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THE
ELIM — EVANGEL
A
QUARTERLY RECORD
of
SPIRITUAL · LIFE · AND WORK

Vol. 1.

March, 1920.

No. 2.

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THREEPENCE.

ELIM

Pentecostal Alliance

with which is incorporated
THE ELIM EVANGELISTIC BAND.

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

“Glory . . . in the Cross.”

By ARTHUR S. BOOTH-CLIBBORN.

“God forbid that I should glory, save in the cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world.”—(Gal. vi. 14).

“If thou bear Thy cross, it will soon bear thee.” (Words of a mediæval saint).

Come, O my soul, and count afresh the cost,
Dost thou, with Christ, consent to be outcrossed?
For thee despised He lived, and outcast died,
Say with His lot wilt thou be satisfied?

Wilt thou with those for Him rejected rank;
Drink of the cup from which thy Master drank?
Can'st thou rejoice to suffer for His Name;
Dost thou esteem all other glory shame?

The worst is best if for thy Lord endured,
The best is worst, if for thyself secured.
Man's way and God's at Calvary meet and part;
Here is unrest, but there true peace of heart.

Dost thou cry out: “My burden is too great”?
He knows thy need who knows alone thy state.
Thy cross from earth shall raise and set thee free,
Bear it, and soon thou'lt find it bearing thee.

'Twas on a cross thy Lord to thee was given,
Let thine, like His, point weary souls to Heav'n.
Seek not elsewhere thy fellow men to save;
God's new creation rises from a grave.

(Copyright).



Tune: “My goal is God Himself” (Hymns of Consecration and Faith, No 306), “Abide with me,” or any other 10.10 10 10.'s, having the line scanned in 4 6, (not 6.4 or 5 5). The tunes of “Lead, Kindly Light” can be used, if after the first and second lines of each verse four suitable words, such as “Take up thy cross,” be inserted

The Elim Evangel.

Vol. 1.

March, 1920.

No. 2.

Editor E. WOODROFFE HARE

Subscription Price: 1 copy, 1/4; 6 copies, 7/-; or 12/- per doz, per annum, post free. U.S.A. or Canada: 1 copy, 30 cents, 6 copies, \$1 60, or \$2.75 per doz., per annum, post free

Any article in this Paper may be reprinted provided that a footnote be added: "From the *Elim Evangel*, Belfast, Ireland"

Published Quarterly by the Elim Pentecostal Alliance, 3, University Avenue, Belfast, Ireland.

Editorial.

"And Enoch walketh habitually with God, and he is not, for God hath taken him." Gen. v. 24.

How inspiring this verse has ever been to those who seek to live in constant communion with their God, and this rendering from Young's Literal Translation seems to endear it still more to our hearts. Somehow there seems to be nothing strange about this sudden climax to Enoch's life! For three hundred years he had lived in the closest fellowship with God. The things of earth had grown dim to him. All was in a measure unreal when compared with the One Great Reality of his life--God. His friends and kinsfolk ever remarked the beauty of a life that seemed to belong rather to Heaven than earth. Then one day they listen for that accustomed footfall, as they await his return from a quiet spell alone with God. A peaceful hush steals over the family circle as the atmosphere seems to be prepared for that life which breathed the very presence of God, but he does not come! Night draws on and still he seems to tarry. Anxiously now a careful search is made, but without success, till gradually the conviction dawns--"he is not."

For those who had watched that life there could be no long period of uncertainty as to the cause of his disappearance. In awed whispers the truth is soon expressed: "God hath taken him"

Then if we view it from the Divine side we cannot but see how naturally it all came about. Reverently we say it how much those times of sweet fellowship in the garden, at the cool of the day, were missed by a Creator-God! And when at length, in a world of sin one was found who loved thus to meet with God, is it strange that God should wish to have him ever at His side?

Here in type is the first indication of a rapture, and here as

well is the secret of readiness.

It is a matter for real encouragement to know of the kindly welcome given in so many quarters to our first number, and we continue to pray that God will own and use our little magazine to the deepening of many lives, and the spread of His glorious truth. It would greatly help if we could secure as many regular subscribers as possible, and perhaps some may be led to help us in this way by securing the interest of their friends in the Evangel.

Since our last report of the work in the different centres, we are thankful to be able to record progress in all the assemblies, and while we ask you to join with us in praises, we would urge a continuing instant in prayer.

At the close of the Christmas Convention (an account of which appears on another page) the various members of the Evangelistic Band left Belfast, some to return to their assemblies and others to conduct missions in several places in the north.

MONEYSLANE.

A special mission was held here by Mr. John Carter and Miss Adams. The results give us cause for much thankfulness to God. The meetings were well attended, and souls were won to Christ. The people are giving well towards the new building, which is to be started in March. Pray for Mr. Every, as he takes charge of the assembly there. He expects soon to be joined by his wife.

MILFORD.

We rejoice to tell of the formation of an assembly here since our last report. The Lord graciously smiled upon the efforts of His servants in this district. Quite a number were beautifully saved, and what is better still, the work goes on. Mr. Ernest Phillips is the pastor of this assembly, and he is deeply thankful to report continued blessing in conversions and baptisms in the Spirit. Hallelujah!

AHOGHILL.

Mr. Tweed and Mr. Campbell have been holding a mission here since Christmas. It is entirely new ground, so far as our work is concerned, and therefore calls for special prayer. Already, the Lord is encouraging the Evangelists by very definite blessing on the work.

BALLYMONEY.

Mr. Every and Mr. Hamilton have been holding special meetings in this place, and the Christians have been greatly blessed.

CARRICKFERGUS.

Special prayer is asked for this place. There is a Roman Catholic element there, and the Adversary is doing his utmost to oppose the work. Pray for the work in this place that nothing may stand in the way of a blood-bought victory.

