

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

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

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



Buy me a coffee

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



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

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

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

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

Vol. 5.

April, 1924.

No. 4.

Contents.

YOUR OPPORTUNITY.
DIVINE HEALING IN THE ATONEMENT.
A WEEKLY MESSAGE
CORDIAL CHRISTIANITY.
THE SECRET OF EFFECTUAL SERVICE
FUTURE PUNISHMENT.
THE EPISTLE TO THE ROMANS.
I WILL DECLARE WHAT HE HATH DONE
A PRAYING MINISTRY AND A PRAYING
CHURCH.
ITEMS OF INTEREST.
ELIM EVANGELISTIC BAND.
TRIED, BUT FOUND WANTING.



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

TWOPENCE.

ELIM Pentecostal Alliance

with which is incorporated
THE ELIM EVANGELISTIC BAND.

OVERSEERS.

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

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

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

IN FOREIGN FIELDS.

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

PROBATIONERS.

W. J. YOULDON. MISS A. MCKINLEY.

ASSOCIATE MEMBERS.

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

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

ELIM PENTECOSTAL ALLIANCE COUNCIL.

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

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

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

The Elim Evangel.

Vol. 5.

April, 1924.

No. 4.

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.

Your Opportunity.

Our readers will no doubt have noticed in recent issues of the ELIM EVANGEL references to the erection of a building for the accommodation of a printing plant, and to serve the purpose of a Publishing House to meet the ever-increasing demands of our many Pentecostal friends scattered abroad, for full Gospel literature, to enable them to spread the news of what God is doing for His people in these the closing days of this age

It is with much praise to God that we record the fact that land has been secured adjoining the Elim Tabernacle at Clapham, London, and a suitable building is now being erected. For a long time we have felt the need of being able more fully to disseminate the truths for which we stand, and have had the vision of a centre from which would flow a ceaseless stream of literature declaring the whole counsel of God, and bringing blessing everywhere in its train. Now, praise God, that vision is beginning to take form.

We want everyone who has an interest in broadcasting the good news of what the Lord is doing in these days to have a part in this as well. We believe it is a privilege and a wonderful opportunity at this time to exchange some of the currency of this world for the true riches which will never pass away. How little true Pentecostal literature is circulated in our land! See how the enemies of the cross of Christ are making such vast strides in this direction, filling the minds of the people with things which only corrupt! Shall we sit still, and not raise a single voice in defence of the dear old truths of the blessed Word of God, for which we stand? Let us rally round the grand old Gospel standard, and let us send abroad the news to the East and to the West!

What a poor conception the masses of the people in these islands have as to what Pentecost really is and what it stands for. Let us give them the truth without adulteration. Who will help to bring it? God gives us the privilege of being helpers to-day. You are a co-worker in this as well as we. Well might the Lord Jesus say to us: "Ye are my brethren, ye are my bones and my flesh: wherefore then are ye the last to bring back the king?" (II. Sam. xix., 12).

Can we fathom the evil that has been done by wrong literature? Then no more can we fathom the good that can be done by right literature. God keeps the records: He knows.

We believe God is looking to you as well as to us to help forward this great work. What is to be done must be done without delay. We have gone on in the strength of the Lord, looking to Him, and have commenced operations, but we desire that the building and the plant should be free from the encumbrance of debt. We might have said nothing, but we believe God would have you take this work on your heart. If you are unable to give, you can pray that every need may be met, and that the Publishing House may be made a mighty instrument for good in the land in the hand of our God. Gifts (marked 'Publishing Office') may be sent either to the Secretary, Highbury Gardens, 3, University Ave., Belfast, or to the Secretary, Elim, Park Crescent, Clapham, London, S.W. 4.

Divine Healing in the Atonement.

By THE LATE MRS. CRISP.

Many to-day are enquiring into the subject of Divine Healing, and are seeking to know on what ground we may ask and expect God to heal us. Some of the questions asked are, "Is God willing to heal some and not others?" "Are we not demanding something from the hands of a reluctant God Who is not absolutely willing to give; or ought we not to pray, 'If it be Thy will,' and leave the matter in God's hands?" (though humanity is so illogical that it never does so, but seeks the best medical advice, and puts itself completely into the hands of the most skilful physician means will allow). But let us seek God's will along the line of His Word, for it is always in His Word we read His will; and there we shall find that God, in the atonement of Jesus Christ, has made provision for the healing of the body, just as He has made provision for the soul. All are not saved because they either do not see, or do not accept that provision, though it is universal: "Whosoever will"; and in like manner all are not healed because they do not see, or do not accept that provision. Hundreds reject the provision made for the sinner, and die in their sins (soul's diseases), but that does not alter the fact that provision has been made; and in like manner the Church

has for centuries rejected the provision made for the sick, who die in their sicknesses (bodily diseases); but that does not alter the fact that the provision has been made in the Atonement of our Lord

Atonement is well described as the satisfaction offered to a just God by the Lord Jesus, Who by His sufferings and death paid the penalty due to us. The word "Atonement" literally means a **covering**, so that all that a man is as a sinner is "covered" by Him, and all that the Lord Jesus is "covers" the sinner. It is the ground-work that makes it possible for the holy, just God to forgive sinful man, and to carry out His purposes of blessing towards him. When alone with God on the mount, Moses first heard that grand, wonderful new word "Atonement." His heart was full of the depth of its meaning, for he saw so much more in it than the casual superficial reader sees in it to-day. God had been telling him about it, and speaking it over and over to his heart; and when, on coming down from that time of blessed and hallowed communion with God, he found the people had sinned, and so quickly fallen back into idolatrous practices, his heart was stirred within him. He seemed to feel that no ordinary sacrifices would avail, the blood of bulls, and goats would be insufficient to put away such heinous transgression and base ingratitude; and so, when the people had become truly humbled and penitent, Moses turned with these words to them: "Peradventure I shall be able to make an atonement for you," and to God Moses entreated, "Blot me, I pray Thee, out of the book which Thou hast written," as though he would offer his own life for the sin if only the people might be forgiven. But no—his blood would not avail, but only the Blood of Christ, who in the fulness of time would offer Himself without spot to God, could put away sin and its consequences. So Christ has made a full, all-sufficient atonement for us. His life was vicarious, i e., it stands to our account; His death on Calvary was also vicarious, so that all that life of perfect obedience to the Father's will, all that perfect sinless life laid down at the Cross, covers the sinner, as soon as he comes and gives himself up at the Cross. That precious life and poured-out blood cleanses all the past, and the sinner is lost sight of in the Atonement. All the perfections of Christ are counted to him.

But how does the Atonement cover healing for the body? Let us gaze reverently for a while at our Lord's sufferings and death. He was tried and condemned, thus taking upon Him our condemnation. He was nailed to the Cross, His hands were pierced, to atone for the evil deeds **our** hands have done; His feet were pieced, to atone for **our** wilful, wicked walking in our own ways; His head was pierced with thorns to atone for **our** evil thoughts; He died to atone for our sins. But there was more than that. Before He was placed upon the Cross, Pilate

had given orders that he should be scourged (Matt 27, 26). Now according to all law, no malefactor condemned to death is beaten first, as it is considered that death pays the full penalty; but our Lord was scourged, and God allowed it. Would His holy Father, Who was watching with legions of angels ready to succour (Matt 26, 53) have allowed his beloved Son to endure needless agony? For during that whole trial and death, Our Lord said they had no power to do anything except it were given them from above (John 19, 11); and therefore those forty cruel stripes upon His holy body were an extra endured by Him. And why? Isaiah 53, 5, quoted also in I. Pet. 2, 24, gives us the explanation. "by his stripes we are healed." The stripes He endured in the body atone for (cover) our sufferings in the body that we may go free. St. Matthew, in his account of our Lord's healings, is inspired to give the reason why the Lord healed, "That it might be fulfilled which was spoken by Isaiah the prophet, saying, "Himself took our infirmities, and bare our sicknesses" (Matt. 8, 17). Yes, some say, but that was perhaps only for that generation. The reply is obvious. Were His life, His sufferings, His death then only for that generation? He died to save us all, and He suffered to heal us all. The portions throughout Isa. 53, dealing with the sinner, are general, universal. "All we like sheep have gone astray."—"The Lord hath laid on him the iniquity of us all."—then by His stripes we (all) are healed.

