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ELIM — EVANGEL
A
MONTHLY RECORD
of
SPIRITUAL LIFE AND WORK

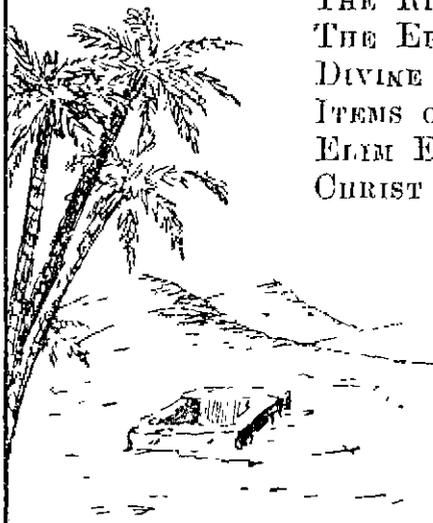
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July, 1924.

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WHERE WERE TWELVE
WELLS OF WATER, AND
THREESCORE AND TEN
PALM TREES. — EX XV 27.

TWOPENCE.

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with which is incorporated
THE ELIM EVANGELISTIC BAND.

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Editors

{ ERNEST J. PHILLIPS.
ERNEST C BOULTON.

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Editorial.

"I have chosen you"—John xv, 16

Chosen! Yes, and chosen by Jesus Himself! Chosen in spite of our depraved and degraded condition! Though for years we had lived in open rebellion and resistance to the will of God, yet still He chose us. What a triumph of grace He has wrought in our lives! How much this magnifies the mercy of Jehovah! Where sin did abound grace hath much more abounded! How one's heart o'erflows with pure joy at this illuminating and inspiring thought! Chosen to be His "peculiar treasure!" Chosen in an age of darkness to hold forth the light of life! In considering this radiant truth we may find it most profitable to reflect upon the purpose of His choice. In the first place, we have been—

CHOSEN TO BE CHANGED. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." This is that which is even now taking place in the lives of those who walk with God. A daily transformation is being accomplished in the believer as he abides in communion with Christ. The dross of the self-life is being exchanged for the gold of the Divine nature. As he surrenders to the gentle constraint of the Holy Spirit, so there appear new evidences of his union with the Lord Jesus; fresh virtues are seen, speaking eloquently of his relationship to the Master. This then, is the blessed and wonderful purpose of God, revealing as it does the exceeding greatness of His power and the unlimited extent of His love.

How precious and assuring is the thought that "when He shall appear, we shall be like Him"; that He will "present us faultless before the presence of His glory with exceeding joy", "a glorious church not having spot or wrinkle". What eternal pleasure will come to the heart of our beloved Lord when He presents us to Himself, when He is able to look upon His own completed handiwork, and see therein His Own likeness. In that fuller and most perfect sense will He then "see of the travail of His soul and be satisfied." Moreover, we have also been—

CHOSEN TO BE CROWNED. The throne is the ultimate goal of every overcoming child of God. We are called to reign with Christ, not only in the life to come, but also in this life. It is here that we are to exercise our power as priests and kings, and then in the age to come we shall possess the throne. What a wonderful prospect for the humble follower of Jesus' Despised and rejected to-day, but in the eternal to-morrow enthroned with Christ! What an incentive to faithfulness! Let us lay aside every weight and every inducement to disloyalty and run with patience the race that is set before us, always bearing in mind and having in view the glorious consummation which awaits those who count all things but loss that they may win Christ.

God is now preparing His people for that glad coronation day, when the victors shall receive the laurels of triumph from the hand of Him for whom they fought. The fruit of His victory will be great in that day when He shall have gathered around Him those who have shared in His conquest. Let us see to it that we fail not of a full reward. Let us live continually with the purpose of our high calling before us.

E.C.B

A Weekly Message.

Compiled from various sources by Pastor E. C. BOUTON

Sunday, July 6th.

"That I may know Him" (Phil. iii, 10)

"That I may know Him" More than any of His gifts and blessings was the personal intimacy of Christ Himself to the Apostle's heart. Literally, the construction of the Apostle means, "That I may get to know Him." It represents a growing intimacy, an even deeper and closer friendship. For Christ is a Person Who reveals Himself to the heart that loves Him, and meets all its affections, longings, and needs. The Apostle longed for the deeper love and friendship of Jesus. Many times had the Master manifested Himself to him, but He was gone immediately, the vision had faded and only the memory remained. It was like the walk to Emmaus and the little moment of revealing light and love in which He showed them His hands and they knew Him, and He vanished out of their sight. Oh, how he longed for more of the Master's presence, and for an intense fellowship with His heart. Is not this our deepest need? Is not this our highest joy?

"For oh, the Master is so fair,

His smile so sweet to banished men,

That they who meet Him anywhere

Can never rest on earth again."

Sunday, July 13th.

" He inquired not of the Lord " (1 Chron. x , 14)

That was where Saul began to go wrong. When quest ceases, conquests cease. " He inquired not ", and this meant loss of light. God will be inquired after. He insists that we draw up the blinds if we would receive the light. If we board up our windows He will not drive the gentle rays through our hindrance. We must ask if we would have. The discipline of inquiry fits us for the counsel of the Lord. " He inquired not ", and this meant loss of sight. When light fails, sight fails. The ponies in our pits become blind. When a spiritual power is not exercised in the heavenly, it is deprived of its appointed functions. And the tragedy is this, that the blind are deceived into thinking that they still retain their sight. " Ye say, We see " ! " He inquired not ", and this meant loss of might. For " the light of life " is not only illumination, it is inspiration, too. It is both light and heat, it confers guidance and dynamic. When a man, therefore, refuses the light he becomes a weakling, and he will meet with disaster in the first tempestuous day.

Sunday, July 20th.

" Simon He surnamed Peter " (Mark iii , 16)

In a gallery in Europe are shown, side by side, the first and the last works of a great artist. The first is very crude and most faulty, the last is a masterpiece. The contrast shows the results of long culture and practice. These two names are like those two pictures. " Simon " shows us the rude fisherman of Galilee, with all his rashness, his ignorance, his imperfectness. " Peter " shows us the Apostle of the Acts and the Epistles, the rock firm and secure, the man of great power, before whose Spirit-filled eloquence thousands of proud hearts bow, swayed like the trees of the forest before the tempest, the gentle, tender soul, whose words fall like a benediction, the noble martyr witnessing to the death of his Lord. Study the two pictures together to see what grace can do for a man. It is not hard to take roses, lilies, fuchsias, and all the rarest flowers, and with them make forms of exquisite beauty; but to take weeds, dead grasses, dried leaves, trampled and torn, and faded flowers, and make lovely things of such materials, is the severest test of skill. It would not be hard to take an angel and train him into a glorious messenger, but to take such a man as Simon, or a Saul, or a John Newton, and make out of him a holy saint or a mighty apostle—that is the test of power.

Sunday, July 27th.

" He purgeth it that it may bring forth more fruit " John xv , 2)

One day we passed a garden. The gardener had finished his pruning, and the wounds of the knife and saw were beginning to heal, while the warm April sun was gently nourishing the stricken plant into fresh life and energy. We thought as we looked at that plant how cruel it would be to begin next week and cut it down again. It would bleed to death. Now, the gardener's business is to revive and nourish life. Its business is not to die, but to live. So, we thought, it is with the discipline of the soul. It, too, has its dying hour, but it must not be always dying. Rather reckon ourselves to be dead indeed unto sin and alive unto God through Jesus Christ our Everlasting Lord.

" Breathe Thine own breath through all my mortal frame,
Help me Thy resurrection life to claim,
Which 'mid all changes, still abides the same,
And lead me in the way Everlasting.

