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A table of contents for *Elim Evangel* can be found here:

[https://biblicalstudies.org.uk/articles\\_elim-evangel-01.php](https://biblicalstudies.org.uk/articles_elim-evangel-01.php)

# THE ELIM — EVANGEL

A  
QUARTERLY RECORD  
of  
SPIRITUAL LIFE AND WORK

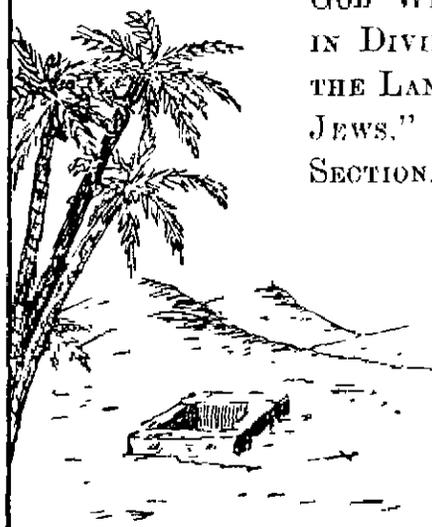
Vol. 1.

December, 1919.

No. 1.

## Contents.

SELECTION FROM "ST. PAUL." EDITORIAL AND NEWS FROM THE CENTRES. THE UPLIFTING SPIRIT, by Mrs. Crisp. AN OPEN DOOR, by James Salter. THE POWER OF STILLNESS. "WHILE PETER YET SPAKE." NEWS FROM INDIA. SIGNPOST BIBLE STUDIES, by Pastor A. E. Saxby. "WHAT HATH GOD WROUGHT!" WHY WE BELIEVE IN DIVINE HEALING. TIDINGS FROM THE LAND OF SONG. "THESE FEEBLE JEWS." PRESS REPORTS. GOSPEL SECTION.—TIME IS FLYING.



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

THREEPENCE.

# ELIM

## Pentecostal Alliance

with which is incorporated  
THE ELIM EVANGELISTIC BAND.

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*Founder* - PASTOR GEORGE JEFFREYS.

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*Mr. Wm. Henderson, Highbury Gardens, 3, University Avenue,*  
*Belfast.*

# The Elim Evangel.

Vol. 1.

December, 1919.

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## Selection from "St. Paul."

" Oh could I tell, ye surely would believe it!  
Oh could I only say what I have seen!  
How should I tell or how can ye receive it,  
How, till HE bringeth you where I have been."

" Therefore, O Lord, I will not fail nor falter,  
Nay but I ask it, nay but I desire,  
Lay on my lips Thine embers of the Altar,  
Seal with the sting and furnish with the fire."

" Quick in a moment, infinite for ever,  
Send an arousal better than I pray,  
Give me a grace upon the faint endeavour,  
Souls for my hire and Pentecost to-day! "

" Then with a ripple and a radiance thro' me  
Rise and be manifest, O Morning Star!  
Flow on my soul, 'Thou Spirit, and renew me,  
Fill with Thyself and let the rest be far."

" Whoso hath felt the Spirit of the Highest  
Cannot confound nor doubt Him nor deny:  
Yea with one voice, O world, tho' thou deniest,  
Stand thou on that side, for on this am I."  
—F. W. H. Meyers.

## Editorial.

*" He shall drink of the brook by the way:  
Therefore shall He lift up the head."*—Psa. cx. 7.

Well do we remember experiencing the truth of this verse, in a purely natural sense, as we explored the beauties of those majestic hills in the English Lake District. Often we would pause, wearied with the continuous climbing and quench our thirst from the cool waters of some rapid mountain torrent as it flowed half-hidden from the eye in the deep gully which it had carved for itself by its incessant motion. Invariably the effect of these refreshing draughts would be a quickened footstep and a renewed determination to reach

the summit for which we had set out.

How many can recall just such experiences in the Christian life! Ever and anon when they have grown faint with the ruggedness of the path they have stooped to "drink of the brook by the way," and pressed forward with a new vigour for whatever might lie ahead. This, too, was the experience of the weary Israelites as they hailed with gladness the sight of those palm trees and discovered the wells in the desert. Even our blessed Lord Himself would fain have known the refreshment of Sychar's ancient well, but willingly forgot his own thirst as He pointed another to the Living Water.

It is with a similar object in view that we venture to issue this little magazine, hoping earnestly that it may lead some to drink more deeply from the Wells of Salvation and to enjoy a life of greater victory under the shade of Elm's Palm Trees. We are deeply thankful to God for stirring many of His people to share in the burden of prayer for His work here, in the north of Ireland, but we feel that it can only be for His glory that we should give regular, short reports of the work at the different centres. We do this with the definite aim of spreading the glorious fulness of His perfect Salvation and at the same time securing the daily, earnest, prevailing prayers of many who are at present more or less in the dark as to His gracious workings in this island.

"YE THAT ARE THE LORD'S REMEMBRANCERS KEEP NOT SILENCE"

## News from the Centres.

### BELFAST.

The work of the Alliance is carried on in two different parts of the city. Until July last it was confined to the Elm Mission Hall, which is in a very poor district, but owing to the real blessing of God this place became quite inadequate to hold the numbers of people who wished to attend the meetings, and it was necessary to look for larger quarters. At a time when all doors seemed to be closed the Lord pointed the way to a building which is in every way suitable, and has a much better situation. God has set His seal upon the choice of this place—the Elm Tabernacle—by making it the birthplace already of many souls. All glory to His Name! The work is undoubtedly spreading in Belfast, and as it is really the chief centre of the work it calls for a volume of unceasing prayer. Remember specially Pastor George Jeffreys and those who assist him in the city that their ministry may be increasingly fruitful.

### BALLYMENA

Since September the work here has been in charge of Mr. Mercer—a member of the Elm Evangelistic Band—who also requests earnest prayer. The assembly is a large one, and we rejoice to know has a large appetite for the Word of God. The report from this centre is certainly encouraging. The blessing is spreading to several of the outlying districts, while in Ballymena itself a number have recently received the fulness of the Spirit. Mr. Mercer writes of one Christian of long-standing receiving a remarkable vision at the prayer-meeting the other night. Again, while at work, the power of God fell on him, causing him to speak in tongues, and mystifying the small crowd that gathered round. It is a joy to know that while some scoffed, there were those who said it reminded them of the '59 Revival. Will you pray with us that Ballymena may more and more have cause to be

reminded of that glorious time?

MONEYSLANE.

Here, again, there is a large assembly of people, many of whom have only recently been saved. God has worked, and is working, in a remarkable way in this district. Glory to His Name! They are a praying people, and many of them are living witnesses to the blessings of a full Salvation. Quite a number of the children here have experienced the Baptism in the Holy Ghost in true scriptural fashion. Will you pray specially for work and worker in this quiet country place?

PORTADOWN.

Pray much for Mr. Fletcher, who has just taken on the work in this town. He is looking forward to the speedy arrival of his wife from England. Together they will face the work here. There are many elements of real encouragement in the assembly at Portadown, though there is still much opposition in the town. However, it is grand to know of a real, soul-saving work being carried on to the glory of God.