All who read these lines would assent to the fact that this is indeed the Christ, the Saviour of the world (John 4, 42). But have you ever noticed that in Eph. 5, 23, it says that He is also the Saviour of the body. Sin and sickness were twin-born, and our Lord on Calvary died to atone for both. Christ met the man sick of the palsy with "Son, thy sins be forgiven thee"; and then, "Arise, take up thy bed and walk." Thus in this case He wrought the double cure, and this is His desire. He does not seek to be a partial Saviour, healing the soul but not the body. So, if you are conscious of a heart and life full of sin, meet the Saviour now. There is no "if" concerning His power to forgive sin. There is no "if" concerning His willingness. He is the Saviour. There is no "if" concerning His power and His willingness to heal sickness, for He is the Saviour of the body. There need be no doubt on that score. He has healed thousands, and promises healing to all who come to Him. Throw yourself, then, at His feet, and ask for healing. Honour God by claiming the fulfilment of His word,—the fulness of His Atonement. Bring your whole being—spirit, soul and body,—to the Saviour. He has a supply which exactly meets your need. All has been provided in Him, and He is the Author of life, and not of life merely, but life more abundant.

A friend in a meeting gave the following testimony: "I know that He forgiveth all my iniquities"; and the same Scrip-

ture continues, "who healeth all thy diseases"; but it was the former part of that text which became to me God's word of life nine years ago. I had the assurance then that He had forgiven me my sins for His name's sake, and rejoiced in the fact, and witnessed to others. But about three years ago I became conscious of a hardness and painful swelling in my breast. It grew worse, and I became ill. The doctor who was consulted advised me to see a specialist, which I did, and was examined by a physician of high repute in Harley Street, London. He diagnosed it as cancer, but found it impossible to operate, as the growth was so advanced and my heart was so weak; and he gave me three months to live at the longest. I had heard about Divine healing, but had never paid much attention to the subject; but now my thoughts turned to the Lord and his Word. The questions pressing on my heart as I turned over the pages of my Bible, were—What did God say about diseases of the body? Was the doctor's word the final word for me? I was willing to die if that was best for me, but for the sake of my family and many other interests in life I longed to live. In this frame of mind, feeling very sad and depressed, I was one day reading Eph 5, when I was suddenly arrested by the twenty-third verse, "He is the Saviour of the Body." What a revelation of God's will was here: Our Lord Jesus Christ was the Saviour of my body: then why not ask him to heal me, and thus let Him prove Himself the Saviour of my body, as I knew He was of my soul? This word of His was enough. I sought the help of other dear ones in prayer who believed in this truth; and praise God, I am healed—delivered from the disease, and my heart is well and strong. blessed be His holy Name." Oh, He is a wonderful Saviour!—Saviour of the world, Saviour also of the body. He has made a full atonement.

A Weekly Message.

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

Sunday, April 6th.

"But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."—Romans 8, 11.

Here we have an unlimited promise; the only condition is the indwelling Holy Spirit. We cannot work up faith, people are all the time trying to believe, as if faith was a commodity that they can have on hand. I cannot compel myself to believe, faith must have a basis. What is the basis? It is the Word of God. God regards sickness as a curse, and He does not want His children under the curse, the Holy Spirit is dwelling in your heart to quicken you. Why is it so hard to believe your Lord? He says thus and thus about your sickness, but you look at your body, and you see sickness; you see that you are not any better; and your eyes have not been on Jesus. In the wilderness it was a look at the brazen serpent that healed. Can you not see that as long as you are occupied with your feelings, your symptoms, you cannot get on? It is for you to see that Jesus has

provided a way out, and you are to hand your case over to Him, as definitely as you did your sins. Healing does not come because you wish to be healed, not because you desire it, but only WHEN YOU TAKE IT, when you see the provision He has made, and you make it yours

Sunday, April 13th.

"Men ought always to pray."—(Luke 18, 1).

Let this be a day of prayer. Let us see that our highest ministry and power is to deal with God for men. Let us be obedient to all the Holy Spirit's voices of prayer in us. Let us count every pressure a call to prayer. Let us cherish the spirit of unceasing prayer and abiding communion. Let us learn the meaning of the ministry of prayer. Let us reach persons this day we cannot reach in person; let us expect results that we have never dared to claim before; let us count every difficulty only a greater occasion for prayer, and let us call on God, who will show us many great and mighty things which we know not. And let it be a day of joy and praise. Let us live in the promises of God and the outlook of His deliverance and blessing. Let us never dwell on the trial, but always on the victory just before. Let us not dwell in the tomb, but in the garden of Joseph and the light of the resurrection. Let us keep our faces toward the sun rising. Arise, shine. Rejoice evermore. In everything give thanks. Praise ye the Lord! Lord, give us Thy joy in our hearts which shall lift us to lift others, and fill us so we may overflow to others

Sunday, April 20th.

"The eternal God is thy refuge, and underneath are the everlasting arms."—(Deut 33, 27).

In this world of peril, the place of the believer in Christ is in the clasp of God's love. In one of the great freshets of the West, when the wild waters spread over the valley, bearing trees and fences and crops and buildings in their floods, some men in a boat saw a baby's cradle floating amid the wreckage. Rowing to it, they found the baby dry and safe, and sleeping sweetly in its warm blankets. So, amid earth's perils and wrecks the feeblest of God's little ones are kept, secure and unharmed, in the everlasting arms. There are some definite suggestions in the figure of an embracing arm. What does an arm represent? One thought is protection. A father puts his arm about his child when it is in danger. Another suggestion is affection. The father's arm about the child means love. The child is held in the bosom, near the heart. John lay on Christ's bosom. The shepherd gathers the lambs with his arms and carries them in his bosom. This picture tells of God's great untiring and unfailing love for His children. It tells, also, of intimacy, closeness of relation. The arm is also the symbol of strength. A mother's arm may be physically weak, but love makes it strong. The arm of God is strong. It is omnipotent.

Sunday, April 27th.

"My covenant shall stand fast."—(Psalm 89, 28).

Such a Divine assurance ought to make me perfectly quiet in spirit. Restlessness in a Christian always spells disloyalty. The uncertainty is born of suspicion. There is a rift in the faith, and the disturbing breath of the devil blows through, and destroys my peace. If I am sure of my great Ally, my heart will not be troubled, neither will it be afraid. And such a Divine assurance ought to make me bold in will and majestic in labour. I ought to be inventive in chivalrous enterprise, and I ought to covet the hardest parts of the field. If the mighty Ally will never fail, I should never be afraid of the marshalled hosts of wickedness. "One with God is in a majority." "He always wins who sides with God." "The Lord is on my side; whom shall I fear!" And such a Divine assurance ought to give me a kingly demeanour. The members of the Court acquire a certain stateliness by their lofty fellowship. And, surely, one who walks with God should be characterised by something of the Divine glory, and men should know that his acquaintances are found in the courts of heaven.

Cordial Christianity.

By PASTOR E. C. BOULTON.

“Your spirit should be fairly seething with enthusiasm while you are toiling as the Lord’s bondmen.”

—Romans 12, 11 (A. S. Way).

“Be thoroughly warm hearted.”—Romans 12, 11 (Weymouth).

Here is a command to be obeyed—a possession to be prized—a goal to be gained. Surely there is a great need of that fervent evangelism, that fiery enthusiasm and fulgent earnestness which marked the message and ministry of those early exponents of the Gospel. These warm hearted warriors of Christ were carried along by a victorious vehemence which defied all opposition; which gloried in tribulation and rejoiced in persecution; which overcame all obstacles and refused to be driven from its course by the rough winds of adversity which it constantly encountered. Think of the type of experience enjoyed and exemplified by such Christian “greathearts” as Fox, Fletcher and Finney. These men represent that vigorous, valorous kind of Christianity which finds its way into the most uncongenial and impossible places and claims and conquers them for God, and even under critical conditions will attempt and achieve herculean things for God. Who have been the pioneers of the Gospel in the dark, unevangelised parts of the earth? Were they not the men with the “flaming heart” such as Brainerd, Carey, Moffatt and Williams? Labourers anointed with the oil of triumphant joy!

We are convinced that nothing short of a great and overwhelming outpouring of the Holy Spirit can possibly arrest the progress of the awful and alarming inertia which is spreading so amongst the Lord’s people in these days. A baptism bringing in its wake boundless possibilities; a baptism of love, liberty, life, joy, and faith. “Neither hot nor cold” is sadly descriptive of the tepid condition of many who once were red hot for God and His cause. Their early passion has disappeared, the floods of worldliness have quenched it. That vital warmth which once distinguished them is no longer visible.

It is always the religion of the “warm heart” which tells; only this sort of Christianity can accept the deadly challenge of a materialism, socialism, and Atheism, which menaces the Church of God to-day, and adequately answer the call of the countless Christless souls which are perishing all around.