Give me the heavenly foretaste here, I pray,
Let faith foredate the everlasting day,
And walking in its glory, all the way,
O, lead me in the way Everlasting ! "

A Letter from Dr. A. D. Franklin

It was with great reluctance that I left London and Belfast I felt so at home amongst the dear friends at both places that I would have liked to remain for some time. The convention at Clapham will long linger in my memory as a time of blessed fellowship with God and His people. God indeed met with us, and we felt His presence in a most marvellous way.

I had not time for more than a week-end at Belfast, but that short time was made rich by the presence of God in our midst. Hallelujah! We had the joy of seeing quite a number of sinners deciding for Christ. Surely there is great hope for the Pentecostal work in Great Britain and Ireland if God is allowed to have His way with those already baptized in the Holy Ghost.

On my way to Vienna I spent three days at Brussels to confer with the Belgian Government regarding our work in the Congo. The Colonial Secretary received me very friendly, and after consulting with the Director for Colonial Affairs gave us permission to temporarily occupy and erect temporary buildings at three different places in the Upper Congo. The necessary civil rights, we hope, will be obtained later.

Sunday, the 11th of May, was spent with Pastor Ruff at Zurich. There is a large Pentecostal assembly, and I had the joy of speaking thrice to a full house. We felt the Lord's presence with us as the Word was expounded. Several came forward for consecration; two young men gave their hearts to Jesus, and some backsliders returned to the fold. Praise God for the Gospel and its power unto salvation for every one that believeth. Hallelujah!

In Vienna I spent nine days. The Swedish Pentecostal Churches started relief work there some four years ago, and those having charge of the work preached the Gospel to the people, with the result that some were converted; and when relief work was no longer needed, the missionaries felt that the new-born babes could not be left to themselves, so they remained, and two small assemblies are established. Praise God. So one might say that the nucleus for a forward movement has been formed. Not being used to preach to Roman Catholics, I wondered how the truth ought to be presented and how it would be received. But, glory be to God, the good old Gospel when put forth prayerfully in the name of Jesus fits in everywhere, and at every meeting we had the joy of leading souls to Christ. Some had attended meetings here before, but a good many came for the first time, and some even of those received Christ as their Saviour. A man who twice had tried to commit suicide was gloriously saved. But it is not easy for those that do get saved. The man mentioned was immediately put out by his family and had to spend the night in

the street. A young woman who got saved played the piano in a theatre, and would, of course, be out of work. An old lady was greatly perplexed what she should tell the priest at confession, and she could not get it clear that it was not necessary to go to confession at all, when she was saved. The workers said that they sometimes have to pray ten or twenty times with some of them before they realise the work of grace in their hearts and dare to fully trust Christ and leave the Church of Rome.

At a believers' meeting about fifty were present, and we had blessed fellowship together. One felt that they were really saved and trusted Christ. Some of them had received the baptism of the Holy Ghost and spoke in tongues. Even the Sunday School children prayed publicly and helped on in the work, trying to win other children for God.

In one of the districts a Swedish lady, who is also one of the workers here, has bought a large house and donated it to the mission, and there is a good hall now used for the meetings. But in the other part of the city the work is greatly hampered for lack of a proper place of worship. The few Christians are too poor to pay a high rent, and halls are so scarce and the rental conditions so difficult, that it seems nearly hopeless to get a suitable place for worship. We looked at a good café, that would be excellent, a book store could be arranged in the corner and two rooms and a kitchen could be set apart as living apartments, and yet leave seats for 300 persons, but the present occupant wanted just L1,000 for handing it over, including the present furniture. If I had L1,000, I would rent it immediately, knowing that it would be a good investment for the furtherance of the Kingdom of God in Austria. Will not the dear people who read the "Elim Evangel" help us to pray this through. God is able to supply. I believe it would be a great impetus to the work and that hundreds of souls would be won for Christ. There is a great hunger after the truth. At the last meeting a man, belonging to a Spiritist club of 200 members, came and asked us to speak at his club. "We are seeking the truth but have not found it yet," said he. Yes, there are thousands seeking the truth, but they have not found it yet. Friends, we have found the truth, and the Lord has been wonderfully good to us in revealing it. Let us now be up and doing, revealing the truth to others. "He that confesseth Me before men, him will I confess before My Father in heaven."

Yours in the love of Christ, sincerely,

A. P. FRANKLIN.

Warschaw, the 22nd of May, 1924

God Confirming His Word

SPECIAL MEETINGS AT LEIGH-ON-SEA

During the last week in May a special mission for the deepening of spiritual life was held in the Elim Hall, Glendale Gardens, Leigh-on-Sea. Pastor George Jeffreys and Evangelist James McWhirter were engaged for the occasion.

It will be remembered that Pastor George Jeffreys opened this hall three years ago. Since then a good, steady work has been going on under the supervision of Pastor and Mrs G. Kingston, and recently they have erected a branch hall at Hadleigh, a neighbouring village.

The mission will long be remembered by the Pentecostal saints of Leigh-on-Sea. The Pastor spoke for eight days on the Baptism in the Holy Ghost. He dealt minutely with every phase of the subject, from the promise of the gift of the Holy Ghost to the uses of His nine gifts to the Church.

There were Divine Healing Services held on several afternoons. Never did we witness or experience more glorious meetings. The spirit of excitement and curiosity, which is not an unusual feature in such meetings, was in these services not so much as fringed. Many proved the Lord Jesus to be the healer to the joy of their hearts.

On the Friday evening an inspiring Baptismal Service was held, when sixteen passed through the waters, at the close of the meeting another sixteen expressing a desire to be baptized the first opportunity afforded them.

SATURDAY GATHERING AT FOBHING (ESSEX)

Great satisfaction was felt when, in the midst of Pastor G. Jeffreys' recent mission at Leigh-on-Sea, it was found possible to arrange a visit to the Christian Assembly Hall, Fobbing, where for nearly two years the full Gospel has been proclaimed.

This visit took place on Saturday afternoon, May 31st, and Pastor G. Jeffreys, accompanied by Evangelist J. McWhirter and Pastor and Mrs. Kingston (of Leigh-on-Sea), made the journey, while other friends also came from Leigh-on-Sea and Grays.

The meetings were of real Convention order, and it was at once evident that the power of the Holy Spirit was working in a marked way. Mrs. Kingston gave a heart-searching message, emphasizing the need of Scriptural experiences to-day. Pastor G. Jeffreys followed with a Bible Study, that held all present, as he unfolded the successive dwelling places of God among His people, culminating with the body of the believer being the temple of the Holy Ghost.

After an interval, during which some of the visitors seized the opportunity of having refreshment on the grassy slope of a meadow, the hall was again filled when Evangelist McWhirter gave the opening address, exploding the fallacy of trusting in sect, creed, or even doctrine for salvation, and pointing to a dying, risen, and ascended Christ as the only real foundation for salvation. Pastor Kingston spoke briefly, but earnestly, on the necessity of all of God's people exercising a right influence on those with whom they come in contact.

Pastor G. Jeffreys gave the concluding message, in which he portrayed the Church that God is calling for in these days—a Church free from worldliness in all its insidious forms.

Truly it was a season of refreshing spent in the presence of the Lord, and the memory of this Saturday will not easily fade away!

F.G.

PASTORS STEPHEN AND W. J. JEFFREYS AT CILFYNYDD

A Revival has broken out at the above town, where a ten days' Mission has been started by Pastors Stephen and W. J. Jeffreys. The Bethel Chapel, Cilfynydd, is packed every night with a congregation of about 1,000 people. It is an inspiration to see these vast crowds moved by the power of God's Word as it is delivered by His servants.

