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ELIM — EVANGEL
A
MONTHLY RECORD
of
SPIRITUAL LIFE AND WORK

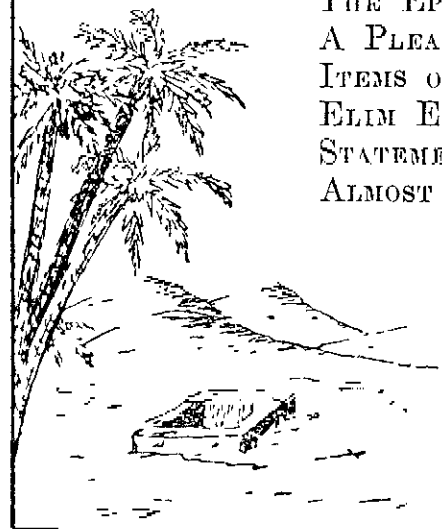
Vol. 5.

February, 1924.

No. 2.

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AND THEY CAME TO ELIM
WHERE WERE TWELVE
WELLS OF WATER; AND
THRESCORE AND TEN
PALM TREES. — EX XV 27

TWOPENCE

ELIM Pentecostal Alliance

with which is incorporated
THE ELIM EVANGELISTIC BAND.

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PASTOR E. C. BOULTON. PASTOR E. J. PHILLIPS.
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The Elim Evangel.

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Editors

{ ERNEST J. PHILLIPS.
ERNEST C BOULTON.

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Editorial.

"I will bless thee . . . and thou shalt be a blessing."

—Gen. xii., 2.

We remember reading some time ago of a little girl, who, when a call was given in a prayer meeting for those who were seeking the fulness of the Holy Ghost, amongst others went forward. When asked by the evangelist what she wanted, she said, "I want to be filled with the Holy Spirit." "But how much do you think YOU can contain?" was the reply. And the little one answered: "I know I cannot contain very much, but I can do a lot of overflowing."

* * * * *

There may not be much logic in our illustration, but there is certainly a lesson in it for every one of us. Some selfishly seek God's best gifts: some that they may be a blessing to others. The former remain always poor; the latter alone know real satisfaction. Just as true of spiritual as of temporal things is "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself."

* * * * *

God's purpose has ever been: "I will bless thee . . . and thou shalt be a blessing." If He has saved us, it is that we might be the means of saving others. If He has made His Word precious to us, that we might help to make it dear to some other soul. He has comforted us in our tribulation that we may be able to comfort them which are in any trouble. He has given us His Son that we may reveal Him to others. He has within

the veil shed His fragrance upon us, that without the veil we may shed that fragrance abroad.

* * * * *

Not from any lower motive should God's children seek the baptism and gifts of the Holy Ghost, and not for any less purpose does God give them. Christ said to His disciples: "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me." They tarried, received, and were indeed His witnesses. Unless we want Christ to become more precious to us and to be more fully revealed in our lives, unless we want to be a blessing to others—we need not seek this experience. 'Twere better not to seek than to seek from selfish motives God's good gifts. But the world around us is needy. Hearts are growing harder. Iniquity is abounding, and the love of many is waxing cold. Our Lord cometh! The need of to-day is Spirit-filled believers with a passion for souls. God is raising them up. May many more be quickly added to their ranks! God has an overflowing blessing for those who are willing to overflow. He sheds the Holy Ghost abundantly on the unselfish, consecrated, seeking soul.

—E.J.P.

Belfast Convention.

The Belfast Annual Christmas Convention again attracted many visitors from different parts of the United Kingdom.

The speakers were the ministers of the Elim Pentecostal Alliance, who came from their respective Assemblies, some accompanied by a number of their flock.

The Convention opened by a prayer meeting on Christmas Eve. Great blessing attended this first meeting, despite the fact that visitors were fatigued by travelling, and local folks were overworked by business rush and home preparations. Worship in the opening hymn took all minds off themselves and the trials of the day, right away to the great Burden-bearer. Soon the whole assembly were upon their knees, and down came the power of God, four receiving the Baptism of the Holy Ghost, for we heard them speak with other tongues and magnify God.

The next morning the saints came together through the dancing and flickering snow. At the appointed time the Tabernacle was packed, and soon the building was ringing with the praises of God.

The opening subject was decidedly appropriate—"Open Heavens." We were taken back to the old dispensation, and shown the conditions, "obedience and faith," which opened the heavens at different periods. Thus following the sacred record we observed the star in the East which guided the wise men to the token of an open heaven, which lay in Bethlehem's manger.

Here we were reminded that it was not any human effort or merit that opened the heavens this time, but the hand of a God of love in grace. After thirty-three and a half years had elapsed we were again directed to look at God's token of an open heaven, this time not in a manger, but on a cross, as the Redeemer of the world opened the heavens for lost and ruined sinners. Then we were taken fifty days hence to the day of Pentecost, when the descent and manifestation of the Holy Ghost gave evidence of an open heaven, which evidence it is our privilege to enjoy to-day.

In the afternoon an able address was given on the work of the Holy Ghost and hindrances to the same in the Child of God. Space will not permit comment on the very inspiring and instructive addresses which followed during the remainder of the Convention.

Between the services refreshments were provided in the Minor hall. Prayer meetings were also held in these intervals, when the sick as well as those seeking the Baptism of the Holy Ghost were prayed for. These meetings proved a great blessing, especially to those who realised their desires.

On the following day forty-five went through the waters of baptism, before which each candidate gave a clear testimony to their new birth.

The Convener, Pastor Geo. Jeffreys, voiced the feelings of the whole convention when he referred to the crowds that were turned away owing to the inadequate accommodation. It is to be hoped that the present Tabernacle will be enlarged before the next convention.

THE COMING CLAPHAM CONVENTION.

Every reader should pay particular attention to the announcement on another page of the coming Easter Convention at Clapham. Dr. A. P. Franklin, who is one of the foremost Spirit-filled preachers in Sweden, and is to be one of the speakers at the Convention, writes as follows —

“All along the Fall we have had blessed times. God is so wonderfully good. We have had convention after convention, with hungry crowds to speak to, something like those you saw at Stockholm. We have also had a six weeks' Bible Study for young preachers and evangelists. Our cup has been running over with blessing. A great many uncovered people are coming to Christ at the meetings. One Sunday night not less than thirty came through and praised God for the forgiveness of sins. Last Sunday about fifteen accepted Christ.

“We have had a good many baptismal services. At the last one, Baron Lagerfelt, the general secretary of the Y. M. C. A., was baptised. The worldly press is angry and writes a great deal against us, sometimes ridiculing the work, sometimes using sarcasm and lies. But, praise God, the more the enemy puts up his head against the work of God, the more the people flock to the meetings, get converted and baptised with water and with the Holy Spirit. Through it all God is giving us grace to work on, rejoicing and praising His holy Name.

“One of my reasons for leaving the Swedish Alliance Mission was that the members of the Board did not tolerate the workings of the Holy Spirit. They were sound as to the Atonement, but they stopped at the sepulchre of Christ instead of marching on with Christ in the resurrection.

life on to Pentecost. Speaking in tongues, practising divine healing, and waiting for the blessed return of the Redeemer were not tolerated. On the contrary worldliness, bazaars in the churches, parties, politics, snuff and tobacco, yea, worse things than these were tolerated,—but not Pentecost, not the power of the Holy Ghost. Why is it that the devil all over the world is so angry at that? For I believe it is he that is behind all the persecution the Pentecostal work has to go through whether it comes through the world or church members.

“I believe that God has raised up the Pentecostal Movement to counteract the worldliness of the churches and to prepare a people willing to go the whole way with Him and to accept Him in all His fullness. May we yield ourselves fully to Him.”

A Weekly Message.

Compiled from Various Sources by PASTOR E. C. BOULTON

Sunday, February 3rd.

“And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son” (Gen. 22, 6).

“The wood of the burnt-offering”¹ What is the wood of the burnt-offering but that which makes such an offering possible? Apart from the “wood” there can be none. It is slain, but not offered. No smoke arises straight to Heaven, no flame of fire consumes the sacrifice, God smells no savour of rest. Hence the wood of the burnt offering is something that makes it possible for me to give delight to God, that makes it possible for me to offer a sacrifice, to join myself with Christ, practically and really, in His burnt offering; something that makes me one with Jesus in the spirit of sacrifice. It opens to us the meaning of a life of entire devotion to God, through surrender, faith, obedience and abandonment. There are two who are joined together in this offering—Abraham and Isaac. Abraham presenting to us the active side of sacrifice, and Isaac the passive, the doing and the enduring. Each have their part, and each have the instruments of sacrifice. Isaac has nothing to do with the fire or the knife—nor have we, we cannot slay ourselves; we cannot call down the fire to consume us, but we can carry “the wood.”

