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THE
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 A
 MONTHLY RECORD
 of
 SPIRITUAL LIFE AND WORK

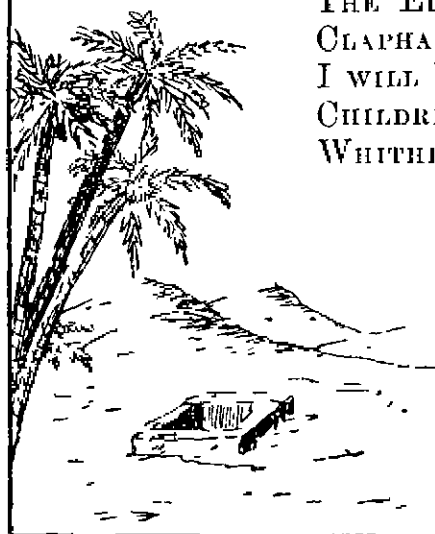
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March, 1923.

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TWOPENCE.

ELIM Pentecostal Alliance

with which is incorporated
THE ELIM EVANGELISTIC BAND.

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PASTOR E C BOULTON PASTOR E J PHILLIPS.
Secretary—PASTOR W HENDERSON.

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

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The Elim Evangel.

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Editors

{ ERNEST J. PHILLIPS.
ERNEST C. BOULTON.

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Editorial.

"My one thought is to press on to the goal."—Phil. 3, 14 (Moffatt)

Amid the many counter currents and intimidating influences of these days, what a need there is for a powerful purpose in life,—something which will serve as an irresistible incentive in the hour when the cross weighs most heavily and the pressure of life's burdens is felt most deeply, when the path of the believer leads him through the dark shadows of some severe sorrow, when his most cherished hopes seem especially impossible of attainment; that which will act as an all-sufficient stimulus in the moment when faith is seriously challenged and love is threatened with a deadly chill; when ecstatic experiences have departed, and the pilgrim treads a "solitary way"

To what earnest endeavour and holy heroism this deep desire gave birth in the life of the Apostle. Listen to his fervent words: "I press toward!" His longing is too strong for denial; no opposing prejudice is able to turn him aside from his objective; persistently and consistently he ever moves onward towards the goal. How determinedly he shakes off every clinging weight which would hinder him in the heavenly race, like the eagle he spreads his wings and mounts up to the heights of the Divine life.

Contemplate the glorious goal suggested by those inspired words in John 17, 24, "Father, it is My will that these, Thy gift to Me, may be beside Me where I am, to behold My glory which Thou hast given Me"; and again in Eph 5, 25-7, "Even as Christ also loved the church, and gave Himself for it

. That He might present it to Himself a glorious church, not having spot or wrinkle but that it should be

holy and without blemish" O my soul, art thou in complete concord with thy Lord in the consummation of this gracious design? Hast thou fully apprehended, and abandoned thyself to the destiny to which He hath appointed thee? Dost thou realise that within thee has been created a capacity for communion with the Eternal, the Infinite? Thou canst never be satisfied with that which is merely temporal and transitory. Lift up now thine eyes and behold that which thy Lord sets before thee! Doth not the Divine vision make thee fleet of foot to pursue and possess the prize? Ah! methinks thine heart burns within thee with holy desire! Naught shall turn thee aside, now that thou knowest the end which he hath in view! Selfish cravings shall no longer hold dominion o'er thee! The call of God hath loosed thee from the narrow confines of a carnal vision! Thou hast broken away from the moorings of a life in the flesh! Thou art no more thine own! Thou hast willed thyself away to Him for ever!

· This one thing I do! unhindered, by the things of sense, or Time.
Toward the high calling in Christ, press onward to life divine!
The things left behind, forgetting, and casting aside every weight—
Focussed on God through Life's journey, unhindered by things small
or great.—

Unswerved from the Path leading on to the life in Christ set before.—
To the conquest of "self" and of wrong, to the Spirit's 'Excelsion' "

—E. C. B.

Items of Interest.

This month we gladly welcome Pastor E. C. Boulton, of Hull, as joint-Editor of the ELIM EVANGEL.

* * * * *

We are glad to report that God is abundantly blessing the work at Hull, at present in charge of Pastor E. C. Boulton and Evangelist J. E. Elvin. A week's special services recently held in the Elm Hall brought great blessing to many. They were truly revival services in the deepest sense. The meetings were characterised by an intense hunger for God. Following this a very impressive baptismal service was held in a large Baptist Church. Forty followed the Lord through the waters. The presence of the Lord was manifested in a very marked way.

* * * * *

Friends will be interested to know that a Convention will be held under canvas (if possible) at New Cleethorpes, Grimsby, during the August holidays. Full particulars will be announced later.

* * * * *

Particulars of the Easter Convention at Hull will be found elsewhere in this issue.

* * * * *

Special services for the deepening of spiritual life will, D. V., be held at the Elm Tabernacle, Belfast, during the Easter holidays.

* * * * *

Preston Easter Convention is announced from Good Friday to Easter Monday. This year Bro. Smith Wigglesworth is convening. Amongst the speakers are expected Messrs. James Salter and Edmund Hodgson from the Congo. Those desiring accommodation should write early to

Mr T Myerscough, 134 St. Thomas' Road, Preston.

* * * * *

At the Elim Hall, Ivor street, Dowlais, on the 16th January last, a very interesting event took place when Mr. John Jones, of Swansea, and Miss Clarissa Elizabeth Hutchinson, of London, were united in wedlock. Pastor Stephen Jeffreys and Rev. E. Weir Williams officiated, and the bridesmaids were the Misses Gladys and May Jeffreys. The happy pair spent their honeymoon at Hereford, and their future home is 60 Mansel Terrace, Swansea. God speed them both in the vineyard of the Lord!

* * * * *

Friends will be interested to hear that Miss Eila Maguire, who left Belfast late last summer for India, was married on the 18th September at the Cinnamon Gardens Baptist Church, Colombo, to Mr. Cyril Chase. Our sister is at present learning the language, and desires an interest in our prayers. Their present address is 1, Victoria Road, Bangalore, S. India

* * * * *

Mr. J. Carter writes to say that the usual London Monthly Pentecostal Convention was held at the Immanuel Gospel Mission, Plumstead, on Saturday, February 3rd. It proved a season of much blessing to those assembled, many receiving a very real touch from the Divine hand. He also adds that the work at Plumstead, though small as yet, is steadily growing, under the leadership of Mr. A. E. Friday, and recently there have been some conversions and healings, others having received the Baptism of the Holy Spirit.

* * * * *

We are delighted to learn that not a Sunday passes at the Stratford assembly without conversions. Mr. and Mrs J Douglas are in charge of the work here.

* * * * *

The friends at the Lee Smith Street Mission, Hull,—who were earnest supporters of the Revival Services held in Hull by the Pastors Jeffreys last year,—recently concluded a successful ten days' mission, conducted by Pastor E. C. Boulton, Evangelist J. E. Elvin, and Mr. T. B. Clarke. Right throughout it was a time of blessing and power. In many hearts intense desire was created for a deeper spiritual life. Some who were in a back-slidden condition truly prayed, "Lord restore unto me the joy of Thy salvation." About thirty people accepted Christ during the mission. To God be all the praise!

* * * * *

Mr. W. Greenstreet, leader of the Clapton Christian Assembly, writes asking for the prayers of the Lord's people for a series of Special Services to be held during the month of March. Each Sunday evening, special evangelistic services, and each Tuesday evening, special addresses to Christians on the need of the Baptism of the Holy Ghost, etc.

