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ELIM — EVANGEL
A
MONTHLY RECORD
of
SPIRITUAL LIFE AND WORK

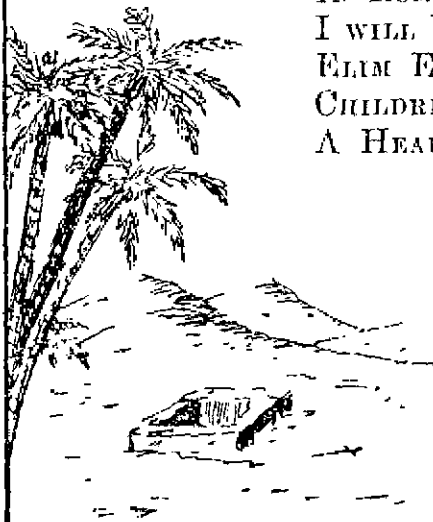
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ELIM

Pentecostal Alliance

with which is incorporated
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The Elim Evangel.

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Editor

Ernest J Phillips

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Editorial.

"And when the day of Pentecost was fully come . . ." (Acts ii, 1)

How often we hear earnest Christians praying for "another Pentecost" And how often we hear the expression criticised as being unscriptural To pray for another Pentecost is to pray for another fiftieth day, says one, it is to ask God to inaugurate the Christian Church over again, says a second; it is to request Him to re-form the body of Christ, says a third

But for what do such earnest intercessors make supplication? Surely not for another day of Pentecost, but for another outpouring of the Holy Ghost such as was given on the day Pentecost And while we know full well that the former will never be repeated, yet we are equally sure that it is God's will and purpose to repeat the latter

"The promise is unto you," said Peter on the day of Pentecost, "and to your children (Jews), and to all that are afar off (Gentiles, see Eph ii, 17), even as many as the Lord our God shall call"—reaching down even to us in this day We are living in the **last days** in which the Scripture forewarns us there shall be scoffers saying "Where is the promise of His coming?"; in which there shall come "perilous times, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, despisers of those that are good . . . lovers of pleasures more than lovers of God, having a form of godliness but denying the power thereof" It is of **these very days** that we read, "It shall come to pass in the **last days**, saith God, I will pour out of My Spirit upon all flesh and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream

dreams: and on My servants and on My handmaidens I will pour out in those days of My Spirit, and they shall prophesy."

The experience first given on the day of Pentecost was repeated at Samaria, at Cæsarea, at Ephesus, at Corinth, in the life of the apostle Paul and wherever there have been earnest, consecrated souls to seek the enduement with power from on high. And while we may not agree with labelling the baptism in the Holy Ghost "Pentecost," yet surely it is more beneficial to seek the experience than for ever to criticise the terms which are used to express it. When we hear men and women praying for "another '59," we know they have not in view a return of that year, but such a revival as was then experienced; and so when we hear "Lord, send another Pentecost" (although they might be more scriptural and pray for an outpouring of the Holy Ghost) we know that they pray not for a return of the day of Pentecost but for the power and blessing which was first given on that day.

In these days when iniquity is abounding, when love of pleasure is increasing and God's salvation is being despised on every hand, when the love of many is waxing cold and spirituality is at so low an ebb, let our fervent prayer be for such an outpouring of the Holy Ghost on God's people that will bring us back to the power, blessing, and unity of the early church.

Pour out Thy Spirit once again, dear Lord,
Our cry goes up to Thee for "latter rain";
Unite Thy people as "the heart of one,"
And Pentecostal days shall come again!

Items of Interest.

A new baptistery was opened in the Elm Gospel Hall, Glendale Gardens, Leigh-on-Sea, on Sunday, 27th August. It was a remarkable service, and the power of God was very manifest. Each one of the seventeen candidates who were immersed by Pastor Pinch gave a very clear confession of their faith, and signified their firm determination to follow Christ in the new life, all the way. Pastor Kingston gave the address, at the close of which eight others gave in their names to be baptised at the next opportunity, amongst them being a dear old couple from the Salvation Army, the sister aged 77 years, and her husband 70 years.

* * * * *

A goodly number of friends were gathered in the Elm Tabernacle, Belfast, on the morning of Wednesday, September 6, to witness the wedding of Mr. William Campbell, a member of the Elm Evangelistic Band, to Miss Elizabeth Donaldson, of Newtownards. Pastor R. Mercer officiated. The prayers and best wishes of their many friends are on their behalf.

* * * * *

At the beginning of last month Dr. and Mrs. A. J. Slocum visited a few of the assemblies in the north of Ireland—Belfast, Ballymena, Armagh, Lurgan, and Portlady. Their message at each of these places was of the great closed land of Afghanistan. Our brother and sister sail from Tilbury Docks, D V, on the 27th October, on the "Kaisar-i-Hind," their purpose being to go close up to the Afghan frontier on the Indian side, so that as

soon as the walls, which are already beginning to totter in answer to prayer, fall, they may be ready to enter Afghanistan with the blessed news of the Gospel. They leave behind them in the north of Ireland a company who will not cease to bear them up in believing prayer until God's purpose is accomplished

* * * * *

We have received an encouraging report of the Convention which was held at Winton, Bournemouth, from 7th to 9th August. The addresses of Dr Robt Middleton (late of Norwich) on the Second Coming of Christ, were made a blessing to many. The immediate results of His coming, and what the saints are to expect, the Judgment Seat of Christ, the rewards to be distributed, and the final emptying of the earth,—either to the lake of fire or to heaven,—were among the subjects with which he dealt. Rev John Lewis (of Llanelly) and other brethren from Wales, London, and Sheffield also ministered the Word, and the anointing rested upon all. The presence of God was manifest from the beginning to the end of the Convention, until at the close of the last meeting the spiritual song broke forth and all seemed to be lifted up into the glory. To God be all the praise