BANGOR.

From time to time there have been efforts to spread the tidings of a full Salvation in this place, but the Devil seems to have opposed every inch of the way. Only a week or two ago the Lord led us to open a Mission Hall so that the Saints who had been gathered out might have somewhere to worship in perfect freedom. With a glad heart we report many signs of encouragement, but the work needs very definite and earnest prayer. There is an open door but "many adversaries." Will someone take Bangor specially on their hearts and pray daily for the work and worker?

LISBURN.

Here, again, the work is small, but it is the subject of much earnest prayer. There is no permanent worker for this assembly, but it is run by young men from the Elim Tabernacle, who give some of their precious time to minister to the saints in this place. Will you join your prayers with theirs that souls may be saved and many added to the Church?

MISSIONS.

Special Evangelistic efforts have been put forth at Eskylane, Cullybacky and Milford. We are so glad to hear of souls being saved at all three places. The Eskylane Mission was carried on in a barn, but the people turned out well. Pray much for Milford. It is quite close to Armagh, a stronghold of Roman Catholicism.

## The Uplifting Spirit.

BY MRS. CRISP.

How we praise God in these last dark days in which we are living for the uplifting power of the Holy Spirit. Thank God for a Pentecostal experience of the Baptism of the Holy Ghost in the whirlwind and the fire—the wind, the breath of God, and the fire of the Holy Ghost. Thank God for power to commune with God and to live in His Will, and to know that the Spirit of Life is bearing us along, so that we move on with God, and He moves on in us doing all things according to His Will, and doing all things well. His Will is in the wheels of our circumstances, so that all friction ceases, and the atmosphere is clear between us and God. We are learning, too, the power and blessedness of the "Uplifts of the Spirit" as Ezekiel realised them—Ezek. iii. 12-14, R.V. "Then the Spirit lifted me up" Ezekiel was borne along irresistibly while

he heard the voice saying, "Blessed be the glory of the Lord from His Place." Ezekiel was in the heavens—in the Heavenly Place of Blessing, and that is our place, and we know it is so, for we are "blessed with all spiritual blessings in heavenly places in Christ Jesus." But how can we, in our busy, practical, every day life whilst the mind must needs be on earthly things (for our hands are useless without mind and thought)—how then shall we ordinary people live in, or even visit for any length of time the place of all blessing in the Heavens? Ezekiel tells us "The Spirit lifted me up." Thank God, then, for the Uplifting Spirit. When we cannot of ourselves rise or mount to the Heavenly places of blessing, He is within, and it is He, the Holy Spirit, Who gives the uplift.

David knew something of this. He speaks of Him, "Thou that liftest me up from the gates of death that I might shew forth all Thy praise," Ps. ix. 13, 14. And again, "I will extol Thee, O God, for Thou hast lifted me up and not made my foes to rejoice over me," Ps. xxx. 1. And again, in the Psalm of the Uplifts, Ps. lxxv., the Psalmist contrasts the Uplifts of God with the promotion or uplifts of the wicked. He says that the uplifts of God come neither from the East nor from the West, but from God. Let us look up then, and ask that we may be lifted up into the Heavenly Place of Blessing.

But the Uplifting Spirit does more for us than that. Hallelujah! He uplifts us into the enjoyment and blessedness of communion with our Lord, until we lose sense of time and place, as did Ezekiel when he wrote, "The Spirit lifted me up between the earth and the heaven, and brought me in the visions of God," Ez. viii. 3. The Spirit uplifts us into the Heavenly Place of Fellowship with our risen, glorified Lord. This is what Paul meant when he wrote "Made to sit together in Heavenly Places in Christ Jesus," Eph. ii. 6. Oh, blessed fellowship! Blessed communion with Christ in the Heavens—uplifted there by the uplift of the Spirit.

The Apostle Paul knew much of the uplifts of the Spirit. What an experience he must have had when he exclaimed, "Whether in the body or out of the body I cannot tell . . . caught up into paradise and heard unspeakable words which it is not lawful for a man to utter." II. Cor. xii. 2-4.

He was "caught up"—uplifted by the Spirit into the Heavenly Place of Privilege, where God revealed to him His secrets. We can be surrounded by other and quite uncongenial spirits (as Paul was when stoned at Lystra) when suddenly we can lose sight of them and of surroundings and in isolation of spirit God reveals Himself and the glory of His Presence outshines that of those around and we are "lifted up" in the Spirit. It may be your bitter experience to have to live where there is no sympathy, and only carping criticism, but there in the midst of others, "Look up" and He will uplift you and your heart shall be quieted in God,

full of restful joy, and, bathed in a smile of heavenly triumph, you will live and move in the Will and Light of God. Circumstances or surroundings not changed, but your environment, your atmosphere, God.

The Uplifts of the Spirit will bring us also into the Heavenly Places of Manifestation. Ezekiel experienced this. In Ezekiel xi. 1, we read, "The Spirit lifted me up and I saw" Ezekiel also, by the Spirit saw the vision of the valley of dry bones (Ek. xxxvii.). God was able to give him a revelation of the revival of his nation. That which seemed an impossibility, God revealed as a glorious possibility which should become a blessed reality, and by the uplifting Spirit, Ezekiel had manifested to him the plan and purpose of God.

The yearning of the blessed Holy Spirit is to uplift us as individuals, and the Church as a body into the Heavenly Places with Christ, for it is only as we are uplifted there that He can manifest through the Church to the principalities and powers the manifold wisdom of God—Eph. iii. 10.

Has the Spirit power to lift us up above ourselves, our circumstances, our surroundings? Yes, indeed, power according to the working of His mighty power which He wrought in Christ, when He raised Him from the dead and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named.

Let us then yield to the blessed uplifting Spirit, Who longs to lift us all up into the Heavens—The Heavens of Blessing, Fellowship, Privilege and Revelation. Blessed be His Holy Name for ever.

## An Open Door (Rev. iii. 7, 8).

JAMES SALTER.

The "Key of David" has been once for all delivered into the hands of the Lord Jesus. He alone can open the door. While the efforts of others only end in failure, HE succeeds. In Luke's gospel we see Him as anointed for this very purpose. Methods and means have been legion in all ages to secure open doors into closed lands. For this cause crusaders fought, martyrs bled and missionaries have suffered. It is no exaggeration to say that some messengers of the Gospel have waited for forty or fifty years, labouring on in prayerful expectation, eagerly seeking an entrance into closed lands. In Africa, especially the central parts, the reverse of this is true. It is the people who are waiting for the gospel messenger. The door stands wide open or as one African missionary put it "has swung off its hinges."

About five years ago the writer along with others entered the south-central part of the Belgian Congo. Being employed a great

deal in itinerating work, the contact with the people was considerable. Travelling with them by day and camping with them by night, much of their inner life came under observation. Dark and impenetrable were the scenes which often passed before our eyes, and the statement of the Holy Ghost "sold under sin" was daily verified in the lives of the natives. Black are their bodies, but blacker their hearts, and black as has been their past, their future, apart from Christ, is still blacker. Over all their thoughts hangs a dark pall. Truly they are dwelling in gross darkness.