“Jesus is stronger than Satan or Sin,
Satan to Jesus *must* bow.”

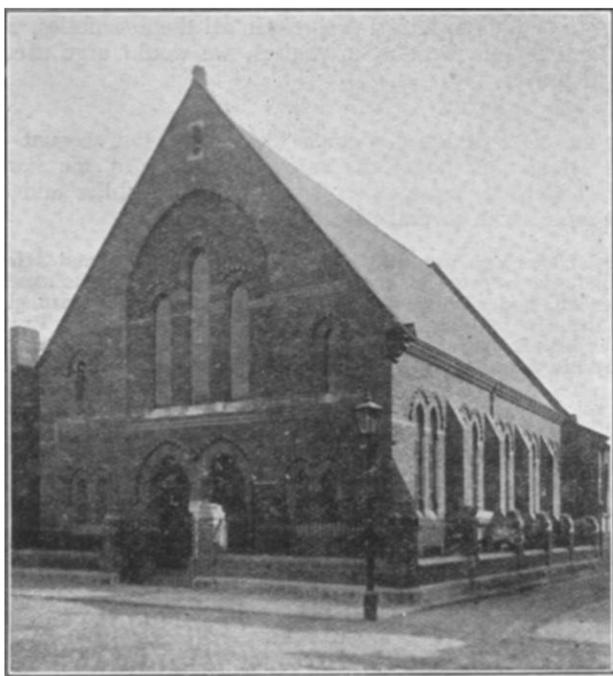
Continued prayer is asked for the other centres also, a list of which is given on the cover. We shall be giving reports of them from time to time.

~~~~~

“We lead such burdened lives because we do not trust Jesus with all the little worries of everyday life. There is nothing small to Him if it hinders our peace. When once you have handed aught to Him, refuse to take it back again, and treat the tendency to do so as a temptation.”

## Belfast Christmas Convention.

These meetings in the Elim Tabernacle began on Christmas Eve, and from the first the presence of God was very really felt. The Baptismal Service was an especially impressive time! Fifty-five persons went through the waters, and twenty-four more testified their desire for immersion when the next opportunity offered. The speakers were Mr. John Leech, K.C. (Dublin), Mrs. Cripp (London), and Pastor Alfred Carter (Birmingham)



ELIM PENTECOSTAL TABERNACLE, BELFAST.

The following is an account of the impressions of the Rev. E. Wern-Williams, Secretary of the North Glamorgan Association of Welsh Congregationalists, who attended and took part in the meetings. We are so very glad to hear that he has been filled with the Holy Ghost since returning to Wales.

The above Convention is a thing of the past, but the reflections and the impressions are indelible. They will never be effaced from the memory. The trip from among the hills of Wales to the Emerald Isle and back again meant travelling over land and sea, and the thought of the journey at this time of the year caused a little anxiety; but the Lord undertook wonderfully, and for this we praise His Holy Name.

When we think of penning a few lines for the *Evangel*, of how we were

impressed by what we saw, felt and heard, in the Convention, and during our stay in Bellast, we feel like asking, "And who is sufficient for these things?" (I. Cor. 11. 16) "Not that we are sufficient of ourselves . . . but our sufficiency is of God" (I. Cor. 11. 5) We know it was a wonderful time of soul-refreshing, and a melting season in prayer. It was *all so like* God, so wonderful.

The following very deeply impressed us:—

#### PASTOR GEORGE JEFFREYS AND HIS BAND OF WORKERS.

This little band of workers, under the leadership of their Pastor, and all under the guidance of God's Holy Spirit, filled with a "passion for souls," and with a deep and true longing in their hearts to glorify God in all their thoughts, words and deeds, seemed to us like a number of palm trees, holding something for God, for angels, and something for man.

The religion of this band—including two sisters—is not a tame, insipid, wishy-washy religion, but a practical, every-day religion—seldom below normal heat—which is a "white heat"—a band of fully consecrated lives to the Lord Jesus Christ.

This is the type of Christians that should capture the City of Belfast and the outlying districts for God in a very short space of time. With this, the reader will join us in heartily saying, "Amen."

These workers and their Pastor want to be useful, and are ever ready to "make themselves servants unto all that they might gain the more . . . and are made all things to all men that they might by all means save some," and, praise God, the writer had the privilege and the joy of witnessing them "*gathering in the sheaves.*"

To use another illustration, they had obeyed the Master's voice to "Launch out into the deep and let down your nets for a draught . . . and when they had this done, they inclosed a great multitude of fishes, and their net brake."

Something similar happened in the Tabernacle on that "*red letter day*"—Friday, 26th December, 1919, when more followed the Lord through the waters, than the workers anticipated, consequently the preparations were not quite adequate; but the Lord helped them beyond their paramount expectations.

Why should we wonder at their exultation? Why should we be surprised at their ecstatic feeling? They could not refrain from praising God, nor could they restrain their feeling of gratitude and joy at seeing the Master blessing so richly their labours in the past, and such answers to their fervent prayers for souls, in the days gone by.

It was all so marvellous. The fruit of their labours so much. Yes, far above and beyond that which they dared to expect. God had so revived the work through them, and they naturally rejoiced in Him, and were wholeheartedly in their praise to God. May God bless them and make them again a great blessing to their fellow men, that He may be glorified in the saving of thousands of lost souls that will adorn His Crown to the ages of the ages.

**SPIRITUAL SINGING**—The hearts "tuned with singing," led by the Spirit of God pouring out spiritual anthems or chants, with indescribable heavenly melody, we shall never forget, until He comes. The *impression* is so deep, and the *reflection* so inspiring, that we love to go back often, to listen to this rapturous music.

#### SPEAKING IN TONGUES AND INTERPRETATION OF MESSAGES.

Oh, how we feel our indebtedness for the honour of listening, of hearing with our own ears, to God speaking through some of His "chosen vessels," as He did through the prophets of old, and to the unhesitated interpretation of the messages. This created a deeper longing in our hearts to live in closer communion with God, and to walk closely with Him like Enoch, Noah, and these brethren.

#### TO WITNESS SUCH A LARGE GATHERING OF WORSHIPPERS IN ELIM TABERNACLE

How refreshing in these days of such apostacy to see a large concourse during the holidays turning them into real holy days. They came together in such a crowd, with only one thing in view, namely, to worship God and to adore Him for His great and greatest of all His gifts—"His only be-

gotten Son," and it was evident that JESUS ONLY was the motto of the whole gatherings

TO SEE THE DEEP SPIRITUAL EMOTION, AND THE SWEET ADORING DEVOTION, OF THE IRISH CHRISTIAN PEOPLE

Indeed, this was noticeable, even around the ring in the "open air" meetings. Every head was uncovered when singing, "Praise God from whom all blessings flow." Even those that were the worse for drink that were attracted by the singing, seemed moved to some degree of reverence

THE FELLOWSHIP AND THE PRAYERS OF THE SAINTS

How sweet! How edifying! How untiring in their prayers 'or us' How anxious for others to get the Baptism in the Holy Ghost! How near! How dear! All one in Christ. All of one accord, of one faith, of one Spirit, and but one Lord over all. Heaven upon earth!