Sunday, February 10th.

“If God be for us !” (Rom. 8, 31-39).

Who else is worth naming? How much does anybody count? If the sun be on my side, why should I be dismayed at any icy obstacle that may rear itself in my way? Sun versus ice! God versus my impediments! Why should I fear? If the atmosphere is on my side, then even the opposing strength of iron will rust away into powder. “The breath of the Lord bloweth upon it,” and if the holy breath, God’s Holy Spirit, is for us, then the apparently invincible obstacle will crumble away into dust. But we are deceived by mass, and we are forgetful of spirit. Mere size affrights us. We are dismayed by numbers. We forget the quiet, pervasive, all-powerful ministry of the Spirit of God. We are overwhelmed by the phenomena of tempest and earthquake and fire, and we forget that almightiness hides in the “still, small voice,” in “the sound of a gentle stillness.” God’s breath is more than the fierce threatenings of embattled hosts. “If God be for us, who can be against us?” I will hide myself in His holy fellowship, and “none shall make me afraid.”

Sunday, February 17th.

“Rejoice evermore. Pray without ceasing. In everything give thanks.” (I. Thess. 5, 16-18).

This union of strong desire and firm confidence again is nothing but

the life of the Holy Spirit within us. The Holy Spirit dwells in us, hides Himself in the depths of our being, and stirs the desire after the Unseen and the Divine, after God Himself. Now in groanings that cannot be uttered, then in clear and conscious assurance; now in special distinct petitions for the deeper revelation of Christ to ourselves, then in pleadings for a soul, a work, the Church or the world. It is always and alone the Holy Spirit who draws out the heart to thirst for God, to long for His being made known and glorified. Where the child of God really lives and walks in the Spirit, there the never ceasing intercession-life of the Holy Blessed Son cannot but reveal and repeat itself in our experience. Because it is the Spirit of Christ who prays in us, our prayer must be heard; because it is we who pray in the Spirit, there is need of time, and patience, and continual renewing of prayer, until every obstacle be conquered and the harmony between God's Spirit and ours is perfect.

Sunday, February 24th.

"Be filled with the Spirit." (Eph. 5, 18).

I was standing on the wall of a great lock. Outside was a huge lake vessel about to enter. At my feet lay the empty lock—waiting. For what? Waiting to be filled. Away beyond lay great Lake Superior, with its huntless abundance of supply, also waiting. Waiting for what? Waiting for something to be done at the lock ere the great lake could pour in its fulness. In a moment it was done. The lock-keeper reached out his hand and touched a steel lever. A little wicket gate sprang open under the magic touch. At once the water in the lock began to boil, and seethe. As it seethed I saw it rapidly creeping up the walls of the lock. In a few moments the lock was full. The great gates swung open, and the huge ship floated into the lock, now filled to the brim with the fulness impoured from the waiting lake without. Is not this a picture of a great truth about the Holy Spirit? Here are God's children, like that empty lock, waiting to be filled. And, as that great inland sea outside the lock was willing to pour its abundance into the lock, so here is God willing to pour His fulness into the lives of His children.

A Brief Reply to Mr. H. W. Fry's booklet, entitled 'Pentecost'.

By H. C. PHILLIPS.

"A wise man will hear and will increase learning" (Prov. 1, 5).
"He that answereth a matter before he heareth it, it is folly and shame unto him" (Prov. 18, 13). "The hearing ear, and the seeing eye, the Lord hath made even both of them" (Prov. 20, 12).

I have read with interest the Booklet called "Pentecost" by H. W. Fry, in which he tries to clear up the confusion which exists among Christian people concerning the Baptism of the Holy Ghost and spiritual gifts.

At the outset Mr. Fry makes his ground clear. He says that the "Pentecostal" teaching "can only be consistently denied on the ground that the Dispensation has changed." "If this Dispensation," he says, is still Pentecostal, then the signs, powers, and gifts of that Dispensation undoubtedly ought to be apparent to everybody." Thus he stakes the whole issue on the question as to whether the Dispensation has changed since the day of Pentecost. He maintains that it has, and therefore

Pentecostal blessings and gifts are not for us.

Jesus Christ according to the flesh was a Jew, and came to the Jews. The early believers were all Jews. So far so good. But when we read (in Mr. Fry's booklet) that these early believers "were not Christians as we understand the word . . . and could not have been, at that time, members of Christ's Body, the Church, which **did not then exist**," we come to grips!

I maintain, on the authority of Scripture, that the Church began at or before Pentecost. Witness, "The Lord added to the Church daily such as should be saved" (Acts 2, 47). The word Church in the Greek is the same as that used throughout the New Testament. Who then dare say there was no church when the Holy Spirit has recorded that the Lord added to it daily? See also, "And great fear came upon all the Church" (Acts 5, 11), "the Church which was at Jerusalem" (Acts 8, 1), etc.

If these early disciples were not in the Church, the Body of Christ, as we who now believe are, then the prayer of our Lord Jesus in John 17 has not been answered, in fact His petition must have been refused by the Father. This was the prayer—

"Neither pray I for **these alone**,
but for them also **which shall believe** on Me through
their word; that they all may be one," (Jno. 17, 20).

Are we to believe that Christ prayed that they (the early christians) and we (the later christians) might be one, and then divided us asunder into two Dispensations, into two bodies? Never. He who divides what Christ has united is working contrary to Christ.

* * * * *

Further, we are to believe, and this is the foundation of the whole superstructure, that "the declaration by Paul of the Mystery" (Eph 3, 1—11) "was **the actual foundation of the Church**." For this, please note, there is **not a single scripture given in confirmation**. The reason is not far to find: there is no Scripture to give.

The Church was NOT founded on the declaration made by Paul, it was founded upon Christ the Rock (Matt 16, 18), and built "upon the foundation of the apostles and prophets" (Eph. 2, 20), before even Paul had been born, spiritually (see I. Cor. 15, 8). It is true that the great Mystery was made known to Paul. But the Mystery was not the foundation of the Church: it was the revealing of the fact that Gentiles were called to be "**fellow-heirs**" with God's chosen people, and were to be "of the **same body**" as they,—not, you will note, to be formed into a **new body** (see Eph 3, 1—11)

* * * * *

The next argument is that the promise of the Holy Ghost

made through Joel the prophet and quoted by Peter in the second chapter of the Acts is exclusively Jewish, and therefore cannot be appropriated by us

I will grant that Joel's prophecy relates to the Jews. I will agree that the outpouring on the day of Pentecost was exclusively upon Jews. I will agree that when Peter said "the promise is unto you and to your children, and to all that are afar off, even to as many as the Lord our God shall call," he had only Jews in mind (although I will not say that the Holy Ghost who inspired him had only Jews in mind) Yes, I grant that Joel and Acts ii. are primarily Jewish, and for several years the disciples could not see beyond the limits of Judaism, but there came a day **when Peter's eyes were opened**. For we read in Acts 10. 45. "And they of the circumcision which believed were astonished, as many as came with Peter, because that on the GENTILES ALSO was poured out the gift of the Holy Ghost."

Surely there was a difference? God would not give **Pentecostal** blessings to Gentiles? Peter at least says that **He did**, "giving them the Holy Ghost **even as He did unto us**" (Acts 15, 18) "The Holy Ghost fell on them **as on us**" (Acts 11, 15). "God gave them the like gift **as He did unto us**" (Acts 11, 16)

What is it then? Pentecost was promised through a Jew to the Jews. Pentecost was experienced by the Jews and preached only to the Jews. Then GOD acted. He proved to Peter that the blessing was not **only** for Jews by giving the same Pentecostal blessing to the Gentiles

Had God changed His plan in giving the Pentecostal blessing to the Gentiles? In answer James says, "Known unto God are all His works from the beginning of the world" (Acts 15, 18). God had not changed His plans, but He gradually unfolded them to His servants until the culmination of the revelation was made to Paul (Eph. 3) Jerusalem; Judea; Samaria; uttermost part of the earth — all one in Christ Jesus! Glorious programme gradually unveiled

* * * * *

In passing let me say an emphatic AMEN to the following paragraph in Mr Fry's booklet —

"It certainly does not seem to be consistent for those who hold that Pentecostal conditions still exist, and therefore pray for the pouring out of the Spirit upon all flesh, to oppose the Tongues Movement,* for if Pentecostal conditions still prevail, surely they should be carried to their logical conclusion, which must include all the gifts then bestowed, of which tongues was undoubtedly one. If the Pentecostal bestowments continue to be Dispensationally granted, then they must be applicable to Christian experience as a whole, and if they are abrogated, it

* I quote this misnomer under protest.

must be as a whole.”

