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THE
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ELIM Pentecostal Alliance

with which is incorporated
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The Elm Evangel.

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June, 1921.

No. 3.

Editor E. WOODROFFE HARE, B.A.

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Editorial.

"*The Gentleness of Christ.*"—II, Cor. x, 1.

Here is a beam of heavenly light falling upon the face of our precious Saviour! Let us pause beside the picture and behold! How little we really know Him! And every such revelation should be eagerly cherished. Paul was one who spoke out of the deep experience of his soul. When every other argument might fail to move certain of the Corinthian disciples he utters these words: "I beseech you by the meekness and gentleness of Christ." Undoubtedly this was more than a mere expression to Paul. He FELT what he said, and considered this as an irresistible appeal to these unfaithful disciples. THE GENTLENESS OF CHRIST! Yes, Paul had experienced it. He had seen it shining out of Stephen's eyes when he cast that last stone at him. But better still, he had heard it in those soft accents which fall like music on his ears as he lay on the Damascus Road, and he had recognised it in the expression of that altogether lovely Face. Daily and hourly as he considered his peerless Redeemer and the strange way in which he got to know Him, it shone out more clearly. Jesus had been gentle towards him. As he read his Old Testament Scriptures he would come upon the words: "He shall GENTLY lead," and he knew them to be true of the Master's dealings with him.

Everybody who knew the Lord could see it. Those children that nestled in His arms would never have been there had it not been for "the GENTLENESS of Christ." The 'little maid' felt it in the grip of His hand and heard it in His "Talitha Cumi," and, though dead, she could not resist it. Though the crowds gathered in amazement around the little resurrected girl, we fancy she would still look up into the Saviour's face and say: "Thy GENTLENESS hath made me great." See how tender He is in all His works of love and mercy! As He spake to the aged, laid His hands on the sick and afflicted, and

talked to the woman at the well, it was His gentleness that impressed. So, too, with everyone of us who has come under His sway. We have felt it and we know it full well. Only may we let its appeal prevail to make us what we ought to be. Like Paul, let us catch the spirit of the Master, and be able to say: "we were gentle among you" So shall we overcome opposition and remind others of Jesus everywhere we go.

* * * * *

We are grateful for some response to our invitation in last number to our readers to make use of our columns by sending helpful articles or correspondence, which we promised to print as we were guided by the Lord. This number contains some items supplied thus, and we would still further invite co-operation of this welcome kind

* * * * *

Regarding the work as a whole we do rejoice that we are still able to record the mighty workings of the Spirit in several directions. Our sisters in Comber whom we mentioned last quarter have seen the Hand of the Lord in the salvation of a nice little number there, who seem eager to press on to know the Lord better. Shall we continue to pray for that town? Then will you praise God with us for real blessing in Newtownards. Scores have come to the Lord there, and we believe it to be a real, deep, work of God. Shut out of every church and hall in the town, it is nothing short of marvellous how God supplied the portable building just in time and used it mightily for His glory. It certainly seems as if buildings of this kind are to be the solution to the problem of reaching many towns which would otherwise be closed to the Full Gospel. But we print below a short report by an eye witness which should give our readers some idea of the work.

A mission was held just before Easter at Ballytyrone, a country district about 5 miles from Armagh, by Pastor G. Fletcher and Miss Kennedy. The mission was held in an old schoolroom, and we praise God for many souls who were born again during the six weeks that it continued. A weekly meeting has been held there since.

This time we want your special prayer for Banbridge, a town about 9 miles from Lurgan. Three of our Evangelists have made a start down there, and are trusting God for a real Holy Ghost conviction to fall on the town. Shall we help them by prayer? Then we must not forget to mention the Easter Conventions—two in Wales, of which a special report is given below, and two in Ireland. The latter were held at Belfast and Ballymena, and were addressed by members of the Elim Evangelistic Band.

BELFAST CONVENTION.

Throughout the meetings the presence of the Lord was felt, and we believe it to have been a most refreshing time. The special day of the Convention was Easter Monday. Numbers came in from some of the other centres, and we began the day with a beautiful baptismal service, when over 30 were baptised into the Name of the Trinity. One sister was suffering from chronic asthma, but resolved to be baptized, cost what it might. Thank God He met her obedience, and from that day she has completely lost her trouble. The day continued with real blessing in all three services, and many will long remember it with thankfulness.

The Convention continued till over Wednesday night, and closed by a memorable address on "Meekness" by our dear brother, Mr. Tweed. It was a searching time, and we said goodbye that night with a real longing in many hearts for more likeness to Him, Who is meek and lowly in heart. Praise God for a really sweet time in the presence of the Master.

BALLYMENA CONVENTION.

The Ballymena Convention was also conducted by members of the Elim Band. It will be memorable as being the first in the new hall. The blessing seemed to increase daily until the people were sitting spell-bound under the ministry of the Word in Holy Ghost Power. I believe I am voicing the sentiments of the Assembly when I say that it was one of the best Conventions we ever had in Ballymena. Thank God for the Latter Rain and for a band of young people raised up by God to preach a Full Gospel. Let us pray that God will keep them humble, so that He may ever display His Power through them. Praise God that, while the world is waxing worse and worse, yet He is manifesting Himself to His followers. To Him be all the glory. Amen

—Dysart Wilson (Elder).

SPECIAL MISSION IN NEWTOWNARDS.

It has been my privilege to attend the Special Evangelistic Meetings, held for a considerable time in the Elm Hall, Newtownards, conducted by Miss Adams, Mr. Dairagh, and Mr. Farlow, and later on in the Gool Templar Hall conducted by Pastor Jeffreys.

The meetings were largely attended, and from the commencement blessing followed the earnest and faithful preaching of the Spirit-filled workers. The bright hymns and choruses were very helpful, and attracted large numbers each night, and the simple manner in which the Gospel message was presented resulted in many accepting Christ as their own personal Saviour, while many Christian workers received great blessing.