THE CONSCIOUSNESS OF GOD'S PRESENCE.

We need hardly mention this, because if it had not been for His real presence, all that has been mentioned would be utterly impossible.

The wonder-working power of the Holy Ghost, and the nearness and the nearness of the gracious Lord Himself, brought "*joy unspeakable*" into our hearts

The meetings throughout were hallowed with His presence, and we unhesitatingly testify that this Convention was one of the greatest spiritual feasts of our life To God be the glory!

## "Shut in" (Gen vii 16).

By PASTOR E. C. BOULTON.

Whilst prayerfully perusing the seventh chapter of Genesis, the Lord drew my attention to these two words, making them to stand out in bold relief. At once, under the anointing of the Holy Spirit, I perceived somewhat of their deep spiritual significance.

They suggest a life of close fellowship and conscious communion with God. Ah, how eager the Lord is to bring His people into this place of hallowed union with HIMSELF. Too long have we lingered in the outer court of an impoverished experience, content with an occasional visit to the inner sanctuary where He is wont to reveal the Shekinah glory of His presence, satisfied with a temporary vision of His beauty. 'Tis toward this blessed goal the Lord would fain lead His people.

This is the meaning of much of the discipline through which we have passed, the disappointments encountered, the losses sustained, the pain endured, the trials experienced. This was all His way to bring us to HIMSELF. Possibly at the time we failed to understand the pressure of pain or the weight of affliction. We saw not in our shortsightedness that it was His method of enriching and empowering. How we looked in vain for an explanation of some prolonged test; wondering whither we were being led, and what would be the ultimate outcome of such a strange experience. Ah, had the veil been lifted and could we have seen beyond the sufferings of this present time, we should have discovered something of the exceeding and eternal weight of glory to which all this mysterious trial was tending. There have been hours when we have been "pressed out of measure, above strength, insomuch that we despaired even of life"—the horizon has been black with storm clouds—the very

foundations of our faith have been assailed by the Enemy, until we felt obliged in agony of soul to cry out with "tears and strong cries":—

"Master! carest Thou not that we perish?"

At such times everything pointed to disaster, humanly speaking, our way was entirely "hedged in," escape impossible; before us lay difficulties as impassable as the Red Sea, and behind us an enemy as relentless as Pharaoh. And yet all this was but to teach us the lesson of full dependence upon HIMSELF, that we might find out "the greatness of His loving heart." Yes, this was all part of the divine plan to lure our souls on to a place of deep and abiding rest in God. Dear friend, have you drunk of the bitter cup of disappointment, and tasted the humiliation of defeat? Think it not strange! This is His own sure way of filling your heart with a satisfaction which shall grow deeper and fuller throughout the eternal future; His way of leading you forth in the train of His triumph, making of you an eternal victor, and eventually a throne partner with Himself in the glory. Hallelujah! O! rejoice and be exceeding glad, for though it doth not now appear what we shall be, we know that when He shall appear we shall be like Him, and when Christ who is our Life shall appear we also shall appear with Him in the glory. Let us go forth without the camp sharing His reproach, glorying in tribulation, knowing the rich fruitage that tribulation worketh in those who are exercised thereby.

Possibly you made many resolutions to abide and obey only miserably to break them. You promised God to go with Him all the way—to follow unflinchingly wherever He should lead. You vowed that though He slew you would trust—that you would share in the fellowship of His sufferings, and be baptized with the baptism with which He was baptized—that you would count all things but loss that you might know Him in an altogether new way—that He should have full and absolute control of your life. All this you solemnly vowed to God and yet you have failed, miserably failed in the fulfilment of those vows. You felt when you uttered them that you were sincere, you meant it all, you were desperately in earnest. And yet I say so far you have not realised the joy of victory and liberty, you are still unsatisfied; still bound in spirit. Why is this? Do you not see that He is allowing you to pass this way in order that you may discover your own helplessness? That you may literally come to an end of yourself and all your own resources may be exhausted? 'Tis the self-life with which the Lord is dealing and from which He desires to deliver thee. He is anxious to destroy the human, the natural, the fleshly, in order to make you into pure gold—golden in character, conduct, and conversation; like unto Himself a partaker of His own holy spotless nature.

Thus through failure He is teaching you the true means of conquest, the royal road to a life of overcoming. Do not despair, in due season you shall reap that for which it seems you have sought in vain—the time of your deliverance draweth nigh. He shall sud-

denly come to His temple—though the vision tarry, wait for it, for it shall surely come to pass. He waits to be gracious. He shall give thee the desires of thy heart—thy soul shall yet delight itself in fatness and fertility. The time of the singing of birds has come. Thy God shall come and answer the heart-hunger which now possesses you in a way that you hardly thought possible. You have sown in tears, you shall reap in joy :—

“ Dark, dark hath been the midnight,  
But dayspring is at hand ”

Be of good courage, you are in the school of the Spirit, there being trained for future service, take full advantage of these precious preparation days, they are pregnant with golden opportunity; make haste to acquire all the deep teaching which He will give. He will keep you here until fully equipped for the next step in His perfect will. Do not chafe under the discipline or resist the restraint of the Spirit, this will only cause delay. Remember He is moulding you for eternity. Much depends upon the attitude you take towards this particular phase of the divine work in your life. Much may be gained or lost. Therefore watch and pray. Be obedient. Do always those things that please Him. Recognise that He is working all things for your good. Seek to avoid nothing that He permits. Accept every detail as part of His plan. He is bringing your faith to perfection—ripening you for the rapture :—

