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THE ELIM — EVANGEL

A
MONTHLY RECORD
of
SPIRITUAL LIFE AND WORK

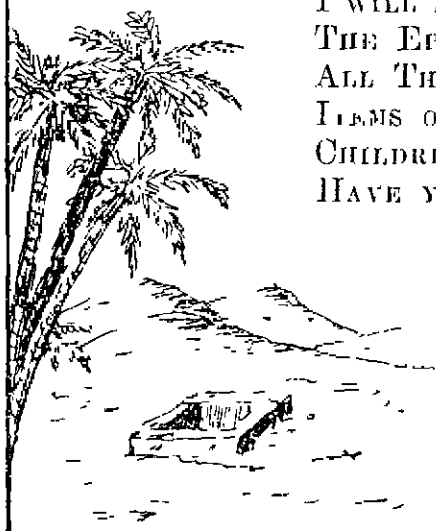
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TWOPENCE.

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with which is incorporated
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The Elim Evangel.

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Editors

{ ERNEST J. PHILLIPS
ERNEST C BOULTON.

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Editorial.

As we sit down to pen these few lines to our readers our heart is gladdened by the good news which is continually coming to hand from various centres, telling of the splendid triumphs of the Gospel, and the wonderful progress which the Word of God is making in many directions. News reaches us of increasing evangelical fervour which is burning its way through whole communities, setting many ablaze with a holy passion for souls. Waves of pentecostal power sweeping over large congregations, leading them in great numbers to surrender themselves to Christ.

What abundant evidence these reports furnish of the adequacy of the old Gospel when proclaimed in the power of the Holy Spirit, to transform the parched and barren place into a land that flows with milk and honey, rich and fruitful in its spiritual produce.

When we consider that so many costly and cleverly devised modern methods are utterly failing to grip the conscience of the crowd, we are constrained to exult in these positive proofs of the power of the Evangel of Calvary. Hallelujah! Whilst to some it is still foolishness, and to others a stumbling block, yet to those who believe it remains the power of God unto salvation. Each new conquest of the Cross speaks to us so eloquently of the Exalted One, reminding us so forcibly of His resurrection virtue which is now being poured forth upon all those who are prepared to pay the price of an utter and unreserved surrender to God. As, from time to time, we learn of the abundant response which is being given to the claims of Christ in hundreds of yielded lives, it speaks afresh of how completely Satan has been vanquished at Calvary.

In view of such enheartening reports, let us with unremitting devotion and zeal seek to carry out our Lord's last

Blood of Jesus will save any man. Turning your back on Egypt won't save you. Telling God you will go out with the rest into the wilderness won't save you. You must come by the Blood. The "unleavened bread" does not signify salvation but something that accompanies salvation. "Leaven," as I told you, is always in the Scriptures a type of sin and evil, and it works its way right through every part of our substance, of our life, of organised religion, of our own daily conduct,—it works its way through every detail until the whole is leavened, it just makes the whole homogeneous, the same right through. But God wants us to be sprinkled with the Blood. God wants us to turn our backs on Egypt, to eat unleavened bread, to keep the Feast of our Lord with unleavened bread.

Well now, going on quickly, I will take you to one or two passages in the New Testament. If you will turn with me to St. Matthew's Gospel—I will take the most difficult one first—the 13th Chapter of St. Matthew's Gospel and the 33rd verse—"Another parable spake he unto them, The Kingdom of Heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." I remember what the Minister used to tell us in the last Congregational Church I went to. He used to tell us in different words every other Sunday that the Kingdom of Heaven was like unto leaven that worked its way into our politics, into our business, and into all parts of this world, until it turned this world into a glorious heaven. That is the popular interpretation of that passage of Scripture. It does not mean anything of the sort. It is talking about sin,—sin in the Kingdom. As I was telling you yesterday, when God is going to teach us something, He has to take us all around, as it were, and show us a little bit at a time. And God in this Chapter, through the lips of Jesus, is giving us a vision of the coming Kingdom which Christ has come to bring. And God is always faithful. He never gilds over. He is always true. And he says, It shall come to pass that Satan shall cut his way in and leaven down the blessed truth until the whole Church shall be corrupted through and through, and the good shall be corrupted by the evil of the devil's substitution. And His words have come true, and are true to-day. The Gospel of our Lord Jesus Christ has been watered down, and thus lost its power. The message of Christ to fallen people has been robbed of its sweetness, its magnificence, because the leaven of sin that has come in has leavened the whole lump. But thank God, not the whole lump. There is one little bit left. Oh! Hallelujah! God is reversing the process and sifting out the leaven. The Lord get it out quickly! If you see the Kingdom of God to-day with the leaven in it, remember God calls you to purge your hearts of leaven. A Jew to-day, if he intends to keep this Feast properly, does what they did in the olden days, he goes through his house and turns out all the leaven he knows of, he goes through his house with a lighted candle, looking in every corner, so that he might get all the leaven out, and, when he thinks he has got it all out, he solemnly says, "I curse every bit of leaven that is left, and I disown it in the name of the Lord." What does it mean? It means this: that God wants us to purge out the old leaven, with the light of the blessed Holy Spirit searching our hearts, with the light of the Lamp of Truth, the Word of God, searching us to see if there be in us any evil way. God wants a clean people, a clean Church. "Purge out the old leaven that there may be a new lump."

Now we will turn over a few Chapters in St. Matthew's Gospel to the 16th Chapter and the 6th verse. We read: "Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees." First of all, the leaven of the Pharisees. Let us ask the Word of God. Turn to St. Luke's Gospel, 12th Chapter, and here in the 1st verse we read God's own definition—"In the meantime, when there were gathered together an innumerable multitude of people, inasmuch that they trod one upon another, He began to say unto His disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy." Sham,—an outward display of religion without any heart-knowledge of God. An outward display—enough to satisfy the man's own conscience, but not God,

enough to make a show before the world, enough to give him a respectable name before other people, enough to get his name on the Church Register "Beware of the leaven of the Pharisees, which is hypocrisy." A gilding over, veneering, hiding beneath the thing that we would hide from God. But that we cannot do. "His piercing eye can scan the very wounds that shame would hide." We cannot hide anything from God. You cannot get away from God. You may make your bed in hell, you may take the wings of the morning and go to the uttermost parts of the earth—but He is there. God's eyes see through and through. Hypocrisy will deceive. Hypocrisy will land you into a dreadful place. Having deceived yourself, you are left without hope before God, Who searcheth and pondereth the hearts of men. "Beware of the leaven of the Pharisees, which is hypocrisy." Give me anything rather than sham. Be real, whatever else you are. Fight me if you like, but don't pretend. Like the Lord's servant of old, I would rather be a doorkeeper in the House of the Lord than dwell in the tents of wickedness. I would rather be sifted out by God, purged from every evil, real for God. Oh! beware of the life that deceives yourself and leaves you in desolation. God is not asking you to be respectable. He has not promised even to save respectable people. He is going to save the down and out people who have come to an end of themselves. "Not the righteous,—sinners Jesus came to save." Oh! let us be real. Let us be real with ourselves, it will pay.

Now, the leaven of the Pharisees is hypocrisy. What is the leaven of the Sadducees? Turn to the 23rd Chapter of Acts and the 8th verse. It says "For the Sadducees say that there is no resurrection, neither angel nor spirit but the Pharisees confess both." Oh! I have met some of them, they are not all dead yet. "The Sadducees say that there is no resurrection, neither angel, nor spirit." They are materialists. They say, We believe what we see. We don't want all your mystical talk, we don't understand these things. You take us out of our depth. We like concrete things, things that are real, things that can be proved. If you can logically prove this to us, we will believe. Well then, you will go on unbelieving, for neither we nor God can prove these things. Why? Because you could not understand it, if God did prove it, your mind could not grasp it. Have you not learned that the things of the heart are above the things of the mind as the heaven is above the earth? Have you not learned that this world is controlled by hearts, not by minds? for men follow their hearts when their minds deny them. Have you not learned that the great things of life are the things of the heart? Let me illustrate it. There comes to me a man and he says he has love for me. Can he prove it? If I gave him quires of paper and oceans of ink, he could not work it out like a problem in mathematics and say, It is proved. But I know that he loves me whether he proves it or not. I know he does. And it is that that led the Apostle Paul to say, "I know." And if you said to Paul, "How do you know?" He would say, "I don't know how I know, but I do know, some thing tells me inside." Beware of these materialists who are abroad to-day. They say, "It is all nonsense. The Resurrection. Who ever heard of such a thing? Old women and children in school may believe it, but don't talk to intelligent men of the Resurrection. An old Bible fable! Who can prove there is a Resurrection? Who has ever seen an angel?" Don't you listen to these people, for, as surely as God Himself is true, there is a Heaven and there is a Hell, and there is a Resurrection for every living soul, for every man. Every one of us shall stand before God and give an account of the things done in the body. But this leaven is working, yes working through the Church. It is working from the pew into the pulpit, the leaven of materialism. Oh! God save us from the leaven of the Sadducees!