* * * * *

On the 10th August the foundation stone was laid of the new Pentecostal church at Upper Parkstone, Bournemouth. We quote the following from an interesting account in the East Dorset "Herald," which we have before us—"Upon a prominent site in Douglas Road, Upper Parkstone, commanding a splendid panoramic view of the rolling Branksome heathlands, a little church is quietly but quickly taking form. It is to become the permanent meeting place of the local Pentecostals, who are at present, and have been for the past twelve months, meeting in a cosy wooden hut alongside the foundations of their new building. The laying of the foundation stone on Thursday evening was attended with great enthusiasm. Pastor E. Blackman, who has charge of the church, presided. In the course of an address delivered in a pleasant Welsh accent, Rev J. Lewis (a Baptist minister from Llanelly) pointed out that the new building was erected for God, but he was afraid that many buildings supposed to be for Him were not solely consecrated for Him. The inscription on the stone "to the unfailing love of God," was quite original, and he did not remember ever seeing such an inscription before. As a Baptist minister he associated himself and stood with the Pentecostal Movement in all its teachings, because it believed in and taught the whole Gospel. He hoped the Lord would bless them and prosper their efforts in the teaching of the Gospel. He believed the Movement was needed in England and in Wales. There was a great opposition to it which he did not understand, because it was the whole teaching of God, and every minister should stand for it. It is expected that the new building will be completed about the middle of December next. It will include a chapel, baptistery, vestry, and schoolroom."

* * * * *

In the Elm Hall, Grimsby, on 29th August, Pastor E. C Boulton, of Hull, conducted the wedding ceremony of Mr. A Biggs and Miss Edith Gaunt. The prayers and best wishes of the assembly go with them into the future.

* * * * *

A preliminary announcement is made of the Annual Christmas Convention, to be held, D.V., in the Elm Tabernacle, Belfast. Amongst the speakers expected this year are Rev D. F. Ellis and Pastor E. Pynch. Pastor George Jeffreys is the Convenor.

Bibles, religious books and tracts may be obtained from Mr. G. H. E. Bamford, Central Avenue, Bangor, Co. Down, either by calling at his book-room or by writing, stating requirements. Special reductions given in the price of Bibles.

How to Know the Will of God.

An Address given by Mr. W. J. P. Burton,
at the Belfast Convention, on 27th Dec. 1921.

ONLY HIS CHILDREN KNOW HIS WILL.

In Rom. 8: 14, we read "For as many as are led by the Spirit of God, they are the sons of God" Thus every one who has been born of God has some experience of His leading, and one who is not a child of God cannot expect to know his leading.

ONLY OBEDIENCE KEEPS US IN THE KNOWLEDGE OF HIS WILL.

"If any man will do His will, he shall know . . ." (Jno 7: 17) Certainly this primarily refers to doctrine, but it also applies to anything in life. If we neglect or disobey the instructions which God gives, we cannot wonder if we go into darkness, and get no further leading from God. First obey what God has already shown and then He will show more. When we're willing to do, He is willing to show. In the first two verses of Romans 12 we are besought to present our bodies, and be transformed by the renewing of our minds that we may "prove what is that good, and acceptable, and perfect will of God" In other words a yielded and presented body and renewed mind are essential to one who would know God's will.

Some people just follow their own inclinations, under the impression that they are in God's will, and continually repeat the phrase, "God told me so and so," or "God said so and so", but even Christ Himself had personal inclinations which were not identical with the Father's wishes, and thus had to be put aside. Thus He prays, "Not my will but Thine be done" (Luke 22: 42) And again he says, "Not my will—but the will of Him that sent me" (Jno. 5: 30, 6: 38) Such passages plainly show that Christ had an individual personality as distinct from the Father, and that He persistently denied His own desires in order to obey His Father's will. Therefore we must not make up our minds beforehand, and then go to God to ask His will. You have probably heard of the boy who prayed, "Oh Lord, show me Thy will, oh Lord, please let it be Mary" We wouldn't expect that lad to get very clear leadings from God.

Israel was led at night by a pillar of fire, and by a pillar of cloud by day. These indicated God's will, and while travelling with the pillar, all was well. But they might have gone to any other part of the whole wilderness, and they would not have enjoyed God's provision and protection. Moreover, they could not lead the pillar, but must be led by it. It is not for us to endeavour to sway God to our way, but rather to go His way.

When Jesus was led to Judea, His disciples in John 11: 8-10 attempted to dissuade Him, but He said, "Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him."

In other words Jesus said, "I have the light of God's will and must walk in obedience to it, lest I should get into darkness. See also John 12: 35-36"

I believe that in seeking to know God's will we must lay down one or two strong principles.

DO NOT BE IN A HURRY

One often hears Christian people rush into foolish action, quoting the text, "The king's business requires haste." Now that is not from God at all. The phrase, "The king's business requires haste," is embodied in a lie. These are the circumstances—David was fleeing from King Saul, while the latter was seeking his life. David came to the priest Ahimelech asking for food and a sword, and saying, "I'm going on a message for the king, and the king's business requires haste." This, however, was quite untrue, for the king had not sent David at all. Yet on the ground of this word in 1 Sam. 21:8, people rush into mistake, whereas God says in Isa. 28:16, "He that believeth shall not make haste," and again in Prov. 19:2, "He that hasteth with his feet sinneth." Far better wait until we are sure of God's will. In Num. 15:33-34, when Moses did not know how to act in the matter of the man who was gathering sticks on the Sabbath, "they put him in ward because it was not declared what should be done to him." Rather than rush into a wrong action, they waited for the revelation of God's will and the same plan was followed in Lev. 24:12 and Num. 9:8. In these days of hurry and rush it is one of the hardest lessons we have to learn—not to run before God's will but to wait until God has spoken. What a mistake Joshua made in confirming a covenant with the Hivites in Josh. 9, without first consulting God in the matter.

DREAMS, VISIONS, AND VOICES.

I have sometimes asked people, who are waiting on God to know His will—"How do you expect to be shown?" Often the answer is, "Through a voice, or dream, or vision." Now one would not despise these things, yet they are not the surest way of knowing God's will. Dreams and visions have played a big part in God's guidance for His children, and when God vouchsafes such guidance it is blessed, but when people endeavour to interpret every dream, and definitely seek for visions it becomes unhealthy. Rather one would advise, feast on God's word. But do not despise these other means of guidance when God gives the assurance in the heart that they are from Him. I know one dear old lady who has a tremendous supper just before bed-time. In the morning at breakfast she will fold her hands, and with a heavenly smile on her face, will start—"Oh Brother, I've had such a wonderful dream, and perhaps you will know the interpretation. I saw a gooseberry bush growing out of a chimney, and a cow swinging on a gas bracket," and so on. I don't wonder that she gets such revelations after her supper, but I don't feel called upon to interpret them for her.