Picture that band of newly baptized believers coming straight from the upper chamber on the Day of Pentecost. Bathed with the power of the Spirit! Immersed in the love of God! Saturated with the Latter Rain! Filled with the new wine of the Kingdom! Thrilled with the spirit of conquest! Going forth with glad abandon and holy recklessness to the gigantic

task of setting up the Kingdom of God in the very metropolis of opposition. We are not surprised at the marvellous and magnificent results which follow in the train of this intrepid company. Jerusalem cannot remain unmoved; from centre to circumference it is stirred. This company of consecrated Christians are so on fire for God that they command attention. Indifference melts beneath their burning eloquence. There is an irresistible attraction about the whole thing; it cannot be suppressed. These fervid followers of Jesus speak as those having authority, the authority of a tremendous conviction born of their recent remarkable experience. They had not been waiting upon God for ten days in that upper room for naught. There they had caught the vision of the opened heavens and the radiance divine shone upon their faces. They had wrestled in prayer, and now are seen taking the prey from the Spoiler of souls. Their testimony cannot be gainsaid or withstood, every argument is accurate, and each thrust goes home. A great hush falls upon that assembled multitude—God is speaking and must be heard; the rivers of living water, promised by Jesus, are now flowing freely through these believing channels. It is inspired utterance to which the crowd listens, not the reasoning of logicians or the rhetoric of philosophers, but the burning witness of those who could say “that which we have seen and heard” we declare unto you. With blazing heart and burning lips they told of “what the Lord had done.”

O for more of this flaming faith! This robust religion! This vigorous vision! This exuberant experience! This splendid spirituality!

So many places of worship to-day resemble a refrigerator rather than a furnace, a sepulchre rather than a sanctuary. There is an air of iciness. The atmosphere is chilly and cloudy; the services stiff and sterile, the ministry mechanical and monotonous. The altar is there, but one is constrained to ask “where is the offering and the fire?” The machinery is expensive and elaborate, the organization exact and extensive, but there is an absence of that spiritual warmth which is so essential to real worship of God. The lamp has gone out in the temple of the Lord, the incense of prayer and praise no longer ascends. O that the people of God would awake to the increasing peril of this creeping paralysis of pleasure which threatens to involve them in irreparable spiritual loss. How many churches in their efforts to strengthen their financial and social position are heading for spiritual bankruptcy. They are in danger of bartering their heritage of power, for which their ancestors sacrificed so much, for a mere mess of pottage. Arise, O ye men of vision in Zion, and shake off the trammels of carnality and formality which are being thrown around you! Arise and purge the temple of its defilement, driving out the unclean things which have invaded the courts of the Lord! Throw off the yoke of

bondage and stand fast in the liberty wherewith Christ hath made thee free! Lift up the standard of full salvation! Suffer not the Enemy to tamper with thy charter of freedom!

We rejoice to know that all over the country the Lord is calling together companies of Spirit-filled disciples whose lives are all aglow for God and the lost; upon whom has fallen the "promise of the Father" in like measure and manner as at the beginning, and to whom are being restored all those wonderful spiritual gifts which are part of the patrimony of the New Testament Church. What a privilege and pleasure to mingle with and minister to these dauntless, desperate souls, whose very bearing breathes a blessing and imparts a new meaning and dignity to Christian living! Who has not felt the holy fire kindling afresh within his own heart as he has moved amongst these holy enthusiasts? They stir the soul to do exploits for God! Be the temple a barn, in which these ardent disciples worship, it matters not; immediately you set foot within the walls of these humble but holy places the vision of God greets you and the voice of God grips you!

Yes, it is this "thoroughly warm hearted" experience which alone is capable of transforming the drab, dry, dull conditions which to-day prevail in so many Christian circles, into centres pulsating with the power of Pentecost! Bitterness and strife will give place to triumphant testimony; pride and prejudice will make room for peace and praise. The incoming of the blessed Holy Ghost will speedily destroy all those influences which are so fatal to fervour and faith, and will establish a warm fellowship among the people of God. Hearts that are occupied with Christ are never in danger of freezing; communion with Jesus will always keep the temperature high. Said the disciples when on the way to Emmaus, "did not our heart burn within us as He talked with us by the way?" O, followers of Jesus, speak much with Him! Spend much time in the secret place, and here thou shalt find thy whole being caught in the blaze of a great love for thy Lord which shall transform thee!

How careful we should be that the fire which now burns so brightly upon the altar of our heart is not quenched or allowed to die down. It requires constant attention and frequent replenishment. We shall always find those who are all too ready to damp our zeal and quench our enthusiasm. Let us jealously guard this inspired warmth of heart; it is all too precious to be lost. Think it not strange if your earnestness brings you into reproach or causes you much criticism; religious fervour is so uncommon and so unpopular in these days that those who dare to display their zeal are likely to suffer for it. Enthusiasm of the wildest character will be tolerated almost anywhere, but in the church there must be a rigid decorum which prohibits any joyous demonstration. See to it that fear is not permitted to seal thy lips. Let thy voice be raised loud and strong in

the glorious vocation of praise to which every redeemed one has been called. Let the gladness of God be seen upon thee at all times.

“Come, O my soul, thy ev’ry power awaking,
Look unto Him whose goodness crowns thy days,
While into song angelic choirs are breaking,
Oh, let thy voice its thankful tribute raise.”

The Secret of Effectual Service.

By GEORGE MUELLER.

The most important point to be attended to is this—**Above all things see that your souls are happy in the Lord.** Other things may press upon you; the Lord’s work, even, may have urgent claims upon your attention; but I deliberately repeat, it is of supreme and paramount importance that you should seek, above all things, to have your souls truly happy in God Himself. Day by day seek to make this the most important business in your life. This has been my firm and settled conviction for the last five-and-thirty years. For the first four years after my conversion I knew not its vast importance; but now, after much experience, I specially commend this point to the notice of my younger brothers and sisters in Christ. The secret of all true, effectual service is—joy in God, and having experimental acquaintance and fellowship with God Himself.

But in what way shall we attain to this settled happiness of soul? How shall we learn to obey God? How obtain such an all-sufficient, soul-satisfying portion in Him as shall enable us to let go the things of this world as vain and worthless in comparison? I answer, this happiness is to be obtained **through the study of the Holy Scriptures.** God has therein revealed Himself unto us in the face of Jesus Christ.

In the Scriptures **by the power of the Holy Ghost,** He makes Himself known to our souls. Remember, it is not a God of our own thoughts, or our own imagination that we need to be acquainted with, but the God of the Bible, our Father, Who has given the blessed Jesus to die for us. Him should we seek intimately to know, according to the revelation He has made of Himself in His own most precious Word.

The way in which we study this Word is a matter of the deepest moment. The very earliest portion of the day we can command should be devoted to meditation on the Scriptures. Our souls should feed upon the Word. We should read it—not for others, but for ourselves; all the promises, the encouragements, the warnings, the exhortations, the rebukes, should be taken home to our bosoms. Especially let us remember, not to neglect any portion of the Bible; it should be read regularly through. To read favourite portions of the Scriptures, to the exclusion of other parts, is a habit to be avoided. But to read the Bible thus is not

enough; we must seek to become intimately and experimentally acquainted with Him Whom the Scriptures reveal, with the blessed Jesus, Who has given Himself to die in our room and stead. Oh, what an abiding soul-satisfying portion do we possess in Him!

But another point here needs especially to be noticed: it is that we seek habitually to carry out what we know; to act to the light that we have received, then more will assuredly be given. But if we fail to do this, our light will be turned into darkness. It is of the deepest moment that we walk with a sincere, honest, upright heart before the Lord. If evil be practiced, or harboured and connived at, the channel of communication between our souls and God (for the time being) will be cut off. It is all-important to remember this. Infirmities and weaknesses will cleave to us as long as we remain in the body; but this is a different thing from willingly allowing evil. I must be able, with a true, honest upright heart, to look my Heavenly Father in the face, to say "Here I am, blessed Lord; do with me as 'Thou wilt.'"

Then let us remember that we are His stewards. Our time, our wealth, our talents, our all, are His, and His alone. Let us seek to remember this, and carry it out this year, and then what happy Christians shall we be! It is a divine principle, "To him that hath shall more be given"; and as assuredly as we seek to make good use of that which is confided to us, more will be imparted. We shall be used of the Lord, and shall become increasingly happy in His own most blessed service. Beloved, we have only one life—one brief life; let us seek, with renewed purpose of heart, to consecrate that one life wholly to the Lord—day by day to live for God, and to serve Him with our body, soul and spirit, which are His.

As we advance in years, let us not decline in spiritual power; but let us see to it that an increase of spiritual vigour and energy be found in us, that our last days may be our best days.

Our holy faith does not consist in **talking**. "Reality, reality, reality," is what we want. Let us have **heart-work**; let us be genuine. Beloved, we should live so as to be missed, missed both in the Church and in the world, when we are removed. Oh, how rapidly is time hastening on! We should live in such a manner as that if we were called hence, our dear brothers and sisters might feel our loss, and from their inmost souls proclaim, "Oh, that such a one were in our midst again!" We ought to be missed even by the world. Worldly persons should be constrained to say of us, "If ever there was a Christian upon earth, there was one."

