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

Vol. 1.

June, 1920.

No. 3.

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EDITORIAL.

THINGS TO COME SHORTLY.

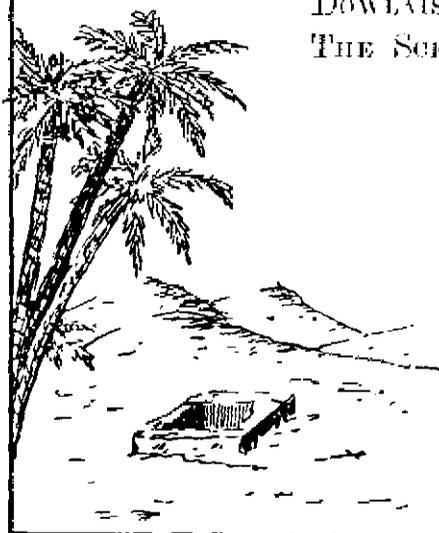
JUST THE SAME TO-DAY

SIGNPOST BIBLE STUDIES.

“SPRING” PENTECOSTAL CONVENTIONS

DOWLAIS CONVENTION

THE SCEPTIC'S CHALLENGE



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

THREEPENCE.

ELIM

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with which is incorporated
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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 the Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.”—(Gal. vi. 14).

PART II.

Dost thou aspire, with Christ, on earth to reign;
When, in His glory, He shall come again?
Then count, for Him, all things of earth but loss,
And glory thou in nought save in His cross.

Strait is the gate which leads to Kingdom Life;
For reigning *then* means *now* the fire and knife.
Ask not a smooth, an honoured, easy path;
How full that word : “forsaketh all he hath.”

Count it all joy when thou the fire must face;
For *there* awaits thee all-sufficing grace.
There canst thou gain new glory for thy Lord,
There shalt thou prove Him faithful to His Word.

God gives the cross, and then the cross gives God,
Oneness with Christ comes only by the Blood;
Thro' it alone an exodus is made
From all which has, thro' sin, the soul betrayed.

No service of the Crucified is cheap:
Full corn men sow when they full corn would reap.
On lives laid down comes power to save the lost,
And as thy cross will be thy Pentecost

Trust in the dark. There all true^d faith is tried.
Rest on His Word, and ask not aught beside.
Walk with thy Lord, let nothing come between;
And seeing HIM, turn thou from all things seen.

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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. 3.

Editor

E WOODROFFE HARE

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Editorial.

"For Jesus' sake only"—John xii 9

How different our lives would oftentimes be if we were always to apply this test! It is a motto that would affect almost every department of our life, and, where it is made the rule, transforms the whole. In the case before us we find that there were many who came to this banqueting hall in Bethany, "not for Jesus' sake only" but that they might see Lazarus also. How very often this has been repeated as Christians gather together for conventions and other meetings. We are bound to miss some blessing, and our Saviour to lose some glory if we come partly to meet some Lazarus. Let us ask ourselves whether it is really "for Jesus' sake *only*" that we thus assemble. It must have been a great joy to the Lord to know that one, at any rate, who came to that supper, was taken up entirely with HIMSELF. Mary's love-gift cost her much, but it was abundantly precious in the sight of her Lord. Without doubt she had come "for Jesus' sake only!" We do not hesitate to say that all our ordinary duties, sometimes called secular, and which seem often so irksome, would become sacred indeed if regulated by these words. Our prayers, too, which are usually sealed with the words "for Jesus' sake," would all be speedily answered if truly asked for His sake ONLY. We should see more fruit and experience, more joy in service for the Master, if this motto were ever before us. In short, our lives would be tuned to the same melody as that of the blessed One, in

whose steps we seek to follow, for "Christ pleased not Himself." Shall we then adopt these words as the controlling factor of all our life, and thus gladden the heart of our wonderful Lord and Master?

We should like to take this opportunity of expressing our regret that we were unable to supply all the magazines asked for last quarter. Our readers will no doubt understand the difficulty of estimating beforehand the exact amount that may be required. It is however encouraging to know that the demand was considerably ahead of the supply, and it will be our endeavour in future to avoid causing any disappointment in this direction. Will our readers kindly help by informing us as early as possible how many copies they are likely to require the following quarter.

It gives us great joy to be able to tell of continued blessing in the work generally, though we are discovering an increasing need for fervent and believing prayer.

BELFAST.

Times of real refreshing were experienced during the few days of the Easter Convention. The speaking was done almost entirely by the newer members of the Elim Evangelistic Band. The meetings were well-attended and quite a number availed themselves of the opportunity of water-baptism on the evening of April 5th. The Convention was not intended as a very special occasion, but nevertheless we praise God for visiting us in His own gracious way, and if we are to go by the testimony of one sister present we should say "it was just like Heaven."

MILFORD

We want to ask special prayer for the work here. From our last report it would be seen that the results were most encouraging. We were not surprised therefore to hear that the Adversary was also busy, seeking to stop the work. Our souls can find rest at these times in the grand assurances of God's Word, and we know that because He is for us, no man can be against us. It seems likely that the hall which was being used for the meetings will have to be vacated. Will you pray that nothing may be allowed to hinder the work, but that it may go forward and prosper?

ANNAGHMORE.

