tempting first prospects, lie all along our journey. Happy, happy indeed are they who never leave the high road! If we know anything of the way to satisfying friendship with Christ, it is found in this thing chiefly—unceasing obedience to the Holy Spirit. He alone can make light and joy break forth upon the upright in heart. My brother, my sister, let these words have entrance into your soul—" led by the Spirit of God." A day would be well spent in prayerfully pondering them. Let them live in you, grow in you, master you. If your Christian life hitherto has been in a measure a disappointment, it is because there has been so much of you, or of your fellow-men in it, and so little of the Spirit of God. The Holy Spirit is never a failure in anything he undertakes. Look back upon the moments, or hours, or days, when reality was in your soul—reality of conviction, of joy, of peace, of power, of vision of Christ, whence came it? From the Spirit, and that Spirit can fill and flood you with heavenly reality.

## The Bridegroom Cometh.

**" And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh," Luke xxi, 28.**

Never since the guiding star and the angel choir have there been tokens of such intense significance as are pressing upon us just now.

Never since the angel prophecy and promise to those who gazed after the ascending Jesus, while He was taken up from them into Heaven, have there been such signs that His second advent is drawing near.

Never since the day of Pentecost, with its rushing mighty wind, its fiery anointing and its Spirit-given utterance in other tongues, confirming the divine Word to the waiting

disciples, and startling the unprepared and unbelieving, has there been a time when the larger fulfilment of the prophecy of Joel for the last days has become an actual and present reality in hundreds of places as it is to-day.

Never since the day when that initial outpouring of the "promise of the Father," with heavenly gifts and signs, caused the wondering people to ask, "what meaneth this?" has that question of old become the new and absorbing question of so many minds as in the past few years of restored signs and gifts.

Never since that Pentecostal outpouring of the "Early Rain" upon the early seed-sowing of the Gospel age, has there been granted to this world anything answering to the promised "Latter Rain," with its greater outpouring for the speedy ripening of the harvest until the marvellous and solemn visitations of the Spirit of God in the last few years, beginning with the revival in Wales, and moving mightily on in many lands unto the present hour.

Never since that prophetic word of the Psalmist, "Thy people offer themselves willingly in the day of Thy power," has there been such a searching and widespread gathering of those who are willing to be at God's uttermost disposal, as it going on both in Christian and in heathen lands in this day of His power.

Never since the utterance of that solemn time prophecy from our Lord's own lips, "This Gospel of the kingdom shall be preached in all the world for a testimony unto all nations, and then shall the end come," has there been such a swift and strategic marshalling of forces to complete that testimony as during the closing years of the nineteenth and the opening years of the twentieth centuries, and each year speeding more intensely toward the predicted consummation.

Never since that love message from our Lord in the glory of His waiting Church, "Behold, I come quickly," have there been such sublime and supernatural preparations for that coming, as are girdling the world at this moment.

Never has the midnight cry, "Behold, the Bridegroom cometh; go ye forth to meet Him," been echoed and re-echoed in holy joy from land to land by thousands of Spirit-inspired voices as in these days, and never has the Spirit-given prayer, "Even so, come Lord Jesus," been the actual cry of so many illuminated and awakened hearts as during the year that is now closing.

Never since the love watch of the faithful few, who were last at the cross and first at the tomb, has there been the call to such a love watch as that in which we may now share; a watch of Spirit-enkindled love and worship, of welcome and expectation; a watch of Spirit-empowered service and co-operation in the divine programme so blessedly nearing fulfilment

Never since our tender Lord looked upon the city of His love and wept over her, because she knew not the time of her visitation, has there been an hour so full of peril to the Church

of His love lest she too fail to discern the time of her visitation in the clearer light of to-day, and the glory shining at the doors.

Oh, friends, dear friends, blessed as was the star in the East heralding the first advent, there is rising for us a yet more glorious Star, the "Morning Star" of the Apocalypse, whose clear shining heralds the day dawn and the coming of the Bridegroom and King

—J.P.

## A Transforming Theme.

"Concerning HIM we have much to say"

—Hebrews 5, 11 (Weymouth).

"Jesus only is our message,  
Jesus all our theme shall be;  
We will lift up Jesus ever,  
Jesus only will we see."

Here is a man with a message and ministry, which is both Christ-centred and Christ-controlled. And, mark you, it was not a Crossless Christ Whom he proclaimed. Modernism would fain reduce the triumph of the tree to a minimum. Alas that the Calvary note is so sadly absent from such present-day preaching; the dynamic of the Cross has altogether disappeared from many a ministry.

With what fluency of speech and fervency of spirit the Apostle holds the hearts of his hearers to the entrancing subject which he has under consideration. He allows nothing to deflect him from his course. 'The Jews sought a sign, the Greeks wanted wisdom, but he disdains to accommodate his message to the popular philosophy or debased and decadent taste of the times. Says he, "we preach Christ." With what absolute allegiance and fragrant fidelity he keeps to his message. All his teaching finds its exemplification and embodiment in the life and ministry of the Lord Jesus. Around the precious person of Jesus gathers all the thought of the Apostle. 'The basis of each argument, the strength of each appeal is found in that perfect revelation of God in Christ. Every Epistle is pregnant with the glory of Christ. 'The inspiration of his service, the incentive to his sacrifice and the motivity of that splendid surrender of himself, lie in the continuous enjoyment and endue-ment of the presence of Christ. The glory which animates and adorns his ministry and clothes his message with such unique power is that of untiring and uninterrupted communion with the Risen Lord. He is conscious of a call to fully and faithfully unfold Christ, and to this divine calling he gives himself up with an unconquerable abandon and unquenchable zeal—to him to live is Christ! His business is to exalt Jesus!

In those incomparable word pictures drawn by the powerful

pen of this skilled spiritual artist, Christ is always found in the foreground; other things which the picture may include are of value only in their respective relation to Jesus Christ—theirs is a borrowed beauty, a reflected radiance. In much modern preaching how sad it is to see the Lord pushed into the background. No matter in what direction Paul is looking, his vision is always of Jesus. Is it a backward look which he takes down through the dim and distant shadows of the past? It is Christ the Promised One Whom he sees, prefigured and predicted by many a type and symbol. Or from the depths of his Roman dungeon is it an upward look which he gives? Again it is Jesus Who is manifest, but now as the Great High Priest, performing His gracious work of advocacy before the throne. Once more with expectant spirit the aged apostle takes an onward look into the future, and there once more he beholds Christ as the Enthroned One.