The open-air meetings in the Square each Saturday night were well supported by Christian workers of different denominations. A large number who had received benefit and blessing gave testimony, which was very encouraging.

The two special addresses given on Sunday, April 24, by Pastor Jeffreys—in the afternoon on "Revivals," and at night on "The Second Coming of the Lord"—have left a lasting impression upon those who were present at the meetings. Such messages and helpful Bible readings given in the Spirit, were an inspiration to all, and could not be lightly put to one side, without definite choice.

These devoted workers for the Master have left behind them an atmosphere of heavenly blessing, and an influence for higher service and closer communion with our Lord and Saviour.

M.M.

Why not healed?

WITH A TESTIMONY.

"Bless the Lord, O my soul; and all that is within me bless His Holy Name. Bless the Lord, O my soul, and forget not all His benefits. Who forgiveth all thine iniquities; WHO HEALETH ALL THY DISEASES." No wonder that Jesus cried with a loud voice, "It is finished,"—that glad cry of victory as He completed the work which His Father had given Him to do, viz. to redeem us unto Himself, destroy all the works of the Devil, and "sanctify wholly" the trinity of man—"spirit, soul, and body."

If we would have God's blessings, we must note God's order, and with Him it is always from within to without—1, Spirit 2, Soul; 3, Body.

In building the Tabernacle, the ark is first described, then the table of shewbread, and the candlestick, and so outwards. "Cleanse (aorist) first the inside of the cup, and of the platter, that the outside thereof may be clean (aorist) also."

What is God's purpose in creating and redeeming us? "That we should be to the praise of His glory." This must be the motive of all we seek from Him, the motive of our work, THE ambition of our lives, that the heart may be kept entirely cleansed by the Precious Blood of the Lord Jesus Christ, that so we may be to the praise of His glory, so may we satisfy Him.

There are those of God's children who are sick or diseased, saints whom one reveres, who are not healed. It is not for us to judge why they are not healed (Rom. 14, 4), but should any such read these words, may they put aside their own thoughts, and all they have heard from man, and as ignorant little children may they cast themselves upon God, that the Holy Spirit may teach them.

FIRST There are those who say they are willing to be weak and to suffer, if this is God's will for them, and His way for them to glorify Him, and they tell of the many lessons they have learned whilst on a bed of sickness

Is it God's will they should be sick and suffer? If we search the Word of God from Genesis to Revelation, we find that it is not the will of God that any obedient child of His should continue in sickness, though He may have a purpose in laying them aside for a time, e.g., that He may show forth His power in healing them (John 9, 3), or because of disobedience or sin (2 Chron 21, 12—18, Num. 11, 2—10, John 5, 14); or because they will not be still before Him in heart and mind, so that His Holy Spirit can teach them the lessons which are necessary for progress. The Holy Spirit is to be the Teacher, not sickness.

In Ex 15, 26, we have His covenant with Israel, and in Deut the curse of the broken law,—disease of various kinds; but Christ redeemed us from the curse of the law (Gal. 3, 13), and sealed the New Covenant with His Blood.

When the Lord Jesus Christ was on earth "He healed all that had need of healing," "every sickness and every disease" The only ones who were not benefited were those of Nazareth,—"He did not many mighty works there, because of THEIR UNBELIEF." And all this healing He did "that it might be fulfilled," "Himself took our infirmities, and bare our diseases" (Matt. 8, 17) If it were not God's will that all should be healed, then the Lord Jesus was acting contrary to God! But if we are children of faith does not the Lord say to us, "Ought not this daughter of Abraham to be free, whom Satan hath bound—?" Is it God's will for His children to continue in sickness? Read James 5, 14—16, "ANY among you . . . the prayer of faith SHALL SAVE the sick, and the LORD SHALL raise him up" Surely this should dispel any doubts as to God's will for His children.

It is not for us to say that we can glorify God in sickness, for the only way we can really please and glorify God is by a life of faith, demonstrated by obedience to His revealed will, in His Word. Those who say they are willing to bear sickness as His will for them, yet do all in their power to rid themselves of it by doctors and medicines, which, surely, is inconsistent.

SECOND. Those who say they are praying they may be healed, and yet are no better.

They continue praying year after year, and yet they have no assurance that they will receive the answer,—"they hope"! But hope is not faith, and it is "the prayer of FAITH which saves the sick." It was through faith that those of old "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched fire, escaped the edge of the sword, from weakness were made strong," etc. Prayer is obtaining by asking, and faith is "an honest committal of myself to God to do it for me," or "for-

saking all I take Him" How can we have this faith?

1. It is the gift of God (Eph 2, 8), through the Lord Jesus Christ (Acts 3, 16).

2. "Faith cometh by hearing, and hearing by the Word of God" (Rom. 10, 17). Oh, if only God's children would meditate more on His Word! "So would they be prosperous, and have good success" (Josh. 1, 8), so would they have faith to lay hold of that full inheritance which is theirs in Christ Jesus.

3 Knowledge of God's will. It is through studying the Word of God that we obtain knowledge of the will of God, which is essential if we would possess our possessions. We see how the terms 'obedience' and 'faith' are used interchangeably (Heb. 3, 19). "We see they were not able to enter in because of unbelief" (Heb. 4, 6, R.V.), "they failed to enter in because of disobedience" We cannot have faith if we are disobedient, hence the command in Jas. 5, 16 Is any sick, let them ask the Holy Spirit to search them, and reveal any disobedience, and when, or if, revealed, confess it, and make restitution if necessary, and after coming to God for a cleansing in the Blood of the Lord Jesus Christ, then the prayer of faith will be possible, and we can have assurance for healing of the body, as much as forgiveness of sins. Both are in the Atonement As we meditate on, and study the Word, the Holy Spirit will apply the Word to us and our need, and we shall be able to step out in absolute assurance, because God has spoken to us,—He Who "calleth the things that are not, as though they were" (Rom. 4, 17).