This is a country district near Portadown, and there was consequently some difficulty in finding a meeting-place, but permission was given to hold a mission in an old schoolroom where the meetings are still being carried on. There the people would gather night after night and sit on backless forms drinking in the message of life. We are glad to know of a real ingathering of souls, and that a Breaking of Bread Meeting is now held on Sunday mornings. Mr. Hamilton is at present in charge of the meetings there. Blessing is spreading in the district and most encouraging news has reached us.

TULLYNAHINION.

Praise the Name of the Lord! Who does not like to hear of Revivals? And certainly this little place, not far from Ballymena, has had a real taste

of it since our last issue: Our dear young brother, Mr. Tweed, undertook a mission there, and found the ground so hard that he was driven to his knees for a definite time of prayer and fasting. The victory must have been won there, for blessing came in a wave immediately afterwards. The meetings were held in a large farm-kitchen. Over 40 were saved—mostly young farmers, whose lives had been notoriously bad. Now God has transformed their lives and set them on fire. At night, when the meetings were dismissed and the people had gone, the kitchen would gradually fill again with these young men, who had returned to talk over the things of the kingdom. There they would sit talking and praying till far into the night. Praise God for such a manifestation of the new life within. Conviction of sin was mighty, and we might safely say that the whole country side was affected. Sometimes a man would be seen during the daytime approaching the farm with troubled face to seek the Evangelist, and to be pointed in turn to the Saviour. So tremendous was the weight of sin's burden that it could no longer be endured, and relief had to be sought at the Cross.

Besides many remarkable conversions, we do praise God for baptising some in the Holy Ghost, and also for manifesting His power to heal. There is a great longing among the people for a hall in which to meet and remember the Lord's death. Please pray especially for Tullynahinon that these converts may be kept wholly for God, and built up in the faith. Mr. Tweed and Mr. Campbell are still working in the neighbourhood of Ballymena seeking to win the lost. Do pray especially for them.

OUTGOING MISSIONARIES

How gladly do we report that two of our sisters have heard the call for work in far-off Congo, and hope to sail in a few weeks' time. Miss Henderson and Miss Adams, the latter of whom has been much used in Evangelisation work here in Ireland, are going to Africa as Elim Missionaries, under the "Congo Evangelistic Mission." We should like to impress upon our Irish readers especially, our united responsibility in connection with their going. May we seek to find out our share from the Lord Himself, and faithfully performed it by His Grace. We shall miss our sisters much, but God has need of them for the midnight lands, and we trust that others may soon be able to follow. Mr. Cyril E. Taylor, B.A., who testifies to much blessing received in the Elim work, is also going to Congo as an Elim Missionary. Though he goes in an honorary capacity he most earnestly desires the prayers of God's people.

Things to come shortly.

By THOMAS MYERSCOUGH

"I charge thee therefore before God and the Lord Jesus Christ Who shall judge the quick and the dead at His appearing and His Kingdom"—II Tim. iv. 1.

The reason of this charge to Timothy is to be found in the previous chapter, v. 16. "All scripture is God inspired, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." So Timothy was to "*preach the Word*" with boldness "in season and out of season," because of the Judgment of

God, which will be carried out at "His appearing and His Kingdom." The Word reveals to us the distinctions between these two separate events.

Notice their order. First, "His appearing." This word is used five times in the New Testament, as follows: I Tim. vi. 14, II Tim. i. 10, iv. 1 and 8, Titus ii. 13 That referred to is made plain in II. Tim. iv. 8. "A crown of righteousness . . . at that day and not to me only, but unto all them that *love His appearing*" Compare this with I. Thess. i. 9, 10, "Ye turned to God from idols to serve the living and true God and *to wait for His Son* from heaven." This has been the appointed hope and outlook for all who have "turned to God." Multitudes have passed into His presence, and are now with Him, who would have rejoiced had He come in their natural lifetime But such was not His appointment. "If *I will* that he tarry *till I come*—what is that to thee" (Jno. xxi. 21, 22). We are apt to put wrong construction on these things. They that have fallen asleep in Christ—*have not perished*, nor have they lost anything by death (I. Cor. xv. 16-23). The Lord Jesus made this exceeding clear (see John xi. 25), "I am the resurrection AND the life: he that believeth in me, though he were dead (in his coffin or in the grave) yet *shall he live*." This clears up all doubt, and dispels all fear to those who die "in Christ" It is not the measure of our service but "he that believeth in me." If any other scriptures *seem* to contradict this clear statement, they must only be accepted in the light of it. There are four promises to *every believer* of being raised up from among the dead; given by our Lord in one address Carefully read and compare these separate statements (John vi. verses 37-39, 40, 44, 54), "I will raise him up at the last day" In this sweet and blessed assurance the Saints have laid to rest the bodies of their fellow-Believers, knowing that He who hath promised cannot lie

It must be noted with deepest reverence that ALL the dead in Christ will be raised on *the selfsame day*. "That day." "The last day" appointed for their bodies to be in the grave, see John vi. 39, 40, 44, 54, xvii. 2, I. Cor. i. 4-8, iii. 13, II. Cor. i. 14, Eph. iv. 30, Phil. i. 6, 10, ii. 16, II. Thess. i. 10, II. Tim. i. 12, 18, iv. 8 It must also be noted that it shall on that day be "in a moment, in the twinkling of *an eye* . . . for the dead (in Christ) shall be raised incorruptible" (I. Cor. xv. 52).