“Concerning HIM!” The emphasis of our text is too obvious to be overlooked. Is HE not the very centre and circumference of the Gospel? No matter whither you wander in the fields of truth, these “all testify of HIM,” His loveliness flashes forth from every page. He is the sole Object to which both Psalmist and Prophet draw our attention. His Atoning triumph the great outstanding feature and fact which is to be accepted and applied.

What earnestness and eloquence should clothe the tongue of the devout disciple when dwelling upon such a delightful theme! In what glowing terms he should tell of the conquest of his Lord! Of the broken bands of death and the over-thrown powers of darkness! How love should loosen his lips to pour forth this molten message of the Cross in the ears of the bruised and broken-hearted bond-slaves of Satan! To tell the poor bleeding victims of sin of the healing which may be found in the Saviour’s stripes. Like the woman of Samaria to go back to the old environment with a new vision, a new ministry, a new experience and expression of Jesus! To exchange the old water pot with its limited capacity for the “more abundant” well of living water which Christ has created within.

Is not this the priceless privilege as well as the solemn responsibility of all believers as “living epistles” to bear one common testimony “concerning HIM?” This must ever be the purpose of the pentecostal power with which we have been endued, to make Him known, to make us competent, consistent witnesses of Jesus, broadcasting the “good news” everywhere. To be always introducing the “Jesus” theme, and creating the “Jesus” atmosphere. The secret of this burning, brimming, bubbling heart is to be in constant company and close converse with Jesus, then the stream of song will flow on and on in ever increasing volume, shedding its sweet symphony o’er all within radius of its transforming touch. Fresh fountains of praise will

continually spring up within us as we pursue our pilgrim pathway.

It is the voice and vision of Jesus in the soul which must be possessed and preserved at all costs, for this is the very nerve power of all Christian life and service. O for more of that blessed theology which springs from, and is substantiated by, a rich spiritual experience! More perfect agreement 'twixt belief and practice!

In our correspondence and conversation have we "much to say concerning HIM?" Are our friendships full of HIM? Is He prominent in our preaching and predominant in our teaching? Is OUR Gospel full of HIM? Do our seasons of private devotion o'erflow with HIM? Is He mirrored in our countenance and magnified in our conduct? Oh for more of this holy absorption in Jesus! Glued to Him in thought and desire! What tongue can adequately describe His beauty or exhaust the fulness of the wonderful story of His love? This marvellous theme will provide the redeemed with employment and enjoyment for all eternity—age after age will pass away and still there will remain much to tell "concerning HIM" How one longs that the prospective preachers now preparing for the pulpit might be trained and taught to preach a Christ-filled Gospel. This alone will be found sufficient to capture the hearts of the ungodly and change them into lovers and servants of Jesus. Let us in these last days blazon our banner more clearly than ever with the name of Jesus. Let it be the alpha and omega of all our effort.

"My song shall be of Jesus,  
The precious Lamb of God,  
Who gave Himself my ransom,  
And bought me with His blood"

—E. C. B.

## The Holy Spirit and Believers.

"Ye know Him." Yes, you have heard His still, small voice, He has worked in your heart, convicting you of sin. He has revealed to you that Jesus is the Christ, the Son of the Living God

The world does not know Him, it has not listened to His sweet promptings, for as many as are led by the Spirit of God, they are the sons of God. But the world lieth in the evil one, and the love of God is not in their hearts. Ye are of God, born of the Spirit. Ye know Him. Blessed is the man who has heard His voice! And now, He dwelleth with you. He has worked for you. He has worked in you. He has worked with you. Can there be any more? Yes, bless God! Jesus said He "shall be in you," He who has been with you since you were born into God's family shall be in you!

Our blessed Lord said it was necessary that He should go, so that the Holy Spirit might come—not to the world, not to the Church as a whole—but to those who obey God.

What for? That they might know the things that are freely given to us of God. That they might have brought to mind the things concerning Jesus Christ. That they might be guided. That they might be efficient witnesses of the truth of God. That they might know what to say. That what they do might be with power. That they might worship in the Spirit. That they might receive gifts for the edification of themselves and their brethren. That they might follow Him who went about doing good, whom God anointed with the Holy Ghost.

The promise is to you, that the Holy Ghost who is with you shall be in you. Therefore tarry in the presence of God, as we are taught in His Word, praising and blessing God, believing God, and God shall give you the desire of your heart and His heart. For the promise is to you—even to as many as the Lord our God shall call.

—H.C.P.

## Reports from the Regions Beyond.

### SOUTH AMERICA.

Our brother, Mr J. F. Jameson, writes:—"On the 8th inst I made another trip to Guayaquil, and had a very blessed time. The few believers are just welded together by a burning desire to spread the Gospel, and not only do they recognise that the Gospel saves from the wrath to come, but saves and delivers from the power of sin in this present life. People who raved against the Gospel in the beginning have now to admit that God is in us of a truth. Those who did not like us to visit them now receive us kindly. In Rosario, eighty miles to the North, we hear of people who are reading the Bible, searching after truth. But there is no one to point them to the Way of Life. Only once a year are they privileged to have a service. Such is not an Easter or Whitsuntide Convention, but just a simple Gospel service. Yet South America is classed as a Christian country.

"At our last meeting in Pocona, eight made their public confession of faith. Now that I am feeling stronger, I hope to commence the house-to-house work next week. In this part of the city the R.C. priest is going around paying three millets for every Bible he can get hold of, and burns it. But the Word is having free course and God is being glorified. We covet your prayers."

