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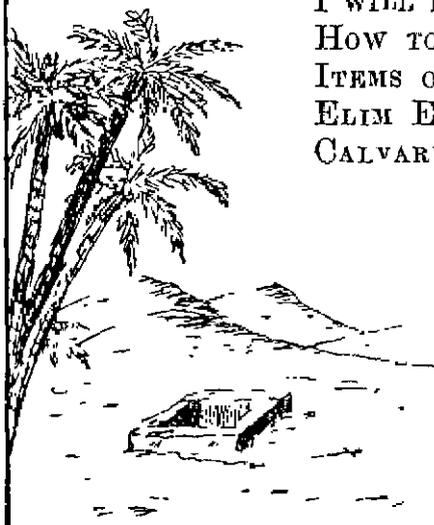
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TWOPENCE.

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with which is incorporated
THE ELIM EVANGELISTIC BAND.

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The Elim Evangel.

Vol. 5.

March, 1924.

No. 3.

Editors { ERNEST J. PHILLIPS.
ERNEST C. BOULTON.

SUBSCRIPTION PRICE for one year, post free: 1 copy, 2s.6d.; 6 copies, 14s.; or 24s. per doz. U.S.A. or Canada. 1 copy, 65 cents; 6 copies, \$3.50; or \$6.00 per doz. Pentecostal Assemblies may obtain the EVANGEL in monthly parcels at 2s. per dozen, post free.

ALL SUBSCRIPTIONS and orders for the EVANGEL, as well as communications for the Editors, should be addressed to the Elim Publishing Office, Park Crescent, Clapham, London, S.W.4.

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

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

Editorial.

"I will be to them GOD."

—Hebrews 8, 10.

Surely this must be one of the most comprehensive promises found in the Word of God, covering as it does every possible phase of human need—putting us at once in touch with all God's inexhaustible resources. We are reminded that the creature's need is always the sphere of Divine manifestation. Man needed salvation, and the atonement was God's great and abundant response to that need; the Church required power, and the outpouring of the Holy Spirit was the Father's rich bestowment of efficient energy for service. If we delve into the depths of this unfathomable promise we shall discover that it contains:

A Pledge of Power. The believer is undoubtedly called to conflict—from the moment he enters the Kingdom of God the conflict commences—he is at once faced with formidable foes—arrayed against him are all those powerful Satanic forces which are engaged to withstand the execution of the Divine will. Hence the need of adequate equipment. Could a more powerful panoply be found for the Christian combatant than that contained in this gracious guarantee, "I will be to them GOD?" Think of all that is signified by that wonderful name GOD. Is it not synonymous for all that is essential to spiritual growth and fruitful service? Here is an uncashed cheque which is equal to the heaviest possible demand. "I will be to them —!" What? Why exactly and entirely that which you lack at the present moment. Are you weak and worn? Is your store of strength all spent in the struggle? Perhaps crushed beneath a weight of care and filled with a sense of hopelessness and help-

lessness? Listen! "I will be to them POWER." Not only the power of God but the God of power shall be your stronghold in the hour of sudden assault. Not merely a powerful principle but a powerful Person. Hallelujah! Listen to another of God's ample assurances, "And God has the power of making all grace abound to you, that on all sides, at all times, in all ways, you may have sufficient," II. Cor. 9, 8 (Moffatt).

The Promise of His Perpetual Presence. "Lo I am with you always" God with us! Our Emmanuel! Our constant Companion! Never a moment alone! Never forgotten and never forsaken! Who can express the sweet sense of security which garrisons the heart of those who enjoy the assurance of His abiding presence? What perfect peace pervades the breast of all who rest in the promise of His encircling presence. Above, beneath, and all around is the Eternal God. Where'er we are called to journey He has promised that His presence shall go with us and give us rest. Yes, it is the constant apprehension of His nearness that is the secret of real heart rest. Turmoil without but tranquility within! When passing through the fire of some fierce persecution, His wonderful presence deprives the flames of their power to harm; and when the billows of some angry storm of temptation threaten to swamp the believer's faith, then the whispered witness of the Spirit within renews the glad conviction of the nearness of God.

"Never a trial that He is not there,
 Never a burden that He doth not bear;
 Never a sorrow that He doth not share,
 Moment by moment I'm under His care."

Moreover these words offer us:—

A Plea for Praise. What encouragement to praiseful living such a promise as this should give. The shout of triumph should always be found upon our lips; if this was the case many a wall of unbelief would fall before us; things which now so stubbornly withstand us and challenge our right to the possession of spiritual treasure would give way as we raised our psalm of praise. It is the pledge of His presence which should provoke us to praise! Dear discouraged disciple of Jesus, gird this gracious promise around thee, "I will be to them GOD!" Apply it as a restorative to thy drooping spirit and see if it will not turn thy dirge to an anthem, thy mourning to holy mirth. The Lord would fain clothe thee in the garments of gladness, and bestow upon thee the spirit of unspeakable and perpetual joy. How beautiful it is to notice the number of young people in our assemblies possessed by this spirit of godly gladness, whose faces so eloquently express the fulness of joy which resides within their hearts. The secret of this sunshine which seems to clothe their lives is to be found in the reality of the Divine presence to them. God is always at hand in their

experience.

"I will keep thee" safely,—thou to Me art dear,—
 "I will keep thee" for My use, My glory here:
 Only all surrender to My blessed will,—
 Then, if active, passive,—alert, or keeping "still,"—
 "I, the Lord will bless thee," My choice will be right,—
 Purpose, hidden, maybe, but thou My "delight."

—E.C.B.

Saying "Yes" to Jesus.

AN ADDRESS BY THE LATE MRS. CRISP.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that we may prove what is that good, and acceptable, and perfect will of God."—Rom. xii., 1, 2

I thought that for a little while we might seek together to see what the will of God really is. Because no question so frequently rises to the mind of one who is seeking healing as, What is God's will? No Christian questions that He is able to heal the body. Since He saved our souls and filled us with glow and warmth of love to Him and to the brethren, we know He is able. But the question arises: What is God's will concerning me?

The word which has been a great help to me along that line is John vii, 17: "If any man willeth to do His will, he shall know," settles it once and for all for me. "He shall know of the teaching"

What is God's will? Is it sickness? Can He teach me better to be conformed to His image by laying agony, suffering, upon me? Does it mean that I shall be sanctified by passing through intense pain? Some have said, No, suffering in itself—unless God blesses us in spite of the suffering—is not sanctifying. Some of us have been through much suffering and agony and were not a bit more saintly than before.

It seems as if the apostle has been confronted by some such question, and comes to the thought here that the only way in which we can prove that God's will is "good, and acceptable, and perfect" is to present our bodies to Him a living sacrifice; the complete delivering over of our body, just as we did our soul. An irrevocable giving of ourselves right over, "that we may prove" by this means "the good, and acceptable, and perfect will of God."

My own conviction is that God's will is a good will, an acceptable will, a perfect will. His is the will that makes heaven what it is, and will produce heaven in any heart. So that for us to prove what is that good and acceptable and perfect will of God, there is only one way: that is, to hand ourselves over to

God, and so completely to give ourselves over to Him—a voluntary offering.

Consecration means the same as putting a burnt offering on the altar, and when we have done that, we are saying "Yes" to God, and it is easy to do it where the Spirit of God is working gloriously; in a meeting where the Spirit of God is present. But, as in the burnt offering the pieces had to be divided and put, part by part, upon the altar, so it is to be in our lives. Part by part, we have to put ourselves upon the altar, and that is where the test comes.

"Hold back? Oh, nothing! I would not hold back anything from God; He is so good! He will never take His child through a test He has not been through Himself." So we say, sincerely enough, at a time of blessing, in a meeting where God is manifest. But it is when the part-by-part offering comes that the difficulty arises. And the only way is to say "Yes" to God in all that comes along—"Yes" in the dust, "Yes" in the dark, "Yes" in death, "Yes" in love. I am using those four words as pegs upon which we may help to fix the texts and instances in our memory.

Turn now to Mark vii., 28. Here is a woman who comes to Jesus and cries to Him for her daughter, beseeching Him, because her child is beset by a demon. She has left her at home, and hurries off to where He is. No notice is taken of her at first; then Jesus says: "Let the children first be filled, for it is not meet to take the children's bread and to cast it unto the dogs." And she answered, "**Yea, Lord.**"

That is the pathway of consecration—that when we are humbled to the very dust, and people treat us as sheep fit only for the slaughter, when they humble us until every part of our being rises up against such treatment, and we ask, "Is this God's will for me, that I should be spoken to in this manner, and treated as though I had no rights and no dignity?" Am I to be the offscouring of the earth—no one to pay me any respect?

And the first thing we say is, "I cannot bear it—to be treated like a little dog. I cannot bear it!" You and I have said. We have complained, "It is to be treated worse than a little dog."

Then comes the question, "Can I say,

'YES' IN THE DUST?"