There is just one other we will look at. In St. Mark's Gospel, the 15th verse of the 8th Chapter.—"And He charged them saying, 'Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.'" "The leaven of Herod." What is the leaven of Herod? I will tell you about Herod. He was a man who liked a good sermon. He sent for the

greatest preacher of the day. Mote, he sent for the greatest preacher the world had ever known until his time. He sent for John the Baptist, and he said unto him, "John, I hear you can talk well, that you are a fluent speaker, now speak to me more about the Christ." And John preached some of his best sermons. And Herod heard him gladly and said he liked it, and added, "Come again to-morrow." A little while afterwards this very same Herod had to make a choice. He had to make a choice between the most awful and degrading sin and the Word of God. He had to make a choice between the teaching of John the Baptist and the satisfaction of his own evil appetites. What did he do? He chose the sin,—and cut John's head off. There are a lot of Herods about to-day. They like plenty of sermons. They like to hear the Gospel, but, when it comes to making a choice between God and sin, they choose the sin and turn their back on God. God save us from the leaven of Herod! "Beware of the leaven of the Pharisees, and of the leaven of Herod!"

Great Gatherings at the Hull Convention.

We have just concluded what might truly be described as the most powerful, praiseful, and fruitful Convention yet held in Hull. The Lord has abundantly fulfilled our expectations and our hearts are overflowing with praise.

It was on Good Friday morning that the Convention commenced, when about four hundred believers gathered around the Lord's Table to commemorate the Crucifixion of Christ. Pastor R. Smith (Merthyr) gave a most inspiring message, based upon John 1, 29, "Behold the Lamb of God." The thought and desire of the congregation was drawn out to the Christ, in whose sufferings we discovered afresh the fulness and glory of our redemption. What a hallowed moment it was when the bread and wine was passed to each believer—how real was the presence of Him at Whose feet we knelt—how our hearts glowed with an unquenchable fire of devotion to the One Who had so freely and fully accomplished our deliverance from the penalty and power of sin by the sacrifice of Himself on Calvary. Henceforth to many this memorial sacrament will have a much deeper spiritual significance.

Again on the Good Friday afternoon the ministry of the Word came to us with great conviction as Mr. McWhirter discoursed upon Jude 3,—“Earnestly contend for the faith . . . once delivered unto the saints.” What a timely exhortation this was in view of the appalling departure from the faith so manifest on every hand in these days. In a most faithful and able manner our brother examined the Scriptural definition of “the faith.”

On the Saturday evening Mr. T. B. Clarke gave an excellent word on “Prayer”; from his message we saw how vital to every phase of christian life and service real Holy Ghost prayer is. We regarded this essential soul exercise from both the positive and negative viewpoints—prayer was not necessarily

articulate—the attitude of the will, the condition of the heart were the factors which either made or marred prayer. From the Books of Ezra and Nehemiah, Mr Naumann (London) gathered many valuable lessons, describing the re-building of the walls of Jerusalem; vividly he pictured the broken down condition of the walls of christian experience in these times, at the same time showing how important it is in their reconstruction to carefully keep to the pattern revealed in the Word of God. Success in this direction could only be achieved by faithful adherence to Divine instruction, implicit obedience to each detail of the Divine will in our assembly life. There must not be any well devised human innovations, etc., introduced, otherwise the building of the wall would be hindered.

On Sunday morning Mr. McWhirter spoke from Exodus 12, pointing out the value of the blood to cleanse the soul from all sin; its power to purge the life of the believer from all moral and spiritual defilement. In keeping the Passover Feast we learnt the necessity of heart purity; we were reminded of so many to-day who were coming to the Lord's Table with insincerity—lives all sullied with every kind of uncleanness. Moreover we saw that as believers we should eat with girded loins, ready for departure—prepared for flight—equipped for conflict. On Sunday afternoon Mr. Elvin gave a most spirited address on the rich character of the promised land, and emphasized the importance of each child of God possessing it wholly. Why be limited by the Enemy to a small, inconsiderate portion, when the Word of God guarantees complete possession to living faith? Many would be emboldened to press forward into this wonderful Canaan inheritance of blessing.

Monday morning again found a large company of the Lord's people assembled. Pastor R. Smith gave a very helpful exposition of the first few verses of Genesis, bringing home the spiritual force of each verse as he proceeded. We realised with fresh joy the fact that as children of God we were part of His new creation, the outcome of His great creative power. Once darkness, now light in the Lord.

On the Monday afternoon Mr. Nolan (Grimsby) gave a searching word on Isa. 43, 12, "Ye are My witnesses that I am God." Our brother showed us the privilege and responsibility of witnessing for God in a period when so many lips were sealed. The ocean waves bear witness to His power—the heavens declare His glory. The existence of so many false witnesses demanded from us a faithful unveiling of Christ in the life and testimony. We saw that the greatest qualification for a witness was a divine experience which should be told forth in no uncertain way. The faithful witness would reveal things hitherto hidden. The consistency of his life would condemn sin and produce conviction in the sinner.

Large crowds gathered at each of the evening services, which were devoted to a series of lectures given by Pastor George Jeffreys on *The Outpouring of the Holy Spirit*. Eagerly, enquiringly, and expectantly did the people listen to these illuminating and instructive messages, following evening by evening with an ever increasing appreciation, the development of thought which they contained. These large congregations were composed of many who were sincerely critical in their attitude towards the truths dealt with. To many such these lectures brought new light, difficulties disappeared; objections were removed, and faith established in things which hitherto had caused offence. Pastor Jeffreys spoke with great clearness and power, carrying conviction to many hearts; behind his ministry one felt the irresistible *DYNAMIS* of the Holy Spirit, which could not be gainsaid; every argument was drawn from the scriptures, and the whole founded upon the written word of God.

The climax of the Convention was reached on Wednesday night, when the spacious building, seating nearly 1,000 people, was filled with an eager crowd of seekers after truth. It was a never-to-be-forgotten meeting, throbbing with life throughout. Under the eloquence of a Spirit-breathed message, this huge congregation was swayed, gripped by the tremendous possibilities of a Spirit-filled life.

We cannot close without commenting upon the beautiful spirit of liberty, unity, and gladness which prevailed throughout the Convention. What a wonderful sight it was,—those hundreds of shining faces, many of them radiant with the joy of the Lord, wholly absorbed in worshipping God. And then to listen to the volume of praise as again and again they sang their songs of triumph, some of them having just passed out of bondage into glorious freedom. To enter into one of these services was to step into an atmosphere laden with heavenly sweetness. Over and over again, like the anthem of some celestial choir rang out the familiar words, "Love lifted me," "Since Jesus came into my heart," or "Saved by His wonderful grace." Surely heaven itself participated in the blessedness of this Convention. To God be all the Glory! Many during these convention days were saved, healed, and baptised with the Holy Ghost as on the day of Pentecost.

—E.C.B.

Divine Healing is not giving up medicines, or fighting with physicians, or against remedies. It is not even believing in prayer, or the prayer of faith, or in the men or women who teach Divine Healing. It is not even believing the doctrine to be true. But it is really receiving the personal life of Christ to be in us as the supernatural strength of our body and the supply of our physical life. It is a living fact, and not a mere theory of doctrine.

—A. B. SIMPSON

A Visit to Elim.

By PASTOR DONALD GEE

A quiet starlight night on the beautiful Firth of Clyde, the moon rising out of the horizon mist,—and the top-deck to ourselves!

We had met unexpectedly in Glasgow, this brother returning to his charge of an "Elim" assembly in Ireland and myself, and our hearts were full of joy at the Heavenly Father's love in thus providing fellowship on the journey, is it any wonder that it was nearly 1-30 a.m. before we could tear ourselves away from the beautiful scene and seek our berths below?

Early next morning we arrived at Belfast, and were quickly escorted to 3 University Avenue, where breakfast and the warmest of welcomes awaited us, and plans for a brief tour of some of the "Elim" assemblies were discussed. It was to be a busy ten days or so in very deed!