Crowds of people are seen giving themselves to the Lord at the close of the services. Men are also burning their pipes and cigarettes, in place of which they are buying Bibles and Testaments. We have seen men who have been officials of chapels going on their knees calling upon God to save their souls. Services for Divine Healing take place at Bethany Chapel, where we find this sacred place far too small to hold the vast crowds.

It reminds us of the days of our Lord's earthly ministry. Here we see people who are on crutches, others in Bath chairs, some on sticks, some deaf, others with consumption, cancer, all being made happy as they receive the Divine touch.

We have seen a young lady who had a deformed foot from birth, and who had to purchase a new pair of boots every fortnight, leaving the meeting perfectly whole. Another young lady had been lying in bed for months with consumption, was brought to the services, prayers were made, she believed, and we have heard her testify that the Lord has cured her; she is to be seen in every service.

People who leave the meeting under deep conviction and who cannot go to bed, are seen going to the Pastor's home asking him to pray for them, that they may find salvation. After the evening services close, hundreds of people may be seen walking the

streets singing hymns and praising God. Already 200 people have professed conversion.

Shall we, as the Lord's people, pray that this mighty flame may spread over the whole world?

(REV.) G. OWENS.

MISSION AT PONTYPRIDD AND CONVENTION AT DOWLAIS

A highly successful ten days' mission has been held by Pastors Stephen and W. J. Jeffreys at Thurston Road Mission, Pontypridd. Many souls were won for Christ. A Miss Violet Lister, who had been in irons, gave testimony to Divine healing. Miss Miriam Jones, of Calfynydd, bore witness to the healing power of Christ after five attacks of hæmorrhage.

Rev. Lamb Howell, Vicar of a Pwllgwawn Church, spoke of the genuineness of the work.

A great and lasting work has been established in the locality, and all are asked to pray for this new centre of work for the Master.

During the Whitsun holidays a deeply spiritual Convention was held in Ivor Street Tabernacle, Dowlais. The opening address to the Lord's people was given by Pastor George Jeffreys. Other speakers included Mr. Griffiths, of Cwmtwrch, and Mr. Davies, of Glanaman. A very powerful address on the Baptism in the Holy Ghost was given by Pastor George Jeffreys. Inspiring messages were also given on "To me to live is Christ, to die is gain," John's vision on the Isle of Patmos, Isaiah's wonderful vision, and many other themes.

Much blessing was experienced as the word went forth with power, and was confirmed with signs following. Many souls were saved and bodies healed, and as messages were given in tongues, interpretation, and prophecy, a deep work was done in many of the hearts of God's people.

WHITSUNTIDE CONVENTION AT LETCHWORTH (GARDEN CITY)

Hundreds of happy, joyful Christians gathered for the three days' Convention at the Garden City in Hertfordshire at Whitsuntide. Many came from other parts of the country, and together they made the tent in which the services were held ring with the songs of Zion. And now hundreds of hearts are full of thanksgiving to the Father for the feast of good things provided by His bountiful hand. They were fed, as the Convention hymn says, "upon the finest of the wheat"—

"Bread of life it is now to me,
Honey, wine, and meat;
In Thy love I will ever be
Fed upon the finest of the wheat."

From Saturday night to Tuesday night, in every service, the Lord Himself met His people, leading them "higher up the mountain" into fellowship with Himself. Thank God for such a blessed privilege! Oh, that the world might realise the satisfying portion that is the Christian's who goes on to know the Lord!

The Convention was convened by Pastor R. E. Darragh, and the speakers included Pastors E. C. Boulton, E. J. Phillips, and Jos. Smith, Mrs. George Kingston, Mr. L. Naumann, and Mr. and Mrs. Gillespie, who had just returned from South Africa. The Convention opened in the right way—with a prayer meeting—when hearts were poured out before the Lord. And in the days that followed the Lord abundantly honoured the prayers of the saints. Ten meetings in three days! And such meetings! The Breaking of Bread Service on Sunday morning was a deeply moving and uplifting time, when the saints were drawn into a sweeter, richer, and closer relationship with the One Who had done so much for them. Our Divine Saviour Himself was there, and many who loved Him felt His presence in greater measure than ever before.

Then, as service followed upon service, with wonderful singing, Spirit-prompted prayers, and soul-inspiring addresses—and all in an atmosphere of love and praise and worship to the Saviour Who had opened the way to such fulness of joy—we felt our feet becoming more firmly established than ever upon the Rock.

Surely the "Pentecostal movement" is much blessed in its leaders! May God bless them richly and lead them on. If only they knew how much more precious Jesus Himself had become to His saints through their ministrations, under the guidance of the Holy Spirit, they would feel inspired to press on with a new fervour in the grand task they have undertaken.

The healing power of the Lord was mightily manifest during the Convention, and at one meeting out of ten who were anointed, eight testified to being definitely healed. Other gifts of the Holy Ghost were in operation, and the Lord's people were much blessed through the messages given in tongues and interpretation and in prophecy.

We thank God, too, that many souls were brought into a saving knowledge of our Saviour, and came forward openly to take Him as their Lord. May He keep them every one, and bring them on, step by step, into full, rich, abiding fellowship with Himself.

P.W.B.

One drop of ink will discolour a whole glass of water. One sin can discolour a pure life.

The Rich Man and Lazarus

An Address given by DR F. T. ELLIS, at the London Convention, on Friday, April 25th, 1924.

I want to read a few verses from 16th chapter of the Gospel according to St Luke, about the Rich Man and Lazarus. Verses 19 to 26.

A friend of mine told me he once preached a course of sermons on four things, Death, Judgment, Heaven, and Hell, and a lot more came to the last service than the others. They were more interested in Hell than in salvation. I hope this is not the case with the congregation to-night. It is a very solemn subject, one that no one dare preach unless they have a tender heart, a heart filled with the love of God. We used to hear a lot about Hell years ago, but strangely, this teaching concerning Hell seems to have dropped out of our ministrations in these last days. Yet it is Bible doctrine. The Church has held a Bible doctrine of Hell all down the ages, and seeing this is the case, it is very unwise for you and me not to face it. I want to face it to-night with open Bible, an open mind, open to the illumination of the Spirit of God, that we may see what the Word of God has to say about Hell.

The Apostles believed in Hell and preached it. Jesus Christ preached the doctrine of Hell. Yes, the incarnate Son of God, the one Who broke His heart on Calvary for you and for me, taught the doctrine of Hell. And I believe when Jesus spoke about Hell, He always spoke with tears in His eyes, and with great heaviness within His heart, with compassion.

But I want to ask several questions to-night, and to answer them.

First of all, what do we mean when we talk about Hell? It is all very well to talk about it, but what do you mean, what do I mean, when we talk about Hell? The English word means covered place, equivalent to three Greek words; first the word Hades, which means the unseen, or the underworld. The word Hades is in the chapter we read just now. Dives and Lazarus never went to Hell, they went to Hades.

2nd place, Tartarus, translated Hell in Peter's epistle, that is the abode of the wicked angels. The only other place in the Scriptures is where Jude had it.

Third place, Gehenna, lake of fire. This word Gehenna is translated twelve times in the Bible and eleven times used by Jesus. A lot of people say that Christ never preached about Hell. He said more about Hell than any other man in the Bible. When it comes to Hell fire—Gehenna—it was eleven times on the lips of Jesus, only once on the lips of the Apostles—Matt v., 22, 29, 30, x, 28, xviii, 9, xxiii, 15, 33; Mark ix, 43, 45, 47; Luke xii., 5, and James iii, 6.

Now, in those twelve references the word Hell is the word Gehenna, so there is Hell according to Jesus. He believes in it, and whatever Jesus believes in I believe in.

You say you don't believe there is a Hell. That makes no difference to the facts. You cannot blot out Hell by making faces at it. You can deny Hell from now to Doomsday, but you will never alter the reality, the fact that there is a place called Hell. Jesus believed in it and preached it.