"At His appearing" the dead in Christ—who have been raised according to promise—will be joined by those who are alive in Christ on the earth at the time These will not share in the resurrection, but "this MORTAL must put on immortality" Those who have died will experience "this corruptible must put on incorruption," I. Cor. xv. 53, 54 It matters not if we be dead *or* alive at His appearing, "For *both* (Newberry) whether we live we live *unto* the Lord (at His coming) or if we die we die *unto* the Lord—both—whether we live *or*

die we are the Lord's " (Rom. xiv. 8-9)

Those in Christ who have died as well as those in Christ who are alive at His appearing *are all to be judged by Him*. Not in regard to their salvation or redemption but in regard to their lives as spent after their conversion.

THE PLACE OF JUDGMENT.

We shall meet Him " in the clouds," " in the air " (I. Thess. iv. 17). " For we (the saved) must ALL appear before the Bema (Greek) of Christ " (II. Cor. v. 10, Rom. xiv. 10). This word " Bema " describes the seat of the one who marks the place of the runners in a race. Each one has a place, even the last one. Compare I. Cor. xii. 14-27, I. Cor. iii. 14, 15. The life of the believer " in Christ " is very simply described as consisting of material built upon Christ the Rock of which Six (man's number!) are named: " Gold silver, precious stones, wood, hay, stubble " (I. Cor. iii. 10-13). The testing is to be by fire. Gold, silver and precious stones will come out of the fire to be used for the crowns of the " builders," but the " wood, hay and stubble " will be utterly consumed, and no trace of them will be left to make us sad when " with Him " and " like Him " Alas! what a loss there will be to those who have spent their Christian life in that which our Lord will count as " wood, hay, and stubble!" How great is the need of Christians to receive the Holy Ghost after they believe, and also for them to know the Scriptures which are able to make them wise! " If any man's work shall be burned he shall suffer *loss*, but he himself shall be saved yet so as by fire " Praise God *we are not to be put into the fire—BUT OUR WORKS ARE*. " That every one may receive the things *done in his body* according to that he hath done, whether it be good or bad " (II. Cor. v. 10)

Some will be ashamed " before Him " in " that day " (I. Jno. ii. 28). Some will be without clothing (II. Cor. v. 1-3, Rev. iii. 18) " And the shame of their nakedness will appear " After our blessed Lord has cleared away all our failure and unworthiness, He clothes us and decorates us before presenting us to the Father as His Bride, shortly after to become His Wife (Rev. xix. 6-8). Then is the time when He shall " present it (the Church) to Himself, a glorious Church not having spot or wrinkle or any such thing but that it should be holy and without blemish " This blessedness can never be *the attainment* of God's people—but is by the cleansing of the Blood and of the Judgment Seat—which puts away all evil and brings out all that can be rewarded. " Having these *promises*, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit perfecting holiness in the fear of God " (II. Cor. vii. 1).

The Lord having cleared all His own out of the world that they might be forever with Him, still leaves the world going on but without a single member of the Church left in it. This is a difficulty

to some but a careful examination of the following Scriptures will settle the question.

(1) *All the dead in Christ* to be raised in the twinkling of an eye

I Cor. xv. 52, 53—"They that are Christ's at His coming (v. 23). (Let the reader compare the universality and the greatness of the Curse brought by the first Adam with the perfect and complete deliverance brought to His own by the "last Adam" (verses 12-23); all the blessing is ascribed to the death and resurrection of Christ, the first fruits and not to the quality of the Believer). II. Cor. v. 10—All must appear. Rom. xiv. 10. II. Cor. iv. 12-15 "Present *us* with *you*," i.e., the one who knew he would die to the one who hoped to be alive at His appearing. Rom. viii. 23, I. Cor. iii. 21-23, Rom. viii. 17. "Glorified together," Col. iii. 4. "Then shall ye appear," I. Thess. v. 10. "Whether we wake or sleep we shall live together with Him." "Wherefore comfort yourselves together," etc., I. Cor. vi. 14. "God hath both raised up the Lord and will raise up us by His own power," Isa xxv. 8, 9

All the regenerate who are alive at His appearing will be caught up in the twinkling of an eye. See the following scriptures, I Cor. xv. 51. "Not ALL sleep—but *we shall ALL* be changed," Jno xi "Whosoever *loveth* and believeth (at His appearing) in me shall never die." Compare this with the Lord's statement in previous verse, "though he were dead—yet shall he live." These same promises are also found in John vi. 54 to those who die, and verse 50 to those who shall "not die" at His appearing. See also John xiv 3, xvii. 24. All the "alive" wheat (the Church remnant) is gathered at one time (Matt. xiii. 30) "Who shall change our vile body that it may become fashioned like unto the body of His Glory, according to *the working* whereby *He is able* even to subdue all things unto Himself" (Phil. iii. 21, I. Thess. iv. 17). We which are *alive* and remain shall be caught up together *with them* (the dead) *to meet the Lord*—in the air.

Others scriptures and types might be quoted to further confirm the taking up of ALL the blood-washed company, but these will suffice for the present.

Let me again repeat the urgent necessity of every saved one presenting his body to the Lord that He may rule within and guide them into His ways for a Godly life full of rich and ripe fruit. How blessed it is to have the constant witness (spoken) by the Holy Spirit, always leading to the Word of Truth, and continually using the Truth to sanctify us, so that we may not be ashamed *before Him* (some say left behind!) at His appearing.