* * * * *

The York assembly recently had a week-end visit from Mr. T. B. Clarke, of Hull. The saints were much refreshed as a result of the services

* * * * *

We rejoice to learn that the Southsea assembly are now having better results, and the work as a whole is being revived. Mr. Moser would value the prayers of the readers of the Evangel.

* * * * *

Pastor Blackman, of 4, Fitzharris Ave., Bournemouth, writes to say that he has a few copies left of "Pictures of Pentecost," by Miss Alice Luce. Price, 2s. (postage, 2d. extra).

* * * * *

A brother in the Lord writes from Margate, and speaks of the blessing he has received through the articles by Mr. John McGillivray on "The Lord's Money," which recently appeared in this paper. As a result he has begun to give a tenth of his income to the Lord, and blessing has followed.

“The God of all Grace . . . mend your Nets.”

AN ADDRESS GIVEN BY PASTOR F. T. ELLIS, D. Litt., AT THE BELFAST CONVENTION, ON 27th DECEMBER, 1922.

There are a few verses of Scripture that are laid upon my heart, and I want to bring them before you to-night. First, in the 4th Chapter of the Gospel of Matthew and the 21st verse “And going on from thence, He saw other two brethren, James, the son of Zebedee, and John, his brother, in a ship with Zebedee, their father, mending their nets, and He called them.” And in I Peter, 5, 10 “But the God of all grace, Who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect stablish, strengthen, settle you.” I want just to take a phrase out of the first verse and a phrase out of the second and link them together—“They were mending their nets,” and “The God of all grace make you perfect.” That must have been a very wonderful day by the Sea of Galilee when our Lord Jesus Christ walked along and saw those men busily engaged mending their nets. There they were by that Lake of Palestine they knew all parts of the great deep, there they were mending their nets, and as He walked by He looked into their faces and said, “Follow me, and I will make you fishers of men.”

I daresay most of you have been wondering in your minds why I have linked those two verses together. You will wonder no longer, for the word that is translated “mending their nets” in the one verse is translated in the second verse “make you perfect.” And so, evidently, when the Apostle Peter was writing his first letter, when he came to those words “The God of all grace make you perfect” or “mend your nets” (it is the same word), no doubt, his mind went back to his old fishing trade and he remembered what it meant to mend nets, and so I want to talk to you to-night about “mending our nets.” But, in order to mend our nets, they must get broken first. How is it that our nets get broken? And then I want to ask another question. How do we get our nets mended after they are broken? I spent a few days resting this summer by the seaside and I went down on the beach one morning and asked the fishermen who were busily mending their nets how their nets got broken, and this is what they told me. They said “Nets get broken sometimes by the ordinary wear and tear of fishing, we have a good net to begin with, made in the best factory and at a good price, and we go out to fish in the ordinary way, and without anything extraordinary happening, the net suddenly gets broken. We find upon examination that there is a rent here and a tear there and a hole there, and yet nothing extraordinary has happened, is it simply the ordinary wear and tear of fishing. That is how the net gets broken.” And that is how the net of your life gets broken. Many, many Christian people in the ordinary routine of life allow the cares and difficulties of their daily life to rip and tear the net of their life in pieces. There are some Christians, and nothing extraordinary has happened to them at all, no extraordinary trial, no severe pain, no great burden to bear, they have had to just jog along in the ordinary routine of life, and yet, when you come to examine their spiritual life, you find there is a rip there and a tear here and a hole elsewhere—by the ordinary wear and tear of life. That is how our nets get broken. Am I speaking to anyone here to-night, a Christian man or a Christian woman, and, as you look into your life as you sit here, is there a hole somewhere? is there a leakage? is the net broken? is it torn? If it is, I have a Gospel—“The God of all grace mend your nets.” He is the only One Who can do it, and He is called “The God of grace.” Not merely “The God of power.” That is not enough. Do you know what the grace of God is? It is THE HELP OF JESUS FOR NOTHING. It is “The God of all grace mend your nets”—and He will do it.

But I asked these old fishermen again how their nets get broken, and

they said, It is sometimes by extraordinary toil. Sometimes when they cast their net into the sea and they begin to haul it in, they find it is caught upon something, some jagged thing hidden under the surface of the sea, they could not see it, yet it was there, some sharp obstacle, and it has caught the net and has ripped and torn it. And that is how your net gets broken sometimes. Something hidden in your life—under the sea of your life, I was going to say, I cannot see it and perhaps you have not noticed it, but it is there, some evil habit not yet surrendered to Jesus Christ, some jagged secret sin in your heart and life, and, all of a sudden, you who have been a respectable Christian going along life's even way, have discovered that that secret sin has shown itself, that that evil habit has asserted itself and has ripped and torn the net of your life in pieces. And there are multitudes of Christian people to-day, people that name the Name of our blessed Lord Jesus whose spiritual lives are ripped in pieces by secret, unforgiven sin, or by evil habit, by allowing the Devil to do just what he likes with them, and he has ripped their life up, and has made a big hole in their net. There is a leakage in their spiritual life. Oh! if I am speaking to anyone like that here to-night, I have got a Gospel to proclaim. "The God of all grace mend your net." And He will do it, and He is the only One Who can do it, and He will do it now, and He will do it for nothing, and He will do it completely, and He will do it unto your utmost satisfaction. Will you let Him do it?

I asked these old fishermen again how their nets get broken. They could not tell me any other causes. I said, "I will give you one." "What do you know about fishing?" they said. "Oh!" I said, "as much as the Bible knows about it." "What is that?" they said. "Well," I said, "there is a little story hidden away in the New Testament which says this: that one day the disciples went out fishing and their net enclosed a great multitude of fishes and their net began to break. And that is how nets get broken, by the very good gifts of God, by the very prosperity of life, nets get broken. Sometimes people get on too well in life. There are multitudes of Christian men and women to-day who made their little pile during the war, but whose spiritual life to-day is all to pieces; their net enclosed a great multitude of fishes and their net has broken—because they have not surrendered their life and prosperity to Jesus Christ. Am I speaking to one here to-night to whom God in His providence has been very good in a material sense? Have you recognised Him? Have you given God His portion? Have you honoured God with the substance that He has blessed you with? or have you allowed the very prosperity that God has sent to you to rip and tear your net? If you have, "The God of all grace mend your nets." And He can mend your nets.

The sons of Zebedee were in the ship mending their nets, because they were broken. What is the good of a broken net? A fisherman's net is his chief possession, if other things fail him, he can still jog along, but if you break his net, he is done. The very thing that is the means of his livelihood is broken, and for the time being rendered useless. There are some losses that are unimportant, but there are other losses that are all-important. If your life is broken, my brother, through unforgiven sin asserting itself and ripping the net and tearing it, if the prosperity of the past years has ripped your net, if in any way and through any cause whatsoever the net of your spiritual life is damaged and broken, in proportion as it is damaged, you are rendered useless. The most important thing about you that Almighty God can use for the salvation of others, and the advancing of His Kingdom, is broken and torn and ripped and, as far as you are concerned, you are rendered useless. That is your position to-night. Ah! God used to use you at one time. He cannot use you to-night because your life is not absolutely His. The net is torn. While they were mending their nets, while they were in the boat with the broken net, they were missing the harvest. Plenty of fish in the Sea of Galilee, any amount of little fish close at hand, but they could not catch them, because their net was broken. They were losing a tremendous harvest. There are multitudes of men and women in Belfast who are dead in

trespasses and sins. Oh! my friends, there are plenty of fish in Belfast, and God wants you to catch them, but you can't catch them with a broken net. If you go fishing with a broken net, the fish will get through the holes and you will lose them, and, if an unsanctified Christian goes out to try and win souls for Jesus Christ, the ungodly look and point the finger of scorn and say, "Look what he did yesterday." They can see the hole and they slip through it. Ah! my brothers and sisters, it is a serious time in which we live. The Coming of the Lord draweth nigh, and yet there are multitudes of fish in the sea not caught to-night. What a harvest you are missing if your net is broken! "The God of all grace mend your net!" and send you fishing,—and don't forget the sprats. God save the children!

