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

https://biblicalstudies.org.uk/articles_elim-evangel-01.php

THE
ELIM - EVANGEL
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Vol. 2.

September, 1921.

No. 4.

Contents.

EDITORIAL.

BANGOR CONVENTION.

THE DUMB DOVE FAR OFF.

THE SWEETNESS OF THE LIPS.

THINGS THAT MAY INTEREST.

GO TO FATHER

DIVINE HEALING

SEPARATION AND REVELATION.

"ELIM CAMP," BANGOR

NEWS FROM TENERIFE

TAUNTON, SOMERSET.

A PRAYING MAN IN HELL.



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

THREEPENCE.

ELIM

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The Elim Evangel.

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Editor E. WOODROFFE HARE, B.A.

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Editorial.

"Then they that feared the Lord spoke OFTEN one to another"—*MAL. iii, 16*

The number of those who really fear the Lord has never been great. Always they are vastly outnumbered by the multitudes around who 'have no fear of God before their eyes,' and we realise that to-day is no exception. Was there ever a time when sin displayed itself so unblushingly on every hand, while the Churches who should counteract it generally speaking know little of the fear of God! Even in Pentecostal circles we begin to fear that saints are losing the sense of the solemnising presence of God, and substituting for it something that is lighter, and perhaps more gratifying for the moment, but which does not last. Should this be consciously the case with any of our dear readers let us seek a fresh revelation of the greatness and holiness of God that so we may be melted down afresh with the realisation of our own unworthiness, and render to God the debt of reverence and worship we owe.

But the growing darkness around demands an increasing fellowship among the saints that our light may only burn the brighter amidst the gloom. Therefore we recognise in the large number of Conventions held yearly a fulfilment of prophecy. The Lord's people are learning the joy and blessing of speaking often one to another, and where the central theme is Jesus Himself, they ever experience His presence. According to the promise God lends a listening ear, and heavenly records are made of every such gathering.

While saints down here are meeting often to rejoice over their inheritance in Christ Jesus, their hearts are encouraged by a voice from heaven saying : "They shall be mine . . . in that Day when I make up My jewels." So let us gather frequently to speak of Him, and "so much the more as we see the Day approaching "

As we write we realise that there are many of our readers who find it quite out of the question to meet one another for prayer and conference, especially if it involves crossing the Irish Sea, and so we must content ourselves with the fellowship of the printed page. For over a year and a half we have been seeking thus to strengthen one another's hands in God, and while some few have grown weary and ceased to look for help in the green-covered quarterly, yet on the contrary there has been for some time a persistent request to which we cannot altogether turn a deaf ear. For example, as we write, a letter lies before us from our correspondent in the Canary Isles whose work for the Master is described elsewhere in this number. His letter opens thus. "I do so enjoy the "Elim Evangel," and *only wish it came oftener.*" Such letters as this cheer us, while they also cause us to look to God for guidance. What are we to do? How gladly would we send our dear brother, bereft of so much fellowship, an Elim Evangel weekly! Only we are reminded that our fingers must push the Editor's pen and we draw back perforce with a sigh of impossibility. How could we, in the face of pastoral and other duties, attempt such a task? Why! a quarterly is hard enough! And yet in the light of the foregoing remarks about the approaching Day we wonder whether perhaps we ought not to speak oftener than four times a year to one another. So we cast ourselves upon God and the prayers of our readers and announce a new chapter in Evangel History which is henceforward to become

A MONTHLY PAPER.

Now we should like to study the faces of our readers as they receive this intimation! Here we are in the Isle that is called Guernsey for the Testimony of Jesus Christ, and we cannot tell how our readers may take it. But we have faith to believe that as heretofore so now also they will stand by us and pray God's own rich blessing on this new departure.

May we say that this announcement is perhaps a trifle premature, as we shall have to wait till the Christmas Number before the change actually comes into being, but it is

necessary to warn you a bit ahead. We can already hear enquiries about *the price* of the monthly paper, and for this we shall have to refer to a letter from the Evangel Secretary who has laboured hard to keep it on its feet financially. This is what he says : "I would say that for the present the price will be as now—3d. per copy, but that we hope very soon, *with the co-operation of our readers*, that the circulation will be so increased as to enable us to sell at 2d. per month."

LURGAN.

Since our last report, God has been working here in a way which calls for real praise and thanksgiving. The wooden building on the Lough Road proved too small for the numbers who attended, and in answer to prayer God provided a large hall in a central part of the town. This was opened in May last by Pastor Jeffreys. The new hall was at once filled—some nights to overflowing—and so great was the blessing that the services were continued for a fortnight. At the close of every meeting, souls were led to Christ, and many were healed and baptized in the Holy Ghost with signs following.

BANBRIDGE.

A five weeks' mission was conducted at Banbridge (a place hitherto untouched by the work) by Miss Adams, Mr. Darragh, and Mr. Fallow. At the beginning, as usual, the enemy put up a great fight, but by prayer and work the opposition was broken down and quite a number received Christ in His fulness. Regular meetings are now being held in this town.

TULLYGLUSH.

Following Banbridge the Evangelists opened a campaign in the country district of Tullyglush, when God in a most remarkable way honoured the ministry of the Word. They remained there five weeks, reaping in a glorious harvest of precious souls, and seeing numbers laying hold of Christ as deliverer for body, soul, and spirit. When the tent was removed by the workers, numbers of people who were at work in the fields—some of them had found Christ during the mission—could be seen waving their hands as the lorry passed along the country road. Towards the close of the mission the tent with seating accommodation for 300 became too small, and the sides had to be let down so that those outside could hear the message.

Bangor Convention.

