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ELIM — EVANGEL
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MONTHLY RECORD
of
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October, 1924.

No. 10.

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WHERE WERE TWELVE
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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.

Who knoweth whether thou art come to the kingdom for such a time as this?—Esther iv, 14.

The latter days of this dispensation, according to New Testament prophecy, are to be marked by widespread apostasy. "The Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. . . . For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables" (1 Tim. iv, 1 and II Tim. iv, 3, 4)

One cannot deny that we are living in the days to which these Scriptures refer. The enemies—though posing as the advocates—of the truth, openly deny, without a trace of shame, the fundamentals of the Gospel of Jesus Christ. They would take from us the very foundation of our faith—the Word of God. This "latter day" theology denies the inspiration of the Scriptures, and here lies the foundation of every error. Instead of giving God's Word its rightful place as critic of the human heart (Heb. iv, 12), the human heart has arrogated to itself the position as critic of God's Word.

The tares of Bible lands look very much like the wheat, indeed the untrained eye cannot distinguish between the two until the full-grown ear appears; not until then does the black grain stand out in striking contrast to the golden wheat. The black grain is bitter and poisonous.

How many to-day are deceived by the tares, the counterfeit of the true wheat? Reformation is substituted for regeneration,

evolution for creation, Christian Science for the healing power of Jehovah Rophi, Spiritism for the Person and work of the Holy Spirit. Russellism, Mormonism, Seventh Day Adventism, Theosophy, and other creeds which dispense with the atoning value of the blood of Christ, are calculated by the enemy of souls to deceive those whose desires are towards heavenly things. And alas, very often not until too late do the victims discover that these tares are bitter and poisonous.

But God has not left Himself without witness. He is raising up a people to-day who are standing for the full inspiration of the Scriptures and who do not shun to declare all the counsel of God. The need has never been greater than to-day ! Every true Christian has been called to the kingdom for such a time as this. May we be faithful in using the opportunities that God is continually giving us, and may our lights shine brightly in this unparalleled darkness of superstition and unbelief.

—E. J. P.

A Weekly Message.

Compiled from Various Sources by PASTOR E. C. BOULTON

Sunday, October 5th.

" Seek ye first the Kingdom of God and His righteousness. "—Matt. vi, 33

I must put first things first. The radical fault of my living is want of proportion. I think more of pretty window curtains than of fresh air, more of " nice " wallpaper than of the moving pageant of the skies. I magnify the immediate desires and minimise the ultimate goal. And so " things do not come right. " How can they when the apportionment is so perverse, when everything is topsy-turvy? If I want things to be firm and durable I must revere the Divine order, and must put first things first. " SEEK YE FIRST THE KINGDOM OF GOD AND HIS RIGHTEOUSNESS " And therefore I must seek holiness before success. I am to esteem holiness with apparent failure as infinitely better than success with stain and shame. I must seek character before reputation. The applause of the world must be as nothing compared with the approbation of God. The favouring " voice from heaven " must be sweeter to my ears than the noisy cheers of the crowd. And I must seek righteousness before quietness. The way of disturbance is sometimes the way to peace. I must not so be concerned for a quiet life as for a life that is " right with God. "

Sunday, October 12th.

" He ever liveth to make intercession "—Heb vii, 25.

The Lord Jesus has led captivity captive, and now sits at the right hand of God, for ever making intercession for us. Can your faith picture Him? Like a Levitical high priest of old He stands with outstretched arms: there is majesty in His mien, and with authority He pleads. On His head is the bright shining mitre of His priesthood, and on His breast are glittering the precious stones whereon the names of His people are everlastingly engraven. Hear Him as He pleads—hear you not what it is? Is that your prayer which He is mentioning before the throne? The prayer that this morning you offered, Christ is now offering before His Father's throne. The vow which just now you uttered, He is now uttering there. He is the Altar and Priest, and with His own sacrifice He perfumes our prayers. And yet, mayhap, you have been praying long, and had no answer. Poor weeping suppliant! thou hast sought

the Lord and He hath not seemed to hear thee, and thou art full of darkness and heaviness on account of this. "Look to Him, and be lightened" If thou dost not succeed, He will, if thy intercession be unnoticed, His cannot be passed away; if thy prayers can be like water spilt on the ground, which cannot be gathered up, yet His prayers are not like that; He is God's Son—He pleads and must prevail.

Sunday, October 19th.

"The Lord shall open unto thee His good treasure."—Deut. xxxviii, 12.

Faith is the key to this infinite treasury, and in giving us faith He gives us treasure for treasure. He is ready to make us "rich in faith," and then still to "increase our faith" unto all riches of the full assurance of understanding. Ask for this golden key, and then put it into the Lord's hand, that He may turn it in the lock. He shall open unto thee the good treasure, not only of the living Word, but of the written word. This is indeed "treasure to be desired," "more to be desired than gold"; and when Jehovah the Spirit opens this to us, we shall, we DO rejoice "as one that findeth great spoil." It is only with God-given treasure that we can enrich others. When we want to give a word to another, it generally seems to come with more power if, instead of casting about for what we think likely to suit them, we simply hand over to them any treasure word which He has freshly given to ourselves. When He opens to us some shining bit of treasure, let us not forget "Freely ye have received, freely GIVE." Also, let us not stand idly waiting for some further opening of the treasure, but "let there be SEARCH made in the king's treasure-house." And then remember that "we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us."

Sunday, October 26th.

"His wife hath made herself ready"—Rev. xix, 7

There is a danger of becoming morbid even in preparing for the Lord's coming. We remember a time in our life when we had devoted ourselves to spend a month in waiting upon the Lord for a baptism of the Holy Ghost, and before the end of the month the Lord shook us out of our seclusion and compelled us to go out and carry His message to others, and as we went He met us in the service. There is a musty, monkish way of seeking a blessing, and there is a wholesome, practical holiness which finds us in the company of the Lord Himself not only in the closet and on the mountain-top of prayer, but among publicans and sinners, and in the practical duties of life. It seems to us that the practical preparation for the Lord's coming consists, first, of a very full entering into fellowship with Him in our own spiritual life, and letting Him not only cleanse us, but perfect us in all the finer touches of the Spirit's deeper work, and then, secondly, getting out of ourselves and living for the help of others and the preparation for His appearing.

The Power of the Word of God.

BY PASTOR LEWI PETHRUS.

So mightily grew the Word of God and prevailed (Acts xix, 20).

There is a great danger these days of the people of God getting away from the ways of God—the old ways that the people of God walked in in the olden time. When we go about to save souls it is very important that we use the right methods. By the Scriptures we see that the means they used in the early days was the Word of God, and I fully believe that this Word has still its old-time power. It is able to produce to-day what it produced in

the early days, two thousand years ago. What is needed is that we believe this Word and give it the proper place. If we set the Word of God aside in our work for God, then our power is gone, and the means we have for saving souls is also gone. For us as the people of God to go out and save souls without the Word of God would be like sending an army into a country without any weapons. Our weapon against the world and that which is used to convict sinners is the Word of God.

There is a good deal about this Bible that we do not understand. If we understood it all we would be as wise as God is, but we are not. But I believe what I do not understand, and so do you. Though you might disbelieve the Bible, there are many things outside of the Bible that you believe, even though you do not understand them. There is one thing you believe in, I am sure, and that is that you are living, but there is no science in this world that can explain life. Yet you believe in life, and you experience it every day. I believe the Word of God, and the more I read it, the more I find I do understand it.