"A dream cometh through the multitude of business" (Ecc. 5:3). Working till late at night our minds get full of business and we are apt to dream about it, but we cannot say that that is from God. I believe, on the other hand, we may have a dream, and God specially brings that dream back to our minds and we feel that He has something to say through it. Then we may ask Him for the interpretation, and He will confirm His will to us through it.

VISIONS AND IMAGINATION

Some people have such a vivid imagination that they can have visions at any time they want to. I would not belittle voices and visions, but they are not the most important or surest way of knowing God's will.

A sister had a vision of her own face, in a map of Central Africa, and against the advice of her friends, and the force of circumstances, indeed, against every clear indication of God's will, she went to Central

Atica because of that vision. Yet that journey proved to be one of the biggest blunders of her life. Voices and visions come, not only from God, and the devil, but often from our own mind or ideas. But though Peter had unquestionably heard God's voice speaking out of the cloud on the mount of transfiguration, yet he said, "We have a more sure word of prophecy" (2 Pet. 1. 18-19).

LEADING BY GOD'S WORD

This word of God is more sure even than a voice from heaven. There are many kinds of voices (1 Cor. 14. 10), and they are not all God's voice, but when we read this holy Book we are listening to God's own word, and so we are on sure ground. I do not expect people to get clear leadings from God who are continually neglecting His word. If we put religious magazines and books first and the Bible second, we cannot expect clear leadings, for they are only what men say about the Bible.

The Israelites heard God's voice in Deut. 5. 21-27, but instead of continuing to listen for His voice, they deflected off another to hear it for them, as people do with their ministers to-day. Thus Moses alone knew that intimate communion, and God made known His ways to Moses (Ps. 103. 7), while Israel only saw his acts. Israel saw what God did, but Moses knew the principles which underlay those acts. If some person were to tell me that my father acted in a mean or stingy way, I would laugh at the very idea. That person might have seen and misconstrued an act, but I know my father. I know not merely his acts but his ways, and it is not his way to be mean or stingy, for though he had other faults, yet he could never be called mean, for he hadn't an ungenerous thing in his whole make-up.

In the same way a man who does not study the Word might say that God is too merciful to punish sin, but we know that again and again He has acted with severity. He does punish sin, that is one of His ways. He will by no means clear the guilty.

Many a Christian is seeking leadings from God who, if he only understood God's ways in His word, would need no other leading. Here, for instance, is a young woman who is saying, "I do not know whether to accept this young man's proposal of marriage, to be sure he is unsaved but he wants to be good," etc. Or the young Christian man will say, "I do not know whether to go on with the companionship, and let it ripen into something deeper. To be sure she is unsaved, but she is so nice, and perhaps if I marry her, I may win her." These people may pray for guidance, but there is clear guidance in God's word, for it is His way to separate the precious from the vile. His word says, "Be not unequally yoked together with unbelievers" (2 Cor. 6. 14). They need no other guidance.

A lady has often told me, "I can see that baptism by immersion, after conversion, is the plan in God's word, but I've not been led that way." What folly! Does God make plain His will in His word, only to make it of none effect by some other imagined leading? No indeed! His will is made plain in His word, and as long as that lady, or any other believer is not buried with Christ in baptism, so long she is living in deliberate disobedience to God's will, as revealed in God's word.

HOW TO FIND GOD'S WILL IN HIS WORD

There are two things we are told to do with the Scriptures. Search them (Jno. 5. 39), and study them (2 Tim. 2. 15). Some people say, "I want guidance. One, two, three, go!"—and they shut their eyes, and put their finger down on a verse, and take that as God's leading. Others

just pick out a card from the promise box. Have you seen that sort of thing done?"

Now turn to Luke 1: 16-17. Jesus entered into Nazareth and stood up to read on the Sabbath day "as His custom was." All through the long years between twelve and thirty years of age, previously to His public ministry, we only get one hint as to the doings of Jesus, and that is here, where we find He was accustomed to reading the Word of God in the synagogue. In the next place "there was delivered unto Him the book of the prophet Esayas, and when He had opened the book, He found the place where it was written . . ." He found the place, He knew where to look. His custom, His continual reading of the Scriptures, enabled Him to find, without hesitation, the place where something was written that He wanted to get at. And so our continual systematic reading of the Scriptures will enable us to find the place where God has left His directions for us.

A man came to me only quite recently and said, "I want to go to the Congo." I said, "Are you quite sure it is God's will?"—"Oh yes, I'm quite sure." I asked, "Is there any one dependent upon you?" He replied, "Yes, I have to support my old widow mother, but I'm willing to give up all for Jesus." "What will your poor old mother do?" "I don't know. She will have to find something." Now dear ones, did such a fellow need voices, or dreams, or anything else to guide him? Had he studied the Scriptures, he would have been able to "find the place" where it is written, "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Tim. 5: 8).

Even though we do not at once grip the deep significance of all that we read, yet by studying continually, and from Genesis to Revelation, we are storing in our hearts those precious precepts, which the Holy Spirit is later able to bring to our remembrance, just when needed. But if we do not store it in our hearts, the Holy Spirit cannot bring it to our remembrance.

If the Word of God is the sword of the Spirit, how much of the sword are we able to wield? Only as much as we have taken to ourselves and made our own. If there be some part of the blessed Book that we never turn to, that is just where the devil will take us unawares. Make sure, dear ones, that you act according to God's will, as laid down in His word, and if you are not sure, ask God again. Supposing you were working for an earthly master and were not quite sure of the instructions which he had given you, you would not expect him to blame you if you asked him for further details. And when we ask God for wisdom and light we are told very distinctly that He "giveth to all men liberally and upbraideth not" (Jas. 1: 5). Gideon was not to be blamed when, in Judg. 6: 36-40 he asked first for dew to be in the fleece, and not on the ground, and then for dew to be on the ground, but not on the fleece. God even gave him more than he asked, in confirming His will to His servant through the dream of the barley cake" (Judg. 7: 13-11). I'm sure that we can add our own testimony to this, that again and again, in cases where we were not clear that we had right leading, we have gone to God for further light, and He has gladly and unmistakably confirmed His will to us.