“ Our yet unfinished story is tending all to this  
To God the greatest glory, to us the greatest bliss,”

## Correspondence.

Mrs. Vale writes from Bournemouth telling of the Lord's gracious workings there. “ Praise His Name! He is working here, souls are being saved and bodies healed. About three months ago (or just over) a young fellow came with his cousin to the meeting here. This young man was paralysed, having one leg in an iron frame, and having been discharged from the Army as incurable. After the meeting he asked Pastor Blackman to anoint him, and the Lord healed him *instantly*. He went to the back of the hall, took off the iron frame, and walked up to the platform with it in his hands. During the ensuing week he saw his doctor, who pronounced him completely healed. His case went up to the War Pensions, and he has lost his pension as he is perfectly well. As a result of this many souls have been saved, and the young man (Mr. Best) received the baptism with the sign following last Sunday week.

Miss Berkeley writes from Ledbury, where Pastor Jeffreys held some special meetings recently. “ I thank the Lord with all my heart for laying Ledbury upon the hearts of several of His people. We *do* need your prayers. It is a bit difficult with the alteration of the meetings, but God is setting His seal on the change. Last Sunday, at the after meeting, three people raised their hands in token that they received Him into their hearts. The numbers, too, were more than we usually had. There is a wonderful opportunity for visiting here, and I am looking to the Lord to send someone along for this work. The people in this place are practically *unvisited*.”

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“ As the test of a flower is beauty—and the test of a bird that it sings and soars, so the test of the children of God is radiant joy ”—N. DWIGHT HILLIS.

Signpost Bible Studies.

NOTES ON I. CORINTHIANS.—(Continued).

By PASTOR A. E. SAXBY.

The Flesh Life. I. Cor. v. and vi. 9-20.

The specific case dealt with in chapter v. by Paul supplies us with principles that may be applied in any activity of the flesh in the believer. The same is true of the two following spheres,—the social and domestic. In these outlines we shall note the principle more than the specific manifestation.

1. *The flesh life may be active in a true believer, one born again and placed by grace in the position of John v. 24.* Theologians have generally either regarded the failing believer as totally lost in spite of his trust in Calvary, or totally saved in spite of his lapse into sin. Paul shows by verse 5 the eternal salvation of such is not jeopardised by his failure in the sphere of the flesh, but such real loss is incurred that his spirit only is saved in the day of the Lord Jesus, a very different consummation to that of the whole spirit, soul, and body, being preserved blameless unto the coming of our Lord. I. Thess. v. 23. I. Cor. xv teaches that there will be grades of the manifestation of likeness to Christ in the resurrection. Revelation tells us of three classes of believers at His coming:—

Those without garments.—Rev. xvi. 15

Those with washed robes.—Rev. vii 14.

Those with prepared garments.—Rev. xix. 7, 8

The case in the Corinthian Church comes under the first of these three classes, and while it establishes the fact that failure in the flesh life does not invalidate the initial position of the believer, in grace, it mightily and eternally affects his ultimate position in glory.

2 *God has made full provision through the work of Christ to deal effectually with the flesh life in the believer.*

(a) Sanctification.—vi. 11.

(b) The Holy Spirit.—vi 11.

(c) The life of Christ —vi. 13, 17.

Negatively, the believer is sanctified when the crucifixion of the old man is experimentally realised through the appropriation of faith; and positively, as the life of Christ is manifested in power through his whole being (II. Cor. iv 10, 11), the Worker being the blessed Holy Spirit, since

“Every virtue we possess,
And every victory won,
And every thought of holiness
Are His alone.”

3 *The activity of the flesh life in a believer if not dealt with by the provision made at Calvary may issue in disease and death in this life, not merely as the outcome of gluttoned appetite, but as a judicial act of God (v 5)* This is the antitype to which I. Cor. x 6 and Psa lxxviii 30, 31, with Num. xi. refer. The agency for this is the church gathered in solemn conclave, and acting in the name and

power of Jesus Christ; the offender being outlawed so far as Christian fellowship is concerned (v. 5-13). Modern experience has shown, that drastic and scriptural action of this sort has availed to produce deep and lasting repentance where everything else has failed. This is not surprising since it is God's appointed rod.

4. *The activities of the flesh life in a believer, not brought under the power of the Cross, will issue in loss to himself and in exclusion from the Kingdom* (v. 5 and vi. 9, 10).

5. *God's provision for the victory over the flesh life, received and realised issues in a resurrection like Christ's* (vi. 14) Of the many passages in the New Testament that establish the difference there may be in the measure of resurrection glory, Jude 23 and 24 is most striking, showing the difference between "the garments spotted by the flesh," and the presentation "faultless before His presence with exceeding joy."

The Social life (vi. 1-11). The New Testament teaches that our attitude to one another is equally important with our attitude towards God. In the question of litigation in the lawcourts of Corinth over mutual grievances, the principle that must govern the believer's social relationship with others comes out.

1. *The principles of the Kingdom of God are to govern the social life of believers, in the present age.* To infringe them is "to do wrong" (vi. 8). There was to be *no retaliation*. "Going to law" was a legal way of hitting back. They were not to think of it. There were to be *no rights* claimed, "Why do ye not rather take wrong?" There was to be *no expectation of restitution*. "Why do ye not rather suffer yourselves to be defrauded?" The same lofty standard that is set in the Sermon on the Mount is here enforced.