THIRD. Those who cast away medicines, etc., because they are going to trust the Lord to heal them.

One gives such a similar answer as to those of Class 2 It is faith alone which obtains the deliverance purchased on Calvary. Faith is spiritual, and is bestowed like all God's gifts, of His free unmerited grace, by the merits of the Sacrifice of the Lord Jesus Christ, in response to the obedience of God's children. It is not mental acquiescence to a statement, or an effort of will, though these are a necessary preliminary. It is for sick ones (but far better for all whilst in health) to have the assurance of God's will through His Word,—then must follow the mental assurance and the putting forth of the will,—the desire to have what the Lord Jesus died to bestow, and then the quiet assurance that God inspires the living faith which is a part of Himself,—'God gives what He commands' "Have faith in God." "Ye have need of patience, that having done the will of God, ye may receive the promise."

* * * * *

It is a great privilege and joy to testify to a little of what our Blessed Saviour has done for me, and to ascribe all praise and glory to Him.

I was never strong, but when I grew up, I spent most of my time, either visiting the doctor or resting, and I rather grew worse than better. There were various things which the doctors failed to cure, and said were chronic, and my nerves were in a dreadful state. I was converted when 23 years old and I sought grace to bear my weakness and pain patiently and cheerfully, but many times I prayed God would take me home, though I added, "Thy will, not mine, be done" I had never heard of anyone being healed, nor thought of it as I read the Word, but in 1915 I heard of one who had been healed by writing upon the Lord, and then by taking Fire of His word when He spoke, just as those did who were healed by Him when He was on earth.

With the aid of Young's Concordance I found every reference to sickness, disease, healing, etc., in the Bible, and was soon assured that it was not God's will for any obedient child of His to continue in sickness.

That the Son of God was manifested that He might destroy the works of the Devil, of which sickness is one, for before sin entered the world all was "very good." That health of body as well as soul, was part of the work of the Atonement.

I wondered as the days went by why I could not step out and take this healing, which He had purchased, but I seemed fettered. But as I waited before the Lord, He showed me things which had to be put right, showed me it was a sin to be anxious and revealed more of Himself to my soul. One day I thought, "Why not trust Jesus, and put away this medicine?" I did so, but it ended in failure, because it was not the step of faith, but my own determination. I then had a great conflict with Satan, but the Lord triumphed, and I knew I must be wrong somewhere,—He was faithful, and His Word was clear and could not pass away—"Jesus Christ the same yesterday, to-day, yea, and for ever." So, I continued waiting IN EXPECTATION before Him, and after five months seeking Him as my Healer and Life, on January 2, 1916, He said to me, "Hath He not spoken, shall He not do it?" I did not remember reading the words, but God spoke, I heard, and faith came by hearing. I knelt, and committed my body to Him Who is able to keep to the end. I arose from my knees healed. Hallelujah. From that moment all medicine and appliances were dispensed with. Satan was ever trying to draw my eyes from my Life to my body, and those first days were times of real clinging to the Lord as one remembered His words, "According to your faith be it unto you." But then He showed the other side of this truth, "underneath are the Everlasting Arms"—He was holding me! and then it was all rest.

He alone has kept me since. As I have trusted and obeyed, His life has been all-sufficient, but when I have disobeyed I have realised the difference in my body.

I have had attacks from Satan. When these have come, I have asked the Lord to show me if I have disobeyed Him in anything, or got out of touch with Himself, and if He has not shown me anything, I have claimed deliverance from Satan's attack in the all-prevailing Name of Jesus, and by virtue of the Precious Blood shed on Calvary, and deliverance has come. Hallelujah. Praise ye the Lord.

We should daily pray that the Lord will rebuke Satan as he seeks to attack us, spirit, soul, or body.

"Unto Him that sitteth on the throne, and unto the Lamb be the blessing, and the honour, and the glory, and the dominion for ever and ever."

D.M.

The Hearing Advent of Our Lord.

CONVICTIONS AND EXPERIENCES

By REV. T. E. HACKETT.

"Everywhere there appears to be among every community of earnest Christians a growing conviction that the Second Coming of our Lord is not very far off. This feeling is so widespread and insistent that it would be most interesting and helpful if notes were compared. We have been asked to gather as far as possible THE EXPERIENCE OF ANY WHO HAVE A FERVENT CONVICTION OF THE EARLY SECOND COMING OF CHRIST. The results will be tabulated, and a resumé sent to all who contribute. "Experience and Conviction," to be sent to Revs., 16 Cecil Street, Wigan."

The above appeared a short time ago in a leading English paper. Those who are acquainted with the remarkable Pentecostal Movement, which in the space of fifteen years has touched so profoundly all the Churches of

Christ, would have much to say of deepest interest on such a subject. The following paper may serve as a contribution.

When in April, 1906, this movement commenced in Los Angeles, marked on the one hand by deeply searching and spiritual teaching as to the Christian life and character, in fullest keeping with that most perfect delineation in I. Cor., XIII, and on the other by most undeniable supernatural accompaniments, not merely of surprising healings of the sick, but still more surprising speaking in unknown tongues in song, and prayer, and exhortation, and their interpretations, many questions of deep interest arose. I confine myself to one—THE RELATION OF THIS SURPRISING MANIFESTATION TO THE CLOSE OF THIS AGE. As to its relation to the full baptism of the Spirit much has been written and different views may be held. It is enough now to say it is matter for most grave and prayerful consideration whether our God be not now at least giving this as an accompaniment of a Latter Day Pentecost, and as a token of a far deeper working of the Spirit. Here we have at once the answer to the question many must have been asking, Why should our God act in so strikingly a supernatural way? Why should He have departed in such a marked manner from His normal methods of working? The answer is ready to hand. If indeed this, as we believe, be given by our God as another most arresting sign of the rapidly approaching end of the age, then is not all explained? But we are not at all left to conjecture on this weighty point, namely, the relation of these supernatural utterances to the Advent of our Lord. For here is the remarkable fact that these Tongues in every place and land have two great meanings, two great messages, always and everywhere—

First. Christ is coming and coming soon.