(To be continued).

The article on Apostles which appeared in our last issue has been reprinted in booklet form; copies may be obtained from the writer, Mr Thos. Myerscough, 134, St. Thomas' Road, Preston, on payment of postage.

Tent Mission in Hereford.

The following report was written by Mrs. Mitchell, of London, who was present throughout the campaign—Ed.

Readers of the "Evangel" will be pleased to know how richly God blessed the mission which was held at Michaelchurch, Hereford, at the end of July, conducted by Pastors Stephen and George Jeffcys. The meetings were held in a large marquee, kindly supplied by Mrs. Capper, of Michaelchurch Court. The tent was pitched in a field amidst beautiful scenery. The first night there was a fair attendance, and the right spirit was felt from the beginning. Each succeeding night the congregation grew apace, and towards the end of the eight days' mission, the large tent was filled to overflowing. On more than one occasion the sides had to be dropped and so the crowds outside were able to clearly hear the message. Distance seemed no object to the eager seekers after the truth, and crowds came nightly from far over the hills and from Abergavenny and Hereford, and many from even further distances. Truly where Jesus is lifted up there is a drawing of all men unto Him. There was a table fully spread, and nightly the crowds were fed on the finest of the wheat.

The teaching on the subject of the Lord's Second Coming was most highly appreciated and greatly blessed by God to all who heard. Many will thank God for having their eyes opened to this blessed truth, who before these studies were in darkness concerning it. Truly the servants of the Lord gave His message with great power. Each night signs followed the preaching of the word. Many souls were saved, bodies had a quickening touch from the Great Physician, backsliders were restored, and the saints edified. It was a great privilege to have the two brothers in Michaelchurch, and this fact was alluded to on more than one occasion by Mrs. Capper when addressing the people out of a heart full of gratitude to God for His having made it possible to have this mission in her neighbourhood. For years it had been the desire of her heart to see this accomplished. She said that they would all have a greater responsibility since they had been privileged by God to hear such teaching. She asked all present to draw closer to Jesus, get a greater love of their Bibles, and be much in prayer. May God abundantly bless this dear lady, who at no small expense to herself brought the tent to that place. She herself was more than repaid by the joy of those who found their Saviour, and of those relieved from suffering. The mission was arranged for God's glory, and the purpose was blessedly achieved.

It is the wish of all who were present that next year (if the Lord tarry) it may be possible to again hold a mission there, and if such should be the case it is certain that a tent of double or treble the size will be necessary. The last night will long live in the memory, many were in tears and seemed deeply grieved that the meetings were at an end. Still Jesus remains, and He will ever abide with his people. Let us pray that God will open up the way for another campaign next year.

To present a petition is one thing; to prosecute a suit is another. Most prayers answer to the former. But successful prayer corresponds to the latter. God's people frequently lodge their petition in the court of Heaven, and there they let it lie. They do not press their suit. The whole of prayer does not consist in taking hold of God. The main matter is holding on. I have often been struck with the manner in which petitions to the Legislature are usually concluded—"And your petitioners will ever pray." So men ought always to pray to God and never faint. Payson says, "The promise of God is not to the act, but to the habit of prayer."—Sel.

Listening to God.

By PASTOR E. C. BOULTON.

“The word of the Lord came unto Abram . . . saying.”
(Genesis 15, 1).

“Speak, O blessed Master, in this quiet hour;
Let me see Thy face, Lord, feel Thy touch of power.
Speak Thy servant heareth! Be not silent, Lord;
Waits my soul upon Thee for the quickening word!”

Blessed are those moments in a person's life when God speaks! Pregnant with rich results are such seasons! Each fresh revelation leads to a new creation! God speaks a new meaning into life! That experience which has been so lustreless and lifeless now pulsates with the inspiration of a fresh hope! To the onlooker the transformation is so marked; the whole character and conversation has been changed, some mighty unseen influence has been at work revolutionising the life. What is the secret of this sudden sweeping change? God has spoken! God has breathed into this life some thought of His own! The Spirit of the Lord has flashed some Divine truth down into the depths of this waiting soul!

Happy indeed are we if, in these moments of Divine visitation, unhesitatingly and unreservedly we acquiesce to all that He appoints. Alas, how little we actually know of the holy art of listening to God! Our ear is so often otherwise engaged when God would fain speak with us of that which lies so near His heart. The spiritual faculty of hearing is so sadly impaired because we live in the agitated atmosphere; we move amid the clamour of the crowd, a thousand claimant influences demand our attention, and as we yield to their insistent appeals so we miss the message of the Lord.

No matter how many or how urgent may be the claims of the service-life, we must not allow the sanctuary-life to suffer! We must pause awhile and listen for God's next command! The conflict calls us to gird up our loins and prepare for the battle, and we are eager to strike a blow for the cause of righteousness. But let us wait until our Leader and Commander gives us the signal to advance. We do but court defeat if we fail to wait until He has spoken into our hearts His instructions. Let us “tarry until” we have received the equipment of the “secret place,” the anointing of the “upper room,” the endowment of the “mountain summit”

O these blessed pauses that go to make up the glorious harmony of life! These periods of rest when, arrested by the voice of the Unseen, we draw aside to hear what the Lord hath to say! God always has something to say to those who are prepared to listen! Each day may bring its own precious personal unveiling of God! How wonderfully the Lord suits the

revelation of Himself to our individual capacity, speaking to us in terms which we may understand, meeting us each exactly where we are. O my soul see that ye refuse not Him that speaketh! Whatsoever He saith unto you, do it!