One day I was speaking of Christ Jesus to a chief. Side by side we sat on a huge leopard skin. He seemed to listen attentively as I repeated the story of God's love for a lost world. There he sat, apparently deep in thought, with his chin resting on his breast. When I had finished he deliberately lifted his head to the level of mine, calmly looked me between the eyes and said. "How long have *you* known this?" "About eight or ten years," I replied. "Did your father know about it?" he asked. On my replying in the affirmative he asked: "And did his father know too?" "Yes," I said, "Our people have known for hundreds of years." He hung his head again for a few moments and then I heard him murmur: "Known for hundreds of years and just come." Then with the glint of battle in his eyes and biting sarcasm in his tones he exclaimed: "Yes, God is a white man." I knew what he meant. (The general idea, not always groundless, is that white men can only hate blacks). He continued, "God passed through our villages one night when it was dark. He did not want us. He came to you." Happily this attitude is somewhat exceptional, for quite a few chiefs are amongst our best supporters.

The aim of the "Congo Evangelistic Mission" is to declare the Gospel in the hitherto untouched parts. Much has, under the good hand of our God, been accomplished in this respect. Darkness has fled before the Gospel's light, and sin before the sweeping flow of Calvary's red stream. Many testify by life and lip that Salvation has come to their houses. A great deal more might be said of the Gospel's triumph, but alas! this is only in a comparatively small district. Hundreds of miles of territory and millions of people are *STILL WAITING*.

Central Africa is not only the land of the open door, but it is also the land of the "open sore." There are daily thousands who are dying of loathsome diseases, while multitudes perish through fevers, witchcraft and wild animals. Infant mortality is appalling. In many parts sleeping sickness continues its desolating influence and contagious diseases go on unisolated.

Never did Ethiopia stretch out her hands more imploringly for deliverance than she does to-day. No mission field is so full of opportunities, none presents such possibilities and in no other are such results being witnessed from the word preached. No field is

so "white unto harvest," but no field is so dangerous. The need is for men who will take up their position "between the living and the dead," and stay the plague. The Lord looks for a generation who love not their lives unto the death. In the days of the early church many of the best of "the Fathers" were to be found in the North African assemblies. Will the Church of to-day give Africa her sons and daughters?

Our hearts are rejoiced by the fact that many are offering for this work. It is hoped that a band of about a dozen will have left England for the Congo by Easter of the coming year. "But what are they among so many?" Definite and earnest prayer is requested for these outgoing missionaries and those already on the field.

"Hear Saviour, hear our fervent prayer.

Wake Thy sleeping Church to know

Her hour of privilege and power

And bid her rise and go."

## The Power of Stillness.

A score of years ago a friend placed in my hand a little book which became one of the turning points of my life. It was "True Peace." It was an old mediæval message, and it had but one thought and it was this, that God was waiting in the depth of my being to talk with me if I would only get still enough to hear HIM. I thought that this would be a very easy matter. So I began to get still. But I had no sooner commenced than a perfect pandemonium of voices reached my ears, a thousand clamouring notes from without and within, until I could hear nothing but their noise and din. Some of them were my own questions, some of them my own cares, some of them my own prayers. Others were the suggestions of the tempter and the voices of the world's turmoil. Never before did there seem so many things to be done, to be said, to be thought, and in every direction I was pulled and pushed and greeted with noisy acclamations and unspeakable unrest.

It seemed necessary for me to listen to some of them but God said: "Be still and know that I am God." Then came the conflict of thoughts for the morrow, and its duties and cares; but God said: "BE STILL."

As I slowly learned to obey, and shut my ears to every sound, I found that after a while, when the other voices ceased, or I ceased to hear them, there was a still small voice in the depth of my spirit.

As I listened it became to me the power of prayer, and the voice of wisdom, and the call of duty, and I did not need to think so hard, or pray so hard, or trust so hard, but that still small voice of the Holy Spirit in my heart was God's prayer in my secret soul, and God's answer to all my questions.

A. B. SIMPSON.

## “While Peter yet Spake.”

*(A testimony by a new member of the “Elim Evangelistic Band.”)*

It is with the object of furthering God's glory that I give this brief testimony to His dealings with me during the past four years, and especially to the change that has happened to my heart and life since “the Comforter has come.”

At the beginning of the year 1915 I was in the ranks of the Salvation Army, seeking to work earnestly for the Lord who had saved my soul. I thought at that time that this would be my sphere of labour in after life if God willed, but it has proved otherwise. Without going into details of my Salvation Army work, I believe I was really zealous for God and for souls, and yet I was conscious of a lack of power, and of the “Spirit of Holiness,” and often succumbed to grievous sins, bringing sadness and despair, and all this in spite of earnest striving after victory.

About the end of March, 1915, I was walking along a road in Plymouth, and as I passed a Baptist Church I observed a notice bearing the words: “Welsh Revivalist,” and announcing meetings which were then being conducted by Pastor George Jeffreys. Attracted by this announcement, I attended the meeting that evening, and as I heard the Gospel preached, I felt a warmth in my spirit, and was convinced that God was in that place, and that there was reality there. Ever since that first meeting I had a keen desire to “follow on to know the Lord,” and determined that if possible I would not miss a meeting. I listened with close attention as the deeper experiences of the Christian life were unveiled to my heart, and the hunger after God increased when the subject of the Baptism in the Holy Ghost was dealt with.

About this time I was to conduct a week's Gospel Mission at a local Baptist Mission Hall, but as God was saving souls the meetings were continued over nearly three weeks. As soon, however, as my meetings were over I used to hurry off to the Revival Meetings, though only arriving towards the close. On Sunday, April 18th, I was planned to take the evening meeting at the Hall, but during the day I attended Pastor Jeffreys' meetings, and in the afternoon felt such a hunger after God that I longed to stay for the evening meeting. I seemed to have the witness in my heart that if I attended that meeting I should receive the Baptism in the Holy Ghost. I spoke to Pastor Jeffreys about it, and described my feelings, and he advised me to obey the Lord, so I determined I would, especially as I knew there would be a local preacher at the Hall who could fill my place.

The evening meeting began with singing. Oh, how near we seemed to get to God! The place seemed to be charged with the mighty power of God, and we were lost amid the rapture of His presence. The church was filled with people that night, and the message was taken from Luke xvi. 19-31, “The Rich Man and Lazarus.” I sat behind the preacher, who began by describing the contrast between the two men, and came to a point in his message when he uttered these words: “The Rich Man had the missionary spirit in Hell.” I turn up Mark xvi. in my Bible to read the Commission of Christ to His disciples, and read the 15th and 16th verses. Then a voice spoke in my ears saying: “Read on.” It was not a human voice. I knew it was the Spirit of God. My heart just leaped within me, and I began to feel His touch. “These signs shall follow them that believe.” I read (all this while the speaker was continuing his address) “In My Name shall they cast out devils; they shall speak with new tongues.” Hallelujah! I got no further, because the power of God descended upon me, and my whole being was filled with the glory of God. From my innermost being there burst shouts of praise to God, and I was filled with an overflowing joy, and

“spake in tongues, glorifying God.”