We read in the eleventh of Hebrews, "Through faith we understand that the worlds were created by the Word of God." The scientists have worked at this matter for thousands of years, to be able to explain how the world has come to pass, but have not been able to understand it, but the Word of God says that we by faith understand the creation. We believe in the Living God, and faith in our Living God solves all these problems.

This wonderful Word of God shows its power still to-day, but what we need to be saved from is this new modern teaching, and go back to the old paths, back to the ways of God. The work of God in this world is not man's work; it is God's own work, and is to be carried on by Divine means. If we use Divine means, we will have Divine results.

I want to tell you why I believe in this Old Book. There are many scientific evidences that show that this Word is true, but they are not the strongest evidences. I thank God for all that there is in science, but what makes this truth sure to my own soul is that I have experienced it myself. I have proved this Word and found it true. It is something wonderful to have this real experience of living in this Word of God. In the early Church they went forth with the Word, and while they met with much opposition, the Word won the victory, and it is winning the victory to-day. There are some who tell us we cannot expect a great revival these days, that there is too much unbelief and the world is too modern in its ways and views. The devil is always alert to hinder revival effort, yet the wonderful thing about this Word of God is that it overcomes all hindrances. There are no hindrances to the people who

believe in the Word. The Scriptures show us this. The Red Sea was before Israel, but they believed God, and the Sea was divided. There were strong walls before Israel as they came to Jericho, but the walls fell when they believed God. The Jordan overflowed its bank at the time Israel was to pass over, but God divided the waters and the people of God crossed over. And thus it has always been. I praise God that there is no power in hell or in earth that can hinder this Word. If we only tear off all the theological rags that we have tied around the sword, we will see that it cuts to-day.

There was a preachers' meeting in Sweden some years ago, and they were discussing the greatest hindrances we have in the work. One after another stepped forward and told about the hindrances. They continued this for several sessions, and at last they had such a pile of hindrances nobody dared to attack them, but everybody looked weighed down with them. An old preacher stepped forth and said, "My brethren, there are no hindrances in the kingdom of God. We read in the fourth of Hebrews the Word of God is powerful, sharper than any two-edged sword, and it cuts through." Then he said, "If the writer of the Hebrews had written that now he would have said, 'The Word of God is like twelve-inch guns that cut through everything.'" At that time the twelve-inch guns were the greatest guns they had. And he said, "If the Captain comes along with a whole artillery he doesn't say to one of his sergeants, 'Step over there and see if there are any fences along the way that are hindering us,' but he takes his batteries on the hill and mounts up on his guns and commands 'Fire!' and fences and everything else that are in the way have to go." My friends, that is just what the Word of God is. All we need is to believe it. If we believe it we will see what power there is in it. In the early days when the saints came to new places, they had nothing in outward equipment, but they had the Word of God, the promises of the Lord, and the power of God was with them. It was the Word of God that saved the souls of men.

An angel said to Cornelius, "Send to Joppa and get Peter, and he will tell you words by which you and your house shall be saved." And he had an angel to send to Peter in Joppa with a message, but an angel could not serve Cornelius, a saved sinner must do that. A saved sinner had to go and proclaim the simple Gospel and this saved Cornelius and his house. When Paul came to Ephesus he had great opposition; it was one of Satan's strongholds, but he went against it with the Word of God, and we read that while Paul was in Ephesus the whole of Asia heard the Word of God. The revival spread all over the province, and "mightily grew the Word of God and multiplied." If we give the Word of God place in our meetings, God will save souls, and He will save them through and through.

I remember one winter several years ago we had a revival in a country place in Sweden, but when springtime came many of them backslid. I could not really understand the reason for it. I preached the Word of God honestly, I prayed with many sinners, but the Word of God did not really get into their hearts. The following year I was in a still greater revival in a southern province of Sweden, where God saved hundreds of souls, and there were far more lasting results of this revival, the secret of which I believe I understand now. I had myself gotten deeper into the Word, but there was an older preacher in that community who was pastor of that church, and I was there to help him. Souls were brought to the Cross. I went ahead and prayed to the Lord for them and the pastor came behind with the Word of God and ministered to them from the Word. When I prayed for the souls, he was always on hand to read to them from the Word and establish them. He wanted them to build their salvation on the Word of God. If men are to be saved, they will be saved on the foundation of the Word of God.

There are many experiences that come to me along this line, and I know nothing better to show the real power of the Word of God than personal experiences. One Sunday morning a few years back a man came to one of our services in Stockholm. He was working at a factory and in the factory they spoke of our meetings; they said we were peculiar people, the sick got healed in their bodies, the Spirit of God fell on them, they spoke in tongues, and other spiritual gifts were manifested, men were weeping over their sins and giving themselves to God, so he said, "I will have to go and listen to those people. If I should be saved once again (he had been saved once) something powerful must happen to me." He came, and I remember well I was speaking on the promises of God. I admonished everyone to believe on the promises. I said, "If there is a sinner in this meeting and he believes the promises of God, he will be saved just where he sits." He was sitting in the second row, and I observed that the Word was gripping his heart. When the meeting was closed he walked out and met one of his comrades at work. This friend saw he had been crying, and asked him, "How are you?" "I am saved," he answered. His friend knew him well and said, "Are you really saved? When did you get saved?" He said, "I got saved just now." That man was saved at the morning service. He told me afterwards that at the beginning of the service he felt very unhappy, but as the Word of God was going forth he believed it and was saved while sitting in his seat. He lived a real Christian life after that as long as he lived, and was baptised in the Spirit. He praised the Lord wherever he went in the factory. One day the Lord called him home. As I sat by his bedside for the last time and broke bread with him, he was so happy; he praised God for his salvation, and

his wife said to me, "If any man has been a Christian my husband has been one since he began to go to your meetings." Friends, if we believe the Word of God it will change us. The Scripture says, "He that believeth on the Son of God *hath* eternal life." It doesn't say he shall have it, but he has it right now.

Many to-day do not believe God can help us in our bodies, but I would not dare believe that God has lost His power. The Word of God says he that believes the promises of God will be healed in body, and it is wonderful to trust the Lord. Not long ago we had a testimony meeting in our church, and there were about fifteen who testified, most of them telling how God had healed them. There was one testimony that touched me deeply, given by a young girl about twenty-five years of age. She had been sick five years with one thing and another, until she had a complication of diseases. The last doctor she had gave her up, and said there was no hope for her. It caused her great sorrow; she was so young and facing death, and not saved. They had spent a great deal of money on her, and she said the thought of having to die threw her into despair and deep distress. She didn't sleep at all that night, but cried to God for salvation, and the next night she couldn't sleep for joy, for God had saved her; her heart was full of praise for salvation. Then she began to read the Word of God, and her salvation was so wonderful to her she thought God could do anything at all. It became very clear to her as she read that God could do wonders, and she began to pray as she lay on her bed, and as she prayed she heard a voice. She looked around the room to see if anyone was there, but there was no one. The voice said very plainly, "If you will keep My commandments and walk in My ways, I will heal you from all your diseases." As she reflected upon the verse she concluded it must be God who was speaking to her. They had hung her clothes away a long time before, but she asked for them. They did not want to oppose her as they felt she would soon be gone; nobody believed she would be healed, so they allowed her to have her way, and brought her clothes, and she began to dress herself. At first she had a struggle but when she was half dressed the power of God struck her, started at the top of her head and went through every nerve of her body, and she was completely and instantly healed. She closed her testimony by saying, "That is two and a half years ago, and I have not had any sickness since." Is it not a wonder everybody does not seek this power of God?