As it was Thursday, we had our first introduction that evening at the usual meeting for Bible-study in the Elim Tabernacle, and a blessed time it was! The fine building was well filled, and the happy faces of old and young, the bright singing, and the splendid company of young people, all made one rejoice at what JESUS can do when He is allowed to have His way in hearts and lives. The next day was occupied with a short run down to Bangor. One could not but appreciate the natural beauty of the place,—but after all, the chief centre of attraction for us was the "upper room" in the evening where the earnest company of Pentecostal believers met together. The taste we had of fellowship with them made one desire a week, but next morning saw us hurrying back to Belfast for the week-end.

On Saturday night the streets of the city were crowded. Thank God for evidences of the Revival on every hand, especially noticeable to a visitor from elsewhere were the large crowds that would stand and listen to the Gospel message. Hundreds gathered round the faithful band of "Elim" workers in Arthur Square, as one after another, some straight from their work, mounted the little platform to tell "more about Jesus." When the leader appealed for decisions at the close, it was good beyond words to see a response right out in the open-air, praise the Lord!

And then Sunday at the Tabernacle! Some were expressing sorrow that our visit was too soon to embrace the Easter Convention personally, we were the more glad to see the work under normal conditions and in the ordinary stride. The building was nearly full for the breaking of bread service on Sunday morning,—and what refreshing liberty! The touch of God came on us all as we worshipped, and from the song of praise there broke forth the still sweeter singing in the Spirit that has been such a wonderful feature of this Pentecostal revival all along. He Whose presence makes heaven itself what it is, became a reality in our very midst, Hallelujah! And then what appetite, what appreciation, as we closed our time of fellowship with a meditation on Jesus in the days of His flesh, as revealed in the written page. The gospel meeting in the evening saw the place completely full, every seat was occupied and some extra ones had to be brought in to accommodate the large and inspiring congregation. Testimonies occupied the after-meeting, and it was the joy of one brother to testify that a soul saved that night was one of his own workmates. The hour was late before the last bit of personal dealing was over, and the little knot of tired but happy workers wended their way homewards. We have told the visit to the Belfast Assembly in detail as it largely describes what we found in other assemblies the following busy days when Lurgan, Armagh, Portadown and Ballymena were visited, and where—as in Belfast—we were welcomed both in the assemblies and in the homes of God's children with a delightful warm-heartedness that made us feel instantly "at home."

Between two and three hundred must have gathered at Lurgan. At Armagh also we would fain have stayed longer, but before leaving we had a glimpse of the situation that makes work very difficult there when a hurried visit was paid both to the ornate Roman Catholic Cathedral and

also the Protestant Cathedral, situated in striking proximity in this comparatively small town. We found the humble hall at Portadown that night much more to our taste, and the sweet fellowship there was a time to be remembered.

The closing week-end was spent at Ballymena, on every hand we had been assured of a good time here, and we were not disappointed. From the very first, when we had a brief time of prayer before the open-air meeting on Saturday evening, right through the meetings on Sunday, there was a rare sense of His presence. A glowing word through the gifts of tongues and interpretation raised us to the very courts of heaven in the morning, and in the afternoon the large company that had assembled found wonderful comfort in study of the Scriptures. The assembly at Ballymena is solid, and stands firm through all opposition and difficulties, later on we were told of the wonderful way in which the hall was acquired—truly God alone brought it to pass,—but that is another story!

We came away from Ireland with the warmth of sunny fellowship in the Spirit lingering in our hearts, and an impression gained of a truly beautiful and healthy work of God. It was a privilege to meet the different workers all happily busy in the Master's service, and to have seen a work thoroughly and primarily evangelistic and soul-winning, yet at the same time remaining loyal and out-and-out for the truths and experiences God has made so wonderfully real these last years in the "Latter Rain" outpouring of the Holy Spirit. We saw every reason to believe that the manifest blessing of God resting on the "Elim" work will continue and increase, as we believe it is doing. To God be the glory!

God's Way in Sickness.

IS IT THROUGH PHYSICIANS AND MEDICINES?

By PHILIP MAURO

I wish to say a few words (looking to the Lord for His wisdom and guidance) on the subject of the provisions of His grace for the healing of the bodies of His saints of this dispensation—those bodies which are the temples of the Holy Ghost.

There are two great portions of the gospel of grace that appear to be specially under the attack of the enemy in these days (in addition to the truth about the Person, Work and Word of our Lord, which are special objects of his attack at all times). These are (1) the truth relating to the second coming of Christ, (2) the truth relating to God's means for meeting the assaults of the enemy on our bodies, which assaults are increasing in malignancy, intensity, and success, as the age goes forward into its last awful hours.

You, my brother, have had grace to stand up for the first-named truth, accepting all the reproach incidental thereto. Yet you appeal to me, most earnestly, not to militate against my usefulness as a minister of Christ and a steward of the mysteries of His grace by witnessing to His provisions for the sickness of believers. You conjure up a picture of what would happen in case of refusal to send for a doctor, including in the picture a coroner's inquest and contempt brought upon the name of our Lord. I am reminded in this connection that one of His glorious names is "Jehovah Ropheca"—the Lord who healeth thee—and the Philadelphian is commended for not denying His name (Rev 3-8). Yes, the unbelieving world is looking for occasion to pour contempt on His name, but such occasion will come rather in fearing and failing to stand for all that His name means, than in witnessing faithfully to it. I must therefore regard the odium that may attach to this truth as an additional and powerful incentive to me to stand loyal to it, and may the Lord deliver me from failing in this through fear of the face of clay.

Now I will deal with the objections you bring forward, promising

that one of the reasons that strongly confirm in this truth is the feebleness and utility of the objections advanced by those who oppose it. This is no reflection upon you, my dear brother. If you have not advanced stronger objections, it is simply because they do not exist.

1. You ask why did Paul leave Trophimus at Miletum sick? I ask another question. Was it to take a course of medical treatment from some local M.D.? The record does not say so. Would you have me infer it?

There is no one so foolish, I hope, as to say that a believer cannot get sick. It happens every day. The great question is, what shall he do when he does get sick? This Scripture does not answer that question, but other Scriptures do answer it explicitly.

2. Then, of course, you cite I Timothy, v. 23. Let me quote it in full to you, and while you have your eyes upon it, tell me if you see anything there about taking drugs to heal a sick body.

“Keep thyself pure. Drink no longer water, but use a little wine for thy stomach’s sake and thine often infirmities. Some men’s sins are open beforehand, going before to judgment; and some they follow after.”

Many have, from this Scripture, preached indulgence in intoxicants, but one thing which cannot be founded upon it is a medical system. Certainly no system of medicine has been founded upon it up to this time. There is not one word about taking drugs for diseases. Advice is given about an article of food, about which the Bible gives many directions, and very necessary advice, no doubt, in the place where Timothy was labouring. What the apostle advised him was to substitute wine for water, the article of drink which is of the very first necessity for a body in a state of health. It has nothing to do with sickness. If you will just clear away the prejudices and preconceived opinions through which you have been looking at this subject you will see that we come very close to the limits of absurdity when we represent the apostle as advising Timothy to substitute medicine for water. The thin sour “wine” of those countries is the commonest beverage even for the poor. Yet, it is with such arguments as these (and this is the favourite of all) that this truth is opposed.

I have heard of a system of cures called “hydropathy” (substituting water for medicine), but human folly, and human desperation, have not yet (to my knowledge) devised a system based upon this interpretation of I Timothy 5. 23, namely, substituting medicine for water.

Even if you, without warrant, take the word “wine” to mean “medicine,” still you cannot obey the second command, “take a little medicine,” until you have obeyed the first, and have ceased drinking water.

3. You cite Jeremiah 8. 22, “Is there no balm in Gilead?” but you betray a doubt (and well you may) as to the applicability of the question, “Is there no Physician there?” “There” is used in a spiritual sense. Gilead was the place from which spices, ointment, and essences came (Gen. 37. 25). The question is asked by the Lord Himself, pointing to the true Gilead of the believer, and He immediately adds this question, “Is there no Physician there?” There is, and can be, no question between us as to who this “Physician” is. I therefore leave you to ponder a little further over this passage, and see if it does not lead you to “the Great Physician.”

4. You refer to an expression in Isaiah, namely, “mollified with ointment.” I cannot see that this has anything whatever to do with our subject. You do not point out any application, merely asking “what does it mean?” Certainly it does not mean that the believer, when ill, shall resort to human remedies. Hence the passage does not now concern us.