The usual Convention was held during the July holiday week at Bangor, and was a time of real blessing in the presence of the Lord. A camp was again arranged for the young men attending from the different assemblies, a report of which appears on another page. The following account was written by Mr. Naumann, a visitor from England—

This was a convention summoned by the Lord Himself, if baptisms in the Holy Ghost during the actual progress of the meetings, and a fulness of joy of all present, and an insistent dealing with the same subject over and over again by different speakers from various parts of England and Ireland are any indication. And we know that these are indications of more than a mere convening by the Lord. They are indications of His very presence amongst us. Glory to the Name of Him who is present where two or three

are gathered together in His Name! The Baptizer was present in our midst! In His presence we found fulness of joy, floods of joy rolled o'er our soul, and where His Spirit was, we had liberty Hallelujah!

No subjects had been announced. The Lord Himself provided the subject,—in fact, was Himself the subject. The “oneness of His body” and “unity” were themes which seemed to run, in one form or another, through most of the addresses. We were reminded how often the Lord repeated the words, “That they may be one” in the prayer recorded in John 17. After the Comforter was come, He revealed how he had made provision for the attainment of such oneness, namely by the building up of the body of which He Himself is the Head, till we all come into the unity of the faith, and of the knowledge of Him. A continual growing up into Him in all things, in all lowliness and meekness, is His way to unity; He filling all things. “And I will give them one heart, and put a new spirit within you . . . that they may walk in my statutes (Ezekiel xi.)

There is no room for backsliding we were shown in those “growing unto the perfect man, unto the measure of the stature of the fulness of Christ,” but, like the prisoners of the world, so we must be “prisoners of the Lord” full twenty-four hours every day. To such as are given to spiritual pride, vanity, and worldliness, to those who are unclean vessels, or have fear of man, the Word said: “But I will come to you shortly and will know not the speech of them which are puffed up, but the power.” The gentleness of the Lord, speaking through the gifts after this warning, melted us and seemed to convey to us that the warning had been taken to heart, and, as coming from the Lord.

On one occasion those who have a tendency to tell what they have done, were admonished to rather tell people what the Lord had done for them.

Whilst we were rejoicing in our one God and Father of all, Who is above all and in you all, we were told of the many millions of gods there are in one corner of the earth, namely, India. The Lord brought vividly before us the command, “Go ye into all the world and preach the gospel.”

After we had listened to an address on the Lord’s words to Peter “Lovest thou me . . . Follow me,” the Lord did not allow the next speaker to proceed, but took the meeting directly into His own hands. The Lord’s order prevailed, some praising, some praying or worshipping, as the Spirit directed each individual member of the body; nobody was anybody, except as the Lord directed those to whom He had given gifts of administrations, to keep the meeting in the Lord’s order. Then the Lord baptized in the Holy Ghost—some as they sat in their seats—according to the pattern in the Word, those baptized speaking with other tongues as the Spirit gave them utterance “Then was our mouth filled with laughter and our tongue with singing,” when we, who had previously experienced this inestimable blessing, saw this, for we know into what blessings the Lord purposes leading those who are willing to go where He leads, and, praise His name, He still leads by the way of Acts 2.

On Tuesday, a baptismal service was held at Ballyholme, more than forty passing through the waters of baptism, according to the pattern in the Word. Praise the Lord for obedience to the Word, “for thus it becometh us to fulfil all righteousness.” May all those baptized press forward into all their privileges and possessions in Christ Jesus.

The continuation of Pastor E. C. Boulton’s article on “Studies in a Life of Faith” is unavoidably held over until next issue. An article by him on Divine Healing appears in this number.

"The Dumb Dove Far off."

BY THE EDITOR.

Such is the strange translation of a phrase which occurs in the heading of Psalm 56—"Jonath-elem-rechokim"—but what a train of thought it suggests! We can almost picture the timid bird driven far away, perhaps by a storm, from its accustomed resting-place, and cowering before the gale on the roof of some high building, and yet without a murmur of complaint. How gentle is the bird! how easily frightened, and yet how quietly unresisting! Precious, divinely-chosen type of the Holy Spirit!

As we turn to the pages of the Bible it is not without reason that we seek the first mention of this bird, for these "first mentions" often set the tone for every subsequent occurrence of a word. This, then, is no exception, for we read: "Also he sent forth a DOVE from him to see if the waters were abated from off the face of the ground." Lovely picture of childhood's days! We think we see her now, a little brightly-plumaged bird in striking contrast to that sad, dark scene around, as she flits between rough seas and stormy skies! Surely it seems to indicate that the Holy Spirit is going to play some important part in lighting the deluged world again, just as we saw Him in Genesis 1, "fluttering on the face of the waters" (lit. trans.) **GOD'S OWN WONDROUS WORKS ARE ALWAYS CARRIED OUT THROUGH THE AGENCY OF THE HOLY SPIRIT**

Two thousand years have rolled by since the waters were assuaged from the face of the earth, and something stupendous is going to take place in the world's history. God is about to veil Himself in human flesh. With bowed heads we draw near and behold the scene. It is the town of Nazareth and a gentle Jewish maiden is engaged, perhaps, in devotion, when suddenly she is disturbed—an angelic messenger straight from the presence of the Most High with a message direct for her! We pause to listen to the sacred conversation and at length overhear the words: "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee," and later from the lips of the maiden: "Be it unto me according to thy word." Thus in this greatest of divine acts the Spirit of God is allowed perfect control, and brings about the birth of the Holy Child Jesus.

Look again and behold the Master on the veige of opening His marvellous career of service on behalf of fallen humanity! See the startled Baptist as he is suddenly requested to baptize the Son of God! Recall that never-to-be-forgotten scene—the opened heavens, and lo! the Holy Dove descending and lighting upon that sacred head. He has come to stay, and all that unparalleled ministry is going to be wrought out through the inworking of that same Spirit of God.