You who are seeking the baptism of the Holy Ghost have the same way to go. The right way to receive the Holy Spirit is to believe the Word of God; believe what God has said, and the Spirit of God will fall upon you. Some years ago we heard in Sweden about a brother in Chicago, Brother Durham, and we heard the people say about him that when he preached the Word

of God and the Spirit would fall he would say, "It is the Word of God!" It was this Word that created the world, that brings a revival to-day. Everything is being kept up by His mighty Word, and it is this Word that is working in the Church of God to-day. Through this Word we are born again; through this Word we are healed. This Word that is preached brings down the Spirit of God. Oh, there is wonderful power in this glorious Word! If we really believe this Word we will see thousands at the foot of the Cross. Humble yourselves under the Spirit and by the Word, and you will experience that there is old-time power in it.

The Purposes of Spiritual Gifts.

BY H. C. PHILLIPS.

God in His grace has not only bestowed spiritual gifts on His Church, but has also, through the misuse of gifts in the early Corinthian Church, given us full instructions as to their uses and purposes.

The accompanying diagram has been designed to illustrate particularly the ways in which God may be glorified and the Church edified with the gifts of tongues and prophecy.

The chart represents a gathering of the Church into one place, and where two or three are gathered in His name Christ Himself has promised to be in the midst, here represented by a Crown, for is He not "Head over all things to the Church"? (Eph i, 22).

Proceeding from Christ the Lord, and represented by the large ring, is that "one Spirit" Who manifests Himself in nine distinct ways (I Cor. xii, 7-11) to believers. We are exhorted to keep the "unity of the Spirit" (Eph. iv, 2) and to remember that "all these worketh that one and the self-same Spirit" (I Cor. xii, 11).

Whatever the Holy Spirit says does not originate from Himself, but "whatsoever He shall hear that shall He speak" (Jno. xvi, 13), and "He will show you things to come." The Holy Spirit has taken upon Himself the office of glorifying the Lord Jesus Christ (Jno. xvi, 14).

Remembering, then, that the various shewings forth of the Holy Spirit originate from one source, we find they have three objectives, namely God Himself, other believers, and any unbelievers who may be present.

The top figures in the chart show persons speaking with God, and in the lower figures they are speaking to men.

Figure No. 7 represents a believer receiving the same experience as the saints did on the day of Pentecost. The Holy Ghost

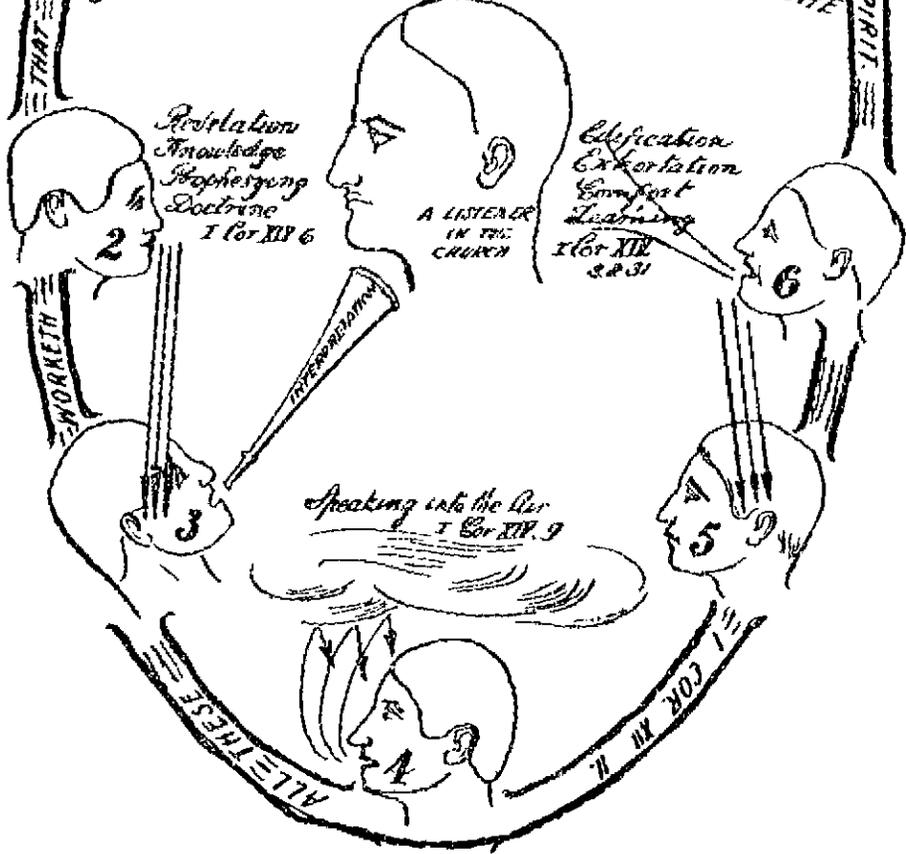
CHRIST IS THE HEAD
OF THE BODY, THE CHURCH



AND THE
Prayer, Blessing
Laying on of Hands
Praise & Thanks
Eph 2:10
Col 3:16

THE SPIRIT
OF TRUTH
WHICH
THE WORLD
CAN NOT
RECEIVE
BECAUSE
IT
SAITH
NOT
ON
THESE
THINGS
JOHN 14:17

SEEK THAT YE MAY EXCEL TO THE EDIFYING OF THE
CHURCH 1 Cor XIV 12



Revelation
Knowledge
Prophecy
Doctrine
1 Cor XIV 6

Edification
Exhortation
Comfort
Learning
1 Cor XIV
3 & 31

A LISTENER
IN THE
CHURCH

Speaking into the Ear
1 Cor XIV 9

THAT ONE

WORKETH

THESE

THESE

is being "poured out" (Acts x, 45) in such fulness that the child of God is literally immersed in the Spirit, or baptised. This is a distinct act of the Lord Jesus from heaven, and seen on earth by audible and visible signs (Acts ii, 33), clearly proving that HE LIVES! So overwhelming is the blessing that for the time being the Holy Spirit even takes that "tongue that no man can tame" (Jas. iii, 8) and easily and willingly it pours forth volumes of praise to Him who doeth all things well. "For they heard them speak with tongues and magnify God" (Acts x, 46). This is as the Spirit gives utterance (Acts ii, 4). For this manifestation of the Holy Ghost there are no limitations laid down in the Word. On the day of Pentecost there were about one hundred and twenty on whom the Spirit fell "suddenly" (Acts ii, 2-4). These began to speak spontaneously of "the wonderful works of God" (Acts ii, 11). In the tenth chapter of the Acts we find a room full of people who begin to speak in this way, interrupting Peter's address. In the nineteenth chapter, twelve men by the riverside begin the same way showing that they, too, were experiencing the power of the Holy Ghost coming upon them (Acts xix, 6), and in our own day thousands of believers have received the same blessing and can say with Peter "this is that which was spoken of by the prophet Joel" (Acts ii, 16).