That is what consecration means, and out of the dust we look up to God and say, "Lord, I have given myself over, and if this is Thy will for me, I say 'Yes' to it all."

That is always one of the ways of deliverance—"Yes" in the dust. It was thus that the Syro-Phœnician woman found her prayer answered:—"For this saying go thy way; the devil is gone out of thy daughter."

It is a hard test, and unless we knew that our Lord was

loving and tender, we could not say it. If we quite saw the Lord's hand in it, it would be easy, but we see the second cause, and that makes it hard. But when we say "Yes" in the dark we can ask what we will, and it shall be done.

"And when Jesus departed thence, two blind men followed Him, crying and saying, Thou Son of David, have mercy on us. And when He was come into the house, the blind men came to Him, and Jesus saith unto them: "Believe ye that I am able to do this?" They said unto Him, "Yea, Lord."

I am somewhat taking these little incidents out of their setting, that we may see them in the light of consecration. Here we have

"YES" IN THE DARK.

When I don't understand God's dealings, when I don't see why He should not heal me straightway, can I say, "Yes, Lord, if this is Your will for me, it is my will"? If so, then light soon comes. He leads us through these strange paths that we may come to an end of ourselves; that is the part that oppresses us sore. Have you learnt to say this—"Yes" in the dark? Perhaps you have obeyed the command as far as you knew how, you were anointed, you took God at His word, yielded yourself to Him, yet you are not healed. In face of all that, will you say "Yes" to Him—"Yes" just where you are? "Yes," I will not wrestle; if it is Thy will, I will suffer to the end of my days. Though Thou slay me, yet will I trust Thee." I remember well to-day when I stood and said that—"Yes" in the dark; and the Lord gave me light.

The next is "Yes" in death. Turn to John xi., 21-27. The sisters thought that surely Jesus—because He loved Lazarus, their brother—would have hastened to raise him up from the sick bed. But instead of hastening to Bethany, when He heard of his sickness, Jesus tarried two days still in the place where He was. And meanwhile death did its own work, and Lazarus died. Think of the feelings of these sisters as they watched their brother getting fainter and fainter; and at last he died. And it shows the great grief in the sisters' hearts that, although separated from each other, when Jesus came they both used the same words to Him, "If Thou hadst been here, my brother had not died." "If He had cared as much as we thought, would He not have appeared quicker for our deliverance?" It was this that troubled them. But we learn at last, that with Him there is no "if." God is not surprised at anything that happens. But there is an "if" in our hearts before we learn this.

When Jesus came, He began to tell Martha some of the deeper things, and to show her why it was permitted for Lazarus to die. "I know that even now," she said, "whatsoever Thou wilt ask of God, God will give it Thee." Jesus saith unto her: "Thy brother shall rise again." Martha saith unto Him; "I

know that he shall rise again in the resurrection at the last day." Jesus saith unto her: "I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live. Believest thou this?" And Martha replies, "Yea, Lord; I believe that Thou art the Christ, the Son of God, which should come into the world."

"Yea, Lord, I do believe." She could not say exactly: "I believe my brother will rise here and now," but she could believe in God and in Jesus Christ, whom He had sent.

And sometimes when sentence of death has been passed upon all we hoped or expected, we cannot say all we would or should, but we can look up and say, faintly, "Yes, Lord"; and "Yes" in death to every bit of outlook, the sufferings of death written upon every horizon. When you can say "Yes" in face of all that, there is perfect rest; you are as quiet as a little babe—a weaned child hushed to stillness. Then comes to pass what we read in Romans vi. If we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection. For he that is dead is freed from sin. Now, if we be dead with Christ we believe that we shall also live with Him.

Do you catch the thought? When we enter into God's thought, when death is written upon everything, every hope of ours is perished, so that we have no expectation from any human side; when we see ourselves as nothing, perhaps the last bit of the offering that goes over, then we are raised up with Him into newness of life. Yea, into The Life.

Now, John xxi, 15-17:

"YES" IN LOVE.

When in full consecration we can say "Yes" in the dark, "Yes" in the dust, "Yes" in death, then the Lord draws us close to Himself, and says, "Lovest thou Me more than all these? more than health? more than life? more than all you hoped for? more than your expectations? more than all things?"

If you and I can look up in His face and say, "Yea, Lord," then heaven has begun, heaven is in our hearts, because He becomes more to us than anything. And it is just at that point I believe that He says, "Ask what you will." Along that line, I believe He comes to us and says, "Because you have delighted in Me, you may have the desires of your heart." "He delivered me," said David: "He brought me out into a large place." When you delight in the will of God, in nothing but the will of God, then God delights in you, delivers you, and brings you forth into a large place. It may be a narrow way, a difficult way, but He enables us to say "Yes." And as we say that, you and I prove that God's will is really good and acceptable and perfect.

Blessed be His name! Amen.

A Weekly Message.

Compiled from Various Sources by PASTOR E. C. BOULTON

Sunday, March 2nd.

" Look from the top " (Song of Sol. 4, 8).

Yes, our perplexities would become plain if we kept on a spiritual elevation. How often when the traveller quite loses his way he can soon find it again from some tree top or some hill top where all the winding paths he has gone spread behind him, and the whole homeward road opens before. So, from the heights of prayer and faith, we too can see the plain path, and know that we are going home. There is no other way in which we can gain the victory over the world. We must get above. We must see it from the side of our great reward. Then it looks like earthly objects after we have gazed upon the sun for a while. We are blind to them. When the Italian fruit-seller finds that he is heir to a ducal palace, you cannot tempt him any more with the paltry profits of his trade or the company of his old associates. He is above it all. They who know the hope of their calling and the riches of the glory of their inheritance can well despise the world, it is the poor starving ones who go hungering for the husks of earth. We are born from above, and have a longing to go home. Let us go forth to-day with our hearts on the home stretch.

Sunday, March 9th.

" He leadeth me " (Psa 23, 2)

" The steps of a good man, as well as his steps, are ordered by the Lord," says George Muller. Naturally, an open door seems more like guidance to us than a closed one. God may guide by the latter as definitely as by the former. His guidance of the children of Israel by the pillar of cloud and fire is a clear case in point. When the cloud was lifted the Israelites took up their march. It was the guidance of God to move onward. But when the cloud tarried and abode upon the tabernacle, then the people rested in their tents. Both the tarrying and the journeying were guidance from the Lord, the one as much as the other. We, when we are hindered or stayed from moving forward, are prone to think that we are having no guidance. In fact, no guidance forward may be guidance of the most real sort. It is simply guidance to wait. Waiting, with the cloud, is true and blessed guidance. Going ahead without it is simply human wilfulness.

Sunday, March 16th.

" We are not sufficient of ourselves to think of anything as of ourselves " (II Cor. 3, 5).

Insufficient, "All sufficient." These two words form the complement of each other, and together give the key to an efficient Christian life. The discovery and full conviction of our utter helplessness is the constant condition of spiritual supply. The aim of the Old Testament, therefore, is over to show man's failure; that of the New, to reveal Christ's sufficiency. He has all things for us, but we cannot receive them till we know that we have nothing. The very essence, therefore, of Christian perfection is the constant renunciation of our own perfection, and the continual acceptance of Christ's righteousness. And as we receive deeper views of our nothingness and evil, it is but a call to claim more of His rich grace. But it is possible fully to know our insufficiency, and yet not take firmly hold of His "all things." This, too, must be done with a faith that will not accept less than all. The prophet was angry because the King of Israel had only smitten thrice upon the ground. He should have done it five or six times. He might have had all. So let us meet His greatness and grace.

Sunday, March 23rd.

" He that followeth Me " (John 8, 12).

Yes, but I must make sure that I follow Him in spirit and in truth.

It is so easy to be self-deceived. I may follow a pleasant emotion, while all the time a bit of grim cross-bearing is being ignored. I may be satisfied to be "out on the ocean sailing," singing of "a home beyond the tide," while all the time there is a piece of perilous salvage work to be done beneath the waves. To "follow Jesus" is to face the hostility of Scribes and Pharisees, to offer restoring friendship to publicans and sinners, to pray in bloodshedding in Gethsemane, to brave the decision of the brutal mob, and to be "ready" for the appalling happenings on Calvary! Therefore, following is not a light picnic; it is a possible martyrdom! But if I set my face "to go," the Lord Himself will visit me with "the light of life." And the resource shall not be broken and spasmodic; it shall be mine without ceasing. "Be thou faithful . . . and I will give thee . . . life." That life will flow into my soul, just as the oxygenating air flows down to the diver who is faithfully busy recovering wreckage from the wealth-strewn bed of the mighty sea. Let me be faithful, and every moment the Lord will crown me with His own vitalising life!

Sunday, March 30th.