Look yet again and this time we will pierce the veil and attempt to picture one of Heaven's unstaged scenes. It is that of the Son receiving the Promise of the Father! The heavenly choirs are hushed and silence reigns as the Great High Priest wends His way to the Throne, having obtained for us eternal redemption, not by the blood of bulls and goats but by His own most precious blood. See Him as the Father runs towards Him and draws Him once again to His own place on the bosom of the Eternal, while all heaven suddenly bursts into a triumphal melody of inexpressible sweetness. And then? No best robe is needed, no fatted calf is adequate, but there is an ascension present—a love gift which the Father hands over to the Son of His love, and it is none other than the gentle, dove-like Spirit. Now, amidst Heaven's rejoicing day is fast succeeding day, but there is never a moment when the great Advocate on High

loses sight of that little company expectantly awaiting just such a divine equipment as their blessed Master had. At last the day arrives and the Holy Dove once more takes His flight from Heaven's sunshine into the storm-tossed world "He sent forth a Dove from Him." But unlike Noah's dove when first sent forth, He returns not again but finds a welcome abode in the hearts of the one hundred and twenty. Another mighty creation-act is taking place—the Church of Christ is coming into being, and the Holy Ghost is again brooding o'er the scene with life-giving power.

Watch the centuries roll by with relentless rapidity. One by one they pass over the head of the Spirit-born Church, and now we pause as we view that once so beautiful a creation, and cannot but mark a change. The purity, the freshness, and the love seem to have disappeared, and in their place we sadly observe gross and dryness and disease. Why such a change, we cry? And the answer is not far to find: the blessed Holy Spirit has been displaced. That mighty, moving power, that sweet, controlling, purifying Person has been crushed out. Can it be? Yes, alas! it is true, and even the Master Himself in one of His beautiful prophetic pictures foretells this very thing. The once so diminutive mustard seed quickly springs up, and before long it has completely outgrown itself. It has broken its creation-law! Here is no "herb after its kind," but it has become a tree! and worse than all beside! there are actually to be found lodging in its branches birds of the air! On goes the Church, self-satisfied and rich, quite content to harbour these sinful intruders from the realms of darkness, while away in the distance we faintly discern the One who had to take His flight—"The Dumb Dove far off"!

How tragic is the picture, but how true! Our hearts melt at the sight and we wonder why they have treated thus that tender, gentle Dove. Will they not soon humbly invite Him to return? But no, the years pass on and the organised Church of to-day seems hardly to miss Him. What will He do? Alas! behold His love! From here and there among His people He can hear the yearning cry for Him to come. Individual hearts are longing for the comfort and power He alone can give. He will not wait until the Church as a whole invites Him to return, but with gladness He will reveal Himself as

"A gracious, willing Guest,
Where He can find ONE humble heart,
Wherein to rest."

And now, where is He in relation to each one of our lives? Many are receiving Him in these days with wonderful manifestations of power and glory, but let us never forget how easy it is to grieve the Holy Spirit of God. Those jealous, hard thoughts, that un-Christlike deed, those unloving words! how quickly it all takes place! and you turn to go on with the Lord as before, when, lo! you perceive something has happened! There is no sweet peace as before! You have frightened away that precious, timid Dove! Think how you sometimes treat Him! He is longing to enjoy unbroken fellowship with His people, but alas how often He is crushed into a corner! Maybe He was gently leading you to the Cross which the Master has bidden you daily to carry after Him, and you were unwilling to go that way. Those natural gifts of yours you held on to so tenaciously that He had to go. You grieved Him away! Oh that we might learn the lesson—It must be one or the other—either you and your natural gifts or the Holy Spirit and the Cross. May we have grace to say farewell to self and all its ways, while we give a fresh welcome to that sweet, Holy Dove, to remain within us for ever.

"The Sweetness of the Lips."

(*Prov. xvi. 21*).

Spiritual conditions are inseparably connected with our physical life. The flow of the divine life-currents may be interrupted by a little clot of blood; the vital current may leak out through a very trifling wound.

If you want to keep the health of Christ, keep from all spiritual sores, from all heart-wounds and irritations. One hour of fretting will wear out more vitality than a week of work; and one minute of malignity, or rankling jealousy or envy will hurt more than a drink of poison. Sweetness of spirit and joyousness of heart are essential to full health. Quietness of spirit, gentleness, tranquility, and the peace of God that passes all understanding, are worth all the sleeping draughts in the country.

We do not wonder that some people have poor health when we hear them talk for half-an-hour. They have enough dislikes, prejudices, doubts and fears to exhaust the strongest constitution.

Beloved, if you would keep God's life and strength, keep out the things which kill it; keep it for Him, and for His work, and you will find enough and to spare.

A. B. SIMPSON.

Things that may Interest.

Miss Lillie Allum has arrived safely in Swaziland, and we have encouraging news of the work there under Pastor Norman Butley. Mr F. Bromberger expects to join the party very shortly, sailing, D.V., from Tilbury on September 22.

* * * * *

Miss D Phillips, on furlough from India, has just paid a visit to Ireland. She was with us at the Bangor Convention, where she spoke of the Lord's work in that land, afterwards holding a week's mission at Armagh.

* * * * *

The Annual Convention at Hull was held from July 30 to August 4. A visitor writes, "Days of sitting where Mary sat, at the feet of Jesus, listening to His word, days of the vision of God under an open heaven; days of sweet fellowship with the saints, days when behind the scenes more was wrought by His hands than outward show revealed,—these were some of the blessings of the Convention . . . It was a joy to see the young life on fire for Jesus in the Assembly, to join in the fine open-air meeting, and to feel the free breath of the Spirit. A most delightful baptismal service was held during the Convention, when 18 were immersed in the Name of

the Father, the Son, and the Holy Ghost. The meetings made a good beginning for the month's evangelistic campaign in the tent in which the Convention was held, which is now being conducted by Pastor Stephen Jeffreys. The Missionary offering amounted to £80.