These are true words There is no room for those who pick and choose at God's gifts Let us go in for the whole of our inheritance in Christ—or none.

* * * * *

The last few pages of the booklet contain such a tangle of truth and error that to sort out and separate would be a positively tedious occupation. If I have shewn that we are in the same Dispensation as the early Christians, and belong to the same Body, then we are heirs of the same blessings, and we **cannot afford to live a Christian life without them**, now that we have the light.

* * * * *

I cannot, however, close without referring to Mr. Fry's division of Paul's epistles into two classes (for the two hypothetical dispensations)—“earlier” and “later.”

Now it is agreed that Paul's epistles to Titus and Timothy are the very last he wrote, and in **these**, of all others, we read—

“Neglect not the **gift** that is in thee, which was given thee by **prophecy**, with the **laying on of the hands** of the presbytery” (I. Tim. 4, 14). “Wherefore I put thee in remembrance that thou stir up (rekindle) the gift of God which is in thee by the putting on of my hands” (II. Tim. 1, 6).

Here then, in Paul's very last epistle he exhorted that a “charisma” (spiritual gift) should be stirred up! He does not say (as some might wish) let it lie dormant, it is Pentecostal, it belongs to the previous Dispensation,—but **LET IT REVIVE**, whatever you do, don't let it die! He still speaks of prophecy and of the laying on of hands as of value. Remember, in Paul's last epistle!

* * * * *

About thirty years later, when the voice of Paul is silent, the Lord Jesus Himself speaks from heaven

“Repent, and do the **first works**” (Rev. 2, 5).

“That which ye have already, hold fast **till I come**”

(Rev. 2, 25)

“Behold I come quickly: **hold fast** which thou hast”

(Rev. 3, 11).

* * * * *

The last epistle in the New Testament exhorts us to “earnestly contend for the faith which was once (Greek, once for all) delivered unto the saints” (Jude 33). Christian friend, I **earnestly** contend for it. Nothing short of it will meet the need of men, nothing short of it, and all it involves, will satisfy the Lord who bought us with His own most precious blood. Shall we satisfy Him?

Esau sold his birthright for a mess of pottage. Later, when he found his mistake, “he found no place for repentance, though he sought it carefully with tears.”

Reports of Blessing.

BALLYMENA.

Instead of a Convention this year at Ballymena, Pastor George Jeffreys fulfilled a promise made to the Pastor and saints in response to an oft-repeated invitation to conduct a mission for the deepening of Spiritual life.

The mission was commenced in the Elm Assembly hall on Sunday, 30th December, by a breaking of bread service. Pastor Jeffreys spoke on several aspects of the Christian life, laying special emphasis upon the near return of Christ and holiness of life in relation to remembering His death till He come.

The services on the first day gave birth to great expectancy, which was but an earnest of a time of refreshing from the presence of the Lord. Night after night the word of God went forth with no uncertain sound. Further, it was confirmed by signs and wonders. A number received the Baptism of the Holy Spirit according to the Scriptures, and others were Divinely healed under the ministry of the full Gospel. As the week went on, the hall was packed fully half an hour before commencing time, its seating capacity being four hundred and fifty.

The Lord blessed so mightily that it was decided to take the largest public hall in the town to continue another week. This hall also was crowded with those who ventured to consider God's truth, which was fearlessly expounded as opposed to prevalent thought and acknowledged doctrines. Uncompromisingly the Apostles' doctrine was set forth—separation from the world and entire conformity to the pattern as found in the New Testament. Young converts were exhorted to prove their love to their Lord by keeping His commandments.

A baptistery is now being built in the Elm Assembly Hall, with a view to putting the teaching of baptism by immersion into practice.

GRIMSBY.

A very eventful week has just passed in the history of the Assembly worshippers at Elm Hall, Tunnard Street, Grimsby. The occasion was the visit of Pastor George Jeffreys, from December 9th to 16th, for the purpose of giving a series of Bible studies on the Outpouring of the Holy Ghost and the Miraculous Gifts of the Spirit.

The news of the coming meetings was received by the Lord's people with great delight, and thankfulness to God. Housewives hurried on with their Christmas preparations, in order that they might be free to attend the meetings, and on every hand there was a general determination on the part of the saints to be present at every meeting, if possible.

The outstanding fact, which created faith for real blessing, was the prayerful interest that was manifested from the beginning. For some weeks past there had been a noticeable deepening of spiritual life in the Assembly, and everyone felt that this time of instruction in the Word of God was of the Lord's providing.

The first day of the feast arrived, and with it a goodly company of people. The breaking of bread service proved to be a time of real communion with the Giver of the gifts, and a short meditation on the great distance which He came (from the heights of glory to the depths of human woe) caused a deeper note of thanksgiving to be raised to Him Who shall yet reign on the earth, and be All in All. The afternoon meeting was well attended, and a good preparation was made at this service for the success of the following studies, when it was pointed out from the Word that those who love the Lord will keep His commandment. Tea was provided between the afternoon and evening meetings for friends coming a distance, and before the time appointed for the evening service to commence, the hall was well filled, and seating accommodation was found for over 500 people.

There is one thing amongst others which a stranger notices about a Pentecostal gathering, and that is the hearty singing, and the Lord's people at Grimsby are not in the least backward in this respect. It was an

inspiring sight to see the same people attending the meetings night by night, and listening spellbound for a solid hour to these Bible studies without the least sign of restlessness. One could see that the truths of the Word of God had a great attraction for these people, and more than one child of God was heard to say they could listen for six hours instead of one, such was the hunger for the truth. The blessing deepened each night as the saints received instruction concerning the right use of the gifts of the Spirit, and many questions which were puzzling the Lord's people were handed in to the Pastor, who answered them all from the Word of God. Added to this, the objections raised and arguments used by those who oppose this truth were also dealt with, and as Scripture was used to prove Scripture, everyone felt more thankful than ever that they were living in a country where they were free to read the Bible for themselves. It was a good thing also to notice a number of unsaved people present, thus proving that there is a constraining power over such, when the unadulterated Word is believed in and preached.

The last day of the feast seemed to come very quickly, and it was then that something of the work of the Spirit, which had been going on during the week, was manifested in a practical way. The afternoon meeting was a baptismal service when 22 believers passed through the waters. Each candidate gave a ringing testimony to personal knowledge of salvation. The Pastor then gave each a promise from the Word, and many a "Praise the Lord!" went up to Him, as it was noticed how suitable were the promises to the various testimonies that had been given. The final service was the largest, and a number of people were turned away, unable to get seats. Whilst this address was the last of the special studies, the Gospel was preached in power at the same time, and a number of souls yielded to Him, and were born again. At the close of this meeting, eighteen of the Lord's people were received into fellowship into the local assembly, and thus added to the ever-increasing number in all parts of the world, who are standing for Pentecost to-day with the same signs following as we read of in the Acts of the Apostles. This was followed by an opportunity for personal testimonies, which was enthusiastically taken up. So ended a mighty time of blessing, the results of which will surely be seen in the future of this needy town of Grimsby.

TAFFS WELL

Mr. W. D. John, B.A., writes as follows—Pastor Stephen Jeffreys, at the invitation of the Free Churches of Taffs Well, near Cardiff, South Wales, conducted a highly successful mission in the Methodist Chapel in the district in the last days of November. Divine healing is gaining hold of thousands in our land. Everywhere there is direct evidence of a repetition of apostolic days. The burning messages of the Pastor upon Separation, the Lord's Second Coming, the Present Duty of the Church, and real Revival, contain real food for all. The need for Pentecost is always emphasised with warm Celtic enthusiasm. His experience among the Welsh miners, his startling conversion, his many experiences among all kinds of people, command the attention of right-thinking people. Surely a prophet is in our midst. He is standing upon the watch tower. The dawn is appearing in the East, nations are watching for the moving of God's hand. Surely these are days when God's people should watch such Evangelists as these.

All enquiries regarding cases of healing are welcomed. It is a good thing for our land that there are such stalwarts of the faith in these dark days.