Somebody says, "I hate the idea of Hell, murder, thieving, lying," and they go on, but it does not alter the existence.

I am not going to discuss things outside of the Bible to-night. It is a universal doctrine. Wherever human nature is found, there is the teaching of Hell. But all these exaggerated facts point to one genuine fact, that Jesus taught there is a hell. The great objection of these days to hell is that it cannot be defended on moral grounds. When people will be plunged into Hell for eternity, it is not moral. I can believe in Hell on moral grounds. For instance, is it not morally right to separate the bad from the good? The very word Gehenna translated Hell in the Bible so many times is the name given to the valley just outside the City of Jerusalem, where they put all the rubbish, and burned it with the fire that never went out. Now, you see even in the days of the Lord Jesus, the city authorities of Jerusalem believed it was morally right to take the rubbish outside and put it in a suitable place, and burn it with unquenchable fire, and Jesus said it is a picture of Hell, the nearest approach to Hell he could get. He said Hell was a lake of fire, Gehenna. Yes, it is right for every city to take the rubbish out of the city and destroy it. Every dust-cart is an argument for Hell, because it is morally right to take the refuse, waste, filth, and dust out of our cities and burn it. It is morally right to separate the good from the bad. You don't kick up a row when the dustman comes round to your house, you are glad to see him. If it remained on the premises, fevers and other things would break out. So every time you see a dust-cart on the road, it is an argument for it.

Why do we bury our dead? Why don't we keep our loved ones when they pass away—keep them in our homes? Why, because it would breed corruption, the air would become foul. And you believe it is morally right, as much as you love your loved ones, to take them to the graveyard. It is morally right, ethically just, to separate the good from the bad. If we take the physically dead and separate them from the physically living on moral grounds, why should not God take the spiritually dead and separate them eternally from the living in Spirit—those who have eternal life through Christ.

Everybody believes that all wrong should be punished—sin should be punished. Everybody believes that. If a man commits a murder, everybody believes it is morally sound and

right that he should be punished some way or another. Our law is that he should have his life taken from him. It is morally right sin should be punished, and if man dies impenitent, is it immoral for God to punish him in Hell?

Someone says. If man commits sin, remorse is his punishment, but that won't satisfy the law of England; he has to hang for it. If a man dies impenitent, refusing to accept Jesus Christ, rejecting Him, God has the moral right to punish Him in Hell, in spite of the fact that he might suffer remorse before he goes to the grave. God is not a petty God. There is something in God to fear. God is infinitely holy. The fact of the matter is, that you and I are apt to have sympathy and excuse sin in other people, but what must sin be in the sight of a righteous, holy, and pure God? You have no conception of what sin must appear in the sight of a holy and righteous God.

There is something in God to fear, and it is reasonable, is it not, and it is morally right that there should be degrees of punishment." If a man steals a loaf of bread to-night and another £500,000 out of the bank, you all agree that one should receive greater punishment than the other. Jesus said: "These shall receive greater condemnation," and speaking in Matthew xi, 21, 22, he says these words: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, 'It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.'" Jesus Christ believed in degrees of punishment, but I want you to be very careful in listening to what I am going to say. It does not affect the duration of it. It is morally right that there should be degrees of punishment, you can understand that, for why are the wicked to be judged at all if no degrees of punishment? Why judgment of the wicked, why judgment of the believer, why, why stand before the judgment seat of Christ? So that I may know that I am going to Heaven? I know I am going to-night, but I am going to appear before the judgment seat of Christ to receive my reward. I might get more than you, and I might get less, it depends on faithfulness. Why is God going to bring a judgment before the great white throne? Why? To find out whether men are to go to hell or not? No but to mete out their punishment there. It will be more tolerable in the day of judgment for some than for others, that is morally right.

So you see that Hell is a universal doctrine. It is part of Jesus Christ's, it is part of the doctrine of the Bible, in the Old Testament, as well as the New. The Jews believed in Hell and eternal punishment, and if the Jews had been wrong on that point, it was up to Jesus Christ to put them right. He preached the same thing as the Jews did before He came. Let us get back to the Word of God.

What is the nature of eternal punishment? Well, one thing, memory, will be active in Hell. A rich man was in Hell and he was told by Abraham to remember. Memory is intensified in the hereafter. Memory is one of the most wonderful things we have here. Why, I can sit down in my chair; I can go over a visit to Elin in Ireland, a year or eighteen months ago. Memory is wonderful! I can go back to the days of my childhood, and memory will not be destroyed by the passage of death, not at all.

The rich man in Hell was in torment. He could remember. He remembered what happened in his lifetime; he remembered his attitude to other people; his memory was very vivid.

Ah, beloved, if you die without Christ, and have to spend eternity in Hell, you will remember this address to-night; you will remember all the addresses of this Convention that you have heard, with no hopes of ever getting out of it. If you take my advice, you will remember to-night and repent.

Another thing, unquenchable fire. Says Jesus. "These shall go away into everlasting punishment"—everlasting fire, unquenchable fire, where the worm dieth not. Awful words! What exactly they mean, no human being knows. Thank God, I don't want to know, but this is a part of the book, and if you die without Christ, you will know what it means one of these days, and you will have to put up with it for all eternity.

And then this man had sight in Hell; he lifted up his eyes in Hell, being in torments and saw. His brain registered a vision in Hell. Oh, yes, thank God, these eyes will never see inside of Hell. I will tell you why, because I have looked at the green hill. There is life for a look. If you look to Jesus, you will never see inside Hell. If you don't look to him and die without Christ, your brain will register a vision in Hell. He opened his eyes and looked, and he took his nerves to Hell with him, and his conscience. He says, "I am."

Have you ever watched a child growing? He looks about for the first few months. When he grows there is a vast difference in a child; the moment he says "I," he realises he is different from anyone else. He begins to realise he has a separate personality, is self-conscious.

This man in Hell said, "I am." He was conscious of his own identity in Hades. "I am tormented in this flame." He had his nerves with him. Ah, yes, you can feel in Hell, and will feel mighty uncomfortable, and in agony. When you are going to different places you like to know with whom you are going to live. Jesus says whom you will meet in Hell—sorcerers, whoremongers, and murderers, idolators, and whosoever loveth and maketh a lie. What a crowd for you to live with for ever and ever! If you are in an office and hear abominable things, it is a good thing to get away from it. Those very people will have to live in the midst of it for all eternity.

You know sometimes when you go into a house of mourning and see a coffin—and it falls to my duty sometimes to bury people—after standing over the grave, and the coffin is lowered down, we usually look and read the inscription, and over the coffin there are two words “At rest ” You cannot deceive God with a coffin lid. God knows the reality and truth of it, and people think they can put “At rest” on the coffin lid plate and it’s all right for eternity.

“ Ah,” says somebody, “ is Hell eternally established? Surely there must be an end to Hell. It is unreasonable to think that God would cast people into Hell. I can understand Him doing it for a while, but surely not for ever and ever.” Yes, for ever and ever and ever “ Oh,” you say, “ prove it ” Yes, I will The word that is used in this Bible, in this New Testament about everlasting punishment is *aiōnios* It means everlasting, but every time it is used, it does not necessarily mean everlasting. The meaning of the word must be determined by its context. There is one verse in the Gospel sufficient for me to stand on, in my faith in the eternal punishment without end, that is in the 25th chapter of Matthew, and the 46th verse, and the word everlasting and the word eternal are the same in the original, and if you are going to tell me there is an end to Hell, I will tell you there is an end to Heaven I have good authority for saying it. It is the very same word. You won’t have that, will you? Neither will I have the other. “ These shall go away into everlasting punishment, but the righteous into everlasting life ”

Hell is eternal But you say to me, “ How do you reconcile that with the character of God? ” It is not my business, nor yours. The same book that tells me God is Love, tells me there is an eternal Hell for the impenitent To preach them and tell them is my business.