Second. Prepare to meet your God and Lord by a most searching investigation of your own heart and life, lest haply He find you woefully unprepared for such a meeting.

Think you this sort of thing comes from a man's own mind or Satanic sources? That sinful self or Satan should thus urge most solemnly to righteousness and holiness of life, and on the ground of Christ's speedy return to take account of His servants, is absolutely incredible.

Let me speak, as I may be permitted, of my own personal experience in this matter. Shall I ever forget one memorable night in All Saints-Parochial Hall, Sunderland, in September, 1907? I had known much of what had transpired in the United States and Canada in 1906. In August, 1907, I had by very directly providential leadings been brought into personal contact with one in London—the first apparently in England under the mysterious power,—all of whose life history and character with which I became ultimately acquainted confirmed the conviction that it was a true working of God's Spirit. When she had first thus spoken in public, almost all in that crowded hall at Lewisham were as a result on their knees or faces before God. In no spirit of curiosity I was in September led to Sunderland having ten days to spare before my return to Ireland. On one day twice I had heard those wonderful utterances in praise and prayer from two kneeling by my side, passing into English before the close in the most natural manner. A few hours later one in my sitting-room broke forth into most exquisite song and carolling in an unknown tongue, and later gave the meaning. An hour later in the vicarage many were under the same power of the Spirit and one in particular for many minutes singing in tones resembling Hebrew, and closing with a burst of praise in English, no doubt the interpretation. The following evening that young man was kneeling by my side in the Parochial Hall. A mission meeting had concluded. The crowds had dispersed. Those that remained were most earnestly waiting on their God, seeking the fuller power of the blessed

Spirit I had heard him on a previous evening pray and plead in English most pitifully for the dark needy villages of England, but on this Sunday evening not a word in his own tongue did he utter,—but such singing! soft and beautiful, in a tongue similar to that of the evening before, but how strange! beginning, as it were, where he then left off—words, tones all so similar,—yet he seemed as one now acquiring complete command of a new language—then a prolonged silence.—He sank lower and lower on his knees, and then these words came slowly, softly, yet most clearly from his lips, the first in English he had spoken that evening—“TELL—THEM—I—AM—COMING—SOON.” I felt it to be as a voice from heaven intended very directly for myself,—almost the only hearer of the words,—giving me this Advent message as a sacred charge. What else could be done but bow low at his side and receive it as from my Lord Himself! What courage it has given me in proclaiming the Coming of the Lord, and never have I been so happy as when declaring it. But I speak of this now as most clearly revealing one chief purpose of this remarkable outpouring of the Spirit with its utterances in tongues so little understood by many.

Much more could I say on the subject of this paper,—of a vision in May of last year when the sky seemed to darken suddenly as though some terrible storm were rising, and the room in which I lay and the very house seemed to rock and reel, and a deep abyss to open with no escape from sliding down into utter destruction. Then, as I looked upward, so blessedly was I drawn out of and above all danger, so complete and sure is God's own way of escape—“Looking unto Jesus”—“Look unto Me and be ye saved.” Or once again at the very opening of this year, on the night of January 2, I was awaked by what seemed a loud thunder-peal, and waves of soft and most beautiful light seemed to shoot out—billows of light rolling on and on in all directions. One thought alone filled my mind and that with unspeakable awe: Had the Lord indeed come for His Own? I lay in almost breathless stillness, listening to every sound, wondering whether it really was so,—yet, blessed be God, without fear,—not venturing to rise, so great was the awe on my soul, lest I should discover one and another gone to be with their Lord. Then I heard a voice outside, that of a friend—a most true servant of His Lord,—and was satisfied the Advent Day had not come or he would have gone. The memory of dreams vanishes, visions never! These I have spoken of bear so closely on our subject that I felt I ought not to withhold them.

Our God has a threefold method, as the Apostle Peter tells us, of assuring us of these great Advent Realities and our share in them—methods which differ and deepen in their character. FIRST, AND ABOVE ALL, “THE WORD OF PROPHECY,” i.e., the written Word of the Living God on which all our convictions and experiences must be grounded if to be of any value—to which indeed “we do well to take heed.” SECONDLY, INTIMATIONS BY THE SPIRIT, whereby that Word of Prophecy is made “more sure” to us as then by the Voice that came from Heaven on the holy mount. THIRDLY—all this “until the Day dawn and the Day Star arise in your hearts”—AN INWARD REVELATION, growing in clearness,—Christ as the Morning Star, the Hope of Glory in our souls, the harbinger of the Coming Day, and pledge of our share in those Advent Glories.

To such blessed experiences may our God lead us, and to such bright hopes give us grace to be faithful in the Great Day of Special Visitation. For Jesu's sake. Amen.

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Signpost Bible Studies.

NOTES ON I. CORINTHIANS—(Concluded).

BY PASTOR A. E. SAXBY.

THE RESURRECTION—(Ch. xv.).

1. THE FACT (xv., 1—22; and xv., 29—34).

(a) DECLARED (verse 1).

(b) PROVED by Scripture (verses 3 and 4).

„ „ witnesses (verses 5—9).

„ „ miracles of grace (verses 2 and 10).

„ „ the faith of men in the message (verse 11).