Figure No. 1 represents such a person who has received the Baptism referred to above and who finds he has the ability to speak in tongues remaining upon him. This he is using Godward in worship or praise or singing or prayer or otherwise speaking to God. He is not only edifying himself (I Cor. xiv, 4), but his words are accepted of God because they are according to His will (Rom. viii, 27). Paul spoke thus with God more than all the Corinthians and thanked God for it (I Cor. xiv, 18), but let it be noted it was *to God* and not to the Church.

Here is unalloyed worship, unfettered, unadulterated praise, the spirit in fellowship with its Creator, speaking the deep mysteries of God (I Cor. xiv, 2).

Figure 2 represents the same gift of tongues now being directed towards the church. Four kinds of messages are possible, Revelation, Knowledge, Prophesying and Doctrine (I Cor. xiv, 6). But as these are unintelligible as given, another gift, that of Interpretation, is called into play (Figure 3), so that by these two the church is edified and blessed (I Cor. xiv, 5, 13). These two gifts working together are equal to prophecy in their effect (I Cor. xiv, 5), nevertheless they must be restricted in any one meeting to two or at the most three such messages (I Cor. xiv, 27). These must be given in an orderly way, "by course," and the one who begins to interpret a message should continue to its finish. The second message may be interpreted by the same

or a second person. The Holy Spirit has recorded that *at the most* three such messages should be given, and His Word is final on all matters.

The fourth figure is that of a believer addressing the church with no one free to interpret, that is with no interpreter present or where already three messages have been given. Here we have distinct commands : " Let him keep silence in the church, let him speak to himself and to God " (I Cor. xiv, 28). The reasons are obvious : he is not understood (v. 9, 11), the church is not being edified (v. 17), he is simply speaking into the air (v. 9), and is as a barbarian (v. 11).

Common sense and divine revelation bid one not to disturb or attract the attention of the meeting.

Figures 5 and 6 represent persons with prophetic gifts. This gift above all is to be desired by believers (I Cor. xiv, 1, 5, 12, 39). It can be used for Edification, Exhortation, Comfort (v. 3), or Learning (v. 31). There is the possibility of prophets speaking from their own minds and the congregation mistaking it for a revelation from God : for this reason other prophets in the meeting should listen and judge (v. 29). Paul wrote to the Thessalonians : " Quench not the Spirit ; despise not prophesyings, prove all things ; hold fast that which is good " (I Thess v, 19-21).

Much more might be added, but enough has been said to show how the Lord has provided for Assemblies to be in living touch with their Living Head through the power of the Holy Ghost operating in them in an orderly way. How gracious is He to speak thus with us, and what wonderful conversions would result if we were more yielded to Him (I Cor. xiv, 24, 25).

What a quickening of faith, a renewing of life, a building up on the sure foundation, a closer fellowship with God, is waiting for the individual and the Assembly baptised in the Holy Ghost according to the pattern He has given us. God swell the numbers ! Amen.

The Rest of Faith.

BY HENRY PROCTOR, F.R.S.L.

Apart from Christ there is no salvation. The death unto sin and the life unto God are in Him, accomplished, actual, living realities. The Apostle Paul puts the very inception of his spiritual life as : " When it pleased God to reveal His Son in me " (Gal. ii, 16). It was not *his* working but " Christ working in me," and " living in me " (Gal. ii, 8, 20). The Blessed Master Himself said :

“The words that I speak are not mine, but His that sent me,” and “The Father abiding in me doeth the works,” giving as a perfect illustration of what is meant by the words: “He that hath entered into his rest hath ceased from his own works, as God did from His.” Henceforth he does nothing of himself or from himself, but delights to have no other mover, to live under no other guide or leader but the Spirit. I live under the power of Another. A personal power with a will and purpose has charge within me, ready to work His will into mine in all things. Another will than my own, now ruling in the depth of my being, is to be waited on. As I submit and obey, His power will work through me. The same Spirit that was, and is in Christ, His inmost self becomes my inmost self, for “he that is joined to the Lord is *one* Spirit.”

The Scriptures point to this Rest as being a *first* essential, as in that glorious invitation which has been such a comfort to the pilgrims of Zion ever since it was uttered: “Come unto Me, all ye that labour and are heavy laden, and I will *rest* you (lit.). Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls.” Soul rest is the first essential toward real service. All that is done in the energy of the flesh will be consumed in the fire which shall try every man’s work of what sort it is. The wood, hay and stubble will be consumed: the gold, silver and precious stones alone will stand the test of the fire.

Without this rest we cannot serve God acceptably: it is fruit-bearing that is essential. “Bearing fruit in every good work.” Works are fruitless without love. It is only as we abide in Him that we can bring forth fruit, even as He abode in the Father. As He did nothing *from* Himself, but the Father *abiding in Him* did all those great and mighty works of casting out demons, cleansing the lepers, and raising the dead, so He prays for us that the same works, yea, and even greater works, may be done through us, because we abide in God and God in us, by keeping His commandments, by walking worthy of the Lord unto all pleasing; thus alone can we be “bearing fruit in every good work.” Many are to-day doing “many mighty works” in which there is no fruit, and to whom He will say: “Depart from Me, ye workers of iniquity; I never knew you.”

Fruit bearing is the one thing needful, and for this it is essential that we should “enter into His rest” and “cease from *our own* works as God did from His.” This is the Rest of Faith into which we are called TO-DAY to enter.

The cause that is too hard for you, bring it unto Me, and I will hear it.—Deut. i, 17.

Soul Food for Hungry Saints.

AN EXPOSITION OF THE THIRD CHAPTER
OF CANTICLES.

BY PASTOR A. G. WARD

In the closing verses of the preceding chapter we have a call of the Bridegroom to the bride in the words, "Rise up, My love, My fair one, and come away" (chapter ii, 10). This is a call from the wine cellars, where she has experienced that most blessed of all ailments, "love-sickness." The Bridegroom, realising that the place of greatest blessedness is often the place of greatest danger, and that it is so easy to become occupied with blessings rather than with the Blessor, bids her leave the honeymoon experience behind and follow on into still deeper things, but we find the bride loath to leave the house of wine, no doubt fearing she may lose some of the sensible manifestations of His presence, and so in the fifteenth verse of the same chapter she says "Take us the foxes, the little foxes that spoil the vines," that is, wait for me until I am ready, and if you are not willing to do so, then be thou like a roe or a young hart upon the mountains of division until the morning.

The bride takes this attitude because she has not yet learned to have implicit faith in her "Eternal Lover Husband." Have you ever stopped to consider what "unbelief" has cost you? God is prepared to do for us all that we require. There is no necessity for us to practise such rigid economy in grace. God is able to do exceeding abundantly above all that we ask or think. He is able to make all grace abound toward us, that ye always having all sufficiency in all things may abound to every good work, being enriched in everything to all bountifulness which causeth through us thanksgiving to God.

In the first verse of the third chapter the bride discovers the seriousness of even surface resistance, which was the outcome of unbelief and a limited knowledge of God's plan and purpose for her life. I say "surface resistance" because I have learned that there is a very decided difference between this and real wilful or heart disobedience. She says, "By the night on my bed I sought Him Whom my soul loveth, I sought Him but I found Him not" (chapter iii, 1). That is, she turned after her work was done and everything had been set in order to have a season of communication and fellowship with her Bridegroom, but to her great surprise she discovered that He was gone. At least He had withdrawn the consciousness of His presence, but, immediately upon discovering this, she decides (not like many modern saints, to add a little more vigour to her testimony), but to confess her folly and seek forgiveness.