Some months back Pontyates, a little village in S. Wales, had quite a touch of revival. Over 100 souls were saved during a mission conducted by Pastor Stephen Jeffreys. Now the converts are meeting in a large barn, where the Lord is adding to their number, and it is hoped that shortly a new hall will be opened. A baptismal service was held on June 22, when about 50 passed through the waters.

From a report received from Mr Ormand, the Secretary, we are glad to hear that the Lord specially sealed the labours of Pastor George Jeffreys and his workers at the opening services of the new hall in Glendale Gairdens, Leigh-on-Sea. A somewhat spacious building situated in a beautiful and most central district, Elim Mission Hall proved from the outset to be the birthplace of souls. Drawing-room meetings had been held in Leigh-on-Sea prior to the opening of this hall, and the little company looked forward with joy to the opening services. Their expectations were not cut off, for the Lord was present, many souls being saved, backsliders restored, and Christians of many years' experience re-consecrating their lives to God. It was only an 8-days' Mission, but the hall was filled at the close. At one of the services Mr. George Kingston was ordained Pastor, and Mr. Ormand Elder of the new assembly. It was a most impressive service, and one that will not easily be forgotten. Prayer is requested on behalf of this assembly, and especially for a mission to be held there this autumn, an announcement of which appears on cover.

Pentecostal friends in Edinburgh and Leith have been much encouraged lately by visits from Pastor Saxby and Mrs. Crisp. A central hall was taken and attendances were very good, many testify to blessing received and a new revelation of the possibilities of the Christian life. The mission at Leith is again entering upon times of blessing: souls are being saved, the hall well filled, and a healthy aggressive tone permeating the whole work,—to God be the glory!

Brother Smith Wigglesworth has been recently ministering in Norway, Sweden and Denmark. The mighty power of God in salvation, healing and baptising in the Holy Ghost has been manifested on every hand.

Dallas, Texas, has just been the scene of a mighty revival. For more than two years a band of faithful intercessors met daily to pray for it, and now the answer has come. During the few weeks that Mrs. McPherson was there, thousands were saved, while hundreds were healed and baptised in the Holy Ghost. Many who had been stone deaf for years had their ears instantly opened, the blind received their sight, the dumb spoke, and the lame walked and leaped and praised God, while many suffering with cancers, tuberculosis, goitres, paralysis, etc., were instantly healed in the name of the Lord.

Referring to the Prophetic Society's Conference this year in Sion College, London, Rev. Ernest Goode, D.D., says: "No pen can adequately describe the wonderful manifestations of His presence vouchsafed to us. Remarkable scenes were witnessed at every meeting held. Under the mighty power of God that fell upon us, men and women came forward, some for salvation, some for the baptism of the Holy Spirit, some for healing. . . The closing address by Pastor Stephen Jeffreys was a feast of God-inspired

oratory that lifted the congregation to the very gates of heaven. . . Almost up to half-past ten people were coming out for light and blessing, and it was a scene to fill the eyes with tears of joy to see men and women kneeling all round the platform, with Pastor Jeffreys, Mrs. Denham, Mr Livingstone, and Dr Kirke bending over them, seeking to lead them into fulness of life in body, soul, and spirit." So great was the blessing that Mr. Cecil Pollhill booked the hall for another 4 weeks, Pastor Stephen Jeffreys speaking with power each night. The latest news from London tells of a large number coming to the Lord and of some wonderful healings and baptisms in the Holy Spirit All glory be to God!

A Pentecostal Convention will D.V. be held in the Vazon Mission Hall, Castel, Guernsey, September 25. Speakers include Pastors Stephen and George Jeffreys, Mr. R. E. Darragh and Mr. J. Smith of Liverpool. Convener, Pastor E. W. Hare. Further particulars from Mixstone House, Castel, Guernsey.

Go to Father.

- 1 There are many spirits here
Bringing sin and doubt and fear;
They seduce deluded people from the Bible.
So where can I seek for power
For this last and darkest hour
Which is spoken of within the precious Bible?

Chorus:

I'll go to Father, I'll go to Father!
He'll not give me stones for bread,
So my precious Saviour said.
I'll go to Father, I'll go to Father!
And receive the Holy Spirit from the Father.

- 2 Would my Father scorpions give
When I ask Him food to live?
Or a serpent for a fish,—would that be love?
No, He'll answer my request,
Give the finest and the best,
Give the Holy Ghost and power from above.

- 3 If I want to know God's will,
If I'd drink and have my fill,
I will ask the Holy Spirit of the Bible.
Precious gift of love divine—
Jesus died to make Him mine,
'Tis the Comforter Who's promised in the Bible.

- 4 Perfect love casts out all fear,
Jesus keeps me He is near.
And He told me of the promise of the Father.
So of course I'll turn away
From what other people say,
And I'll ask the Holy Spirit from the Father.

Mr. W. F. P Burton writes: The above lines came to my mind as a brother was preaching from Luke xi., 11—13, so I dotted them down at once. Tune "There's a Saviour from all sin" or "Over Jordan" (Redemption Songs 392)

Divine Healing.

BY PASTOR E. C. BOULTON.

This is a part of the truth which has caused much controversy within the Christian Church, and has caused its exponents not a little misunderstanding and misrepresentation. The reason of this is not difficult to ascertain in these days of spiritual declension, when the Church has fallen into a state of Laodicean indifference and Corinthian carnality. Unbelief has distorted her vision of the truth.

Divine healing is practically unknown amongst the bulk of professing Christians. Seldom from the pulpit can be heard this truth. Upon this important subject a silence, which to a large extent is the outcome of ignorance, prevails. And sad to say in some quarters where light has been given, it has been rejected or suppressed because such truth being unpopular would incur persecution and opposition. Needless to say the Enemy is responsible for this hostile attitude of Christendom towards Divine healing. He stubbornly withstands the appropriation of this glorious liberating and blood-bought heritage of God's people, he well knows the disastrous effect a widespread acceptance of this truth would have upon his plans, and so he seeks to thwart the purpose of God in the bodies of His saints.