"He taught His disciples" (Mark 9, 31)

And my Lord will teach me. He will lead me into "the deep things" of God. There is only one school for this sort of learning, and an old saying called it the Academy of Love, and it meets in Gethsemane and Calvary, the Lord Himself is the Teacher, and there is room in the school for thee and me. But the disciples were not in the mood for learning. They were not ambitious for heavenly knowledge, but for carnal prizes, not for wisdom, but for place. "They disputed one with another who was the greatest." And that spirit is always fatal to advancement in the school of Christ. Our petty ambitions close the door and windows of our souls, the heavenly light can find no entrance. We turn Gethsemane into "a place of strife," and we carry our clamour even to Calvary itself. From this, and all other sinful folly, good Lord, redeem us! They who would be great scholars in this school must become "as little children." Through the childlike spirit we attain unto God-like wisdom. By humility is honour and life.

The Supernatural in Pentecost.

By THEODORE BOOTH-CLIBBORN.

Let us consider what Pentecost is, or how that particular outpouring of the Holy Spirit, which occurred on the day of Pentecost and following, was characterised

There were certain manifestations which accompanied this outpouring of the Holy Spirit, which orthodox believers and scholars generally believe to have been essentially from God and of God. These included various gifts and operations which are recorded again and again in the Word of God, but more especially in the New Testament. Some of these were wisdom, knowledge, faith, healing, miracle-working, prophecy, discerning of spirits and divers kinds of tongues; the last two, however, being introduced for the first time on this day of Pentecost (I. Cor. 12 8-10).

Besides these were many other evidences of supernatural working, such as visions, prostrations, shakings and dreams, which are related in the Bible in connection with God's dealings with man. It is hardly necessary to enumerate here, but to refresh your memories I will quote one or two. We hear of Daniel:—

"And I, Daniel, alone saw the vision: for the men that were with me saw not the vision: but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision, and there remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength" (Dan. 10. 7-8).

Then in Habakkuk we have these words after God had given the prophet just a glimpse of His majesty:—

“When I heard, my belly trembled, my lips quivered at the voice, rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when He cometh up unto the people, He will invade them with His troops” (Hab 3. 16).

Again, of Jeremiah we read:—

“Mine heart within me is broken because of the prophets, all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the Lord, and because of the words of His holiness” (Jer. 23: 9)

And so on, we might quote many more instances where such were the results, when our Holy Omnipotent God had personal dealings with poor, weak, insignificant humanity.

Needless to say, during the days of the early Church at Jerusalem, and indeed for many years after, even until the time of Constantine, these outward manifestations were greatly increased, besides new ones being added. We have evidence of this throughout the New Testament. But after all, is it anything at which we should be astonished, when we consider that since the Advent of the Comforter, our Very God Himself had come to take up His abode in the hearts of men?

We see, then, that it is and always has been distinctly in God's order to work in supernatural ways when He chose to. Of course, to the natural or carnally-minded man, this has always seemed foolish (1. Cor 2. 14), but to the spiritually-minded believer it should offer no hindrance, for it is Scriptural from first to last.

This brings us to our second consideration. Why, then, do many of the orthodox believers, who have implicit faith in the Word of God, and defend its entire inspiration with such glorious courage and vehemence, deny many of these similar manifestations in these last days?

On looking carefully into the question, you will find that there are not many reasonable objections that can be brought forward. Kindly note that word “reasonable.” It is very easy for human nature to criticise and to condemn, but it is entirely another thing to give justifiable reasons for so doing. It is one matter to brand a thing as “from the devil,” but it is quite another to substantiate such a grave statement with facts.

I will endeavour to deal with those difficulties which seem most reasonable. They are few and far between, but still they represent what might be actual difficulties to honest hearts, and we can quite understand how they might appear really formidable on the surface.

The first one, so often repeated, is that the tongues themselves, besides some of the other manifestations, were a special endowment for the early Church, but are not for the present period. The very nature of this objection would also imply that there is no need for this particular manifestation of the Holy Spirit to-day, and therefore that it is not necessary for the edification of the saints.

It is very important in answering this question that we should remind ourselves of the great truth of dispensational teaching so much emphasised by the pre-millennial school, and which has so wonderfully helped in opening up the Holy Scriptures to a great circle of Bible students.

Among other things, this school teaches us very clearly and unhesitatingly that the dispensation of the Church or of grace, which opened on the day of Pentecost with the Advent of the Holy Spirit, is to endure till the rapture of the saints at the second coming of our Lord. In other words, that the dispensation in which we find ourselves to-day is identically the same as that which opened on the day of Pentecost.

Now if we are in the same dispensation, is it not likely that God is

ready to manifest Himself in like power and in like manner throughout its duration? Certainly, this is Scriptural, God only makes marked changes as one dispensation evolves into another. Granted that He has manifested Himself in different ways in the different ages, yet each particular age has been marked throughout by its own special characteristics and privileges.

Then is it logical for us to believe that we are in the same dispensation as at Pentecost, and that the manifestations of the Spirit are entirely different? Can tongues be possible at the beginning, and impossible at the end, of the **SAME** dispensation? Is it that the Holy Spirit has altered His Method of working? I know not.

No, God revealed Himself to us through the Comforter at Pentecost, when He instituted some of His own particular means of working. These were introduced as privileges for the saints of God throughout the Church period. Because they were lost during the middle centuries through the apostasy of the Church does not prove that God withdrew them, but rather that man's faith became so weakened that he did not avail himself of them. We can clearly trace this by running over the events of Church History. From the time of Luther there has been an ever-increasing yearning and seeking after the early apostolic power and gifts, and in exactly the proportion that man's faith has risen, so God has met it, and gradually given back more and more of this power which was man's by faith, **ALL THE TIME**. One gift after another has been restored, manifestations and power also steadily increasing, till in recent years healing, and finally tongues, have been added to the list.

But why be astonished? May we not expect that as the time of our blessed Lord's return draws nigh, that He shall find His bride with at least as much power and glory as was originally given to her? Is our Bridegroom to find in His Best Beloved, one who has so weakened in her faith that she cannot even avail herself of the privileges and power given for the dispensation in which she finds herself? (I am not referring here to the great nominal Church whom we know are going into apostasy, but to the faithful overcomers, those who are to be presented to our Lord "without blemish")

As the time approaches for her presentation to the King, He will find in her increasing purity, glory, power, and manifestations, with a fuller active use of her privileges and gifts than has ever been heretofore shown. If we have such faith that we believe that He will draw us to Himself in the air, changing our bodies into His own likeness, defying all the laws of nature, what is the matter with our doubting that we cannot believe that He can pour forth the beauty of His praise through our lips, as was the case in the early Church.

This brings us to the more hidden of the objections with which we have been dealing, namely, that to say speaking in tongues was only for the early Church would indicate that tongues are not necessary to-day. **NECESSARY?** Let us refer to the Scripture—"But the manifestation of the Spirit is given to every man to profit withal" (I Cor. 12: 7). Then the Word goes on to enumerate what the manifestations are, including tongues and interpretation of tongues. So the Holy Spirit, through the Word, distinctly tells us that the manifestation of the Spirit, whatever it is, is to **PROFIT WITHAL**, and mark, the Word does not say that it is only **FOR THE EARLY APOSTOLIC CHURCH TO PROFIT WITHAL**, nor yet that it was a special sign merely for the opening of the dispensation. This view is entirely man-made and un-Scriptural. Never! The epistles were written for the benefit of the Church throughout her period, and where the Holy Spirit does not specify that it is for any certain limited period, what right, I would like to know, has man in his little finite mind, to set the boundaries as to the usefulness and time of this or any other of the sacred and glorious manifestations of our omniscient Holy Spirit.

The next question that might very naturally arise is this—"Granted all that you have said concerning the possibility of a revival in the supernatural, but is this particular demonstration of the tongues the same

genuine manifestation of the early Church, or is it false?

Let me once more ask you to run over the religious history of recent years, but this time a little more fully.

All will agree that there has been a steady return to the power of the early Church among God's true saints. We find that after centuries of comparative disuse, Divine Healing is being given more and more attention. Thousands of people are actually trusting God for their bodies. The faith of Christian men and women everywhere has been and is yet rising. Christians are coming to believe, as in the early days, that God is an indispensable factor in their everyday lives. Consequently, they are trusting Him to lead, not only in the crises which they encounter, but also in the details of life. The way of the faith life is becoming more and more common among God's true sheep, yes, even for the temporal, matter-of-fact necessities of life, for food and raiment, thus taking the words of our Lord Jesus for just what they meant, and believing Him to perform that which He specifically said He would do, in that immortal discourse on the Mount (Matt. 6: 25-34).

Not only this, but men and women are having more direct dealings with God than at any time since the Early Church. Visions and dreams of heavenly origin are being given and experienced by many, only fulfilling, however, the prophecy of Joel, to wit.—

“And it shall come to pass afterward that 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 also upon the servants and upon the handmaids in those days will I pour out my spirit” (Joel 2: 28-29)

(Of course, we are acquainted with the fact that the word “afterward,” in the original, means “last days,” from the Greek word “eschatos.”)

