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

Vol. 5.

January, 1924.

No. 1.

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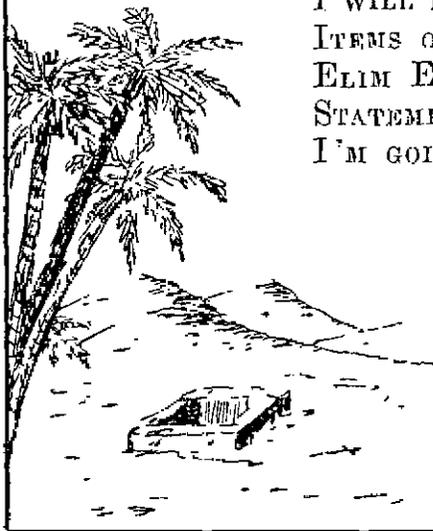
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ELIM

Pentecostal Alliance

with which is incorporated
THE ELIM EVANGELISTIC BAND.

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PASTOR E. C. BOULTON PASTOR E. J. PHILLIPS.

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

The Elim Evangel.

Vol. 5.

January, 1924.

No. 1.

Editors

{ ERNEST J. PHILLIPS.
ERNEST C. BOULTON

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

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Editorial.

By the time this issue of the Evangel reaches our readers, a new year will have dawned. It is customary at this season for greetings to be exchanged, and so we would seize this welcome opportunity of conveying to all the Evangel friends our warmest wishes for a holy, happy, and healthful year in the Lord.

We are reminded that with this number commences the fifth year of publication of our monthly magazine. From its first issue it has been our privilege to watch its progress with prayerful interest, and it is with a sense of deep thankfulness to God that we review the past four years of fruitful ministry which it has enjoyed. We trust that its message may reach a yet wider circle of readers in the days to come. To this end we should value the prayerful and practical co-operation of those who already peruse its pages

* * * * *

Standing as we do on the portals of another year, we would send out a New Year's Message in the form of a three-fold desire. First, that it may prove a year of

ENRICHED AND ENLARGED EXPERIENCE

For the forthcoming days we have many ardent aspirations, the realization of which must mean much to us individually and collectively. The cherished contemplation of unborn blessings is oft-times severely challenged by many a stubborn fear, but as we look on into the untrodden future our hearts grow strong with hope and throb with fervent faith. To-day is laden with precious privilege! To-morrow is pregnant with powerful possibility!

To some the past year will henceforth hold many inspiring

memories. Twelve months since we were slaves, now we are sons; prisoners, now princes; bound and bruised by sin, now blessed and baptized in the Holy Spirit, held by sickness, but now healed by Christ.

If the Lord has done so much for us and been so much to us in the yesterday of our experience, how much more will He be in the coming days? The triumphant past provides us with a wonderful forecast of the future. What He has been is but the eloquent earnest of what He will be. He Who hath done great things is prepared to do "greater things."

Beloved, remember there are unfathomed depths, unscaled heights and unexplored expanses of heavenly heritage which await you in Christ! His resources remain unexhausted by the flight of time! Be not content with your present spiritual possessions! Let 1924 eclipse its predecessors in your personal experience! An experience emphasised by holiness of heart and purity of purpose! The Lord desires to deepen the delineation of His own image in our lives, making Himself the great central and outstanding fact of our testimony and teaching.

This enhanced and intensified spiritual experience should result in a year of

ENERGETIC AND ENTHUSIASTIC EVANGELISM.

Throughout the recent election campaign we have witnessed the unsparing zeal displayed by all parties—no effort nor expense was restrained to put before the people in the most cogent manner the claims of their respective representatives. Every available opportunity was seized to promote the policy to which they had pledged themselves.

Shall we be any less devoted and determined in our prosecution of this campaign to establish and extend the empire of Christ, and secure His enthronement in the lives of those around us? Not an evanescent enthusiasm that speedily evaporates or a fluctuating fervour which is as inconstant as the wind will be sufficient to accomplish this. The condition of Christless souls is desperate indeed, and demands that drastic measures should be employed to compass their deliverance. The prey must be taken from the mighty! We are surrounded with a mass of men and women struggling in the seething sea of life, multitudes of whom are daily being engulfed in its dark, angry waters. Their sorry state constitutes an imperative call to consecrated action. We must answer the call by laying ourselves upon the altar for sacrificial service. Beloved fellow-soldier of Christ, get you up to the mount of vision, and look out upon those fields of waving, whitened grain, calling so loudly for the Spirit-filled labourer! Look until you realize the apprehending hand of God upon you, and the impelling power of the Holy Spirit thrusting you forth to the work of ingathering! Look until your whole soul is aflame with a passion for the perishing! The harvest must be reaped or it will be ruined!

Therefore gird up your loins and prepare to throw yourself whole-heartedly and unreservedly into this glorious soul-saving endeavour !

Again we desire that it may be a year distinguished by
**EAGER EXPECTATION FOR THE ADVENT OF
 THE ABSENT KING.**

One of the most transporting, transforming thoughts at this time is that we are another year nearer the crisis of His coming. We are persuaded that His appearing is close at hand. In spite of all the cruel criticism encountered by those who faithfully and fearlessly witness to this precious truth, the advent assurance grows stronger and the cry for His return more insistent. The closer we walk with God the clearer becomes the vision of the rapture of the redeemed. In that day the critics will be covered with confusion, and the remembrance of their melancholy mistake will but add to their discomfiture and despair. Alas, that so many should be so utterly indifferent to the fact of His coming ! So absorbed are they in the promotion of some worldly project that their eyes are blinded to the approaching translation of the saints. O that we may maintain the "upward look !" Even now the Holy Spirit breathes the midnight message into the hearts of those who are attentively listening. "Behold the Bridegroom cometh !" Let those who have heard the call of the Spirit live in a constant attitude of readiness. Rejoice, dear fellow-pilgrim, even before night-fall you may be bathed in the glory of His immediate presence ! Ere the sun sets your eyes may behold the King in His beauty ! Do not allow your heart to grow weary in waiting for His coming ! The long night vigil will soon end and the shadowless advent morning will dawn !

"Upheld by hope," how glad the heart !
 My soul is on the wing !
 E'en now His hand is on the door,
 He comes—my glorious King !

—E.C.B

"Whoever was baptized in apostolic days, he straightway spake with tongues; for since on their coming over from idols, without any clear knowledge or training in the ancient Scriptures, they at once received the Spirit; not that they saw the Spirit, for He is invisible, but God's grace bestowed some sensible proof of His energy; and one straightway spake in the Persian language, another in the Roman, another in the Indian, another in some other tongue; and this made manifest to them that were without that it was the Spirit in the very person speaking. Wherefore the Apostle calls it "the manifestation of the Spirit which is given to every man to profit withal." The Apostles themselves had received this sign first; so the faithful went on receiving it. Yet not the gift of tongues only; inasmuch as many of the baptized used to raise the dead, to cast out devils, and to perform many other wonderful works; but more abundant than all divine endowments was the gift of tongues."—S. Chrysostom (from "Gems of the Fathers," by E. Davies, D.D.; Bagster & Son, London).

Christ Coming Again.

By PASTOR GEORGE JEFFREYS.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. **Ye have heaped treasure together for the last days.** Behold, the **hire of the labourers** who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have **lived in pleasure** on the earth, and **been wanton**; ye have **nourished your hearts**, as in a day of slaughter. Ye have **condemned and killed the just**; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the **early and latter rain**. Be ye also patient; stablish your hearts: for **the coming of the Lord draweth nigh.**"—James v., 1—8.