The other judgment named in II. Tim. iv. 1 is "*at His Kingdom.*" In this judgment there is no resurrection of any "dead." Only those who are alive at the time will be judged.

Before dealing with particulars of the judgment it will be profitable to consider the coming from heaven of the Lord Jesus Christ

After the Judgment Seat of Christ and the marriage of the Lamb to the Church, the Lord and His Wife (not a Bride then) come down to the earth together (Rev. xix. 11-14). Look at Zech. xiv. 5, which reads "The Lord my God shall come and ALL the saints with thee" (v. 4). "His feet shall stand in that day upon the Mount of Olives." He ascended from the Mount of Olives. The two men in white apparel said, "This same Jesus . . . shall so come in like manner," at the same place. It is said both of those Christians who are raised from the dead and those who are caught up to meet the Lord in the air, "and so shall we ever be with the Lord." Therefore when He comes down to set up the Millennial Kingdom, ALL His saints come with Him and are partakers of His Glory. The Millennial Kingdom is to be a righteous one, and all that offends is to be put out before it begins. "Then shall the King sit upon the throne of His Glory."

The inhabitants of the earth will be divided into "approved" and "disapproved" companies. The approved will be retained on the earth to be the first inhabitants in the Millennial Kingdom. This division into "approved" and "disapproved" is to be carried out both to the Jews and the Gentiles. It will not affect the "Church of God" as she has been taken out of the earth like Enoch, before the judgment of the Flood.

The Ten Virgins and the men with talents picture the Jews brought before the Lord, and the Sheep and the Goats represent the Gentiles, and their judgment for the treatment meted out to "My Brethren," the Jews, during the Great Tribulation, which takes place between the Rapture of the Church and the King coming on earth to sit on the throne of His Glory. Perhaps it will be enough to point out that Faith is not named as being in any of these cases, neither do they know beforehand as to their salvation into the Millennium.

All the disapproved are sent away to punishment, but the approved go on with the Lord into the Kingdom.

Just the Same To-day.

We print below a brief report of remarkable happenings at Bournemouth, sent us by Pastor Blackman. It includes a fuller account of the case referred to in Correspondence (No. 2, page 28)

I am sending you a short account of the Lord's doings in our midst, at Winton and Parkstone, Dorset, England. We have two assemblies of God's people, and God is increasing them in number and in the knowledge of our Lord and Saviour Jesus Christ, to whom be all the glory for ever. Amen.

On Sunday, Oct. 26th, 1919, a young man came to our meeting suffering from paralysis, wearing steel and padded supports. I give

you his own account in brief. "Whilst in the Dardanelles I contracted typhoid, dysentery, pleurisy, and other complaints, after which paralysis of the left leg set in I was sent home shortly after Christmas, 1915, my life ruined as far as I could tell. I went to hospitals at Bristol and Gloucester. They tried electricity without success, although feeling a little better. I was sent to another camp, where I got quite helpless, and could not move my foot at all I was sent from place to place; to Mont Dore, Bournemouth, Exmouth and Exeter. I was fitted with a spring attachment to keep my foot in the right position, as it had turned in Ever since my discharge they have been experimenting with me, and trying to find a cure. I was sent by the War Pensions Committee to Poole Hospital as an out-patient, and after seeing the Medical Board was granted some irons to enable me to walk with a stick They even tried hypnotism, but there was no cure for me, and hope died within me I went to a meeting conducted by Pastor E. Blackman, and told him I had come for healing. Pastor Blackman simply asked me, 'Have you faith to believe that Christ can heal you of the paralysis?' I said 'Yes.' He then prayed, and poured oil on my head, after which he placed his hands on my head, saying, 'In the name of Jesus of Nazareth, be healed' As soon as the words were spoken my foot began to shake The foot seemed to press its way back to its proper position. I felt my foot begin to move, and the leg began to get smaller. Before that time it felt like an 'elephant's leg' The Pastor asked me if I felt anything, and I said 'Yes I'm healed' I then asked to have the irons taken off, which was done, and I walked up the Hall without any feeling of stiffness, as if I had never worn irons at all" From that time he has been able to work, walk, run, and jump, and about a month after his healing he received the Baptism of the Holy Ghost, speaking with tongues, Praise the Lord He is still telling the good news to others. As a result of his testimony to the Lord's Divine healing others came, and they were healed. I give you just a few cases One lad, suffering from heart trouble and epilepsy, was healed immediately One lady suffering with bad eyes, another with cancer, also another with internal trouble, were healed. One lady suffering from consumption was anointed, after which she saw her doctor, who said a miracle had been performed She had been too weak even to walk from one room to another Now, she is doing all the housework One girl suffering from goitre was healed A lad with ankle bones out of joint, suffering much pain, has been delivered, and has received his Baptism in the Holy Ghost, speaking with tongues Another lad suffering from paralysis of the bowels was healed at once He had suffered for about 12 years He writes to say "My bowels are in perfect working order and my eyes are healed, so do not want glasses any more" Others have been delivered from demon possession, and many others have been healed

of divers diseases. All glory to Jesus Best of all, more than seventy souls have been won since Oct. 26th, 1919, and many are seeking their baptism Still they are coming to Jesus. Hallelujah! We are praying for a new Hall at Parkstone. Brethren, rejoice with us, and pray for us. With greetings to all the saints in Ireland.