In all this I am not speaking of individual cases, for, thank God, there have been times of refreshing and wonderful personal dealing with God right through the Church age. What I am referring to is the fact that to-day, and during the last few years, we find this active and living faith in God far more in evidence, GENERALLY speaking, than at any time since the Apostolic days.

Make a survey of the field once more, and you will find that all the power and manifestations of the Holy Spirit have been restored in a very increased manner of late years, except——the tongues? Surely this cannot be possible! Can it be that the Holy Spirit in His wonderful mercy has restored all this power and faith and operations to the true believers of the “faith once delivered,” including that wonderful doctrine of the Second Coming, and out of it all He has definitely differentiated that tongues should NOT be restored? This would appear altogether illogical.

No, “it is hard to kick against the pricks,” and those who will not believe cannot shake the working of our God in these last days, when He is sweeping among His true saints as of old, and restoring to them their former and rightful power. Because certain men of God have, in their blindness, attacked the Pentecostal movement, this cannot stop the tide of power with which the Holy Spirit has been filling the mouths of hundreds of thousands the world over, and mark, not the least fact to be taken into consideration as to its Godliness would be that the cream of most other religious movements may be found among our ranks, yes, from the latest and most spiritual.

Has it not been thus way all through the history of revivals, the new movement of God generally drawing to it the most spiritual of the last revival, who would only too gladly free themselves from the cold, formal, stereotyped form of worship (often through over-organisation), which seems to have taken the place of the passionate fervour and enthusiasm for Christ which was once theirs.

Finally, may I not deal with one point which has been so continually

brought up to prove that the supernatural element in the Pentecostal movement is of the Devil?

We know that certain conscientious people are always pointing out the extravagances and excesses in Pentecost as a final argument. This to me is the weakest of the weak.

It is based, for proof, entirely upon the weaknesses of human nature. This should not be. It is perfectly true that "by their fruits ye shall know them," but how few are there who really go beneath the surface in Pentecost, to seek out the real fruits? If they did, they would never again make rash statements against the movement. They would find the transformed lives of thousands who live out their experience daily—those who have consecrated all they have and are to the Master, and who delight in spending their lives in unselfish loving service for others. Are they all perfect? Well, perhaps not, but let him who IS perfect cast the first stone.

Many fruit trees at a distance seem to be but an exuberant mass of foliage without apparent fruitfulness, when a careful close scrutiny would reveal rare and luscious fruit. A gold mine, also, will very often have just a plain dirt or rock surface, but who can measure the untold wealth beneath?

A popular method adopted by this class is to attend one or even two meetings, if that much, and without any further genuine enquiry judge accordingly. Often the very fact that there seems to be something out of the ordinary or something supernatural considerably prejudices them, quite apart from the just merits of the conduct of the meeting.

One conclusion, frequently reached, is to call the meeting an exhibition of emotionalism, as if there was something wicked in the emotions of the heart. But, of course, part of it is emotionalism. What is not emotionalism in the hearts of human beings, I would like to know? Every joy, every sorrow, every surprise—these are all emotions, and if some earthly joy can so touch your emotions as to make you exclaim a joyous "Oh!" how much more the touch of the glorious Holy Spirit on the heart strings of the Bride.

The work of the Holy Spirit, of course, is far deeper than the emotions, it is too wonderful for us to try and explain, but yet it often finds expression through the emotions as it has done in revivals time immemorial.

But if our friends want to be so obstinately critical, and brand the movement as of the enemy because of excesses, and those sometimes of an admittedly evil nature, if this is to be the basis of our discernment, then I venture to say that every so-called Christian Church to-day is of the enemy. Why? Because you will find just as much, if not more, that pertains to Satan in the life of the average Church member as you will in the life of the average Pentecostal person. If you find difficulty in crediting my word, travel over the land and go into some of the churches to a Wednesday-night prayer meeting, and you will find a handful of faithful ones around the poor parson, whilst most of the six hundred to a thousand other members are some in the cinemas watching some voluptuous and suggestive play, some in the theatre, some novel-reading or card-playing, and some just indifferent. This is not an exaggeration, but facts. Of course, this is not true of every Church, thank God, but it is true of the average Church.

Now could we not as easily turn on any of these great denominations and brand them as from the pit, just because we could pick out numberless cases of devilry in them. Certainly we could, but this would be absurd, for we know that there are thousands upon thousands of true followers of the Cross of Christ in the Church. The fact that there is hypocrisy, imitation, false pretention, and terrible back-sliding only goes to prove that the genuine is also there. For, where there is imitation, there must be an original purity to imitate, where there is hypocrisy, there must be the true

and sound to be pretentious about, and where there is terrible back-sliding there must have been an original position of virginity from which to backslide.

No, we mourn the condition of apostacy, but then we don't keep our eyes so fastened on it that we cannot observe what is on the other side. A thousand times, no. We gather comfort, cheer, and fresh courage from the fact that there are those who are true and loyal.

Let us note, also, another interesting fact—that these friends have no doubt whatever as to the Godly origin of the EARLY manifestations, including that of tongues, concerning which the inspired Apostle, writing for the whole dispensation, said, "I would that ye all spake with tongues." But from the standpoint they take, to be logical, they should deny the genuineness of the very foundation of our Christianity, for, mark you, all the conditions they quote existed in a yet more accentuated degree in some of the early Churches.

As for us, brethren, let us look up, yea, again I say, "look up," for the time of our redemption draweth nigh. "These things," spoken of by our Lord surely have begun to come to pass, and as the angry clouds threaten, let us see to it that our vision grows ever brighter, then the very gloom around us will but to greater advantage reveal the purity and glorious faithfulness of all true followers of the Lamb.

We have everything to praise God for, that we are so privileged as to have been made the recipients of this glorious latter-day outpouring, but brethren, let us on, for all these blessings are ordained to be but stepping-stones to greater heights and to undreamed-of glories. Having received some, let us with renewed ardour strive for more, that our lives may be ever-increasingly filled with the many graces of the Spirit.

"Watchman, what of the night? Watchman, what of the night? The watchman said, the morning cometh, and also the night; it ye will enquire, enquire ye. return, come" Isa. 21: 11-12).—Trust

Reports from the Regions Beyond.

AFRICA.

From a much-delayed letter from Mr. W. F. P. Burton, we quote the following:—

"After making our mission house trim for the rainy season, I started off for the far Eastern side of Lake Kisale. We have had native evangelists at work among the fishing villages there for the last nine months, and I was delighted to find 43 in one village, and 34 in another, professing faith in Christ. As, however, I was not sure that some of them fully gripped the nature of the step, I only baptised 15 in one village and 13 in another, while others from other villages will (D.V.) wait till I can return there again. The only available water was a crocodile-infested swamp, where only a short time before the ferry-man had had his hand mauled by a crocodile, but the young converts were so eager to be identified with Christ, in His death and resurrection, that they entered the water without hesitation, and, of course, God did not allow any accident to occur. The parents of one lad did not want him to be baptised, as he was very ill. In fact he could scarcely walk to the water. However, I did not like to refuse one who came at such personal sacrifice, so, after the parents had consented, I baptised him with the rest, and you may imagine our joy when, as he came out of the water, he declared that all sickness had gone.

"As soon as we returned to camp, I called the believers round the Lord's table. Certainly it was impossible to get the wine, but as Jesus used the ordinary food and drink which was upon the table, we did the same, i.e., took the simple food and drink of the natives. And although I had said nothing to them of the baptism in the Holy Spirit, yet as the bread

and cup went round, the power of God came down upon us, and one dear fellow broke forth into tongues. When we opened our eyes we were amazed to find a big crowd of natives, silently, wonderingly looking on. And we had the joy of telling them that "This is that," and explaining it all to them, and urging them, too, to repent, and receive the grace of God

"Throughout the trip I suppose that our average congregation was over three hundred, and often they crowded round after the meetings, to ply us with questions, till late into the night. Oh, what a harvest there is to be reaped for God in Lubaland!"

Discerning the Lord's Body.

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

The symbolism of the Lord's supper teaches us some of the deepest truths of Christianity. Jesus said of the loaf: "This is my body which is broken for you," and of the cup: "This cup is the New Testament in my blood, which is poured out for you and for the many," and Paul says: "The cup of blessing which we bless, is it not a PARTICIPATION IN the blood of Christ? The loaf which we break, is it not a PARTICIPATION IN the body of Christ?" (I. Cor. x., 16, 17, R.V. margin). It is possible for us to receive Christ by faith into our bodies, which are the temples of the Living God and sanctuaries of the Holy Spirit, as we receive food by eating and drinking: and Christ may be as much united to us thereby as our food is by eating and drinking

"He that eateth My flesh, and drinketh My blood, abideth in Me, and I in him." This passage is rendered more strongly in Dr. Moffatt's version, thus: "He who feeds on My flesh and drinks My blood REMAINS WITHIN ME as I REMAIN WITHIN HIM. Just as the living Father sent Me, and I live by the Father, so he who feeds on Me will also live by Me" (John vi, 56, 57, lit, "by means of Me"). No words could betoken a more intimate and indissoluble union, for the food which we have assimilated becomes our own flesh and blood, and can by no earthly means be separated from our bodies, which are said also to be "members of Christ": so in the same way Christ (not the actual bread and wine, but He whom they symbolise) really REMAINS in us and we in Him, and He becomes "our life" (Col. iii., 4).