2. *Matters of difference in the social life of believers can only be settled before a spiritual tribunal* (vi. 4) This verse is obviously a misleading translation, for Weymouth renders it in perfect keeping with the argument in the context: "If therefore, you have things belonging to this life which need to be decided, is it men who are absolutely nothing to the church—is it they whom you make your judges?" The tribunal whose findings are exactly those of the judgment seat of Christ, is the only tribunal before which these matters can be really settled. Such a tribunal is the triple bench of the Word of God, the Church of God, and the Spirit of God. Any other settlement will leave the matter to be dealt with at the Judgment Seat of Christ because the whole life of each believer is to come under review at that Judgment Seat. This is the reiterated teaching of the third, fourth, fifth, and sixth chapters of this searching epistle.

3. *The necessity for this lies in the fact that the saints are to judge the world, and angels* (vi. 2, 4) It is therefore obvious that only as believers display the abiding principles of the Kingdom of God in their own lives can they be fitted for this high office. It is to "him that overcometh" the rod of rule over the nations is assured.

4. *The penalty for infringement is rejection at the Judgment Seat of Christ and loss of a throne in the Kingdom of Heaven* (vi. 9, 10, 11). This is also what Paul means in ix 27. There are two phases of the Kingdom of God: the hidden and inner phase within the hearts, and lives of His people, and the future and manifest phase, when the Lord shall reign gloriously over the earth, and the time shall come that the saints shall take the Kingdom. The majority of references in the New Testament are to that future and manifest phase, and it is to this that overcomers are pointed, as the "prize of their high calling", and to which Paul so ardently pressed. Passages like this, together with many others, show unmistakably that the conditions of the possession of the Kingdom as a joint heir with Christ in its future phase, are implicit adherence and obedience in this age, cost what it may, to those principles laid down as the grounds of entering into the Kingdom of Heaven.

(To be continued).

An Arctic Revival.

By E. J. G. TITTERINGTON.

The Pentecostal Revival which, during the last thirteen years and more has girdled the earth, has now reached even to the Arctic regions. The false, counterfeit, Theosophy, has for some time had its representatives, and it is but time that the Truth had also its witnesses.

About a day's journey beyond the North Cape, off the coast of Norway, and within sight of the Russian frontier, lies the little island-town of Vardo. It was whilst staying there that the writer began to hear rumours that in a little fishing village named Havningberg was a small group of women—about half-a-dozen in number, who used to gather regularly for prayer, who were in full possession of the blessings of the Pentecostal Baptism, and who were in enjoyment of the accompanying gifts of the Spirit. These stood quite alone, no others joining with them, and the menfolk standing scornfully aloof. The time came, however, when this village experienced a mighty revival, and out of a total population of about 200, no less than 30 to 40 adults were swept in, together with 20 to 30 children—that is to say, about one-third of the whole population. And the manner of it was in this wise—

There is a young missionary named Rodahl, working amongst the Lapps, and connected with what is known in Norway as the "Free Mission," who felt led of God to undertake a mission in this village during January of last year. Shortly before going, he had a dream which he took to betoken a time of awakening in Vardo, but this was not so; for "every day whilst he was at Havningberg the dream was being fulfilled." Interest was shown from the very first, and souls began to be saved, the gifts of the Spirit being in full evidence. Rodahl is not himself in any way connected with the Pentecostal Revival; but the messages given in tongues and interpretation were so clearly of God, so pointed and powerful, and so direct in their application, that he could have no doubt of their origin.

After a while the meetings were, with the consent of the parish priest, transferred to the schoolroom, which was not quite so large as the room previously used, but more comfortable and warmer, and here the interest grew. During the whole month the local business man closed his shop at five o'clock every day in order to be free to attend the meetings, a testimony which was not without its effect.

There were, of course, the usual questionings about the "tongues," but all doubts as to the genuineness of the languages spoken were set at rest by a Swedish sailor, who recognised the Italian tongue. One young man who was anxious to know the truth of the matter had a remarkable experience.

It was a clear, starlit night, when he was walking home from the meetings, questioning one of the women who had spoken in tongues, when suddenly they heard a sound in the air, which grew "as the sound of a rushing, mighty wind," whilst two fiery Tongues appeared and stood one on each side of the way by which they walked. They were both quite naturally somewhat startled, but the young man went on his way believing. During the mission, however, there were none who received the Baptism, only a number were saved, and when the writer last heard of them some six months later the majority were still standing firm.

A real awakening took place about the same time at the much larger village of Berlevaag, a somewhat important place of about 1000 inhabitants, but "it was not like Havningsberg."

Llanelly Christmas Convention.

The following is a brief account given by one present. The speakers were: Pastor Dan Mordecai, from Kenfig Hill, and Pastor Evan Clement Morgan, from Dowlais, who received the Baptism in the Holy Ghost during the Convention.