I went out once with a fishing net and I tried to fish, but I will never try again. It looks easy, but it requires skill to mend the fishing net perfectly. You look at an old fisherman's hands. Why, look at my hands, they look as if I did no work, but I do really. But you look at a fisherman's hands—his bronzed, brawny, clumsy hands, hands that can throw the tackle, hands that can lift heavy weights, and those same hands can take hold of a broken fishing net and skilfully mend it. Listen, the God Who upholds all things, the God Who rolls the stars along, the God Who can take up worlds and dash them in pieces like a potter's vessel, the God Who can take hold of all things that offend and cast them out of His Kingdom, the same God can mend the broken heart. That is the Gospel, my brother. He Who telleth all the stars and calleth them by their names—He healeth the broken in heart. I can understand why the Psalmist put those two things together now. Oh! my brother, those powerful hands of the Mighty God of Jacob, they can stem back all the tide of evil, they can fight all the powers of hell and cast them down beneath our feet. Oh! my brother and sister, as you sit in your pews, or as you come forward afterwards, God can mend your nets skilfully. Ah! He can do it. He has done it. It wants a lot of patience to mend a net. There are some things that you can hurry through, but you can't hurry through mending nets, otherwise you will have to mend them again very soon. Ah! yes, God is called in the Bible the God of Might and Power and Wisdom and Love, but He is the God of Patience. And, brothers and sisters, some of our lives were broken and torn and ripped, and He has been trying to patch them up and mend them all these years, and He has never cast us away, and He never will. Oh! the infinite patience of our God. He never despairs of anybody, not even the worst cases in this building to-night, all ripped and torn,—you who say, God can never mend me. My dear friends, He will mend you to-night. He is the God of all patience, and it does not matter what a tangle the net is in. If you cannot see a way out of it, He can. If you cannot unravel the nets in your life, He will sort them out for you. He is the God of infinite patience.

What do they mend nets for at all? To pass the time? Because they have got nothing to do, do they simply sit down in the boat or sit on the beach and mend nets for the sake of having something to do? Is that why they mend nets? I don't think so. You ask a fisherman why he is mending his nets, and he will tell you because he wants to go fishing again. My dear friends, if God mends the net of your life here to-night, it is because He wants to use you to fish other people. There are some here to-night, and God wants to use you again. He has not used you for a long time because your net has been broken. Get it mended by God and He will use you again, for He is the God of hope. And he is always waiting to mend the broken net because every broken net that He mends means extra fish in the Kingdom. And again I repeat, there are multitudes and multitudes in this place, plenty of fish in the sea that have never been caught, and there are plenty of nets here to catch them with. Let God have the control of the net and cast on the right side of the ship where He tells you to, and, with the mended net, you will enclose a great multitude of fishes. Is there anyone here to-night with a broken net, a life torn and ripped and broken, which they could never mend? God is here and He is the God of skill and patience and hope and He will mend the net now. Let Him do it! Amen,

Reports from the Regions Beyond.

AFRICA.

The latest news from Swaziland is of the most encouraging nature. Pastor Burley tells of three wonderful days of rich blessing during Christmastide. To quote from his recent circular letter — "The Holy Spirit has indeed fallen upon us. Our hearts are full to overflowing. Two of our Evangelists, David and Amos, have received a glorious baptism in the Holy Spirit . . . sights were witnessed never seen before in these parts. It seemed at one time as though most of the congregation had risen to its feet, coming to the front, to divest themselves of demon charms, ancestral spirit charms, etc. Over fifty possessed of evil spirits confessed to deliverance in the Name of Jesus Christ. The sick of all kinds . . . came for prayer, and almost all felt the healing immediately in their bodies."

INDIA.

Dr. and Mrs. Slocum write to tell of their safe arrival at Bombay on November 17. They are now nicely settled in their Indian home at Abbottabad, and are already busily engaged in spreading the 'Good News' among those who "sit in darkness."

They specially ask for the prayers of the Lord's people at this time, that a deep spirit of conviction may rest upon those to whom they minister the Word of Life; that the means may be forthcoming to build a mission station of their own; that the Lord will call and equip stalwart young people to join them in the fight on this distant battlefield; and that they themselves may be kept strong in spirit and body, and ever faithful unto the coming of the Lord.

CONGO.

News to hand from Miss Henderson speaks of that which should make many rejoice. She writes.—"Only last Sunday, about twenty decided to give up their heathenish beliefs and customs, and put their trust in Jesus. This is a very remarkable happening for Congo, and was a very real burst of victory. We all felt greatly touched and melted, for at each of our three services we had very deep and real blessing. . . . We had been praying so long for a real break to come. . . . I know you will all lay hold on God more earnestly than ever for His precious wandering sheep in Central Africa. Oh, we do need prayer that neither climatic conditions, food, nor circumstances shall in any way weaken us physically, or reduce our fighting vitality in this war that God has called us to. How my heart longs to help lighten the load of my dear dark sisters, and make them realise that my Friend of Calvary . . . longs to free them from their slavery."

* * * * *

We understand that Brothers Salter and Hodgson, D.V., hope to leave the Congo for England early in the spring. Mrs. Salter is already in this country.

CHINA.

Our brother, Mr. J. McGillivray, at present labouring in North China, who recently contributed the series of articles on "The Lord's Money," writes us in terms of gratitude to God for His wonderful goodness and preserving power during the past year. The following is an extract from one of our brother's letters:—

"The other day a man came rushing in from the country, asking for someone to go out and see a man who had been badly bitten by a wild boar. Both our Evangelists had gone out to preach, and there was only the native cook left on the place, whom I took with me to a village, a little over three miles out. When we saw the man, it could be seen his life was ebbing away fast, and there was no hope of recovery. He had been bitten in three places, one of the boar's tusks had penetrated

the lungs, death resulting from this wound. This animal had also bitten another man, who had died earlier in the day. It also claimed eight or nine persons whom it had wounded, but not seriously. Fortunately a large number of the villagers set out with their crude weapons, and hunted it to death. We had splendid opportunities in this place of speaking a word for the Master among these unfortunate ones, showing how uncertain life is, and calling upon them to prepare for eternity. We prayed for those who had lost their son, that they might through this calamity be led to Christ."

He also adds "After one of our afternoon services, a number of the church members, led by the deacon and myself, marched through the city singing the "Rain Prayer Hymn," and making a general appeal to all to forsake idols and turn to the living God, and ask Him for rain. Next day the rain began to fall, and although it was not sufficient, yet we realised that God gave witness to His Word."

Our Advent Hopes and A.D. 1923 = 1927.

By REV T. E. HACKETT, M.A.