But there are many believers to whom these words have no meaning, because they do not "discern the Lord's body," and for this reason "many are sickly and out of health, and not a few die"; but discerning the Lord's body will bring deliverance from disease just as quickly and as certainly as the appropriation of the blood cleanses from all sin. This law of the redemption of the body is taught in the type of the Passover lamb. The blood was sprinkled on the lintels and door-posts to save the firstborn of Israel from death—a type of salvation from sin, but they were also commanded to eat the flesh of the passover lamb (a type of "the Lamb slain from the founding of a world" (lit)), for physical strength and health, and as a result

we are told that "there was not one feeble person among their tribes." It was at the passover that the Lord instituted the breaking of bread, in place of the passover, and since "Christ our passover has been sacrificed for us," the body (represented by the loaf) stands for our healing just as definitely as the blood stands for our salvation from sin; and while failure to discern the Lord's body is said to be the actual cause of sickness, on the other hand many diseases have been healed, even such as epilepsy and paralysis, in some cases while partaking of the Lord's supper with full discerning of the Body, and in others, while listening to the truth concerning the Lord's supper, the truth has made them free. "People die for lack of knowledge" of this truth, and many of God's people are just as much "alienated" from the life of God physically as the unregenerate are spiritually, but if we appropriate the Divine life for the body as well as the soul and spirit, we shall find that we have in us "a flood of life which sweeps all disease away"; a fountain of living water, a "spring of water leaping up into eternal life."

The Epistle to the Assembly at Rome.

By THOMAS MYERSCOUGH
BIBLE STUDY No. 14.

I trust that those who read these Studies have apprehended that each chapter in the Epistle to the Romans is in sequence. It is of no profit to study chapter vi. unless the statements of the Holy Spirit in chapter v. have been understood and are believed. Many expound chapter v. but have not understood the grace and blessedness of iniquities forgiven and sins covered, or the blessedness of the man to whom the Lord will not reckon sin, contained in chapter iv. The reason why the fulness of CHRIST FOR US is not understood is often because the Spirit's measure of our need, as shown in chapter iii., 9—19, is not acknowledged: and so I would urge the student to consent to the statements of each chapter as he or she rises step by step up the ladder of increasing revelation of the ways of God (Psa. ciii., 7). I write in the light of great personal responsibility towards God, greatly desiring that no statement shall be either magnified or minimised, and that each chapter shall be seen as built upon the truths stated in previous chapters.

It will be well to note that chapters vi., vii., and viii., deal with the experiences common to the lives of those who are in Christ. Newly formed assemblies may not contain Christians with some of the experiences dealt with in these chapters, but no mature assembly will have been without some who have fallen into their old ways, and been brought into the state of wretchedness which rightly belongs to us when in failure. I ask for much prayer and patient consideration from all my readers, that Christ alone may be glorified by these Scriptures.

Following the wonderful statements of chapter v., we are asked the question, "shall we continue in sin, that Grace may abound?" (vi., 1). "In sin" needs to be considered before we can answer this question. v., 12, says "By one man SIN entered into the world." This is the principle of SIN which is inherited by all the race, and is present even in the life of the infant. "We have before proved . . . they are all UNDER SIN" (Rom. iii., 9). This Scripture is another which describes the state of SIN, and not

the act of sin. "There is none righteous, no, not even one" (v. 10).

"In Christ" is God's description of everyone who has received the New Birth. "If Christ be in you, the body is dead because of sin" (Rom. viii., 10). "I (was and) am crucified with Christ: nevertheless I live. YET NOT I, but Christ liveth in me" (Gal. ii., 20). All who are "in Christ" have by God been cut off from all relationship to their first father Adam and his curse. Christ is now their "Everlasting Father, The Prince of Peace" (Isa. ix., 6).

Some of the Christians in the Assembly at Rome had laid hold of the thought about "Grace abounding" more than SIN abounded, and even held and taught that it was better to remain in the state of SIN than Grace might abound, rather than count themselves to be IN CHRIST with all its blessedness of being "dead unto SIN," and provided with victory over the Adam life. Multitudes preach the mending of the Adam life instead of its death. This is not the same error as was taught at Rome, but it springs from the same lack of the knowledge of the true Gospel of Christ, which reveals the plan of God for the race.

Rom vi. is written to answer the question in verse 1, "Shall we continue in SIN that Grace may abound?" The answer is "God forbid," or "By no means" (Gk.). Then follows a series of statements and questions to clear up the position of those who are "in Christ Jesus the Lord."

1. "How shall we that DIED to SIN live any longer THEREIN" (v. 2).
2. "KNOW YE NOT (ye ought to know that) so many of us as were baptized INTO Christ Jesus were baptized INTO His death" (v. 3). "Ye died with Christ (Col. ii. 20, iii., 3). THEREFORE we ARE buried with Him by baptism into (His) DEATH (v. 4, Col. ii., 12).
3. THAT LIKE AS CHRIST WAS RAISED UP from the dead by the Glory of the Father, even so WE also should walk in newness of (Christ's Resurrection) LIFE (v. 4).
4. KNOWING THIS that OUR OLD MAN (Adam) (was and) IS CRUCIFIED with Him that the body of SIN might be made of none effect, that henceforth we should not serve SIN. For he that is DEAD is freed from SIN" (v. 6, 7).
5. Now if we died WITH CHRIST . . . we shall also live with Him" (v. 8)
6. Christ being RAISED from the dead, DIETH NO MORE. . . He died unto SIN once" (He was made SIN, but not a SINNER—II. Cor. v., 21, I. Peter ii., 22). Now "He liveth unto God."
7. "Likewise RECKON ye also yourselves to be DEAD INDEED unto SIN but ALIVE unto God in Christ Jesus our Lord."

Verse 12 begins with the admonition, "Let not SIN therefore REIGN in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto SIN, but YIELD YOURSELVES unto God as those that are ALIVE from the DEAD, and your members as INSTRUMENTS OF RIGHTEOUSNESS unto God. For SIN shall not have LORDSHIP over you, for ye are not under Law but under Grace." "Grace" in this case is power to the weak.

These statements will satisfy the student that God has SAVED us, but He has left us in the body of SIN. He has provided and placed in us a POWER and a new LAW which enable us to live as if the BODY of SIN were already of none effect through the POWER of the indwelling Saviour. There need be no fear of seeking to live a Godly life and of having continual victory over all that is Adamic. The remainder of this chapter will confirm our hearts' desire for victory and fruit unto the glory of Christ our indwelling conqueror (II Cor x., 5, 6).

Our relationship to the Law is considered in vv 15, 17. "What then, SHALL WE SIN (commit sins) because we are not under the Law, but under Grace? By no means." This SECOND QUESTION brings under notice the sinning of Christians whilst in the body. THE FIRST QUESTION was shall

we continue counting or reckoning ourselves to be **IN SIN** just as we were before salvation, in order that Grace might abound. Whereas the Scriptures continually affirm that all who are saved are "**IN CHRIST**," though still in the body, and are appointed for a victorious **NEW LIFE** henceforth.

"Being then made **FREE FROM SIN**, ye became bond servants of **RIGHTEOUSNESS**. I speak after the manner of men, because of the **INFIRMITY** of your **FLESH**: for as **YE HAVE YIELDED** your members bond servants to **UNCLEANNES**s and to **INIQUITY** (lawlessness) **UNTO INIQUITY**" (because of their ignorance of their true place in Christ as here explained). "**EVEN SO NOW YIELD YOUR MEMBERS BOND SERVANTS TO RIGHTEOUSNESS UNTO HOLINESS**. For when ye were the bond servants of **SIN**,

YE WERE FREE FROM RIGHTEOUSNESS."

"**WHAT FRUIT HAD YE THEN** in those things **WHEREOF YE ARE NOW ASHAMED?** for the end of those things is death." Multitudes and multitudes of "**Born again**" people are now in this state—doing things which belong to the old life, "**IN SIN**," and of which they are painfully ashamed. All their endeavours to change the "**old man**" have broken down, some have given up the struggle, others are trying again. But the result will be the same. The old man cannot be mended. His mind never changes. "**Because the mind of the flesh is ENMITY against God; for IT IS NOT SUBJECT TO THE LAW OF GOD NEITHER INDEED CAN BE.**" The old man's place is on the Cross, never to be allowed to either think or act, if we are to live in victory.