The Convention was one of the best yet held at Llanelly. The meetings started on December 24th, 1919, at the Island Place Mission Hall, when hundreds crowded around the building unable to get in. The meetings were transferred, on Christmas Day, to a place of worship called the Glenally Chapel (a building which holds from twelve to fifteen hundred people). This place also became too small, and crowds were turned away from each service. I noticed many ministers of the Gospel, and I was greatly rejoiced. Rev. Cynog Williams, Aberdare; Rev. Lewis, C. esalem; and Rev. Davies, Godreaman. The last of these, who received the Baptism at the Aberaman Revival, gave a few powerful addresses. He also testified to the remarkable outpouring of the Holy Spirit in his own Church. We praise God for the number of souls that were saved, and for the many who came into Pentecostal blessing.

The Word of God was certainly ministered in the Holy Ghost and many were crying all over the building. At the end of the holidays requests were sent from all parts that the meetings might be continued, and we had to prolong the Convention for another week. Over fifty were converted, and thirty-five persons were baptised into the Holy Spirit and spoke in tongues. To God be all the glory, for ever and ever. Amen.

News of Cwmbach and Kenfig Hill.

(From a letter from PASTOR DAN MORDECAI.)

I had the pleasure of being at Cwmbach, for a few days, where Pastor Stephen Jeffreys is holding a ten days' mission, and, bless God, it was "Heaven upon earth" to be there! When I left on Saturday, over 80 persons had passed from death unto Life, and a good many received the Baptism in the Holy Ghost. Hallelujah! I also had the privilege of seeing a good many of the Aberaman Boys, and a wonderful lot they are! They wanted me to stay with them over Sunday, but I was unable to do so owing to my having been away from home for two weeks at Llanelly. Their great cry is for someone to help them on. Let us pray that the dear Lord will undertake that the work that is being done may be established on a firm basis, that the many converts may not be left to the dead ministrations of the religious world.

At your request, I forward you a report of the work that is being done here for the dear Master. I came here three years ago last November, and after a while we held meetings in our home. These were continued for about twelve months, until the house got too small for us, so we turned a disused shop into a Mission Hall, which holds about 110 people. It has been an uphill fight all the way, but, praise God! He is wonderful, and has greatly blessed us through it all, and is adding to His Church. Praise His Name for ever!

We are a little band of about forty-five, most of whom have been baptised in the Holy Ghost, and are now bright witnesses for the dear Lord Hallelujah! Pray that the blessed light shall "shine from shore to shore!" I really believe for a mighty outpouring of His blessed Holy Spirit. Indeed, there is a sound of "abundance of rain." May the showers come soon is my fervent prayer, and that God's blessing may continue with you in your labours for Him.

Further Tidings from Wales.

By W. D. JOHN.

What is most likely to develop into a national revival is focussing itself in Aberdare. As the movement spreads orthodox ministers are being put to the test. For many years the whole land has lived on the edge of a spiritual volcano, and now the "Dayspring from on High" is visiting the valleys— healings, restorings, visions, speaking in tongues, baptisms in the Holy Ghost are the order of the day.

The movement under the Maesteg Revivalist is very likely to move in the direction of the Welsh Metropolis in the New Year. All readers are very earnestly asked to pray for Meithyr, which lies between the two places of Revival—Dowlais and Aberdare. My prayer be made continually just now. The Lord is waiting to bless further fields.

When the history of this Revival is written it is certain to show how the blatant Satanic errors are swamping our native land. Now that God has His instrument the rest will be done through the Word and prayer. The Lord is coming! All things prove this! Cambria is yielding. Praise Him!

ABERAMAN REVIVAL.

SOLDIER'S SHRAPNEL WOUND.

FAITH-HEALING NARRATIVE.

The Rev. E. Wern Williams, of Hirwain, secretary of the North Glamorgan Association of Welsh Congregationalists, writes the following further contribution on Pastor Stephen Jeffreys' revival meetings at Aberaman:—At Friday night's meeting a young soldier, who was wounded 18 months ago by shrapnel in the left thigh, testified to being saved and healed. He had not only found Jesus as a Saviour of his soul but also a Healer of his body. He thought of going before the medical board next week to have his pension extended. People who know him are surprised to see him so well. Now he is going to look for work. He was carrying benches to the aisles on Friday night, and afterwards testified again. Two doctors, I understand, have examined him, and both said he was cured through faith.

CWMBACH MINISTER'S EXPERIENCE.

The Rev. Joseph James (Baptist) Cwmbach, stood up and said—"I have a word to say as a testimony to the glory of God, and I trust the Lord will use it as an appeal to the churches of the district, and throughout Wales

We believe that the Lord is here, working through His servant and in His people. I have had a very great blessing. I cannot measure it. No one can. A week to-day, November 28th, at mid-day, like Saul of Tarsus on his way to Damascus, I was felled to the ground and was blessed with the baptism of the Spirit. I was saved 17 years ago, and I received the Spirit of God then through faith, but I felt a longing and thirst for the Spirit of God with power and with fire, and blessed be God, the Spirit in the Baptism has met and prepared me for His work. I believe this mission is a mission, not only for this district, but for the whole of Wales. The churches of Christ should open their doors to it. It has come as a test. If you want to test a missionary, let him come to Aberaman. Mr. Stephen Jeffreys has been here for about six weeks, and has stood the test in the name of God. We, as ministers and deacons, should do all in our power to back up this missionary and uphold him with our prayers and personal support."

The Rev. W. Jones, Crynant, also addressed the meeting, and the missionary followed with a most searching message.

The meeting was still going on and converts coming in when I left at 10 o'clock.

—*South Wales News* Dec 8th, 1919

Two Commands and a Promise to Sinners.

A SERMON PREACHED BY PASTOR GEORGE JEFFREYS, AT THE ELIM TABERNACLE, BELFAST.

“Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.”—Acts 11. 38.