But to revert to the Scriptures. In them, through the teaching of the Holy Ghost, we become acquainted with the character of God. Our eyes are divinely opened to see what a

loving being God is! And this good, gracious, loving heavenly Father is ours, our portion for time and for eternity; and our Lord Jesus, Who gave Himself for us, is that blessed One, to Whose image and likeness we shall be conformed; and to serve Him should be our greatest joy and privilege as long as we remain on earth.

But then, when trial and affliction come; when God deals with us as though He were not the loving, kind and gracious Being presented to us in His Word, shall we murmur and respond? Ah! no. Beloved in Christ, let us trust our heavenly Father; let us, like little children, hang entirely on Him, reposing in the sweet assurance of His unchangeable, eternal love. Let us remember how He acted towards His saints of old, what His dealings were with them; let us remember what is recorded concerning their history; for now, as He has ever done, God will most assuredly act according to His Word. This intimate, experimental acquaintance with Him will make us truly happy. Nothing else will. If we are not happy Christians (I speak deliberately, I speak advisedly), there is something wrong. If we did not close the past year in a happy frame of spirit, the fault is ours and ours alone.

In God our Father and the blessed Jesus, our souls have a rich, divine, imperishable, eternal treasure. Let us enter into practical possession of these true riches; yea, let the remaining days of our earthly pilgrimage, be spent in an ever-increasing, devoted, earnest consecration of our souls to God.

Future Punishment.

By MAX WOOD MOORHEAD.

In a book entitled, "Is Hell Eternal or will God's Plan Fail?" the author, Rev. Charles H. Pridgeon, attempts to prove:—

1. That the punishment of the impenitent has an end, or, in other words, that punishment is not eternal.
2. That punishment is corrective and remedial in character;
3. That the devil and demons, and, indeed, everybody, will ultimately be saved;
4. That the doctrine of the eternal torment of the impenitent is incompatible with a belief in God, whose nature is love.

A college professor, who is a contributor to the Yale University Quarterly, writes: "Our young people do not believe what their predecessors believed. The inspiration of the Scriptures does not interest young people. The old-fashioned college prayer meeting has, indeed, been given up; but its place has been taken up by the Forum, or the Good Government Club or the Night School. We can get on without the Bible. They can live good and religious lives without it, or without any sacred book. The phrase, religious sanction for mortality, to be sure, usually brings to mind supernatural reward and punishment, heaven and hell. All the Christian generations before our own have lived and died with the moral stimulus of a belief in future supernatural punishments for the bad and rewards for the good. How far hell was a help in the moral life need not be discussed here. For, whatever may be true of it in the past, we have seen hell burn

out. It has become for most protestants a dead issue, a kind of extinct volcano."

For some time past we have recognised that the great majority of people in the denominational churches do not accept the truth of the doctrine of eternal punishment in the sense that Jonathan Edwards, John Wesley, and Charles G. Finney preached it. But we are alarmed and concerned that this erroneous teaching is knocking at Pentecostal doors for admittance; and we deeply regret that it has found admittance in the hearts of some.

In our review of "Is Hell Eternal?" we will endeavour to ascertain if the conclusions at which the author has arrived are substantiated by the Word of God, and in points where we differ it is our intention to disprove what we discern as error by citations from the Scriptures.

1. That the punishment of the impenitent has an end; or, in other words, that punishment is not eternal.

Mr. Pidgeon states: "The 'forevers' of Scripture all come in the same class . . . time comes to an end (page 27) There cannot in the nature of the case be any word in the Scripture that means endless time. Again, we need to notice Rev. xiv., 11, 'And the smoke of their torment ascendeth up forever and ever.' This phrase is the same that literally says, 'for the ages of the ages.' And these ages come to an end."

F. W. Grant in "Facts and Theories as to a Future State," writes as follows: "'Forever,' the most common expression of all, is that for which no more suited rendering for the word AION can be found than forever. It is used 28 times; and not in a single instance can it be proved to have a limited sense. It, too, is used for the duration of the life of Christ (John xii., 34), of the abiding of the Spirit of God with His people (Jno. xiv., 16), of Christ's priesthood (Heb. vii., 28), the enduring of the Word of God (I. Peter 1: 23), and of the doer of His will (Jno. ii., 17), and of the believer's righteousness (II Cor. ix., 9) It is used, too, for the duration of the blackness of darkness forever (Jude 13; II Pet. ii., 17) Amid all this varied phraseology, not one passage can be shown where our common translation gives some equivalent of forever, in which less than eternity can be proved to be meant."

Edwards, in his sermon entitled, "Eternity of Hell Torments," states: "Such expressions are used to set forth the duration of the punishment of the wicked as are never used in the Scriptures of the new Testament to signify anything but a proper eternity. It is said, not only that the punishment shall be forever, but forever and ever (Rev. xiv., ii) 'The smoke of their torment ascendeth up forever and ever' (Rev. xx., 10). 'Shall be tormented day and night, forever and ever' Doubtless the New Testament has some expression to signify a proper eternity of which it has so often occasion to speak, but it has no higher expression than this, if this does not signify an absolute eternity, there is none that does. The Scriptures use the same way of speaking to set forth the eternity of punishment and the eternity of happiness, yea, the eternity of God Himself (Matt. xxv. 46), 'These shall go away into everlasting punishment, but the righteous into life eternal' The words everlasting and eternal in the original are the very same (Rev. xxii., 5), 'And they (the saints) shall reign forever and ever' And the Scripture has no higher expression to signify the eternity of God Himself than that of His being forever and ever (Rev. iv., 9). 'To Him who sat on the throne, who liveth forever and ever' Also in the 10th verse, and in chapter x., 6, and chapter xv., 7."

2. That punishment is remedial in its character.

The author of "Is Hell Eternal?" further says. "The suffering of the rich man in Tartarus has certainly done wonders for him . . . He is not saved yet, but he is moving already in that direction (page 102).

But we ask for evidence that the rich man in hell is moving in the direction of salvation. The evidence is exactly in the direction opposite to salvation: "And he cried and said, 'Father Abraham, have mercy on me,

and send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame." It is abundantly clear and plain from the inspired narrative that this state of torment is an unalterably fixed state, for it is written, "Between us and you there is a great gulf fixed, so that they which would pass from hence to you cannot, neither can they pass to us that would come from thence" (Mark xvi., 26).

We further read in this book: "The lake of fire and brimstone signifies a fire burning with brimstone. The word 'theion' translated, brimstone, is exactly the same word, 'theion,' which means divine . . . to any Greek, or to any trained in the Greek language, a lake of fire and brimstone would mean a lake of divine purification . . . In the ordinary explanation this fundamental meaning of the word is entirely left out, and nothing but eternal torment is associated with it" (page 116).

The statement that a lake of fire and brimstone means, in the original Greek, a lake of divine purification is unsound exegesis. A professor of Greek in McMaster's University, Toronto, said: "I have never heard that any Greek scholar has translated 'theion' by any other word than the English New Testament text gives, namely, brimstone." A professor of New Testament Greek in the University of Toronto says: "Though the form of 'theion' is the same as the word translated divine, the word accurately translated brimstone is from a different root to the word meaning divine." Let us examine this word translated brimstone by comparing two Scriptures where the word in the Greek is exactly the same as the word 'theion' in Rev. xx, 10. "By these three plagues were the third part of men killed, by the fire and the smoke and the brimstone" (Rev. ix., 18). By inserting the words 'divine purification' instead of 'brimstone,' the text would read: "By these three plagues were the third part of men killed, by the fire and the smoke, and the divine purification!" Rev. xiv, 10, by a similar change would read, "He (the beast) shall be tormented with fire and divine purification in the presence of the holy angels and in the presence of the Lamb."

We read again, "Through the hidden loving purpose of God, every pang of torture will be a birth pang" (page 118).

There is not a sentence in the Word of God that can be found in support of such an extravagant theory as the above. "The time is quickly coming," writes Edwards, "when every man's state will be fixed, inasmuch as the Lord is quickly coming to judgment to fix every man's state unalterably, according as his work shall be, and after that there will be no alteration . . . "But he that is unjust, let him be unjust still; he that is filthy, let him be filthy still." Therefore, any change in character after the death of the penitent is entirely hopeless.

"My spirit will not always strive with man, for he also is flesh; yet his days shall be an hundred and twenty years" (Gen vi., 3). The Spirit of God may strive with man until the very close of his mortal life. The obvious meaning of the verse under consideration is that God's spirit will not strive with man after his death. Had there been any remote chance of forgiveness or amendment of character for Judas, would our Lord have ever said concerning him, "Good were it for that man if he had not been born" (Matt. xxvi., 24)?

3. That the devil and demons, and, indeed, everybody, will be ultimately saved.

Mr. Pidgeon again states: "Satan and his angels were once in Christ (Col. 1:16) He will be in Christ again, when he makes his great submission and confession, and the cleansing blood makes him clean."