I do thank God that I can point to a scriptural experience so similar to that recorded in Acts x. Pastor Jeffreys was, of course, interrupted in his preaching, and thinking that it was someone who had already received the Baptism of the Holy Ghost, and should therefore keep silence till the address was over, he turned and placed his hand on my shoulder, only to discover that it was God witnessing to his ministry, and “confirming the word with signs following.”

Ever since that day I had an increasing desire to be able to devote all my time to the Lord's work, and I was very thankful when an opening occurred a few months later at a newly opened work in Lewisham. I cannot go into the many gracious dealings of God during my time there, but I do want to record for His glory that never did our little Open Air Band stand and proclaim “the words of this Life,” but some soul was saved.

On October 9th I had my first sight of Ireland, and was filled with praise as I saw what God has wrought in four years in the city of Belfast. I am now stationed in Portadown and have found here a work after my own heart—an aggressive Evangelistic work. God is graciously saving souls and EMPOWERING believers, but we are expecting greater things yet, and ask for your earnest prayers on behalf of this centre.

## News from India.

*(Extract from a letter from Miss D. Phillips, who writes from Chandur, Berar).*

Oct. 15th, 1919.

Once again I want to praise God for answered prayer in definitely marking out the path for me to take. For a time there was no light. Then quite suddenly the Lord showed me that I was to come here to Chandur for the present to continue the study of Marathi, and enter more into real village mission life and work. Before leaving Mahim I had been asked to come here but that was not the Lord's time. Praise Him for His own right way and time; those that follow Him shall not walk in darkness.

Not a day goes by without many hearing the good news of salvation from sin—a full salvation for spirit, soul and body. One of the Bible women is baptised in the Spirit, and some of the other workers and Christians are seeking. There is a little church in the compound here, and every Sunday quite a number come in from a village twelve miles away and have to walk both ways. God is working in that village, and in the last few months fourteen men and two women have come out of the darkness of Hinduism, and have turned from their idols and are now worshipping the living God. Their lives are changed, their faces are changed, and though they are just like babes, and know so little, yet they are standing persecution and many hardships for the Lord's sake, and gladly telling others the way out of darkness into light. Truly the gospel is “the power of God unto Salvation to every one that believeth,” and nothing but the power of God could transform these people who are so steeped in sin and idolatry. Please remember these new Christians in earnest prayer, that they may be kept true and filled with the Spirit. We expect to go out camping in another month or two (D.V.) and will probably be in that village for a time. The climate here is very hot and trying, more so than in Bombay, and we would be glad of your prayers as we are all continually tested in body.

We are praying much for Revival. The seed is being sown faithfully and continually—God's own Word, which shall not return void. You can water it with prayer, and God Himself will give the increase. I should have said that I have come here just for a few months' study and practical experience before returning home, D.V., next spring.

# Signpost Bible Studies.

## NOTES ON I. CORINTHIANS.

BY PASTOR A. E. SAXBY.

The object of these studies is to provide signposts rather than to survey estates, so that the Bible student may have a handy guide into the purport and principles of the books of the Bible.

The corresponding book in the Old Testament is Numbers. The Holy Ghost tells us so in I. Cor. x. 1-11. In both books identical features of the flesh and the self-life are visible. Compare I Cor. iii. and v. with Numbers xi., xii. and xvi. The order and ministry of God's people is set forth. Compare I. Cor. xii. and xiv. with Numbers i. to iv. A similar judgment is pronounced on failure. Compare I. Cor. v., vi. and x. with Numbers xiv. and xx.

After an introduction in the first chapter in which Paul reminds them that they are called out of the world (i. 21-29), called to holiness (i. 2), called to communion (i. 9), and like himself called to service (i. 1), he proceeds to deal with matters which had arisen in their midst of which he had been apprised by letter and which required attention. The questions cover almost the whole of the believer's experience, and the treatment of them provides the people of God with principles of action in practically every sphere of life. They may thus be summed up:—

- (1) *The self-life.* The outstanding difficulty, the root of all trouble at Corinth was, as elsewhere, the manifestation of the self-life (I. Cor. i. 11, 12). This he deals with in chapters 1 to 4.
- (2) *The flesh-life.* A flagrant case of immorality, not immediately and drastically dealt with, draw forth from the Apostle some clear teaching upon this matter in chapters v. and vi.
- (3) *Social life.* The spectacle of the people of God in the law-courts was next used by Paul to fix for all time the believer's attitude in his life among men. Chapter vi.
- (4) *Domestic life.* In the loose customs of Corinth believers had been puzzled over this important matter, and Paul deals with it discreetly and delicately in chapter vii.
- (5) *Assembly life.* Quite a number of questions connected with their church associations were perplexing them, such as the abuses of the Lord's Supper, spiritual gifts and freedom in worship, etc., all of which the Apostle sets in order in chapters viii. to xvi.

In this study each of these questions will be dealt with briefly with the object of setting the reader at work for himself in the mastery of the book.

- (1.) *The self-life.* In his treatment of this perennial difficulty the Apostle brings out some distinguishing marks of the self-life. The carnal man and the spiritual man are held up to view in

striking contrast in chapters i to iv. Despite the Corinthians' enrichment in knowledge and spiritual gifts (i 5-7) he was to speak to them not "as unto spiritual but as unto carnal," (iii 1). It is the presence of this carnal man displaying the features of the self-life that is responsible for the lack of harmony in the assembly of God, and is the prolific cause of division.

Paul exposes him and with fine tact gives a definition, partly by reference to himself of the spiritual man. Concerning those in whom the flesh-life is prominent he shows that they are "*Babes*"—a constant trouble (iii. 1, 2).

*They are not at peace*—envy in the heart issuing in strife of the lip, and causing division in the Body of Christ (iii 3).

*They are man-centred*—partisans (iii. 4, 5)

*Hard to work with*—having preferences (iii 4-9).

*Critical*—making comparisons (iv. 1-5).

*Puffed up*—full of self importance (iv. 6, 18).

How true a portrait this to the same familiar features of the "I" life to-day, which is causing so much havoc in every direction amongst people! How refreshing is the picture sketched by this inspired artist of the spiritual man in whom is displayed the Christ-life!

*His theme*—his Lord and Master (ii. 2)

*His speech*—spiritual (ii. 4, 13).

*His Teacher*—the Holy Spirit (ii. 9, 10).

*His disposition*—Christlike (ii 16).

*His attitude to others*—co-workers together with God (iii. 5-8)

*His view-point of life and service*—reality not artificiality (iii 10 15)

*His body*—a temple under God's control (iii 16).

*His possessions*—all things (iii. 21).

*His judgment*—left with God (iv. 5).