God waits to communicate to us a fuller and more perfect understanding of His character. It is as we listen that we learn. He waits us "to be filled with the knowledge of His will in all wisdom and spiritual illumination so that we may apprehend somewhat of the riches of the glory of His inheritance in the saints.

O may He speak into our lives a new likeness to Himself! A deeper attachment; a closer communion; an unwavering witness; an unfaltering allegiance! Let us live where His voice may always be heard distinctly, and then let us go forth and bear "the warm truth" everywhere. The world needs men and women who are able to speak with assurance and conviction of these things which they have "seen and heard."

"For He walks with me and He talks with me
And He tells me I am His own,
And the joy we share as we tarry there
None other has ever known."

BOUGHT WITH HIS BLOOD.

Some Africans are very blood-thirsty and cruel. A chief one day ordered a slave to be killed for a very small offence. An Englishman, who overheard the order, at once went to the chief and offered him many costly things if only he would spare the poor man's life. But the chief turned to him and said: "I don't want ivory, or slaves, or gold; I can go against yonder tribe and capture their stores and their villages. All I want is blood." Then he ordered one of his men to pull his bowstring and discharge an arrow at the heart of the poor slave. The Englishman instinctively threw himself in front and held up his arm, and the next moment the arrow was quivering in the white man's flesh. The black men were astonished. Then, as the Englishman pulled the arrow from his arm, he said to the chief: "Here is blood. I give my blood for this poor slave, and I claim his life." The chief had never seen such love, and he was completely overcome by it. He gave the slave to the white man, saying, "Yes, white man, you have bought him with your blood, and he shall be yours." In a moment the poor slave threw himself at the feet of his deliverer, and with the tears flowing down his face, exclaimed, "Oh, white man, you have bought me with your blood. I will be your slave forever." The Englishman could never make him take his freedom. Whatever he went the rescued man was beside him, and no duty was too hard, no task too hopeless for the grateful slave to do for his deliverer. If the heart of a poor heathen can thus be won by a wound on a stranger's arm, shall not we, who are redeemed by the "precious blood of Christ," give our whole lives also to His service?—Sel.

Ministers, laymen, yea, women, too often cry aloud in meetings for prayer for God to open the windows of heaven and pour out His promised blessings until there shall not be room enough to receive them. Yet all the while they have in their pockets the key that can open the windows—the tithe of their incomes—and they refuse to use it (Mal. iii., 10).—*Missionary Review.*

Convention in Goldiwil. (Switzerland).

This year's Pentecostal Convention in Goldiwil will long remain in the memory of the dear Swiss friends as the time when many entered into the liberty of the sons of God. What characterised the meetings this year was the spirit of holy joy and the manifested presence of our dear Lord, so that it seemed as though one and all had been blessed and received that blessing they were longing for, or that they had a further revelation of things they had not seen or known before. We can truthfully say, that in our expectation or blessing we were not disappointed. The Lord gave bountifully, and in the wave of blessing which came over those assembled, we realised that we were being carried on its crest, further out of ourselves, into the boundless ocean of His love and liberty, into the inheritance of the saints in light.

Brethren came together in Goldiwil from most of the Swiss Pentecostal Centres, and we believe that the friends have returned to their homes having received a fresh touch, a clearer revelation, and a new measure of joy which will help to spread the fire through all Switzerland.

Yes, we can truly say, the Lord sent us the two brothers, Pastors Stephen and George Jeffreys. Early in the month of May whilst thinking and praying over whom we should invite for our Annual Convention in Goldiwil, we were very much impressed by the Spirit to write to the Brothers Jeffreys, but we had not their address, and so we waited. Two days later we received an invitation to attend a Convention abroad, and a list was sent us of all those who had been invited to attend, and amongst them were the names of the two brothers with their addresses. We at once wrote to Pastor George, inviting him to come, saying that if he was not free to come perhaps his brother might be able to. What was our joy to receive a reply, that they both felt led of God to come. I had mentioned to a sister previously, that I was going to invite one of the Jeffreys brothers to come for our Conference, and I did not meet this sister again until after I had received their reply that they would both (D.V.) come, when she said to me "Brother Reass, the two brothers are coming!" I said "How do you know that?" She said "I have had a vision and I have seen two brothers coming!" We praised God for the corroboration of His leading and went prayerfully forward. In July I wrote again giving the brothers information as to the best route they should take coming here, and impressed upon them not to allow anything to come between to prevent them from coming, as we had the conviction the enemy wanted to hinder them. On their arrival here in Berne, with dear Brother Danagh, whom they brought with them, the brothers stated how nearly at one time they felt that they would have to give up the idea of coming, but how the Lord finally opened the way.

The Convention was billed to begin on Monday the 14th of August, and to continue till Sunday, the 20th, but on Saturday and Sunday before the Convention, we had the joy of hearing the two brothers in the Assembly in Berne, and on Sunday evening we held our Baptism Service in the swift flowing waters of the river Aare. With the help of Brother George we baptised 70 of the Swiss brethren from Berne and outlying stations. It was a time of great joy and blessing. On Monday morning, the 14th inst., we left Berne by train and arrived in automobiles in Goldiwil from Thun. Goldiwil is a small straggling village made up of peasants' houses, 3 hotels, and 2 or more Pensions, situated above the town of Thun at an altitude of 3,000 feet, facing south,—the lake of Thun and the snow capped mountains of the Swiss Oberland in the distance. Here, in this lovely spot, surrounded by the green fields and pine woods, in the most perfect summer weather, the Lord gave us to meet together three times a day, to hear the two dear brothers open up the prophetic Word, and to experience the mighty presence of God in our midst. Who can measure the blessing received in Goldiwil, and the number of dear friends who really received

the true vision of Pentecost?