"BUT NOW BEING MADE FREE FROM SIN

and become bond servants of God, **YE HAVE** your fruit unto **HOLINESS**, and the end everlasting life." v. 11, "**Likewise BECKON** ye also yourselves (as does God) to be **DEAD INDEED UNTO SIN**, but **ALIVE UNTO GOD IN CHRIST JESUS OUR LORD.**"

The secret of a godly life is to **BELIEVE** that I **HAVE** passed out of **DEATH** into **LIFE** (John v., 24), and to **BELIEVE** that the **NEW LIFE** now in me though unseen (being spirit, Jno. iii., 8), is unspeakably more powerful than **SIN** and **DEATH** which have been displaced. This position is beautifully expressed in this chapter, "**Let not SIN** therefore **REIGN** in your mortal body, that ye should **OBEY IT** in the lusts thereof. Neither yield ye your members as instruments of **UNRIGHTEOUSNESS** unto **SIN**, but **YIELD** yourselves unto God, as those **THAT ARE ALIVE** from among the **DEAD**, and your members as instruments of **RIGHTEOUSNESS** unto God. For **SIN** shall not have **LORDSHIP** over you, for ye are not under law but under grace" (v. 12-14).

THE EYE demands to see the things which belong to the flesh life, but the child of God is provided with the indwelling power of Christ so that he can say "no" to the eye. The same applies to **THE EARS**, **THE MOUTH**, and to **EVERY MEMBER** of the body. We may **YIELD** (to set or place alongside) to the claims of the **Adamic** life, or we may "**YIELD** ourselves unto God as those that are alive from the dead." The Apostle Paul says: "I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should become a rejected preacher" (I Cor. ix., 27). "For if ye live **AFTER THE FLESH**, ye are about to die; but if ye through the Spirit (the conquering New Birth—Christ in you) do put to death **THE DEEDS OF THE BODY**, ye shall live" (Rom viii., 13).

"Faith cometh by hearing, and hearing by the Word of God." There is no other foundation for us to rest on. Many have tried to lead us into victory by urging flesh effort again and again repeated, but rest and victory are only from God by a living faith in what He hath said. "There remain eth therefore a keeping of Sabbath for the people of God. For he that is entered into His rest, **HE ALSO HATH CEASED FROM HIS OWN WORKS** as God did from His own" (Heb. iv., 9, 10).

The wonderful comparisons of chapter v., 12-21, describing the extraordinary **POWER** of the Curse by Adam both as to **STATE** and **ACTS** and

transmission from "generation to generation" "upon all men" is followed by THE FAITH PRODUCING STATEMENTS of the superabundant POWER of Christ in the believer, to make us more than conquerors in STATE and ACTS. The "process" which gives us the victory is "YIELDEDNESS" to God.

YIELDING TO SIN.—vi, 13. "Neither yield ye your members as instruments of unrighteousness unto SIN. vi, 16, Know ye not to WHOM ye YIELD YOURSELVES servants TO OBEY, whether of SIN unto DEATH (see viii., 13),—his servants ye are to whom YE OBEY."

YIELDING TO GOD. v 13, "YIELD YOURSELVES UNTO GOD as those that are alive from among the dead, and YOUR MEMBERS as instruments of righteousness unto God." v. 17, "FOR AS YE HAVE YIELDED YOUR MEMBERS bond-servants TO UNCLEANNESS AND TO INIQUITY UNTO INIQUITY; even so now YIELD your MEMBERS bond-servants to RIGHTEOUSNESS unto HOLINESS."

The Christian's Life when in failure, is because he or she yields his or her MEMBERS to uncleanness and to iniquity. This means that God in salvation lifted us up upon a clean and holy platform to glorify Him. Every time we are in failure we step off God's standing place, and instead of victory and blessedness, we sin and grieve our indwelling blessed Lord, and fruitless lives, yea, wasted lives follow.

THERE IS A WAY BACK to the glorious Platform of God.. "If we confess our sins He is faithful AND JUST to forgive us our sins and to cleanse us from all unrighteousness" (I Jno. i., 9). "He layeth it on His shoulders rejoicing" (Luke x, 15). Unclean and iniquitous one, I counsel thee to confess thy sin with all penitence of heart at once to thy Lord, and He will restore unto thee His joy, and also lift thee to a place of safety and victory—if thou wilt only YIELD THY MEMBERS to be His servants.

"It is God that worketh IN you both to will and to do His good pleasure (Phil. ii., 13). "That ye put off . . . the former conversation of the old man . . . and be renewed in the spirit of your mind, and put on the New Man, etc. (Eph. iv., 21, 24, Col. ii., 6, 7, in., 5, 10)

"I will Declare what He hath done."

HEALED INSTANTLY.

For all the Lord has done for me I never will cease to praise Him. I do praise God for the day when Jesus showed me that He could heal my body, as well as save me from sin. One day I was lying on my couch, very ill, and I was reading my Bible, and it was the third chapter of Mark, and the Lord showed me how He had healed the man with a withered hand. The next thing the Lord showed me was in the fifth chapter of Mark—how Jesus had healed a certain woman, who had an issue of blood for twelve years, and had suffered many things of many physicians, and had spent all that she had and was nothing bettered, but, rather, grew worse. For she said, "If I may touch but his clothes, I shall be whole." And straightway the fountain of her blood was dried up, and she was healed. Then the dear Lord Jesus showed me in Hebrews, "Jesus Christ, the same yesterday, and to-day, and for ever" I also opened on another chapter where it tells us that nothing is impossible to God, and also He showed me that there was another blessing for me—that Jesus could baptise me with the Holy Ghost. I told some of my friends what the Lord had shown me, some would smile, and some would try to dishearten me. Then I thought I had better not say anything more about it, but I still kept saying I believed God could heal me.

I do praise God for the day when Jesus sent His servant, Pastor George Jeffreys to Letchworth last April to hold a month's mission. There I was able to get more light upon healing. We had the first Divine Healing service on Wednesday, April 11th, when most of the people thought I should go out for healing, but I did not feel that I was living a good chaste life, like I ought to, as the Lord had shown me different things that I must

give up Praise God, I took that to the Lord in prayer.

I was suffering from consumption, the left lung being affected, also a weak heart, and I used to suffer a great deal of pain. I was under the doctor for two years, the last eighteen months I saw a doctor every week, but I gradually grew worse, and he was afraid I should have hemorrhage if I had any strain. On Wednesday, April 18th, I went to the divine healing service which was conducted by Pastor Jeffreys and there I was anointed with oil according to James 5, 14 I was instantly healed, and I have had no need of a doctor or taken any medicine since, Praise the Lord! I have been able to do my own washing for six in family which I could not do for the two years I was ill. When I went to a service I could never sing because I had not the strength, but Glory to Jesus. I can sing every hymn without feeling any effect. Glory be to His Name! I praise God that on September 4th, the Lord baptised me with the Holy Ghost with signs following. Hallelujah! I will praise thee O Lord my God with all my heart, and I will glorify thy name for evermore.

—MRS HEWETT, (Letchworth).

SAVED AND BAPTISED IN THE HOLY GHOST

I am writing just a few lines of my own personal testimony. Nearly five years ago, while in Cologne, Germany, I received a letter from my wife, written in the power of the Holy Spirit, and while reading it came under heavy conviction of sin. I was a sergeant and had been through the war. At that time I was a drunkard, swearer and smoker,—in fact, everything that was bad, but after reading this letter, I was so convicted that I could find no rest until sometime later, when I rejoiced in a living Saviour. Drink went and everything was dealt with, but one thing, which was smoking. I was so convicted that I went and asked the Chaplain about it and he, being a smoker, said it was alright. From that point the devil worked and I smoked under conviction for nearly three years.

About this time my wife believed in Divine Healing for herself. I was much opposed to it, but God broke me down. My little baby was smitten with something the doctors could not touch. One particular night I got down in faith and asked the Lord to heal my baby. The next morning I went to take my smoke, but the Holy Spirit so convicted me that I dropped it on the ground, and the Lord said that if I would give up my smoking, He would heal my baby as well as myself, which the Lord did that minute, praise Him. I went on for some time, but not rejoicing in the fulness, and was led to go to a Convention, where I sought what they call sanctification. I received great joy, but was not restful. I had not got all, and used to feel condemned as I read Acts 2 and other passages, where the Holy Ghost fell. Then I sought the Lord about it, gave everything to the Lord, and saw that He wanted me to have a scriptural witness with the Baptism of the Holy Spirit, and, praise Him, the moment I trusted for it I received the Baptism as at the beginning. My testimony is deliverance from all sin and disease through Calvary, and the Baptism in the Holy Ghost, and that the same signs and wonders can be done to-day by the Holy Ghost, as in the days of the Apostles.

—B NEWMAN, (Sussex).