### AFRICA.

From Pastor Burley's most recent letter we cull the following:—"We are deeply conscious of our privileges in this service of the Lord, and we wish it were possible for you actually to share in the very real joys which are ours. On Sunday afternoon eighteen converts were baptised in the Komati River. They had passed through their times of testing, and of their faithfulness in the Lord there was no question, though they had been subjected to much interrogation, first of all by their own native leader, then by another native evangelist, and finally stated their clear conviction before the whole congregation. It may be that some would question the rightness of such practice, and would rather that the converts were immersed immediately on their confession of repentance and faith. Did we proceed thus the tabulated successes would be great, but the failures which should be as clearly tabulated would be alarming. For this one

thing we can confidently praise God, that of those baptised in the Mission during the years that are gone by, not less than ninety per cent. are to-day in good standing in the church, and walking faithfully in the way of the Lord Jesus Christ

"This month has contained much joy and blessing to us in many ways. Our two sisters, Miss Callaway and Miss Todd, arrived safely in Lourenço Marques, the Portuguese East African port. It was good to give them welcome to Africa. These sisters are now with Mrs. Larsen on the Magekeza station, where they are tackling bravely the rudiments of this complex language. We ask for them very special prayer that the Lord may give them His help that soon they may be able to speak to the people in their own tongue."

## The Gifts of the Holy Ghost.

NOTES OF A BIBLE READING BY PASTOR E. C. BOULTON.

### The Gifts Enumerated.

I. Cor. 12, 8—10 "... word of wisdom; ... word of knowledge; ... faith; ... gifts of healing; ... working of miracles; ... prophecy; ... discerning of spirits; ... divers kinds of tongues; ... interpretation of tongues."

### These Gifts of The Holy Ghost are --

#### I. Desirable.

I. Cor. 14, 1 (Weymouth), "Be earnestly ambitious for spiritual gifts."

I. Cor. 12, 31, "But covet earnestly the best gifts"

#### They are desirable because --

a. Of Him Who gives them

To think indifferently of the gift is to slight the giver.

b. Of the Sacrifice which He made to procure them for us. "He led captivity captive and gave gifts to men"

c. They demonstrate the divine power.

Mark 16, 17—18, "These signs shall follow them that believe; in My Name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover."

d. They betoken the divine presence.

I. Cor. 14, 25, "And so falling down on his face will worship God, and report that God is in you of a truth"

e. They are a means of approach to God.

I. Cor. 14, 2, "He that speaketh in an unknown tongue speaketh ... unto God."

f. They edify the whole church.

I. Cor. 14, 4—5, "He that prophesieth edifieth the church. I would that ye all spake with tongues, but rather that ye prophesied. for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying"

g. The development of the individual spiritual life.

I. Cor. 14, 4, "He that speaketh in an unknown tongue edifieth himself."

#### 2 Available.

They are "gifts," not rewards.

They are available --

a. To faith

Mark 16, 17—18, "These signs shall follow them that BELIEVE"

b. Throughout the whole of this dispensation of the Holy Spirit. Nowhere do we find any suggestion that it was the purpose of God to withdraw them during the Church period.

**3 Controllable.**

I Cor. 14, 27—33.

From these scriptures it is evident that it was never intended for the gift to control the believer, but the reverse.

It is the responsibility of the believer, subject to the authority of those set in the church as overseers, to determine when and where the gift shall be exercised, and in this the Word of God will guide the believer. The operation of the gifts must not be left solely to what appears spiritual impulse—the fact that you can speak in tongues is not sufficient proof that you should do so on any particular occasion.

See I. Cor. 10, 23, "All things are lawful for me, but all things edify not." Apply this to the exercise of the gifts!

**4. Gifts of the Holy Spirit may be.—****a. Neglected.**

I. Tim. 4, 14, "Neglect not the gift that is in thee." Through fear the gifted channel may thus fail to fulfil its appointed function in the Church, and consequently the people of God as a whole may miss blessing.

**b. Misused.**

The presence of the gifts in an assembly does not relieve it of the responsibility of using sanctified judgment.

View the Parable of the Talents from the "gift" view-point—misuse of spiritual gifts may considerably affect future rewards for the believer.

**5 The Gifts of the Holy Spirit are Perfect.**

Those that possess them may be very imperfect,—faulty work may be turned out with perfect tools,—it is the workman who is to blame—he is not skilled in the use of his tools.

## God's Challenge to Intercession.

"It was in the midnight of the Dark Ages," says D. M. Panton, "that the huge revival which we call the Reformation, breaking out in an Augustinian monastery, convulsed Europe, and changed the history of the world.

"The conditions before the revival of Wesley and Whitefield have been thus described: 'Death in the churches, rottenness in public morals, infidelity coming in like a flood.'

"Blackstone, the commentator on the laws of England, under George III, says 'he went to every church of note in London, and found it impossible to discover whether the clergyman was a follower of Confucius, Mahomed, or Christ.'

"So, before the last great general revival, that of 1860, the lands the revival visited were those lying under a pall of reckless waste, an unparalleled fever for riches, deepening doubt, and alarming ungodliness

"Historically, conditions of appalling darkness have not been against revival, but for it, for revival is God, by a mighty uprush, saving the world from its downgrade to hell."

God's resources are not exhausted. That worldliness has all but engulfed the professing church, that an evolutionary philosophy has swept like a devastating flood through our colleges and universities, that twenty millions or more children are said to be growing up in America alone with practically no religious instruction, that a large part of the true Church of Christ has turned its back to the enemy in cowardly, despairing defeat—these things do not constitute a situation too hard for God! Rather they constitute the mightiest call to simultaneous prayer ever sent forth to the members of the body of Christ. They are God's challenge to intercession!

Let Gideon's hosts return home, but let God's handful remain, and

the victory is won—not by human might nor by power, not by human means nor by calls to prayer, but solely “by my Spirit, saith the Lord of hosts”, that God, and God alone, may receive all the glory (Isa. 42. 8)

Pray against the world-wide apostasy. Pray for world-wide revival.

Yea—

PRAY FOR REVIVAL'

## Tribulation and Sickness.

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

It is very essential that we should discriminate between the “tribulation which cometh because of the Word,” and the sickness which is usually the fruit of sin in some form. The curse of the law included “every kind of plague and sickness” (Deut. 28. 61), but “Christ hath redeemed from the curse of the law” in becoming a curse for us. Therefore, we can claim by faith exemption from every kind of sickness, as certainly as we can from sin, for the same God who forgiveth all our iniquities also heals ALL our diseases (Psalm 103. 1) for “Surely He hath borne our diseases and carried away our pains.” “Himself took our infirmities and bare our sicknesses” (Isa. 53. 4, Matt. 8. 17).