*His stature*—"perfect" i.e., full-grown, intelligent (ii. 6, 15)

(To be continued)

## "What hath God Wrought!"

These words were brought to my mind after having seen the wonder-working of our God in four of the centres of the Elim Pentecostal Alliance

*Moneyslane*, the first place we visited during our series of meetings devoted to the study of Prophecy, the deepening of the Spiritual life and the Missionary cause, is a district where farm-houses are situated at intervals in the midst of lovely scenery, with the beautiful Mourne Mountains at no great distance. As we approached the Orange Hall the night of the first meeting, the singing of these words was wafted to us in their simple sweetness

"Following Jesus ever day by day,  
Nothing can harm us while He leads the way,  
Darkness or sunshine whate'er befall,  
Jesus my Shepherd is my All in All"

On entering we found a large company gathered, of men and women and young people, who, having heard the voice of the Good Shepherd, responded

to it and are seeking to follow Him all the way. Many of them have been saved from sin, healed in body and baptised in the Holy Ghost. The joy of the Lord was filling their hearts as they sounded forth His praises. The Lord has done great things for them whereof they are glad. Many can testify with overflowing hearts: "The Lord is my Strength and my Song, He also is become my Salvation," and can witness to hearts being cleansed, lives transformed and houses having become dwelling places of light and love and blessing. It is all "Since Jesus came into the heart"—He has changed everything as He always does when and where He has full sway.

A piece of ground has been given for the building of a hall. The stones needed will be given from the quarry, also the horses and carts to carry them, and the building itself is to be erected at cost price—everyone doing his part to this end gladly and willingly for the Lord's sake. The eager, rapt attention of the people was remarkable. How they listened as they heard of Him whose sacred feet will one day stand upon the Mount of Olives, and of His transcendent glory on the Mount of Transfiguration. One present at the meetings had prayed for several months that missionary interest might be awakened and increased in their midst, and as a result of these special meetings she felt that her prayers had been answered. Some of the friends drove, cycled or walked for miles to be present, and the presence of the Lord was very real in our midst, and the testimonies of blessing received gave cause for much thanksgiving and praise.

A motor drive through the beautiful country, owing to the kindness of a friend, brought us to *Portadown* for a week's similar meetings. The large attendance night after night was an encouraging feature, and also the number of cycles put up which told of interest by those at a distance from the town. There were a number present who were seeking the Baptism in the Holy Ghost, and on the Saturday evening when we met for prayer before going to preach the Gospel in the open air, the Spirit of God descended straightway in mighty power, so that the large band of helpers, who an hour later formed the inner ring at the open air gathering, were conscious of a fresh touch of Divine Power upon them. On Sunday evening when we met for prayer before the Gospel meeting the Holy Spirit again descended. It was a wonderful experience! We also shared the joy of seeing souls coming into the Kingdom.

One old man who was converted in the Revival of '59 told us with much emphasis that the Power manifested at Victoria Hall, Portadown, is *the same power* as was displayed at that wonderful, never-to-be-forgotten time. It was good to hear numbers testify to help received during the week.

Meetings at Elim Tabernacle, *Belfast*, came third on the programme, and a wonderful time it was! We were in the midst of a people with hearts on fire for God and for souls, and with an ever-increasing heart-desire that the glorious Gospel which means everything to them should be proclaimed throughout the wide, wide world. Not only do they sing out of full hearts "Send the light, the blessed Gospel Light," but some are hoping shortly to *take* the Light to the dark regions of the Congo. It was a wonderful crowd that gathered in the open air on Saturday night to listen to the pure Gospel being preached, and the Word was with power, and worked effectually in the hearts of the hearers.

On Sunday night it was late before we separated. After the powerful Gospel meeting and the sweet Breaking of Bread service, we stood to sing

"There's a shout in the camp, Hallelujah!"

Glory to God!

There's an echo in Heaven, Hallelujah!

Glory to God!

Again and again we sang the words, and yet again. One present remarked to me afterwards that he did not think we could get much nearer the Glory this side. It was truly a glory time! Praise God for so many

hearts alert, on fire and keen for the Coming of the Kingdom of God.

Our last visit was to *Ballymena*—a town over which we feel the Spirit continues to brood. The blessing here is not a thing of the past any more than in the former places visited. The blessing is continuous! It was joy indeed to hear and see what the Lord has been doing for those who have sought him with the whole heart. It is good to know that those so blessed are seeking in their turn to bring blessing into the lives of others. Eskylane and Cullybacky are reaping the benefit to-day. So the blessing spreads! All praise to the matchless name of our God! "Oh magnify the Lord with me and let us exalt His Name together!" The "power-house" was crowded on Saturday night with men and women who poured out their hearts to God in praise and prayer before going to the Market Square to preach the everlasting Gospel. From the upper-room we marched four abreast up the road, singing as we went the praises of Him who was to be uplifted to the waiting crowds. Eternity alone will reveal the results. God is moving! God is working! God is marching on! Shall we not move and work and march on with our God! Praising, rejoicing, triumphing and overcoming through our glorious Redeemer!

FLORENCE VIPAN.

## Why we believe in Divine Healing

BY TINNIE WHEELER.

**Because**, health was the natural condition before sin entered into the world. Gen. 1. 26, 31.

**Because**, disease entered through disobedience, and as part of the curse of sin. Gen. 11. 17; Deut. xxviii. 22, 58, 59, 66, 67.

**Because**, the first recorded case of healing was wrought through prayer. Gen. xx. 17. And this, too, before God had made any promise of healing.

**Because**, God now declares Himself to be the Healer of His people. Ex. xv. 26. But notice the conditions. they had their part to do, so do we. Deut. vii. 15; Ex. xxiii. 25; Jer. xxx. 17.

**Because**, God verified His promises. When with a mighty hand, He brought His chosen people out from the land of bondage, "there was not one feeble person among their tribes" Psa. cv. 37.

**Because**, when disease appeared four times in the wilderness, in each case, supernatural and not medical means were employed. Note again the connection between sin and sickness; obedience and healing.

a. Miriam's leprosy, fruit of jealousy, healed through prayer. Numbers 12th chapter.

b. The plague, fruit of rebellion, stayed by atonement, typical of the offering of Christ's atonement. Numbers xvi. 46-50.

c. Fiery serpents, fruit of discontent and murmuring against their leader, healed by the type of the cross. Num. xxi. 4-9 (See John iii. 14, 15).

d. The plague, fruit of adultery, stayed through judgment. Num. xxv. 1-9

**Because**, of two cases recorded which ought to be a warning to all believers who seek healing from man rather than God. 2 Kings 1. 2-4, 15-17; 2 Chron. xvi. 12, 13.

Why should Christians trust the Lord for the soul, but turn to man for the body?

Why expect God to remove the **cause** of sickness (sin), and not just as confidently believe that He can remove the effect of sin (the sickness itself)? It is truly surprising to see how many professed followers of Jesus trust sinful man more than God, their Maker. May God help us to see more clearly

how unreasonable this is. "Our fathers trusted and were not confounded." Has God changed?

**Because**, in the story of Job, we see that sickness, although the work of Satan, may be divinely permitted for self-examination. Job 11. 6, 7.

We see in Job xxxiii 12-30, how God through visions, afflictions, and His ministry, calls men to repent. "Lo, all these things worketh God often times with man to bring back his soul from the pit."