LEEDS.

Mr. T. H. Jewitt writes—A ten days' mission was held in Leeds from the 1st to 11th December. Pastor Stephen Jeffreys conducted it in Mount Taber Mission Church. The services were enthusiastic, and the power of the Lord was present to heal. A noble army of willing workers was always at hand. The subjects dealt with were Enoch, Elijah, and Paul, while all the themes centred round the Cross.

Quite a number of healings took place, and many souls were saved in every service.

A fair number from Halifax helped to make the gatherings full of warmth and Gospel glow.

It may be remarked that the many volunteers in this citadel in Leeds are more determined than ever to "hold the fort."

The teaching of the Second Coming is well grounded. It is a source of great joy to all that in these days the "birds of Jeremiah" are grouping themselves for emigration. Surely He cometh in clouds.

HULL.

The Elm work in Hull has been much strengthened and sustained by a recent visit from Pastor Stephen Jeffreys. Each evening during the week's special services he forcibly and fearlessly declared the whole counsel of God. All through the services the power and presence of God were manifest in a mighty manner. Several souls were saved, and not a few received a wonderful healing touch from the Lord for their bodies. The Pastor was very ably assisted by Mr. W. D. John, B.A. His ministry of the word and messages in song were powerful and profitable.

Human Destiny.

AN OPEN LETTER BY PASTOR DONALD GEE.

Beloved in Christ,—

Greetings! It has been a great grief to me to recently discover,—to my considerable surprise,—that you are now holding "Universalist" views with regard to final human destiny. Apart from the personal side, where it must always grieve us to see trusted and beloved fellow-believers slipping into what we honestly believe to be error, there is the serious question of how this affects our united front and unity of heart as fellow-workers in the Master's service.

For those of us who accept the Bible as a Divinely-inspired revelation, there are three main schools of doctrine, as you doubtless know, with regard to human destiny; (1) The "Orthodox" belief in everlasting bliss and everlasting punishment; (2) "Conditional Immortality,"—that is the eventual and final annihilation of the wicked; and (3) "Universalism," or the belief that all men, and also fallen angels, will be eventually restored and reconciled to God in final and everlasting bliss.

I do not propose to give you the great mass of references from the Word of God which are advanced by conflicting schools in support of their various doctrines. There is much truth in the saying that "you can prove anything from the Bible." Sufficient to point out that each of these three doctrines can produce its own array of proof texts which can prove absolutely convincing IF we deliberately shut our eyes to the others,—something which I am sure you would be too true to do.

The Bible is a Book of principles (compare our Lord's dealing with the question of the Sabbath—Mark 2, 23-28); and it is the underlying principles which we must always ask the Holy Spirit to reveal to us if we would know the truth.

To turn, however, for a moment to the apparently conflicting mass of references usually quoted in this dispute, we can look first of all at the "Universalist" passages. These are principally found in Paul's epistles (e.g., I Cor. 15, 28, Eph. 1, 10, etc.); and I freely admit that if we let ourselves be swayed ONLY by these then "Universalism" has a tremendously strong basis.

The Truth, however, is always reached by carefully balancing apparently conflicting statements,—always seeking the underlying principle,—and these seemingly conclusive statements for final universal reconciliation need carefully weighing in the light of other quite equally authoritative

verses advanced by the "Conditional" and the "Orthodox" schools.

To do justice for instance to such verses as Ezek. 18, 4, John 3, 16, 36, Rom. 2, 12, Jas. 5, 20, Rev. 20, 12-15, etc. (to quote only a few) we **must** qualify universalism. I cannot emphasise that word "must" too much. It is the crux of the whole matter. Universalism, it appears to me, merges from a proportion of truth into positive error in just the same place that all other error begins,—the over-balancing of truth on one side,—“lopsidedness.”

Now since "Universalist" references **MUST** therefore be qualified to meet the demands of apparently conflicting statements, the natural question is,—how can they be modified?

Due weight being given to all passages concerned, I think we shall be prepared to see that this is possible of accomplishment on two lines (1) by realising that God can be "all in all" as much in justice as in mercy. His Sovereignty is revealed as much in the power that even now holds fallen angels in "everlasting chains" (Jude 6), as in the "great light" that converts a Saul on the road to Damascus. That which is "under the earth" shall eventually be compelled to bow to Jesus' Name (Phil. 2, 10): here is universalism indeed,—“every knee”—but not necessarily universal reconciliation. We must distinguish between final victory and final reconciliation,—two quite distinct things.

(2) By realising that the word "all" must sometimes obviously be qualified. To insist that "all" means "all" is an easy and delightful way of expounding the Word of God at times, but I submit that it is an impossible way in dealing with a subject like this where we have to collate a mass of apparently opposing statements. When Paul is writing glowing passages dealing with the future destiny of the Church, and writing moreover in the first instance for the exclusive perusal of Christian churches, we have to remember the viewpoint. The bulk of the great apostle's statements which we have recorded, are to those "in Christ"; in the few instances where his words to those outside of Christ are preserved we find a very different tone (e.g., Acts 17, 30, 31, and 24, 25).

I do not pretend that these brief sentences of mine remove the problems altogether,—they do not. But the absolute necessity of qualifying "Universalist" references becomes increasingly clear to me, and I have at least tried to indicate sound lines on which that qualification can legitimately come.

It would be beside the mark for me to say much in this letter concerning "Conditional Immortality" views. Yet I will point out that these friends possess a battery of texts far more formidable than "Universalism," and even perhaps at first glance than "Orthodoxy" itself. Two of the strongest words used in the Bible to describe the doom of the wicked are "death" and "perish." In whatever way the Orthodox position may explain these solemn words, the fact remains that the Universalist is compelled to twist and distort them, or else neglect them, in a way which seems utterly impossible and unthinkable to Truth.

You ask me why I take the Orthodox position? Because even the convincing statements of "conditional immortality" must be qualified in the light of some of the strongest and most solemn passages in the whole Bible dealing with human destiny. These passages clearly speak of "eternal punishment," and I am greatly impressed with the fact that their strongest exponent is our Blessed Lord Himself,—the tender, loving Jesus.

In warning sinners, HE uses the strongest possible language. He places before them a clean-cut decision to choose one of two roads. He does not shrink from putting at the end of one the fullest possible conception of bliss, and at the end of the other the fullest possible conception of woe. It seems undeniable to me that the duration of the eternal destinies which He describes are inseparably woven in with the very existence of the Eternal God Himself.

The evidence in support of this from the Book of Revelation seems incontrovertible. To the best of my belief the expression "for ever and ever" (eis tous aionas tone aionone) occurs in that book fourteen times. Six times it has reference to the existence for ever and ever of God the Father (Rev. 4, 8, 10, 5, 14, 7, 12, 10, 6, 15, 7). Four times to the eternity of God the Son (Rev. 1, 6, 18, 5, 13, 11, 15). Three times to the endlessness of the punishment of the wicked (14, 11, 19, 3, 20, 10). Once to the reign of the saints (22, 5).

To translate the Greek phrase by "the ages of the ages" does not therefore alter the true force of the expression in the slightest. The punishment of the wicked and the bliss of the saints last just exactly as long as God Himself,—and who will question His eternity?

In the natural sphere we sometimes find the phrase "for ever" used in the Bible concerning things which are in other places declared to have an end. For example: "the earth endureth for ever" (Eccles. 1, 4). The ordinances to Israel (II. Chron. 2, 4), supply another instance.

But in the purely spiritual sphere the phrase never appears to be qualified by any conflicting statement, the expression "for ever" is left in all its naked, tremendous power. I know of no positive statement anywhere where the fearful "for ever" of Rev. 14, 11, 19, 3, and 20, 10, is qualified in the slightest degree.

Surely these unspeakably solemn considerations sufficiently answer the arguments being brought forward so vehemently to-day that the Greek word "aionian" does not really mean "eternal" in the fullest sense of that word.

And I am compelled to say that I feel a criticism of the Authorised and Revised Versions, and a flying to every other available translation to prove a point, strikes me as being one of the worst and weakest forms of argument. All that most of us have yet tasted of the grace of God and the blessings of His salvation we have entered into by believing the familiar words of the Authorised Version. The Holy Spirit has witnessed to its fidelity most conclusively, it seems to me, and any weakening of its authority, especially among our young believers, I am compelled to regard as mischievous in the extreme. Both the A.V. and the R.V. were the work of COMPANIES of men, and not of individuals only.