We do not, therefore, share in the sufferings of Christ when we are sick, neither are we exhorted to glory in sickness, but only in the Cross of our Lord Jesus Christ and to rejoice when we are counted worthy to suffer shame for His Name, and to rejoice, and exult and leap for joy when all men speak evil of us, falsely, for His sake and that of the Gospel. This is the kind of suffering that we are to glory in, knowing that our light affliction, which is but for a moment, is working out for us a far more exceeding and eternal weight of glory, and that such tribulation is not worthy to be compared to the glory which shall be revealed in us. We are not to be surprised if the fiery trial, the scorching flame of persecution, is raging among us to put us to the test—as though some surprising thing were accidentally happening to us. On the contrary, in the degree that we share in the sufferings of Christ, we are to rejoice, so that at the unveiling of His glory we may also rejoice with triumphant gladness. For we are to be envied if we are being reproached for bearing the name of Christ, for in that case the Spirit of glory, even the Spirit of God is resting upon us (I Pet. iv., 12-14)

The apostle Paul expresses as his paramount desire, the longing to get to know Him and the power of His resurrection, and the partnership of His sufferings becoming conformed to His death so that he might attain to the out-resurrection (exanastasis)—that from among the rest of the dead. This passage (Phil. iii. 10) was exemplified in a remarkable manner at Lystia in Lycaonia, where he was stoned and left for dead, but rose triumphant over death by stoning, by trusting in God Who raises the dead, for we were weighed down (he says) so that we despaired even of life, having the sentence of death in ourselves, so that we might not repose confidence in ourselves, but in God Who raises the dead

The stoning was a sharing or fellowship in the sufferings of Christ, and his immediate deliverance a demonstration of the power of His resurrection, which he so earnestly longed for. He never had a sickness which disabled him from working, and possibly he would never have written his marvellous epistles unless he had spent a long time in prison, “the prisoner of the Lord,” as he calls himself. Whatever the thorn in the flesh might mean, that messenger of Satan sent to buffet him, he was enabled to overcome it as more than conqueror, and still to affirm omnipotence, by saying, “I can do ALL things through Christ, Who strengthens me,” and thus it became his blessed experience to be always bearing about in his body the dying of the Lord Jesus, so that the life also of Jesus was manifested in his mortal body

This “bearing about the dying of the Lord Jesus” is of immense

importance and benefit to us, for it means having always the power of His death working in us. For without death, resurrection is impossible, and we can only be sharers in His resurrection to the extent that we are sharers in His death. As far as we become conformed to His death, so far do we share in His resurrection. And in so far as His resurrection life permeates our bodies, it is obvious, that to this extent we must be immune to pain and sickness, for the same Spirit which raised up Christ from the dead inhabits us and makes alive (or gives life to) our mortal bodies, so that it is no longer I that live, but Christ Who lives in me, and as death, in all its forms of pain and sickness, has no dominion over Him, so they can have no dominion over the Christ-life within me, for Christ Himself becomes "our life" (Col. iii. 3). And who can limit the power of Christ to make manifest His life, even in our mortal flesh? And so far as that life is manifested in our mortal bodies, so far must we become sharers in His resurrection; for the quickening promised in Rom. viii. 11 is by means of the Spirit which raised Him from the dead, and must therefore mean that we can have His risen life in our mortal bodies now, and as we let Him sanctify us in all respects unto perfection, so we find spirit, soul, and body preserved in PERFECT SOUNDNESS, blameless in the presence of our Lord Jesus Christ (I. Thess. v., 23, Gk.).

## What to do with Trouble.

"And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out" (II. Kings, 4: 21)

The Shunammite woman referred to in the text affords one of the most striking illustrations in the whole Scripture of the way we ought to commit our troubles and trials to God, trusting Him to work.

She had lost her only son, who had been given her as the special gift of God. She held him dead in her arms. What could she do? She had a consecrated room where she entertained the prophet of God, and this room meant to her the very presence of God. She took up her precious burden "and she went up" there. How blessed it is to be able to go up to the secret place of the Most High, and to bring our troubles under the shadow of the Almighty! This is the place of refuge where the weary, helpless, and heart-broken find relief.

"And she laid him on the bed of the man of God." This is a beautiful picture of committal, laying our trouble, our business, our whole way over on God. "Commit . . . trust . . . and He worketh" (Ps. 37: 5). This is one of the most difficult things to do, to leave our burdens with God after we have placed them there.

"And shut the door . . . and went out" The temptation is to NOT shut the door, we still see our trouble, we still handle it, we go over it again and again, we think our presence is needed, while His presence is more than sufficient. It takes faith to "shut the door" and go out. It takes real confidence for us to let the matter that is troubling us pass entirely out of our hands into God's hands. In no other way can God fully work. The corn of wheat must be hidden from the eyes of man if it is ever to bring forth fruit. This Shunammite woman committed her dead son entirely to God, and went out, shutting the door. No wonder that she could then say, when questioned regarding her son, "It is well." There is no safer place in all the universe to leave our loved ones than in the hands of God. No wonder that she received her dead son back to life, when she had a faith like this.

We certainly believe that there is many a son or daughter given as a special gift of God, and now dead in trespasses and sins, who, if fully committed to God in definite faith, will certainly be restored and saved.

We certainly believe, also, that in every burden, trial, or care, which we thus fully leave with God and for which we fully trust Him, He will work above all we ask or think,  
—C.H.P.

# The Epistle to the Assembly at Rome.

By THOMAS MYERSCOUGH.

**BIBLE STUDY No. 12.**

(Chapter v., 1—11, continued).

No chapter in the Epistles calls for such reverence, humility, and faith as does this one. The salvation of God for every saved one is pictured in such exalted grandeur and God-like greatness that unless one is prepared to leave the earthly view of salvation to rise up to the heavenly revelation of it, such an one will not be profited; for he prefers the small vision he has to the great and glorious things which God desires to reveal to him by His Word, and by His Spirit. "That ye being rooted and grounded in love, may be able to comprehend with all saints what is the BREADTH and LENGTH and DEPTH and HEIGHT and to know the love of God which surpasseth knowledge" (showing the need of a revelation from God) "that ye might be filled INTO ALL THE FULLNESS OF GOD" (Eph. iii., 17—19).