Let me say in this connection that those who oppose this truth on Scriptural ground generally admit that healing by the direct action of the Lord can be unquestionably proved from the Old Testament, and that Israel had no one to resort to, in case of sickness, but to Jehovah Himself. “He sent His Word and healed them.” “Go show thyself to the priest.” Asa “in his disease sought not the Lord, but to the physicians. And Asa slept

with his fathers" (2 Chron. 16: 12, 13). Passages could be greatly multiplied. "But," they say, "that was for Israel. Now you must rightly divide the word of truth, and not apply as Church truth, what was given to Israel" I know that you see a great difference between Israel and the Church. But would you say the Church is not so near to the Lord as Israel was for the purpose of bodily healing? Or that what displeased God in those days (seeking to the physicians) is pleasing Him now?

I too, recognise that there are important differences between the earthly nation of Israel and the Church, but I say that, while God alters His dealings with men, He Himself does not change. His one remedy against sin and all its consequences, disease included, is CHRIST. He never had or proposed any other, hence we can (and must) find the truth for which I am contending in the Old Testament. Christ is the subject of the whole Scripture, from beginning to end, but it requires the New Testament to give the fulness of the revelation of Him, in whom all fulness dwells. Hence we get the clear, unveiled presentation of this truth in the gospels and epistles, particularly the latter. It is involved in many passages where it is not specifically defined. For instance:

2 Corinthians 5: 17. "If any man be in Christ there is a new creation, old things have passed away (including old remedies), behold! all things have become new, and all things are of God."

Drugs and chemicals are not among these new things, but among the old things, and are not of God.

Colossians 2: 10. "Ye are complete in Him."

This is not true if I am remitted to such expedients as the unbelieving have devised and rely upon to combat disease. I can face the world on this Scripture alone, saying with full assurance of faith, that in Him I have a complete remedy against every evil thing. So long as the Spirit of God has made no exception, and has not told us that we are complete in Him except as to remedy against sickness, and that for that we must go outside of Him to the world's doctors and drugs, I shall accept this Scripture at its full face value.

Galatians 6: 14. "By whom the world is crucified unto me and I unto the world."

Yes, the whole system is at an end for me in the cross of Christ, including all its reforms, philanthropies, moral agencies, temperance movements, schemes of betterment, methods of fighting evils, its sciences, and especially its medical science, so-called, for that touches that sacred body which has been snatched as a trophy of Christ's glorious work from the service of sin, and made the temple of the Holy Ghost. And not only is the whole world-system dead to me, but I am dead to it, never, never more to have anything to do with it. It is a double crucifixion. No separation could be greater and wider than this. It utterly precludes my going to the unbelieving, Christ-rejecting world for any help.

Colossians 3: 4. "Christ our life." Deuteronomy 30: 20. "For He is thy life and the length of thy days." This does not mean life for the soul only, but for the whole man, "that the life also of Jesus might be made manifest in our mortal flesh" (2 Cor. 1: 11), "shall also quicken your mortal bodies" (Rom. 8: 11). The meaning of these statements is unmistakable.

Philippians 4: 19. "But my God shall supply every need of yours according to His riches in glory in Christ Jesus" (R. V.)

How can any believer except from this statement the needs of the body?

But why continue? We meet this truth wherever we look, and cannot help meeting it, for, of course, the salvation which our Lord wrought is a complete salvation. It covers man's three-fold being, and meets all his needs ("every need of yours") in this present sphere where sin and disease still

exist.

For the positive directions to the Church I will not refer you to the gospels (though I believe we have a right to cite them in this connection), for you might say that our Lord's ministry of healing was for the Jews (but how about the Centurion and the Syriophoenecian woman?) and might also say that His commission to His disciples to heal the sick and cast out demons is for the remnant of the Jewish age which is to follow the removal of the Church from the earth. But I call attention to the very significant fact that the only faith which our Lord commended during His life on earth was faith in His power and will to heal the body. And is it not the same to-day?

In 1 Corinthians 12:9 (the epistle of Church order, addressed to "all who in every place call upon the name of Jesus Christ the Lord, both theirs and ours"), we have "gifts of healing" among the enumerated gifts of the Spirit bestowed upon the Church. Now we know that "the gifts and calling of God are without repentance." Yet some dare to say that the gifts of healing have been withdrawn. But whoever makes the assertion must show me a scripture for it, or I can pay no heed to it, and no Scripture can be produced, for if it existed, it would contradict the above statement, and show that some gifts of God are subject to change of mind.

Add to this the well-known passage in James 5:14: "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up Pray one for another that ye may be healed"

It will not do to say that this Epistle is addressed to the twelve tribes scattered abroad, and hence is for Jewish believers, not for us, Gentile believers. This is to put up again with human hands the middle wall of partition which Christ has broken down (Eph. 2:14), I have known men to use this wretched plea in order to escape the plain directions here recorded for us. Yet those same men unhesitatingly apply to us, Gentile believers, every other practical direction in this exceedingly practical epistle.

The Epistle of James is addressed to Christians, that is, to members of Christ, in whom there is neither Jew nor Gentile. If James' Epistle is not for Gentile believers, then Paul's letters to Gentile churches (Galatians, Romans, Ephesians, etc.) have no application to Jewish believers. To all this it is enough to say "There is one body."

No, this Epistle is for us. It is addressed to members of the body of Christ. There is no escape whatever from these directions. This epistle is in its right place. With 1 Peter and 2 Peter, 1, 2, and 3 John, and Jude, it occupies the fourth place in the five-fold division of the New Testament corresponding to the place of the book of Numbers, containing the practical directions and provisions for God's people in their journey through the wilderness of the world, and in which they are neither to go down into Egypt for help, nor seek it from their idolatrous kinsfolk, the Moabites and the Ammonites around them. The directions given in the passage which I have quoted are among the most practical and important in all this section of Scripture, and are specially needed in these last days of the increasing manifestations of Satan's awful power.

What then shall our Lord say to those who, having seen this truth, so much needed in these days, having witnessed its present power and application in hundreds of cases, and in their own bodies should refuse to testify to it for fear of not pleasing some of their brethren in the ministry? It is one of those cases where I know that, if I would please men, then am I not—to that extent—the servant of Christ.

Let me now put to you two questions, to which I ask a Scriptural answer.

1. What am I, as a child of God, to do when I am sick? If you say

resort to prayer and medicines, I say that I am familiar with the Scriptures which direct me to resort to prayer, and they are many, but I know of none that tells me to resort to medicine. No opposer of the truth in question has ever been able to show me one passage that sends me to the doctor or drug store, nor has any opposer to this truth ever been able to explain why there are so many Scriptures sending the sick saint directly to the Lord in prayer, and not one sending him to medical aid, if that were in the Lord's mind, to be coupled with prayer.

2. If, however, I am to resort to a system of medicine, the next question is which system (and as a child of God I am entitled to a Scriptural answer to this immensely important question), must I resort to? Shall I resort to allopathic, homœopathic, hydropathic, osteopathic, eclectic, or hypnotic systems, or to voodoo, witch doctors, advertising quacks, or some other? All these, and others, put forth claims upon the confidence of the sick, and how often we see the wretched saint, for lack of knowledge of or faith in God's remedy, going from one of these systems to another, adding disappointment to disappointment.

I recently put this question to a brother, and he answered that I must use my own judgment. This is not, however, a Scriptural answer. The Good Shepherd does not tell His sheep to use their own judgment in selecting a remedy for the bite of the serpent. Moreover, a sheep has no judgment. He can only hear and follow the voice of the Shepherd. Well, I have heard the Shepherd's voice on this subject, and have heard it very distinctly.

But if I were thrown back upon my own judgment, I should exercise it by having nothing to do with any of these systems. I would say with David, "Let me fall now into the hands of the Lord; and let me not fall into the hand of man."

It seems to me, after going over the subject again and again, that there is but one side to it. In other matters, where different views exist among brethren I can see something to be said for both sides. But if there is anything to be said against the truth concerning God's way for the sick among His people, I have never heard it. I have been led therefore to think that, back of all the opposition to this truth, is really an unwillingness to trust God. It is so easy to say that we trust Him for something at a distance, and as to which our faith cannot be put to the test, as for forgiveness of sins, in the long past, or for deliverance from the wrath to come, in the far distant future, but what are we trusting Him for in the present? How do I know I am really trusting Him to keep my soul for all eternity if I do not trust Him to keep, for a few days or years (and really it is only day by day) this body which He made, which He has redeemed and sanctified, and which He alone understands?

The Church of Christ needs the truth, as never before, in her last conflict with the enemy, when his supernatural power is being put forth to the uttermost. May you be led to see this, and to take your stand with those who are witnessing to the truth, whatever it may cost you, and so "may your entire spirit and soul and body be preserved blameless unto the coming of our Lord, Jesus Christ. Faithful is He that calleth you. Who also will do it," and without aid from doctors and drugs.

Reports from the Regions Beyond.