Signpost Bible Studies.

NOTES ON I. CORINTHIANS.—(Continued.)

By PASTOR A. E. SAXBY.

The fourth section of this Epistle deals with Domestic Life.—

(I. Cor. vii)

1. *God's rights* (v. 7).

We must find out what is God's will for us. Paul was an eunuch for the Kingdom of Heaven's sake (Matt xix. 11, 12). Before we take Paul's path we must be sure we have Paul's call (see also v 17).

There is a tendency to put God second in certain relationships. If that is so, the Apostle points out that God's rights must be put first, and the relationship not established. This is the teaching of vv. 29-35, which some have mis-construed to mean a reversal of God's fundamental order of marriage. Where God is put first in this relationship as He is in so many bright examples, those in such bonds will be "without carefulness," and will be able "to attend upon the Lord without distraction." "Who could be happier, safer, freer, better situated, more useful, better fitted for the Advent: who more perfectly typical of Christ and His Bride than a couple divinely wedded and both of like precious faith?"

God's absolute right to us is established in vv. 22, 23. But others' rights are admitted to such an extent, that they must not be cancelled so long as they do not interfere with our fellowship with God.

2. *Mutual rights*.

God recognises them:—

(a) In a particular situation (v. 4)

(b) In a general situation (vv. 20, 21).

These mutual rights are paramount in deciding claims on one another (v. 5) In arranging such mutual rights those who know God will waive their preference in favour of the other (vv. 10-15).

We come now to the fifth section of the book in which several important problems are settled that were vexing the Assembly Life of the Corinthian believers. The question of "meats," occupying the 8th, 9th, and 10th chapters of I Corinthians, is used by the Holy Ghost through the pen of Paul to give us light upon matters

in the believer's life wherein a difference in the measure of light issues in a difference of action amongst the members of the same body. Paul follows his usual custom in dealing with a specific thing, of enunciating the principle, leaving it to the believer to apply individually.

1. *The fundamental principle.*

Grace lifts the believer into a new standing. He is "under law to Christ" (ix 21) which, while it releases from the claims of the Decalogue, yet brings him under a far finer and more exacting standard. This new standard, he is brought into by the grace of God, gives him "liberty" or "power" to act in certain situations independently of popular or legal standards. Thus the Corinthian believer had "liberty" to eat flesh offered to idols, because to him in this new standing an idol was nothing (vii 4). So completely had God in Christ Jesus become all in all to the full grown man of God, that whether he did the thing or not was of no importance (viii 8). The Apostle instances his "power" to eat and drink, lead about a wife and receive payment for his spiritual work, to illustrate this point in ix. 4-6. Again and again he emphasises this, in x. 23, claiming that all things were "lawful" to him, quoting from the Psalter in v. 26 to justify such action, because all in the earth is first of all God's property; and showing in v. 30 if he can eat and give God thanks his conscience is clear. Yet though he approves all this, and acknowledges the position some had evidently taken up on the matter, as being right, his object is to show that love was more than knowledge, and love to their weaker brother would lead them to become children in this matter, and put aside their full-grown right (viii 11-13). He gives them also

2. *The working principle.*

That while the believer has "power" to do certain things, he voluntarily relinquishes his liberty, to take such an attitude as will most glorify God and help others (see viii. 13, ix 18-22, x. 23)

3. *The Argument he lays down to guide and enforce this working principle.*

1. Concerning knowledge. No one knows all he ought to about any matter (viii 2).

No one is expected to act on knowledge other than he possesses (x. 27).

Further knowledge brings fresh responsibility (x. 28)

No one must be self-sufficient in his knowledge (x 12)

2 The other man's conscience must be considered (viii 9-13, x. 28, 29, x 23, 24).

3 The honour of the truth must be preserved (x. 32, 33).

4. The communion of the assembly must be thought of (x. 14-21)

His own position as a Christian worker, waiving his rights to remuneration, is used as an illustration of the way in which this principle works

"Spring" Pentecostal Conventions.

(A rapid and general survey of a beautiful God-created spiritual landscape—verdant and sunlit)

By ARTHUR S. BOOTH-CLIBBORN.

They were spring-like indeed! But just as Aaron's rod that budded in the night (in a darkness perhaps typical of such an age as that in which we live), not only "brought forth buds," but also "bloomed blossoms," and "yielded almonds"; even in like manner were all the spiritual "seasons" represented in these two Conventions. Not only was the *budding* of the Baptism in the Spirit there (the initial Pentecostal experience, with its normal "sign" of the speaking in tongues), but also the *blossoming* of the "gifts of the Spirit," as well as the *yielding* of the "almonds"; the "graces" manifested in mature well-rounded Christian experience.

But I am writing against both time and space and must not digress. I must (in response to a pressing request) set myself to that most difficult task of focussing two mighty spiritual Conventions into an allotted space in that decidedly spring-time (cover and all) periodical, *the Elim Evangel*. And I must do so for this afternoon's mail!