It is possible that few of my readers will be able to receive the blessedness of this great chapter because of their former teaching. There are two ways of receiving knowledge. The one is to be married to the Word of God alone, and believing every word of God as pure to "receive with meekness the engrafted word which is able to save your souls." The other way of receiving knowledge is from a human source. The water supply which comes through human cisterns is tainted with human rust and poison. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the elements of the world and not after Christ. For in Him dwelleth all the fulness of the Godhead bodily and ye are COMPLETE IN HIM" (Col. ii., 8—10). The water from heaven is pure and life-giving. "If any man is willing to do His will, he shall know of the doctrine whether it be of God or whether I speak from myself" (Jno. vii., 17). Such is the safety promised to the seeker who desires to know all the fulness of God in Christ.

The things we have already considered in this great and wonderful chapter ALL COME FROM GOD DOWN TO THE BELIEVER, notwithstanding all his limitations. THEY ARE HIS INHERITANCE and not his reward for service rendered to God. They may be appreciated or not appreciated: may be praised for—or treated with silence; they are designed to lift up the covering which represses the glorious fountain of love within us, yet we may let them pass by "on the other side." It is said of Israel "the Word of the Report did not profit them, not being mixed with faith in them that heard it" (Heb. iv., 2). Reader, choose thou to leave the earthly cisterns and look up and behold the great salvation of the Lord thy God in His Word.

Before proceeding to consider "the blessedness" numbered 6 and 7, the student ought to add to what has been already said about JUSTIFICATION ("blessedness" number 5) the following SEVEN statements, none of which spring from man but come down to the believer FROM ABOVE. They are inalienable from the blood-washed people of God. They are necessary for them though unknown; they are the outcome of God's loving provision for our need of a perfected salvation.

(1) "IT IS GOD THAT JUSTIFIETH" (Rom. viii., 33) (2) "BY GRACE" (freely), (Rom. iii., 24, Titus iii., 7). (3) "BY THE FAITH OF CHRIST" (Gal. ii., 16, Rom. v., 1). (4) "BY THE RESURRECTION OF CHRIST" (Rom. iv., 25, v., 18, Jno. xvi., 10). (5) "BY HIS BLOOD" (Rom. v., 9). (6) "IN HIS NAME" (I Cor., vi., 11). (7) "BY THE SPIRIT OF GOD" (I. Cor., vi., 11)

The student will in vain search for a single statement implying

that man provides anything to bring about Justification—apart from his Adamic failures. These cause God to act on his behalf in this majestic provision entirely wrought by Him, and given complete at salvation and not by process or instalment. Pray about each one, meditate upon each separately, and with adoring wonder, fold them to thy bosom Tell thy Lord thy thanks and love; extol His Name; delight thyself in Him until thou art lost to thyself; and thou shalt realise of a truth that thou "art dead and thy life is hid with Christ in God" (Col. iii., 3).

PORTION 6 in the list of "blessednesses" is being "RECONCILED to God by the death of His Son" (v 10). "All things are of God, who HATH RECONCILED US TO HIMSELF by Jesus Christ" (II Cor., v., 18). "And having made peace through the Blood of His Cross, by Him to RECONCILE all things unto Himself; BY HIM I say, whether they be things on earth or things in heaven" (Col. 1., 20) "WE WERE RECONCILED to God by the DEATH of His Son" (Rom v., 10).

God hath made manifest His Reconciliation to the sinner (1) by the gift of Jesus Christ His only begotten Son, (2) by His death, (3) through the Blood of His Cross. These are the acts of God for us who believe (and are OFFERED to the whole world, see II. Cor., v., 19), so that we who were at enmity with Him, might lay aside our enmity, being moved so to do by His great love for us in opening up a perfect and completed salvation for those who receive His Son. "He that spared not His own Son, BUT DELIVERED HIM UP for us all, how shall He not WITH HIM also freely give us all things?" (Rom. viii., 32)

PORTION 7 is "being (Gr. having been) Reconciled, we shall (Gr. will be, will do) be saved by His Life" (v 10) We are assured that Jesus' death and blood-shedding brought us into a state of Reconciliation made by God, and now we are assured that we shall be saved by HIS LIFE! Believeest thou this? This Word of our God says that this salvation by the LIFE OF CHRIST with the Father is "MUCH MORE" for us IN OUR RECONCILED STATE than WHEN WE WERE ENEMIES we were reconciled to God by the death of His Son! How unsearchable are the ways of God! Who but the Holy Ghost could cause to be said "Herein is our love made perfect, that we may have boldness in the day of judgment: BECAUSE according as HE IS, SO ARE WE in this world" (I Jno iv., 17) "Behold what MANNER OF LOVE the Father hath bestowed upon us that we should be called the sons of God" (I. Jno. iii., 1).

Rom v., 9, gives us another "MUCH MORE"—"Much more then being Justified by His BLOOD, we shall (Gr. will do, will be) be SAVED FROM WRATH THROUGH HIM." Only Christ could be entrusted with our safety. Every blessing RECEIVED is followed up with God's MUCH MORE by Christ.

The rejoicing in these seven "blessednesses" (1) causes us "to rejoice in hope of the Glory of God" (v. 2), in which further blessing we shall share; (2) enables us to not only so, but to glory also (whilst) in tribulation, knowing that patience, experience, and hope are wrought by tribulation, and the love of God is shed abroad in our hearts whilst in suffering; (3) and not only so, but also to joy (boast) in God through our Lord Jesus Christ, by whom we have NOW RECEIVED the atonement" (v. 11).

(To be continued).

### 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.

# “I will Declare what He hath done.”

## HEALED OF TUBERCULAR TROUBLE.

I do praise the dear Lord for all He has done for me. Twice He has healed me of tubercular trouble. The last attack I had manifested itself about March 5th, 1922. At this time I got a severe wetting, after which I felt a pain in the groin of my right leg; and gradually a lump began to appear, which continually developed. About the 1st of August I decided to go to a doctor to see what it was. He examined me, and told me I had a tubercular joint, and that the lump which was accumulating was the pus, which flowed from the joint. He said, “You must go to bed for six months, and keep your leg perfectly still, otherwise, if the lump bursts, it will continue to discharge until you die.” He also said that even if it dried up I would always have a stiff joint, and not be able to stoop, as continual walking would cause the bones to lock somehow.