In her search for Him she encounters the watchmen, that is the Officers of the Law, men who had been appointed to see that everything was done decently and in order. Formerly they were able to give her needed advice, but they no longer understand the bride; consequently are unable to give her further light. Nothing daunted, she dares to go beyond her former instructors in her search for the Bridegroom of her soul. Beloved reader, may I ask, have you ever risked your religious reputation by daring to go beyond? I have a deepening conviction, which I believe is from God, that the hour is fast approaching when it will be necessary for the inner circle in Pentecost, in order to realise God's best, to venture beyond, and in doing so we will no doubt bring upon us the censure and criticism of many in the Pentecostal ranks.

In the fourth verse she says, "It was but a little that I passed from them, but I found Him Whom my soul loveth. . . ." Is it not often true that we are just within a step of victory, perhaps greater victory than we ever realise, when we become faint-hearted and give up? It may be that some readers, if they would take but one more step, would find their Beloved in the sense they have long wished to know Him. The enemy will do his utmost to hinder, and will put up a terrific fight to keep you from making the last step. We are so afraid to give up our preconceived ideas—indeed some folk worship their embalmed theories because of their great antiquity—but those who adore them unquestionably will likely end up by having their experiences embalmed along with their theories. Beloved, fling yourselves recklessly into the embrace of the Spirit, hesitate no longer to go beyond the watchmen. Remember, God has His best things for the few who dare to stand the test. And God has His second choice for those who will not have His best. The bride adds, "I held Him and would not let Him go." Evidently she thought this was the way to retain Him. She has yet to learn that He must keep her, instead of her holding Him. We are slow dying to our creature strength and self-sufficiency, slow to learn the all-important lesson that Christ must have absolute control, and that all He requires of us is abandonment to the Holy Ghost.

The work of the Spirit is manifold. True, He does make us wonderfully glad. He does speak through us in other tongues, and causes us to magnify God, but no doubt His chief ministry is to communicate to us the fulness of the life of the glorified Christ, but it is only as we yield through death and a deep interior crucifixion of our fine parts to the indwelling Holy Ghost that we make this possible. Have you not noticed that some Pentecostal people enjoy a great deal more of God's life than others? It is because they are more limp in His hands, and no longer try to hold Him, but leave the holding entirely with their Beloved.

In the fifth verse the Bridegroom appears to the bride, and turning to the daughters of Jerusalem (that is believers living on a lower plane of grace, and who lay great stress on "creature activity," because they have not yet learned that our eternal Lord appreciates love and worship more than service) says to them, "I charge you, O ye daughters of Jerusalem, that ye stir not up nor awake My love till she please" (the pronoun here and in chapter ii, 7, and viii, 4, should not be "he" as A.V. nor "it" as R.V., but "she"). This teaches us that the bride enjoys special privileges, none more to be appreciated than letting Him have His time with her before going forth to give her time to religious work, etc. Reader, have you learned that the inlow must keep pace with the outflow if your service is to bring lasting results? Even the Pentecostal people are deeply in need of fresh supplies of divine life and power. In verse 6 the daughters of Jerusalem ask, "Who is this that cometh out of the wilderness with pillars of smoke permeated with myrrh and frankincense, with all the powders of the merchant?" What a transformation has been wrought; surely it has paid the bride to go beyond the watchman!

Dear fellow-pilgrim on your way to the City Foursquare, are you allowing the Holy Spirit to so reveal Jesus in you? Do the people stop on the street and ask, Who is this? Do the folk with whom you do business ask, Who is this? How many times do you think you have been mistaken for the Lord Jesus? How many times have you left people wondering if the Christ were really on the earth again? The world is so sadly in need of a new edition of the Bible, one bound in flesh and blood

Myrrh speaks to us of suffering, and frankincense of yieldedness. Pillars of smoke is an expression used by Joel in referring to the Pentecostal outpouring of the Spirit in the last days, so putting these expressions with their meanings together we learn that the bride enjoys the Pentecostal Baptism, which of necessity brings her to a place of yieldedness and suffering not realised by the great majority of believers. The "Slain Lamb" must have a "slain bride."

Verse 7 calls our attention to the chair of state, which first belongs to the Heavenly Solomon, but has now become the property of the bride. For the bride is a joint-heir with her glorious Bridegroom, "three score valiant men are about it of the valiant of Israel" We are provided with a heavenly bodyguard, not composed of inexperienced soldiers, but of warrior angels. I am persuaded there are warrior angels, just as there are warrior saints. "These are expert in war." This speaks to us not only of protection, but assures us beyond question that we have nothing to fear.

In the ninety-first Psalm we learn that His angels are strictly commanded to guard the bride at any cost, and one of the characteristics of the bride, where she is presented to us in parable in the last chapter of the Proverbs, is fearlessness. Has not our Lord said, beloved, "I give you power to tread on serpents, scorpions, and over all the power of the enemy, and nothing shall by any means hurt you."

Ye fearful sons, fresh courage take,
The storms ye so much dread
Are big with mercy, and will break
In blessings on your head

"Fear not, only believe, be strong and very courageous." True, the clouds are gathering, the darkness is deepening, the wrath of an offended God and an enraged devil will soon be poured out, without mixture, upon this Christ rejecting world, and the Holy Ghost rejecting Church. "But in the time of trouble He will hide us in His Pavilion, in the secret of His Tabernacle He will hide us"

I see the last red bloody sunset,
I see the dread Avenger's form,
I see the Armageddon onset,
But I shall be above the storm
There comes a moaning and a sighing,
There comes a tear drop's heavy fall,
The thousand agonies of dying,
But we shall be above it all

Verse 9, "The King made Himself a chariot" This is for conflict. The former was for State occasions. There is a great conflict on between the forces of good and evil. Satan is determined that the bride shall not succeed in reaching the throne. It is a great blow to his pride to think that a company of people from among the fallen sons of men will be exalted to the throne and possibly possess the very palace or pavilion which he originally inhabited, but lost through the fall (Ezek. xxviii, 13, 14), but as we ride forth to battle it is our privilege to ride in the chariot which has been provided by our Warrior King, and which He gladly shares with us.

Silver speaks of the redemption of Calvary, and gold of divine life. Purple speaks of authority and splendour. It is upholstered with love, and so no matter how hard the battle goes, all we have to do is to rest in His love, and let God fight our battles for us

The chapter concludes with the bride calling the attention of the people to her Bridegroom in the following words, "Behold King Solomon" How unlike many in our day, whose chief employment seems to be calling attention to themselves. John Wesley, in writing to Bishop Ashbury, once said "I study to be small." "Humility, that low sweet root from which all other virtues

shoot!" What a great pity there is not more of it in evidence among us.