We question whether Miss Marie Corelli, the writer of romances, has ever in her wildest flights of fancy made so extreme a statement concerning the devil as has Mr. Pidgeon. Search the Scriptures from Genesis to the Revelation, and where is there to be found any statement which lends colour or warrants the application of the cleansing blood to him who was a murderer from the beginning, and the father of lies? (Jno. viii., 44).

"There is great evidence," wrote Edwards, "that the devil is not the subject of any dispensation of divine mercy and kindness, and that God is prosecuting no design of infinite goodness toward him, and that his pains are not purifying pains. It is manifest, that instead of any influence of his torments to bring him nearer to repentance, he has been from the beginning of his damnation, constantly with all his might, exerting himself in prosecuting his wickedness, his violent, most haughty, and malignant opposition to God and man, fighting with peculiar virulence against Christ and His Church, opposing with all His might everything that is good, seeking the destruction and misery of all mankind, with boundless and insatiable cruelty, on which account he is called Satan, the Adversary, Abaddon and Apollyon, the destroyer. Of wicked men in general it is said, 'They shall have their part in the lake that burneth with fire and brimstone.' So we find in Christ's description of the day of judgment, the wicked are sentenced to everlasting fire prepared for the devil and his angels, by which it appears most plainly that they share with the devils in suffering and misery of the same kind, and also share with him in suffering misery of the same everlasting continuance."

The author again writes: "God has a wayward sinner for a son. That boy died in scarlet sins is still God's son, but he is a prodigal son. That wayward boy sprang originally from the heart of God after a creaturely manner" (page 188) "One remarked at the face of one of the great literary men of his day that he looked as if he came from heaven by the way of hell. Thus God will seek through earth's distances and hell's depths until He find" (page 301).

These utterances sound like eternal hope, universalism, brotherhood of man, and a second chance after death. Let us weigh these extravagant pronouncements of Mr. Pidgeon in the balances of the sanctuary. "Ye are of your father, the devil, and the lusts of your father ye will do" (Jno. viii., 44) "Wherein in time past, ye walked according to the course of this world, according to the prince of the power of the air, the spirit that worketh in the children of disobedience . . . and were by nature the children of wrath" (Eph. ii · 2, 3).

In the chapter entitled "The Witness of the Poets," I was astonished and perplexed, as well, that Mr. Pidgeon gives quotations from the writings of Matthew Arnold, Henry Wadsworth Longfellow, James Russell Lowell, and Walt Whitman, in order to support his theories regarding the non-eternity of God's punishment of the wicked—astonished, I repeat, because not one of these four celebrated literary men was a believer in the evangelical sense of that word, and all of them rejected the truth of the deity of Jesus Christ and His substitutionary atonement on the Cross of Calvary. Lowell and Longfellow were Unitarians, Matthew Arnold inclined to agnosticism; Walt Whitman, whose best-known book deservedly comes under the censorship of morals, might be called a nature worshipper.

As I pondered this strange chapter, "The Testimony of the Poets," I said to myself: How does it happen that a Christian gentleman of Mr. Pidgeon's culture and intelligence is quoting from the literature of enemies of the Cross of Christ sentiments to support his theories? And now I am no longer perplexed, for, doubtless, he regards these poets as members of the universal brotherhood of man, and might classify the same in the category of "wayward sinners who are still God's sons."

4 That the doctrine of eternal torments of the wicked is incompatible with the belief in a God who is a God of love

Mr. Pidgeon writes: "Against the popular caricature of God, this . . . is a special protest that caricature which represents love as turning to hate as soon as the sinner dies, which vainly talks of an Eternal Father whose judgments mean salvation in one world and change to damnation in the next; of eternal love, whose fire purifies and refines in time, and then beyond the grave turns to mere purposeless torture, all this is not alone morally repulsive, but a plain contradiction in terms (page 308), (Rev. Thomas Allen). "In the light of an illumined conscience, it is impossible

to conceive of a God of love making a creation that he foresaw would result in eternal torments to millions of His creatures. Every man's conscience cries out and says, 'This does not commend itself to me in the sight of God. Such a God is not my God.'"

Again we are reminded of utterances of that profound theologian and saintly man, Jonathan Edwards: "Justice never appears so conspicuous as it does after refused and abused mercy. Justice in damnation appears abundantly the more clear and bright after a wilful rejection of offered salvation. What can an offended prince do more than freely pardon to a condemned malefactor? And if he refuses to accept it, will anyone say that his execution is unjust?"

As I have meditated upon the contents of Mr. Pridgeon's strange book, emotions of surprise have mingled with feelings of astonishment and sorrow. I have said to myself again and again, Why did God permit such a book to be published? I believe I have found an answer to my own question as follows. The extravagance of the writer's views and the lengths to which he has gone ought to demonstrate to the candid and unprejudiced reader how dangerous a thing it is to harbour doubts concerning the eternal punishment of the wicked. The author of "Is Hell Eternal?" has proclaimed himself a believer in universalism and in the brotherhood of man; both of which unscriptural views involve a Denial of the Fall of Man as recorded in Genesis.

Men who embrace Mr. Pridgeon's tenets are in danger of embracing sooner or later the moral theory of the Atonement which denies that the blood of Jesus expiates the guilt of sin. If all men are by nature children of God, and are not children of wrath as the Bible declares, where is the need of vicarious sacrifice? And if hell is not eternal, why warn men to flee from the wrath to come?

The Epistle to the Assembly at Rome.

By THOMAS MYERSCOUGH.

BIBLE STUDY No. 15.

The careful student may have noticed that little is said in chapter vi. to prove or illustrate its great statements. It is devoted to shewing the blessedness and power of the life yielded to God, by reason of the power of the new life which came in at salvation.

Chapter vii., which we are now to consider, begins with illustrations of things contained in chapter vi., which declares that those in Christ (1) "are dead to SIN" (v. 1, 7), (2) "through the death of Christ" (v. 3), (3) "are buried with Him" (v. 4), (4) Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of Life (v. 4), which is the Life of the New Man.

Chapter vi., 6, to chapter viii., 9, brings to view FOUR LAWS, the understanding of which enables the one who is truly BORN OF GOD to know how God dealt with him when He saved him,—what his position is in regard to a Godly life,—what God desires him to know about the power of SIN in his members, and also of God's provision for a blessed, glorious VICTORY over the world, the flesh, and the Devil. The following are the FOUR LAWS named.—

1. The LAW of SIN (which brings the WAGES of DEATH), vi., 6, 7, and 23, vii., 1
2. The LAW of GOD (which delights the INWARD MAN), vii., 22.
3. A REVIVED LAW (in my members) always at war, vii., 21, 23, Gal. v., 17.
4. The LAW of the SPIRIT OF LIFE IN CHRIST JESUS, viii., 2

Let us consider No. 1.—THE LAW OF SIN. “By one man (Adam) sin entered into the world, and death by SIN: and so death passed upon ALL men, for that all have sinned” (v. 12) This position has moved God to act on the behalf of every sinner both in regard to **what he does** as a **sinner**, and in regard to **WHAT HE IS BY NATURE**, and the curse which belongs to it.

Hence we see God providing salvation by “the Lamb SLAIN from the foundation of the world” (Rev. xiii, 8, xvii., 8). This latter Scripture records the Saved as those whose names were written in the book of life FROM the foundation of the world “Those women . . . with Clement also and with other my fellow-labourers, whose names are in the book of life” (Phil. iv, 3). Take a look at the Lamb’s book of life Behold there the names of Adam, Abel, Enoch, Noah, Abiahram, Jacob and his sons, and their crowd of descendants who came out of Egypt by the Blood of the Lamb, of Samson, David, and also all the host of those saved in every age until the removal of the Church from the world. See them—a vast host, some strong, some weak, some who walked with God, and many who lived like poor sheep without an earthly Shepherd to care for them. Others whose FLESH life never came into a dead condition until the end of life.

Now, what was the necessity of the best of these, or the worst? “There is no difference, for all have sinned and come short of the glory of God” (Rom. iii, 22, 23) There could be no other remedy for even one—EXCEPT THE SLAYING OF GOD’S HOLY LAMB.

Our Lord said “A BODY hast Thou prepared ME” (Psa xl., 6, 8).

“Jesus was made a little lower than the Angels for the suffering of DEATH” (Heb. ii., 9).

“Jesus cried with a loud voice, saying . . . My God, My God, why hast Thou forsaken ME?” (Matt. xxvii., 46).

Jesus said: “Father, into Thy hands I commend My Spirit, and having said thus, He expired” (Luke xxiii., 46).

“Now when Jesus was RISEN early the first day of the week. He appeared unto Mary Magdalene . . . after that . . . unto the eleven” (Mark xvi., 9—14)

JESUS CHRIST, GOD’S SON, “Who being the brightness of His glory and the express image of His person, and upholding all things BY THE WORD of His power, when He had BY HIMSELF PURGED OUR SINS, sat down on the right hand of the Majesty on high” (Heb. i., 3).