„ „ the ordinance of believers' baptism. The argument is that baptism is so connected with the hope of resurrection that you must either abandon baptism or admit the resurrection (verse 29).

Out of Christ's resurrection comes the doctrine that His people will also rise (verses 20—22).

N.B.—The fundamental cause for the resurrection of the Saints is Christ's resurrection and our faith in Him (see John xi., 25 and 26).

2. THE ORDER (xv., 23—28).

(a) Christ the first-fruits.

(b) They that are Christ's.

(c) The end.

The resurrection is to cover milleniums. Between Christ the first-fruits and those raised at His coming for His saints nearly two thousand years have already elapsed. Between the coming of Christ and "the end," the millenium will elapse.

3. THE CLASS (xv., 35—50).

(a) There are different classes in the resurrection of the saints (verses 39—42).

(b) The glory of the resurrection body in each class is in keeping with the body that is sown as the seed. Hence the importance of the body being "kempt under," of the body being "the temple of God," of the mortal body being "quicken'd" in disease by the Divine Healer (verses 35—38).

4. THE TIME (xv., 51—54).

At the last trump.

Not the absolutely final summons of God to the sleeping dead, but the last summons to the believing dead of the "church ære."

5. ARGUMENTS ARISING OUT OF THE RESURRECTION (xv., 55—58).

(a) The absolute defeat of death and the grave.

(b) The certainty of the outcome of Christian Service.

POSTSCRIPT (Ch. xvi.).

1. CHRISTIAN-GIVING (xvi., 1—4).
 - (a) No gatherings (verse 2).
 - (b) Systematic tithing (verse 2).
 - (c) Honest stewardship (verse 3).
2. VARIOUS GREETINGS TO SAINTS (verses 5—24).

Studies in a Life of Faith. (Continued).

By PASTOR E. C. BOULTON.

(2) TRIUMPH—OR THE REWARD OF FAITH.

“Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?” John 11, 40.

“Men who, as a result of faith, conquered whole kingdoms, . . . obtained promises from God, . . . out of weakness were made strong.” Heb. 11, 33 and 34 (Weymouth)

“Knowing God to be God, faith can always wear a smile, believing in His limitless power, and in the grandeur of His Sovereignty, it knows that all is well, and rests content. Faith is entering into God’s eternal power and Omnipotence, in spite of all appearances” (Selected).

And now we turn from Chemtch with its necessary trial of faith and patience to Carmel, with its marvellous triumph of faith, and at once we shall observe the vital connection ’twixt the experiences of the Prophet at both places. The latter is the sequel of the former, the one is essential to the other. Every mountain of divine demonstration has its precedent valley of vision. These alluring altitudes of spiritual attainment are not reached without sacrifice and surrender. Every resurrection is necessarily the outcome of a death.—

“Wherever you ripe fields behold,
Waving to God their sheaves of gold,
Be sure some corn of wheat has died,
Some saintly soul been crucified,
Someone has suffered, wept, and prayed,
And fought hell’s legions undismayed.”

Chas. Finney swept through America like a flame of fire, and thousands were attracted to Christ, but first of all he had to become acquainted with the “upper room”; there alone with God he received the “ordination of the pierced hands,”—the baptism of the Spirit was his supreme qualification for the remarkable ministry of after years.

Hudson Taylor went forth to the conquest of inland China, with its teeming millions of Christless souls, and one is filled with amazement and admiration at the glorious achievements of God through such a life. But all the subsequent blessed and thrilling story of The China Inland Mission could not have been recorded had there not been those precious preparatory years of discipline and teaching in the Divine hand, fitting the man of God for his future great field of service. We might continue to cite case after case wherein this principle works out.

And so we see that the Lord always has in reserve those who have been specially prepared in the school of the Spirit, through whom, at the right moment, He is able to vindicate His own glorious name to the discomfiture of His enemies—chosen champions of truth qualified by God Himself to accomplish victories at an hour when defeat seems inevitable.

FIRST WE NOTICE THE COURAGE OF FAITH. The Prophet throws down the gauntlet of battle, and send out his fearless challenge to the prophet-

of Baal. This is the action of one who has known and proved the exceeding greatness of the Divine Deliverer. Evidently Elijah already possessed an inward assurance of victory, otherwise it would have been both foolish and fatal to take such a stand; there was absolutely nothing visibly indicative of that which was to follow, but God had doubtless begotten within the depths of his being a "conviction . . . of things not seen", he saw God, and together with this vision came purpose and power. Here was a faith which laughed at impossibilities and believed to see the glory of God, a faith which rose to the occasion and penetrated the mists of unbelief by which he was surrounded, a faith which saw and seized the opportunity to attest in an indisputable manner the reality of God, in a period when even His existence was denied. Elijah knew that the basis of his faith was secure and substantial—fastened as it was to the Word of Him who cannot lie. He acted not in his own name—he simply acted as the representative of Jehovah, and in so doing decided the issue ere the first blow was given.

“Warrior of God, Oh! lose not heart,
 But learn what God is like,
 And in the darkest battle-field
 Thou shalt know where to strike.
 Thrice blest is he to whom is given
 That instinct that can tell
 That God is on the field when He
 Is most invisible.”

There are times when the Lord calls His warriors to assume the offensive, moments when God's character is so impugned and His Word so discredited that decisive action must be taken; to remain inactive would be treason. It is imperative that the Enemy be dislodged from some vantage point. And here we observe that not all are equal to such service, only those who have been specially chosen; called, and found faithful are capable of such action, those in whom faith has been matured; who having passed through the fire are rendered efficient for such feats of faith.