The fact that a number of modern individual translations reject the word "eternal" and substitute something less is to my mind significant, not of the faultiness of the older versions, but of the subtle tendency of this age of "higher criticism" to whittle down and undermine all the fundamentals of evangelical belief, and all that is displeasing to the natural mind. Thank God!—there are still plenty of men whose scholarship is beyond dispute who are ready to stand by the old translation, and to use the word "eternal" unflinchingly.

Much is made of the fact that in the very popular translation of the N.T. into Modern Speech by Dr. Weymouth, "aionian" is translated by "of the ages." The Doctor's own note on Matt. 18, 8, is worth referring to. He says. "That the word sometimes means 'everlasting,' in the strongest sense of that word, cannot reasonably be doubted. Let the reader judge for himself in every case."

I believe that this question goes far too deeply into eternal principles for it to be capable of decision, or even to be seriously affected, by the translation of a Greek word! The Holy Spirit will be a safer Guide in the end than lexicons, useful as they undoubtedly are when properly used. The Author of the Bible still lives! Have you ever gone to Him to enquire as to the true force of these words? This may not be a line of argument that the natural man will permit, but I see no reason to apologise for it in writing to one who has known the Lord. I suggest that along with your Master you would find a fresh starting-place for earnest preaching and believing of the old, old Gospel that has been the message of Revivals, and of the greatest of soul-winners all down the centuries.

The marching orders for the apostles were as clear-cut as could be. Look at Mark 16, 15-16, for instance. A message of salvation; a necessity for personal decision of the hearers with regard to it; a final and simple division of the hearers based on that decision. Could anything be more simple? There, it seems to me, are the principles of the Gospel message. I am learning to beware of all that requires elaborate explanation. A direct issue is put before our own souls, and is charged upon us to put before others,—“life and death, blessing and cursing, therefore choose life.”

And the Inspired Word enforces the decision by promises and warnings, the strength and force of which it is impossible to add to and highly dangerous to weaken. Our part is to pass on the message as we have received it; not, I understand, to smooth away what may appear to be its roughnesses, or to improve its consummations.

I know you are jealous for the glory of the Lord, and you feel that your views of an ultimate universal reconciliation glorify Him in the largest possible way. May I remind you that one of the truest ways of glorifying Christ is to believe His words. The false lustre of human conception concerning His Victory on Calvary must pale before the very statements of the One Who is Himself the Truth.

Finally, let us beware of the speculative. The gentle rebuke of the Lord in Acts 1, 7, seems opportune once again at this time. We have rejoiced together in glorious personal experience that the Holy Ghost has come. Let us remember the declared purpose of that coming,—to be His witnesses. There are individual exceptions, but I have noticed, and have had personal confession to it, that a belief in “Universalism” deadens the desire for soul-winning and “pulling them out of the fire.” Indeed, I see no help but for this to be the ultimate result.

I have only dealt with this vast subject in a very general way; but I have done so purposely. My object has been to try and view the subject in its true perspective; to seek to indicate what I believe to be the true lines of approach; and to point out the seriousness of the issues involved. The practical application of this solemn question presses on my soul increasingly. While the truth of everlasting punishment is being attacked to-day on every hand, and with every possible subtlety of Satan’s working, the very disputants themselves are hurrying into eternity. God help us to be faithful.

Your brother in Christ,

DONALD GEE.

Reports from the Regions Beyond.

AFRICA.

From a recent letter of Pastor Burley’s we cull the following testimony of a native convert who was baptized last September, her testimony is as follows.—“Since baptism I have been greatly troubled by all my people. Previously, my two children were coming to school with me all the time, and seemed to be very happy; but since then they have turned against the way of the Lord, and against me. Now they refuse to come to school, which is a clear proof that their desires were for earthly wisdom rather than for the knowledge of the way of the Lord. Last night things reached a climax. I arrived home from the evening meeting, and found them all in the hut preparing to sleep. They immediately set upon me with angry words. They confessed at once that they desired to serve Satan, and they could not because I had the light of the Lord in my soul. I told them that I had said nothing against any of them, nor had I badly treated any one amongst them. Why, then, should they set upon me so angrily? I just asked the privilege of quietly praying and preparing to sleep myself. After a time they ceased, but I had scarcely laid down my blanket before

one of them jumped up and struck me. Two others joined, and they beat me unmercifully. My heart was very angry, but I asked the Lord Jesus to keep my hands still, and to take this anger from me. Which He did, so that I spoke no word to them, nor did I return a single blow. When their rage had cooled, they lay down. I was just about to go to sleep when they set on me again and cast me out of the hut. I took my mat and blanket, and prepared to sleep just outside the door. A third time they rose and set upon me, beating me and driving me out into the veldt, where I was compelled to sleep under a tree. On returning to the kraal this morning they cursed me, and I saw the children rolling up their blankets. Shortly afterwards they left with their few possessions, refusing to tell me where they were going, but saying they would not live any longer with me. I am only a woman, and have no power over them; but God has. I want you to pray that He will get hold of my children and bring them to Himself. And pray for me—please pray for me.”

In the same letter, Pastor Burley continues —“The Evangelists have gathered to-day for their regular meeting, and our hearts have rejoiced together to hear of the conquest of the Cross in 42 more lives. In a number of cases the converts are heads of kraals, which means that not merely the one, but possibly six to twenty people are immediately brought into definite contact with the Gospel of Jesus Christ. In other cases they are quite young people in the very dayspring of life. We praise God, and ask for the grace of continuance for them all. It is no light task to our native evangelists that they must be their shepherds. It is marvellous, however, that they are enabled by the Lord to bring on these souls who have lived such dark, dark lives. Remember, therefore, these native pastors, and these sheep for whom the Shepherd died. By your prayers serve together with us in this work along the Lebombo mountains. Oh! that you could but realise the deep, deep need. Then you would not cease to pray until these hills and plains should resound with the praises of the Lord Jesus Christ.”

Christ's Coming.

Notes of a Bible Reading by PASTOR E. C. BOULTON.

1. The Covenant of Christ's Coming.

John 14.

“If I go . . . I will come again and receive you unto Myself.”

2. The Charm and Comfort of Christ's Coming.

1. Thess. 4, 13—18.

“But I would not . . . that ye sorrow . . . as others which have no hope . . . For the Lord Himself shall descend from heaven . . . then we which are alive and remain shall be caught up . . . to meet the Lord in the air : . . . wherefore comfort one another with these words.”

3. The Cleavage at Christ's Coming.

Matt. 24, 40—41.

“Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left.”

4. The Calamitous Circumstances Surrounding Christ's Coming.

Matt. 24, 6—7.

“ And ye shall hear of wars, and rumours of wars; . . . nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places.”

5. **The Corrupt Conditions at Christ's Coming.**

Matt 24, 12. “ Iniquity shall abound.

I. Tim. 4, 1—3. Moral and Religious Corruption.

6. **The Constant Confirmation of Christ's Coming.**

Rom. 8, 16.

“ The Spirit Himself beareth witness,”—not only to our sonship, but also to the advent of the Lord. He stimulates and sustains this advent hope.

7. **The Challenge of Christ's Coming.**

A Challenge to Complete Consecration.

I. John 3, 3—“ Every man that hath this hope in him, purifieth himself even as He is pure.”

A Challenge to Vigilance.

Matt. 24, 42—“ Watch therefore; for ye know not what hour your Lord doth come.”

8. **The Counterfeits of Christ's Coming.**

I. John 2, 18—“ Even now there are many antichrists ”

How many sects representing some specious error have proclaimed their particular beliefs as the second appearing of Christ to the earth !

9. **The Controversy which Gathers Round Christ's Coming.**

Some say He has already come, others that He is coming in spiritual form every day. Often those who believe and teach His pre-millennial and literal return for His saints are treated with bitter opposition, whilst their teaching is held up to ridicule.

Note : This is one of the cardinal columns upon which the Church of Christ is built.

The Epistle to the Assembly at Rome.

By THOMAS MYERSCOUGH.

BIBLE STUDY No. 13.

(Chapter V, verses 12—21).

The writer understands that there are several theories which have been propounded of old and have formed the ground of strong controversy, but he has never read one of them on any side. The present article must therefore be received as that which he has learned in a painstaking reading of the Epistle to the Romans during the past 35 years, and he believes that no other can meet the need of our times against the blasphemous errors of evolution. Let the student extend patience and love with much prayer. **The writer alone is responsible for the matter herein.**

The believing of the things written in these verses will be the foundation of a very happy New Year, and we pray it may be so. Many of God's people are happy because of circumstances, but these verses are written by the Holy Spirit to cause us to have a "deep settled peace" in God above any and every circumstance. Let the student say Amen to all these precious things in Christ, and so be enabled to say "Now thanks be to God who always causeth us to triumph in Christ" (II. Cor., ii., 14).