“It is appointed unto men ONCE TO DIE, but after this the judgment” (Heb. ix., 27).

“In due time Christ died for the ungodly” (Rom v., 6 and 8) The Death sentence has been carried out on Him.

“Our old man is CRUCIFIED WITH HIM” (Rom. vi., 6, 7, 8). He is dead to LAW. Our Lord said that the saved ones should not come into judgment (Jno. v., 24).

How do these things affect Rom vii, 1? Just this, that we are now instructed that there is no salvation from God which does not reckon the person saved to have been CRUCIFIED WITH CHRIST on the Cross. Therefore, no Law can now demand anything further from such—“For Christ is the end of the Law for righteousness to everyone that believeth” (Rom. x, 4, Gal. iii., 22, 26, Rom. vii., 6).

Rom. vii., 2, gives us an entirely NEW VIEW of those who are saved—still living IN THE BODY—but under NEW CONDITIONS The figure is changed from the position of a dead man (verse 1), freed from law, to that of a WOMAN (verse 2), whose FIRST HUSBAND is now DEAD, so that she will not be an adulteress though she be married to ANOTHER MAN The church is feminine, and springs from Christ.

THINGS TO NOTE.—All who have received the New Birth have received the incorruptible SEED OF CHRIST, and the Bride of Christ is made from Himself when in Resurrection Adam’s Bride was made from Adam’s

Body, exactly as is the Bride of Christ "of His flesh and of His bones" (Eph. v., 30, 32, Rom. xii, 5). The distinction between the two is that Adam's body could die, and so could that of his wife; whereas the Church, the Body of Christ, is formed from His Resurrection Body, which can never die.

The One Who is going to marry this woman, would not marry her unless He knew for certain that her first husband was DEAD. "Wherefore, my brethren, YE also are BECOME DEAD to the law BY THE BODY OF CHRIST" (vii, 4). What transformations God works when He saves a sinner! Takes him out of DEATH and put him into LIFE! And reckons him dead to all the old conditions and all its claims and demands, because His beloved Son has settled all.

THE MARRIAGE First consider the woman, "the weaker vessel" (I. Peter iii, 7) This poor woman is still found in the flesh, limited and weighted, yet is she to be married to THE ONLY ONE WHO HAS BEEN RAISED FROM AMONG THE DEAD! She is to become the object of His Love, that never faileth. She is to rejoice that one day she will change from what SHE IS to what HE IS! (I. Jno. iii., 2, 3).

The Husband will never die again, so that His Bride (who will one day become His WIFE) can never become unmarried. (There is no divorce in the glory) The husband provides the Home, and all of its upkeep, as well as for all the incidentals of the journey. The husband knows all the Bride's present weakness, and all her future need. He is not influenced at all by the opinions of others. The Pharisee, Simon, thought our Lord to be evil because He allowed the woman which was a sinner, to wash His feet with tears, and wipe them with the hairs of her head, and kiss His feet. That is the usual opinion of the morally good. Our Lord said the one with most need LOVED the most, and it is LOVE He wants.

THE OBJECT OF THIS MARRIAGE of the RISEN SON OF GOD to a poor person still in the flesh is "that we should BRING FORTH FRUIT unto God" (v. 4). The fruits of this union are nine most blessed ones. "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal v, 22, 23). Where Christ is Lord within, these fruits never fail, and the very leaves of such a life make lovely harmony with every heavenly breeze "which bloweth where it listeth."

The student will now see clearly that the One Who is the new husband died for His bride, and was raised again from among the dead for her justification (iv. 25)—BEFORE HE MARRIED HER. HER CONDITION was counted as HIS CONDITION WHEN HE DIED (II. Cor. v., 21). But NOW HIS RESURRECTION CONDITION is counted as HER CONDITION—though she is still in the flesh "Herein is our love made perfect, that we may have boldness in the day of judgment. BECAUSE according as HE IS, so ARE WE in this world" (I. Jno. iv., 17). Therefore we conclude that God the Father has righteously put away the Law, because His Righteousness has been established by Christ (Rom. iii, 21—26).

Our next consideration is a REVIVED LAW (No. 3). "SIN REVIVED" (vii., 9). Whilst there is provision and power to keep the Christian "without stumbling," it has never been my happy lot to meet with one who has not had the heart piercing sorrow of failure in the sight of our gracious and holy God. Consider our lack of LOVE as revealed in I. Cor., xiii., even in those with the gift of tongues, the gift of prophesy, knowledge of mystery, faith. All these are nothing without LOVE. Envyng, vaunting, being puffed up, seeking our own, being often provoked, thinking evil. Walking in darkness shown by NOT having fellowship one with another.

The "mind of the flesh" will rise up at every opportunity to bring the Christian down to the former things. Such experiences will differ greatly because of temperament, and the things which pertain to our parentage (II. Tim. i., 5, iii., 15, etc.), but especially so in those who yield themselves as servants to sin, and whose backsliding is seen by others. The great majority of backsliding, however, is SECRET.

Teachers and preachers of repute are often known to declaim against sins and failures, to which they themselves are chained slaves. Jesus 's anointed to bring deliverance to these captives. Time and space forbids me to enlarge on the many forms of backsliding, but its range of evil will be found from the so-called small things to the sorrowful depths of I. Cor. v., and all forms of coveting.

WHAT HAPPENS TO A BACKSLIDER? Sin in the flesh has REVIVED and so our Holy God and Father brings pressure to bear on the backslider and his circumstances to deliver him. The Law becomes a mirror to display the righteousness of God and give the offender to see that there is nothing for deliverance BUT THE DEATH OF THE FLESH (vii., 13). Sin becomes exceedingly sinful. If there be still no cry for the DELIVERER God will judge such. "For if ye live after the flesh, ye shall die, but if ye through the Spirit do PUT TO DEATH the deeds of the body, ye shall live" (viii., 13).

HOW DELIVERANCE COMES. By confession of the sin and evil. "If we confess our sins, He is faithful and just to forgive us our sins AND CLEANSE US FROM ALL UNRIGHTEOUSNESS" (I. Jno 1., 9) Now, beloved, whether you are a secret or open failure, let me urge you with all love and in responsible warning, to get your deliverance from SIN (REVIVED) IN THE FLESH, and call upon God in the holy words of Scripture. "I find then a LAW that when I would do good, evil is present with me. For I delight in the LAW of God after the ANWARD MAN, but I see another LAW IN MY MEMBERS, warring against the law of my mind and bringing me INTO CAPTIVITY to the LAW of SIN which is in MY MEMBERS. O wretched man that I am! WHO shall deliver me from the body of this death?" (vii., 21, 24) FAITH comes in and says: "I thank God, through Jesus Christ our Lord" (v. 25).

There are two illustrations of backsliders being RESTORED given in II. Cor. ii., and vii. In chapter ii. we have the history of the member of the Corinthian Assembly, who was delivered "unto Satan for the destruction of the FLESH" (he had committed fornication—I. Cor. v, 1—13), "that the spirit may be saved in the day of the Lord Jesus." This man would not judge himself, and so the Assembly was instructed to judge him. This they did. Now in II. Cor. ii., 5—11, we are informed that the punishment inflicted BY MANY (the whole Church) had been sufficient to deliver him from the flesh. So that the whole Church had now to "free him, forgive him, and comfort him, lest perhaps such an one should be swallowed up with overmuch sorrow . . . lest Satan should get an advantage over us."

Here we see this backslider delivered by sorrow and exhaustion in his flesh.

The second case of backsliding is that of the whole Assembly at Corinth, who were condemned for not having put out this man (the evil leaven) from their midst BEFORE the Apostle commanded them to do it. Now see in II. Cor. vii, 8—12, how the discipline and punishment of this man acted on the remaining members of the assembly. "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance, for ye were made sorry after a godly manner, that ye might receive damage BY US in nothing . . . For behold THIS SELFSAME THING, that ye sorrowed after a godly sort, WHAT CAREFULNESS it wrought IN YOU, yea WHAT CLEARING OF YOURSELVES, yea WHAT INDIGNATION, yea WHAT FEAR, yea WHAT VEHEMENT DESIRE, yea WHAT ZEAL, yea WHAT REVENGE! In all things ye have approved yourselves to be clear in this matter." These are illustrations to help us to understand how our Lord delivers the individual backslider, and also sanctifies and delivers those who have been IN TOUCH with evil.

The possibility of the REVIVED power of the law of sin in "the members" of the Christian calls for truth and honesty if we are to experience the blessedness of standing fast in the liberty wherewith Christ hath made us free.

The LAW of the Spirit of Life in Christ Jesus (No. 4) will, D.V., be considered in our next on chapter viii.

“I will Declare what He hath done.”

“And God said, ‘Let there be light,’ and there was light.”

“Bless the Lord, O my soul, and forget not all his benefits.” No, never shall I forget the benefits I have received from my Lord and Saviour Jesus Christ, and it is for His Glory and by the leadings of the Holy Spirit that I write my testimony.