AFRICA.

Brother Brombeiger writes from Swaziland telling of the glorious work that God is doing in their midst. The work is growing and prospering. He makes reference to a baptismal service, at which seventeen converts were immersed in the Komatie River. Referring to the foregoing he adds—"I wish you could have heard their testimonies before going down into the waters—they were real good." These are the first converts

to be baptized at two of the Stations where our brother is working in conjunction with Pastor Norman Butley.

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SOUTH AMERICA.

We rejoice to learn from time to time of the blessed way in which God is leading and undertaking for Brother Jameson and his dear wife. Working as they are amid so many difficulties, in a land that is overrun with priestcraft, their regular reports furnish us with many proofs of the power of the Name of Jesus. From the latest news to hand we learn that the first Evangelical Church is almost completed in Cuyaba. The Christmas services were held in it, and about four hundred and fifty gathered at the special meeting. The priests are at their wits' end because they can see the work of the Lord steadily going on. To God be all the glory for such good news!

To Seekers after the Baptism in the Holy Ghost. (Continued).

By PASTOR DONALD GEE.

HOW CAN I RECEIVE THIS BLESSING?

Any teaching here is intended to help, not to make cast iron roads on which we practically demand God to work. Thank God, we have proved that He meets individual cases in an infinite variety of ways, and the Almighty will not be bound to our limited conception of His ways of working. Nevertheless the Scriptures are our infallible guide to a better understanding of His ways, and to believers hungry for the baptism of the Holy Ghost we would always say first of all,—fulfil the conditions of Acts 2, 38.

“Repent”.—the essential element in true repentance is reality; a willingness, a determination to do business with God, to put the life right, to prove sincerity in seeking God by actual fruit in a changed life. “And be baptized”.—without detracting one jot from the force of a literal application of this to believer’s immersion—we heartily believe in it,—we also want to see behind it the whole principle of obedience, obedience to everything and anything that God may require. The Lord may often prove our willingness to obey by testing on just one little point,—a mere detail of life in itself, but revealing infallibly the purpose of the heart within. We remember a brother who was seeking the baptism, and every time he got to prayer the Lord brought a caged linnet before him that was hanging up in the kitchen window. Someone had captured the little wild bird and made him a present of it, but God tested the whole principle of this brother’s obedience by whether he would let it go free. It was a struggle—and let those who smile search their own hearts,—but at last one Saturday afternoon when he came home from the shop the bird was set free, and in a short time so was its late master, and gloriously filled with the Spirit of God. Have you any “linnets” that God is talking to YOU about?

The next requirement that we would put before those seeking the baptism is faith in the promises on this subject. Turn for example to Acts 2, 39, Luke 11, 13, and I. John 1, 14, 15 (there are others also). Do you whole-heartedly believe these promises, and stand on them with a definite personal acceptance that they are for you? Do not come to God for the baptism merely because someone else has had a big blessing, and you would like to be as happy and overflowing as they are—we strongly urge you to search the Scripture and make sure of your personal claim to this inheritance of all true believers: it is only if you are “standing on the promises,” both before and after being baptized in the Spirit, that

you will prevail "when the howling storms of doubt and fear assail."

One more word to those seeking this blessing.—repent, obey, believe—and then "tarry until." A real, Scriptural baptism in the Spirit means a definite act of the Risen and glorified Lord Jesus. We cannot baptize ourselves, neither can we do more than lead one another to the place of blessing; it is His glorious work to immerse in the Holy Ghost. My taking "by faith" is right and proper,—believing the promises is always God's turnpike road to blessing; but let us repeat, the baptism of the Holy Ghost is a real, definite, vivid experience, and do not be satisfied until you ARE satisfied

While tarrying for the Promise of the Father, maintain an attitude of continual, expectant faith,—believe God is going to meet you always NOW. We would recommend praising the Lord, but always with sincerity; NEVER merely repeating any formula of praise mechanically. But praise brings victory, it stimulates faith, it makes the devil run, and brings the soul into the very presence of God. Do not bury your face in your hands or in some cushion in the depths of an easy chair, let your face catch the attitude of your soul and be thrown upward to the glory, and then "let go and let God." Let every door of your whole being be open wide, your whole soul occupied with Jesus, and verily, the King of Glory shall soon find an abundant entrance.

Our last question must be dealt with very faithfully:—

HOW SHALL I KNOW I HAVE RECEIVED?

First of all let us be quite emphatic that we can know and do know when the Lord baptizes us in the Holy Ghost. Those of us who have received the blessing would strengthen ourselves and help others if we more often humbly but definitely praised God openly and joyfully that the Comforter HAD come. The baptism is an experience so real that we should be able to mark the very time and the very spot where God met us. It is the Bib e itself that makes the parallel between baptism in water and baptism in the Holy Ghost (Mark 1, 8). Those of us who have been immersed know it was a certain enough experience,—should the greater experience be less so?

Quite a common and popular, and certainly very precious teaching, is that we know He has come because as the weeks and months go by, we find a new power stealing into our lives, and new beauty becoming manifest in our character before others. Yet this is substituting "fruit" of the Spirit for the "manifestation" of the Spirit, two quite distinct operations of God. The fruit of the Spirit (and God grant it in all our lives) is the proof of my walking in the Spirit (Gal. 5, 16, 22, 25), not the proof of my being baptised in the Spirit. Fruit always takes time to grow; many months, sometimes years, elapse between the planting of the orchard and the bearing of the precious fruit. But the Divinely appointed proof of the coming of the Comforter is something given instantly, on the spot, at the time.

We never read in the New Testament that they put Cornelius or others on probation for a time to see by their lives whether they had received the Holy Ghost or not; His coming was something God bore witness to instantly and convincingly. Let us not hesitate to boldly declare that God's Divinely chosen sign of the coming of the Holy Ghost to fill His temple is a supernatural manifestation given at the moment; no other doctrine fulfils the demands of Scripture, no other doctrine so thoroughly fulfils the demands of reason; we are on unshakeable ground here, and need fear the attacks of none.

Quite apart from the unanimous testimony of the New Testament on this point, we deny the reasonableness of supposing that He, the mighty Third Person of the Trinity, could come and take up His abode in a weak temple of mortal clay, without the supreme glory and wonder and

blessing of the moment becoming manifest to those around, and conscious to the unworthy but happy recipient. We are abundantly justified in expecting more than simply a holding up of the hand in an after-meeting and "taking it by faith," however sincere the seeker may be; and glory to Jesus, our expectation is continually being amply justified.

Only one word remains,—what are the New Testament manifestations given with this experience? Several may be named; "wind," "fire," "tongues," "prophecy," etc; the final choice of the Holy Spirit both then and now seems to rest on speaking in a new tongue.

Why cavil at God's choice? Much could be written from personal experience of the use and blessing of this manifestation: particularly when receiving the baptism; but God has chosen it for His sign, and the rather we would simply accept it—humbly, cheerfully, adoringly.

And then go forth, filled with His power, to a life of faithful service and testimony among men, till our Lord shall come and "gather the reapers Home."

"I will Declare what He hath done."

I should like to say a word for what God has done for me. Last November while Pastor Stephen Jeffreys was holding mission services at Northbury Church, I was born again; old things passed away, and all things became new. For quite a long time I was suffering from varicose veins; they got very bad, and the doctor told me I must rest or they would burst. In August my daughter asked me if I would like an anointed handkerchief; she explained it to me and asked if I had the faith to believe God could heal me, and I said I had. She sent a handkerchief to Park Crescent Church, Clapham Common, and the Evangelists in charge prayed over it and anointed it in the Name of the Lord. When I put it on my leg I felt the new life, and I slept all night without pain. In less than a fortnight the swollen veins were gone and my leg was smaller, and I can now wear a boot I had not worn for quite a long time. I do praise God: I feel I cannot praise Him enough for His goodness to me.

—(Mrs.) A. M. RYDER (Notting Hill).

It is my privilege to bear testimony to the wonderful power of the Lord Jesus as the great Divine Healer. For about two and a half years I had suffered from a terrible attack of neurasthenia, which brought me very low, so much so that I hardly knew what I was doing. I was advised many remedies and tried many, but they all failed, until one good sister persuaded me to go to Elim Tabernacle, Clapham, and there many prayers were offered by the friends, and I really believed the Saviour could heal me, and He did so. Praise be to His Name! This little testimony I pass on with the hope that it will help others to come and taste and see that the Lord is good, for blessed are they that put their trust in Him Whose touch has still its ancient power.

—(Mrs.) E. PETT (Tooting).