Perhaps you are familiar with this illustration; if so, pardon my using it. With this I will conclude my message. On a hot summer's day I am travelling along a dusty country road. Seeing a pump in a farm yard I venture to open the gate, and walking up the lane remove from the pump a cup which hangs thereon. Holding it under the spout I operate the handle until there comes forth a stream of clear sparkling water. I press the cup to my lips, slake my thirst, and pass on down the dusty highway. A few moments later I overtake a man who remarks that he, too, had been at the same well for a drink, and asks me what I thought of the cup. I reply that I did not notice whether it was a gold, silver, granite or tin cup, but thought it was the most satisfying water I ever drank. The stranger seems surprised at my not having paid special attention to the cup, and assures me it was the prettiest and finest shaped cup he ever drank from, but has scarcely a good word to say as to the worth of the water.

Beloved Reader, what matters it whether we drink from a gold, a silver, or an old tin cup. It is not the cup, but the water from the well that slakes one's thirst. Behold King Solomon, our glorious Bridegroom, He Who is the Water of Life, He Who alone can satisfy our thirsty souls.

(To be continued)

The Epistle to the Assembly at Rome.

BY THOMAS MYERSCOUGH

BIBLE STUDY No. 21.

Rom. x, 1-3, presents to our view the Jews as a **DISOBEDIENT** (unbelieving) and **GAINSAVING** (Gr. contradicting, uttering against people, "For they being ignorant of God's **RIGHTEOUSNESS** and going about (Gr. seeking) to **ESTABLISH** (Gr. make to stand) *their own* righteousness, have *not submitted themselves* unto the **RIGHTEOUSNESS** of GOD." They not only will not believe that Christ is the end of the Law unto righteousness for them and the whole world, but they have set themselves to *deny* His Sonship and speak against the word and work of God. Those who have ministered amongst them see how true this is. Yet Moses had declared (Lev. xviii, 5) "That *the man which doeth these things shall live by them,*" as the righteousness which is of the Law. No man ever did keep the Law, so the Law was always against the man that tried to live by Law. His only alternative to condemnation therefore was

to bring a sin offering. When our blessed Lord died, the veil of the Temple was sent in twain, showing the nation that God had for ever ceased to accept any "Law" offering or any other service in that place, so that the Jew in sin and failure *could no longer present a beast or bird or any other offering which would be accepted by God*, and he must needs turn away from the Temple and go to "the place of a skull" "outside the Gate" of Jerusalem even to Calvary, where God had provided an ATONEMENT for SIN and also a RIGHTEOUSNESS which He would freely bestow on every one that received the ATONEMENT wrought out by the Lord Jesus Christ.

Now the Jews as a people *refused* God's perfected way in Christ on the Cross and *set themselves* to speak against "the way of the Lord" and not only so but whilst they had the power to do so they punished and slew the Lord's servants who declared "the counsel of God." They continued to make offerings before a *patched* VEIL (think of such a thing before God!) until the Romans cast the Temple down. Since then they have been *without an offering* according to the LAW which *they think they keep!*

Under such conditions as these the Jews are still determined to set up a righteousness of their own. Every day in their lives they are a failure—yet to the end of their lives they hope to ESTABLISH a righteousness of their own! It never was done and never can be done by man. So they die without RIGHTEOUSNESS because they refuse to receive God's eternal gift of RIGHTEOUSNESS through Jesus the Christ. Truly they are "a disobedient and gain-saying people."

Now it is just the same with the multitudes of Gentiles who refuse the mercy of God. The same false foundation is the basis of much teaching amongst Christians who are ignorant of the fact that the *Righteousness of Christ is the only ground* of acceptance before God. These professing teachers set up conditions which *cannot be fulfilled* by the people they instruct and the consequence is a life of depression and fear—yea, a life even of dread. I have met many such, and, praise God, have been able to help them by a display of God's Gift of Righteousness according to His Word.

It will help the student if we consider the *Three Righteousnesses* which pertained to our Lord in His Life in the flesh. In *the first* He was God manifest in the flesh (Matt. i, 23, I Tim. iii, 16). This Righteousness pertained to Him as God. In *the second* He was Righteous as man. II Cor. v, 21—"He knew no SIN." Heb. iv, 15—He was "without SIN." I Peter ii, 22—He "did no SIN." I Jno. iii, 5—"In Him is no SIN." *The third* Righteousness which pertained to our Lord was the Righteousness of OBEDIENCE (Rom. v, 19). The first and second were essential to His Godhead

and His Manhood respectively and could not be imparted to men, but the RIGHTEOUSNESS of OBEEDIENCE was voluntary and entirely for the world's need. "Therefore doth my Father love me, because *I lay down my life that I may take it again. No man taketh it from me, but I lay it down of myself.* I have power to lay it down, and I have power to take it again. This Commandment have I received of My Father" (Jno. x, 17, 18). The relationship between the Father and the Son was perfect. "He that sent Me is with Me. The Father hath not left Me alone: for I do always those things that please Him" (Jno. viii, 28, 29). There was no cause *in Himself* for death—it was for the sin of the world that He died. That which "He had not" was put upon Him by the Father. "The Lord hath laid upon Him the iniquity of us all" (Isa. liii, 6). This was done during the three hours of darkness when He was on the Cross. Consider this, beloved child of God. See the Father's love to thee! It was His will that *thy sin*, "not in part but the whole," should be *taken off thee* and laid upon His Righteous Son. "He (the Father) hath made Him (the Son) to be Sin for us, WHO knew no sin." Concerning the will of the Father our Lord said, "I delight to do Thy will" (Psa xl, 8). Shut out of the view of angels, men and demons on that cruel cross, the Son delighted to complete the will of God for our Salvation, and in that solemn time a Righteousness of Obedience was wrought out which our heavenly Father could *take off His beloved Son* and put upon thee and me! Thus the Prodigal son with no merit was *covered* by the best Robe the Father had, and it was placed upon him by others, as were also the ring and shoes; the Feast also was the Father's providing. No other covering will take us to God; there is no other covering for those in the first Resurrection. Think again what a poor creature *thou art* and yet thou canst rejoice in the glorious Righteousness brought by the Obedience of Christ and with which thou art covered. The Father and the Son were alone at the Cross; all others were shut out by the darkness from the sixth to the ninth hour. "The works of the Lord are great, sought out of them that have pleasure therein. His work is HONOURABLE and GLORIOUS" (Psa. cxl, 2 and 3). Could anything be greater than this which took place between the Father and the Son on behalf of a ruined race? Everything was so real and perfect and known beforehand! Nothing unconsidered in regard to man, the creatures need nothing could come undone or become ineffective. At the conclusion of the solemn transaction the darkness was removed and men again saw the Son of Man, and one gave Him vinegar to drink. "When Jesus therefore had received the vinegar He said, 'It is finished' and He bowed His head and gave up the Spirit" (Jno. xix, 30, Col ii, 8). "OBEДИENT unto death." The Righteousness set up by *the Righteous Obedience of Christ* is the glory of God His Father, and has been set forth as

a *free gift* to all who believe and SUBMIT themselves to receive it as their sole ground of acceptance with God. The condition appointed by God for the receiving of this Gift of Righteousness "now is made manifest, and by the Scriptures of the prophets, according to *the commandment* of the everlasting God, made known to all nations *for the OBEDIENCE of FAITH* (Rom. xvi, 26). All men can believe if willing (Rom. xi, 30-32, II Peter iii, 9). "This is *the work* of God, that ye BELIEVE ON HIM WHOM HE HATH SENT" (Jno. vi, 29, I Jno. iii, 23, Rom. iii, 22).