It was light indeed to my soul and body when I heard of the revival at Notting Hill Gate, just over two years ago. Thirty-five years previous to that time I met with an accident, and received a fright which left me paralysed. My dear mother took me to nearly every hospital in London. I wore a high cork boot and iron bands from my ankle to my waist for some time, and walked on crutches for twenty-eight years. My health was fairly good up to the last ten years ago, but then I began to fade, and a bad cough developed. I was forced to attend a tuberculosis dispensary, and the doctor sent me to hospital for X-rays photograph. I was weighed every fortnight, and received kind attention and medicine, but discontinued attending, as I was not getting any better, and the pains in my body were cruel, and what with one thing and another, it really did seem a very dark path I was walking through. If there is any reader who is passing a dark time, take courage, dear one, for I would not be without my past experiences, as I find it very helpful to me now in going about among the sick and sorrowing.

Never shall I forget the day my brother came up to see me, holding in his hand a paper about a revival in London, and people being healed. It was the word “revival” that stirred within me. O, how thirsty I was, after having a good drink of the living Word. On the Friday I was anointed at Zion College, and Pastor S. Jeffreys prayed for me, and the Lord healed me. Glory to His Holy Name! I left my crutches in the hall, and have not seen them since, and have not needed them.

Two weeks later, while praying for the suffering ones, that God would sweep along the seats mighty healing power, I looked up and found my glasses did not suit me, for God had healed my eyes. A week later He baptised me with the Holy Ghost with signs following. My health is perfect. I gained nearly two stone in ten months. Truly light shone in the darkness in my life; and my desire is to live to carry a ray of sunshine wherever possible, and to win souls for Christ Jesus, our soon-returning Lord. To Him be all the Glory!

—H. PHILLIPS (Brixton)

A Praying Ministry and a Praying Church.

God has a good deal more to give than most Christians are getting. Not many have learned the secret of **demanding** and **getting** from God just what they need. The Christian Church is lean simply because she is not versed in “kneeology.” The pressure brought to bear upon the ministry by the Church itself takes the time he ought to spend pulling fire out of the sky until his own soul would set a thousand other souls ablaze. What do we mean? The social life of the Church, the financial side, numerous societies, pastoral visiting, weddings, funerals, demands for intellectual sermons, addresses, lectures, calls at the telephone and door, all take the time of the preacher, some of which at least he ought to spend on his knees.

If we could have a praying ministry, who wrestle with God until sermons come flashing out of the skies, rather than wholly off a book-shelf, what a glorious transformation would occur in many a Church! Prayer that "gets through" is a sure cure for ministerial fruitlessness, questioning the statements of Scripture, or a desire for popularity. And then if this great desire to pray should become contagious among those who sit in the pew, how the love of God would be enkindled in a multitude of hearts, how a passion for the lost would spring up, how the prayer meeting would flourish! And then, if the whole Church would get the idea of prevailing with God like Jacob, or Moses who prayed and saved a nation, or Elijah who prayed and shut up the heavens for three years and six months so that it did not rain, or Paul and Silas who prayed the prison doors open, or Baxter who stained the walls of his study with praying breath, or Finney who prevailed with God and then gave his revival lectures that sent a thrill of revival round the world, or Hooper Crews who prayed all night for his Church at Springfield, Ill., and God gave him seven hundred converts, or David Brainerd, the faithful, devoted missionary to the Susquehanna, Delaware and Stockbridge Indians! He prayed night and day in the forest, preached through a drunken interpreter, and scores of Indians were converted. William Carey read his life and went to India. Payson, Murray McCheyne, and Jonathan Edwards were greatly influenced by reading of Brainerd's prevailing with God. O, for a praying ministry and a praying Church. What might be accomplished through the resistless power of true prayer?—Sel.

PRAYER FOR REVIVAL.

Mr Finney tells us of a town that had no revival for years. The church was dead. The people were indifferent. The moral tone was shocking. An old blacksmith, who stammered painfully, lived in the town. While engaged in his shop he became alarmed about the condition of the church. This soon became an agony of his soul. Locking the shop door he spent a whole afternoon in prayer, beseeching God to send help at once. The Lord heard that prayer and gave the assurance that deliverance would not be long delayed. He then went to his pastor and asked him to call a meeting for consultation and prayer. The pastor had no faith in such a meeting, but called it, nevertheless. There was genuine surprise when the attendance crowded the room. All was quiet enough until a suner broke out in tears and begged someone to pray for him. Others followed his example. It was soon discovered that persons present from all parts of the village were under deep conviction—all dating their distress from the afternoon the old man spent in his shop. An extraordinary revival followed.

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.

Items of Interest.

Although as we write these items, the foundations of the new Publishing Office are barely completed, yet we are trusting that under the good hand of the Lord the new building will be finished in time for the next issue of the EVANGEL to be printed on the new premises. In the circumstances we must ask our readers to kindly bear with us if the May issue is somewhat late. Full particulars of the tracts, booklets, and other publications which will be obtainable will be announced in due course. The appointed manager of the Publishing Office is Mr. Frederic B. Phillips, of Tamworth, who from the commencement has been the printer of the ELIM EVANGEL. We welcome him as an additional to the headquarters staff.

* * * * *

On Wednesday, 5th March, a baptismal service was held at Tamworth, when twelve of the Aslibourne assembly were baptised by Mr. T. B. Clarke. Amongst the candidates for baptism was Miss Roberts, who was recently healed, and who testified to her complete deliverance.

* * * * *

A preliminary announcement is made of a Tent Convention to be held at Letchworth Garden City during the Whitsuntide holidays. Further particulars will be given in our next issue.

* * * * *

The Belfast Easter Convention will be held, D.V., in the Elim Tabernacle (corner of Melbourne and Townsend Streets), from Sunday, April 20 to Wednesday, April 23. Services will be as follows:—Easter Sunday, 11-30 and 7 o'clock; Monday and Tuesday, 11-30, 3-30, and 7 o'clock; Wednesday, 3-30 and 8 o'clock. The Convener will be Pastor R. Mercer (Ballymena), and speakers are expected from different parts.

* * * * *

We wish to point out that all those desiring cheap return tickets for the Easter Convention at Clapham must obtain a voucher beforehand from the Convention Secretary, and unless this voucher is presented at the time of booking, the ordinary fare will be charged, and no refund will be made afterwards by the Railway Companies. On another page will be found a plan of the district, with particulars of how to reach the Elim Tabernacle from different parts of London. Requests for further information or for vouchers (which are issued free) should be addressed to the Convention Secretary, "Elim," Park Crescent, Clapham, London, S.W.4.

* * * * *

A Pentecostal Home of Rest is situated at 85, West Cliff Road, Ramsgate, where comfort, combined with good board, and fellowship with the children of God are to be found. Meetings in the home. Close to the sea. Terms from 35s. per week inclusive. Apply, enclosing stamped envelope, to Mr. and Mrs. Webster at the above address.

* * * * *

The address of the Home of Rest recently opened by Misses Mason and Vernon at Southsea, is 10 Bembridge Crescent,—not Bunbridge Crescent, as in our last issue.

Elim Evangelistic Band.

Miss Streight is conducting a mission at Killyless, Co. Antrim.

Mr. Stronge is at Cullybackey, and Mr. Youldon at Ballymoney.

Mr. Kingston and Mr. Hobbs are holding a mission at Markethill, Co. Armagh.

Mr. McWhirter is ministering at Bangor, Co. Down

Mr. Joseph Smith conducted a short mission last month at Letchworth Garden City, and souls were won for Christ.

It is delightful to hear how the Lord is continuing to bless at Hull. Numbers of souls are regularly saved at the ordinary meetings.

The assembly at Ashbourne recently commemorated their first anniversary. The large company gathered were full of the joy of the Lord, and testified to the genuineness of the work done in their midst. Rev. D. Tudsbury discoursed from II. Cor. v., 1, with much profit to all who listened. Mr. Clarke spoke of what God had wrought, during the past twelve months, in redeemed lives. Thirty testified, by uplifted hand, that they had found the Saviour during the past year. Many testified, too, to Divine Healing and the Baptism in the Holy Ghost with signs following.

The annual gathering of the members of the Elim Tabernacle, Belfast, took place on Wednesday, 27th February. As on past occasions, it proved a time of great blessing. After praise and prayer, the tea and home-made niceties, which were contributed by the saints, were served. Unlike other years, the place was packed, thus making it impossible for the people to move about and greet one another, as used to be the custom. When tea was over, the secretary, Mr. Henderson, read a very interesting account of a most successful year's work, after which a number of the elders expressed their thankfulness to God for the blessing experienced in the past, and exhorted the saints to contend fearlessly for the full gospel. It was admitted by all that the Elim Tabernacle was now too small for the rapidly increasing membership, and in view of this fact it was unanimously agreed to erect a larger building. The very enjoyable evening's fellowship ended with the reception of over a hundred new members.