Healing comes at the footstool of

- a. Confession, Job xxxiii. 27, 28.
- b. Humility, Job xli 5, 6.
- c. Trust, Job xiii 5; xxiii. 10
- d. Intercessory prayer, Job xli 10.

**Because**, in the Psalmist's record of afflictions and deliverances, God, and not man, is always the Deliverer. Psa. ciii 3, cvii. 19, 20; cxl 9, 10; xli. 3. Or, according to the German translation, "will keep him from his sickness." This is only a few of the many. Read the Psalms with this subject in view

**Because**, seeing the connection of sin and sickness, the earth still being under the curse, we catch a vision of our Great High Priest 700 years before He came to redeem us by paying the penalty in His own body on the tree. Isaiah 53rd chap

**Because**, we see this prophecy fulfilled in Matt viii 16, 17. Jesus' earthly ministry was marked from the very beginning by His activities as Physician, healing **all** who came to Him. Matt. iv. 23, 24 Twenty-two special cases are recorded.

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|--|---|
| 1. The nobleman's son, John i. 46-54             | 11. Woman with issue of blood, Mark v. 25-34          |
| 2. The impotent man, John v. 1-15.               | 12. Two blind men, Matt. ix. 27-31                    |
| 3. The man with unclean spirit, Mark i 23-28     | 13. A dumb man, Matt. ix. 32, 33.                     |
| 4. Peter's wife's mother, Matt. viii. 14, 15.    | 14. Syrophenician woman's daughter, Matt xv. 21-28.   |
| 5. A leper, Matt. viii 1-4                       | 15. A lunatic, Matt xvii. 14-21.                      |
| 6. Man with palsy, Matt. ix. 2-8                 | 16. A blind beggar, John ix.                          |
| 7. Man with withered hand, Matt xii. 9-13        | 17. A dumb demoniac, Luke xi. 14                      |
| 8. The Centurion's servant, Matt. viii. 5-13.    | 18. Woman, with spirit of infirmity, Luke xiii. 10-17 |
| 9. A blind and dumb demoniac, Matt. xii. 22, 23. | 19. A man with dropsy, Luke xiv 1-6.                  |
| 10. Two demoniacs, Matt. viii. 28-34.            | 20. The ten lepers, Luke xvii. 11-19.                 |
|  | 21. Two blind men, Matt. xx. 29-34                    |
|  | 22. Malchus' ear, Luke xxii. 50, 51                   |

Surely, if it were not God's will to heal, He would have shown us **one** example of Jesus saying to the sufferer, "No you can better glorify God by carrying about a diseased body. You must remain sick." But not one such case is given. He came to do His Father's will and to destroy the works of the devil, of which sickness is one of the greatest

Still you say you believe it must be God's will for **you** to be sick. Then why be so inconsistent and send for a doctor, saying practically, "Doctor, get me out of God's will as quick as you can"? How dare you spend thousands of dollars fighting the will of your Heavenly Father? Oh, Beloved, do some honest thinking, and you will see how flimsy is such an argument.

**Because**, when the twelve were sent out, healing was as much a part of their commission as preaching the gospel. Matt. x 1, 7, 8. In parallel passage in Mark vi 13 we read, "They anointed with oil many that were sick and healed them," showing that anointing was used among them.

**Because**, the seventy received the same divine command. Luke x. 1, 9, 17-19.

**Because**, of His parting blessing at Bethany, Matt. xxviii. 18-20, in which He told them to teach **all nations** to observe **all things** that He had commanded them; and healing was one of the "all things" He had commanded, showing that that was to be perpetuated as well as the news of salvation.

**Because**, this promise was verified. Triumphant over death, and ascended to the Father, He carries on the work through His disciples by the power of the indwelling Holy Ghost,—the Comforter, whom He had promised to send in His stead. Mark xvi. 20; Acts v. 12, 15, 16; Acts xix. 11, 12.

Six special cases are cited: a man lame from birth, Acts iii. 1-10; palsy of eight years' standing, Acts ix. 32-35; cripple who had never walked, Acts xiv. 6-10, Paul himself raised up, Acts xiv. 19, 20; healed of poison of the viper, Acts xxviii. 1-6; chief's father-in-law and others on the Island of Melita, Acts xxviii. 7-9.

**Because**, the gift of healing was as much given to the early church by the Spirit, as prophesying, discernment, etc., 1 Cor. xii. 8-12.

**Because**, after the apostolic age, healing was to be carried on, not by physicians, but Elders of the church. James v. 14-16. But if shepherds of the flock refuse, through unbelief, to respond to the call, then God uses Elders in the faith, who dare to stand on God's word.

**Because**, it reaches us to-day. Christ's farewell words at the close of His ministry (John xiv. 12), should be convincing proof of His continuance through every believer, for not as much as a hint is given in all the Scripture that His words have ever been revoked. When Jesus sent His disciples out to preach they found some who believed, and they told others and they believed. They in turn told others, and they believed, until someone told us and we believed. The circle, so small at first, has gradually widened, until to-day, "he that believeth," includes you and me. Hallelujah! We are all ready to believe. Mark xvi. 16, "He that believeth and is baptized shall be saved," but not so many will believe the promise following, though the conditions are precisely the same. "These signs shall follow **them that believe**,"; they shall lay hands on the sick and they shall recover," etc. May God help you to see it.

**Because**, Jesus says, as we come to the Lord's table in remembrance of His sacrifice for us, that we are to discern His broken body for our sickness, as we do His blood spilled for our sins. And because many fail to realize this "they are weak and sickly and many die." 1 Cor. xi. 23-30. Many have been healed the instant they grasped this truth.

**Because**, as risen Saviour, His life is given to us through His Spirit, Rom. viii. 11.

And lastly, we believe in divine healing, **because we are seeing it done**. Through the length and breadth of the land, the mighty works of Jesus are being repeated in His all-prevailing Name. "Divers diseases" are still being healed through faith in that Name. Will you be the next one to praise Him for deliverance? It's for you, for, "according to your faith be it unto you."

Healing for **you**, yes, healing for you  
 Promise of Jesus, still faithful and true;  
**Your** sickness He carried when nailed to the tree,  
 Bidding you now in His Name to go free.

The above article will meet the need of these days, scriptural proof that God always has been, is now, and always will be the Healer of His people. We urge our readers to study each reference.—Word and Work.

# Tidings from the Land of Song.

(A report of Revival Meetings in Wales, by W. D. John)

As I have been amidst the waves of real enthusiasm in this Revival, I feel that I am justified in writing to your magazine of God's work in Wales. Praise His Name, there are wonderful signs that the Lord is at work in all lands. Certainly all nations are passing through a fearful spiritual crisis. "When the enemy shall come in like a flood, the Spirit of the Lord will lift up a standard against him."

After a devastating war, and after the failure of the organised Churches to meet the colossal need everywhere, there are breezes blowing from Calvary, over the land of song, among the furnaces of Dowlais, and in the sweet valley of Aberdare.