In the verses we are to consider there is an assembling together of all the effects which have followed Adam's one offence and consequent fall and curse and subjection to powers of evil, which are **UTTERLY BEYOND HIS POWER TO OVERCOME OR TO DELIVER HIMSELF FROM**. Man is shown as being subject to the law of sin because he springs from the fallen Adam, and he cannot deliver himself from sin. He is shown that even the strength of the law applied to him cannot deliver him from sin. It only makes "the offence to abound." He is shown to be under the reign of death, with no power in himself to escape from it. He is shown to be under the Judgment of God and under sentence of condemnation.

Truly there is no remedy **IN MAN OR BY MAN** for the **ADAMIC CURSE**, "Can the Ethiopian change his skin, or the leopard his spots?" (Jer. xiii., 23). "Salvation is of Jehovah" (Jonah ii., 9). The great multitude before the Lamb in the glory cry with a loud voice saying "Salvation to our God" (Rev. vii., 10). Man's answer to God's statement of the inability of man to change himself from the curse is **THE SATANIC THEORY OF EVOLUTION**. Yet everywhere in the world the truth is seen as in Gen. v., 3—"And Adam begat a son in his own likeness, after his image," and the Word declares "God giveth to every seed his own body" (I. Cor., xv., 38). It is needful for every child of God to apprehend these great statements in order to properly understand every man's need of Jesus Christ for the New Birth by His "incorruptible seed which liveth and abideth forever" (I Peter i., 23). Gods' great treasure put into an earthen vessel (II. Cor., iv., 7). Let me ask you, dear reader, in all faithfulness, have you truly received this blessed seed, the beginning of the new life from Him Who is raised from the dead and is now "the last Adam, a life-giving Spirit" (I. Cor. xv., 45)? May He who loved you and gave Himself for you **REVEAL** His great Salvation.

The following comparisons between curse by Adam and Salvation by Christ will need careful attention if our Lord is to have all the glory which is due to Him, and if we are to know our limitations as well as God's perfect provision for our need:—

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| <p>"BY ONE MAN"—ADAM (v. 12).</p> <p>1. Sin entered into the world by one man's one offence (v. 18).</p> <p>2. Sin reigned in Death (v. 21).</p> <p>3. Death reigned (master of every man) by one man (v. 14-17), from Adam onward (for ALL have sinned).</p> <p>4. The law when brought in failed to overcome sin or death (I. Jno. iii., 4): made the offence to abound (v. 20).</p> <p>5. Judgment came upon all men (v. 18).</p> <p>6. Condemnation followed Judgment (v. 18).</p> <p>7. One offence by Adam (v. 16).</p> | <p>"BY ONE—JESUS CHRIST" (v. 17).</p> <p>1. Gift of Righteousness by Grace (v. 17).
by obedience of One, Jesus (v. 19).</p> <p>2. Grace reigned through Righteousness (v. 21).</p> <p>3. Reign in life by one Man (v. 15): free gift of life offered to all (v. 17).</p> <p>4. Freed from the Law (v. 13), and from Sin and Death (viii., 2)
The Free Gift hath abounded unto many (v. 15).</p> <p>5. The one righteousness of One brought Justification of life (v. 18).</p> <p>6. No condemnation in Christ (viii., 1).</p> <p>7. Free Gift is of many offences unto justification of life, by Jesus Christ (v. 16).</p> |
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REFLECTIONS ON THESE COMPARISONS

The mind of the flesh is enmity with God as was Adam's after he fell from his first estate. The state and mind of man has been tried in various ways to show to all generations what the creature is. Tried by length of days (and knowing the will of God) the wickedness of man became great (Gen. vi., 11, 13). Men allowed to live hundreds of years only used their many years to increase wickedness and to live without desiring God. Enoch and Noah feared God, and were a testimony to the remainder who perished in the Flood. Long life did not cause men to seek after God. The unseen Satan had become the Prince of this world and had a possession in each member of the race, until Christ was revealed: Satan had nothing in Him.

Length of days when reduced to 120 years and then to 70 years entirely failed to bring men to God—and so also is it to-day. The law was tried on MEN INSTRUCTED OF GOD, but it was weak through the flesh. All things failed to change the creature. To this day it can truly be said of all who are out of Christ SIN hath entered, SIN reigns, DEATH reigns,—and only God in Christ can lift the sinner out of Sin and Death.

In order to understand the force and purpose of the word SIN as distinguished from SINS, we need to remember that SINS are the outcome of a condition or state of SIN. The child is born in SIN as to nature. David says, "Behold I was shapen in iniquity, and in sin did my mother conceive me" (Psa. li, 5). The conception was not a sin, but the state of the mother was sin, and her offspring was in a like state. Now God's remedy is the "Gift of Righteousness by grace (unmerited favour) by the obedience of Jesus." The poor creature in SIN cries to God for mercy, pardon, or salvation. God's answer to any of these calls is the free Gift of Righteousness, a perfect provision by our Lord for the need of every child of Adam. From the receiving of this blessed gift, the man has henceforth two appearances,—one as still seen by himself and his friends, and the other as seen by God and the powers of darkness. The man and his friends see and experience the workings of the Adamic life, "the earthen vessel" (II. Cor. iv., 7). But to God the man appears as "dead (to the Adamic curse and life) and your life is hid with Christ in God" (Col. iii., 3).

SIN is the tree, SINS are its fruit. If God's salvation provided only for our SINS, the poor inherited tree would have remained under the curse. Many preach a gospel which only tells of the forgiveness of SINS. Forgiveness of SINS does not include the forgiveness of the tree (the nature) as they preach it, but the Gospel of God concerning His Son declares that salvation begins with the saving of the sinner as the creature (the tree) from whom the SINS come forth.

How satisfying to believe the words of our Lord: "Verily, verily I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life" (Jno. v., 24). "He that hath the Son hath life" (1. Jno. v., 12). "THIS LIFE IS IN HIS SON" (v. 11). The Prodigal had no righteous covering of his own, but was covered with the best which his Father had, which is Christ. Salvation MUST be a gift to the creature and MUST include the forgiveness of sins and also contain every provision the creature will ever need.

"Sin reigned in death" (v. 21). Here we have another condition to consider, VIZ: "IN DEATH" (Newberly), not "unto death." The state of SIN is also described as a state of DEATH, "even when we were DEAD IN SINS, (God) hath quickened us together with Christ" (Eph. ii., 4). God said to Adam, "In the day that thou eatest thereof thou shalt surely die." The death here spoken of was clearly death to the unfallen state in which he then was "Dead in trespasses and sins" (Eph. ii, 1). No man could deliver himself from the REIGN OF SIN. So Christ "put away SIN by the "Sacrifice of Himself" (Heb. ix, 26). SIN therefore no longer REIGNS over those who have received the New Birth, because GRACE NOW REIGNS OVER

and in them.

"DEATH REIGNED" from Adam in all his unsaved descendants. In contrast to this, it is now true of those who have received the New Birth, that for them Grace reigns and has caused them to REIGN IN LIFE, and this life is in His Son. Reading John xvii, 2, in the first person, the Lord said to the Father, "Thou hast given me Power that I should give ETERNAL LIFE to as many as Thou hast given unto Me" Col. i., 27, reads, "Christ in you the hope of glory." The Life imparted from Christ is His Life as He was in resurrection. The student will be helped in counting this Life from Christ to be Sin-proof, Devil-proof, Death-proof (in resurrection—Heb. ii, 9), and Grave-proof. These things are not manifest to the natural man, even in the superlative Christian, but it is what God says. The outward man perishes, "yet the inward man (Christ in you) is renewed day by day" (II Cor. iv, 16). What victory would come to thousands of God's dear children if they knew in faith that Christ was in them more to bless them and deliver them than the first Adam was to keep them in bondage and sin!