In spite of the fact that neither of the two brothers had spoken by interpretation before, it was not long before they both seemed to catch on to it, and the word flowed with mighty power and conviction. We thank God for the diversity of gifts of the two brothers, for the one is the complement of the other. Brother George's clear word of exposition and opening up of the Scriptures stamped him as a real God-given teacher, who clearly divides the word of truth, and who with no uncertain sound promulgates the tenets of Pentecost, the faith once delivered to the saints. But he would not have been complete without his brother Stephen (for truly two working together is the scriptural, apostolic number for God's servants who are called to minister the word). Brother Stephen's word was indeed a real Revival word, and brought conviction home to his hearers, with all the fiery pathos and power and imagination of one of the Welsh race. But the singing was wonderful; we felt as if a bit of the Welsh Revival had been brought over to us in Switzerland. After Brother George had been used of the Spirit to show the need and the supply of God's grace, Brother Stephen drove the word home. Strangers who came from the hotels out of curiosity to see what was taking place, were touched, and many eyes were wet with tears as the Spirit worked upon them through the word and song. Statistics of baptisms, healings, and conversions are misleading, but praise God, we saw souls baptised in the Holy Ghost, some were healed, and others found the Saviour and liberty. But best of all was the Spirit of love and joy everywhere prevalent, not superficial joy, but a real, deep, holy joy.

Yes, the visit of our dear brothers will long be remembered in Switzerland, and they have so endeared themselves in the hearts of all they met, that the question is being asked on all hands, when will the Lord send them back. We are thankful that the **heavenly telephone** remains open, and if we Swiss brethren only are insistent enough in our call, the word will go over the cable to our brethren to again visit their Swiss brethren, and that in the near future!

ANTON & EMMA REUSS,
Chalet Rambolz,
GOLDIWIL

Bible Study Course.

By W. R. G. PHAIR.

SUGGESTIONS FOR BIBLE STUDY — No. 10

Scripture Genesis ii., 1-3.

“Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made.

“And God blessed the seventh day, and sanctified it because that in it he had rested from all his work which God created and made.”

These verses conclude the story of the first week of recorded time. They should not be divided from Chapter 1. Let us notice a few points in connection with this week.

1. It commences with a scene of desolation and ruin, and ends with complete restoration. In this it supplies a type of God's plan for His people.
2. It provides the basis for the measurement of time by the number 7,—sacred in Scripture.
3. Every seventh day became a day of rest for man and beast. God “sanctified” it (v. 3), that is, he “set it apart.” He made a gift of it to man for his benefit, and in order that man might fully enjoy it God would control or alter the natural order of things (Exodus 16, 26—30).

- 4 By an extension of the same principle every seventh year became a year of rest (Exod. 23, 10—12). No cultivation of the soil was to be done. The land was to enjoy her Sabbath (Lev. 25, 2—7). Here again God would control the crops so that all his works should enjoy this great gift. On the sixth year the harvest was to be so plentiful that it would supply their needs for 3 years (Lev. 25, 20—22).
- 5 Seven Sabbath Years (= 49 years) were to be counted, and the next year, the fiftieth, was proclaimed a Jubilee or year of release (Lev. 25, 8—16). All land was to return to the original possessor. All Israel's bondmen were to go out free. It was also a Sabbath Year. Thus two Sabbath Years would come together, so the crop in the preceding sixth year must provide for 4 years.

Now it is clear that when God was teaching His people by types, it was of the utmost importance that the types should be reverently and gladly observed.

The keeping of the Sabbath-day was made part of the law, and adopted as "a perpetual covenant," and a "sign" between God and His chosen people (Exod. 31, 12—17). It can be readily understood that a flagrant violation was punishable by public execution (Ex. 35, 1—3; Num. 15, 32—36).

But it was not sufficient to keep the Sabbath-day only; the whole system of seventh-types must be preserved and honoured. National disaster followed neglect of the Sabbath-year as certainly as desecration of the Sabbath-day (Lev. 16, 34; II. Chron. 36, 20 and 21). (Is this taken into account by those who enjoin seventh-day observance in the Christian era?).

It will be seen that the inner meaning of the Sabbath was **God-given rest** especially in the sense of freedom or liberation. The history of its observance furnishes us with, perhaps, the best illustration of the difference between "spirit" and "letter." When Israel ceased to regard the Sabbath as the gift of God, "a delight" (Isa. 58, 13), and counted it a burden (Amos 8, 5), the type was broken, its glory departed, and the resulting formal observance became abomination to God (Isa. 1, 13). The two incidents in Matt. 12, 1—14, show the deadly hostility of the "letter" to the "spirit" of Sabbath-keeping.

What is the Christian's Sabbath?

Not a day of physical rest, but a spiritual rest of faith (Heb. 4, 1—11). "We who have believed do enter into rest." We have begun to experience the fulfilment of the type by faith in Jesus Christ our Lord, and shall yet realize the complete unfolding in His glorious Kingdom.

Not an observance of a day, but a life of faith in God, which, having been delivered from bondage, and joyfully received God's **rest**, is now devoted to bringing others out of bondage into rest (Isa. 58, 6—14). It is a life conformed to that high all-comprehensive law which requires that a man shall do all in his power to benefit his fellow-man (Matt. 22, 36—40; Gal. 5, 13—15).

In Rome.

By PASTOR GEORGE JEFFREYS

Little did we think as we crossed the Straits of Dover for the first time, that we would be privileged to see Rome ere we returned. It was indeed with joy that we responded to the request of our beloved brother Mr. Reuss to accompany him on a trip through Italy, after the Convention at Goldwil would close. The eight days spent in the midst of that bright and happy company of saints, gathered together with their leaders from different parts of Switzerland, will long be remembered by us. Although speaking by interpretation, we found it easy to minister. The crumbs were devoured by men and women whose hearts were hungry for the Bread of Life.

Having said good-bye to the saints at Goldwil, our little company (Mr. and Mrs. Reuss, Miss Peyer, Mr. Darragh, my brother and myself)

set out on our journey. We reached Milan the same day, and having a few hours to spare visited the great Cathedral. We then pushed on to Genoa, and finally reached Rome. I know the first question many will ask will be, "What did you see in Rome?" We saw great Church buildings which were like prison houses, altars, statutes, vestments, and everything that the carnal mind could devise in order to obscure the light of the gospel. All that we saw, if built upon the poor fisherman of Galilee, is enough to insure that he (Peter) will never take part in any resurrection. We saw as never before how far men had drifted away from the simplicity of the Gospel as preached in apostolic days.