Thank God I had a great Physician to Whom we can come at all times. Hallelujah! I committed my trouble to Him, and continued to labour in His blessed service, preaching almost every Sunday night, until February 26th, 1923, at which time the abscess burst. It is needless to go into every detail of what happened at this time, it is sufficient to say that I was almost on the brink of the grave, and that the Lord proved Himself to be Jehovah Rophaka (Jehovah, thine healer). (Ex 15: 26. Newberry, margin). Glory to Jesus, He strengthened me and raised me up, and is my strength from day to day. The abscess, out of which came about three quarts of pus, is completely dried up, and the leg is feeling quite strong, and not a bit stiff. To God be all the glory! He has also healed me of indigestion. What a wonderful Saviour we have, Who never changes. Heb 13: 8—“Jesus Christ, the same yesterday, to-day, and for ever.” “Glory and honour, majesty and power, be ascribed to the all-wise, omnipotent, omnipresent, and ever-living God, both now and for all ages. Amen.” (Isa 26: 4).  
—R.T

## HEALED OF DISEASE OF THE SPINE.

At the age of seven I had a very serious illness, which baffled several doctors. A specialist wanted to remove my left kidney, which he said was diseased. The pain was so acute that at times my parents thought I should lose my reason.

When I was twelve years old I walked in my sleep and fell downstairs, and I must have bruised my spine. I was not troubled much with it until I was sixteen, when I had a very bad pain in my back. I went to several doctors without finding what was wrong, until I had an X-Ray photograph taken, which showed there was disease in my spine. I went into two hospitals, but came out not the least bit better, but rather worse. Then I had all sorts of treatment and suffered many things of many physicians. I had a plaster jacket for six months, and after some time had another X-Ray photograph taken, which showed the disease was worse. I lay on my back for another two years and two months, and had another photograph taken, when the doctor said it was worse than ever, and I would not be up for five years at least, if I ever did get up again. I was used to being taken out in a spinal carriage. There was a Mission being held close by; I was taken all the week, and God was talking to my heart every time I went.

On Saturday night, November 13th, 1920, I just got willing to let God have His way with me. The moment I did that, God told me to get up. “But, Lord,” I said, “I can’t get up, You know how bad my back is.” Sunday came, and still God was telling me to get up, and all day I kept telling Him I couldn’t, until the evening, when I just put down all arms of rebellion and became willing to do God’s will. I said “Lord, if you really want me to get up, tell me what to do,” and such a peace came into my heart, and I went right off to sleep. I woke up in the night, and these words were ringing in my soul: “Is any sick among you? Let him call for

the elders of the Church; and let them pray over him, anointing him with oil in the Name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up."

In the morning I called for the elders, and was anointed in the Name of the Lord, and, Praise His Name! the moment I obeyed His Word I had the assurance that I was perfectly whole. I got up and dressed, and walked across the room to a chair in the Name of Jesus. I am well and strong to-day, praising Jesus, and shall be, by His grace, until I see Him face to face.

On June 5th, 1921, I was baptised in the Holy Ghost with signs following, and I am kept day by day by the power of God (I. Pet i : 5).

—F.R.S.

## Jesus is Coming! How may we be ready?

Surely this is a question of the first importance. Thank God, the answer is given to us. The Word of God informs us in the following passages:

I. We must "repent and be converted." "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord" (Acts iii. : 19).

II. We must lay aside all dependence on self, all self-righteousness, and rely on Jesus only for justification before God. "Yea doubtless, and I count all things but dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Phil iii : 8, 9).

III. We must "be diligent that (we) may be found of Him in peace, without spot, and blameless" (II. Peter iii. : 14).

IV. Cherish the hope of His appearing. "Every man that hath this hope in him purifieth himself, even as He is pure" (I. John iii. : 3).

V. Drop all self-effort; yield to Jesus, and take Him by faith to live within thee and to keep thee in living union with Himself. Then He will make thee diligent, He will inspire and sustain in thee the hope of His appearing; and He, by His own Spirit working within thee, will purify thee, even as He is pure. Read also John xv. : 4, 5—"Abide in Me, and I in you"; Col. i : 27—"Christ in you the hope of glory", and I. John ii. : 28—"Abide in Him, that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming." —J.A.H.

## A Memorable Trip.

Robert Brown was a young business man of D—, energetic and ambitious; he had prospered financially, until he reached a place of prominence among his commercial associates. Wearied by close attention to business, he proposed to his wife a trip to Scotland, where, touring through the country, and breathing the pure, fresh air of the heather hills, he would recruit his strength for further business efforts. Locating themselves in a pleasant village in Scotland, they went forth each morning as their fancy might lead them, for their day's outing. Having taken a longer walk than usual one day, they turned aside into a cemetery to rest themselves. His wife being absorbed in a book she had brought with her, Robert presently arose and wandered around among the graves, stopping now and then to read an inscription on a tombstone. Presently

he came to a large flat stone, which was covered with ivy. Curiosity led him to pull this to one side, that he might read the inscription thereon. To his amazement he read there his own name! and noting the age at which the one buried there had died, he found it within a year or two of his own. Hastily replacing the vine, he passed on, but the memory of his own name on that tombstone haunted him, and made him restless and unhappy. He was not superstitious, yet he could not help thinking that this might be a "bad omen"—a warning to him that he had not long to live. Along with that came the disturbing thought of

### "WHERE WILL I SPEND ETERNITY?"

for he most firmly believed that he must spend that eternity somewhere—and if not in heaven then where? How was he prepared to meet God?

He had heard that it was necessary to be "born again" in order to see the Kingdom of God, and he knew THAT experience had not been his. He had been moral, honourable and kind, but, possibly, so was Nicodemus, who came to see Jesus, and yet the Lord had said to him, "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit; marvel not that I said unto thee, YE MUST BE BORN AGAIN" (John 3, 6, 7).