God’s love includes justice God is not some great self-indulgent father. You must not judge the father-heart of God by your father-heart We are so weak, we are so illogical. When our children do wrong, we soon smooth it over, don’t we? But you must not judge God along those lines God’s justice will be fulfilled, it demands certain things, and God will have them. God, “ Who spared not His own Son,” in His infinite love and justice.

It is not the business of the preacher to reconcile Hell with the people’s opinions; God will do the reconciling Why, without justice human Government would go to pieces, and it is certain that even divine government would not be perfect unless it had perfect justice. If I were a doctor of medicine, and you came to me and said (don’t misunderstand me, I believe in Divine Healing”), “ Oh, sir, I have taken some poison, and I can feel it working in my system, and I say, “ All right, here is a remedy ”; but you say, “ I don’t want it,” would you blame me if you died?

Will you say I am unjust? If a judge summoned you, and a certain amount of money were required for you to pay the fine, and I said "Here is the money," but you said, "I don't want it," and they marched you off to jail, would you blame me? You could not

My dear friend, you have poison in your system; you are a sinner; sin is a disease, as well as a crime, and unless you get your sins forgiven, and are redeemed by the Blood of Christ, and you go to Hell as a consequence, you cannot lay the blame at the door of God. You cannot stand up at the Great White Throne and say God has not given you a chance. There is not one of you in this congregation can face me in the judgment day and God, and say you have never had a chance. You have had it to-night. You have had a chance of coming to the Lord Jesus and having your sins forgiven and pardoned and washed in the precious Blood of Christ. You have no money to pay, Jesus paid it all, if you are prepared to accept Him.

A great evangelist was ill many years ago, seriously ill, and as he slept he dreamed a dream—he dreamed he went to Heaven. He knocked at the door, and an angel answered, and said, "Follow me." The angel took him round inside Heaven until he came to a great window, which looked down upon the earth, and the angel said to the evangelist in his dream, "Look down." He looked down, and the angel said, "What do you see?" He replied, "I see multitudes, multitudes of men and women blindfolded." And the angel said, "What else do you see?" And he said, "They are making their way towards the edge of a great precipice." The angel said, "What else do you see?" He replied, "I see no one there to take their bandages off." The angel said to him, "Will you stay here all eternity, or will you go back to earth for ten years and take people's bandages off?" He said, "By the Grace of God I will go back and tell people where they are going, with eyes bandaged up and blindfolded."

Some have a little bit of rag of Russellism over their eyes and they cannot see; some have Christian Science tied round the head, going headlong into eternity, and cannot see the precipice; some Spiritualism, going as fast as 60 minutes to the hour into a lost eternity.

God stir up men and women who, by the Grace of God, shall go and tear off the rags from people's eyes that they may see Christ as He is. May God raise up men and women that will believe there is a Hell! May those bandages be torn off! God open your eyes! There is Heaven to gain and Hell to shun! If you want to go to Heaven, you must come to the foot of the Cross as a guilty, lost, undone sinner, and say, "Lord Jesus, I long to be perfectly whole." He will wash you and make you whiter than snow. Take the bandage off from your eyes, men. Face realities in the light of God's Word, and repent and live for His Name's sake.

The Epistle to the Assembly at Rome.

By THOMAS MYERSCOUGH.

BIBLE STUDY No 18.

THE HOLY SPIRIT AND THE SPIRIT OF CHRIST.

Chapter VIII (continued)—This study is to be one of great importance, as there is nowadays a great contest as to the meaning of Rom. viii., 9, in which the Holy Spirit of God and the Spirit of Christ are named with striking distinctions “Now if any man have not the Spirit of Christ he is none of His.” “But ye are not in the flesh but in the spirit, if so be that the Spirit of God dwell in you.

I pray the blessing of our Lord may be upon us as in Luke xxiv., 45. “Then opened He their understanding, that they might understand the Scriptures” The Apostle Paul says “Now we have received not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us by God, which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual” (1 Cor ii., 12-13)

ARE THERE TWO COMFORTERS ?

“The Father . . shall give you ANOTHER (Gr., one besides, not the same, one more, *one added*) COMFORTER, that He may abide with you for ever, even the Spirit of truth, whom the world cannot receive . . He dwelleth with you and shall be IN YOU” (Jno xiv., 16-17) This word of our Lord marks two distinctions concerning the experience the Apostles had and others would have (1) The Holy Ghost was WITH them (2) and would be IN them. This is true of all who in our day have an experience like unto Acts ii., 4.

This word “ANOTHER” signifies that the Spirit of Christ was the FIRST TO BE RECEIVED, and “another” was added Said our Lord, “I give Eternal Life” (Jno xvii., 2), pointing clearly that the Spirit of our Lord Jesus was THE FOUNDATION, the beginning, THE FIRST TO INDWELL the believer “For other FOUNDATION can no man lay than that is laid which is Jesus Christ” (1 Cor iii., 11) The New Birth precedes the enduement with Power. The Blood (the atonement) on the right ear, and on the thumb, and on the toe always preceded the administration of the oil “Wherever two or three are gathered together”—there is Christ, then He sheds abroad the Holy Ghost which “is seen and heard.” “The Gift of God is Eternal Life” Jesus our Lord is that Life Peter said that “Jesus hath God raised up . . and having received . . the promise of the Holy Ghost, He (Jesus) hath shed forth *this* (the witness given by the Holy Ghost) which ye now SEE and

HEAR " (Acts ii , 33) There cannot be the shadow of a doubt as to the Divine order in receiving the two SPIRITS—first the New Birth, " Christ in you," second the Holy Ghost, shed forth on those whose hearts are right, and God bears witness (Gr., to state with authority, to prove *to them* in the hearing of others (see Acts x , 44-46)

EXAMPLES OF THE RECEIVING OF THE SPIRIT OF CHRIST AND THE SPIRIT OF GOD .

- (a) The Disciples received the inbreathed Spirit of Christ Jno xx , 22
- (b) The Disciples received the Holy Ghost some days after Acts ii , 4 and 33
- (a) At Samaria they received the New Birth and were baptized in water as such Acts viii., 12
- (b) At Samaria they received the Holy Ghost some time after, which Simon *saw*. Acts viii., 14, 16, 18.
- (a) Cornelius and Company received words whereby they were saved Acts xi , 14, x , 43
- (b) Cornelius and Company received the Holy Ghost also whilst Peter was *yet* speaking Acts x , 44-46
- (a) Paul the Apostle received Christ " Lord (1 Jno. v., 1) what wilt Thou have me to do?" Acts ix , 6
- (b) Paul the Apostle received the Holy Ghost THREE DAYS LATER Acts ix , 17-18, 1 Cor xiv , 18
- (a) The Ephesians (*about* twelve) received Christ and were baptized in water Acts xix 5.
- (b) The Ephesians (*about* twelve) received the Holy Ghost. Acts xix 6