The apostle made no complaint of circumstances. He never fretted against facts. He accepted the situation he was in, faced it, and became equal to it. The order of things in his life was, first Christ, then Paul, and then the thing to be done. And he says, "I can do all things through Christ, who strengtheneth me." He would not let any experience go, either pleasant or painful, until he had seen God's will in it. Nothing was purposeless; everything fitted into the plan of life. "Godliness with contentment is great gain," was one of his sayings, and he enjoyed his own words, and lived them out.—F.W.A.

How to Keep your Healing.

It is possible to lose this great blessing; many have lost it, and, like Simon Peter, who could not swim as formerly after he had once begun to walk on the water, they find their former remedies and reliances fail them, and they are of all men most miserable.

The more valuable your blessing, the more will your enemy try to steal it from you, and the more diligently you must guard your sacred treasure.

(1) Disobedience will rob you of it, a condemning conscience will blight your confidence, any tolerated sin will become a cloud between you and Christ, and you will find yourself unable to trust Him as before. Indeed, you will find that after knowing Christ as your Healer, He will hold you to a closer walk and to a more sensitive responsibility to His will; and when you fail to understand and obey Him, a cloud will come upon your spirit and your communion will be interrupted. Therefore, if you would keep in touch with Him, keep right with God.

(2) You begin your life of faith, not by feeling, but by reckoning; not by going according to your impressions and symptoms, but by counting upon God, feeling or no feeling. Now keep reckoning. Often your symptoms will change, and if you watch them, you will get into bondage. Keep out of yourself and just expect the Lord to take care of you and to be true to His Word, whether the skies are bright or the clouds return. Every sailor knows what "dead reckoning" is. It is to take an observation when the sun is shining and then sail according to the bearing taken in the observation; the sun may not shine again for weeks, but that moment fixed their longitude and latitude, and they go by dead reckoning. Look back to the moment when you trusted Christ and took Him in an everlasting covenant to be all to you, for which you claim Him and reckon upon Him, whether it rains or shines, whether your senses encourage or alarm you. He is the same, and faith sails on through clouds and storm, like Christ, the "same yesterday, to-day, and for ever."

(3) Your communion with Christ is the source of your life. Abide in Him and draw life from Him every moment, as the root draws its nourishment from the soil, as the branch takes its life from the vine, as the lungs drink in oxygen from the atmosphere. Faith is a sensitive organ that feeds upon God, even as our physical organs feed upon our appropriate nourishment. Speaking of the Holy Spirit, the apostle uses the figure of drinking. He says, "We have been made to drink into the one Spirit." It is not enough to receive the baptism of the Spirit by one act of faith, but we must draw the life of the Spirit by a constant habit of receiving.

God will teach you this. It is an instinct of the new

nature and cannot be taught by set rules. It is just learned by living. It is an instinctive reaching out of the spiritual organs to God. It will find its exercise in prayer and silent communion, and if new trials arise they furnish new occasions to take more from Him. You must not expect your healing to always come like a flash, but more frequently it will come breath by breath, as you keep taking the Lord Himself for new life.

(4) Don't watch your feelings. Don't superintend God. Don't note the ups and downs of your case, but like the farmer of whom Christ tells us, who sowed seed in his field and then slept and awoke night and day, while the seed sprang up, he knew not how, just let God work out His own plan, and you keep busy with Him and for others, and pass on to the next thing in life's unselfish ministry; and you will find as you are occupied with God and for God, He will be occupied for you. Get saved from your anatomy. Get saved from all your bad feelings. Keep out of yourself. —Sel.

PASTOR GEORGE JEFFREYS IN ULSTER.

The special Bible Studies held in the different assemblies have proved a great success, not only in the lively interest which was manifested and in the large congregations which came together, but also in the fact that the Word of God, preached under the power of the Holy Ghost, is convincing God's people everywhere in these days when Higher Criticism is reckoned orthodox and believing the whole Word of God fanaticism, that God is calling and bringing out a people who are uncompromisingly believing the whole inspired Record; that all God's promises are yea and Amen in Christ Jesus; and that the glorious inheritance of the saints, enriched through the Baptism of the Holy Ghost, opens up a present-day experience equal to that of early apostolic glory and power.

Following upon the mighty time of blessing at Ballymena recorded in our last issue, special services were held in a new Elm assembly at Annaghanoon, away in the heart of the country, in a hall erected a few months ago. Night after night the hall was crowded with young people from miles around, and the messages given under the power of the Holy Spirit lifted the packed audiences to heights of glory and blessing. Far away on the clear midnight air could be heard the songs of the hands of these young people as they wended their way home, singing the songs of the redeemed.

Armagh was next reached by the missionaries, where for four weeks Evangelists Kingston and Hobbs had been forerunners of a campaign which was crowned with success. The missionaries entered this field of labour as the golden fields of harvest were being reaped by the Evangelists. Throughout the series of meetings the one great theme of sanctification was unfolded, and the illuminating power of the Spirit of God shed rays of glory upon the sacred page, as night after night the dear old Book was being expounded.

While Pastor Jeffreys was closing at Armagh, Mr. McWhirter was opening another series of meetings at Portadown. Here again there was a feast of fat things to be enjoyed by a very large and hungry congregation. The testimonies of the saints cannot be better given than in the words of the hymn-writer—

We're feasting on heaven's rich dainties,

Supplied by the Lamb that was slain.

The work in this centre is being carried on by Miss Jansen, who has been much used of the Lord.

PASTOR STEPHEN JEFFREYS IN SOUTH WALES.

The following report of the recent mission at Llanelli is taken from the local press:—

Siloam Pentecostal Church has been the scene of remarkable events during the last two weeks, during which time Pastor Stephen Jeffreys has been conducting a mission at the place. When Pastor Jeffreys left for Downias a few years ago the Pentecostal movement was most flourishing at Llanelli, and very soon after a meeting place was built on the Wern. Pastor Jeffreys continues to preach the Gospel with power and eloquence, and the large building at Siloam is not able to contain the hundreds who seek admission. The singing has been a marked feature at all the meetings, and the religious fervour evinced has reached high-water mark and there are already about sixty converts. It is felt by many that, if Pastor Jeffreys was able to prolong his stay in Llanelli, the tide of spiritual enthusiasm would soon spread over the whole town and district.

Services for spiritual healing, held in the afternoons, have been largely attended, and motor cars have brought seekers after health from a distance. Numerous cases of healing are reported, many of which were apparently beyond human aid. The healed ones are most eager to testify to the bodily and spiritual healing received, and give their testimony with earnestness and evident sincerity at the evening meetings. A lady who had to be conveyed to the afternoon service in a motor car suffering with rheumatism and unable to walk, was healed, and was able to walk to the evening service from Pwll. Another who related her experience had lost the use of her arm, but is now completely cured.

Items of Interest.

Miss Henderson arrived from the Congo at the end of January. Though still weak in body, she is gaining strength, and is now having a much-needed rest in Belfast.

* * * * *

A very blessed baptismal service was recently held in the Boulevard Baptist Church, Hull, when between thirty and forty believers were immersed in obedience to the Word of God. Pastor E. C. Boulton conducted the service, assisted by Mr. J. E. Elvm. This makes over one hundred and fifty who have been baptized in the Elm Assembly at Hull during the past eighteen months.

* * * * *

On Sunday, 20th January, we were privileged at the Elm Tabernacle at Clapham, with a visit from Pastors Lewi Pethrus and Ernst Nilsson, of Stockholm. It was a joy to have them in our midst, and the ministry of the Word in the power of the Holy Ghost was made a blessing to many. We follow them with our prayers to the United States of America, where they are visiting the Swedish assemblies.

* * * * *

The wedding took place at Pudsey on 25th December last, of Miss Ethel E. Wilson, daughter of the leader of the Pudsey assembly, to Mr. V. C. Gill, a member of the assembly. Our prayerful interest goes with them into the future.

* * * * *

A Home of Rest has recently been opened in connection with the Southsea assemblies. Those requiring information as to terms, etc., should apply to Misses Mason and Vernon, 10, Bunbridge Crescent, Southsea, Hants. It is open to any of the Lord's people.

* * * * *

Our readers will be glad to know that building operations have now been commenced in connection with the Elm Publishing Office at

Clapham, London. The EVANGEL editorial and secretarial work has already been transferred to a temporary office there, and all correspondence and subscriptions should therefore in future be addressed to the Elim Publishing Office, Park Crescent, Clapham, London, S.W.4. We take this opportunity of expressing our gratitude to Mr. W. J. Bell, of Belfast, who, though so busily engaged in the city during business hours, has devoted his spare time during the past two years to the secretarial work of the EVANGEL. We are glad to be able to free him for more spiritual work at the Belfast Tabernacle, for which he is so well fitted.