I do praise God for His mercy to me. He is my Redeemer, Healer, and Baptiser. He healed me just before He sealed me with the seal of promise. I had rheumatism so badly that I could hardly walk, and I had my mother's bath chair to push also. Praise be to Jesus, He has healed me. Then on February 24th at 8 o'clock he baptised me with the Holy Ghost with signs following. Since then He has given me many infillings, and I have no fear now to testify of His love and mercy to me. I feel I want the whole world to know what Jesus has done for me. Praise be to Jesus, and Glory for evermore! I never will cease to praise Him.

—G. M. ATTOE (Clapham Common).

Christmas, 1921, saw me growing weaker from a double attack of influenza, and this left me with chronic rheumatism; I immediately sought human aid as heretofore, but to no avail. The doctors seemed perplexed, and were constantly changing my medicine, in addition to this I tried the most famous remedies, but I gradually got worse, and could not move from my bed. About this time the Elim Tabernacle opened in Clapham, and my wife, who attended the services, asked for prayer on my behalf. The Lord revealed to me by Scripture that "all things were possible to him that believeth"—and I said, "Lord, I believe," and within a fortnight not a trace of the malady remained. Praise the Lord!

—A. G. BONNER (Elder), Clapham.

For nearly ten years I have suffered from Epileptic Fits, Consumption and Heart Trouble. Suffering as I was from these three terrible diseases, you can imagine what a complete physical wreck I was. Many times have I been a hospital patient, my last operation being for an internal complaint, which proved quite unsuccessful. It was when I was about to undergo another operation that I heard of the wonderful way in which the Lord was healing the sick. Encouraged by the reports received, I found my way to the special services at that time being held in Hull, and there I was constrained to rest my soul and body completely on Jesus, and praise His dear Name, He healed me of all my sufferings, and since that time I have never had a fit or an attack of any kind. How full of praise is my heart as I write to tell of His wonderful love and power. Hallelujah!

"'Twas the touch of the Master's hand,

As I knelt at His wonderful feet;

'Twas at the Great Healer's command

My diseases beat a hasty retreat"

—(Mrs) A. PRITCHARD (Hull).

The Epistle to the Assembly at Rome.

By THOMAS MYERSCOUGH

BIBLE STUDY No 5.

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who retain or hold down the truth in unrighteousness" (Ch. 1, 18).

It is needful to distinguish between the revelation of God's wrath to men during their lifetime, and the great day of His "wrath to come" (I. Thes. 1, 10). "**Holding down the truth in unrighteousness**": "for God hath shewed it unto them" "from the creation of the world **are clearly seen.**" Cain and Abel had each the same instructions as to God's requirements from them when they desired to draw near to Him. "Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the **firstlings** of his flock and of **the fat** thereof. And the Lord had respect unto Abel and to his offering, but unto Cain and to his offering he had not respect" (Gen. iv., 3-5). Abel was godly because his offering was as God appointed. Cain was ungodly for offering that which was contrary to God's appointing. Abel's offering was burned up "with the fat thereof," but Cain's offering has never been accepted to this day. Multitudes in every age have gone in "the way of Cain." The Nicolaitanes, whose doctrine our Lord says He hates, were mixed amongst the Christians at Pergamos. **These venerated Cain** and his claim to the right to make his own choice in what he presented to God. All this is ungodliness, and God reproves it on earth.

Let us follow God's grace in the case of Cain, so as to thoroughly understand the revelation of His wrath both here and hereafter "And

Cain was very wrath (at the non-acceptance of **his choice** of an offering), and his countenance fell. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If THOU doest well, shalt THOU not be accepted?" This cleared away all thoughts that his lack was anything in his person or condition. It was the slaying of a Lamb (to show he **needed** a Saviour whose blood was for an atonement for him) that constituted "if thou doest well." That was just what Abel did, and what Cain knew to do as well as he. Now see the painstaking Grace of God in what follows. **If thou doest not well**—I have brought thee a sin-offering which croucheth at the entrance. And unto **thee** shall be his desire, and **thou** shalt rule over him" (Newberry). Not only did God come and converse sweetly with Cain, but at the same time He brought a Lamb for him to slay and offer for his salvation. It would have been like human nature if Cain had said "the lamb will run away, because I am not a shepherd." But God in Grace put a **desire for Cain** into the heart of the Lamb (like Jesus who seeks to save that which is lost), so that it would follow him wherever he went. Cain refused to slay the Lamb—but slew his brother Abel. Of the righteous wrath of God he said "My punishment is greater than I can bear."

Multitudes of high-class teachers, preachers, etc., are ungodly inasmuch as they deny what God affirms. In arguments, fine ideas, volubility of expression, they make the word of God of none effect to themselves and to multitudes of others. Yet all such can be reckoned up by the lowly disciple who waits upon the Lord alone. This kind of people are led away by reading books of others. Their followers are carried by the glamour of some softening of God's righteous judgments. But God passes on with His Word of Truth, which keeps the heart burdened with a clear recognition of the terribleness of SIN and of the dreadfulness of "the wrath to come." Let no one suppose that he really believes in Christ, who believes only the palatable parts of the message which our Lord brought from heaven. Such an one does not believe **any** Christian doctrine because Christ announced it,—but because it meets his own views and wishes. He is in fact believing his own heart and not Christ; for where Christ testifies what is repulsive to the preacher's own heart, the preacher does not admit the testimony, but endeavours to take away the sharpness of Christ's words.

The question we must ask ourselves is, "What is ungodliness?" There is a simple answer, "That which is contrary to God or His sayings, His promises, or His judgments, variations large or small from His revelations or Holy commands or warnings." How few there are in our day who in simplicity can repeat the very words of our Lord without reservations! The first ungodliness in the world was Eve's disbelieving of the words of God, "that in the day thou eatest thereof thou shalt surely die." The second ungodliness revealed is that of Cain making an offering according to his thoughts ("My thoughts are not your thoughts, neither are your ways My ways, saith the Lord"), and refusing to offer the God-provided lamb. The flood was "upon the world of the ungodly" (II. Peter ii, 5), who heard the Word of God through Noah, who was the messenger of Christ by the power of the Holy Ghost. "My Spirit shall not always strive with man." "God looked upon the earth, and behold it was corrupt; for all flesh had **corrupted His way upon the earth**" (Gen. vi, 3, 12). From this point onward, the Scriptures are a record of ungodliness both in Israel and in the Gentiles. It is as true to-day as when our Lord used the solemn words "making the Word of God of none effect through **your traditions**." The result of ungodliness as well as unrighteousness is seen by "THEIR FOOLISH HEART BEING DARKENED" (Rom. i, 21). And to-day great numbers hold error without fear (Jude 14, 22). "He feedeth on ashes: **A deceived heart** hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?" (Isai. xlv., 20) The man with a "deceived heart" imagines, loses the Glory of God's revelation, and makes for himself images of men, birds,

beasts, and creeping things. So we may know them by their fruit "Wherefore God also gave them up to uncleanness through lusts, to dishonour their own bodies between themselves" (Ch 1., 24). God has ordained that sin in the body **shall have a result in the body**. Not only so, but God **gives them up** to their uncleanness, from which they will not be delivered except on a genuine repentance and cry for His mercy. **If there be no repentance** they will go deeper and deeper into sin and its unbreakable net, for **God will give them up to vile affections**. "Even the women did change the natural use into that which is contrary to nature; and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working that which is unseemly, and receiving in themselves (their bodies) that recompense of their error which was meet." "We can see these things in those whom God hath given up to vile affections. The diseases of this kind in our day are **covered up and provided for** as much as the "world" is able. God makes sin manifest: man seeks to cover up its consequences. Sodom was the home of this condition, "**given up to vile affections**." Such ultimately refuse to retain God in their knowledge, hence "God gave them over to a reprobate (abandoned) mind" (v. 28)

The sincere believer in Jesus will be able to understand God's dealings with mankind, past, present, and future, if these scriptures are humbly meditated upon, and will not be ashamed of His testimony and righteous judgments. If such things happen **in this life as a consequence of sin**, "what shall the end be of them that obey not the gospel of God?"

Another point for recognising God's wrath in this life in those given up to vile affections is that such "have pleasure in others that do the same things," though they know that they which commit such things are worthy of death. There is now "no fear of God before their eyes" (III., 18). "We have made a **covenant with death** and with hell are we at agreement. When the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves" "The hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place" (Isai xxviii., 15 and 17). The sinner is found among his own company.

"But we are sure that the judgment of God **is according to truth** against them which commit such things" (Rom ii., 2). There is no escape, though many people think there is. Others "**despise** the riches of God's goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth them to repentance."