" Have ye received the Holy Ghost SINCE ye believed?" Acts xix., 2

There are some who teach that everyone who is saved at the same instant also receives the Holy Ghost, but there is no Scripture which says so, neither is there an illustration which confirms such a statement, although godly men with a great reputation make the assertion. The hallowed conversation of our Lord with the woman of Samaria marks the same distinction between the giving of Eternal Life and the giving of " Living Water " His words are " if thou knewest the gift of God (which is Life Eternal - Rom vi , 23) and *Who it is* (Whom to know is Life Eternal. John xvii , 3) that saith unto thee 'give Me to drink,' then thou wouldst have asked of Him and He would have given thee *Living Water* " It is clear that the woman would require to " know Him" before she "asked of Him" for Living Water. I must now point out that the Apostle John uses the word WATER to signify the Holy Ghost. See chapter vii., 37-39 " If any man thirst, LET HIM COME UNTO ME (this is salvation " Bread " : Jno. vi., 37 and 48) and DRINK. The Scripture hath said, " Out of his belly shall flow rivers of Living Water. But this spake He of the SPIRIT

which they that believe on Him should receive, for the Holy Ghost was not yet given because that Jesus was *not yet glorified*. Clearly the Living Water is set forth as being the Holy Ghost. The same "Living Water" is used to prepare the sinner for salvation. "He will reprove the world of sin and of righteousness and of judgment" (Jno. iii, 5 and xvi, 8). The Holy Ghost draws the sinner to Christ (Jno. vi, 44) as well as convicts him, but the New Birth is by the Spirit of Christ. The Apostle John uses the word "water" again in 1 Jno. v, 6-8. "This is He that came by WATER and BLOOD." "Not by water only, but by Water and Blood." "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that Holy Thing which shall be born of thee shall be called the Son of God" (Luke i, 35). The Holy Ghost in this wonderful verse is described as "by WATER." "Shall be BORN of THEE" (Mary) is described as "He that came by water and BLOOD" (1 Jno. v, 6). Thus, making clear that our Lord took up the flesh and blood of the Adam race. Then again we read, "And there are THREE that bear witness (testify) in earth: the SPIRIT (of Christ Who testifies 'Abba, Father') and the WATER (described by our Lord as the Holy Ghost Jno. vii, 39, and whose witness is given in Acts ii, 4, &c.) and the BLOOD: and these three agree in one." The same divine order will be observed in this passage: 1st, The Spirit of Christ, 2nd, The Holy Ghost, 3rd, The humanity of the Redeemer. I trust the student will be satisfied that the Apostle John uses the word "water" with only *one meaning*, otherwise we would never be satisfied that we have the right meaning of the word used.

I purpose now to point out some of the *distinctions between the offices and operations of the Holy Spirit of Christ and those pertaining to the Holy Ghost*.

The Spirit of Christ.

1 Cor. xv., 45. The Life-giving Spirit, forming the New Creation

Jno. xvii, 2 — The Saviour said the Father had given to Him POWER OVER ALL FLESH "That He should give ETERNAL LIFE to as many as God gave to Him."

Jno. v, 21 — "The Son quickeneth whom He will."

Jno. x, 28 — "I give unto them Eternal Life and

The Holy Ghost

Three Ministries — (1) Universal: convinces the world of sin, &c. Jno. xvi, 7-8; xv, 26. (2) He is *with* all the saved. Jno. xiv., 17. (3) He is *in* those with the experiences of Acts ii., 4, xix, 6, &c., without a doubt. This third experience is described as His SEAL. Eph. i, 13. Given *after* they had been saved and baptized. If without this experience — without this seal

Luke xi, 13 — Given to them

they shall never perish "

Jno xx., 22.—" He (Jesus) breathed in them Holy Spirit "

Jno i, 12.—" As many as *received Him* were BORN " 2 Cor xiii, 5; Col. i, 27

Jno iii, 5.—" Born of the Spirit" (of Christ) -

1 Pet i, 3.—" Our Lord Jesus Christ Who hath *begotten us* to a living hope "

1 Pet. i, 23 —" Being BORN again of incorruptible (Seed) by the word of God, which (Seed) liveth and abideth for ever."

Gal. iv., 6-7.—The believer is His Son.

Isa liii., 10 —Christ has a Seed

(believers) that ask for Him Acts ii, 38-39.

Jno xiv., 16 —Abides for ever, after He has come

Jno xvi, 13 —He will *guide* into all Truth

He "will *speak*" (Gr say) " He will *show you things* to come."

He shall *glorify Me*

Jno xiv, 26.—*Teaches* and blesses the memory.

Acts ii, 33 —His *words* are heard

His *acts* are seen

Luke iv, 16-21.—Our Lord was Anointed by Him (Jno i., 32) to Preach the Gospel, Heal the Broken-hearted, Deliver Captives, &c, &c So He was "Another" Holy One in our Saviour for His ministry

Luke xxiv, 49 —He is the source of *Power* to the Believer.

He has no Seed.

I now beseech the reader to prayerfully consider the great difference there is between the blessed Holy Ghost being WITH the believer and being IN him! There was this distinction experienced by the Disciples of our Lord, by those saved at the Samaria Revival, at Ephesus, and in multitudes since In the case of Cornelius' household both spirits were implanted at the same meeting. The Apostle Paul waited three days All these experiences are being repeated to-day over the whole earth, to the praise of the glory of Him who baptizes with the Holy Ghost and Fire. " Ye are not in the flesh but in the spirit, if so be that the Spirit of God dwell in you" (Rom viii., 9) If you have *not the witness* of the receiving of the Holy Ghost as given in the Acts, I pray you to humbly consent to the Word written and ask, " That your joy may be full " The only way to be counted "not in the flesh" is to have the Holy Ghost. " When He is come you will hear and see. We cannot glorify God and His Word by inventing some other experience not recorded, not named by the inspired Word.

The work of our Lord is quite distinct from the work appointed to the Holy Ghost He is never said to be a Father or to have a

seed. Christ is never said to SEAL the believer, but He is said to beget. The receiving of the Son of God is said to be a SPIRIT-BIRTH, but the receiving of the Holy Ghost is said to be GOD'S WITNESS (speaking witness) to their having received Christ. The receiving of the Holy Ghost is THE assurance of God to the believer—though he groans within himself waiting the adoption, to wit the redemption of his body (Rom. viii, 23).

The word "IF" is repeated FOUR TIMES in Rom. viii., 9-11. (1) "If so be that the Spirit of God dwell in you"; (2) "If any man have not the Spirit of Christ", (3) "If Christ be in you", (4) "If the Spirit of Him that raised up Jesus from the dead dwell in you." Let the reader reverently answer these four questions and consent to their issues. If he lack any of these things let him humble himself under the mighty hand of God in simple faith and love. The Holy Ghost is given as a witness to them that obey (Acts v., 32). How solemn it is to read or hear these deep things. Those who heard the word of God on the day of Pentecost were "pricked in their heart and said—men and brethren what shall we do?" (ii., 37), but those who heard in Acts v, 29-33 "were cut to the heart and took counsel to slay them". So will it be with all who fail to justify God in what *He says* and *He does*. Read the solemn warning of Acts xiii, 40-41.

"Now to Him that is of Power to stablish you according to my Gospel and the preaching of Jesus Christ according to the revelation of the mystery—which is now made manifest, and by the Scriptures of the prophets according to the commandment of the everlasting God, made known for the obedience of faith, to God the only wise be glory through Jesus Christ for ever, Amen."

Divine Credentials.

And Aaron spake the words which the Lord had spoken, and did the signs in the sight of the people. And the people believed (Ex. iv. 30).

Ambassadors derive their power from the credentials they carry. All the weight of the government they represent lies in their credentials. Without these they are nothing in the estimation of the people to whom they are sent. These credentials make them, in their official capacity, as strong as the government that sends them.

Called to the work of the ministry of Jesus Christ, we are His REPRESENTATIVES, standing for Him and His kingdom among men. Being divinely accredited, we are as strong as the kingdom we represent. And Jesus emphasised this great truth, when He said, "All POWER is given unto Me in Heaven and in Earth. Go ye, therefore," evidently representing all this POWER. Now, to prove that the disciples were sent, He gave

them the power to work miracles, and said: "These signs shall follow them that believe, they shall lay hands on the sick, and they shall recover, they shall cast out devils, etc." Here was indicated the character of the credentials which were to justify the minister, who was divinely sent. Jesus knew the necessity for this and therefore assured those He sent forth that the needed credentials should be forthcoming when needed. The "SIGNS FOLLOWING" was the seal placed on their divine appointment. The STAMP of the KINGDOM, giving visible evidence that they were authorised to speak for the Kingdom of Christ.