The sense of the divine presence and blessing pervading and permeating the gatherings—creating that wonderful "atmosphere," which no mortal man can counterfeit—was such that one finds oneself tempted to use a long string of adjectives. Limiting oneself, however, to a few, one may nevertheless be able to express compactly the united feeling of the attenders. The meetings were truly wonderful. The power of God was mightily manifest. The spiritual atmosphere was remarkably pure. The overshadowing sense of divine love (revealing itself in brotherly love) was most hallowed. The wisdom and poise shown in the addresses gave a sense of true inspiration. They were concise and to the point. But, above all, the spiritual *liberty* which characterised the assemblies was so sweet, so smooth-flowing, so restful that it created both a joyous and reverential sense of spiritual security. So clear was the spiritual perception created in each meeting that the flesh would have found itself at once detected. The inspired dictum, "Love doth not behave itself unseemly," might have been chosen as the motto of both Conventions, so fully did that divine principle become a living and present realisation. All could see in the holy orderliness of the meetings that a certain word of God (so often lost sight of in rough-and-tumble revivals, or there where over-zealous ignorance has the rule) was here visibly honoured: "God had set in the church . . . gifts of . . . governments."

At Swanwick several elderly and experienced ministers and evangelists who had remained on from the Convention held there the previous week were very emphatic in the expression of their deep satisfaction. One of these—80 years old and 50 years young—said: "I witnessed nothing that appeared to me contrary to Scripture." After being an energetic Christian worker for 50 years he became, during the convention, a seeker for the baptism with the sign of tongues. Starting from the high-water mark of former years, the tide was still in the rising and progressing scale, from beginning of the Bradford Convention (April 2 to 6) to the end of the Swanwick Convention (April 24 to 29). The convener of the first said of the second: "This is the best Pentecostal Convention I have ever attended." In this expression all seemed unanimous, speakers and hearers.

The addresses were all based upon the Word quoted in many correlated passages. Well thumbed Bibles were visible everywhere. References were at once looked up. This is a marked feature of Pentecostal gatherings. The Word is, there, given its right place.

Remarkable healings took place (especially at Bradford, where there were several miracles). There were baptisms in the Holy Ghost. Tongues and interpretation functioned in nearly every meeting in a most edifying manner.

and in full harmony with I Cor, chaps xii, xiii, xiv. In this respect the yearly normal crescendo was audible in the form of a general *increase of clearness and fulness in utterance*. The gift of prophecy (speaking by supernatural agency to edification, exhortation, and comfort; I Cor. xiv. 31) was in exercise in a way and to a degree which commanded the deepest spiritual assent of those present. The privilege and duty of ardent evangelisation was a daily theme. Every approved leader in this movement is an evangelist. This is always a good test. Its companion manifestation: missionary zeal is another criterion by which to judge every such "movement". The entire blood-washed, Spirit-baptised personality *moves* towards those who are the opposite pole of advantage and blessing, whether at home or abroad. If that *movement* cannot be physical, then it can be material, in the form of money help, backed by the work of prayer.

Both conventions sustained this test most admirably. The offerings for the missionary field were on each occasion truly amazing, taking into account the numbers present and the quick succession of the two events. This is partly to be accounted for by the witness to Christ delivered on each occasion by Brother Salter, of "the Congo Evangelistic Mission". I may be permitted here to introduce a personal note: never in 45 years' Christian experience have I been so profoundly impressed as regards the purpose of God to restore all the Apostolic gifts, and to repeat the signs and wonders which marked the spread of primitive Christianity, as in listening to the simple, lucid, unaffected, and selfless relation of FACTS and ACTS given by our beloved Brother. I would earnestly recommend readers to obtain these in printed form from the address given below. I question whether we can render any higher service to the Kingdom of Our Lord at this time than to follow our brother and his consecrated wife (who has already laboured arduously and successfully for Christ in Africa and South America) with continuous prayer and financial support. This can be done without detracting from what is due to other fields. We had brief but moving addresses from two other missionaries named below, and hearty words of thankfulness from Bro. Hart that his assembly rose to the occasion in helping Bro. Taylor of Japan, though it drained its finances completely. But the very next day the Lord sent them

£100

NOTES ON PLACES, NAMES OF SPEAKERS, AND SPECIAL FEATURES

BRADFORD CONVENTION.

In a large Presbyterian Church, hired for the occasion. Meals provided in the spacious basement. Attendance at gatherings excellent. The warmest brotherliness manifested throughout. Outbursts of joy and praise; holy and wholesome niceties of grammar delightfully ignored in some red-hot testimonies. Scenes similar to those of the best revivals of the closing quarter of the last century most refreshingly introduced. (O *divine* liberty none can imitate thee! Thou hast neither false counterpart nor counterfeit capable of deceiving, those trained in thy company!) Convener: Pastor Wigglesworth, 70, Victor Road, Bradford. Speakers announced: Pastors Saxby, Tetchner, Myerscough, Jeays, Boulton, Revs. Trarks and Reed, Mr. Rees Griffiths, Mr. and Mrs. Walshaw, and Miss Morrell.

SWANWICK

"The Hayes," Swanwick (Butterly Station), Derbyshire. Convener: J. Douglas, Esq., 27, Brunswick Square, Hove, Sussex. Speakers announced: Pastors Saxby (London), G. Jeffreys (Belfast), Boulton (Hull), Hawkins (Latham), Carter (Birmingham), Mr. Potina (now of Belgium), Mrs. Crisp (London), Mrs. Walshaw, Evangelist, G. Hart (of Glasgow), two missionaries; Miss Agnes Hill, from India, and Bro. J. O. Lehman from South Africa (as well as the present writer), also took part.