In the instance we have before us we find unbelief, which had developed into idolatry, established in the midst of a nation which should have been under the Divine rule, a people whose whole history spoke so eloquently of the faithfulness of Jehovah, a people to whom He had vouchsafed such marvellous deliverances, and with whom He had entered into such blessed covenant relationship. And yet we find them a nation of backsliders and idolaters. And now God is about to deal with the situation and in order to do so He proceeds to prepare a channel in the person of this stalwart saint who is ready at God's command to challenge unbelief at its very centre.

Has this not oftentimes been the method God has employed in renewing and restoring the life of His backsliding people. When the Church is at her lowest ebb spiritually, and the forces of carnality and worldliness are sweeping in at an alarming rate, threatening to overwhelm and overthrow the purpose of God in her, then the Lord produces His Elijah, His prophet of fire—a Wesley, a Whitfield or a Finney to assail the powers of darkness and lead the people of God back to faith and obedience—a voice in the wilderness to proclaim the acceptable year of the Lord. And here we might well pause and consider whether the conditions which obtain in the nominal church to-day are not strikingly parallel with those which existed amongst the people of God in the days of which we write. What do we find to-day? Unbelief is rampant and the churches are busily engaged in forming an unholy alliance with the world, greedily are they drinking of the spirit of the age, until the character of the testimony given is distinctly dishonouring to God. Do we not realize that already the Lord is raising

His standard preparatory to battle, and His call is going forth, to which the pure in heart are responding. God's great need is channels of manifestation; those who are willing to become "capacities for God" through whom may flow the rivers of living water; in whom may be released those mighty spiritual forces against which Satan is powerless; those through whom He may display His glorious strength.

"Soldiers of Christ! arise,
 And put your armour on,
 Strong in the strength which God supplies
 Through His eternal Son.
 From strength to strength go on,
 Wrestle, and fight, and pray,
 Tread all the powers of darkness down,
 And win the well-fought day!

On every hand to-day the Word of God is repudiated by those who nominally represent its teaching; the churches are flooded with destructive criticism, which is paving the way for future open infidelity. There is every revolt against the very foundations of the Christian faith. Here let me cull from the recent utterances of ministers "cradled and ordained in evangelical churches":—

Says one minister: "I no longer preach the entire acceptance of the Bible. I do not preach the heaven and hell of the Bible, and I do not know any worth while preachers who do."

Says a second. "I do not believe in the doctrine of salvation by blood. Thank God I am not saved by the blood of any one. Salvation by blood is the gospel of the butchershop."

We tremble to think of such an alarming condition of things as the foregoing reveals.

Yes, God's call is for those who will be prepared at any cost to place themselves at His disposal for service and sacrifice. What is needed to-day is a revival which shall sweep away the accumulated rubbish of years, driving back the forces of materialism, rationalism, and spiritism which have entrenched themselves so deeply in Christian circles, a revival which shall restore God to His rightful place, and reinstate the Word of God in the hearts of His people. Doubtless God has His own chosen prophets who have received the revelation of the Divine mind, and who will in due season appear upon the scene with prophetic vision and passion to proclaim the Divine message in these last days. There is much machinery, plenty of organization, etc., but what is lacking is power, fire, Divine energy. Only an outpouring from on high can change the existing conditions and create new conditions such as shall realize God's heart purpose. Nothing less than this will avail. What is required is fire! fire!! fire!!! Oh, for a heavenly deluge to descend upon the Church at this time, constraining her to arise and shine, awakening her from the deadly stupor into which she has fallen. God is eager to restore to His Church the glory and power, of which in too many cases she has been shorn. His power is unlimited! He is the Exalted One, and in union with Him His people may share the fruits of His victory. Who can stand against the Spirit-filled warrior who goes forth to battle in obedience to the Divine command? Such an one shall know of a truth that all power is at his disposal. Thus the Spirit-clothed believer may become a centre of revival in the circle in which he moves, acting as an irresistible attractive agency for Christ, leading the thought and affection of others Godward.

AGAIN WE OBSERVE THE CRY OF FAITH. Elijah's appeal is to God—he looks in no other direction—his hope is centred in the Lord of Hosts. It was a supreme moment in the Prophet's life, a moment when much was at

stake. Would God be silent? Could Jehovah afford to refuse this urgent request? Beloved, have you not discovered that God is ever equal to His Word? He that takes up such a position of faith as this cannot sink, Omnipotence is beneath him. God's response to this pressing appeal is swift and sure. The prophetic invocation reached the heart and moved the arm of God. It was a cry supported by the mighty dynamic of a living faith in the invisible and eternal God; it pierced the veil of the unseen and brought forth a palpable evidence of the presence and power of Him Who ruleth in the heavens. It was a prayer that unlocked heaven and produced a marvellous display of Divine power, proving once more that the weakness of God is stronger than men.

This "cry of faith" is being generated by the Holy Spirit in the hearts of the Lord's people to-day, and surely may be regarded as the precursor of approaching revival such as probably may eclipse all former outpourings in the history of the Church. Revival means a deep cleansing preparatory to a great filling.

Wherever God works in this way all that usurps the place and challenges the authority of God will be destroyed. What a tremendous transformation would be effected if God visited the churches in this fiery fashion, every unclean questionable thing would have to go,—God Himself being unsectarian, a death blow would be dealt to all the existing denominational pride and prejudice.

How God stands at the door of organized Christianity to-day seeking admission, seeking permission to work in power, but too often the leaders are so occupied with their particular party programme, and so He is left waiting, and His call is unheeded. A revival would interfere with their plans and upset their arrangements, unconverted officials, whose financial influence is so great, would be offended and withdraw their support. But how great would be the compensations accompanying such a blessed work of the Spirit. An influx of Divine power would purify the pulpits and transform many of the men and their message, holiness would be stamped upon their banners and the Church of Christ would put on the garments of a new glory. O for some such holy conflagration to sweep through the land!