Would that all the children of God might be taught by the Holy Spirit the power of the precious blood to deliver from all disease. Here is a great need which can only be met by Jehovah Himself, but until the need is fully realized there can be no intelligent persevering quest for that gracious provision which God has made for His new creation.

The sole object of these few lines is to call the attention of the believer to the rich legacy which the Lord has bequeathed to His Church, and to urge him immediately to enter into possession. O, child of God whose body is racked with pain, cease to listen to the voice of carnal reasoning and hearken unto the inspired revelation of God. Listen! "I am the Lord that healeth thee" Hallelujah! Here is an antidote for thy pain, a cordial for thy fears. You have adopted every available human contrivance for deliverance, and yet still you remain bound by sickness. The verdict pronounced by man in your case is hopeless. Hearken! If you will call upon the Lord in this thy day of trouble He will assuredly undertake for thee and bring thee forth into a place of blessed victory. Your case can not be too difficult for Him to deal with.

In the first place for the encouragement of your faith let me proceed to indicate from the Word of God the AUTHORITY FOR DIVINE HEALING, secondly, THE PURPOSE OF DIVINE HEALING; and then permit me to point out some of the HINDRANCES TO DIVINE HEALING.

1. THE AUTHORITY FOR DIVINE HEALING.

a THE SCRIPTURES DISTINCTLY TEACH DIVINE HEALING. Our first and final appeal must be to the Word of God, whatsoever is not found therein should at once be rejected as spurious. This is the test to which I ask you to submit this question. Search diligently and you will discover, possibly to your surprise, that the Word of God is full of this glorious truth—both Old and New Testaments. Seeing that in the Scriptures we have the only reliable revelation of the Divine mind, let us accept God's view of things and repudiate all preconceived ideas. The testimony of God is surely more trustworthy than that of man. Let God be true. It is said of Abram that he "believed God." This is always the ground of victory. Do not attempt to interpret the Word of God by your experience or the experience of those around you, but bring your experience to the light of His truth and

see whether it harmonises with the revelation contained therein, if not seek the cause and have it remedied without delay.

As early as Gen. xx. 17, we are introduced to the healing power of Jehovah. A careful perusal of Jewish history will furnish us with a picture of a whole nation kept in Divine health through simple reliance upon the unfailing and unchanging promises of God. Health was included in the Old Covenant, He had guaranteed upon the fulfilment of certain conditions to be their Healer. If with an unbiased mind you will search the whole Scripture narrative again and again you will find Jehovah revealing Himself as the Health of His people. From Gen. to Rev. Divine healing is disclosed as the will of God. In Revelation we find no sickness because there is no sin. Jesus Himself regarded sickness as a work of Satan, and consequently destroyed its power at every possible opportunity.

b. THE LORD JESUS PURCHASED DIVINE HEALING WHEN HE WENT TO THE CROSS, His precious blood being the purchase price. His atoning work was twofold i.e., to redeem from sin and sickness. The whole man was involved in the Fall, and therefore in the Atonement there is a perfect provision made for spirit, soul, and body. Divine healing is not separate from, but part of the Atonement. Only unbelief attempts to divorce that which God has joined together. We must not limit the scope of Calvary's victory.

Kindly turn to Isa. lxxi, 5. "But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His STRIPES WE ARE HEALED." Here you have the twofold triumph of the Cross, i.e., Salvation and Healing, both obtained by the outpoured blood of Jesus, and each applied by the Holy Spirit, who is the Administrator of the New Covenant. In Matt. viii., 17, we find a N T reference to the Scripture in Isa. lxxi, and here the word is even more definite and expressive—"Himself took our infirmities and bare our sicknesses." Now it is obvious that exactly what happened to sin, also happened to sickness—there can be no possible mistake here—the two manifestations of the same power (both Satanic) were dealt with in the same manner, at the same time, by the same person, with the same result. Hallelujah! Therefore if Jesus bore my sickness (and the Word distinctly declares that He did) what has become of my sickness? Why it has been carried to the grave and deposited there, and consequently I bear it no more.

"Thine was the chastisement with no release,
That mine might be the peace,
The bruising and the stripes were Thine,
That healing might be mine."

Why seek to cling to that from which He will deliver?

c. THE LORD JESUS PREACHED DIVINE HEALING. Luke iv, 18 "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor, He hath sent Me to heal the broken headed, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Jesus not only preached a gospel of Divine health Himself, but it was also part of the Apostolic Commission (Luke ix., 1-6). It was an offer of health for the body as well as life for the soul.

d. FURTHERMORE, THE LORD JESUS PRACTISED DIVINE HEALING. No one would be so foolish as to dispute this; it is an established fact. His was a ministry of healing. It is quite unnecessary to enumerate Scriptures to substantiate this, as the four Gospels abound with examples of His life-giving power. However, a few may suffice to remove doubts that may exist.

From Mark v., 26, we gather that our Lord did not exert His healing power owing to the lack of medical men. Where their skill failed His was sufficient. In Matt. iv, 23-4, we learn that He healed every form of disease,

no matter how deadly or deep rooted, they yielded to the touch or the command of Him who spake as One having authority. It was because He had dealt with the root of sickness that He was able to deal so effectually with it in every form of its manifestation; having obtained such a complete victory o'er the author of sickness, He is now able to conquer his work. He is still the Lion of the Tribe of Judah, with power to break every fetter that the Enemy has forged around God's creation.

e. AGAIN, THE HOLY GHOST DEMONSTRATES DIVINE HEALING (Acts x., 38 Romans viii., 11). It is the work of the Holy Ghost to make actual in the believer's experience ALL that the Lord Jesus purchased on Calvary. Just as He makes experimental salvation, sanctification, etc., by faith, so He works out the healing aspect of the Cross. In John xiv., 26, Jesus said "But the Comforter whom the Fat'er will send in My name. He shall teach you ALL things, and bring ALL things to your remembrance, whatsoever I have said unto you." Divine healing is one of the "all" things which the Holy Ghost teaches and demonstrates in those who are willing to believe. There is ample evidence in the Word that the early church in its primitive purity believed in and practised Divine healing (James v., 14—16, is the Lord's recipe for all His people who are attacked by Satan in their bodies).