To herald forth the Second Advent of Jesus Christ in the hearing of indifferent souls is to sound in their ears the most dreaded of warning notes. This truth produces conviction upon all and results in the conversion of many in evangelical campaigns the wide world over. It is the fine edge of the Sword of the Spirit, cutting right through into the closed mind and sin-hardened heart of the sinner; it is the burning and purifying hope that revitalizes the soul and creates sanctified enthusiasm in the breast of the careless Christian; it is the incentive to the tried and persecuted Christian in his quest after the Crown of Life, which he shall some day lay at his Master's feet; it is the source of comfort to the child of God, who, at His return, shall meet his parted loved ones.

If this be the case, one can easily understand the antagonism of the Enemy towards this proclamation. Let me draw your attention to the verses before us. I am not going to accept the opinion of those who would have me believe that James's Epistle was written to the twelve tribes scattered abroad, which did NOT include the Church. Such a theory would rob me of one of the most striking Scriptures that is without a doubt applicable to the Church to-day. In these verses I find grouped together a number of remarkable signs of our Lord's return. There may be some here who have never heard clearly the teaching of the Second Advent of Christ. In order to help you, I purpose, by the help of the Holy Spirit, making matters plain.

Let me draw your attention to the words uttered by our Lord just before He reached Calvary, which constitute a **promise to come back again**. On this occasion, I see a number of faithful

disciples gathered around Him in the ever-memorable Passover chamber. To them He unveils the pathway leading to the Cross, and informs them of the approaching hour of His departure. Their countenances are sad; their hearts are troubled; the very thought of parting with Him almost overwhelms them with sorrow. It is then that He tenderly utters the words, "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's House are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto Myself; that where I am, there ye may be also." The Lord Who said "I go," was the same Lord Who said "I will come again." For the fulfilment of this precious promise, thousands of God's people in all countries are waiting. In due time He will come and receive unto Himself His own.

Turning to the 1st chapter of the Acts of the Apostles, we catch the last words that fall from His lips. He is surrounded by His disciples on the slopes of Mount Olivet. The short time that had elapsed since His utterances in the Passover chamber had been crammed full with most wonderful happenings. Calvary had become an accomplished fact. The redemption price for a fallen world had been paid in blood, the tomb had been robbed of its Victim, and the risen Lord had given many infallible proofs of His Resurrection to His disciples for forty days. He is now ascending to His Father's Throne. "While they beheld He was taken up and a cloud received Him out of their sight."

The Manner of His return is described by the two angelic messengers, "Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus which is taken up from you into Heaven shall so come in like manner, as ye have seen Him go into Heaven."

From the 4th chapter of the 1st Epistle to the Thessalonians we learn some of the **Effects of His return**, "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."

(a) **The dead in Christ shall rise first.** Those who have died without Christ will not be raised at this time; while their souls are suffering consciously the torments of Hades, the dust of their bodies will remain until the Resurrection of damnation. There is a division made even in the tombs between saved and unsaved. When the Lord returns, the dead in Christ only will be raised. The slumber of the ages will be disturbed; the silence of the grave will be broken up; yawning tombs and open graves will be the order of the day in every cemetery.

(b) **Living Christians will be changed.** "Then we which are alive and remain shall be caught up together with them in

the clouds, to meet the Lord in the air." The unsaved will be left on the earth to pass through the fiery furnace of an indescribable time of trouble. Here again we see the dividing line between saved and unsaved. If the Lord should come now, how many vacant seats would there be in this service? I can tell you there would be as many vacant seats as there are of born again persons here. Let me illustrate what will take place when our Lord returns. We will picture ourselves in a large tailor's workshop, in which many hands are employed. Every tailor is working at top speed, and occasionally a needle falls and is lost amongst the remnants on the floor. Instead of using up precious time in an almost impossible task of finding the needle, the workman takes another one from the lapel of his coat. At the close of the day's work the caretaker comes upon the scene with a huge magnet. This is passed over the whole place. Every needle flies to the magnet—only the remnants are left behind. When our Lord returns He will be the great Magnet, which will attract and draw every saint to Himself. His drawing power will render inoperative the law of gravitation, and all the saints will meet Him in the air. The Apostle Paul, in a few weighty words, describes what will take place in I. Cor. 15:53, "For this corruptible (the dead in Christ) must put on incorruption, and this mortal (the living in Christ) must put on immortality." The changed, living saints will be able to face the last Enemy and say, "O, death, where is thy sting?" The saints who are raised from the dead will be able to look back upon the crumbling tomb and the yawning grave and say, "O, grave, where is thy victory?"

We have already considered the promise of His coming, the manner of His coming, and the effect His coming will have upon the saints. The unsaved will not hear the sound of God's trump; they will not hear the voice of the archangel; they never cared to have their hearts changed and their ears trained to discern sounds and voices from Heaven. Suddenly, silently, the Second Advent of Christ will take place. All will happen in a moment, in the twinkling of an eye, and they will find themselves in a world that has no true Christian in it. The salt of the earth will have been removed; the preserving properties of born-again souls will have been gone, and the masses will sink deeper than ever in the mire of corruption. The reins of the government of the world will be thrown loosely upon the shoulders of ungodly men, and the dark forces of iniquity will break forth upon a maddening world. The revolutionary seed sown in days gone by will bring forth its harvest in blood. I hear the clash of steel in the battles of the armies of the world, while famines and pestilences stalk through the land, seeking to complete the dreadful work of the forces of Hell. Perplexity and distress of nations is the sad condition of things. At last the great tribulation will have indeed come. If there is an

unsaved one here to-night, I implore you to consider your ways. The door of mercy is not closed. Come! enter in, and accept reconciliation with God. It was made long ago by One Who died on an uplifted Cross. You have only to accept Him and you will be delivered from the darkness and tribulation that is coming. The mystery of iniquity is already at work, and God's people are exhorted to be patient and to stablish their hearts as they see the unmistakable

Signs of our Lord's Return. Here, in these few verses, which I have taken for my text, we have remarkable signs grouped together by the Holy Ghost, that we might discern the times we are living in.

(a) **The Lust for Wealth** (verses 1 to 3) Men and women on every hand are obsessed with the spirit of covetousness. Some have utterly abandoned themselves before, and upon, their golden altars. Profiteering on an extensive scale is being indulged in, wealth-grabbers shamelessly turn the deaf ear to the cries and sorrows of the poverty-stricken, who are struggling with the pangs of hunger. The one thing they live for is the heaping up of treasure. They are forgetful of the fact that the days in which they do so are the last days. The banks' stocks and shares in which they trust will not be immune from the intrusion of rising revolutionaries. The rust of heaped-up treasure will be a testimony against them, as is the case in some parts of the world to-day. Wealth thus accumulated will be speedily consumed.

(b) **Labour and Industrial Unrest** (verse 4) In this verse we have dissatisfaction amongst the workers in the labour world, causing strikes and upheavals, resulting in the paralysing of industry and ending in revolution. The Satanic spirit let loose on the earth in these last days, causing the capitalist to lust for wealth, grips the worker, causing dissatisfaction under any and every condition of labour. Under these circumstances it is easy to see the great clash that must come between the two sects of the community, and it is not difficult to prophesy the inevitable outcome.

(c) **Pleasure-Seeking** (part of verse 5) Paul, looking forward to the last days, strikes the same note. "Men shall be lovers of pleasure more than lovers of God." The world madly rushing after pleasure is here seen. It is not satisfied to remain within its own frontiers—it crosses over into the domain of the Church and invades what were once most sacred and hallowed sanctuaries. It swallows up every Church and Chapel building that it can procure; it bursts open their doors and converts them into centres where its followers can satisfy their lust for pleasure.

(d) **Immorality Abounding** (part of verse 5). Looseness in morals of to-day need only be compared to the evil practices and profligate living in the days of Noah, to remind us of the approaching end of this age. Let us take heed to the warning

note sounded by our Lord when on earth, "As it was in the days of Noah, so shall it be at the coming of the Son of Man." Humanity seems to be sinking deeper and deeper into the mire of immorality. Thousands of the young are being snatched from the high pedestals of purity and are caught in the rapids of impure and unholy desires. People are being gripped by invisible foes. They are the unclean spirits that Satan lets loose upon a sick world.