"Elijah's God still lives to-day,
And answers still by fire,
My friend, just let Him have His way;
He'll grant your heart's desire.
Consume the sacrifice you make,
And bid your slumbering soul awake;
The chains of inbred sin will break:
Elijah's God is living."

(To be continued).

The Baptism in the Holy Ghost.

This glorious experience, now enjoyed by so many of God's children, is pre-eminently scriptural. It is typified very accurately in II Chron. v., 11—14, where 120 sanctified priests (the same number that were present in the Upper Room on the Day of Pentecost), dressed in white linen, raised their voices with one accord, and the cloud of God's glory filled the place until the priests were not able to minister—a perfect type of Pentecost. It is clearly prophesied in Jo 1 11, 23—29. It was clearly preached by John the Baptist (Matt. 11., 11), and repeatedly promised by Jesus Christ (John vii., 37—39, xiv 16—18). Yea, the disciples were commanded not to leave

Jerusalem until they should receive Him. The promise was fulfilled to the Jews in Acts ii., and to the Gentiles in Acts x., 45, 46, and xix., 6. It was experienced by the different churches, and referred to over and over again in the Epistles, and was to continue until the end of time as stated in Acts ii., 39. Thus we have it typified in the law, prophesied in the prophecies, promised in the Gospels, fulfilled in the Acts of the Apostles, recorded in the Epistles, experienced by the Churches, and promised to "all that are afar off, even as many as the Lord our God shall call."

This mighty Baptism was originally accompanied by the speaking in other tongues as the Spirit gave utterance. God has only one Baptism in the Spirit for His people. It is the same Baptism that more than a hundred thousand people have received in the last few years, accompanied by the same evidence. Who art thou that thou shouldst withstand God? We believe the speaking in tongues to be the Bible evidence of the Baptism in the Holy Ghost. No one can truthfully say they have received the Baptism according to God's Word without speaking in tongues.—R. E. McAlister in the "Pentecostal Evangel."

Things that may Interest.

Friends will learn with regret of the death of Pastor Paul Redwood, of the United Jewish Christian Church, Bristol. Pastor W. C. Godfrey, who is now in charge of the Mission, writes "He passed away to be with Jesus on 21st February last, in his seventieth year. A wonderfully humble, loving man of God! We miss him very much, and covet the prayers of all the saints of God on our behalf."

We should like to extend a very hearty welcome to a new Pentecostal paper which has made its appearance since our last issue. We trust that "Things New and Old" will be richly owned of God everywhere it goes, and the Lord continue to pour out His Spirit abundantly upon our dear brother, Pastor Saxby, the editor.

On March 3 the wedding of Mr. John Oliver and Miss Rebecca Jane Smith was celebrated in the Elim Tabernacle, Belfast. Then on April 14 two more weddings took place,—the first at 10 o'clock, when Miss Annie Bell was married to Mr. Joseph Gibson, of Cootehill, the other later in the day when Mr. Kenneth Wilson and Miss Gertrude Freeland, both of Belfast, were married. We wish them every blessing in their new life.

Pastor E. C. Boulton writes encouragingly from Hull of much blessing during the visit, at Easter, of Mr. and Mrs. Walshaw, of Halifax. He also tells of the joy he had in the immersion of 17 believers quite recently.

Our brother Mr. Wigglesworth reports, to the glory of God, the mighty works done in the Name of Jesus in Sweden. As he works there with Pastor Barratt, he tells of vast crowds whose faith is stirred as they behold the 'greater works.' May the Lord continue to use him everywhere he goes.

Our prayers and earnest wishes follow our sister Mrs. Cantel as she crosses the water for the United States.

Open-Air Work in London.

Readers of the "ELIM EVANGEL" may be interested to know of an open-air work in the City of London, where the full Gospel is proclaimed by a company of earnest Christians. The work, which commenced in a

remarkable way about four years ago, has been blessed by the Lord, and has grown considerably during the past twelve months

Our sister, Mrs. Lillycrap, of North London, by whose step of faith the work was started during the period of the daylight An Raids, in a busy quarter where crowds flock to the open-air markets, is leaving the work for six months to take up other labours, and Mr. Welsh, of Carlisle, an experienced evangelist, has been asked and has kindly consented to take up the leadership of the work. There are now about forty helpers, and the work is known as the Open-An Evangelistic Band. The meetings are held at the junction of Whitecross Street, E.C., and Roscoe Street every THURSDAY from 12-30 p.m. to 2 p.m., and lately crowds of over 400 people have attentively listened to the Gospel. These meetings afford a splendid opportunity for spirit-filled Christians to give a testimony to the unsaved multitudes of our Metropolis.

The Pentecostal brethren of London have the privilege of hearing a great variety of well-known speakers from all parts of the United Kingdom and of the world, and it has been said that the time has arrived when we who are so favoured should be up and doing something for the Lord by passing on to the unsaved the glorious message of salvation, instead of keeping the good things to ourselves, hence we are anxious to make known this spiritual "safety valve" among the readers of the "ELIM EVANGEL," trusting that some others may be led to throw in their lot with us and share in the joys of open-air evangelistic work.

—H.L.

Conventions in Dowlais & Merthyr.

The following is a condensed report of the two Conventions held in Wales. The Meetings at Merthyr marked the opening of the new Church there and the Ordination of our Brother Mr Robert Smith, for that charge. We are glad to have another report from the pen of an enthusiastic listener, and we note with pleasure that it breathes the true spirit of a Welsh, Christian audience.

EDITOR

The Welsh correspondent for the "Evangel" has to cull what he considers best from the splendid wreaths placed upon the altar of service and praise during the Dowlais and Merthyr conventions.