Brother Lehman told, from personal knowledge of the healing in answer to prayer, of three deaf and dumb persons in South Africa. Miss Hill's burning words brought us also face to face with many stern realities.

The "Congo Evangelistic Mission" (President · Pastor Saxby; Secretary and Treasurer Mr I. Myerscough) has its home office at 39, Lawson Street, Preston, Lancs

"The Hayes" is a country mansion situated in a beautiful part of Derbyshire, and specially fitted up for conventions; with hall, spacious dining room, and large annexes

Attendance remarkable for a first convention. Visitors from all over the British Isles. A unity of spirit which left nothing to be desired. Not a discordant note. The heavenly choir heard often (as at Bradford) in celestial cadences, in which most of the Spirit-Baptised joined as though led by an unseen Conductor, and in sweet harmony

The Convener, while being the first, as president, succeeded in being the last, for he and his consecrated help-mate formed, as it were, a pair of hinges upon which the "door" moved with "anointed" unobtrusiveness. Pastor Douglas confined himself to the briefest of necessary observations, to the giving out of hymns, and to a few sentences of earnest prayer, thus leaving the largest measure of time possible to the speakers. Mrs Douglas (pressed to speak in the last meeting) did so to edification. Pastor Saxby, who had given the opening address, gave also the closing one; a moving and joyous message on carrying home twelve baskets full of fragments.

Brothers Woodford and Naumann, of London, and brother Douglas, jun., did the needful secretarial and accountancy work between the meetings

Though a fairly heavy margin of expense must have fallen to the personal lot of the Convener (partly owing, no doubt, to the size of the Missionary collection, and that made for "service", the regular employees of the place) we believe our two friends returned to Brighton with a full sense of the divine reward in their souls

To this rough and rapid sketch the writer would add one closing remark. It is intended for earnest Christians who honestly doubt the "from above" origin and character of this movement. The words of Our Lord in John xv. 26 reveal to us that the office or supreme function of the Holy Spirit as "shed forth" by Christ at Pentecost, "sent" by Him "from the Father" is to "testify of" Him, and to ever throw light upon His Person and work. Let the question be asked: "Is this the supreme feature of the present outpouring; its greatest characteristic?" As an independent witness who has had ten years close personal acquaintance with this movement in four lands, as well as intimate fellowship with its leaders, the writer would unhesitatingly and emphatically answer, "Yes."

Dowlais Convention.

Since our last issue the building in which this convention was held has been taken over by the Elim Alliance. We rejoice to hear of remarkable progress during the past year. The lives of the Converts gathered in at the time of the recent revival there have been deepened, and they have been greatly helped by the ministry of one whom the Lord has evidently singled out for the work of shepherding this flock

So much blessing was experienced during the Convention that Pastor G. Jeffreys was urged to stay for another week. On Sunday, April 18th, he ordained church-officers, and formed the assembly on a Scriptural basis. The people were hungering for teaching on the Holy Spirit, which was gladly given, with the result that ten received the Baptism in the Holy Spirit at one meeting. Other results that call for much praise are that the meetings were so remarkably well attended, several of them being crowded to the doors, quite a number

of people were gloriously saved, while there were no fewer than 66 persons immersed. The following report is sent by our Welsh correspondent and brother in Christ, W. D. John:—

The Lord continues to bless, heal, guide, save and baptize in His Holy Spirit. "When the enemy comes in like a flood the Spirit of the Lord shall lift up a standard against him" From April 2nd to April 7th, the Lord showered down blessings in Ivor Street Mission Hall, Dowlais. The convener, Mr Robert Smith, opened the convention, and Mr Herbert Jones, of Cwmburgoed, led off with a red-hot testimony for the Lord. On Easter Sunday morning a wonderful communion service was held, Pastor George Jeffreys, of Belfast, ministering. In the afternoon, Mr Leech, K C, of Dublin, discoursed upon I Cor. xv 25 "For He must reign till He hath put all enemies under his feet" Sitting at the feet of Jesus is the place of power. A striking reference was made to Isaiah lxiii 3 "I have trodden the winepress alone" The ultimate victory of Christ's power is assured. The order in Christ's kingdom is submission, sitting, learning, and ungrudging service.

In the evening service, Mr Leech again gave a heart searching and illuminating address upon Philippians i. 6. Christ, our Perfecter. Also verse 20 "Christ shall be magnified in my body" Again, Christ is our purpose and our ambition. By suitable references to the unchanging Word, Christ was pointed out as our Pattern, our Price, our Prize, and our Partner. On Tuesday afternoon a real Pentecostal sermon was given by Pastor G. Jeffreys upon "The name of the Lord is a strong tower" A great insistence was laid upon the fact of the Lord being the great and only Healer of the body. A most important lesson for these days was also drawn from the fact that Jehovah Jireh is still one of the titles of our unchanging God.

The story of Rebecca and Isaac was dealt with by our French brother, who is gifted with humour and a picturesqueness which captivates his hearers. Praise the Lord for scholars, who are devoting their lives to the extension of Christ's Kingdom. It is almost impossible to recount the jewels of illustration drawn from every field of life to emphasize the glorious truth of Calvary. Our French brother means to win many souls for the Master, and we wish him God-speed.