(e) **Hearts Nourished as in the Day of Slaughter** (part of verse 5). While people are being nourished on the flimsy promises of peace and prosperity, provision is being made on a colossal scale for slaughter. One leading statesman quite recently uttered a certain warning note when he said, "There is a growing assumption that the conflict is coming again sooner or later. Nations are constructing more terrible machines than the late world war ever saw. They are to attack cities unarmed, to kill, to maim, to poison, to mutilate, to burn helpless women and children."

(f) **Fierce Persecution Against the Just.** Faithfulness to his calling on the part of a Christian will always cause consternation in the camp of the enemy, and it is not long before an emissary of hate is despatched to contend with him for every inch of ground. Hatred has erected the stake for its victim; it has struck the match that lights the fire; it has fanned the flames around the faithful martyr. As the saints draw near to the return of Christ, the warfare against them will be intensified. Satan does not always adopt the same method of attack, or use the same weapons for it, but he is untiring in his efforts and unceasing in the attack; weapons from his spiritual armoury can be used with deadly effect against those who contend for the faith. The Christian warrior, fully equipped with the armour of God, has nothing to fear. He can withstand the severest onslaughts, carrying the battle right into the enemy's land, and be victorious at all times.

(g) **An Outpouring of the Holy Ghost** (verse 7). Peter, in order to explain to bewildered multitudes the phenomenal manifestations that attended the outpouring of the Holy Ghost on the day of Pentecost, quoted a scripture from the second chapter of Joel's prophecy, "And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; And on my servants and on my handmaidens I will pour out in those days of my Spirit and they shall prophesy." This was the fulfilling of the promise of God to send the latter rain. Here, again, in this seventh verse, we have the latter rain outpouring referred to, and that, just before the brethren are exhorted to be patient while waiting for the Lord's return.

During these last years God has been pouring out His

Spirit in a remarkable way upon His people in every country, people of every clime and of every tongue are rejoicing in the same outpouring of the Spirit as fell on the disciples at Pentecost, with the same striking manifestations and results. Thousands of Godly ministers, faithful pastors, soul-seeking evangelists and missionaries in various sections of the Christian Church, are coming in under its copious showers. Surely this constitutes a trumpet call to all Christians to be ready for the greatest and grandest of all events—the Second Coming of Christ!

I have endeavoured to put before you the truth concerning Christ's return. I have, I trust, created a desire in someone's heart for a closer walk with God and a determination to seek a Pentecostal outpouring of the Holy Ghost, which alone can empower for service in this, the latter end of the last days.

Reports from the Regions Beyond.

AFRICA.

From a recent letter of Mr. Burley's we cull the following:—

“The month just passed has been very trying so far as the climate has been concerned. We have had strangely abnormal weather, and registered a drop of over 60 degrees in temperature in less than an hour's time. We usually expect fairly rough winds in July. This year we have had gales in September. No rain has yet come to these parts, but we have felt the force of the elements in a very decided manner. This would have meant much sickness but for the blessing of God, for He has been graciously pleased to prove Himself to us as our Healer and Keeper. Two of our sisters were attacked, but the Lord perfectly delivered them both. Hallelujah! And the rest of us are being kept in a wonderful degree of health.

Visits have been paid to several outlying parts to which we are only able to go once a year, and there has been intense joy in ministering to an eager people. Sometimes we have had large gatherings in a Chief's kraal, and sometimes a tiny assembly in a tiny hut; sometimes it has been a wayside service, or again we have met under the shade of a great tree, but EVERYWHERE GOD HAS BEEN PLEASED TO POUR HIS SPIRIT UPON THE PEOPLE, and the angels must have rejoiced in seeing old folks and young pledging themselves to the Saviour Who died for them.

Speaking about figures, it will interest you to know that during the quarter that has passed, services have been held in 1,159 kraals, and 12,758 people were present, 49 definite converts having been registered from these meetings, all of whom are now a part of one or other of the regular church meetings. Cries have reached us from several new districts during the month that we should go to their help, but we are utterly incapable of doing more than we have in hand at the present time, unless God shall be pleased to free us from many of the things which are now binding us.

WANTED, MEN.

We have not one sister too many, and their work is most valuable, but it is only men, strong and vigorous in body and spirit, who can tackle the hard problems of pioneering, regular and most necessary visitation, and actual manual labour of the buildings. I believe if the men do not come, some of our womenfolk will be taking up their tasks, and I am wondering how the brothers will stand in the day of the Lord. Young men, arise and serve your God “while it is day; the night cometh when no man can work.”

MEXICO.

We are glad to be able to print the following testimony from Miss Mabel Box, who recently sailed for Mexico.—

“Two weeks after I was baptised in the Holy Ghost, the Lord began to call me to the foreign field. At the time I was a member of the Baptist community, but had been introduced to Pentecost by one indirectly connected with “Elim,” and three months later was unexpectedly brought into direct touch with “Elim” on the Island of Guernsey, where I attended the meetings at Vazon.

“Previous to this, God had closed the door into foreign mission work no less than three times, and I had entirely abandoned the idea, believing this was not God’s way for me, and for this reason was slow to hear the call when it came. The Lord Himself was opening the door this time, and bidding me enter, and spoke so definitely and clearly during a period of six months, that there could be no mistake.

“The first call came during a Missionary meeting in Hereford in June, 1922, when Miss Luce and Dr. Murcott spoke of the movement of the Spirit of God among the Mexicans. At this meeting the Lord impressed me with the fact that I was upon the altar, not for a day, or two, but for the rest of my life, and must be ready when He called. Three times the Lord spoke to me thus. Soon afterwards He again spoke three times in one week, through the receipt of Missionary literature, indicating, also, that He was calling me to launch out in faith upon Him for supplies. Later still, He gave me the promise, thrice repeated, that He would shew me the way. This He did, and while I still hesitated, bade me “go forward” because the time was ripe. As I moved forward the Lord set His seal upon every step, and sent in supplies. His Word came at the beginning, “Call unto Me, and I will answer thee, and shew thee great and mighty things.” The Lord began to fulfil His word, and directed all things to bring about the accomplishment of His purposes. In one instance the Holy Spirit indicted prayer for a cheque for £50, and gave such an assurance of the answer as to make it possible to declare it before it materialised. A few weeks later the answer was manifest in the shape of a cheque for that amount from one who knew nothing of the request. At the same time, the Lord was working in another direction, miles away. A sister was waiting upon the Lord for guidance as to the use of £30, which was consecrated to Him. Through the receipt of a letter He indicated that the money was for me, and shortly afterwards He brought us face to face, in a town many miles away from our separate homes. In many ways, too numerous to mention, the Lord confirmed His call, and set His seal upon every step. When the time came for leaving England, the enemy tried to hinder, but the Lord over-ruled in answer to the prayer of many of His dear ones, and nothing was allowed to stand in the way.

“The voyage from Woolwich to San Francisco, all the way by sea, through the beautiful Panama Canal, was accomplished in thirty-one days, and during that time the Lord blessed His Word to the salvation of souls. Will the dear ones at home please pray for the needy field of Mexico, and for all whom God has sent to labour among this people, especially for those whom He has placed in the forefront of the battle? Pray that God will pour out His Spirit in a mighty way, that signs and wonders may be wrought as Jesus is uplifted.”

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**.

Objections to Divine Healing.

PAUL'S THORN IN THE FLESH.