A very distinguished student of prophecy writes "Some of us have watched for A.D. 1923 for fifty years." Such a statement of itself may well excite attention, and raise the inquiry, what are the grounds for such an expectation, maintained for half a century? It follows, as many are aware, from the year-day view of the notable period referred to seven times in Holy Scripture (Dan 7:25; 12:7, Rev 11:2, 3; 12:6, 14; 13:5), as 1260 days, 42 months, or a time, times and half a time, the double of this broken period being 2,520 days, on the Scripture scale of 30 days to a month. Many of our readers hold this year-day view strongly, while others take the literal, and what is termed the Futurist application, to 7 critical years at the close of this age, marked by the rise of a Personal Antichrist, with a bitter persecution of the people of God. One view need not exclude the other. Each has a great mass of evidence in its favour, and the best results will be obtained by an endeavour to embrace the two. The writer accepts the longer scale, and also the shorter at the close of this age. The Saviour's words in Luke 21:24 are in this connexion of the utmost importance. "Jerusalem shall be trodden down of the Gentiles until the Times of the Gentiles are fulfilled." They show most plainly that these times of the Gentiles have to do with Gentile sovereignty over Jerusalem, and expire with the deliverance of that city from Gentile domination; a deliverance in great measure already affected as a result of the Great War, but awaiting a future and final deliverance after a future and final overthrow (Joel 3; Zech 12, 13; 14).

These Times of the Gentiles, if real accuracy is desired, must be dated from the reign of Nebuchadnezzar, and more especially from a very express decree of the Most High, whereby

the sovereignty of the nations passed to that great monarch (Jer 27:6-8) Never since that decree have Israel or Judah had any real independence.

Three starting points for this period of 2,520 years, all within that king's reign, with three corresponding closing eras, have for years engaged the close attention of prophetic students.

(1) The first, dating from B C 606, the year of his accession, and frequently referred to in Scripture as the 4th year of Jehoiakim, being also the 1st year of the 70 years' captivity,—a year marked as "one of the most important epochs in the world's history" (S.P.C.K. Commentary) From this as a first starting point for the 2,520 years, we are led at once at their close to the era of the Great War, and the release of Palestine from the Turkish yoke

(2) The second,—as dated seven years later, from B C 599, the year of the young king Jehoiachin's deportation to Babylon,—leads us at the close of the 2,520 years to the year just entered, 1923 It is of this we would speak more fully later

(3) The third,—as starting from the close of Zedekiah's inglorious reign, and the destruction of the temple and city, B C 588,—leads to a date 11 years later than the present year—1933-4, the latest for the close of the Times of the Gentiles, that can be reached by these calculations or chronological predictions

As this last starts with a final overthrow of the city in O.T. times, so it reaches on to a final siege and a final deliverance at the close of this dispensation. These events, however, have to do, not with the Church of Christ, but with the Jewish people and their earthly hopes; and must take place after the removal of true believers, and for this, in addition to other weighty reasons, inasmuch as that Jewish Deliverance is effected by Christ's descent to earth, in company with His Saints who have already been raised to meet Him in the air (I Thess.4)

We are now in a better position to see how vitally we are concerned with the previous era—that of 1923, and the years that immediately follow What further may be said will enhance the importance of this era, and what may arise out of it for true servants of our Lord Consider then carefully that parable of good and evil figs given by Jeremiah (25:1), with reference to the deportation of Jeconiah in the year B C 599, the starting point of the period of 2,520 years, which closes in our own day, and see what may be its bearing on these Advent hopes of ours For here under this image you have what will surely come to pass at the close of this age;—a marked separation between two classes,—and that, observe, not by a previous judgment on the evil, but (as must occur at the close) by a withdrawal for their good, and into a place of safety, of all who find favour with God—"Good figs, very good, even like the figs that are first ripe" (Jer 25:2), while judgment, swift and overwhelming, shortly falls on those left behind.

But once more, as adding to the force of these conclusions, and the significance of this period in which we find ourselves, consider that this withdrawal of an elect remnant, as finding favour with their God, takes place immediately before the succession of a Prince, who is a most remarkable type of the coming Antichrist. Who can doubt it, in view of the solemn denunciation of Zedekiah, as given in Ezek. 21:25-27 (R.V.)? "And thou, O deadly wounded wicked one, the Prince of Israel, whose day is come, in the time of the iniquity of the end; thus saith the Lord God; Remove the mitre and take off the crown; this shall be no more the same; exalt that which is low (the lowly Jesus, 17:22-24) and abase that which is high. I will overturn, overturn, overturn it; this also shall be no more, until he come whose right it is; and I will give it to him." Is not the order of events most clear THEN and NOW? Warnings of judgment, close at hand; a gracious withdrawal of the people of God, a reign of an Antichrist, Prince of Israel, who binds himself by a solemn oath (II. Chron 36:13; Ezek 17:12-20), an oath taken about seven years before the final catastrophe, and broken just 3½ years (see Josephus) after being taken, even as is the case with the coming Antichrist (Dan 9:27), also wounded unto death (Rev. 13:3, 12) and followed at once by the glorious advent of One whose right it is to reign.

If, as Dan. 9:27 and other Scriptures render probable, the career of this great Adversary runs for the closing seven years of this age, it would date from about A.D. 1927. Thus the coming years, 1923-1927, become of vital interest and solemn importance to us all. Has enough been said to justify the attitude of the gifted and devout prophetic student—whose words gave us our subject—"Some of us have watched for A.D. 1923 for fifty years"? In view of such possibilities and such bright hopes as to the Coming Dawn, "Who dares stand idle on the harvest plain?" And who would dare, with greater daring still, to be indifferent as to his own readiness for his Lord's return? Brethren, the time is short; it remaineth that we use it to the utmost, whether for the service of our Lord and Master, or for our own Salvation, that we may be found of Him and in Him, in peace and without spot, at His appearing.

Love is very patient, very kind. Love knows no jealousy, love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful, love is never glad when others go wrong. Love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient. Love never disappears.

—I. Cor. xiii, 4-8 (Moffatt).

Beth-Elm Home of Rest and Healing, Leigh-on-Sea—Open to any of the Lord's people for long or short periods. For terms, apply to Miss Neill, "Beth-Elm," The Glen, Cliff Gardens, Leigh-on-Sea, Essex.

Mountain Meditations.

A prayer in its simplest definition is merely a wish turned Godward

* * * * *

And this, my soul, is the triumph of thy being—to be able to WALK with God. Flight belongs to the young soul; it is the romance of religion. To run without weariness belongs to the lofty soul, it is the beauty of religion. But to WALK and not faint belongs to the perfect soul; it is the power of religion.

* * * * *

The intense activity of our times may lead to zeal in service, to the neglect of personal communion; but such neglect will not only lessen the value of the service, but also tend to incapacitate us for the highest service.

* * * * *

This divine sovereignty means the enthronement of love, for God is love. His love replaces our selfishness as the driving power at the centre of our being. This overmastering consciousness of God liberates all the powers of the soul for His exclusive use. From this inner shrine He is able, as never before, to work out in us all the good pleasure of His will. He can think through our minds, will through our wills, yearn through our hearts, and speak through our lips. His power can now throb and move and work through every avenue of our being, and this means a spiritual revolution of the highest kind.

* * * * *

True prayer is not only the voice of man crying to God, but the voice of God in man expressing the deepest needs of the human heart, and conveying them to the throne in such a manner that the answer shall be assured.

* * * * *

You will find it a great blessing to count your blessings.

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You may always expect a battle after a baptism.

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The Church that would live must die. If she would have her Olivet of enriched communion she must seek it by the way of Golgotha and the Cross. The life of the Church becomes fruitful when it becomes sacrificial.

How to Keep in Health.

By F. H. SENFT.

There has been much helpful teaching on divine healing. The Scriptural foundation has been laid deep and wide, and no one should fail to be healed because of a lack of light upon God's Word. But my thought has been turned to the importance of divine health or keeping healed. It is said that an ounce of prevention is worth a pound of cure, so if we can find some preventives for physical sickness, weakness and suffering, we shall do well to heed them.