* * * * *

Applications for accommodation, as well as for cheap tickets to the Easter Convention at Clapham, London, are regularly coming in. From the announcement on the last page of this issue it will be seen that all the Railway Companies in Great Britain have promised to issue return tickets from any of their stations to London, for those attending the Convention, at a single fare and a third (minimum 1s.) Friends can travel either the day before the Convention commences, or any day during the Convention, and can return the same day if they wish, or any day up to the day after the Convention closes. We feel sure that this will cause many to decide to spend their Easter holidays in London. As the British Empire Exhibition at Wembley is announced to commence during the Convention, and is drawing so many to the Metropolis, we cannot promise to find accommodation for those who write at the last moment. We suggest you write us **early this month**, saying what accommodation you require, what date you will be coming, and what date you expect to leave. Read the announcement on the last page, and then write to the Convention Secretary, "Elim," Park Crescent, Clapham, London, S.W.4.

Elim Evangelistic Band.

Reports are to hand from many missions, which call forth a note of praise to God for answered prayer.

Mr. Farlow and Miss Streight in Monaghan in the Free State are experiencing blessed times from the Lord. Souls are being saved, and there is a great hunger in the hearts of some of God's people for more of His deeper blessings. We pray that they may have courage to follow the Lord all the way.

Evangelists Stronge and Youldon have had splendid services at Cullybackey. The hall has been crowded, and some of the lost and perishing have surrendered to the claims of the Master.

Evangelists R. Tweed and P. Le Tissier rejoice in souls being saved at St. Peter's Port, where they are conducting a mission. Attendance at the meetings is good.

A very successful mission has been held by Evangelists C. Kingston and J. Hobbs at Armagh, precious souls responding to the wonderful story of redeeming love. The attendance at the meetings in the Elim Hall was greater than ever before. The mission was followed by four days' special services by Pastor George Jeffreys. The following week-end we visited Armagh, and rejoiced to see what God had wrought during the weeks that had past. Prayer is requested for a mission now being held by these two Evangelists in Clonmain, some distance from the city.

We are glad to report that Miss Crofts, who has gone through a severe test in her body, is much better, and able to take up work again. Mr. Nolan has now gone to Gimsby to take charge and give her a well-deserved relief.

The Lord is continuing to bless Mr. Clarke in his pastoral charge at Ashbourne. Some have recently received the baptism in the Holy Spirit with the scriptural evidence of speaking in other tongues.

A children's mission was held last month at Clapham. The blessing of the Lord rested on the meetings each night in a very marked way, and many young lives were dedicated to the Lord Jesus Christ.

Mr. Darragh and Miss Adams are still in Belfast. The Elim Tabernacle in Melbourne Street continues to be a great centre of blessing, and packed meetings are the general experience. For the ordinary Sunday night services the premises are now quite too small. After putting the seats as close together as possible, and filling every available space, forms have to be placed down the aisles in order in some way to meet the demand for seating. While we render praise to God for the wonderful way in which He is blessing, we request prayer for guidance in the difficult problem of finding sufficient accommodation for the ordinary meetings as well as for the regular Conventions that are held in the city.

On Sunday, 17th February, a baptismal service was held in the Belfast Tabernacle by Pastor George Jeffreys. When we arrived, a short time before the service was to commence, the Tabernacle was already tightly packed, and there was a large overflow in the Minor Hall. It was an inspiring sight. Although not many weeks had elapsed since the previous baptismal service, 25 passed through the waters (15 brothers and 10 sisters), and 24 more signified their intention of being baptised at the next opportunity.

BIBLE STUDY AND PRAYER — WHY IN THE MORNING?

(1). We owe first things to God.

(2) We are most likely to be able to secure a quiet time in the morning

(3). There is much danger of Bible study and prayer being crowded out entirely if it is not enjoyed in the morning.

(4) The mind is then free and fresh.

(5). First impressions last

(6). Bible study and prayer make a good foundation for the day.

(7). We are thus put on guard against sin (Psa. cxix., 9, 11)

(8). We shall most probably have occasion during the day to use what we get in the morning.

(9) Many good and spiritual people recommend this as one of the secrets of the spiritual life

(10). There is Biblical authority for the habit.

—Sel.

A SOLDIER'S CONFESSION.

The following remarkable confession was made by a soldier as he sat in a Gospel meeting among a number of other soldiers.

“ My fellow soldiers, I am not excited; I am convinced, that is all I feel that I ought to be a Christian, that I ought to say so, to tell you so, and to ask you to come with me. And now if there is a call for sinners seeking Christ to come forward, I for one shall go; not to make a show, for I have nothing but sin to show. I do not go because I want to, I would rather keep my seat; but going will be telling the truth. I ought to be a Christian, I want to be a Christian, and going forward for prayer is just telling the truth about it.”

More than a score went with him.

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.

ELIM TABERNACLE,
PARK CRESCENT, CLAPHAM, LONDON, S.W. 4.

SPECIAL
EASTER CONVENTION

for the
DEEPENING OF SPIRITUAL LIFE
and
DIVINE HEALING

will, D.V., be held from
Good Friday, April 18, to Sunday, April 27 (inclusive).

SPEAKERS will include—

Dr. A. P. Franklyn (Stockholm).
Mr. John Leech, K.C. (Ulster).
Pastor Stephen Jeffreys (South Wales).
Dr. F. T. Ellis (Langley).
And Elim Evangelists.

CONVENER —Pastor George Jeffreys.

MEETINGS as follows —

Good Friday	11, 3 and 6-30.
Saturday	7-30.
Easter Sunday	11, 3, and 6-30.
Easter Monday	11, 3, and 6-30.
Easter Tuesday	11, 3, and 7-30.
Wednesday, Thursday, Friday, and Saturday	7-30.
Sunday after Easter	11 and 6-30.

Baptismal and other services will be announced from the platform.

CHEAP RAILWAY TICKETS.—Arrangements have been made with the Railway Companies whereby cheap tickets will be issued from all stations in England, Scotland, and Wales, from the ports of Belfast, Larne, Greenore, Dublin, and Cork in Ireland, and from Jersey and Guernsey. The cost will be a single fare and a third for the double journey (children half-price). Those requiring cheap tickets should write to the Convention Secretary (address below) and state the Railway Station from which they intend to travel. A voucher will then in due time be sent them, which will enable them to purchase a return ticket at their booking office at a single fare and a third. With this ticket visitors can come to London and return to their homes any days they choose from Thursday, April 17 to Monday, April 28, inclusive.

ACCOMMODATION—Those requiring accommodation should write at once, stating exactly what they desire, and giving particulars as to the length of their proposed stay.

ARRANGE NOW to spend your Easter Holidays, if the Lord tarries, amongst God's people at Clapham! And then write and tell the Convention Secretary, "Elim," Park Crescent, Clapham, London, S.W. 4.

Calvary.

By PASTOR E. C. BOULTON.

Perchance this one word CALVARY may meet the eye of someone to whom it conveys no precious spiritual significance; to you it is but a name that marks a historical event which has no bearing upon your life, no claim upon your interest. Let me remind you that Calvary is:—

The Place of Cancelled Sin. Here it is that God rules out the sinner's undischarged debt of sin, completely wiping out all his guilt, offering to him a receipt signed with the Blood of Jesus Christ, a full and free release from all the accumulated liability of years. O poor anxious, trembling soul, conscious of your utter inability to meet the just demands of God's violated law, see here is an all sufficient sacrifice which satisfies Jehovah! Look to Calvary and there behold your guilt transferred to the Lamb of God "The Lord hath laid on Him the iniquity of us all"—yours as well as mine. "Who His own self bare our sins in His own Body on the tree" Hallelujah! Why carry your heavy load longer! Accept the statement of God's Word, and at this moment you shall realise deliverance

The Place of Conflict and Conquest. Here it is that the Son of God encountered in deadly combat all the forces of darkness and overthrew them. "Through death" He destroyed "him that had the power of death," and there for you and me He obtained perfect victory. At Calvary Christ conquered.—

(1) The Devil. (2) Death. (3) Disease.

And because of this Satan no longer has power to bind thee! If thou hast a will to be free then thou mayest at once enter into freedom. What a triumph o'er the tyranny of sin Christ has won for thee! O believe it!

The Place of Conciliation. Calvary is the only ground whereon God can meet you in grace. Here God has erected a mercy-seat to which the "vilest offender" may come without fear. Here Jehovah waits to make known the terms of His pardon and establish peace in your heart. God is reconciled! He does not want to judge but to justify you. Judgment has fallen upon your Great Sin-Offering, and therefore God can now declare you guiltless. Bow at that Cross and you shall rise a free and pardoned slave.

The Place of Communion. At Calvary the soul enters into fellowship with God—here commences that blessed life of intimate communion with Him Who hitherto has been despised and rejected—our eyes are unveiled to the beauty of Christ and gladly we acclaim Him as the Worthy One—the One above all others Who commands our heart's allegiance and adoration

"They are nailed to the Cross, they are nailed to the Cross
O how much He was willing to bear!
With what anguish and loss, Jesus went to the Cross!
And He carried my sins with Him there!"