Many and varied are the objections to the Bible teaching concerning divine healing. One of the most prevalent is Paul's thorn in the flesh. The average professing Christian believes that Paul had a sickness that God refused to heal, and, therefore that is an excuse for them when they find difficulty in getting their healing from God. It takes only a careful reading of what Paul says about the matter to prove not only that it was not a chronic disease that God was not willing to heal, but also to reveal exactly what Paul's thorn was. We will quote from the authorized version first :

“ And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, **THE MESSENGER OF SATAN TO BUFFET ME**, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong.” (II. Cor 12, 7—10).

Paul plainly declares in this passage that it was a specially delegated demon spirit sent from Satan to make trouble for him wherever he went— “ **THE MESSENGER OF SATAN TO BUFFET ME** ” It was not for the healing of sickness that Paul asked, but he did ask that the messenger might depart from him, that he would not be tempted so persistently and in so many ways. God told him that He would not take the messenger from him, but that He would give him divine power to meet it successfully. The buffetings of this messenger would demonstrate to Paul how helpless the flesh was to conquer the enemies met with on the divine plane, and then God's strength could take the place of human weakness and helplessness. This is what God meant when He said “ My strength is made perfect in weakness.” We all unconsciously try to do things in our own strength when we start in the life of faith, and this gives Satan the privilege of buffeting us, but when we discover how helpless the flesh is and lay it aside and depend on the living God alone, God can give us perfect victory over Satan and His works.

Paul goes on to say what the manifestations of this messenger of Satan were : “ I therefore take pleasure in infirmities,” that is, attacks in the body, such as he had when he was stoned to death at Lystra. In speaking of this in one of his letters, he said he had the sentence of death in himself, that he might learn not to trust in himself or his natural strength and health

of body, but in the living God. "In necessities," this is in financial buffeting and blockades by Satan. He speaks of this in one of his letters when he tells the Corinthians, "Even at the present time I suffer hunger, and am buffeted, and have no certain dwelling place. He furthermore tells us of reproaches and persecutions. Thus he tells us of the many ways in which this messenger of Satan worked, but God delivered him out of them all, which fulfils what God said through Paul in I. Cor. 10:13:

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

The figure of the thorn in the flesh is never used as a figure of sickness in the Bible. In Numbers 33:35, Moses told of the children of Israel before they entered the land that if they would not drive out the inhabitants of the land that the people they let remain would be pricks in their eyes and thorns in their sides, and would vex them in the promised land.

"But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell."

The widespread perversion of the Scriptures dealing with Paul's thorn in the flesh is certainly inspired by Satan, who delights to furnish an excuse for not trusting the Lord unto perfect victory for our bodies, and it also gives him the privilege to carry on his evil works of afflicting and tormenting the bodies of humanity. The Scriptures plainly declare that Jesus Christ bore all our sickness on the cross, and that gives us an exemption right from all sickness and disease. Furthermore, God never refused to heal the diseases of any who applied in the entire Bible, either before the law, during the law, or after the law. Either Jew or Gentile could come and receive their healing by meeting the easy conditions. The first healing was in the 20th chapter of Genesis, where Abimelech, a Gentile king, was healed. The last healings recorded in the Bible were on the island of Melita, when Paul was shipwrecked. There was an interval of about two thousand years between these healings, and vast multitudes were healed during these two thousand years, and not one was ever turned away or refused. Furthermore, God has promised to heal any that apply.

"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; and if he have committed sins, they shall be forgiven him" (James 5:14—15).

Fallen man has always sought to put the responsibility

upon God for his failure to receive the blessings mentioned in the Bible, but the whole responsibility is on ourselves. God has made an ample provision for every need and desire for our spirits, souls and bodies and all things that concern us; and anyone who is willing can meet the conditions.

The first hindrance is covered sin, which must be confessed and forsaken, and we must also be willing to live according to God's Word as written in the New Testament. The second hindrance is a dependence on the least thing besides God for physical help. The third is a wavering heart, which means that we have not settled it in our hearts to go through in God's way unto perfect victory, regardless of consequences. Any reservation to do anything besides trust God when we come to Him for healing, will permit Satan to fill us with doubts and fears and also aggravate our symptoms, and God's power will be effectually hindered. When our bridges are burned behind us, then God can give us the confidence we need and the healing that always follows. After hindrances are out of the way, there are only three steps to perfect health. The first is to definitely ASK for it in Jesus' name (John 16 .23-24). The second step is to BELIEVE that we receive when we ask, without waiting to see or feel anything (Mark 11 :24) The third is to begin to ACT like a perfectly well person in dependence upon the power of God alone, paying no attention to the condition that exists in our body (Isaiah 40 :28-31).

TIMOTHY'S WINE.

Paul's seeming advice to Timothy to drink no longer water, but wine, has been seized upon by the opponents of divine healing as an excuse for taking medicine and trusting in doctors instead of God. The eminent scholar, Moffatt, and the author of a most excellent translation of the Scriptures, says of this verse that it is either a marginal gloss or misplaced, and has, therefore, left it out of his translation of the Scriptures. But allowing that it does belong to the original text, it does not give anyone an excuse for taking medicine and trusting in doctors. Paul is advising Timothy concerning an article of food, and would mean no more than one of us to-day recommending to one of our Christian friends, or converts, to drink cocoa as being more nourishing than water at their meals. God does not forbid in the New Testament the use of any kind of nourishing food or drink, and Paul simply told Timothy to drink the juice of the grape instead of water: it would be more strengthening and nourishing. If we should accept the conclusions of our opponents and believe that Paul taught we should stop drinking water and drink medicine instead, it would certainly prove a bonanza to the undertakers, for it is certain that no human being would last very long who would drink as freely of medicine as they do of water.

HEZEKIAH'S FIGS.

When Hezekiah had a boil, it was no doubt a carbuncle that had developed into blood-poisoning. He prayed to God and was told by God Himself to set his house in order, for he was going to die. Hezekiah prayed and received the promise of God that fifteen years would be added to his life. Isaiah then told him to put a lump of figs on the boil. This certainly could not have been used in the same sense that medicine is used to-day. Figs have no virtue to heal blood-poison, and are never used by the medical profession or anyone else in such cases. Therefore, the only conclusion that we can arrive at is that it was simply a test of Hezekiah's faith and obedience, the same as the spittle and clay that were placed on the blind man's eyes and the oil with which the sick are to be anointed in the Gospel age. Naaman was told to dip in Jordan seven times, not that there was any healing power in the water, but it was a test of his faith and obedience to God and His Word.

Any means ever used in the Bible had no healing virtue in them whatever, and, as we have already said in this article, were only used as a test of faith and obedience. . . .

When the children of Israel were bitten by the serpent in the wilderness, God told them the means by which they might be healed, which was for Moses to make a polished brass serpent and put it on a pole. One look at this serpent would bring pardon, cleansing and healing to the bitten and dying Israelites. The serpent was preserved as a memorial of what God had done. A long time afterwards, in Hezekiah's time, they began to depend on the virtue supposed to be in the serpent. This brought a stern rebuke from Hezekiah, who ground the serpent to pieces and threw it away. We have only considered the main objections to divine healing, and we trust that the Holy Spirit will make plain the Scripturalness of each one.—“The Sword of the Spirit.”

A Weekly Message.

Compiled from Various Sources by PASTOR E. C. BOULTON.

Sunday, Jan. 6th.

“Now unto Him that is able to keep you from stumbling” (Jude, 24)

This is a most precious promise. The revised translation is both accurate and suggestive. It is not merely from falling that He wants to keep us, but from even the slightest stumbling. We are told of Abraham that he staggered not at the promise. God wants us to walk so steadily that there will not even be a quiver in the line of His regiments as they face the foe. It is the little stumblings of life that most discourage and hinder us, and most of these rather knock us down with a feather than with an Armstrong gun. It is much more to His honour and keen delight to defeat a child of God by some flimsy rifle than by some great temptation. Beloved, let us watch, in these days, against the orange peels that trip us

on our pathway, the little foxes that destroy the vines, and the dead flies that mar, sometimes, a whole vessel of precious ointment. "Tiffles make perfection," and as we get farther on, in our Christian life, God will hold us much more closely to obedience in things that seem insignificant.