The Master Himself had need of this for He was recognised as divinely sent by the WORKS that He did. Nicodemus said, "No man can do these miracles thou doest, except God be with him!" "If thou be the Christ, tell us plainly," said one, and He replied, "The works that I do in My Father's name they bear witness of Me." "The works that I do shall ye do also and greater works than these shall ye do, that the Father may be glorified in the Son!" So He was accredited by the works that He wrought.

The "signs" convince that the messenger is truly sent, and are not only used to convince the world of this, but it was the working of miracles which caused the multitudes to surge about the person of Christ, when He walked the earth, and thus gave Him a hearing for the truths which He presented, and gave weight and authority to what He said, which caused men to accept His teachings as the teachings of God Himself. "He spake as one having authority." So to-day we need "the signs following," to give weight to the message, as well as to draw the throngs together, that they may hear the Word.

Moses was given the miracle working power, as proof that he was sent of God. And the people believed when they saw the "Signs" (Ex. iv. 30)

"And the people with one accord gave heed unto the things which Philip spake, hearing and seeing the miracles which he did" (Acts viii 6) Here the multitudes came together, and gave heed because of the miracles, which Philip wrought.

Sitting on the platform in a great meeting, we overheard a brother say to those about us, "Brethren, we will have to overhaul our theology in view of what we are to-day seeing!" and it is to this point we wish to call attention. The decision of that brother is the conclusion we arrive at, after having considered the matter of divine credentials in this article. This is a time to make ministers think as they see their pews deserted, prayer meetings abandoned, and the drift of the people away from the Church, while Jesus expressly declared, "And I, if I be lifted up, will DRAW all men unto Me!"

In conclusion, we see that the healing of the people and the moving of the multitudes were accomplished by the "signs

following." In these strenuous days, when the true ministers are needed as never before, God is "searching out the hearts of men before His judgment seat" and it is a time for all such to examine their credentials and pray that we may be raised up of God in these evil days of unbelief, to demonstrate the I AM Christ, who confirms the word of His chosen by the "SIGNS FOLLOWING."—Sel.

Items of Interest.

On Saturday, 21st June, Pastors Stephen and George Jeffreys, Pastor Boulton, and Evangelists Darragh and McWhirter sailed from Southampton for Canada by the "Empress of Scotland." A Farewell Service was held in the Elim Tabernacle, Clapham, on Thursday night, and many friends met at Waterloo Station on Saturday morning to bid them God-speed, when the boat train steamed out of the station to the singing of the chorus. "The Grand Old Book." Engagements have been coming in continually since it has been announced that our brethren are going to America. Their first campaign will be at Montreal, where their address is c/o Pastor C. F. Baker, 79, Drummond Street, Montreal, Canada. From there they go to various assemblies in Canada and U.S.A. Will our readers join in prayer that God's rich blessing will rest on each one of the party, and that everywhere He will confirm His Word with signs following.

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We have recently had a number of enquiries about photographs of Pastors Stephen and George Jeffreys. We now have at the Publishing Office a stock of these, as well as some of the other members of the Elim Band, and the price is 7d each, or 9d by post. Your local "Evangel" Secretary will be able to tell you what photographs we have in stock.

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Another very helpful Baptismal Service has just been held at Hull, when Pastor Boulton immersed twenty-eight believers in obedience to the Word of God. Mr. R. Ford (Bradford) and Mr. H. Evans assisted.

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During the past few months a number of Pentecostal assemblies in this country have come together, and they have now formed a Council known as the General Council of the Assemblies of God. We believe that this will conduce to unity of action amongst the assemblies, and the furtherance of the cause of the full gospel, and we pray God's blessing on their efforts. A Convention under their auspices is announced to be held at Peniel Chapel, Kensington Park Road, from 3rd to 8th August, with Meetings daily at 11, 3, and 6.30 o'clock, and speakers are expected from different parts.

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A Convention is announced to take place at Smitham Hall, Coulsdon, Surrey, from Saturday, 26th July, to Monday, 28th July. Meetings—Saturday at 3 p.m. and 7 p.m., Sunday 11 a.m. and 6.30 p.m., and Monday at 7 p.m. Further particulars may be obtained from the Conveners, Pastor and Mrs. E. B. Pinch, "Peniel," Vincent Road, Coulsdon, Surrey.

The Annual Convention at Bangor, Co Down, Ireland, will be held in the Elim Hall, Central Avenue, from Saturday, 12th July, to Monday, 14th July. Meetings as follows — Saturday and Monday, 11, 3, and 7 30 o'clock; Sunday, 11, 3, and 7 o'clock. The Convener is Pastor R. Mercer, and speakers are expected from different parts. The usual Baptismal Service will be held in the sea. Further particulars may be obtained from the Secretary, 3, University Ave., Belfast.

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This year the Annual Grimsby Convention is to be held in the Elim Hall, Tunnard Street. Only a few minutes' train ride from the Hall brings one to the delightful seaside resort of Cleethorpes. From Sunday, 3rd August, to Tuesday, three Meetings will be held per day, at 11, 3, and 7 o'clock. Wednesday to Friday there will be a Meeting each night at 7 30. Those desiring further particulars or accommodation should write at once, stating exactly their requirements, to the Convention Secretary, 223, Bireton Ave., New Cleethorpes, Grimsby.

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There are two Pentecostal Homes of Rest within easy access of London. At Dover, 18, Castle Hill Road, is very pleasantly situated, being entirely open on three sides, it has a good sea view, and is less than five minutes walk from the promenade. Apply to Mr. and Mrs. Newington at the above address. At Leigh-on-Sea, "Beth-Elim," The Glen, Cliff Gardens, also has a good sea view, and is an exceptionally nice house. For terms apply to Miss Neill. There are Pentecostal Assemblies at Dover and Leigh-on-Sea, and both are splendid holiday resorts.

Elim Evangelistic Band.

Miss Crofts is now at Bangor, Co Down, Miss Jansen at Guernsey, Miss Adams at Moneyslane, and Miss McKinley at Tullynahinnon.

Mr. Nolan is at Hull.

We praise God for the news from Aunagh, where Pastor Mercer is now in charge. During the past few weeks many have received the Baptism in the Holy Ghost, and spiritual gifts have been given according to His will.

Belfast Tabernacle is also experiencing much blessing, and numbers of souls have been saved. Mr. Tweed, assisted by Miss Henderson, are much encouraged by realising God's hand of blessing upon the work.

From Morriston comes a good report of the special Whitsuntide Convention. The Services were convened by Pastor W. J. Jeffreys in the Elim Hall, and addressed by Messrs. Edwards (Pontyates), Thomas (Pencoed), and Evans (Llanelly). Much blessing came as a result of the ministry of the brethren. On the 7th, a Baptismal Service was held, when several passed through the waters, rejoicing that they were privileged to follow in the footsteps of their Lord.

A prominent and useful part in the work at Ystradgynlais is being undertaken by our brethren T. James and H. J. Howes. During the absence of Pastor W. J. Jeffreys, the assembly is rallying around them, and their ministry is much appreciated by the flock.

The Sunday School Anniversary at the Elim Hall, Tamworth, was held on Whit Sunday, when Miss Dougherty preached morning and evening. In the afternoon F. G. Allton, Esq., J. P., spoke of the good work being done among the children in that part of the town. The children, who were trained by the Misses Astbury, sang their hymns very sweetly.