Now the Jews as a people have *set themselves* not to accept Christ or the Righteousness of God as a gift. They also gainsay the Word of God concerning it. Paul the Apostle said, "I was not *disobedient* to the heavenly vision" (Acts xxvi, 19).

Rom. x, 6, points out how *the Righteousness which is of FAITH* speaks. "Say not in thine heart, 'Who shall ascend into heaven' (that is to bring Christ down from above) or 'Who shall descend into the deep' (that is to bring up Christ again from the dead)" This reveals the helplessness of the Jew or any man. "But what saith it? 'The WORD is nigh thee (any man, Jew or Gentile), EVEN IN THY MOUTH, and IN THY HEART,' that is the word of FAITH, which we proclaim": in other words the Word preached has been carried *into the heart* and *into the mouth* of the sinner, so that all the seeking and preparing of the sinner for salvation is done by God. The word is put in the heart *to be believed* and put in the mouth ready to be confessed! Wonderful beyond thought or words, only by REVELATION could we know this soul moving preparation for our salvation. "That *if thou shalt confess with thy mouth* the Lord Jesus (who came from above) and shalt *believe in thine heart* that *God hath raised Him from the dead* THOU SHALT BE SAVED." This sets the creature MAN in his true position "For with the heart man *believeth* unto RIGHTEOUSNESS; and with the *mouth* confession is made unto SALVATION" (vv. 6-10).

"There is no difference between the Jew and the Gentile, for the same Lord *over all* is RICH UNTO ALL THAT CALL UPON HIM. For whosoever shall call upon the NAME of the LORD SHALL BE SAVED" (vv. 12, 13).

Truly the Jew is without excuse. But some will ask, as anticipated in vv. 14, 15, "(1) How shall they call on Him in Whom they have *not believed*? (2) How shall they believe in Him of Whom they have *not heard*? (3) How shall they hear *without a preacher*?" God's answer to these three questions is found in v. 18. "Have they not heard? Yea, verily, 'Their sound went into ALL THE EARTH, and their (preachers') words unto the ends of the (habitable) world.'" This is confirmed in Col. i, 23, "The Gospel. . . which was preached to every creature which is under

heaven " God would not and could not leave anything undone necessary to make salvation possible to the Jew and every other creature which is under heaven.

Another question by the doubter is also anticipated. " How (deliberation and doubt, Gr.) shall they preach—except they be sent?" This raises the question of efficient or inefficient preachers. God's answer to this question is wonderful. " I was found of them that sought Me *not*, I was MADE MANIFEST unto THEM THAT ASKED NOT AFTER ME," and this is put in *contrast* with what God did to and for Israel. " For He saith, ' All day long I have STRETCHED FORTH MY HANDS unto a DISOBEDIENT (unbelieving) and GAINSAVING PEOPLE ' " (v. 21) *To Israel*—things made plain—hands stretched forth—with no result *To the Gentile* (including the HEATHEN) He REVEALS Himself—makes Himself MANIFEST unto " THEM THAT ASKED NOT AFTER ME " In this statement there is a complete answer to the question as to INEFFICIENT PREACHERS whom men think prevent the hearers from understanding God's call to repentance and believing in His dear Son. The Father's MANIFESTATION is the measure of the creature's RESPONSIBILITY and *not the quality of the preaching heard*. This is an important matter to understand. God MANIFESTS HIMSELF to those who hear efficient preachers (these are they with beautiful feet, v. 15), to those who hear unsent preachers, and also to those who find Him but seek Him not! Truly " He is a great God and a Saviour." The punishment of the lost is no problem concerning God's righteousness when we see that " All day long " he called and stretched out His hands to Israel and He also *manifested Himself to all the remainder*. Hence we say with deepest reverence that our Lord will do *all* He has said to the unsaved and will for ever be the Righteous God.

I have condensed this chapter very much, but pray our blessed Lord to make manifest to every reader the depths of the things spoken of. This is a time when we must understand the ways of God if we are to declare His counsel without fear or hesitation, for *only* under such conditions will we be commended of God. Let us humbly pray for one another during these darkening days. Surely the coming of the Lord draweth near.

News from Canada and U.S.A.

We print the following from the August number of the *Canadian Pentecostal Testimony* —

VISIT OF THE JEFFREYS' PARTY TO OTTAWA

In response to an urgent appeal from the Pastors and Elders of the Ottawa Pentecostal Assembly the Party held an eight days' campaign in the Capital.

We have never listened to a clearer exposition and more powerful declaration of the great truths contained in the Scriptures. As we beheld the unfolding of the mysteries of the Word our heart burned within us. Our understanding was truly enlightened and our soul fed as Scripture was compared with Scripture. The statement "the best commentary on the Bible was the Bible itself" was never more true as we witnessed the unveiling of blessed truths, the profound significance of which were explained under the unction of the Holy Ghost. The truth was not delivered in word only but in power and demonstration of the Holy Ghost. As the people sat in their seats they received the baptism of the Holy Ghost with signs following, for we heard them speak with other tongues! The word was confirmed with signs as our Lord promised it would, souls were saved and backsliders were restored, while others received the fulness of the Spirit.

At the close of the Ottawa and Toronto campaigns, a journey of 1,200 miles brought the party to Winnipeg. Here a most successful mission was held in the Wesley Church, a capacious building capable of seating about 1,700 people, splendidly situated, and well equipped with every convenience for an aggressive Full Gospel work.

On the Monday night of the last week at Winnipeg, a baptismal service was held. The remainder of the week was devoted to a series of addresses on the Holy Spirit, and night after night, at the close of the meetings, a number received the baptism in the Holy Spirit.

A five days' train journey from Winnipeg brought the party to San Jose, in California. There remain only one or two more campaigns before they return to this country. From San Jose they go to Los Angeles, and from Los Angeles to Rochester. We are expecting the party back in this country before the end of this month.

Continued prayer is requested that the power of God will be manifested in an even greater measure during these closing campaigns.

¶ *Full reports of the American campaigns appear in the ELIM SUPPLEMENT, an attractively printed and well illustrated 16-paged monthly. Published on the 15th of each month at the price of 2d. (by post 2½d.), it may be obtained from the Elim Publishing Office, Park Crescent, Clapham, London, S.W.4.*

Items of Interest.

A preliminary announcement is made of the Annual Convention to be held at Belfast during the Christmas holidays.

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Recently the Ashbourne Assembly had visits from Mr. D Leigh (of China) and Mr. F. Horner (of Grimsby).

On September 2nd we had a visit at the Elim Tabernacle, Clapham, from Mr. and Mrs. A. J. Hampshire, who hope to sail shortly for India.

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The building of the new Elim Hall at Lisburn is now completed, and by the time this appears in print no doubt the hall will be opened. We hope to give a report of the opening services in our next issue.

Elim Evangelistic Band.

Mr. Le Tissier is conducting a special mission in Banbridge, assisted by Mr. Kelly. A good number of souls have professed salvation. To God be all the glory!

The mission in the tent in Acre Lane, Brixton, is still in progress as we go to press, though it will probably conclude on September 28th. The attendance is good, and we praise God for the souls that are being brought to Him.

Souls were saved and Christians blessed at the mission conducted by Mr. Fletcher in Co. Cavan during July and August.

At Bangor, Co. Down, God is blessing His Word and souls are being saved. There is a burden of prayer for revival on the hearts of many, and special meetings for prayer have been set apart for this purpose. God grant such a burden of prayer in every Assembly!