1. Dwell in the Secret Place. Live in the 91st Psalm. Not an occasional visit, but the place of perpetual habitation. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." This is the place

of protection against "pestilence," "plague," "destruction that wasteth," "the arrow that flieth," "trouble," and every attack of the enemy. Not only is life protected, but prolonged "With long life will I satisfy him and show him my salvation"

2. Recognize and claim the power and protection of the blood The children of Israel were protected from the visitation of the destroying angel because God said "When I see the blood I will pass over you" Is the mark of the blood upon our dwelling, this temple of the Holy Ghost? These days when the devil's darts are flying thick and fast, how necessary to be protected by the Cross of Calvary and the nail-print hands of Christ The Atonement is the chief corner-stone of divine healing, but let us remember that the same blood that was shed for the remission of our sins and the healing of our sicknesses, keeps us from sin and sickness The Israelites fed upon the lamb, while they were protected by the blood. Likewise we may feed upon Christ and be sheltered by His blood

3 Reckon on the indwelling Spirit "For if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken (make alive or energize) your mortal bodies" Rom 8:11 This does not necessarily mean a sick body only, but a well body subject to disease, kept from disease by the life-giving Spirit We must keep filled with the Spirit as a protection from sickness, just as from sin The body is constantly undergoing decay, but "the life also of Jesus" (I. Cor. 4:10) counteracts the forces of disease and decay Our own life fails us in the pressure of toil and trial, but another life is imparted by the Spirit of the risen and glorified Christ

4 Practice daily communion and the study of God's Word The physical life is in direct proportion to the spiritual "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth," III John, 2 This life for the body is found in the closet of prayer, upon our knees, with open heart and open Bible, feeding upon the words of life, for "they are spirit and they are life," John 6:63 Jesus came to give God's children their bread He said "I am the Bread of Life" It is His physical life imparted to our bodies The best time for waiting on God is in the early morning, when the mind is clearer and distractions less likely We need the "morning watch" rather than the "morning nap" How the enemy seeks to hinder the early season of communion and the study of the Word! If you feel sleepy and weary he says "A little more sleep and a little more slumber," but hearken to the voice of Jesus "Come apart with Me to the 'solitary place' of prayer and refresh thy whole being — spirit, soul, and body"

5. Obey the laws of health It is a "reasonable service" into which God has called us, and He would have us observe the

laws that govern the body. Good food, air, sunshine, exercise, are consistent with the will and provision of God for our bodies. Be natural. Don't overeat. Don't starve. "Let your moderation be known to all men." Don't worry. Don't hurry. "Be anxious for nothing." "In quietness and confidence shall be your strength." Alas, how many answer as did Israel, "No, for we will flee upon horses," Isa. 30. 15, 16. Don't carry the whole world upon your shoulders, far less the universe. "The government shall be upon His shoulder." A morning walk is a splendid adjunct to the morning watch.

6. Maintain a good conscience. This is essential to good health. A guilty conscience will react upon the body and disturb the natural and healthful functions, producing disorder and disease. A good conscience is a splendid stimulant to digestion, sleep and vigor of mind and body. Paul knew the value of a good conscience. "Herein do I exercise myself, to have always a conscience void of offence toward God and men," Acts 24. 16. To have health we must have faith, and for the effective operation of faith there must be a pure conscience. "Holding the mystery of faith in a pure conscience," I Tim. 3. 9.

7. Have a sanctified tongue. "A wholesome tongue, (margin, the healing of the tongue) is a tree of life, but perverseness therein is a breach in the spirit," Prov. 15. 4. "The tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and sets on fire the course (wheel) of nature and it is set on fire of hell," James 3. 6. An eminent physician has said: "There are diseases that originate from anger and anxiety that no medicine known to man can cure." A perverse tongue makes a breach in the spirit, defiles the whole body, and sets on fire the wheel of nature, which is set on fire of hell. "The fire proceeds from the pit to the tongue, thence to the spirit and finally to the body, producing disease and death. A word of criticism will introduce poison into the body, while "a good report maketh the bones fat," Prov. 15. 3.

8. Keep in touch with those who "believe these things," Mark 16. 17. One reason some do not keep healed is because they fail to meet with the people of God who teach and live divine healing. They are in the midst of unbelief in their homes or churches, which causes a decline in their spiritual and physical life. Then they lie away to some Alliance Convention or all day meeting to get fixed up, whereas if they had come more frequently to such gatherings they might have remained well. Rotherham translates Mark 16. 18 as follows. "Upon sick persons will they lay hands, and well shall they remain." Meet the conditions, meet God, meet with His people and "remain well." "Not forsaking the assembling of yourselves together as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching," Heb. 10. 25. This certainly applies to these very days and to the people who

believe in Christ for the body.

9. Be liberal with your substance. "The liberal soul shall be made fat and he that watereth shall be watered also himself. He that withholdeth corn, the people shall curse him, but blessing shall be on the head of him that selleth it," Prov 11:25, 26. Not alone fat in soul, but also in body, for what affects the one affects the other. Some who have been healed fail to keep in health because they pay to the Lord but a pittance of the amount expended upon doctors and medicines. Not that we can buy health from God with money, but an ungrateful and sparing heart will surely cause poverty of spirit and thus injure the body.

Shall we not put ourselves in the way of fatness of soul and blessing upon our head, by investing our substance in precious souls and thus bring back the King who, "though He was rich, yet for our sakes He became poor, that ye through His poverty might be rich?" II. Cor. 8:9

10. Cultivate a joyful spirit. "The joy of the Lord is your strength," Neh. 8:10 This follows the previous condition of liberality, for it is when "portions are sent" that joy comes and then strength. As a morbid disposition is a feeder to "divers diseases," so a spirit expressing itself in "psalms and hymns and spiritual songs" will foster health. Let us cherish and cultivate the spirit of praise and glorify God in our bodies.

The Epistle to the Assembly at Rome.

By THOMAS MYERSCOUGH.

BIBLE STUDY, No. 3.

Let us consider the Apostle Paul's PERSONAL RELATIONSHIP to "the Gospel of God concerning His Son." Of this he says "I AM DEBTOR," "I AM READY TO PREACH THE GOSPEL," "I AM NOT ASHAMED OF THE GOSPEL."

The call of Paul into Salvation was on the ground laid down in Rom. x, 9, "That if thou shalt confess with **thy mouth** Jesus as Lord (lit), and shalt believe in **thine heart** that God hath raised Him from among the dead, thou shalt be saved."

Paul's Conversion. Examine Acts ix, 3, 4. A light from heaven above the brightness of the sun shone round about him, and he fell to the earth, and heard a voice saying, "Saul, Saul, why persecutest thou **ME?**" "And he said **Who** art thou, Lord?" Saul used the word "Lord" here not recognising the person speaking. The voice from heaven said, "I am Jesus, Whom thou persecutest." Thus Jesus, Who was crucified, dead, and buried according to the reckoning of Saul and all the official Jews, now revealed Himself as **alive** from the dead, **and was seeing** all that Saul was doing against Him by persecuting His people. He trembled and was astonished,—for how long we are not told,—but he said to King Agrippa, "I was not disobedient to the heavenly vision" (Acts xxvi, 19). Here we see that he at once believed that God had raised Christ from the dead, and so he speaks the word "Lord" with a meaning quite different from the first time he used it. "If thou **shalt confess with thy mouth** Jesus as Lord, **and shalt believe in thine heart** that God hath raised Him

from the dead, thou shalt be saved. For with the heart man **believeth unto righteousness**, and with the mouth confession is made unto Salvation" (x, 9, 10). This was Paul's Salvation.