"ABOUND" is spoken of the natural man concerning SIN ("Sin aboundeth"—v 20). OFFENCES ("Offences abounded"—v. 20). Concerning God's free Gift we read "it is of many offences to Justification" (v. 16). "Grace did much more abound" (v 20). The comparison of the greatness of Adam's inherited curse and the greatness of Christ's freely given, perfect and complete (Col. ii., 10) salvation should cause us humbly to reckon salvation from God's Word, and not from an earthly view of those who have made profession of salvation. "THE FOUNDATION OF GOD STANDETH SURE, having this seal, the Lord knoweth them that are His, and let everyone that nameth the name of Christ depart from evil" (II. Tim. ii., 16). In conclusion, I pray our hearts may be lifted up to our blessed God as we take the words of Isaiah lii., 9-10, "Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted His people, He hath REDEEMED Jerusalem. The Lord hath made bare His holy arm in the eyes of all the nations, and all the ends of the earth shall see THE SALVATION OF OUR GOD."

A Plea for Prayer.

By J. E. ELVIN.

"Men ought always to pray and not to faint." (Luke 18, 1).

"But prayer was made without ceasing." (Acts 12, 5).

"The effectual fervent prayer of a righteous man availeth much."

(James 5, 16).

The command and counsel of Christ on this vital and valuable subject of prayer, is plain and positive! A careful observation of these distinct and definite directions, will inevitably result in consecration. The condition of the world and the conduct of the church are such that we are stirred to sound an alarm. The writer recently heard a leading Nonconformist minister ask a vast congregation the startling and significant question—"Why has the church lost its power?"—that this is so is undoubtedly undeniable. Power is the result of prayer! Are we prepared to pay the price?

With a mad rush like a rocket tearing through the sky, this age is swiftly and surely drawing to a close. The spirit of hustle and bustle is gaining ground in the Christian world as in the commercial and social world. Christians have little or no

time for prayer. Watchfulness is giving place to worry ! prayer to pleasure ! faith to fear ! trust to temper ! Less prayer means less power. Lack of power means paralisation instead of progression. Spiritual paralysis is quietly and quickly creeping upon the prayerless life,—weakening the witness, damping the devotion, disturbing the peace and destroying the joy.

The antidote for faintness and fear is prayer ! In spite of the benefits and blessings which flow from communion with God, the sad confession must be made that we are not praying much. Continuous growth in the Christian life is dependant upon unceasing prayer, and one who is in conscious fellowship with Christ will always find time to pray. Unceasing prayer will mean an ever increasing love for and power in prayer, and it is only as we are in a constant spirit of prayer, that we shall be a continual and abiding blessing to others.

Do the Lord's people understand what He meant them to become, and how great a power He designed them to be in the world? Our Living Lord must be intensely grieved and dissatisfied with the poor and inadequate conception of spiritual life which seems to satisfy most of His saints. We feel more or less the marked weakness and ineffectiveness of a vast proportion of Christian testimony. How many believers to-day find themselves powerless in the presence of the evils wrought by the great enemy of mankind? Alas ! how many stand dismayed, looking on amid the ever-increasing crowds of demon-possessed, drink-cursed, and disease-stricken humanity? Sadness and sickness surround us ! The anguish of a world of misery rolls on in all its awfulness before our eyes, yet are we not practically powerless to stem its torrent? Unable because unstrengthened to meet the need. As we have carefully and prayerfully studied the Scriptures in this connection, we have discovered a Divine provision for the powerless life,—“ TARRY YE . . . until ye be endued with POWER from on high ” (Luke 24, 49).

Who can estimate the power and possibilities of a life endued and energized with this unconquerable power, swayed and sustained with this unquenchable fire? Can we be a real power for God with an equipment less ample and efficient than that given the Church at Pentecost?

Pentecost was Preceded by Prayer.

“ They went into an upper room . . . these all continued with one accord in prayer.” We do not wonder at the cold and lifeless condition of the Church, when there is such slackness in prayer. If we would know the Power of Pentecost we must be acquainted with the prayer-chamber and the prayer-meeting, we must know how to pray, and how to prevail in prayer. When the whole life is gripped with the passion of prayer, then the life-giving fire will descend.

Our Lord Himself was dependant on prayer. It would appear from the Gospel records that the power which He wielded

in the physical as in the spiritual realm was purchased by prayer. Undoubtedly to Him prayer was a real battlefield of life, He fought His fight and won His victories in the secret place. In view of His own experience, it is not to be wondered at that in His teaching He laid such stress on the importance of prayer.

Real prayer is unselfish and unsectarian! The love of God shed abroad in the heart brings with it a vision that ever widens until it sweeps to the utmost boundaries of the earth and embraces all mankind. "God so loved the world that He gave"—and the soul that is possessed by the same love will pour itself out in unstinted sacrifice and unsparing service for others. This is especially true in the prayer life. True disciples of Christ are

A Praying People.

Prayer is the mightiest agent to advance the work of the Lord. The life of prayer will find its strongest stimulus and most blessed ministry in prayer for others, and for the Lord's work. It is not wrong to bring all our personal wants to Him, yet it is still superior to reach the place of leisure from ourselves, and live for others and for God. We soon find this is the highest place of personal blessing. When the life of Jacob was threatened by his brother Esau, the patriarch spent the night in persistent prayer, saying—"Deliver me I pray Thee from the hand of my brother, from the hand of Esau, for I fear him, lest he will come and smite me, and the mother with the children." It was life or death! Jacob must prevail with God or he and his family must die. We are reminded that Peter was shut up in prison—"BUT PRAYER was made without ceasing of the Church unto God for him." We see Peter imprisoned and doomed to die on the one hand, persistent and prevailing prayer on the other! Prayer-warriors have in the past changed the whole trend of affairs, revolutionised character and country.

If we trace the causes of great Christian movements in history, search into the story of foreign missions, we shall find that in most cases the secret of success is the same, and that is believing, persistent, expectant prayer! Prayer produces a passion for souls! We must persist in fervent petition or souls will eternally perish. The deeper love we have for souls, the greater will be our distress at the dangers in which sinners stand, and accordingly will we STIR OURSELVES to pray in agony of soul for their salvation.

Items of Interest.

The usual page of testimonies is unavoidably held over until next month.

* * * * *

Pastor Donald Gee writes that the New Year Convention at Leith was one of the best times ever experienced there. The hall was packed with friends gathered from far and near. Mr. Thomas Myerscough, of

Preston, and Dr. F. T. Ellis, of Langley, both ministered the Word with great blessing to the hearers. The riches that the believer has in Christ seemed to be the key-note of a most uplifting Convention. There were two baptismal services: one for the local friends, and one on New Year's night for those who came from a distance.

* * * * *

We are pleased to say that plans are now almost complete for the Publishing House, which, as announced in our last issue, is to be opened in London. In a remarkable way the Lord has made plain His will, and the new printing works will adjoin the Elim Tabernacle at Clapham. Of late there has been a growing need and an increasing demand for the "Elim Evangel," as well as tracts for the unsaved and booklets on the Spirit-filled life for believers, and the Lord has at last opened up the way by which this great need can be met. We ask the prayers of our readers that God will undertake in the matter of finance, and provide all that is necessary to meet the very heavy initial expenses, and enable us to open the Publishing House in time for the Easter Convention.

* * * * *

We desire to call the special attention of our readers to the announcement, on page 48, of the Easter Convention at Clapham. The Convention is to commence on Good Friday, April 18, and during the first five days, three services will be held daily. We would urge those who intend coming to London for Easter to write without delay to the Convention Secretary, "Elim," Park Crescent, Clapham, London, S.W. 4. Those requiring accommodation should state exactly what they desire, and give particulars as to the length of their proposed stay. Applications will be dealt with in the order in which they are received. If there are a sufficient number coming to London for the Convention, it is expected that return tickets will be issued from all parts of Great Britain at reduced rates. It is therefore necessary for all those who wish to come to write at once.

* * * * *

We are sure that the wide circle of friends who are deeply interested in Miss Henderson will be very sorry to learn that through the repeated attacks of malaria a few months ago upon her body, already weakened by the severe climatic conditions and strain of the work, she almost paid the full price for her love to the Master in going forth to labour for Him in the land that has been called "The white man's grave." Her love to the Saviour gave her courage to go forth, as many others have done, at all costs, and be willing to pay the price to the full. But He Who is rich in mercy, raised her up from what seemed to be certain death, and she has been enabled, through the prayers of God's people, to undertake the journey to the homeland, in order that she may have a rest and recuperate her strength. We ask our readers to join with us in giving thanks to the Lord for so sparing her useful life, and in praying that the effects of the fever may be completely taken out of her system, and that her strength may be speedily restored. We expect Miss Henderson back early in February, and pray that by the good hand of the Lord upon her, she may be strengthened to complete the journey in safety, and that we may see her standing forth once more in Divine strength to proclaim the Word of the Lord.