The Revival Tabernacle in Roden Street, Belfast, has been the birthplace of numbers of precious souls. One testified that the Lord had brought her all the way from Australia that she might be saved. She had been deceived for years, thinking she was born again, but found out at the mission that she was a sinner. She is now rejoicing in the fact that she is a sinner saved by grace. This sister was also suffering very much with nerve trouble, and had not slept for a fortnight, but one night was anointed, and is now praising God that she was healed and has slept every night since.

On 16th May, a large tent was pitched at the little old-fashioned country town of Baldock, Herts. The first Meeting, on 18th May, was a memorable one: as the word went forth the tent was incessantly illuminated with the flashes of lightning, while peals of thunder rang through the air. But more favourable weather followed and many came to hear the gospel message, and as a result to-day are rejoicing in having found Christ as their personal Saviour. The Missioners were Messrs J. Smith and J. A. Mullan.

On 6th June the tent was removed to Letchworth for the Convention, a report of which appears on another page. Following this mission, an evangelistic campaign was held in the tent, which was well attended and fruitful in many souls being won for Christ.

The tent is about to be moved to Hitchin, and much prayer is asked for the mission that will shortly commence there.

DOUBLE THE CIRCULATION CAMPAIGN.

Now that we have our own Publishing Office, we are opening a campaign to double the circulation of the *Elim Evangel*. At present this paper is sold practically at the cost of production. If the circulation were doubled, there would be a good profit each month for the work of the Lord. More important than this, at present the full Gospel Message as printed in the *Evangel* goes into many thousands of homes each month: think of the blessing that would be brought to man and the glory to God by its being read in twice that number of homes. Continually we are hearing of souls that have been led into deeper consecration, healing for the body, and the full Pentecostal blessing, through reading its pages.

Our aim is to **DOUBLE THE CIRCULATION IN SIX MONTHS**. Let every subscriber, instead of taking one copy, take two or three, and send the extra ones to his friends. Let every member of every Assembly do the same. Which will be the first Assembly to double its order? During the next six months we will print each month under this heading a list of the Assemblies which have increased their order during the preceding month, with the percentage of the increase. Order your extra *Evangel*s **NOW** from your local Secretary (if you have one), so that we may have a note of the increase before we go to press for the next issue.

Do you want a Bible ?

The following, amongst others, are obtainable from :

Elim Publishing Office

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

Cheap School Bible.—Clear Ruby type, cloth bound, red edges, 1/3 (by post 1/7)

The Favourite Pocket Reference Bible.—Pearl Clarendon type, central references, moroccoette yapp, red under gilt edges, $5\frac{1}{2}$ ins \times 4 ins, 5/- (by post 5/4)

Neat Reference Bible.—Pearl type, central references, superior French Morocco, yapp, $5\frac{1}{2} \times 3\frac{1}{2} \times \frac{7}{8}$ ins, 6/6 (by post 7/-)

Thumb Index Bible.—Pearl type, reference, Morocco, yapp, red under gilt edges, 7/6 (by post 8/-).

Oxford Concordance Bible.—Emerald type, reference, Morocco, yapp, India paper, $7 \times 1\frac{1}{2} \times \frac{7}{8}$ ins, with dictionary of proper names, subject index, concordance, and a new series of maps at end, 14/6 (by post 15/-)

New Testament.—Ruby type, cloth boards, red edges, $3\frac{1}{2} \times 2\frac{3}{4} \times \frac{1}{2}$ ins, 1/6 (by post 1/8)

Thin New Testament.—Nonpareil type, India paper, Morocco, limp, round corners, red under gilt edges, $3\frac{1}{2} \times 2\frac{1}{2} \times \frac{1}{2}$ ins, 3/- (by post 3/2).

Indexed Testament.—Showing all subjects relating to the theme of Salvation, 2/- (by post 2/3)

THE "NEWBERRY" BIBLE.

By Thomas Newberry New edition with all the valuable notes. **Pocket size** only, $7\frac{1}{2} \times 5 \times 1\frac{1}{2}$ ins

N 1 French Morocco, yapp, r/c, red under gilt edges, 18/6 (by post 19/3)

N 2 Persian Morocco, yapp, leather lined, 30/- (by post 30/9)

N 3 Best Levant Morocco, yapp, calf lined, 15/- (by post 15/9)

THE SCOFIELD REFERENCE BIBLE.

By Rev C I Scofield, D D New and Improved edition **Minion type**, $7 \times 4\frac{1}{2} \times 1\frac{1}{2}$ ins

2440 Superior cloth boards, red edges, 11/- (by post 11/6).

2440 $\frac{1}{2}$ Superior cloth boards, gilt edges, 12/6 (by post 13/-)

2441 French, limp, round corners, red under gilt edges, 19/6 (by post 20/-).

2441y French, yapp, round corners, red under gilt edges, 21/- (by post 21/6).

2443y Persian grained, yapp, leather ld, silk sd., r/c, r/g, 30/- (by post 30/6).

On Oxford India Paper (only 1 inch thick).

A 2442 Paste grain, limp, r/c, r/g, 27/6 (by post 28/-).

A 2441y French, yapp, round corners, red under gilt edges, 29/- (by post 29/6).

A 2443y Persian grained, yapp, leather ld, silk sd., r/c, r/g, 37/6 (by post 38/-)

A 2449y Levant Morocco, yapp, calf ld, silk sd., r/c, r/g., 57/- (by post 57/6).

Brevier type, $8 \times 5\frac{1}{2} \times 1\frac{1}{2}$ ins.

2400 Superior cloth, boards, red edges, 13/- (by post 13/9)

2401y French, yapp, round corners, red under gilt edges, 27/- (by post 27/9)

2403y Persian grained, yapp, leather lined, s's, r/c, r/g, 37/6 (by post 38/3).

On Oxford India paper (only 1 inch thick)

A 2401y French, yapp, round corners, red under gilt edges, 37/6 (by post 38/3).

A 2409y Levant Morocco, yapp, calf lined, s's, r/c, r/g, 67/6 (by post 68/3)

Also supplied interleaved with Writing Paper or with Oxford Concordance at end
Write for Prices

ALL PROFITS TO THE WORK OF THE LORD.

Christ Left Out

“ I was determined to have it, sir, I was determined to have it,” said a respectable-looking country man to a Christian, and he went on as follows: “ God aroused me as to what I was—a lost sinner—and I could get no rest; I felt I must know I was saved, but I was very ignorant of the way, and I did not get much help from others, so I thought

I MUST PRAY MYSELF INTO IT,

and I prayed, and I prayed—Tired out with my work, I would be up half the night praying to God to forgive me, working myself up into a state of frenzy—I would stop my horses in the fields of a day and kneel down on the ground and cry for salvation. I would stop by the roadside on my way to and from work, and would entreat and implore, and the more I tried, the more I thought I must try and try, until I softened God’s heart by my cries, and He would save me, but I didn’t get it—I had no rest; I was almost in despair

“ Well, one night I was lying in my bed thinking of it all, and thinking what more I could do, wondering when God would be pleased enough to save me, and saying to myself that I could do no more, and that God must just save me as I was. As I lay there this thought came to my mind,

WHAT THINK YE OF CHRIST?

“ ‘ What think ye of Christ?’ I said, ‘ Why, I’ve never thought of Him at all. Here have I been for years thinking of myself, and what I could do, praying, and fasting, and such like, and

I’VE LEFT CHRIST OUT.’

“ It all flashed across me in a moment. Blessed be His Name! He’s done the work, hasn’t He—And God gave Him to do it, didn’t He? And,

BELIEVING ON HIM, I’M SAVED

“ And then I took to praising and blessing God that Christ had done it, and that I was saved. I never doubted again—How could I? I should be doubting Him—I should be saying that His work was not enough, that He has not finished it when He died there in my stead ”