In trouble of soul he returned to his home in D—, determined to "prepare to meet God." Family worship was begun—he attended Church more regularly, but all seemed to be useless. He was still unsaved, and the question was still unsettled;

### "HOW CAN I GET TO HEAVEN?"

In his despair he turned to the pages of his little Testament. Self-help and creature help had failed him, but he was now to learn that God had good news for sinners who are lost. For "the Son of man is come to seek and to save that which was lost." Oh! joyful news, Christ, the sinless One, had died for such, and God was satisfied to look on the face of His Anointed, and pardon the guilty. Christ—no longer on the Cross, nor yet in the grave—is a living Saviour for dead sinners, and therefore the sinner believing in Him, has Eternal Life. All this and much more he found in his Testament, and gladly and thankfully he rested his weary soul on the Lord Jesus Christ, the Saviour of the Lost! And was he cast out? NO; he was welcomed, pardoned, saved, and satisfied!

Years have passed by since that time, and with a glad heart Robert tells of that memorable trip to Scotland, and the guiding Hand that led him to the little wayside cemetery, where the startling discovery that death, and the meeting with God, might be very near unto Him, thus disturbing his false security, and eventually resulting in his being led to Christ.—Sel.

## A Christian Boy in Congo-Land.

A MESSAGE FROM MISS HENDERSON TO THE BOYS AND GIRLS.

My dear Boys and Girls,—

In the centre of a cluster of huts in the land where the black-folk live, stands a little hut all by itself. It is the home of a little dwarf called "Kalulu," a name which means rabbit.

Little Kalulu is not deformed in any way. His little body glistening in the sunshine like ebony is perfectly formed. But if his body has not grown his soul has developed, and is developing every day, for he is a little Christian boy, redeemed from heathendom by the precious blood of Jesus, and loving his Saviour with a love that leads him again and again to go forth with his little Testament into the villages far and near, and proclaim with an earnestness and fearlessness that grabs the attention of all his listeners the wonderful story of the Cross.

I often think as I look at little Kalulu in our meetings that he must be very dear to the heart of Jesus. His little face with its lustrous eyes and long curling eye-lashes, lights all up with a happy smile when you name the name of Jesus. Of little Kalulu it can be truly said that he is not ashamed to own his Lord. He has neither father nor mother, but reverently do I say that Jesus and he are close friends.

Little reader, are Jesus and you close friends? Do you often talk with Him and listen to His voice speaking to you as you read His Word? Jesus is the best friend a little maiden or a little laddie could have.

Think of little Kalulu living right in the centre of one of the most wicked of heathen villages. But he is not a partaker in their sins. The power of the Cross has gripped his life and so transformed it, that it is a silent reproof to many.

Do the little boys and girls who are your companions see something in you that makes them ashamed of being naughty? Jesus is looking with a yearning heart for little people like Kalulu to-day whose love for Him will give them courage to do and dare for His dear sake. God bless you one and all, my little ones, and by His grace may you all become brave soldiers of Jesus Christ.

With warmest love from all the little soldiers of Jesus in Kabondo Dianda,

Yours in His happy service,

ADELAIDE HENDERSON.

The Mission, Kabondo Dianda,  
Bukama, Katanga,  
Congo Belge, 16th October, 1923

### WHOM THE LORD LOVETH HE CHASTENETH (Heb. 12.6).

We recall a striking story from the lips of a friend. A lady was summering in Switzerland. One day she started out for a stroll and presently, as she climbed the mountain side, she came to a shepherd's hut. She walked to the door and looked in where sat the shepherd, and around him lay his flock. Near at hand on a pile of straw, lay a single sheep which seemed to be suffering. Scanning it closely, the lady saw that its leg was broken, and at once her sympathy went out to the poor sheep.

She asked, "How did it happen?" To her amazement, the shepherd answered. "Madam, I broke that sheep's leg." A look of pain swept over the visitor's face. Seeing it, the shepherd went on. "Madam, of all the sheep in my flock, this one was the most wayward. It would never obey me nor follow in the pathway in which I was leading the flock. It wandered to the verge of many a perilous cliff and dizzy abyss.

"Also it was not only disobedient itself, but it was ever leading the other sheep of my flock astray. I had before had experience with sheep of this kind, so I broke its leg. The first day I went to it with food, it tried to bite me, so I left it alone for a couple of days and then when I went back, it not only took the food, but licked my hand and showed every sign of submission and even affection.

"And now may I tell you something? When this sheep is well, as it soon will be, it will be the model sheep of my flock. No sheep will hear my voice so quickly and none will follow so closely at my side. Instead of leading its mates astray, it will now be an example and a guide for the wayward ones, leading them, with itself, in the path of obedience to my call. In short, a complete transformation will have come into the life of this wayward sheep. It has learned obedience through its sufferings"—Sel.

## Items of Interest.

The annual Christmas Convention at Belfast will be held, D V., in the Elim Tabernacle (corner of Melbourne and Townsend Streets), from Tuesday, 25th December, to Thursday, 27th December. Services on Tuesday and Wednesday at 11-30, 3-30, and 7 o'clock, and on Thursday at 8 o'clock. The 3-30 p.m. meeting on Wednesday will be a baptismal service. The Convener, as usual, is Pastor George Jeffreys, and speakers are members of the Elim Evangelistic Band. Friends desiring accommodation in the city should write at once to the Secretary, Highbury Gardens, 3 University Ave., Belfast.

\* \* \* \* \*

The blessing of God has been resting on the assembly at Leith, Scotland, in a very encouraging way this autumn, especially in the number of young men that have been added to the Lord, and who now form a band keen to win others for Jesus. The annual New Year Convention will, D V., be held from 29th December to 2nd January, when Mr. Thos. Myer-scough (Preston) has already promised to be present, and other speakers will be announced in due course. Friends desiring accommodation should write early to Pastor Donald Gee, 3, Scotland Street, Edinburgh.

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Miss Bax, who, it will be remembered, recently gave her farewell address at the Elim Tabernacle, Park Crescent, Clapham, sailed the following day to join Miss Luce and Dr. Murcutt in their work in Mexico. We are glad to report that Miss Bax landed safely on Monday, 22nd October. Miss Luce writes that she looked very well and bright on her arrival, and that the voyage was a real time of spiritual and physical refreshment to her. The Lord used her to win three souls on board—her cabin steward, a young girl among the passengers, and one of the officers. For the present Miss Bax is at the Pentecostal Bible School at San Diego.