Hard and impenitent hearts treasure up unto themselves WRATH against the day of WRATH, and revelation of **the righteous** judgment of God, who will render to every man according to his deeds to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: BUT unto them that are contentious and do not obey the truth, but **obey unrighteousness**, indignation and WRATH." "For there is no respect of persons with God" (ii., 5—11) These Scriptures are concerning "the WRATH to come": "For as many as have sinned without law shall also perish without law and as many as have sinned in the law shall be judged by the law" (ii., 12)

We conclude that the Wrath of God is seen now, in this life (1) in those whose hearts are darkened, seen by their worshipping the creature more than the Creator; (2) in those "given up" by God to dishonour their bodies among themselves; (3) in those "given up" by God to vile passions and dishonour, men and women changing the natural use against nature; women with women and men with men working that which is unseemly, their bodies becoming filled with loathsome diseases—a recompense of their error which is meet (4) Others are seen as "given over" to a "reprobate mind"—indicated in 23 forms of sin (ch. i., vv. 29—32). Let us not close our minds to the fact of the wrath of God displayed in this

life—neither to the fact of His great “wrath to come.”

In the next study we purpose to consider men’s thoughts and sayings against God and His righteous judgments pronounced against themselves and other sinners.

(To be Continued).

Items of Interest.

We recently spent a few days in London, and were delighted to see how the Lord has been blessing at the Park Crescent Church, Clapham, where Mr. Danagh and Miss Adams have been ministering during the past few months. Not a week passes without souls being saved, bodies healed and saints baptised in the Holy Ghost. A remarkable feature of the meetings here is the number of those healed in their seats while the services are in progress. In this way, during the past few days, some who were suffering from neurasthemia, semi-blindness, deafness, and double rupture have been healed. Praise God for such present-day manifestations of His power!

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The usual July Convention is announced to be held at Bangor this year. Further particulars will be given in a later issue.

* * * * *

An interesting wedding took place at the Elm Tabernacle, Belfast, on Wednesday, April 4, when Mr. David Carroll was joined in wedlock to Miss Ethel Frances Concoran by Pastor Robert Mercer. Both are members of the Tabernacle, and many sincere and warm good wishes go out to both of them that their future may be one of much blessing and happiness.

* * * * *

An Evangelistic Campaign was held from April 1st to 15th at Leith. Pastor Donald Gee writes to say that Mr. T. J. Jones’s vigorous preaching of the gospel was an inspiration to the good company that gathered together night after night. Thank God for decisions made and happy homes and families now united in Christ. The campaign closed with an inspiring baptismal service for the men.

* * * * *

Miss Burgess writes: “A Pentecostal caravan will (D.V.) be working during the coming season in the needy villages of Hertfordshire. A responsible sister will be in charge, and there will be accommodation in addition for one or two ladies throughout the season. Anyone wishing to combine a cheap holiday (living expenses only) with happy service for Christ should communicate as early as possible with Miss Burgess, 33, Victoria Road, Bushey, Herts.”

* * * * *

Preparations are now being made for the holding of a Convention under canvas at Cleethorpes from August 5th to 12th. Pastor George Jeffreys is to be the convener, and amongst the speakers are Mr. John Leech, K.C., and Pastor Stephen Jeffreys. Cleethorpes is a delightful seaside resort on the coast of Lincolnshire, and only a few minutes’ tram-ride from Grimsby. Many of God’s people are arranging to spend their summer holidays this year at Cleethorpes, to combine the bracing air and charm of the sea with Christian fellowship and helpful teaching. It is hoped to provide a camp for men. Will those desiring accommodation or further particulars communicate early with the Secretary, c/o Mrs. Fish, 223, Bireton Road, New Cleethorpes, Grimsby?

* * * * *

NEW PORTABLE REVIVAL TABERNACLE.

For some considerable time the need for a Portable Building in which Revival Services could be held in the different towns and cities has been laid upon the hearts of the overseers of the Elm Alliance. This need can only be understood by those who, having commenced a mission in expensive halls, find that after every sacrifice is called forth, the meetings

have to be discontinued owing to lack of funds or the halls being engaged on different nights. Again and again, just when in the midst of a great move, we find ourselves compelled to leave the place owing to the above reasons. After much prayer and consideration, we have concluded that the possible way out of some of the difficulties would be to acquire a building of our own for this purpose. Having now placed the order for this building in the hands of a suitable contractor, we are believing for the finances to come in to enable us to open same on May 20, free of debt. On that date Pastor Stephen Jeffreys will, D.V., join his brother Pastor George Jeffreys for a campaign in the city of Belfast. Further particulars may be obtained from the Secretary, 3 University Ave., Belfast.

Reports of Blessing.

OPENING OF NEWTOWNARDS HALL.

It is with joy that the writer endeavours to describe to the readers of the "Elim Evangel" the opening services in the new Elm Hall at Newtownards. For the sake of those who have not heard of the work here hitherto, a brief account of its origin and progress might be interesting. A little over two years ago, Elm Evangelists conducted a very successful mission in the portable building in the market convenient to the town. From the first meeting there was unmistakable evidence that the effort was in the sweet will and purpose of God. Large numbers were converted. Following this, the largest hall in the town was taken for a ten-days' deepening of spiritual life campaign. The speaker was Pastor Geo. Jeffreys, who fearlessly declared the Word of God. The inevitable result was that Christians of long standing were brought into fuller blessing by a better understanding of the Scriptures, and the young converts were established in the faith.

Numbers received the Baptism of the Holy Ghost, and others who were suffering in body were healed. Truly the preaching of the Word was confirmed with scriptural signs.

At the request of the converts and others who received blessing, regular work was carried on by Pastor G. Fletcher. All along the Pastor and people were desirous of a building of their own. And it was my privilege to be with them when their desire was realised on Sunday March 18th. Again the speaker on this special occasion was Pastor Geo. Jeffreys. The first meeting in the new hall was a breaking of bread service, and a special feature in the prayers of the saints was repeated thanks to God for giving them such a beautiful place to worship in. A very helpful and appropriate address was delivered by Pastor Jeffreys on the local churches and then relation to the Church of God, emphasizing that buildings, no matter how elegant, did not compose the Church; and that members of the so-called churches, no matter how professed, did not compose the Church unless they possessed Christ. In the afternoon the Pastor continued the subject of the Church from various other aspects.

The evening service was the crowning one. About an hour before the time, the people were gathering to make sure of a seat. Here I might say a word about what impressed me most in these meetings—the large number of bright, whole-hearted young men who took an active part, was a sight not easily to be forgotten. They were strong in the unity of brotherly love. The Pastor spoke on a dispensational subject in the evening, under the unction of the Holy Spirit. The people were simply spell-bound by the power of God while he ministered. After the meeting large numbers were grouped in different parts of the hall, some singing, and others telling of how they were blessed. They were very much like the disciples in the mount of transfiguration, they wanted to abide where the blessing was.

SPECIAL MEETINGS AT BANGOR.

The Elm Assembly at Bangor, Co. Down, most enthusiastically welcomed Pastor George Jeffreys for a week's special lectures on the

Baptism of the Holy Ghost From the commencement of the work here, never was there an effort put forth in defence of the full Gospel that created such keen and widespread interest Laying aside prejudice, many Christians came to the meetings for the first time, and were convinced of the truth as taught by the Pentecostal people. Night after night, men and women were disillusioned, and compelled to say in the sacred words "Let God be true and every man a liar."

Like the great master reasoner, Paul, the preacher contended for the whole counsel of God, confining his arguments to the Scriptures. With holy boldness he exposed the subtle way in which men have taken from, and added to the Word of God on this subject. These lectures most successfully accomplished the end for which they were given Saints were grounded and established in the truth, and inspired to be faithful to the heavenly vision. The seating accommodation of the hall was inadequate for the crowds that attended.

Just as we go to press comes to hand a report of these meetings from the "Bangor Spectator," which we must hold back for our next issue.

EASTER CONVENTION AT BELFAST.

The annual Easter Convention at Belfast was convened this time by our beloved brother, Joseph Smith, who having joined the Elim Band since his return from the United States, has made full proof of his ministry.

The tabernacle, as usual, was crowded with hungry souls who had come for a feast of fat things, and they were not disappointed.

The ministers of the Word were Pastors G. T. Fletcher, J. B. Hamilton, and Robt. Tweed, who quite recently received a marvellous touch of healing.