CLAPHAM SUNDAY SCHOOL FIRST ANNIVERSARY.

For what God has done during the past twelve months amongst the children of the Elim Tabernacle Sunday School at Clapham, we cannot but render unto Him the praise of our hearts. Commencing on the first Sunday of January, 1923, with only six scholars, the numbers have been continually added to, until at the end of December there were forty-five names on the roll, while at present there are over sixty. The anointing of God's Spirit upon the first meeting will never be forgotten.

by the teachers, and it has remained unto this day.

We praise God for a Sunday School in which first things are put first. During the past year at least seven of the scholars have accepted the Lord Jesus Christ as their own personal Saviour, and ten have passed through the waters of baptism. It is a joy to see little ones following on to know the Lord. On the first Sunday in May the children expressed a desire to have a prayer meeting of their own, and since then they have met together each month by themselves for prayer. We cannot say what has been accomplished through the earnest, believing prayers of these children. Amongst the teachers, as well as the scholars, there is a burning missionary zeal. Since the end of February, when the weekly missionary offering was commenced, £14 14s. 6d. has been raised in the Sunday School for the work in the Congo. We feel, however, that some of these children will not rest content with giving their copper and their silver to the Lord. We believe that some, should He tarry, will sacrifice their all, and go and serve Him in lands of heathen darkness.

The first Anniversary Services, which were held on the 13th and 15th of last month, had been long looked for by both teachers and scholars, and they were not disappointed, for God was in the midst. The services on Sunday were conducted by Mr. Bonner, the superintendent of the school, and on Tuesday by Pastor E. J. Phillips. The special speaker for the occasion was Pastor E. C. Boulton, of Hull. On Sunday afternoon a good number gathered together to listen to the children, who so sweetly sang the anniversary hymns, and one was conscious of the presence of God during the singing. We shall not soon forget a duet which was sung—

God wants the little children,
At youth's bright early dawn,
He calls them to His service,
In life's fair golden morn.

At the evening service several of the children testified to how God had saved and blessed them. After the address by Pastor Boulton, on present day perils, there was rejoicing in heaven as two young men accepted Christ as their Saviour.

During the Tuesday evening service, Mr. Bonner gave the report of the first year's work of the school, which called forth a note of real thanksgiving. All the praise was ascribed to Him who doeth all things well. The service concluded with an address by Pastor Boulton on the Spirit-filled life. Thus ended the first anniversary. The prayers of our readers are requested that the year which we have now entered may be one of increasing blessing. We believe that it will be so.

Elim Evangelistic Band.

Miss Jansen is at Portadown, Co. Armagh.

Mr. Joseph Smith is at Clapham, and Mr. Nolan is at present at Bangor, Co. Down.

Miss McKinley is assisting Mr. Kelly at Moncyslane, Banbridge, and Annaghanoon.

Special prayer is asked for the following missions now in progress: At Armagh, Evangelists C. Kingston and J. Hobbs; at Monaghan, Evangelists F. Farlow and Miss Straight; at Gullybackey, Co. Antrim, Evangelists A. Stronge and W. J. Youldon; and at St. Peter's Port, Guernsey, Evangelists R. Tweed and P. LeTissier.

Much blessing was experienced at the recent Sunday School Anniversary at Clapham, reported elsewhere. A special mission for children is now in progress there.

Some months ago the Gospel Hall at Tamworth was taken over by the Alliance, and since then it has been known as the Elim Hall. The Lord's blessing has been resting on the work there during the past

few months, and Miss Kennedy, who has been in charge, has now moved to Clapham, Miss Dougherty taking her place.

During the week's special meetings conducted by Pastor George Jeffreys in the Protestant Hall at Ballymena, a baptistery was built in the Elim Hall in that town. The first baptismal service was held on the following Wednesday, 16th January, when thirty-two passed through the waters. Several baptismal services have been held since, at which quite a large number have been baptised. Pastor Jeffreys is at present touring the north of Ireland, holding special services in the various centres for the deepening of spiritual life.

Life.

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

[Tune:—"There is life for a look." R.S. 169].

There is LIFE for a touch of the suffering One,
There is LIFE in HIS Body for Thee;
Then look, Christian, look unto HIM and be healed,
For HE died to set you free.

CHORUS:

Touch! Touch! Touch and live!
There is LIFE for a touch of the suffering One,
Who suffered and died for thee.

Then eat of HIS Flesh and drink of HIS Blood,
And be filled with HIS Spirit Divine;
For HIS Life and HIS Love are thine evermore,
While you on HIS Bosom recline.

If you learn to abide, you will need nothing more,
But from sin and from sickness be free;
For a fountain of LIFE to all who believe
Is the Saviour, Who died on the tree.

Then take with rejoicing, from JESUS at once,
The glorious LIFE that makes whole;
To all that will touch HIM He pours forth HIS LIFE,
For body and spirit and soul.

SPECIAL EASTER CONVENTION

for the

DEEPENING OF SPIRITUAL LIFE

and

DIVINE HEALING

will, D.V., be held in the

ELIM TABERNACLE, CLAPHAM, LONDON,

from Good Friday, April 18, to Sunday, April 27 (inclusive).

Speakers will include—

Dr. A. P. Franklyn, Stockholm.

Mr. John Leech, K.C., Ulster.

Pastor Stephen Jeffreys, South Wales.

Dr. F. T. Ellis, Langley.

And Members of the Elim Evangelistic Band.

CONVENER:—Pastor George Jeffreys.

Those desiring accommodation or cheap railway tickets to the Convention should write immediately to the Convention Secretary, "Elim," Park Crescent, Clapham, London, S.W.4.

Elim Pentecostal Alliance.

STATEMENT OF FUNDAMENTAL TRUTHS.

1. We believe that the Bible is the inspired Word of God, and that none may add or take away therefrom, except at their peril.
2. We believe that the Godhead eternally exists in three persons, Father, Son, and Holy Ghost, and that these three are one God.
3. We believe that all have sinned and come short of the glory of God.
4. We believe that through the death and risen power of Christ all who believe are saved from the penalty and power of sin.
5. We believe that the present latter day outpouring of the Holy Ghost, which is the promise of God to all believers, is accompanied by speaking in other tongues as the Spirit gives utterance.
6. We believe that God is restoring all the gifts of the Holy Ghost to the Church, which is a living organism, a living body composed of all true believers.
7. We believe that God has given some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.
8. We believe that deliverance from sickness is provided for in the Atonement, and is the privilege of all who believe.
9. We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church.
10. We believe in the eternal conscious bliss of all true believers in Christ, and also in the eternal conscious punishment of all Christ rejectors.

SUBSCRIPTION FORM.

To the Evangel Secretaries,
53, Delhi Street, Belfast, Ireland.

1924

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Almost Saved = but Lost.

A newly-married young fisherman, named John, left with his father for the North Sea fishing. They had been absent for some time, and the season was about to close. The days past slowly for the young bride. Her heart was cheered, however, by a letter which she received from her husband, telling her that she might expect to see him by a certain time. The long-looked-for day arrived, and she stands gazing earnestly on the horizon, expecting to see the fishing-fleets. The boats are seen in the distance; nearer and nearer they come. She soon recognizes the form and face of her husband in one of the boats. He sees her and waves to her, and she responds, but, sad to narrate, at that moment a sudden squall blew up. It caught the sail, and swinging it round with great force, the boom struck John and carried him overboard. He was stunned by the blow, and though everything possible was done to save him, he perished. Many tears were shed for the young fisherman who was lost so near to land, within sight of his waiting wife and almost within reach of home. Alas! how many are perishing within sight of the Lord Jesus, their best and dearest Friend. They have sailed over life's tempestuous sea, and have almost reached the haven of safety, but yet have not reached it. How sad a thing it is to be "Almost Saved," and yet after all

TO BE ETERNALLY LOST!

How dreadful the thought of sailors sailing o'er life's stormy sea, and at the end of the voyage to be wrecked at the harbour's mouth. The reader "expects" to reach the port of heaven at last. You "intend," when the voyage of life is over, to be received by the Lord Jesus, and spend ETERNITY in that place, where there is no more sea.

HAVE YOU BEEN CONVERTED? ARE YOU WASHED IN THE BLOOD OF CHRIST? "Behold now is the accepted time; Behold, now is the day of Salvation" (II Cor 6, 2) — Sel.