### REVIVAL CAMPAIGN IN ASHBOURNE.

Revival services were commenced on November 4, in Ashbourne, a snug little market town situated among the beautiful Derbyshire scenery close to the valley of the Dove. Pastor E. C. Boulton, of Hull, conducted very well attended meetings during the first week, and the Spirit of the Lord was present to save and heal, several souls deciding for Christ.

On Monday in the second week Miss Bamford, of Nottingham, delivered a very helpful address on Divine healing. Mr. J. E. Elvin, of Hull, arrived on Tuesday, November 13, and continued to build upon the work which had been so well begun, and his messages were powerful and far reaching. One dear brother accepted Christ at Mr. Elvin's opening service. To God be all the glory.

Divine healing services were held each Wednesday afternoon, and the power of the Lord was present to heal. The Breaking of Bread services on the Lord's Day were particularly well attended, and the Spirit of God was very manifest as the saints were brought in close touch with the Saviour.

It is very encouraging to the workers to find that the strong wall of prejudice is gradually breaking down, and the assembly, which is now in charge of Mr. T. B. Clarke, is growing week by week. The prayers of all believers are requested on behalf of this very necessary work in the midst of the wilderness.

At the time of going to press the campaign is still in progress, and the Rev. D. Tudsbury, Vicar of Mayfield, is assisting the Evangelist during the third week. Mr. D. Elvin, of Saffield, officiated at the organ for the whole of the mission.—G.T.R.

## Elim Evangelistic Band.

Pastor George Jeffreys and Mr. McWhirter are now at Clapham.

Mr. Joseph Smith is at Bangor, and Miss McKinley at Lisburn.

Mr. Darragh and Miss Adams have returned to Ireland, and are now in charge of the work at Belfast

Missions were commenced on Sunday, 11th November, at Annaghanoon, near Waringstown, Co. Down, by Mr. Farlow and Miss Streight, and at Aughavilly, near Armagh, by Messrs. C. Kingston and P. LeTissier. Splendid meetings are reported already from both of these places.

The new hall at Hadleigh was opened on Sunday, 7th October, and a fortnight's special services were conducted by Messrs. W. Henderson and C. Kingston. God's blessing rested on their efforts, sinners being saved and Christians greatly blessed. The new mission hall is very comfortable and attractive, and in the centre of a growing district

The mission at Enfield closed on 7th November. It was only a short mission, but it resulted in souls being saved and real blessing being brought to a number of God's people.

Mr. Tweed officiated at a baptismal service in the Vazon Mission Hall, Guernsey, on Thursday, 1st November. A correspondent writes: "The whole service was very impressive, and the presence of the Lord was manifest. Mr. Tweed spoke solemnly to the many unsaved present on the need of a change of heart, and the six candidates testified clearly to what the Lord had done for them."

Following Pastor George Jeffreys' visit to Tamworth, a fortnight's special services were held by Mr. Farlow and Miss Streight in the Elm Hall, concluding with a baptismal service conducted by Mr. Farlow on Friday, 26th October, when twelve passed through the waters. The following week Pastor Boulton took the services, and now Miss Kennedy is at Tamworth. We rejoice to know that quite a number have been baptised in the Holy Ghost, and God's blessing is resting on the work in this place

Pastor Stephen Jeffreys' mission at Gloucester came to a successful conclusion last month with a goodly number saved and healed, while many Christians received quickening for future service. The first week or so was somewhat hard, but the Word of the Lord broke through all opposition, and a real victory was given through the Name of the Lord. To God be all the praise for His faithfulness in confirming the preached Word. A request was sent to headquarters that the Portable Tabernacle be sent down in which the glorious work could be carried on, but the ever-increasing need for workers in other centres prevented this being done. Let the Lord's people pray that workers of the right type be raised up, and sent forth, for the need is great.

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### WHAT WE LIVE FOR.

"I wonder how many Christian people here could have their biographies condensed into this line, 'He lived to make Christ known.' Might it not be said of one, 'He lived to open a shop, and then to open another.' Or of another, 'He lived to save a good deal of money and take shares in limited liability companies.' Or of a third, 'He lived to paint a real picture.' Or of a fourth, 'He was best known for his genial hospitality.' Of many a preacher it might be said, 'He lived to preach splendid sermons, and to gain credit for fine oratory.' What of all these? If it can be said of a man, 'He lived to glorify Christ,' then his life is a life. Every Christian man ought so to live."—C. H. Spurgeon.

# 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 risen 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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# The "Know=so" Salvation.

By J. SMITH.

How often are we confronted with the statement: "Oh no one knows they are saved." The majority of those we hear making this remark are people who keep a Bible in their home and look upon it as the Word of God. Therefore let us turn to it and see what it says on the subject.

"We KNOW we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (I. John 3:14). We naturally love our brothers and sisters in the flesh: therefore, if we love our brothers and sisters in the Lord, it is a natural proof that we have come into the family of God.

"Hereby KNOW we that we dwell in Him, and He in us, because He hath given us of His Spirit" (I. John 4:13). What a change does the coming in of the Spirit of Christ make: Its blessed fruit in our lives is this: "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance" (Gal 5:22, 23). Will not the presence of these make a marked change in our lives?

"The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom 8:16) "If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of His Son. He that believeth on the Son of God hath the witness in Himself" (I. John 5:9, 10) You need not go to your neighbour to ask him, "Am I saved?" God says you have the witness in yourself, even a three-fold witness. For "there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one" (I. John 5:8) Not only does the Spirit of God bear witness (as quoted above), but the blood cleanseth from all sin in the life, and the Word (of which water is a type, Eph. 5:26) assures us: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

Jesus said: "I am come a light into the world, that whosoever believeth in me should not abide in darkness" (John 12:46) A man who is not sure whether he is saved or not, is in darkness on the subject. And Christ said: "He that followeth me shall not walk in darkness" (John 8:12).

Reader: Are you following Christ? Are you saved? If you purchased a dwelling place to be your home on this earth, how you would make sure that the title deeds were in order,—you would not take it for granted without making sure; how much more important is it, when it comes to the question of an eternal abode. Where will you spend eternity?