The same principle is seen in the case of the thief who was saved on the Cross. "**Lord** remember me when Thou comest into Thy kingdom." We have no knowledge as to how much this dying thief had previously heard of the glorious Gospel of God concerning His Son, but the words he uttered reveal three things—(1) He was the only one recorded on that day as giving to our Saviour the name of "Lord." There was the simple confession with his mouth of "Jesus as Lord." "No man can say that Jesus is the Lord but by the Holy Ghost" (1 Cor. xii, 3). (2) The thief knew that he and his fellow as well as the Saviour were each doomed to die, and so it came to pass. But believing with wondrous faith that Christ **would be raised** from the dead, he prayed "Remember me when THOU comest into THY Kingdom." Jesus could not enter into His Kingdom **without being raised** from the dead (Luke xxiv, 26). This the thief believed with his heart, and as with Abraham, "it was accounted unto him for righteousness" (Rom. iv, 23-25). (3) This thief confessed his sin and the justice of his punishment. So does every truly saved one confess that God's sentence of death on the soul that sins **is just**, as also is His tender mercy to them that "confess with their mouth Jesus as Lord (Phil. ii, 11, Rom. xiv, 9) and believe in their heart that God hath raised Him from the dead." This is real Salvation—the Salvation of God. Moreover it is the only way which is possible for every child of Adam to comply with.

The Commission of Paul, which made him "debtor both to Greeks and to barbarians, both to the wise and the unwise," claims our consideration. After he had confessed Jesus as Lord and believed God had raised Him from among the dead, he said: "Lord what wilt Thou have me to do?" "And the Lord said unto him: Arise, and go into the city, and it shall be told thee what thou must do." And he arose blind, and was taken to Damascus and remained 3 days without sight. Then the Lord instructed a lowly disciple named Ananias, that Paul was "a **chosen vessel unto ME**, to bear my Name before Gentiles and Kings **and the children of Israel**" (this is very precious in view of his being the author of the Epistle to the Hebrews—which Epistle is a message both to the **unsaved** as well as the saved of Israel), "for I will show him how great things he must suffer for My Name's sake."

The Apostle Paul from this time consulted not with "flesh and blood" (Gal. i, 15-20). Wherever he went, the preaching of the Gospel concerning the Son of God, brought upon him wrath, shame, contempt, nakedness, buffetings, stonings, beating with rods, thirst, hunger (II Cor, xi, 23, 33; I Cor, iv, 9-13). The Apostle was "called" to serve the Lord, knowing that "the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might **finish** my course with joy, and **the ministry** which I have received of the Lord Jesus, to testify the Gospel of the Grace of God. And now, behold, I know that ye all, among whom I have gone preaching **the Kingdom of God**, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you **all the counsel of God**" (Acts xx., 23-27). O that this could be said by all the ministering servants of Christ, but alas, it cannot! Yet it is possible for each of us this day to say: "By Thy grace, Lord, I desire it to be so, and pray Thee to work in me both to will and to do of Thy good pleasure, not fearing the consequences, Amen." The things which characterised the Apostle's labour were deep sincerity of heart towards God and man, fidelity to the revelation of the Gospel, yet great tenderness in dealing with the unsaved. In no sense did he spare or excuse himself for rest or ease, or shrink from the consequences of preaching Christ. Hence we have him saying: "**I am debtor** both to Greeks and to barbarians, both to the wise and to the unwise," to preach the Gospel committed unto me.

"I am ready." "How shall they hear without a preacher? and how shall they preach **except they be sent?**" It is needful to distinguish between a preacher sent of God, and one sent out by his fellows, or "out" on his own commission. The one sent of God is truly **READY**—"thoroughly furnished" It is commonly reported, both in the religious and secular periodicals, that in some heathen countries the English-speaking missionaries are divided into two companies,—one company holding to the inspiration of the Scriptures, and the other called "modernists," who only recognise some Scriptures to be inspired. Such we conclude have been sent out by man, and have no "call" or furnishing by God. They were not "ready" in the sense of being "furnished,"—made ready by the Lord. It is quite true they were ready to "go," with their own message, or that of their instructors, but they were not "called of God." It is a great responsibility to be "allowed . . . to be put in trust with the Gospel" (1 Thess. ii., 4). "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be anathema" (set apart for God to deal with). Paul was 'debtor' to preach an appointed gospel, given him by God, and so was furnished and also **ready** to go forth whatever the consequences. "For though I preach the gospel, I have nothing to glory of; for necessity is laid upon me; yea, **woe is unto me, if I preach not the gospel**" (1 Cor. ix., 16).

"I am not ashamed of the Gospel of Christ" These words reveal the depth and power of the revelation the Lord had given to the Apostle, and **his personal acceptance** of the things **contained** in the Gospel. His whole being embraced it **in every detail, as the only message from God to be found on earth.** And although this Gospel revealed the Righteousness of God, it also revealed the Wrath of God against all unrighteousness of men, and also that all men alike were guilty of sin. "All have sinned . . . for there is no difference."

The writer calls to mind once being sent by his employer with a message of which he was heartily ashamed. It was a message so violent that he shrink from delivering it, yet it expressed his employer's determination, and so ought to be known by the person to whom it was sent. The message was delivered, but the deliverer of the message was ashamed. Our Lord has stated very simply what He will do with the unsaved. Yea, only He Himself has given us the details of the doom of the unsaved. No Apostle was entrusted to make known the dreadful news, but our Saviour declared it whilst on earth, and confirmed it from the Glory (see Rev. xx., 12-15; xxi., 8). We have been commanded by our Lord to "Go . . . and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." The great majority of preachers in this day **are heartily ashamed** of this Gospel, and never preach the counsel of God against the unbeliever. Some, alas, preach judgment of their own invention; and reason away every sharp and telling word, so that the effect on the lost is only as an echo. But echoes are not **the truth**, they are only a device to excuse the shame of the preachers at what God has set forth as the doom of the unbeliever. "When I say unto the wicked, 'Thou shalt surely die,' and thou givest him not warning, nor speakest to **WARN** the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if **THOU** warn the wicked, and he turn not from his wickedness, nor from his wicked way, **HE** shall die in his iniquity; but **THOU** hast delivered **THY** soul" (Ezek. iii., 18, 19). It was in the spirit of this Scripture that the Apostle said he had declared **all** the counsel of God to those who heard him, and also said that he was **not ashamed** of that which he preached. "The fear of the Lord is the beginning of wisdom" (Prov. ix., 10). Our blessed Lord, after He was raised from the dead, gave forth the Commission for the Gospel to be preached "to every creature." Mark xvi., 15, 20, is the only record of the Gospel which is to be preached "to every creature."

When examined carefully His instructions contain **seven** statements . . .
 (1) "Go . . . preach the gospel to every creature" (This must be for the

present time, as distinguished from Matt. x., 5,—“Go not into the way of the Gentiles”). (2) “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” (3) And these signs shall follow them that believe. In My Name shall they cast out demons (4) They shall speak with new tongues (5) They shall take up serpents. (6) If they drink any deadly thing (by compulsion or accident) it shall not hurt them (7) They shall lay hands on the sick, and they shall recover” These details were fulfilled in Apostolic days, and are displayed in our day to **“them that believe.”** Yet how many who preach the gospel to the lost can say of this great and only commission to every creature, “I am not ashamed of the Gospel?” Alas, many go to great pains to make themselves believe that this Scripture in Mark xvi., 17—20, is spurious. But our God has in these last days poured out the latter rain,” and many humble “believers” are seeing these things literally fulfilled before their eyes. Praise God for a Pentecostal experience as in Acts 11

(To be Continued).