The subjects—Christ and His Church, Behold the Man, The Lord's Garden, Through the Gates, The Baptism of the Holy Ghost, The wonderful purpose of God in Salvation, A Sample Vessel, The Church's dependence upon Christ, The Second Coming of the Lord—were all listened to with rapt attention. They were dealt with in a most convincing and logical manner, which is ever a characteristic of the Elim preachers. Signs truly confirmed the Word, for many souls were saved, diseased bodies healed, and quite a number received a glorious baptism in the Holy Ghost

The Breaking of Bread service is always a great meeting at Belfast. The worshipful attitude of the saints, the firm grip they seem to have upon God in prayer, the manifestation of the Gifts of the Spirit, particularly prophesy, tongues, and interpretation, combined sometimes with the ministry of the Word, all contribute to a heavenly meeting, as the presence of the risen Lord is realised

The Baptismal Service must not be omitted Fifty-two passed through the waters, following in the train of the hundreds who had passed through the same baptistery since the opening of the Tabernacle a few years ago.

On this occasion, as on every other, the candidates were enthusiastic, all brimming over with the joy of the Lord It was an easy matter under such conditions, for each one to give a brief testimony to their salvation

The singing was, as they say in Ireland, "great," the praises making the building resound. It was indeed a glorious time of heaven upon earth, night from the first to the very last meeting.

MISSION AT HAMILTON'S BAWN, CO. ARMAGH.

Hamilton's Bawn!

What memories that name awakens! At once there flashes before one's eyes a picture of spring.

A picture of primroses peeping out from the green grass bordering the country road, of blazing yellow gorse, throwing a patch of colour against the darker background of a ploughed field.

A picture of budding hedgerows, of soaring larks, whose full-throated song of praise found an answering echo in one's own breast as one gazed around at the glorious handiwork of God

A picture in which the foreground consists of a village with little white-washed houses, and the background of undulating countryside, stretching for miles, of ploughed fields and grass land, of white farm-houses and green trees—until in the distance can be seen the mountains of Mourne, showing up lazily in the sunshine.

But Hamilton's Bawn has a deeper note than that of the beauty of new-born spring. Underneath all that there is the note of joy—the joy of a new-born soul; for God has been in Hamilton's Bawn and hearts have listened to the glad message of Salvation.

What rejoicing there must have been in heaven, and what rejoicing there was in our hearts, as, after three weeks' sowing the seed, we saw souls being saved night after night!

What happy faces the new converts had! How their voices rang out in notes of deep praise and thanksgiving!

Night after night saw the portable hall in which the meetings were held filled, and as the message went forth one could see conviction written upon the faces of many.

On Easter Monday it was decided to hold a convention for the benefit of the young converts. A number of friends from the Armagh assembly came out, some on bicycles, some in cars, and the Lord was very near to us in all the meetings.

After the afternoon meeting a cup of tea was provided, during which there was a time of happy fellowship as the goodness of the Lord was retold and Jesus was uplifted. Then after a short time most of us made our way down to the village corner to hold an open-air. There quite a number of the converts gave their testimony, and it was good to see them not ashamed to own their Lord.

The day closed with a bright gospel service, in which our hearts were filled with praise to God for His wondrous love and salvation.

On leaving that meeting one of the converts said: "Pray for us—we shall need your prayers." We want to pass that request on to you—that you also may join us in praying that God may strengthen, guard and guide those who have lately put their trust in Him at Hamilton's Bawn.

Elim Evangelistic Band.

At the time of writing Pastor George Jeffreys, assisted by Mr. McWhirter, is holding a special mission at Letchworth in Hertfordshire. We praise God for the souls that have already been saved, and for the saints who have been stirred up to lay hold of God for fuller blessings. A full report will be given in our next issue.

Following the very successful mission held by Mr. Kingston and Mr. Farlow at Hamilton's Bawn, on March 8th, they commenced at Drumachee, Co. Armagh. Prayer is requested for this new effort.

We continue to receive news of much blessing at Hull, where many are being saved, healed, and baptised in the Holy Ghost.

The report of the Clapham Convention and other news is necessarily held over for lack of space.

A REVIVAL AND HEALING CAMPAIGN

will, D.V., be held in the

NEW REVIVAL TABERNACLE,

situate in Belfast, commencing May 20th.

Missioners — PASTORS STEPHEN AND GEORGE JEFFREYS.

Requests for prayer for sick people may be sent to and further particulars obtained from the Secretary, 3 University Ave., Belfast.

A DIVINE HEALING MEETING

is held every Thursday afternoon, at 4 o'clock, at the Elim Tabernacle, Park Crescent, Clapham, LONDON, S.W. At this meeting the sick are prayed for and ministered to according to James v., 14—16. Requests for prayer may be sent to the above address.

The King's Children.

Dear Boys and Girls,—

The months seem to go by so quickly that I can hardly believe it is time for me to write to you again

During this past month a number of young people whom I know have been **SAVED!** What a great change has come into their lives! They were not what one would call "wicked" people before, but they were sinners like all of us are by nature. But now!—King's children on the straight road to Glory, with a song in their mouths, and a joy in their hearts, and a peace in their souls that cannot be taken from them. How happy they are in the love of Jesus! Their parents and friends, too, see the change in their lives

Now I believe if I were to ask you how all this came about, most of you would be able to tell me. It is this **JESUS DID IT!** There is no other person who can save but Jesus. No one else can give eternal life. No one else can wash sinful hearts and make them whiter than snow. No one else but **JESUS**, God's dear Son, Whom he raised from the dead

These young people simply trusted Jesus to save them, and He did it. They asked Him to forgive and cleanse and receive them, and He did. They didn't save themselves, or even try to, they trusted Jesus to do it, and **He did.**

'Tis so sweet to trust in Jesus,
Just to take Him at His word;
Just to rest upon His promise,
Just to **KNOW** "Thus saith the Lord"

God grant that all of you may find salvation by trusting
Him

With love to all,

ADELPHOS

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1923

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Have you tried the Blood ?

On the border of the Forest of Dean resided one William Rivers, a well-known sportsman. His one absorbing passion was fox hunting, which he pursued with ardour. Year after year he spent his time in this way, or in revelling and drinking with dissolute companions, and enjoying all the supposed pleasures connected with such a life. Wherever there was a hunt, there he was to be found.

After some years spent in the service of sin, Rivers set his heart on a change of residence. A house likely to answer being pointed out, he went to the proprietor, and asked for the key. The landlord offered to accompany him, and show him the house, but he declined, saying he preferred going over it by himself. Having examined the lower part of the dwelling, he proceeded upstairs, and ascended to the attic. As he entered the highest room, he saw something scratched on the window pane, and approached nearer in order to read it. These words, traced with a diamond met his gaze —

“PREPARE TO MEET THY GOD.”

He staggered, and, for the first time in his life, he trembled before God. The Spirit of God met him there alone. He stood rivetted to the spot, and in the agony of his soul cried out, “Lord, have mercy upon me! Lord, save me!” At length he got out of the house, but the solemn words followed him — “Prepare to meet thy God.”

Now he lost all pleasure in his fox hunting, and became miserable. He tried to drown serious thoughts amongst his evil companions, but those awful words haunted him wherever he went.

Several days passed thus, when his eye caught a notice that, in a certain village, sixteen miles off, Mr Spurgeon was to preach that evening. He said to himself, “I’ll go and hear that man.” He ordered his horse and rode the sixteen miles that he might hear something which, perchance, would give his wounded spirit relief.

The text was, “Come unto Me, all ye that labour and are heavy laden, and I will give you rest.” “Doubtless,” said Mr Spurgeon, there are some young men before me who are weighed down with sin and misery, and wanting rest” (at the same time pointing here and there). “Have you tried the blood, brother? Have you tried the blood,—the blood of Jesus Christ, which cleanseth us from ALL SIN?”

The conscience stricken man was melted under this appeal; he had been convinced of his state as a sinner, and felt that, as such, eternal death was his doom. But God, by His Holy Spirit, enabled him to see that Jesus Christ died for his sins, and shed His blood in his stead. He saw that the remedy for sin and uncleanness was

THE PRECIOUS BLOOD OF CHRIST.

He believed in the Lord Jesus and was saved, and left the chapel “born again—a new man in Christ.”

Depend upon it, my unconverted reader, you can never be prepared to meet God save through faith in the blood of Jesus Christ. Your inner consciousness tells you that you are not ready, nay, you shrink from the very thought of meeting God, and like Adam, would hide yourself from Him.

PREPARE! PREPARE!!

How? By looking unto Jesus; by trusting in His blood. The blood of Christ will cleanse you. The blood of Christ will give peace, power, glory. “We have redemption through His blood, the forgiveness of sins, according to the riches of His grace” (Eph. 1. 7). “The blood of Jesus Christ . . . cleanseth us from all sin” (I John 1. 7).

—Sel