Another Stephen has arisen, "full of faith and of the Holy Ghost." Signs are being wrought in the name of Jesus. The prayers of all believers are asked for the extension of His Kingdom. His near return is certain. The sick are being healed. Praise Him! He is the very same Jesus! Diamonds are being polished from the mines. North Ireland is being linked to South Wales. The Lord is doing a quick work.

The Cross is being preached as the only refuge from sin, and the Holy Spirit as the sole Director and Energiser is the spreading of the only Gospel. Great Britain is surely preparing for the real Peace Message. The Resurrection Power of our Risen Saviour is felt in the meetings. Weeping and hysterics are *not* the order of the day.

Visions have been vouchsafed. People are speaking in tongues. Pæans of praise are going up to the throne of God. Soul-stirring messages are being delivered upon Moses in the Mount, Dry Bones, Twice Born, The Rich Man and Lazarus, Sodom and Gomorrah, the Wise Men and the Second Coming of Christ. The Revivalist's bilingual suavity is very marked, and even the children in the meetings are eager to join with him in his "diolch." His manner is unobtrusive and sympathetic. He knows the miners from A to Z. he lays bare the flimsy trappings of Churchism, exposes shams, and undoubtedly knows Jesus very intimately.

The hearty singing is, of course, a feature of the meetings. Now "Marchog" breaks out, then "I love Him better every day" seizes the audience. "There is pleasure in His service" is a favourite. "Jesus is coming again" is struck up after a rousing sermon upon "Behold He cometh with clouds." Even the truth of what our chief citizen has said about the necessity of a spiritual uplift is being brought out. "The people that do know their God shall be strong and do exploits." Pray—pray for God's work in South Wales.

The next report, God willing, will contain more specific mention of healings and cures.

## "These Feeble Jews."

*A Report from two sisters at Aberaman, South Wales*

We were an Assembly of nine, Brothers and Sisters who often spoke of themselves as the "feeble Jews" trying to build the wall at Aberaman as they met together in a disused public-house there.

The Lord had laid the people of this place on our hearts, especially the young. We prayed much that the Lord would send Pastor Stephen Jeffreys along. For a fortnight or three weeks, we were very much exercised in this

way.

The week before the Mission commenced we united together for prayer with the members of the Primitive Methodist Church here, that God would mightily bless the coming fortnight's mission, and pour out His Spirit upon the Missioner and people.

We may say that the members of our little Church had the assurance beforehand that God would do great things in Aberaman. Also God gave us the interpretation to a message in tongues that He would give a rich harvest of souls. Praise His Name, He has not disappointed us. He never does! But He has answered far beyond our expectations.

Pastor Stephen Jeffreys has preached the Word each night in Holy Ghost power. The keynote of his preaching is the near coming of the Lord Jesus Christ, and he is continually warning sinners to flee from the wrath to come. The way in which the young have come forward in this mission has proved that the one thing needful is to preach the Gospel with the Power of the Holy Ghost.

While Pastor Jeffreys was preaching, a vision of Angels was seen above his head by a young girl; she also saw the words "Preach the Word," "Preach the Gospel."

Another sister saw an angel blowing a long white trumpet, underneath appeared a brass instrument, having many keys. The interpretation given her was that the brazen instrument represented one who was proclaiming the Gospel without fear of man.

We believe at least three hundred souls have been born again, the majority being young people. The converts are from all ranks, and include religious people, deacons of churches, blasphemers and drunkards. These have been trembling under the Word of God, and weeping their way to the Master's feet, and declare that only now have they been brought into the true light. Many have been baptised into the Holy Ghost with signs following (Mark xvi. 17, Acts ii. 4). In addition to the visions which have been seen by some, there are many testimonies to healings having taken place after fulfilling the ordinance of James v. 14. Here are a few examples:—A little child, three years of age, very delicate from birth, and in a wasting condition; a hopeless case of a gastric stomach; a boy who had been deaf for some years; and a young woman who was to go into hospital next week for two operations for a growth, also internal trouble. All these testify to instantaneous healing. Glory to Jesus who alone was found worthy to bear our sicknesses and to take our infirmities (Matt. viii. 17), and who alone is worthy to receive all praise and glory!

The meetings were held for nearly a month each night at the Primitive Methodist Church, when Pastor Jeffreys was invited to continue the mission at the English Wesleyan Church, Aberaman. Many souls are still being saved and signs are still following.

## Press Reports.

*Sunday Chronicle, Nov. 16th, 1919.*

BIG WELSH REVIVAL

MORE "VISIONS" IN A COLLIERY VILLAGE.

A new religious revival, which reproduces many of the extraordinary features of the Evan Roberts revival of several years ago, has broken out at the colliery village of Aberaman, a place of some five thousand inhabitants, near Aberdare, Glamorgan.

Indeed, so remarkable are the scenes of intense religious fervour, coupled with supernatural visions on the part of converts and cases of what are

claimed to be divine healing of physical diseases among them, that one aged religious leader declares that he has seen three revivals but that this is the greatest of them all.

For three weeks Pastor Stephen Jeffreys, a missionary from Llanelly, has been entreating the crowds of people who have flocked nightly to the Primitive Methodist Church at Aberaman to turn from the wickedness of their ways and prepare for the second advent of Christ into the world, which he declares is near.

His impassioned appeals have had an astonishing effect, the converts including old and young and persons professing every creed

*South Wales Echo*

RELIGIOUS REVIVAL.  
HUNDREDS OF CONVERTS.  
FERVENT SCENES AT ABERAMAN MEETINGS.

Intense religious fervour has marked the successful mission conducted by the revivalist, Missionary Stephen Jeffreys, at the Primitive Methodist Church, Aberaman, which comes to a close to-day. Crowds have filled the building each evening during the last three weeks, and it is claimed that over 200 have become converts as an outcome of the impassioned appeals of the Llanelly missionary.

One aged professor of religion, who says that he has seen three religious revivals, declares that the present is the greatest he has witnessed.

Mr Jeffreys, who was supported in the service last night by the Rev T. Thomas, B A., Baptist minister, Ynyslwyd, delivered a powerful address in which he dealt with the example of Sodom and Gomorrah. He vigorously denounced the evils of the times, and fervently warned his hearers against mere forms of religion

The total number of converts was appreciably augmented at the close of the service.

*Aberaman Leader, Nov. 9th*

ABERAMAN "VISIONS"  
INCIDENTS OF THE NEW REVIVAL

Since Pastor Jeffreys has been in the district several notable cases of healing by divine power are averred to have taken place, and persons who say they have experienced the effects of such power in themselves have testified at the services.

Supernatural visions are also reported to have been received. The reporter was given the name of a girl of 15, engaged as a telegraph porter, who had seen a vision of the state of perdition, and later of the glorified state. It is stated that she also saw a number of persons who have departed this life

Stirring revival scenes, eclipsing those previously witnessed, took place at the English Wesleyan Chapel, Aberaman, on Monday evening, when Pastor Jeffreys resumed his mission. The building was thronged with an audience pulsating with religious fervour.