There were other things that claimed our interest and attention more than these. As we passed along the "Appian Way" we could not help but picture the little company that came out from the city to meet the Apostle Paul almost two thousand years ago. Yes! somewhere on this dusty road, the meeting took place. It was here they welcomed one who was a prisoner for the sake of the Gospel. I must confess I allowed myself to take flights of imagination. I could see the happy faces, over which rolled tears of joy. I could hear the "Hallelujahs" and "Praise the Lords" as they burst forth from hearts overflowing with gratitude. I could see the old warrior straightening himself and taking courage. What comfort he derived from the meeting cannot be expressed better than in the words of scripture: "They came to meet us as far as Appi forum, and the three taverns; whom when Paul saw, he thanked God, and took courage" (Acts 28, 15).

Our visit to the Colosseum reminded us of the dark days of persecution. This old building, which was completed by Titus in 80 A.D., was used for gladiatorial exhibitions. It has the form of an ellipse, the outside being nearly a third of a mile round. In days gone by 50,000 spectators looked on while brave men and women walked with firm tread through the valley of the shadow of death. Imprisoned within the iron bars that covered the openings of their dens, they were accustomed to hear the roar of the half-starved and half-maddened beasts on the other side. Yet they have fearlessly stepped forth by the thousands, ready, and happy to seal their testimony with their blood. They have gone into the presence of their Lord through the arena in this old building. As they heard the last roar of the lion, they have heard the first note of the Heavenly Anthem. They have been transported from the scene of hatred and abuse to a scene where they are admired by angels.

Our visit to the Catacombs (the general name given to the underground cemeteries of the early Christians) will never be forgotten. When we arrived at one in the Appian district, the caretaker gave each member of our company a taper, and led us into the long narrow passages. Occasionally we would come across galleries which crossed one another at various angles. In some cemeteries we were told there were often five stories of them. Here and there we could see the little chambers called crypts, for the sepulchre of a whole family. Here too would lie the bodies of the martyrs awaiting the day when they shall be called forth to receive a martyr's crown. The lineal measure of all the catacombs yet discovered is calculated at about five hundred and sixty miles. They served during the time of the fierce persecution, as secure places of worship and refuges for the early Christians. Here, where no ray of the natural sun could penetrate, they communed with their God. Here the Sun of righteousness caused the dark places to be flooded with supernatural light. Separated they were from the world and its people, but they were linked up with the inhabitants of Heaven. If ever they lived in the suburbs of the Celestial City it was when the fire of persecution had driven them into these old catacombs. We were shewn the Baptismal Font, in which they had been baptised in water, thus following the example of the Lord they loved. It was no inviting place to the natural. The candidates had to descend a number of steps before coming to the Font, which was a hole made in the earth. One could not help but contrast the conditions under which these early Christians followed the Lord, with

those of to-day. As we passed along we saw an old Communion Cup which was used by them at the Breaking of Bread Service. How they must have valued the time spent around their Lord's table! Through the pathway of suffering they had come to remember His death, and to meditate upon His Word.

Time and space will not allow me to dwell on other places and things we were privileged to see. We were in the Vatican, which has eleven hundred rooms and twenty-four courtyards. In it there is a marvellous collection of the masterpieces of art. As we looked upon the grandeur, we could not help but picture the first Bishop of Rome (if ever he was so) with his fisherman's coat and heavy boots, who lodged with one who made his living by tanning skins in a little cottage. From Rome we went to Naples, and saw Vesuvius which at the time was not in eruption, except that it gave forth dense volumes of smoke. We called at Venice on our return journey, a most beautiful city built upon the water. It was so strange to be taken from the railway station in a gondola, in the dead of night, right up to the door of the place where we were to stay. In St. Mark's Church we saw eight marble pillars which once were in the Temple at Jerusalem. Our journey was one of great interest, and our experiences will be of service to us in the future. To God be all the praise for opening up the way.

“I will Declare what He hath done.”

Ever since my earliest days I was brought up most carefully. Attendance at Church and Sabbath school were insisted upon by my parents, and as I was one of twelve children it is no wonder that the minister used to say our pew was an inspiration to him and an example to the rest of the congregation. With this kind of upbringing I naturally became a moral young man, and did not go in for bad company or evil habits. In fact I was from the world's point of view a “goody goody chap,” but in God's sight only a vile sinner. I read my Bible, and knew it well, but never saw my need of salvation, nor did anyone ever speak to me about my soul—not even my minister, and all his sermons failed to appeal to me in this way.

At last I got tired of the company I was keeping, and thought of others. One night I turned into a Salvation Army meeting, and continued to go night after night. At length I saw my need of a Saviour, and the awful peril of the lost. For about a week I was anxious to be saved, but was held back by the fear of man which bringeth a snare, but on June 5th, twenty-three years ago, I went forward at the close of the meeting to the penitent form. 1. John 1. 9, came to my mind: “If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.” I confessed and obeyed God and received eternal life. At first I had no feeling that anything had taken place, but I simply stood by faith on the Word of God, and He gave me the witness of His Spirit in my heart that I was a child of God.

I began then to take my stand for Christ, and to testify to others of what God had done for me, and try and win them to the Lord, but I had a great fight with nervousness, sometimes actually having to sit down without a word after having risen to my feet in a meeting, but at last I got the victory. Then again the question of water-baptism came before me. As a child I had been sprinkled, and so I argued that that was enough, but deep down in my heart I knew that this was not the Scriptural manner of baptism, for Jesus went right down into the water, and Paul spoke about being “buried with Christ in baptism,” so at last I yielded and was immersed.

Afterwards I heard about receiving the baptism of the Holy Ghost by faith after yielding oneself wholly up to God. Over and over again I claimed this blessing, but never felt any different though I believed I had got it. Then one day I heard Rev. A. Boddy of Sunderland preach at

a Faith Mission Conference in Edinburgh. He told us how God was pouring out His spirit as He did at Pentecost. After I heard him I, along with a few others, began to seek and wait upon God every night for 2 or 3 hours at a time till the Spirit came upon us and into us.