2 THE PURPOSE OF DIVINE HEALING

a. THAT GOD MIGHT BE GLORIFIED I. Cor. vi., 20. Some may ask the question, is God always glorified in those who are healed? Personally I have never known a case of healing which has not been the means of magnifying the name of the Lord. God is glorified both in those healed and those who witness the healing (Acts iv., 21 Matt. ix., 8. Mark ii., 12 Luke v., 26).

Who can behold the miraculous manifestation of Divine power without being stirred to magnify the Lord and give Him the glory. If there was more of the supernatural displayed in the Church to-day there would be far less infidelity.

Others again may say, does not sickness patiently borne glorify God? Yes, undoubtedly it does. But how much more does the deliverance of the sufferer by the power of God glorify Him?

b. THAT THE WORD OF GOD MAY BE FULFILLED. See Matt. viii., 17 "That it might be fulfilled which was spoken by Esaias the prophet." Surely this should become one of the greatest of Christian evidences, proving the validity of the claim of the Word of God to be inspired.

c. THAT THE PRESENCE OF A LIVING CHRIST MAY BE DEMONSTRATED IN THE MIDST OF A BELIEVING PEOPLE.

d. THAT THE WORKS OF THE DEVIL MAY BE DESTROYED. I Jno. iii., 8 "For this purpose was the Son of God manifested that He might destroy the works of the Devil." Here we see Satan and his Conqueror. Wherever Satan's power does abound there can the Divine power much more abound. Bless the Lord! In John x., 10, we find the character of the Devil given; i.e., the Destroyer. Praise God for One who has broken the Destroyer's power, He to whom all power in heaven and earth is entrusted, the Son of God in whom dwells all God's fulness. Hallelujah!

3. HINDRANCES TO DIVINE HEALING.

a. SIN IN THE HEART. See Psal. lxvi., 18. There must be heart-purity. Without this the Lord will not deliver from sickness.

b. IDOLS IN THE HEART. Ezekiel xiv., 3

c. UNBELIEF. Mark xi., 23.

d. ANY IMPURITY OR MOTIVE. James iv., 3.

Each or any of the above will prevent the flow of Divine life and render

faith impossible. Place yourself in the hands of the Great Physician and quickly you shall discover that He is the "very same Jesus," who is able to do exceeding abundantly above all that you have asked or thought.

Separation and Revelation.

By T.L.W.

The state of organised religion is becoming such that many Christians are finding it necessary to separate themselves unto God if they are to press on with Him. The aim and hope of these is a first-century grade of Christian experience. In this Laodicean period we have Christ at the door (Rev. iii., 20), but the promise also holds good "If ANY MAN hear my voice and open the door I will come in," and we believe it is through these that the Lord will display to the world and to angels the true pattern of His Church. In James v., 7, we read that God waits with long patience for the Latter Rain before He gathers the fruit. The Latter Rain has already come in measure, but it seems that a deluge must come before the moment of the Rapture. In this connection we must recognise the truth of our co-operation with God (II Peter, iii., 12 (margin), "Hastening the coming"). God is exercising patience, and He calls us also to have patience.

The gifts of the Spirit, which were never intended to pass away, are again coming into operation. No one, however, should seek the gifts without first receiving the Baptism in the Holy Ghost—that apostolic baptism of which 'tongues' is the Bible evidence. We should not be satisfied with 'anointings' but press through to a full Scriptural experience. The gifts are wrapped up in the Baptism. Since the Holy Spirit is still here so also are the gifts. Like Eleazer He has gifts for the Bride! Hallelujah!

God seems to be drawing aside the veil and revealing the pattern, and revelation is sure to come to those who obey the call to separation. Let us get back to that pattern, even though it means a wrench. When the Latter Rain comes in fulness it will ripen the Church for harvest, it will call the world to a final, definite choice, and answer the prayers of hundreds of God's people.

"Let all who look for, hasten that coming, glorious day,
By earnest consecration to walk the narrow way."

There was a man of means who dreamed that he died. Though he was a Christian he had lived a very selfish life, and he came up to the gates of heaven with his arms full of bank notes. An angel met him at the gate and said, "Have you the pass-word?" He took out a little slip of paper on which was written the simple name of "Jesus." He had the pass-word all right, but the angel said to him, "You cannot enter with all that in your arms; you will have to leave that rubbish outside." The man replied, "This is not rubbish, these are bank notes." "Well, I am sorry, but they are of no value in this place. When you were down on the earth you should have exchanged them for the currency of heaven. You had abundant opportunity before you left the earth to make the exchange." "Oh, please let me bring them in with me." "They are of no value here, you may come in, but you cannot bring that rubbish with you." So in his dream he had to put that money on the dump heap, and went into heaven without it. When he awoke he said, "The voice of God has been speaking to my soul, and I am going to exchange some of this currency of earth for the currency of heaven, so that I will have some treasures when I pass through the gates."—Sel.

“Elim Camp,” Bangor.

For the second time in the history of our work in Ireland a camp was arranged in connection with the July Convention at Bangor. For a fortnight we experienced the joys of camp-life, and we venture to say that here is a feature of Pentecostal work which outstrips even Swanwick itself! At a distance of about half a mile outside the town two large marquees were pitched, and for the first week there were something like forty brothers living in happy fellowship under canvas. Though we were not present ourselves to see the preparations for this camp, we know there was a great deal of arduous work behind it, but we firmly believe that those who thus spent themselves for the good of others felt rewarded by the blessing which resulted.