In an address that thrilled by the eloquence of its delivery and its telling message, the Evangelist dealt with the narrative of Philip and the eunuch recorded in the Acts of the Apostles

"We are," he declared, "approaching the end of the Dispensation of Christ. The coming of the Lord draweth nigh. I know that to-night we are almost at the last mile."

Among the hymns sung with intense feeling were "Let the waves wash me," "Crown Him," and "Glory for me"

Before the conclusion of the service dozens of persons in the audience stood up and declared that they had been born anew.

*Daily Chronicle, Nov. 24th.*

REVIVAL "CURES" IN SOUTH WALES.  
PASTOR JEFFREYS AND HIS FOLLOWERS  
GIRL'S ALLEGED VISIONS OF HELL AND HEAVEN.

*From a "Daily Chronicle" Special Correspondent.*

ABERAMAN, Sunday Night.

Ability to "heal by the power of God" is claimed by and for Pastor Jeffreys, whose revival services are the great topic of conversation in this countryside just now.

I have just attended a service of testimony in an old public-house now turned into a mission hall. I have listened to men and women and young people—little more than boys and girls—who have testified that through the power of God—in some, claimed to have been exercised through Mr Jeffreys—they have been cured of physical ills.

They rose one by one, gave details of their sickness, and ended their recitals with pœans of thanksgiving and praise.

"Diolch Iddo" ("Thanks to Him") was a phrase ejaculated in tones of wonder by other members of the congregation, while individual testimony was being given.

"Mor anwyl" ("So dear") they chanted also, and "Hallelujah," as the stories went on.

In response to an invitation the evangelist gave me details of cures which he claims to have effected. These include the curing of a young girl of a paralysed arm, an aged man suffering from an internal disease, an epileptic, and a child who was wasting away.

The father of this last-mentioned little girl was, with his wife, one of the congregation which was "testifying" in the one-time public-house. She was brought out from the meeting, where the singing was by this time reaching the high water mark of fervour that precedes the most inspiring testimony.

"My little girl is named Margaret Irwen Griffiths," he told me. "She is about three years old, and has been ailing since she was born. There was death in her face, and she went about like an old woman. I have believed in the power of God for healing on Apostolic lines for many years. We took the child to Mr. Jeffreys, who anointed her, and she became better before our eyes. She is now playing about, as happy and merry as a child could be."

Inside the mission hall the mother of the child was telling how she had been brought to share her husband's faith of years by witnessing the healing of her child.

As the mother finished, the congregation, nearly all workers, or the relatives of workers in the mines that surround Aberdare, burst into one of the songs which fan the fires of enthusiasm in these gatherings:—

When love shines in,  
When love shines in,  
All my heart is filled with singing  
When love shines in.

This is one of the songs set to a melodious and rhythmic tune which they sing with all the verve and spirit of an intensely musical people.

While they sing the pastor, who so obviously sways these people by the exercise of some mental power, whatever it may be, beats time with his hands, smiles ecstatically, joins in here and there with a few melodious notes, and keeps the musical stream running when it shows signs of flagging.

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A meeting for prayer is held every Tuesday night in the Elim Tabernacle, Belfast at 8 o'clock. Those desiring prayer for healing should send in their requests to R. E. Darragh, 3, University Ave., Belfast.

## GOSPEL SECTION.

## Time is Flying.

That which we think most of will soon be a thing of the past, and we shall be beyond the shores of time into a vast eternity, where all must go.

Time is given to think about eternity. You may have had twenty, thirty or perhaps seventy years of time and still remain unsaved, without any hope of heaven. You have seen your loved ones laid away in the cold, silent tomb. You have heard the clods fall upon the casket. You have wept as you missed the kindly greeting, but if your loved one has gone to glory, to be with Christ, which is far better, where will you go when you leave this scene? Remember it must be heaven or hell. In one or the other you must spend a never ending eternity. (Matt xxiii. 33).

Time will not wait for you. How quickly the years are going by, and soon the hand unseen will be placed on your shoulder and you must go, whether you are ready or not. But where, oh where, will you spend your eternity? You came into this world a sinner. You are in need of a new birth. God never asks men to turn over a new leaf, but His own inspired Word says, "Ye must be born again." A new birth is not being confirmed. A new birth is not joining a church. A new birth is not starting to pray for salvation. A new birth is not giving of your money to help on the good cause. A new birth is not being honest and paying twenty shillings to the pound. Nor is it baptism or keeping the sabbath. "By the deeds of the law there shall no flesh be justified in His sight, for by the law is the knowledge of sin." (Rom. iii. 20).

Here is the way the Lord Jesus explained the new birth to one who was a ruler, a teacher of others. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him should not perish, but have eternal life. For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John iii. 14-16). No one could improve on the way the Master preached the simple gospel to the Jewish teacher. Have you believed the good news of God's free salvation to all classes and grades of sinners? (1 Tim. i. 15, Mark xvi. 16).

Think of the value of your soul. Think of the love of the Son of God in laying down His own life so that through faith in Him you might be saved from the blackness of darkness, the weeping and the wailing of the damned. God willeth not the death of the sinner. He says, "Turn ye, turn ye, for why will ye die?" "Behold now is the accepted time; behold now is the day of salvation." (2 Cor. vi. 2).

Your time may be nearly up in this world, and you need not perish. Christ has died, "The just One for the unjust, that He might bring us to God." (1 Peter iii. 18). Sometimes we are asked, for whom did Jesus die on the cross? Listen. He died for the ungodly. He died for sinners, and if you will simply believe in Him, you will go on your way telling to others the most beautiful story that born again men ever told, the story that has won so many souls to Christ. (Isaiah liii.).

Many have turned to God from idols, and now the joys and pleasures of this world have no attraction for them. One put it like this the other night in a meeting: "I was a poor drunkard, fond of the cards and many other sins, but Jesus said, 'Follow me.' I did, and He has kept me for the last twenty years happy in His own love. Now I want to spend and be spent for Him." (Gal. ii. 20, vi. 14).

Time is short, and there is a long eternity ahead. Have you quietly thought it over? You say, I expect to die easy. I won't make any fuss. If you do not receive the Lord Jesus Christ as your own personal Saviour, you will regret it for ever. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name. (John i. 12).

# Coming Elim Pentecostal Alliance Conventions.

## BELFAST

at the TABERNACLE.

DECEMBER 24th TO DECEMBER 31st inclusive.

### *SPEAKERS.*

John Leech, K.C., Dublin.

Mrs. Crisp, London.

Rev. Thos. Hackett, M.A., Bray.

Pastor Alfred Carter, Birmingham.

and others.

CONVENOR: Pastor George Jeffreys.

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## LLANELLY

DECEMBER 24th TO DECEMBER 31st inclusive.

### *SPEAKERS.*

Pastor Daniel Mordicai, Kenfig Hill.

Evangelist Evan Clement Morgan, Dowlais.

and others.

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## DOWLAIS

at the HALL, IVOR STREET.

DECEMBER 24th TO DECEMBER 31st inclusive.

*SPEAKERS will include*

Pastor Stephen Jeffreys.