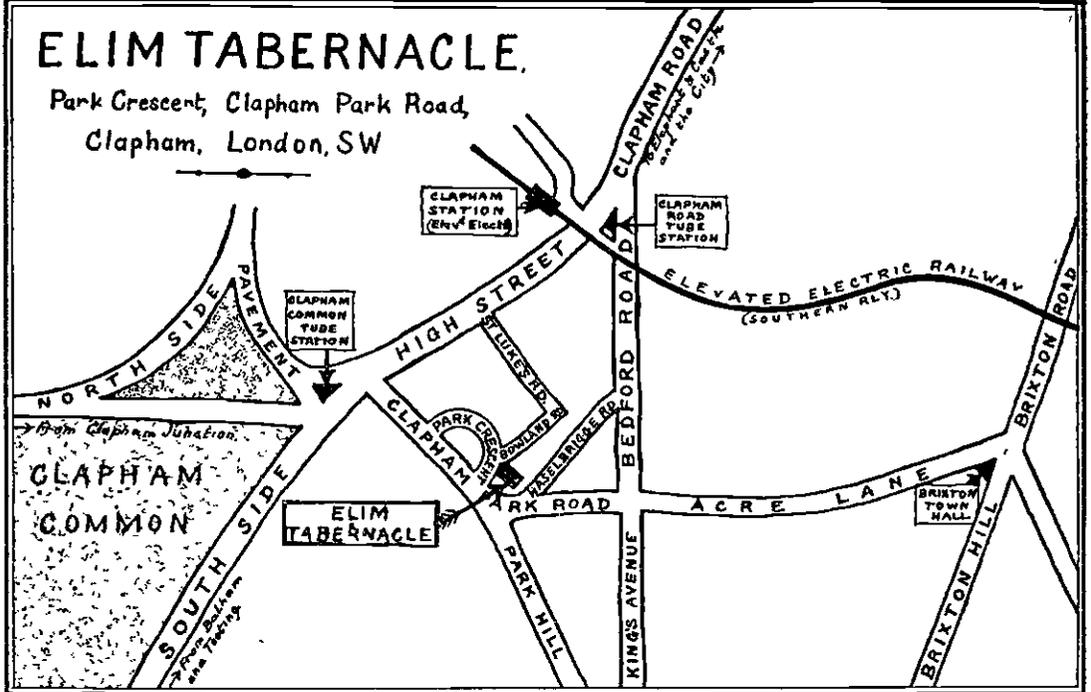
In connection with the Sunday School, at Elim Hall, Tamworth, prize-giving took place on 24th February, Mr. J. Lees, the superintendent, presiding. After an address by Miss Dougherty, the awards, sixty-nine books, including five Bibles, were handed to the children by Mr. F. B. Phillips. Two of the Bibles were from the Rawlett's Trust, and Miss Watson, in explaining the object of the Trust, urged the children to read and value the Bible above all other books. Motto cards were given to each of the thirty-six children who did not gain a prize.

The mission at St Peter Port, Guernsey, has been much blessed of God. Souls have been saved and Christians brought into closer touch with the Lord. It was felt that the hall should be taken for a longer period in order to meet the desire of many who attended the meetings. We praise God for the success, and pray that a strong company of Spirit-filled Christians will be brought together to pray and work for a real Holy Ghost revival in this island.

A correspondent writes of the mission at Clonmain, Co. Armagh, as follows:—"Clonmain and the surrounding district have been singularly blessed during the past month through an evangelistic mission conducted by Messrs. Kingston and Hobbs. God honoured their ministry in the Gospel, as His message was wonderfully delivered night after night, and through the working of the Spirit of God and the cleansing power of the blood, a good number of lives are completely transformed, having accepted Jesus Christ as their own personal Saviour. Thank God, the blood shall never lose its power! Christians also were brought to realise more than ever the great truths of the Scriptures, and our spiritual lives have been mightily quickened. Many of us had long prayed "for such a time as this," and God has in a great measure answered our prayers. We do praise God for what He has accomplished, and pray that in the days which lie ahead we may see the 'greater things'."—M.Q

ELIM TABERNACLE.

Park Crescent, Clapham Park Road,
Clapham, London, S.W.



HOW TO GET TO ELIM TABERNACLE, CLAPHAM.

Elm Tabernacle, Park Crescent, Clapham, is easily reached from all parts of the city. Rather less than 20 minutes' 'bus ride brings one from Westminster Abbey, and rather more than 20 minutes' from St. Paul's Cathedral. The Tabernacle is near Clapham Common Tube Station, and although this station is temporarily closed (owing to the reconstruction of the City and South London Railway), there is an excellent service of 'buses and trams, which run on no less than 30 routes from this point.

The following table indicates the best way to get to the Elm Tabernacle from different parts of London. **All the 'buses and trams referred to run direct to Clapham Common Tube Station, and the Tabernacle is but 3 minutes' walk from there.** See plan above. (In following table C. & S.L. 'Bus = City and South London 'Bus. E & C. = Elephant & Castle).

RAILWAY STATIONS.

Euston. C. & S.L. 'Bus. (or Tube to E. & C., change Charing Cross).	London Bridge. 'Bus 5, C. & S.L.
King's Cross & St. Pancras. C. & S.L. 'Bus. (or Tube to E. & C., change Piccadilly Circus).	Victoria. Tram 8. 'Bus 52*
Paddington & Marylebone. Tube to E. & C. (or 'Bus 51 from Edgware Rd)	Waterloo. 'Bus 67.
Cannon Street. C. & S.L. 'Bus (from end of street).	Herne Hill. 'Bus 37, 37a, 31a†.
Broad Street. 'Bus 35	
Clapham Junct. Tram 34. 'Bus 37, 37a.	
Fenchurch Street. 'Bus 5.	
Liverpool Street. 'Bus 35.	

Angel. 'Bus 67, C. & S.L.	Peckham. 'Bus 37, 37a.
Balham & Tooting. Tram 2, 4, 6, 8. 'Bus 5, 32*, 51, 52*, 88.	Poplar. 'Bus 5.
Brixton. 'Bus 37, 37a, 35, 45, 42‡.	Putney. 'Bus 37, 37a
Camberwell Green. 'Bus 35, 45, 42‡.	Richmond. 'Bus 37, 37a.
Charing Cross. 'Bus 32* 51, 88.	St. Paul's. 'Bus 5, C. & S.L. (from Bank).
Chelsea. Tram 31a†, 34.	Stoke Newington. 'Bus 67.
E. & Castle. Tram 4, 6. 'Bus 5, 67, C. & S.L.	Walthamstow. 'Bus 35.
Hackney. 'Bus 42‡, 35.	Wembley. Tube to E. & Castle
Holborn. 'Bus 67.	Westminster. Tram 2. 'Bus 32*, 51, 88.
Mitcham. 'Bus 80, 80a, 80b, 88.	Wimbledon. Tram 2, 4. 'Bus 32*, 51, 67.
Oxford Circus. 'Bus 32*, 51, 88.	

* Weekdays only. † Saturdays only. ‡ Saturdays and Sundays only.

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.**
Good Friday, April 18, to Sunday, April 27 (inclusive).

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.

Tried, but Found Wanting.

The Duke of Wellington, after the battle of Waterloo, was much troubled by a man who had invented a bullet-proof breastplate. One day when the Duke was very busy, the inventor called, and was shown into the presence of the great commander. The man having letters of recommendation from some of the Duke's personal friends, was listened to again as he described his invention. All at once the Duke said, "Have you got the thing with you?" Very quickly the man brought the bright breastplate; whereupon the Duke curtly said,

"ARE YOU SURE IT IS BULLET-PROOF?"

"Quite sure, your grace." "Put it on, then, and go and stand in that corner." Wondering what the 'Iron Duke' meant, the man obeyed. "Mr Temple," shouted Wellington to his secretary, "tell the sentry outside to load with ball cartridge, and come in here to test this breastplate!" Before the sentry could find the cartridge, before even the secretary could deliver the message, the inventor with his breastplate went through the open window, and hurried along the busy street. He had not sufficient faith in his own invention to submit to the test.

The reader has, perhaps, an "invention" of his own in which he thinks he can appear before God,

BUT WILL IT STAND THE TEST?

It may be morality, or reformation, or good works, or prayers. Such will not help you in the slightest. "Without faith it is impossible to please Him." The Lord Jesus is the only refuge from the storm of wrath that is about to burst upon this guilty world. All others are but refuges of lies. They are but inventions of man. Why not take your place as a lost, guilty sinner, deserving nothing but wrath on account of your sins, and believe on Him who died on Calvary's Cross to ransom you from sin's penalty, power, and guilt,—and you will be freely justified through the blood of that Cross.