Sunday, Jan. 13th.

"Be still, and know that I am God" (Psalm 46, 10).

"There is no music in a rest, but there is the making of music in it" In our whole life-melody the music is broken off here and there by "rests," and we foolishly think we have come to the end of the tune. God sends a time of forced leisure, disappointed plans, frustrated efforts, and makes a sudden pause in the choral hymn of our lives, and we lament that our voices must be silent, and our part missing in the music which ever goes up to the ear of the Lord. How does the musician read the rest? See him beat the time with unvarying count, and catch up the next note true and steady, as if no breaking-place had come in between. Not without design does God write the music of our lives. Be it ours to learn the time, and not be dismayed at the "rests." They are not to be slurred over, not to be omitted, not to destroy the melody, not to change the key-note. If we look up, God Himself will beat the time for us. With the eye on Him, we shall strike the next note full and clear. The making of music is often a slow and painful process in this life.

Sunday, Jan. 20th.

"The things that have happened unto me have fallen out rather unto the furtherance of the gospel" (Phil. 1, 12).

The ancient Phrygians had a legend that every time they conquered an enemy, the victor absorbed the physical strength of his victim, and added so much more to his own strength and valour. So temptation victoriously met doubles our spiritual strength and equipment. It is possible thus not only to defeat our enemy, but to capture him and make him fight in our own ranks. The prophet Isaiah speaks of flying on the shoulders of the Philistines. These Philistines were their deadly foes, but the figure suggested that they would be enabled not only to conquer the Philistines, but to use them to carry the victors on their shoulders for further triumphs. Just as the wise sailor can use a headwind to carry him forward by tacking and taking advantage of its impelling force; so it is possible for us in our spiritual life, through the victorious grace of God, to turn to account the things that seem most unfriendly and unfavourable, and to be able to say continually, "the things that were against me have happened to the furtherance of the Gospel."

Sunday, Jan. 27th.

"Speak ye unto the Rock" (Numbers 20, 8).

The Holy Ghost is very sensitive, as love always is. You can conquer a wild beast by blows and chains, but you cannot conquer a woman's heart that way, or win the love of a sensitive nature; that must be wooed by the delicate touches of trust and affection. So the Holy Ghost has to be taken by a faith as delicate and sensitive as the gentle heart with whom it is coming in touch. One thought of unbelief, one expression of impatient distrust or fear, will instantly check the freedom of His operations as much as a breath of frost would wither the petals of the most sensitive rose or lily. Speak to the Rock, do not strike it. Believe in the Holy Ghost and treat Him with the tenderest confidence and the most unwavering trust, and He will meet you with instant response and confidence. Beloved, have you come to the rock in Kadesh? Have you opened all your being to the fulness of the Spirit, and then, with the confidence of the child to the mother, the bride to the husband, the flower to the sunshine, have you received by faith, and are drinking of His blessed life?

Christ = The Healer.

1. The Lord healed, though medical men abounded There were many physicians. (Mark 5, 26)
2. The Lord healed without exception all who came or were brought to Him. (Matt. 4: 23-24).
3. He healed sometimes without the result being apparent at once (Luke 17: 14).
4. He healed gradually. (Mark 8: 21-22).
5. He healed on the spot instantly. (Matt. 15: 30-31).
6. He indicated sometimes that this healing would be in the future, if they obeyed Him. (John 9: 7).
7. He sometimes removed a man from his immediate surroundings before healing him. (Mark 8: 22-23).
8. He healed all manner of diseases. (Matt. 4: 23-24).
9. He healed illness the result of demon possession. (Luke 9: 42).
10. He healed people at a distance without going to them. (John 4: 46-53).
11. He healed by touch—by command—by a word. (Matt 8: 3. Luke 8. 44. Mark 1: 31. Luke 6: 10. Mark 7: 34).

He healed chronic cases:—

- 12 years. (Matt. 9: 20).
- 18 years (Luke 13: 11).
- 38 years. (John 5: 5).

He gave the power of healing to others:—

- To the 12 disciples. (Luke 9: 1).
- To the 70 who were not apostles. Luke 10: 1-9).
- To believers generally. (John 14: 12-14).
- To Peter's shadow. (Acts 5: 14-16).
- To Paul's handkerchiefs. (Acts 19: 11-12).

The Lord continued, and continues to-day, to transmit this power to others after His ascension:—

- 20 years after it was given to Paul. (Acts 19: 12).
 - 21 years after it was given to ordinary believers. (Acts 19. 12).
 - 27 years afterwards rules for healing the sick were laid down. (James 5: 14-16).
 - 40 years after, Clement said men received the gift of healing.
 - 200 years after, Origen said men had marvellous power in curing sickness through the name of Jesus.
- To-day these gifts are being exercised in various parts of the world, and wonderful things are being accomplished through the power of the Risen Christ.

The Whys & Wherefores of Giving

Much has been said in these days as to Christian giving, but there is much more to be said. Giving is one of the subjects that causes much difficulty in the lives of many followers of the Lord. What is the reason for trouble along that line? It is mostly because the consecration has not been as complete as we owe to the Lord Who gave His all for us.

In the first place, we are the children of Abraham because we are the children of faith; we are not under the law, but are free from the law through Christ. The law was spiritual, the law was good, but the law fulfilled its purpose nineteen hundred years ago, and the Lord has brought in a better dispensation (2 Cor. 3: 11) The law was completely fulfilled in Jesus Christ, so that we are no longer under law, but under the unmerited favour of God through Jesus (Rom. 6: 14)

So many make giving a legality. This should not be. We should not give because we have to or feel compelled to do so, but should give out of an abundantly grateful heart. If Jesus had left His glory for just one

day to come and visit us we never could repay Him even if we gave all we possess and praised Him throughout all eternity. He, however, knows our poverty and smallness and inability, and asks that we love Him in return for His great sacrifice on Calvary.

Love is practical. If I say I love my brother, and do not feed him when he is hungry, or clothe him when he is in need, it is all a lie and a sham. God made provision for the supply of the needs of His children, every one. He supplies the farmer with crops. He supplies the mechanic with work and the labourer with labour. He has another class of people whom He has provided for also—these are his ministering servants in the world. If the farmers, mechanics, labourers, etc., in the world saw that all they possess came through the mercy of God, there would be abundant provision for all, for the farmer would reason in his heart, "God has given what I have, I will return part of my increase for the propagation of His work." The mechanic would reason, "My health is good and I am able to work and my family has been blessed, I will return part of my increase to God." Our thankfulness is measured by our willingness to do good to our brothers in the world.

There is rarely a Christian who is not willing to thank God in a practical way by giving. But the question which arises is the manner of giving. Some think they ought to give a tithe, others use the Scripture, "Let not your left hand know what your right hand doeth." All Scripture is given for our reproof and instruction. One passage would not tell one to give in the hit or miss manner of unsystematic giving, and tell another to regularly pay tithes. The Word does not contradict itself, therefore there is a ground on which these customs harmonise.

Let us go into the Word. We find in the Old Testament the system of tithes and offerings. Yes, it was a system; one which provided every temporal need for national and individual life. But, you insist, you are always going back to the old law and we are not under law but under grace. This is true, but we are not going back to Moses but to Abraham, THE FATHER OF FAITH. You say you have faith, show it by your works, for "faith without works is dead." Abraham's children paid tithes, why do not we? There was no law of Moses then. Abraham was a man who loved, and he knew that one-tenth at least was what he should give as a thank-offering. God acknowledged that it was good by continuing the custom under the Mosaic dispensation. The poor man says it is too much, and the rich man says it is too much. If the poor man would follow his father, Abraham, and do the will of God, he would find his business better and his crops better; in fact, the curses pronounced upon the selfish and covetous would not come his way. Prosperity, promised through the entire Word, would be his portion. Possibly Satan would contest the point and might give some trouble for a season, but we are told to resist the devil and he will flee from us. The rich man says that one-tenth of his possessions are not needed. There was never a time when the call of the mission fields was more pitiful. Rich man, if you cannot go, send your money, and receive the interest in the kingdom of heaven.