I was about eight years converted at this time. While I was waiting and praising God the Holy Spirit came as a flash of lightning into my heart. Joy unspeakable filled my soul. I had the sensation of fire going all through my body, and saw tongues of fire. I had the most wonderful sense of freedom—freedom from the fear of man, from self, and from sin. About a week after I was in a prayer meeting, and I began to pray and praise the Lord, when I lost the English language and began to speak with other tongues. At this time the joy was so great it came like sweeping waves over my soul, and I could only cry, "Glory to Jesus," and glorify God in the new tongue. Here are a few things which the Holy Spirit did for me —

- (i.) I received a deepened love for God and all His children everywhere.
- (ii.) I had a new joy in the Word of God, and a fresh light on its pages.
- (iii.) Waiting upon God has become a delight.
- (iv.) A great desire possessed me for the salvation of the lost and especially of the heathen.
- (v.) It has become a pleasure to work for God and to give to His work.
- (vi.) The Second Coming of the Lord Jesus has become a reality to me.

When God has done so much for me I long that all God's people should experience the Baptism in the Holy Ghost.

It only remains for me to tell how I saw and experienced the blessing of Divine Healing for the body. I had one remarkable deliverance from pneumonia. I was suffering intense pain, and was in a state of great weakness, so much so that I could not pray for myself, but just as soon as I was anointed in accordance with James v., 14, I received instant deliverance from pain, and the joy of the Lord flooded my soul. Now I can say Praise the Lord for "He healeth all my diseases." As we see the present state of the world, and the condition of the Christian Church, is it not time that we should all ask ourselves that most important question: "Have ye received the Holy Ghost since ye believed?"

ALEXANDER SINCLAIR

(East Wemyss, Fife)

Elim Evangelistic Band.

Mr. Farlow is now at Armagh.

Mr. Tweed and Miss Streight are at Ballymena, while Mr. Mercer is at the special meetings at Clapham Common and at the Convention at Guernsey.

The Guernsey Convention is from 1st to 8th October.

Special meetings are announced to take place at the Elm Hall, Grimsby, from 7th to 9th October. Dr. and Mrs. A. L. Slocum are the speakers.

Pastor Stephen Jeffreys is at present holding a mission at Swansea, South Wales. God is working there as in other places in saving souls, healing bodies, and baptising in the Holy Ghost. Great crowds attend the meetings, a report of which we hope to insert in next issue.

The tent mission at Woodview, Armagh, is still progressing, and we are glad to be able to report continued blessing in the salvation of souls.

We write these notes under the canvas roof of a tent at Portadown, where we are conducting an evangelistic mission with Mr. Joseph Smith, who has just returned from Guernsey. We ask the prayers of our readers that God will be glorified in precious souls being won for Christ.

Your Influence.

My Dear Children,—

Haven't you often dropped a tiny stone into a vessel of water, and noticed how immediately the stone touches the water, ripples or circles begin to form, and these spread right to the outer edge of the vessel, no matter how large?

I think this is an exact picture of our lives. Everything we do or say, or even think, produces an **influence** on all with whom we come in contact, and this will go on till time ends! How very wonderful! What is your influence then? Is it for good or evil?

In an old country cemetery is to be seen a little white stone marking the grave of a little girl, and on that stone are chiselled these words: "A little girl of whom her playmates said: 'It was easier to be good when she was with us.'"

Could this be said of you? If so, then your influence is good and sweet

Life then is worth living
IF YOU

Live for the Christ who loves you,
For those who think you are true,
For the heaven that smiles above you,
For the good that you can do;
For the cause that wants assistance,
For the wrongs that need resistance,
For the future you have in the distance,
For the crown you have in view

Yours ever in Him,
"GREATHEART"

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A Heart of Love.

By PASTOR G T FLETCHER

Reader, God loves you! This is the message the Gospel proclaims. Although at the present you may be living in sin, far off from God, rebelling against His government, saying in your heart concerning His Son, "I will not have this man to reign over me," **God has yet a heart of love toward you.**

Think for a moment of His love. He, the great, Eternal God who inhabiteth eternity, your Creator, your Provider, who holdeth your breath in His hand (Dan 5, 23), against whom you have sinned, refusing His way and choosing your own way (Isa 53, 6). He who has declared that the soul that sinneth it shall die (Ezek 18, 4), He who has power to destroy both soul and body in hell (Matt 10, 28),—this God whom you have spurned and despised has yet **a heart of love toward you.**

He speaks to your heart and says "I have loved thee with an everlasting love." There has never been one moment in your existence when God has not loved you. You say "Do you mean that God has loved me even though I have been such a sinner?" Yes! Listen to the voice of His Spirit as He tells of the love of Jesus for the sinner. "God commendeth His love toward us, in that, while we were **yet sinners**, Christ died for us" (Rom 5, 8). Oh! how great is His love. If it were a question of God only loving righteous ones, none would be saved, none would be loved, for "there is none righteous, no not one." But "God so loved the world (this world of sinful men) that He gave His only begotten Son, that whosoever (that means you, dear reader) believeth in Him should not perish but have everlasting life" (John 3, 16).

Notice the three definitions of the sinner in Romans 5—Ungodly (v 5), sinners (v 8), enemies (v 10). So, dear reader, God has **never ceased** to love you. Had He not loved you you would have been in hell long ere this, but God is longsuffering to usward, not willing that any should perish, but that all should come to repentance (2 Pet 3, 9). And so your day of grace has been lengthened out, if haply you should now repent and be saved.

Will you not hear the voice of His Spirit? Will you not accept His salvation? Will you not be reconciled to Him? Will you not now say from your heart in true repentance and contrition "God be merciful to me a sinner"? Oh! how He waits to hear you call upon His name. How He longs for your coming. Christ has died for you, has borne all your sins away. He was made a sin offering for you, and if you will but trust His finished work and take Him to be your own Saviour, all the merits of His atoning work shall be imputed unto you, and you shall rise.

Cleansed from all sin (I John 1, 7)

Forgiven all trespasses (Col 2, 13)

Justified from all things (Acts 13, 39)

Saved by His wonderful grace

Will you do it **NOW**, for **NOW** is the accepted time, and **NOW** is the day of salvation.