Clapham Christmas Convention.

By ELDER W. LEWIS.

London—Clapham of all places too—and at Christmas,—well it was a venture with this exception, and a very important one, that God had blessed us with such a full blessing all through the year, and there had been such manifest appreciation of the services, with such fine congregations.

We would here like to mention a little fact that is often overlooked. To be in London at such a time as Christmas, when friends and relations have scattered to the four winds as it were;—and one may be invited to uncongenial surroundings and circumstances which, to say the least, would seem inconsistent with a Christian walk and conversation;—or, on the other hand one may not be invited out (not wanted perhaps,—a by no means unlikely contingency)—then THAT is indeed the time when the child of God feels the need and power of fellowship. That word in Acts 11, 42, with its context, discloses to many that they have come into juxtaposition with a deep scriptural truth, and with an acknowledgment of nothing short of the whole truth. It is then that one after another, from time to time, comes into the full Baptism in the Holy Ghost with signs following.

The Convention started on Sunday morning under Pastor E. C. Boulton, of Hull, and Evangelist J. E. Elvin, of Sheffield. They were not exactly new to Clapham, but now they were to be at full stretch. Much has been written of blessings which have come to Clapham—still more has been talked about it—but we, on the spot, know that God has indeed done wonderful things for us whereof we are glad. The congregation was larger than our faith to commence with. Mr. Elvin gave the opening message from Luke iv., 20,—“And the eyes of all were fastened on Him.” He directed all present to look to Jesus for all blessing. This was a very important starting point, and doubtless prepared the way for much of the blessing that followed. I wonder if we all realise as much as we should how important a matter it is to magnify the Lord of Glory. Have we ever troubled to look into what it is that brings success to the preaching of many of God’s servants? See how they magnify the Lord Jesus Christ. No man can call Jesus Lord but by the Holy Ghost. No man can extol Him but through the Holy Ghost. None can know how to magnify Him except through the inward working of the Comforter.

On Sunday evening Pastor Boulton preached the Gospel with much power and with full determination of purpose from I. John 1, 7. Then the breaking of bread service took place, which enabled many who are prevented from being present at the morning services, to sit down at the

Lord's Table. We are having what seems almost, if not quite, the largest breaking of bread service in London. This speaks for itself the difference between a dead service and a life one.

We had three services on Christmas Day and Boxing Day. On these two days there were not so many present, but those who came were indeed glad for God did bless us manifestly. On Christmas evening Mr. Elvin spoke from Eph. v., 18, during which he referred to many Scriptures concerning the living waters. He made some rather pointed remarks about those who paddle along the shore when they should be swimming in the deeps, pointing out that those who paddle are those who are most in evidence. On Wednesday evening Pastor Boulton gave a very powerful address,—powerful in that it was deeply searching. It seemed to probe and disclose the heart, and cause one to see and feel at the end that God had laid bare something. There seemed to be a sort of cutting away of some foundation on which one had previously been standing. At first it is not pleasant, but soon one feels thankful about something,—perhaps it is that one has got rid of some kind of leech which has been sucking away one's life blood, as it were. It cannot be described, because things in ordinary life will not compare with it. The speaker said: "While you mould for TIME, God fashions for ETERNITY; when you complain you are being stripped by God, He is only taking away that which separates you from Him." And the congregation began to think a bit,—a thing which congregations are not often fond of doing. He told us not to see God through our circumstances, but to look at our circumstances through God's dealings. He went into the meaning of the significant passage in Genesis xiii., about Abraham being rich, how he came to the mount of sacrifice, and drew a sharp contrast from Rev. iii. of the church which said it was rich but was poor in truth.

The subjects on Wednesday and Thursday came from Exodus xxxiv., the central point of which was the last clause of verse 2, "top of the mount." Throughout all these services God was leading up to a sight which pleases angels and saints. On Thursday night the platform was cleared, and an invitation given. For a little while no one responded. Then a tall, grey-headed man of about 50 summers came out and knelt by a chair. After a while came another and yet another, until the whole platform was crowded. About 20 to 25 of all kinds of seekers were met and dealt with. The one who led the way is now baptized in the Holy Ghost, speaking in other tongues. All glory be to God!

Many were dealt with on the other evenings by the Evangelists themselves. The afternoon of Thursday was devoted to a Divine Healing service, when there was a good number present. At the last service of the Convention, Pastor Boulton gave some fine lessons from a comparison of going up the mount (Ex xxxiv.) and coming down from the mount (Matt. viii.) We are assured that much true and lasting work has been accomplished through these services.

"I will Declare what He hath done."

Almost 49 years ago the Lord in His mercy convicted me of sin and gave me a desire to flee from the wrath to come. As soon as I trusted in Jesus Christ and Him alone for salvation, my sins were, praise the dear Lord, washed away through His precious blood, and my soul was filled with His blessed peace which passeth all understanding. During all these years I have always been able to rejoice in Jesus as my own personal Saviour. Glory to His Name! Soon after I was saved I felt the need of consecrating my young life to the service of my Blessed Redeemer. I wanted to be out and out for Him, not half for the world and half for Jesus, but all for Jesus. I began by testifying to the delightful truth that God for Christ's sake had pardoned all my sins. I distributed tracts, visited the sick and dying, and pointed them to Jesus. I also endeavoured to get others to the Gospel meeting where my own soul had been blessed, and thank God, some

of my friends and relatives were soon brought into the Kingdom in answer to prayer.

About six years later I became afflicted with an ulcerated tongue and throat; so painful was it that I could eat no solid food nor lift up my voice in praise to God. I consulted two local doctors, and they both prescribed, but neither of them understood my case. I was also treated by a specialist for about six or eight weeks and became somewhat better, but not cured. In five or six years more the disease began to develop, and I was persuaded, by my husband, who believed in divine healing, to write to Mrs Baxter, of Bethshan, requesting prayer on my behalf. In reply I was told that prayer would be offered up, but that I should place no confidence in their prayers, but in the finished work of the Lord Jesus Christ upon Calvary's Cross, Who died not only for my sins but also for my sicknesses. I followed her advice and, Hallelujah, the prayer of faith prevailed and I was healed. Soon after this I had several painful illnesses, but glory to Jesus, He healed me. For nine successive years my Blessed Saviour kept this frail body in order without the use of means of any kind.

Soon after the death of my dear husband I got greatly broken down in health, and two of my brothers insisted on bringing a doctor who said I was suffering from over action of the heart. I had now, for the time being, got away from my faith in the Great Physician and for a number of years consulted a doctor for every serious illness. But praise the Lord, it is now more than five years since I sent to a doctor or took medicine. During these years I have been attacked by influenza several times, severe colds, rheumatism, etc. but glory be to Jesus, He has removed all in answer to the prayer of faith.

About twelve months ago the Lord gave me a great desire to seek the Baptism of the Holy Ghost. I went to a number of waiting meetings and often tarried at my Saviour's feet in my own home, and there, on the 15th of November last, my prayers were answered, and I received the Baptism with signs following. O Hallelujah, what a Saviour! Since then the name of Jesus has become sweeter than ever before, and I enjoy such communion and fellowship with Him as I could not possibly have enjoyed hitherto. O, may He keep me daily at His feet, and may He use me in any way He can for His own glory, is my earnest prayer.

—(Mrs) C CAMPBELL (Portadown)

I do thank the dear Lord that He is just the same to-day as when He walked this earth, that His power is still manifested to those who believe. Praise His Holy Name!

I was suddenly taken seriously ill at the beginning of November, 1922. My friends became very much alarmed, thinking that I was going to pass away. One evening they called in a doctor, who said that I was suffering from acute gastric colic. He injected morphia into my arm, after which I got some relief, but still had severe pain in my body.