Melchisedek was the priest of Salem. After the return from the rescue of Lot, Abraham paid tithes to Melchisedek. Is the plan of the Lord not beautiful? He had found the blessing of the Lord in such a real way of fighting his battles, and increasing his goods, that his gratitude was shown in a covenant with God that he would give a tenth of his increase. The example of the father of faith is for you and me.

Abraham's children had the same tendencies that we have in our natures to be covetous and selfish. The character of Jacob is especially outstanding. I know of no grandchildren that had more peculiar natures or more perverse natures than those of Abraham. The one redeeming feature of their lives was the call of God. Have we any better natures than they? Jacob, in return for the kindnesses shown, paid tithes unto the Lord

(Gen 28: 22) If we are children of Abraham, should we not do what his children did in this respect?

Titheing under Moses was only a small part of that which was returned unto the Lord. When one stops to figure up the amount above and beyond the tenth given of all the increase of their substance, he will find that approximately forty per cent. of earnings went back to Him who gave it. The bulls, goats, lambs, pigeons, meat and drink offerings which were given for sacrifice amounted to considerable, let alone the amount that was lost in letting the land go unworked one year in every seven that the poor might receive the products of the vines and grain that came up. With all this God blessed them abundantly. Their trees, vines, and fields produced in abundance, and all they did prospered. As a seal of God's displeasure, the productiveness was cut off just as soon as there was disobedience.

We are not living under the law, but under grace. Tell me, you who are living under grace, should your offerings be less than the offerings under the law? Having privileges that Abraham did not have, should your offerings be any less than his? But let us think of that scripture, "Let not your left hand know what your right hand doeth." Does it mean that when the call is made for the needs of the Lord's work that we reach our right hand down into our pocket and get the smallest coin that we can get, without looking our change over, and give that? Does it mean that we are to be as small and pinched as it is possible to be? If you live under grace you owe your all unto Christ, for He gave His all for you.

Again, you may say, "My all is given to Christ." Come now, how much of your all really goes to the work of Christ? I find that many who say, "I am not under the law of Moses, but under grace," do not approach even a tithe in their giving. The tithe surely belongs to God (Lev 28: 30). It is the first fruits unto the Lord. It should be put away for use in the store-house as soon as the increase comes into your hands. It is God's property. You are the steward that must bring it to the place where it will do your pastor or some missionary some good. God wants the tithes brought into the storehouse if you want your blessings. Then after the tithe is in the storehouse, your offerings come. The offerings ought to be used for local needs among the poor. The tithes are for the upkeep of the House of God and the minister in charge, then after that the balance might be turned over to any needy cause as the Lord should lead.

If all the Pentecostal Christians in the world would tithe, there would be plenty for the upkeep (and abundantly more) of all our ministers, missionaries, and workers, with our assemblies well housed, and an abundance for the poor. May God help us.—"The Pentecostal Evangel."

"It will Declare what He hath done."

HEALED OF CONSUMPTION.

Praise the Lord, He is just the same to-day for spirit, soul, and body. Two years ago, on November 9th, 1921, the Lord Jesus wonderfully healed me of consumption. For six years I was under medical treatment, having three specialists and four doctors. Every year I had to go away for three or four months' rest. I became so ill and was away eight months. Then the Lord instantaneously healed me at Pastor Jeffreys' mission at Notting Hill. The doctors say I am a marvel. To God be the glory!

Last year the Lord healed my eyes, having worn glasses for ten years, and healed me from undergoing an operation. To-day I am perfectly well and happy in His full salvation.

—E. A. KNOTT (Kingston)

OPERATION UNNECESSARY.

All praise to the dear Lord for what He has done for me. He has done great things. Nearly two years ago I became ill, and had the doctor, who said an operation was necessary, but he did not know whether it would be successful at my age (61). But I would not be operated on. I got very thin, like a skeleton, could not walk out, or do anything scarcely. My dear sister with others was praying for me in London, and eventually she came to see me, and the doctor told her it was cancer, and that I should not live long. I did not have any solid food for months.

About August, 1922, my dear friends sent me an anointed handkerchief, and my sister came again and laid hands on me, and I do not know how to thank and praise my dear Lord Jesus enough for so wonderfully healing me. For months I have been able to eat anything, and have been staying in London (100 miles journey) for nine weeks. My hair nearly all came out, but praise the dear Lord, He has made it grow quite thick again, all glory to His ever blessed Name. I never knew our Jesus was so wonderful, the lovely Saviour and Healer of body, soul, and spirit. O, praise His Name, He is just the same, the very same Jesus as when on this earth, and all we have to do is to believe and trust, and all things are possible to Him Who has made us and died to save us from all our sin. I long to love Him more, day by day, and am seeking the Baptism in the Holy Spirit. All glory to His Name! Hallelujah!

—(Mrs) E. FOX (Spalding)

A WONDERFUL HEALING.

[The following account of the wonderful healing of Sister Edith Cuffley, given by herself at the weekly Divine Healing service at the Elim Tabernacle, London, on Thursday, 22nd November, will be read with interest by our readers.—Ed.]

I am led by God to let others know, especially those who are seeking Divine Healing, how very miraculously I was cured by the power of God after being ill for four years and nine months—and even before that severe illness I was always ailing. I was a machinist by trade; consequently, my work was very heavy—especially so when the war broke out and I had to do soldiers' coats, tents, etc. This heavy work hastened on the disease, my cough became much worse, and one day I collapsed while at work and had to be removed to the hospital; two weeks later I had a very bad hemorrhage of the lungs, and for two years I lay in my own home at Kennington, having a nurse daily to attend to me, and the doctor coming in three times a week. During this time, the doctor tried to get me into a hospital or sanatorium, but admission was not obtainable, as by this time I had become a bed-ridden case; so from June, 1916, till April, 1919, I lay at home, being an absolute wreck. I then began to lose all use of my limbs, and endured dreadful pain in my spine. The doctor found that the disease had travelled to the spine, and I was put under X-Rays to make sure, and, to my great sorrow, it was quite true. The pain became so great that my husband asked the doctor again to try and get me away, and the only place that was available was the Home for Incurables and Dying, at Thames Ditton, where I lay from April, 1919, till August, 1920. Here, my condition became very critical, and a spinal jacket was made, with the hopes that it might prove a support and so enable me to sit up in bed. This, however, was quite useless, as when I was put into it, the pain only increased. I got much worse, was put on a water bed, and endured injections of morphia, twice daily, for eight months. In August, I discharged myself, my relatives taking all responsibility, and the following is a copy of the letter sent from the Home to my people:—

“I understand that Edith is coming to you for an indefinite length of time. The doctor now thinks that, by taking the journey, she takes very considerable risk, and may die on the way. I am writing to say that this journey is not advised or sanctioned by us, and neither we nor the doctor

can take any responsibility whatever concerning it, and a nurse must attend her three or four times daily.

“Yours truly, ———, Superior.”

I came out and was taken to my brother's home, travelling in a spinal carriage the whole journey, which caused me to get worse. A doctor was sent for, and he advised my brother to get me to my home in London, but I had to stay with him till January, 1921, as the pain was so intense that I could not be moved. Arrangements were made for me to come to London, and then another spinal jacket was made for me, with a head and neck support, but this also I could not bear to be put into on account of the pain.