Mr. Cecil Polhill spoke of the Risen Lord—life and work were the two central thoughts. "Winning others" ought to be the ruling idea in true missionary work. Paul was a bond-slave of Jesus. Conversion takes place when the Spirit of Jesus comes into our hearts. Fields are opening in all directions. You must be set on fire for God, and follow the gleams. It behoves us all not to be disobedient to the Heavenly Vision. A short sketch followed of the great Yunnan work. God is doing a great work in the outcast classes of China. Missionary claims are pre-eminent in these days.

Pastor George Jeffreys gave a masterly discourse and searching appeal based upon Eph. v., 16, "Redeeming the time because the days are evil." Ephesus was the basis for the operations of Satan. Christ's love to Paul was the kernel of all. The great apostle to the Gentiles is always reminding us of our inheritance in Jesus. Men will prepare for all things to-day except for Eternity. It is impossible to roll back the wheels of time. Let us all abandon ourselves to God: to-morrow may not be ours. Jesus may come soon. Miss Adams gave an address upon unanswered prayer from the lives of David, Moses, and Elijah.

On Easter Monday, a Pentecostal Baptist Minister from Pentrebach spoke upon "For me to live is Christ." Resurrection life must be surging through us. This companionship with Jesus is unspeakable and defies de-

scription Miss Adams spoke upon "Manna." It was the portion given to the Israelites. Christ is the believer's portion. It fell just where the people lived. This lay upon the ground. The true believer feeds upon Christ, and Christ was the only type of humility. A splendid point was made of the late Mr. Moody visiting some prisoners. The only one for whom he could do anything was for an old man who felt he was a great sinner.

On Tuesday Pastor George Jeffreys spoke upon John v. 24. in a very refreshing and searching way. A reference was made to an old Irish school-master, who in 1859 knew that he had every reason to thank God for Pentecost. A very neat illustration was given from needles being swept in by a magnet in a tailor's room, where there was much rubbish and cast-off garments. The third judgment was dwelt upon, when all nations would be gathered. The Word of God decides everything for us all. Miss Ada Mercy spoke in a glowing testimony upon the raising of the widow's son in Nain. A striking note was "well—it is all super-natural." We must not live in Hope Street. An Arab was not quite certain about the existence of a camel outside his tent. He was convinced that one had been there by the foot prints. We are certain of the Divine Son of God because we can trace His footprints.

On Wednesday a sweet discourse was given upon Jewels from Malachi iii. 16, 17. The speaker was Brother Darragh, whose unaffectedness wins many for the Master. He said that he could not understand how coppers came into the temple of the Lord. God is keeping His roll of honour. "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom." Another Malachi sermon was given by Pastor George Jeffreys. Christ was our "Living stone," while it was our duty to be lively stones. "I will never leave thee" is the clarion call of the Saviour across the centuries. The Lord is sitting as a Refiner. Job said with confidence, "I know that when I am tried I shall come forth as gold." Amen, the Gospel is having its free course in S. Wales.

Mr. Hume on Thursday gave a very timely address upon the children of Israel mocking the messengers of the Lord—until there was no remedy. The golden image was being worshipped to-day. We need men who can say "We will not bow down to Baal." Daniel lifted up his window and prayed as before. Now came the angel's food of the convention. The 92nd Psalm was lit up by the Holy Ghost. A more inspiring love message the writer has never listened to. This palm discourse was a supernatural effort. The climax came when Pastor George Jeffreys said "the Palm branches are symbols of victory" (v. 12). The chief points of this masterly exposition can be had again.

On Friday, Pastor Clement Morgan delivered an impassioned address upon the call of Abraham.

On Sunday afternoon Pastor Smith was inducted in a peculiarly appropriate way to the charge of Jerusalem Church, Merthyr.

Prayers are needed now and will be for some time for the miners. May His Kingdom come—Jesus is coming soon, and when He comes shall He find faith on the earth?

It may be said that a special sermon on "Prophecy" must be left over for another occasion.

May His saints be fed, encouraged, and gathered

May souls be won.

May the nations get prepared

Amen! He is coming soon!

God bless the union of hearts in Ireland and Wales.

Yours, expecting Him.

W. D. JOHN

Coming Conventions, etc.

ELIM PENTECOSTAL ALLIANCE.

A Convention for the Deepening of Spiritual Life will, D.V., be held in

BANGOR, Co, Down.

Sunday, JULY 10 to Sunday, JULY 17, inclusive.

For further particulars write to Mr. Wm. Henderson, Highbury Gardens, 3, University Ave., Belfast.

A PENTECOSTAL CONVENTION.

At HULL, Yorkshire.
JULY 30 to AUGUST 4.

SPEAKERS: Pastor A. E. Saxby (London).
Pastor Stephen Jeffreys (Dowlais).
Mr. & Mrs. J. Douglas (London).
Mrs. L. S. Halley (Edinburgh).
and others.

CONVENER: Pastor E. C. Boulton.

For further particulars write to the Convention Secretary, "Elim," May Street, Hull, Yorks.

OPENING SERVICES.

in a New Mission Hall at **LEIGH-ON-SEA**
Sunday, MAY 22 to Sunday, MAY 29.

PREACHER: Pastor George Jeffreys.

God's Way of Salvation.

"Not of works, lest any man should boast." Eph. ii, 9.

"Christ died for the ungodly." Rom. v, 6.

"The Just for the unjust that He might bring us to God."
I Pet. iii, 18.

"By Him all that believe are justified from all things."
Acts xiii, 39.

"Not redeemed with . . . silver and gold . . . but with the precious Blood of Christ." I Pet. i, 18.

"His own self bare our sins in His own body on the tree."
I Pet. ii, 24.

"My sins deserve eternal death,
But Jesus died for me."

Do not mistake, much that a man does is right and proper ; but if it is to be acceptable to God, it must be the outcome of life after he has trusted in the finished work of Christ. What we do must be the result of our forgiveness, not the means by which we try to obtain it.