This sort of life is not without its tests, and affords abundant opportunity for showing the Spirit of the Master. In spite of the fact that it was a holiday, yet the motto was ever forced upon us: “By love serve one another.” We think of one brother who always seems to be carrying the heavy end of the burden, and, on arrival, it seemed to us as if he were superintending all there was to be done and also doing nearly all of it himself! Owing to the general scarcity of water the supply we should have had was turned off from the main. Our brother, therefore, with his usual energy, dug out a well in a neighbouring field. After much hard work it was ready and promised a good supply of fresh water. But then arrived the Philistines, and though they did not fill it up with stones, they threatened us with prosecution if we dared to use it! After that there was nothing for it but for some to offer daily to do the work of drawers-of-water from the neighbouring houses.

It is hard to give anything like an adequate description of those happy days! During that first week there were brothers from quite a number of different Assemblies, and some grew very thirsty for the Rivers of Living Water. We shall not soon forget the night we returned late to camp and found a goodly company waiting on God with shouts of praise and rejoicing in the marquee where we were to sleep. The time, they felt, was so short, and the Revival had not yet come, would it not be worth spending the sleeping hours before God! But then there was the other side to it, and we can still picture one dear brother, utterly worn out with the short sleeping-hours and fatigues of camp, and yet threatened with another night of sleeplessness! At last in desperation he arrived on the scene of the meeting, telling them that camp life must cease for him if he were to be deprived of his sleep, whereupon the praying company dispersed, some to their beds, and some to the fields to continue in the presence of the Lord.

Or again we have vivid recollections of another dear brother, who followed the Psalmist’s example “At MIDNIGHT I will arise and call upon thee.” Late as it was e’er the light went out, our brother would sometimes be late before he rose from his knees. All should have been well, but unfortunately just while the others were dropping off into a peaceful sleep a violent creaking would be heard to proceed from this bed just occupied. In fact on one occasion at an equally late hour this bed was found to be giving way, and nothing would put it right but a mallet! So suddenly the stillness was broken, amidst protestations from a number of sleepy voices, by a series of heavy blows from the mallet. But it was all over before long, and the early hours of morning saw everyone peacefully resting.

But then there was the difficulty of rising for breakfast, and in this we were helped by a brother of extraordinary vitality. His voice was easily

recognisable last thing at night. As silence was gradually settling down over the camp it would suddenly be broken by the cheery voice of our dear brother. But here was the amazing thing: though one of the last at night he nearly always contrived to be first in the morning. With Bible under arm he would sally forth while other men slept, and returning within about an hour would find some still slumbering. That was too much! And we can still hear his ringing voice telling them to "shake off dull sloth!"

So much for the novel side of camp life! But we are deeply thankful for the real, spiritual blessings derived. The glad privilege of stealing away to some hillside to be alone with Jesus, the continual inspiration of lives given over to the Master, the hearty choruses of song we often engaged in and which must have been heard afar, and the open-air meetings on the parade, all these are memories which will not soon die.

The second week was reserved for members of the Evangelistic Band, and there was one feature of that week we must mention. It will not be a matter of wonder that sometimes diverse views were expressed in conversation on some of the deeper truths. This might have given place to the enemy, who did make a bold bid to trade on these differences, but we are glad to say that the general result was otherwise. One brother had actually brought with him, as part of his camp outfit, a ponderous theological work, and our readers can perhaps picture a circle of young men, some on beds and others on the ground, listening to our theological brother reading from this large tome. Thoughts which were thus gained will not soon pass from the mind.

At last the happy fraternity had to disperse. Early on Saturday morning, July 23, we struck camp and separated for our different posts of service, and gratefully do we record the goodness of our God in so controlling the elements that in spite of rain the night before, and the following afternoon, we were able to take down the last tent in dry weather.—E.W.H.

"Glorify ye the Lord... in the Isles of the Sea."

(Isa xxiv, 15).

Just off the N.-W. coast of Africa lies a group of small islands called the Canaries. They belong to Spain, and are under the power of the Roman Church. Here live something like half a million souls. Although there have been a few labourers in the Gospel here for some years, yet very few of these people have heard the Gospel of the Grace of God.

In March, 1920, my wife and I came to join an American sister, Miss May Hillel, in the work here. The Lord has wonderfully blessed our first year on the field. We have been able to proclaim the Gospel in many places in the south part of the Island of Tenerife, and practically the whole of this district is open to the Gospel. Already through the previous efforts of Sister Hillel, one whole family has been liberated from the error and power of Rome. Last January we held special meetings in their house, with the result that they came out into a deeper experience and knowledge of Salvation. All Glory to the Lamb! Many doubtful things have been put away, and they now give good evidence of changed lives. They have had to stand a great deal of persecution from the priest and their neighbours, but the Lord has given them wonderful grace to come through victorious.

More recently, in Valle de Arona, where we live, several souls have shown their interest and desire to know God's way of Salvation. It has rejoiced our hearts greatly to point them to Jesus, the only Saviour. We ask your prayers for these few believers, the first in this part of Tenerife.

May there be many more soon. We thank God for the mercy drops, but we are waiting anxiously for the SHOWERS. The field is hard, the Church of Rome is still the enemy of Truth, and the priests are opposing the word of God in every possible way. But THE WORK IS GOD'S. We are seeking to proclaim a full Gospel, believing that it is the Power of God unto Salvation to all who believe. Pray for us; help us by your prayers, that when Jesus comes many may be caught up to meet the Lord from the long neglected Canary Islands.