It gives me very great sorrow to say that, during this time, I had drifted from the One Who could have helped me most; but God, in his love and mercy, directed me to a special mission, which was then being held at Grove Hall, Peckham, by some members of the Christian Deaconess' Association. I had no desire to go when asked, but through the Christian love of the leader in spending some hours with me in the hospital whilst having the spinal jacket fitted, I decided to go, to show my appreciation of this act of love. That meeting was one, praise His Name, that shall never be forgotten. I was lifted from the invalid's carriage and laid on two forms, with cushions, etc., as I could only obtain rest when lying flat. The message the sister gave, by the Power of God, was the means of showing me what salvation really meant, and there and then I surrendered myself wholly to God, and in spite of being in great pain, went home very happy.

My helplessness increased, and I could not so much as move a finger or turn my head, and was living only on soda-water and milk—and very little of that. During the next week matters became much worse, and a doctor had to be sent for, much against my will, as my faith in earthly aid had failed, and I had refused medicine, knowing that it could only be the Lord Who could heal me. He (the doctor) said there was absolutely no hope, I could not possibly last any longer than two days, and on no account was to be left, as I was likely to pass away at any moment. I, however, lasted a month in this condition before being perfectly restored, and was watched night and day. My friends were summoned, my brother coming over from Ireland to see, as he thought, the last of me.

The Thursday before Easter, the Lord gave me a vision of myself standing at the corner of Brunswick Square (this was quite unfamiliar to me, never having lived in Peckham) in uniform giving away tracts containing a message of love to lost souls, and then I could hear them singing, “Come unto Me”—it is the Saviour's voice.” This vision showed me clearly that the Lord had a special work for me to do, and I prayed to be kept in His Will, that I might not hinder His working in me.

On the Easter Sunday morning, the sister who had been sitting up with me all night was going to Communion Service. As she opened my door, the church bells started to ring. She said to me, “Eddie, the resurrection of the Lord!” It was just as though someone said, “Yes! and can be the resurrection of your life.” This really made me feel a little nervous, but I just kept prayerful, knowing that God would undertake in whatever His will was for me.

The next week the pain I endured was terrific—too bad for anyone even to approach my bed—and on the following Friday the Lord gave me another wonderful vision. It was as though the roof was lifted, and I saw a most wonderful ray of light beam into my room; then I saw the Lord in all His glory, and this is what I heard: “Fear thou not, for I am with thee; be not dismayed, for I am thy God.” Then I felt His touch on my arm, and heard His voice, saying, “These are My words—take them, believe them, and act upon them” (the verses were James v. 14, 15) Three times I heard these words repeated to me

The next morning I told the glad news to the sister who had been

sitting up with me, and she was able to verify my statements, having heard all I said whilst unconsciously talking with God. I asked to see the leader of the Camberwell branch of the "Christian Deaconess' Association," as I wanted to be obedient. I told her everything, asking her to come and anoint me, and to gather together those who believed His Word (I might mention here that the number gathered was seven). At 7-30 on this evening (Monday, 4th April) it seemed to me that I was just slipping away to be with my Lord. My brother, who was sitting with me at the time, ran out of the room crying, saying he could not watch me die, but I held on in prayer, and God gave the victory. The friends gathered at 8-45, knelt before His Throne of prayer, which was followed by the reading of His Word, anointing and carrying out implicitly every command given in James v. 14, 15. Our Lord again visited me in glory, and I felt His hand on my head; my limbs were straightened out, and I felt as it were, my body die, and then a tingling started from my feet, reaching to my finger-tips. The Lord spoke, saying, "Arise, and get up!" and I said, "O Lord, I cannot!" He spoke to me a second time, saying, "Arise, and get up—now or never!" I said, "O Lord, I will have it now." He gave me the power to immediately obey His command, praise His Name! and I jumped out of bed and walked to the middle of the room, just talking to my Lord, not realising that any of the friends were there. What joy! I was perfectly restored to health. My back and other parts of my body, which were distorted, were quite straight, and, after praising and giving thanks, I said, "Give me something to eat!" I then ate two eggs, bread and butter, and drank some tea.

The next night I had the power to walk from Scarsdale Road to Edmund Street Mission (about a mile) to testify of what my Lord had done for me. On the following Saturday, I was dedicated to the C.D.A. work, as I knew that was the reason for my restoration. I intend to devote the rest of my life to it, through the Power of His Holy Spirit working through me, in bringing lost souls to a knowledge of His great sacrifice made on Calvary for us. Eternity will not be too long to praise Him for His wonderful love, and I can truly say, with St Paul, "I live, yet not I, but Christ liveth in me. The life I now live, I live by the faith of the Son God."

The following is a copy of letter written by the doctor under whose care Sister Edith Cuffley was —

" 180, Kennington Park Road, S.E. 11.
15 April, 1921.

" I hereby certify that Edith May Cuffley has been under my professional care since December, 1917, and before that date, under my predecessor, the late Dr. R. Foster Owen, for several years. She was rendered unfit for work in June, 1916, by reason of pulmonary tuberculosis, which was followed by spinal tuberculosis. She was more or less prostrated from that time until the 4th of April last, when she appears to have mysteriously recovered, having received no systematic treatment since her removal from a sanatorium in August, 1920. For the last two years she was crippled, bed-ridden, and believed to be incurable. In my opinion, she is now recovered and will soon be quite fit for work, and her cure can only be ascribed to her wonderful faith in prayer.

" (Signed) P. EUGENE GIUSEPPE, M.B., C.M., J.P.,
" Late Government Medical Officer, Trinidad, B.W.I."

EXTRACT FROM "LIFE OF FAITH," JANUARY 11th, 1922.
Abridged Notes by Dr. A. T. SCHOFIELD, Specialist, of Hailey Street, W.

" To my great pleasure I can record the case of Mrs. Cuffley, of 40, Denmark Road, Camberwell, S.E. After careful examination I must consider it a supernatural cure of organic disease.

"Mrs C. developed tubercle of the lung, had had hemorrhage, and lay in her bed for two years. X-Rays showed advanced tubercle, and she was removed to the Home for Incurables and Dying, at Thames Ditton. She lay in a spinal jacket, and later, on a water bed. . . . [Here follows description of case as in foregoing pages.]

"When I saw her she had been nearly eight months perfectly well, walking about all day and visiting the sick and poor. I examined her chest and spine, and there was certainly no active disease. She seems to be a simple believer overflowing with joy and thankfulness at her recovery. She had gained nearly two stone, and never was so well as she is now. She evidently regards the cure as a case of direct Divine Healing, and is now continuing her open air and Mission work—all to the glory of God."

Items of Interest.

As we go to press for this issue much earlier than usual, we regret that several articles we hoped to include are unavoidably held over until next month.

* * * * *

Preparations are now being made for the usual Christmas Conventions, and we hope to report on them fully in the February number.

* * * * *

Owing to the ever increasing circulation of the Elim Evangel, and the great demand for literature, our readers will be interested to know that arrangements are being made to open an Elim Alliance Publishing House in London. It will be situated in close proximity to the Elim Tabernacle, and we hope to be able to give full particulars in our next issue. Prayer for guidance is especially requested on behalf of those in charge of the arrangements.

* * * * *

The first Anniversary Services in connection with the Sunday School at our London Tabernacle will be held on Sunday, 13th January. The superintendent is Mr. Bonner, one of the elders of the assembly. From the very first his time and talents have been devoted to the cause of the children, and his untiring efforts, combined with those of his consecrated workers, have been greatly blessed of God. In answer to prayer the Lord has provided a competent organist for the pipe organ at the Tabernacle, Mr. Ronald Cooper, who will be conducting the singing at the Anniversary. One of the Elim ministers will preach at the special services.