I want you to come back with me in thought to the day when these words were uttered by the now fully-equipped Pentecostal preacher—Peter. We enter the ancient city of Jerusalem and wend our way through its streets, until we come into contact with a large crowd of people who are gathered together around an old-fashioned building of at least two stories high. In this crowd nationalities of all kinds are represented—Parthians, Medes, Elamites, strangers of Rome, and even from Mesopotamia. We press on amongst them, eager to find out the reason for such an early morning stir. Then we catch a glimpse of a number of men and women who, at first sight, seem to be controlled by an unseen power. Their countenances are lit up with a supernatural light. Their tongues are loosened, and they give utterance in strange languages, while tongues of fire descend and settle upon each of them. These persons, we are told, have been holding a ten days' Prayer and Praise Meeting, and only this morning has this wonderful power taken possession of them, causing them to praise their God aloud and thus attract the multitudes.

How strange it all seems, and how much we should like a more detailed explanation! Anxiously we question one of the most serious onlookers, asking him what is the meaning of it. “It is very difficult to explain,” he replies, “but I will try and give you a few links which may help you to form a clearer idea of the whole affair.”

“About three-and-a-half years ago a strange preacher, called John the Baptist, came preaching in the wilderness of Judæa. He baptized his converts in the Jordan, telling them to believe on and receive One greater than himself, Who should come after him. One day this ‘Greater One’ appeared at the Jordan, and as soon as the preacher saw him, he said, ‘Behold the Lamb of God, which taketh away the sin of the world.’ From that day the ‘Greater One’ has been the subject of conversation and discussion in all quarters. By His teaching He revolutionized the religious systems of our land and drew multitudes after Him, while He healed all manner of sickness and claimed that He was the only begotten Son of God. But the chief-priests and elders plotted against Him, and finally He was condemned to death under Pilate the Governor. Before His death He promised His followers that He would rise again, and that He would send them another comforter. But hark! I hear someone speaking above the crowd. Perhaps he may explain better than I.”

At once our attention is drawn to a plain looking man who is standing in the midst of the crowd, whom we are told is Peter, the fisherman, who has constantly accompanied the Master during His public ministry. He speaks with authority, and his words penetrate as he addresses the people: “Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words. For these men are not drunken, as ye suppose, seeing it is but the third hour of the day.” He testifies to the fulfilment of prophecy as he claims that God, in accordance with His promise pours out upon His followers that day His Spirit. He bears witness to the Divinity of Jesus of Nazareth (verse 22).

He charges them with the guilt of His death (v. 23). He claims that the One Who was crucified and buried is now alive (v. 24), and he speaks of the exalted position of Christ—not only is He raised from the dead, but He is seated on Jehovah's throne (vv. 32-36).

In the 37th verse we find the effect his preaching had upon the congreg-

gation. Sinners are convicted on every hand. Doubters are being convinced that after all there is something real about the whole thing. The message has been driven home to their hearts, and conscience is speaking loudly. The dark past rises mountains high. Scenes from the Judgment Hall and from Calvary come before them. The loud cries of the Christ rejecters. "Away with him," "Crucify him," which they helped to swell, have now grown in volume, and are now sounding in their ears like peals of thunder. Even the scoffers have been silenced. They realise their guilt, and realise that they are indeed murderers of the worst type, for their hands and hearts have been stained with the innocent blood of the best One the old world had ever seen. What had Jesus done to deserve such treatment? What foul play had He wrought to cause such awful suffering? What were the crimes He had committed which would justify them in sending Him to such a shameful death? These and many similar questions pass through their minds. The storm is too much for them. The guilty load is getting too heavy, and unless something is done quickly they will be crushed under the weight of their guilt and sin, and with one accord they cry: "Men and brethren, what must we do?" The answer comes quickly. "Repent and be baptized, everyone of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." What an abundance of mercy there is behind such simple commands. "Repent and be baptized!" And to crown it all, what an ocean of love that seeks to lavish upon such the gift of the Holy Ghost! It is not necessary to remind you that, if you are unsaved, you are guilty of the Saviour's death. I have tried my utmost to bring your responsibility before you, and you know by this time full well that you are charged, and that rightly, with His innocent blood. You know that it was not the nails that bound Him to the Cross. It was the sin that you and I had committed. Yet in the hope of hearing if only the faintest cry I proceed to explain the way of deliverance and salvation, that you may obey the commands and receive the promise.

First, "REPENT." In case you should mistake something else for repentance I would first state what I consider repentance is *not*.

(a) Repentance is not fear. Some men think that because they are afraid of God, He will, because of their fear, have mercy upon them in the future. They have mistaken fear for true repentance. All men to some extent have fear in their hearts when they are called to the death-bed test. I have been summoned to the bedside of the ungodly when he is about to draw the last breath, when his soul is about to take wings and begin a long drawn out journey for which he has made no provision. By the distorted face, by the cry of agony and anguish of soul, I knew he was gripped by the fetters of fear. Sometimes the lips have closed for the last time, and have been sealed with a curse. The last word the tongue uttered was one out of the dictionary of a condemned world. Fear is *not* repentance.