Yours in Jesus' Love, and Joyful Service,

SIDNEY E. COOPLIN

Valle de Arona, Tenerife,
Canary Islands

Taunton, Somerset.

Imagine a fairly large railway station (on the main line—with express trains hurtling through at all hours of the day and night) surrounded by a little town, old-fashioned in many ways, yet boasting of electric tramways and electric-lighted streets, sleepily basking in the sunshine—and you have a fairly good conception of the country town of Taunton, Somerset. Such was our first impression as we alighted from the Paddington express and made our way down the station approach into the town.

Why had we come to Taunton? Because somehow we felt that this town needed something—the Gospel which is still the “power of God unto Salvation,” and in many ways we realised afterwards the leading of the Holy Spirit in directing our steps thither.

Knowing not a single soul in the town, having not an idea as to where to obtain lodgings or a hall, we set about this task with as light hearts as we could muster. The first few days were spent in advertising the meetings, arranging all details, and generally preparing ourselves for the opening of the Mission. In many ways, although there was no direct opposition, we felt that the prince of this world was working against us—but Glory to His Name, our God is stronger than Satan, so that “in Him” we came out the victors.

The first day of the mission was very discouraging as regards numbers, but from the second day until the end (a twelve days’ mission was held—from Wednesday until the following Sunday week) the meetings grew in numbers and deepened in spirit. Several professed conversion, while many Christians were revived and blessed. Surely God worked and mightily used Pastor George Jeffreys to the glory of His Name. On Saturday evenings we went out into the streets, and there preached the Gospel to the unsaved, the careless and indifferent.

The closing night of the mission arrived, and one saw the hall crowded—almost to overflowing with earnest people, intently listening to every word Pastor Jeffreys, as he spoke of the near return of our Lord and Saviour, held the attention of the people, spell-bound, for nearly the hour. As the people said “good-bye” for the last time it seemed as if a tear glistened in many an eye, and one felt a warmth in the hand-clasp which told of blessing received in the meetings. All glory to His Name!

So it was with regret that the mission was ended, but having obtained the use of a smaller hall for a short time, it was decided to endeavour to carry on the work if possible. Prayers are asked for this new work, that God may mightily move here and gather out a people for Himself from the sleepy little town of Taunton. May He do so for His Name’s sake Amen!—C.K.

Coming Conventions, etc.

A PENTECOSTAL CONVENTION

will, D.V., be held in the

Memorial Hall, Farringdon Street, London, E.C.

Tuesday, Oct. 25th to Friday, Oct. 28th, inclusive.

SPEAKERS: Pastor A. E. Saxby

Mr. T. Myerscough

Pastor A. H. Carter

Mrs Crisp,

Mrs Walshaw

and others.

Meetings at 11 a.m., 3 p.m. and 6-30 p.m. each day.

CONVENER: Mr J Douglas, 16, Woodborough Road, Putney, S.W.

The Annual Christmas Convention

will, D.V., be held in the

ELIM TABERNACLE, BELFAST.

Speakers from different parts

CONVENER: Pastor George Jeffreys.

Visitors requiring accommodation should write in good time to the Secretary, Mr. Wm. Henderson, Highbury Gardens, 3, University Ave., Belfast

REVIVAL SERVICES

will, D.V., be held in the

Elim Mission Hall, Glendale Gardens, Leigh-on-Sea
during OCTOBER

conducted by

Pastor George Jeffreys and Elim Evangelists.

Visitors requiring accommodation will kindly write Mrs Kingston, Furzefield, Eastwood Road, Leigh-on-Sea

A Praying Man in Hell.

Strange and awful abode for a man of prayer, yct such he is! On earth he lived a prayerless life. In hell his prayer is agonisingly fervent

You see he began to pray on the *wrong side of the tomb*. Be careful that you do not do the same. His days in this scene were spent in worldly pleasure and prosperity. Purple and fine linen enrobed him. He fared sumptuously, not one day, nor merely most days, but every day. In such circumstances, envied, doubtless, by thousands, he thought not of his soul's need. Enjoying the passing moment, he forgot the unending cycles of eternity; till Death, the grim Sheriff of the Divine government, hurried him away at an unexpected hour, and *he has been a praying man ever since!*

Almost two millenniums have rolled by on earth since He who cannot be told of his sad and solemn fate; but his prayer has found no answer yet.

Bend your ear towards the gate of the nether world. Can you not even now hear his hopeless cry for *one drop* of cold water to quench the ceaseless thirst that consumes him? Alas, that prayer can never be answered. *He must thirst forever!* "Living water" he refused when grace was free. None flows now through the scene of his woe.

Reader, do not, like him, forget that *this* is the day of God's boundless mercy—the day when He stoops to pray to you. "Now then we are ambassadors for Christ, as though *God did beseech you* by us; we *pray you* in Christ's stead, be ye reconciled to God" (II Cor v 20).

If you turn a deaf ear to this prayer, there remains only the fearful alternative of Prov i 24-28. "Because I have called and ye *refused*, I have stretched out my hand, and no man regarded, but ye have set at naught all My council, and would none of My reproof; I also will laugh at your calamity; I will mock when you fear cometh. Then shall they *call upon Me*, but *I will not answer*, they shall seek Me early, but *they shall not find Me*."

O trifler, awake from your careless slumber! You may be indifferent now to the beseeching of a Holy God who would fain have you reconciled to Himself. When He calls, you may stop the ear. When He beckons, you may close the eye. When He implores, you can turn the back; but oh, remember, the day of *His* stopped ear is nearing! The day of *His* closed eye comes on apace! The day when He shall rise from the throne of grace, and turn His back forever on those who spurned His offered mercy, is fast approaching!

If that day, "The great day of His wrath," finds you still a Christ-rejecter, you will be forever the fervent offerer of a never-to-be-answered prayer for pardon and grace, when pardoning days have gone, and grace has given place to judgment.

—Sel.