One of the most arresting pieces of exhortation was given by Mr Leech from Isaiah lxii 10 "He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels" Let us wear it now. The Lord puts it on right. We are clean through the Word. The living Church will be presented without spot, wrinkle, or blemish. Anyone who wishes to have a garment clean does not care what the cost of the washing will be. The only thing that brings out the wrinkles is a hot iron. It is very necessary for a perfect garment to go through the mangle. May we all step out upon the Word of the Lord, trusting in His Almighty Spirit to perform His Will within us. A visitor from Cwmpark, where at least 150 souls have been brought into the light, gave a testimony to the glorious work still going on in the Mid-Rhondda. Surely the Lord is having His way. A soloist from the same district, who was saved five years ago, sang, "From shades of night to realms of light"

A final exhortation from our brother, Mr Leech, will not be forgotten by many. He urged us to test all things by the Word, and to study deeply. We ought to dig deeply into the unfathomable veins of precious ore in God's gold-mine. May we never lower the standard of Holiness. Hallelujah! "The year of Mr redeemed is come"

Space forbids the chronicling of the Shepherd address of Mr Schever, and God's way of financing when His people bring in the tithes, but the Recording Angel has put it down. The writer wishes he could reproduce the spiritual effect of a sermon upon "the two witnesses" In conclusion a remarkable demonstration was held when Mr C. E. Taylor was ordained for work in the Congo. "Watch and Pray" "Behold, I come quickly"

The Sceptic's Challenge.

Over the heads of the crowds the confident cry rang out: "There is no answer to prayer; it's all imagination. Don't be carried away. Use your own common sense. There is no hereafter. When we are dead, we are done for."

The speaker was standing at the foot of a monolith erected in an open space of a busy Yorkshire city. He had an excellent gift of speech and a winning manner. A large crowd of men and women stood round listening. In a wonderfully ingratiating way and a persuasive voice, he tried to prove the non-existence of God, and the inefficiency of prayer, concluding with a professed readiness to debate the question with any person in the audience.

At this juncture a man was seen making his way from the edge of the crowd towards the speaker, saying at the same time, "I accept the challenge." The people eagerly made way for this champion of prayer, and in a very few moments he was standing on the step of the monolith facing the crowd. He was tall, thin, pale-faced, and well-dressed. But he was no orator; he had no set phrases to tickle the ear; he had not the winning, catchy demeanour of his opponent.

For a moment or two he stood looking at the sea of faces before him, faces waiting with eager expectancy for him to open the debate. A flush of colour came into his features, and the sweat stood in beads on his brow. "Friends, I am not a public speaker," he said; "I did not come to this meeting with the intention of disputing anything our friend might say, but when he denied that there was any efficacy in prayer, and challenged anyone to prove the contrary, I felt bound to come forward."

The crowd checked the frank and yet modest statement. He went on again. "You see standing before you a man who was once as big a scoundrel as it was possible to find in the city. I was a drunkard, a gambler, a wife beater; yes! everything the word 'brute' implies. My wife and child dreaded the sound of my footsteps, and yet, bad as I was, unknown to me, my wife had for years been praying for me; and she taught my child to pray." He paused a moment, as if overcome with sadness at the memory, and then continued—

"One night I went home unexpectedly, rather earlier than usual, and, by accident, sober. When I opened the door my wife had just gone up the stairs to put the little one to bed. I stood listening at the foot of the stairs; my child was praying—she was praying for me. 'Dear Lord, save my dear daddy! Save my dear daddy, Lord! Dear Lord Jesus, save my daddy!' and as she prayed in her simple child-like way, I heard my wife saying, with a sob in her throat, 'Lord Jesus, answer prayer.'

"They did not know I was listening. I crept softly out of the house into the street. Strange feelings were coming over me, and ringing in my ears was my child's prayer: 'Dear Lord Jesus, save my dear daddy.' Was I indeed dear to that child? In what way? She had never known a father's love. I question whether she had ever known a father's kiss. And as I thought of it, a great lump came into my throat; tears filled my eyes, and I cried aloud: 'Lord, help me! Lord, answer my child's prayer.' And He did.

"Years have passed away since then. To-day I am a respected member of society. The past is under the blood. I live in the present, a new creature in Christ Jesus—a living testimony to direct answer in prayer."

Again he paused, and then said earnestly: "Friends, don't you think I should have been a coward if I had kept silent to-day? Can I do other than believe that there is a God, and that He not only hears, but answers prayers?"

The sceptic made no reply. For this man's story had moved the crowd to tears, and when he had finished speaking, the people went silently and reverently away.

COMING CONVENTIONS.

ELIM PENTECOSTAL ALLIANCE.

In the PROTESTANT HALL, BALLYMENA.

July 18th to July 25th

ELIM PENTECOSTAL ALLIANCE.

In the ELIM MISSION HALL, BANGOR.

July 10th to July 19th

A PENTECOSTAL CONVENTION at HULL.

SATURDAY, JULY 31st to THURSDAY, AUG. 5th

SPEAKERS EXPECTED.

PASTOR A. E. SAXBY London.

PASTOR GEORGE JEFFREYS, Belfast.

MR. ARTHUR BOOTH-CLIBBORN, London.

CONVENER. PASTOR E. C. BOULTON