We are glad to report that after much effort and prayer during the past two years, the Sunday School at Leigh-on-Sea is now making steady progress, and God is blessing in a special way. On Wednesday, July 30th, the children and teachers went for the annual outing to Laindon Hills, Essex. God blessed the little company with glorious weather. Soon after reaching Laindon a few of the children and adults made their way to the brow of one of the hills, where stands a very old church in which a service is held but once a year. But this day a truly Pentecostal meeting was held there. The dusty Bible in the pulpit was used, and many "Amens" and "Hallelujahs" ascended to the throne. Tea was served, and at 8.15 p.m. it was time to return for home. Every heart was full of the joy of the Lord Who had blessed and protected them all throughout the day.

The Tamworth Sunday School outing was held on Monday, August 4th, at Bonehill. The company was taken for a pleasant drive round the country lanes, the children singing choruses *en route*. At the end of the day much praise went up to God for the glorious day, and for His guidance and tender care.

In connection with Newtownards, an outing was arranged in the glens of Antrim on Saturday, September 6th. On the journey many choruses and hymns were heartily sung, and the fellowship in the Lord was much enjoyed. An open-air meeting was held at Larne on the way home, and a large crowd stood round to listen to the hearty singing and ministry of the Word. The Spirit of the Lord was present, and the Word of the Gospel went forth in power.

The Grimsby annual outing was held on Thursday, August 14th, at the picturesque village of Tealby. The journey was made via Ravendale Valley in six charabancs. After tea an open-air service was held in the orchard adjoining the tea rooms, when an address was given by Pastor J. Smith. The party returned via Walesby, praising God for spiritual and physical blessings enjoyed during the day.

THE PORTABLE TABERNACLE.

The Kingston and Farlow Evangelistic Campaign in the Revival Tabernacle on Limestone Road, Belfast, has been greatly blessed of God. From the first the meetings have been specially well attended, sometimes the spacious building proving too small. A great number of souls have been saved.

The closing fortnight of the mission has been conducted by Master R. Mercer, of Ballymena, and devoted principally to Bible Studies on Sanctification, the Baptism in the Holy Spirit, and His gifts to the Church, opening up to the Christian's view the wonderful provisions which God has revealed in His Word for His redeemed children. Night after night hungry souls have come thirsting after the Word of Life and rejoicing to hear preached the old-time religion, which has lost none of its power or attractiveness. The sacred pages of the grand old Book have been searched as never before, and to many it has become a new Book indeed.

God's power and presence in the meetings have been realised in untold blessing to His believing children.

A baptismal service will be conducted in the Elim Tabernacle, Melbourne Street, for all those who wish to obey the Lord in following Him through the waters.

The next pitch for the Revival Tabernacle will (D V) be on Templemore Avenue. Prayer is requested that the Lord will be glorified and souls saved in this coming mission.

DOUBLE THE CIRCULATION CAMPAIGN.

(Watch this each month)

This is the third month of our campaign. We are not printing the full list of increases this time, as many of the Assemblies remain at the same figure as last month. Some Assemblies have not yet appeared at all on the list, for they are only taking the same number of *Evangels* as before the campaign commenced. If we are to reach our goal, we must have their co-operation. The following Assemblies (with names of local secretaries in brackets) are still at the head of the list:—

Grimsby (Mr. W. Morfitt) .	108%
Annaghanoon (Miss M. Carson) .	100%
Letchworth (Mr. G. R. Knight)	42%
Markethill (Miss Edwards)	40%

Every copy of this paper, prayerfully distributed, may be the means in God's hand of bringing blessing to a needy soul. A few days ago the leader of a Pentecostal Assembly in Lancashire wrote us: "One of our sisters passed along an *Elim Evangel* to another, who passed it on again. All who read it were blessed. Eventually it arrived in the hands of a young lady who saw the truth of salvation and healing for the body through faith in Christ. Praise God, *she received both.*"

Surely this should encourage others. Let *every* reader take extra copies and prayerfully distribute them, asking God to lead those who read them into the fulness of the blessing of the Gospel of Christ.

BUY AN EXTRA COPY NOW!

Announcing the 1925

Elim Scripture Text Calendar

The first Elim Scripture Text Calendars are now ready. Below we give two illustrations of the Calendar, but these by no means adequately picture it, as it is most beautifully printed in Art Colours.

A SCRIPTURE VERSE FOR EVERY DAY.



SIZE OF CALENDAR, 9½ by 16 inches.

This Calendar, besides having a Text for every day, gives Sunday School Lessons and Golden Text; also it contains twelve beautiful Bible Pictures in colours.

**AN ELIM SCRIPTURE TEXT CALENDAR
IN EVERY HOME.**

This is what we want, and you can help us. A Calendar of some description is a real necessity in every home, and here is an opportunity of placing the Gospel before thousands that may now be indifferent. If you cannot afford to give them away just show them to your friends and you will find that many will be glad to buy them. You will assist us, and also save disappointment, by ordering early.

PRICE 1/3 EACH (by post 1/4).

**ELIM PUBLISHING OFFICE,
PARK CRESCENT, CLAPHAM, LONDON, S.W 4.**

An Open Letter.

Dear Friend,—Your inquiry, "How Can I Be Saved?" is most easily answered by a Scripture which has come to my mind this moment "By Grace are ye saved through faith" (Eph. ii, 8).

Perhaps you ask "What is Grace?" Grace has been said to be "the Gift of God for nothing" and again "free unmerited favour"

Let me illustrate it this way. Supposing there lives in your town a wealthy merchant to whom you owe the large sum of a million pounds. You find that you have not the means with which to meet this huge debt and so pay your creditor a visit.

At first he seems inclined to treat you harshly, but upon your pleading for mercy he takes your bond, tears it to pieces, and throws it into the fire.

You are freely forgiven the huge debt! That is grace!

But the Grace of God is something higher than that. Supposing your creditor, upon seeing your joy and relief and desiring to bless you still further, were to say "I have no children but have long thought of adopting someone to make him the heir of my large fortune. I will this day make you heir of all my possessions."

That would be grace indeed! But it is only a faint picture of the Grace of God, for you are not only a debtor to God, owing to Him your life and talents, but you are also a rebel to the King of Kings, having refused to submit to Him. You are a sinner, having broken His commands, but by Grace are ye saved. God forgives through the death of Christ all sin, and now "he that believeth is justified from all things."

So God forgives a soul hopelessly in debt and then makes him an heir of all heaven's possessions.

That is Grace!

But, say you, "What is faith?"

Faith is only the channel by which Divine Grace can flow to the needy soul. It is "through faith" that grace reaches us individually.

Faith is evidenced in every-day life. You go to the Post Office, affix a stamp to the letter, and drop it into the pillar-box. You have faith that it will arrive at its destination safely. You do not have to work up faith, but naturally trust that which has proved trustworthy.

So faith is a simple reliance upon someone or something which has been proved trustworthy.

Thank God we have such an One in the Lord Jesus Christ. He has always been found trustworthy. The apostles and martyrs proved Him true. Luther, Wesley, Finney and Moody, with millions more, have tried Him and found Him faithful.

Will you not trust Him also?

"To-day if ye will hear His voice, harden not your heart."

Your sincere friend,

C KINGSTON.