Felix, the Roman governor, and his Jewish wife, Drusilla, on one occasion called the Apostle Paul, their prisoner, before them. He was ushered into the richly furnished drawing room, and in their presence reasoned of righteousness, temperance, and judgment to come. Felix was filled with fear. He trembled under the convicting message, but his answer was: "Go thy way for this time, when I have a convenient season I will call for thee." He was fearful, but *not* repentant.

(b) Repentance is not feeling. How many have mistaken feeling for repentance! They think that because their hearts are softened, and the tears begin to flow that they are repenting. Feeling is *not* repentance.

I remember conducting an eight days' mission in our church, when God gave remarkable results to the preaching of His Word. Souls were coming night after night to the Saviour. There was one very ungodly man who came to the meetings every night, accompanied by his wife and grown up children. Before the mission ended the wife and children were saved. The man himself cried like a child in most of the meetings, as he listened to the story of the Cross, but he would not yield. The last night of the mission came, at the close of which I accosted him with the words: "Will you come to Jesus

to-night?" He turned away with the little word "No!" upon his lips. If ever he felt, it was that night! His face was bathed in tears. His heart was soft, but he said "No!" He left the meeting, took drink to ward off the conviction, and before twenty-four hours had passed was in eternity! The last I saw of him was at the close of that meeting. He was then a soft-hearted and a weeping sinner, but not a repentant one.

I am reminded of Paul on another occasion, when standing before the august assembly in the Cæsarean Judgment Hall. He preached the Gospel with such effect that the king was touched to the depths of his being. How feelingly Agrippa utters the words: "Almost thou persuadest me to be a Christian!" He had *felt*, and was "almost persuaded," but *not* repentant.

I have explained what repentance does *not* mean. I must now try to explain what I consider repentance is. To repent implies to TURN ROUND.

The Thessalonians had repented when they had "*turned* from idols to serve the living and true God." The Apostle's definition of conversion is very clear when he expresses it as "repentance (turning) towards God and faith toward (laying hold of) our Lord Jesus Christ." The man who repents turns his back upon the world and faces heaven. He forsakes sin and accepts holiness. He comes out of condemnation into justification, and loves light instead of darkness. God appeals to his will, not to his emotions. He is asked to 'repent,' not to feel repentance. The Master Himself said "Come unto Me," not "Feel, then come." The imprisoned preachers, in the Philippian jail, when they heard the jailor's cry, said "Believe on the Lord Jesus Christ." They did not ask him if he felt anything in order to be saved. They simply said: "Believe . . . and thou shalt be saved." To repent truly you must be prepared to turn from sin, and be willing to accept salvation through God's precious Son, Who died upon the Cross, and this can be done without waiting to *feel* anything.

Second: "BE BAPTISED." I have no doubt in my own mind as to what this command means. It is a going through the waters of Baptism, thus testifying before angels, before men, and before demons, that you have already gone down into a spiritual death, with the Lord Jesus Christ, and that you have been raised to walk in newness of life. If you are already saved, I command you (as Peter did in the house of Cornelius) "to be baptised." It is your privilege to let the principalities and powers in high places know that you have been planted together with the Lord in the likeness of His death, and that you are now raised in the likeness of His resurrection.

"AND YE SHALL RECEIVE THE GIFT OF THE HOLY GHOST." In my text I find a short cut to God's greatest gift to His Bloodbought Church. His greatest gift to a lost and perishing world was His Only begotten Son. But to the Church it was the Gift of the Holy Ghost.

Peter, in the name of His risen Lord, promised this blessing to men and women who only a short time before had helped to send our Saviour to a cruel death. The very power that had taken possession of these, the followers of Christ, was now offered to them if they would comply with the conditions. It is the same Gospel that I preach to you. Two thousand years have almost rolled on since then, but there is no change in God's method. It is possible for you, guilty as you are, to come to the foot of the Cross, to gaze upon the One Who can deliver you from the penalty and power of sin, and to receive here and now the same Gift that was bestowed upon the disciples at Pentecost. How do I know this? The next verse tells me so. Listen! "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

You are included in the "far off" company. You are included in the "called" ones, for God by His Spirit is calling you now. His voice is as loud as it was when it thundered from Sinai. It is as clear and distinct as it was when it came through the flesh that veiled His Deity during His earthly ministry. What shall your attitude be? Will you turn the deaf ear, or will you listen and obey?

"REPENT and BE BAPTISED, everyone of you in the name of Jesus Christ for the remission of sins, and YE SHALL RECEIVE the Gift of THE HOLY GHOST." Amen.

COMING CONVENTIONS.

ELIM PENTECOSTAL ALLIANCE.

At the ELIM TABERNACLE, BELFAST.
Saturday, April 3rd to Wednesday, April 7th

SPEAKERS :

PASTOR E. W. HARE, B.A., Bangor.
PASTOR G FLETCHER, Portadown.
PASTOR E. J. PHILLIPS, Milford.
PASTOR G EVERY Moneyslane.

ELIM PENTECOSTAL ALLIANCE.

At the ELIM HALL, DOWLAIS.
Good Friday, April 2nd to Wednesday, April 7th.

SPEAKERS :

J. LEECH, K.C., Dublin.
PASTOR STEPHEN JEFFREYS, Llanelly.
PASTOR GEORGE JEFFREYS, Belfast.

A PENTECOSTAL CONVENTION.

At "THE HAYES," SWANWICK, Derbyshire.
April 24th to April 29th.

SPEAKERS EXPECTED :

PASTOR SAXBY, London.
PASTOR G JEFFREYS, Belfast.
MR. C. J. POTMA, London
PASTOR E. C. BOULTON Hull.
PASTOR J. HAWKINS, Lytham.
MRS CRISP, London.
MRS. WALSHAW, Halifax
PASTOR A. CARTER, Birmingham

Convener : J. DOUGLAS, Esq., 57, Brunswick Square, Hove, Sussex.

"THE HAYES" is a large Country House, situated in a beautiful part of Derbyshire, 15 minutes' walk from Butterley Station. As the accommodation is limited, please book your rooms as soon as possible. Kindly write to Mrs. DOUGLAS, 57, Brunswick Square, Hove, Sussex