* * * * *

We give preliminary notice of a Convention that is being arranged in the Elim Tabernacle, Park Crescent, Clapham, London, during the coming Easter holidays, from Good Friday, 18th April, to Easter Tuesday, 22nd April. Pastor George Jeffreys will convene, and well-known speakers are expected from different countries. It will be well for our readers to make a special effort to come to this Convention. They should write immediately to the Convention Secretary, "Elim," Park Crescent, Clapham, London, S.W. 4, as visitors are expected from all parts of the United Kingdom.

Unclaimed promises are like uncashed cheques; they will keep us from bankruptcy, but not from want.

Prayer must be based upon promise, but, thank God, His promises are always broader than our prayers.

Acts vi. A Study in Organisation.

By PASTOR DONALD GEE.

The sixth chapter of Acts is full of illuminating points to guide us in the general principles of Church Organization, even as it is equally interesting as containing the record of what was apparently the first definite step in that direction.

(1) Its occasion.

This is clearly shown, in verse 1, to be a felt need. The multiplying of disciples, the growth of a work, the increase of missionary and other activities, are all matters for joy and thankfulness, but they also incur new problems and difficulties.

These cannot and must not be shirked, we cannot stay for ever in the "upper room" with its 120, much as we love the memory of its hallowed hours. And on the other hand we want to see that mere imitation of these offices of the apostolic days, without the corresponding need, may appear to conform to the letter of the New Testament, but certainly not to the spirit.

The apostles organized when they found it helpful and necessary.

(2) Its purpose.

Added spiritual power was the goal in view; along with a proper and satisfactory dealing with problems on the practical side.

Organizing was not to push burdens on to the spiritual side of things, but to push them off. This is marked in the emphatic putting of first things first,—spiritual essentials, prayer and the ministry of the Word. The only reason for organizing was that these might be the more smoothly and easily kept predominant and aggressive.

The apostles organized because they had a passion for prayer and preaching that must remove every hindrance.

(3) Its spirit.

The needs of the weak called it into being. Its purpose was not to dictate but to help. All through there is fine blending of competent leadership and a yielding to others' wishes also; the recognition of God-given office and authority, and a ready sharing of the burdens with others.

The highest qualifications are demanded no less by the multitude than by the twelve. Unity, sympathy, practical love and unselfish wisdom, loyalty to the Holy Ghost, fill the scene.

(4) Its results.

These were essentially gratifying. First everybody was pleased!—something remarkable in itself. It is certain that the road to this usually impossible goal was only found because all were seeking with pure motive nought but the will and glory of the Lord;—to "by love serve one another."

Second: still more growth. The benefits of the step taken appeared instantly by the number of the disciples being multiplied greatly. God seeks for quality, but let us not forget that He desires quantity also.

Why that note about "a great company of the priests" (ministers). Did manifest order help to break down prejudice? It may have been so.

(5) Its aftermath.

Whether this bit of organization was permanent or not we cannot say: we can be certain that it lasted as long as the need lasted. Later books of the New Testament reveal still more complete forms.

It was not found to hinder, and it was not permitted to hinder the sovereign liberty of the Holy Spirit among them. Stephen for a time outshines even the apostles, and quickly wins a martyr's crown. Philip the deacon is found equipped by the same Spirit with gifts as an evangelist, and finds no hindrance to the Divinely appointed call. Enjoying personal liberty in the service of God, he still recognises the office of others however, (Acts 8, 14).

This story of apostolic dealing with a difficulty and a lack on the administrative side of things, the spirit in which it was dealt with, the

fulness of the Holy Ghost preserved and indeed the rather emphasised in the whole business, is worth the study of all who are seeking on every line to discover the secrets that made the early Church so amazingly successful on its great campaign of carrying the gospel "with signs following," to every creature.

POWER OF GOD'S WORD.

A godly father placed a Bible in his son's trunk on sending him away to college. The young man was very indignant when he found it some months later, and determined to use the leaves to wipe his razor on while shaving. So whenever he went to shave, he tore out a leaf or two of the Holy Book, and thus used it until nearly half the volume was destroyed. But while he was committing this outrage a text now and then met his eye, and was carried like a barbed arrow to his heart. At length he heard a sermon which discovered to him his own character, and his exposure to the wrath of God, and riveted upon his mind the impression which he had received from the last torn leaf of the blessed yet insulted volume. Had worlds been at his disposal, he would freely have given them all, could they have availed him to undo what he had done. At length he found forgiveness at the foot of the cross. The torn leaves of that Sacred Volume brought healing to his soul; for they led him to repose on the mercy of God, which is sufficient for the chief of sinners—Sel.

"God will not payment twice demand,
First at my bleeding Saviour's hand,
And then again at mine."

Elim Evangelistic Band.

At the time of writing these notes, the mission is still in progress at Annaghanoon, Co. Down, where a new hall was erected last month under the Elim Pentecostal Alliance. Numbers of precious souls have professed salvation, and a real spirit of revival is pervading the district. The hall has proved too small to accommodate the crowds of earnest young people that have sought admittance. May the fire continue to burn and spread in this district!

The mission at Aughavilly, Co. Armagh, is well attended, and God's blessing is resting on the meetings. Much prayer is requested for the work in this place.

A children's mission is in progress at Bangor, having commenced on 4th December. The attendance is good, and prayer is requested that many young lives may be dedicated to the Lord.

We hope to report in our next issue on the special Bible Readings which are being given by Pastor George Jeffreys from 9th to 16th December, in the Elim Hall, Grimsby.

Pastor George Jeffreys is booked for an eight-days' Bible Readings in Ballymena, on sanctification, the outpouring of the Holy Ghost, and the miraculous gifts of the Spirit, from Sunday, 30th December, to Sunday, 6th January. Particulars may be obtained from Pastor R. Mercer, Temperance Hotel, Castle Street, Ballymena.

Only let us not weary. The miles to that land are fewer and shorter than when we first believed. Strangers are not wise to quarrel with their host and complain of their lodging. It is a foul way, but a fair home. Oh that I had but such grapes and clusters out of the land as I have sometimes seen and tasted! But the hope of it in the end is a heartsome convoy.—Samuel Rutherford.

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.

SUBSCRIPTION FORM.

To the Evangel Secretaries,
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1924

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M

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I'm going to take my chance.

Captain Webb, the famous swimmer, accomplished the feat of swimming across the English Channel, a distance of twenty-five miles. After viewing the Whirlpool Rapids of Niagara, he declared that he would swim through them. Some said he was a hero, but more sensible people affirmed that he was a fool. "It's all luck, and the end—I don't think about that; I'm going to take my chance," was the answer he gave to those who expostulated with him.

At four o'clock on the afternoon of 24th July, 1883, in the presence of hundreds of spectators who loudly cheered him, he leaped into the whirling torrent and swam for a short distance. But the eddying waters were too powerful for the strong swimmer, and he was swept like a log into the rapids, and was speedily lost to view. For miles down the Niagara river men searched for the body, but it was not found till four days afterwards, a mile and a half below Lewiston, New York State.

Captain Webb said he was

“GOING TO TAKE HIS CHANCE.”

Many in these days, when told that unless they are “born again,” “converted,” or “saved,” they CANNOT see the kingdom of God (John 3:3), declare that they will “take their chance.” There is no “chance” in the matter. There are but the two classes in God's sight—converted and unconverted, saved and unsaved. “YE MUST BE BORN AGAIN” (John 3:7), or never enter heaven. Continue neglecting or despising the salvation of God and your eternal destiny will be in the pit of woe. Why should you perish in your sins when God, at an infinite cost, has provided salvation for you as A FREE GIFT? Why not be reconciled to God through faith in Christ? Why not now, as you read these lines, believe on the Lord Jesus Christ and be saved for time and eternity? (Acts 16:31). If, however, you procrastinate and are cut down in your sins, you will remember that you were warned of wrath and judgment, and pointed to Christ, the sinner's refuge. The awful thought will then be realised that you despised Christ, and no one is to blame but yourself—Sel.