Two days afterwards a faithful servant of the Lord came to see me and as he prayed it just seemed as if a hand passed over my body (undoubtedly it was the resurrection life of Jesus) - immediately all pain departed. Hallelujah! What a wonderful Saviour is Jesus! The doctor also said there was an internal trouble, and requested that another doctor should be called in for consultation in view of an operation, but I told him that I should not have an operation as I was trusting the Lord to heal me. Now I can praise Him for He has DONE IT, for I am perfectly healed. I cannot thank Him enough for what He is to me—for body, soul, and spirit,—and I never will cease to praise HIM.

—(Mrs) S SCOTT (Hull)

I was the delicate one of a large family, amongst other things, I suffered from acute nervous prostration, which eventually caused my heart to become diseased.

In 1913 I was very ill; my heart had gradually got worse since my youngest child's birth in 1906, and Angina Pectoris had developed. My

people had been informed by four doctors that I might die suddenly any time.

One day I was reading God's Word, when I came across James 5-15. At this time I was not born again; nevertheless, I believed the Word of God, and held on to that verse. All through the night I heard those words, and felt that I was going to be well again, knowing that "All things are possible with God." Almost at once He healed my body, raised me up, and then saved my soul. Praise His Holy Name!

In 1921, I was very ill again with an internal trouble. Two doctors declared there was a growth, and that an operation was necessary. It appeared as though the Lord was going to take me to Himself, but I was quite resigned to all His will. My fatherless children I put into His care, knowing that He would provide for them. Again I took the Lord as my healer. The Lord said to me: "I AM Jehovah that healeth thee." This divine message was repeated several times during one night. I thanked Him, for I knew it was done, and I was healed. All the pain left me and I have not had it since; in fact, I never felt so strong and well as I do at the present time, being able to do all my own housework.

Those who do not know our wonderful Saviour and His wonderful healing power, cannot understand the big change in me. It is a real joy to tell them of the wonderful things God has wrought in my life. I praise Him, too, that, as the enemy of our souls comes along with the symptoms of this sickness, I am able by the help of the Holy Spirit to reject them. To God be all the Glory!

—(Mrs) K. J. WHITING (Hull)

Pastor George Jeffreys at Ashbourne.

At the time of writing, Pastor George Jeffreys' mission at Ashbourne, Derbyshire, has commenced, and great encouragement is given to the missioner and his assistants, Mr McWhiter and Miss Kennedy, by the remarkable features attending this new effort. The Mission Hall in which the services are being held had become, prior to these services, practically empty; and once again, as regards a Pentecostal work, the missioner is called upon to lay a foundation which can truly be termed "no other man's." Souls are being saved, bodies being healed, and quite a company of the Lord's people coming together night after night and drinking in the truth, as it is opened up before them. Many are already asking, "What shall we do when these services are over?" Little do they know that the Lord is providing, and that plans are already laid for establishing another of the "Elms" that are to be found in different parts of the country, as the result of similar missions. A full report of the services will be given, D.V., in the April issue of the "Evangel."

Elim Pentecostal Alliance.

EASTER UNITED CONVENTION (of the Grimsby and Hull Assemblies)

will D.V. be held at HULL,

30th March to 3rd April inclusive.

Speakers.—Pastor George Jeffreys and Elim Workers.

Convener.—Pastor E. C. Boulton.

The EVENING SERVICES of this Convention will be devoted to a series of Special Addresses given by Pastor Jeffreys on "THE OUTPOURING OF THE HOLY SPIRIT."

Friends requiring further particulars or any desiring accommodation should please communicate EARLY with Mr. J. E. Elvin, "Elim," May Street, Hull.

The Almighty Saviour.

Dear Boys and Girls,—

This afternoon I am in a Sunday School, writing this little letter to you. All around me is a buzz of whispering teachers. The scholars, with bent heads, are all eagerly listening. What are their teachers all talking about? JESUS.

This morning I was in a meeting of grown-ups,—I expect you all were too,—and the people were all singing, and praising, and listening. Who about? JESUS. At the same time all over the world there were great gatherings of all kinds of men and women singing hymns of praise,—who about? JESUS. And up in heaven angels in thousands of millions, and spirits of just men made perfect, and God's innumerable hosts are all singing the praises of One—even JESUS!

How mighty He must be, how full of power, how wonderful in wisdom and knowledge, how great in strength, if all these sing His praises continually and never end! God His Father has made Him greater than all creation, and given all power into His hands. Angels are weak compared with Him. His word is full of power.

What has He then to do with us children—full of faults and very small? He loves us with all the power of His being. When on earth He used to pick the little children up and put them on His knee and talk to them. His love is just as tender and strong to-day, and He wants to take each of our lives and make them strong, beautiful, happy, and useful. What a change JESUS can make in a boy or girl! He wants to make us right inside and outside; so let us give ourselves up to Him, so that He may cleanse us from all sin, and then fill us with His Holy Spirit, that we may live to His praise and do His will, as the angels do it in Heaven.

Your loving friend,
ADELPHOS

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1922

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M

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Whither art thou bound?

O friend, thou art no seeker of Jesus, but the reverse! To thine own confusion thou art going **from** Him instead of **to** Him! Oh, stay a moment and consider thy **ways**—thy **position**—thine **end**!

As for thy **ways**, they are not only wrong before God, but they are uneasy to thyself. Thy conscience, if it be not scared with a hot iron, is every day thundering at thee on account of thy paths of folly. Oh that thou wouldst turn from thine error, while mercy lingers at thy side. Be not betrayed into a continuance in these ways, in the vain hope that thy life will be prolonged to an indefinite period, wherein thou hopest to accomplish repentance, for life is as frail as the bubble on the breaker, and as swift as the Indian arrow. To-morrow may never come; oh, use "to-day"—

"**Now**," is the constant syllable ticking from the clock of time;

Now, is the watchword of the wise; **Now**, is on the banner of the prudent.

Cherish thy to-day, and prize it well, or ever it be engulfed in the past; Husband it, for who can promise it it shall have a to-morrow?"

"To-morrow is a fatal lie—the wrecker's beacon—wily snare of the destroyer." Be wise, and see to thy ways while time waits for thee!

Consider next thy **position**. A condemned criminal, waiting for execution; a tree, at the root of which the axe is gleaming; a target, to which the shaft of death is speeding, an insect beneath the finger of vengeance, waiting to be crushed; a wretch, hurried along by the strong torrent of time, to an inevitable precipice of doom.

Thy present position is enough to pale the cheek of carelessness, and move the iron knees of profanity. A man asleep in a burning house, or with his neck upon the block of the headsman, or lying before the mouth of a cannon, is not in a more dangerous case than thou art. Oh, bethink thee, ere desolation, destruction, and damnation seal up thy destiny, and stamp thee with despair!

Be sure, also, that thou consider thy **latter end**, for it is thine whether thou consider it or no. Thou art ripening for hell; oh, how wilt thou endure its torments! Ah! if thou wouldst afford a moment to visit, in imagination, the cells of the condemned, it might benefit thee for ever. What! fear to examine the house in which thou art to dwell? What! rush to a place and fear to see a picture of it? Oh, let thy thoughts precede thee, and if they bring back a dismal story, it may induce thee to change thy mind and tread another path! Thou wilt lose nothing by meditation, but rather gain much thereby. Oh, let the miseries of lost souls warn thee, lest thou also come into this place of torment! May the day soon arrive when thou canst cry after the Lord, and then even thou shalt be delivered—Sel.