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

Vol. 4.

July, 1923.

No. 7.

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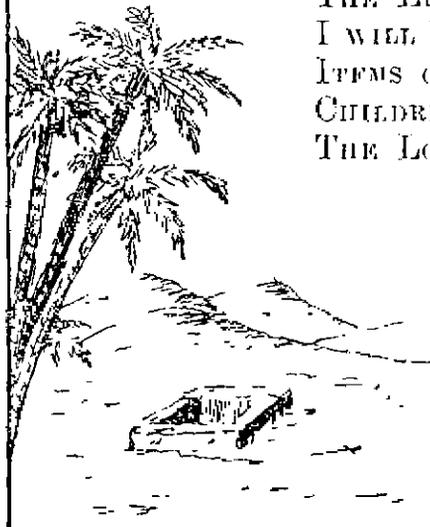
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The Elim Evangel.

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Editors

{ ERNEST J. PHILLIPS.
ERNEST C. BOULTON.

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SUBSCRIPTIONS to be sent to the EVANGEL Secretaries, 53, Delhi Street, Belfast. All communications for the Editor to be addressed to 2, Abbey Villas, Armagh.

Any articles in this paper may be reprinted provided that a footnote be added. "From THE ELIM EVANGEL, Belfast, Ireland.

Published on the First of each month by the Elim Pentecostal Alliance, 3, University Avenue, Belfast, Ireland

Editorial.

"The Lord is at hand."—Phil. 4, 5.

As we write, our heart thrills with unspeakable, unquenchable joy at the thought of our Lord's return. How faithfully the Holy Spirit rekindles and renews this blessed advent assurance! Wooing us to the continual contemplation and anticipation of that supreme moment of reunion with our risen Lord! To those who are "filled with the Spirit" this is no vague speculation, but a glorious certainty based upon the infallible pledge of God's Word. Moreover not only do we possess the positive promise of seeing Him, but the probability of His imminent parousia! Perchance ere another sun has run its course we may have exchanged the pen for the palm, the cross for the crown! "Caught up to be for ever with the Lord!"

* * * * *

We rejoice to know that the number of those who look for His appearing is ever on the increase. Many eyes are being anointed to see that "the sky, not the grave," is the believer's goal. Not for death do we tarry, but for the Lord from heaven, who shall change this body of our humiliation that it may be fashioned like unto His glorious resurrection body! Deeper, stronger, and more insistent becomes the cry of the "waiting ones" for the return of their absent King! On every side we can hear the mutterings of the impending storm which threatens at any moment to burst upon the earth and its godless inhabitants, yet through the gathering gloom break the fore-gleams of the approaching translation glory. Already those who believe enjoy the earnest of the triumph which is to be revealed at His coming

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Many of the Lord's people have yet to learn that the hope of poor struggling humanity is not in social or political reforms. Not improved relations 'twixt capital and labour can ever produce those changes for which we long. The human race rejects the divine yoke and repudiates the divine claims, hence the chaos, conflict, and confusion which obtains throughout the earth to-day. The world is out of sympathetic relationship with God—God must be reinstated in His rightful place—man must be readjusted to the divine requirements—all this can only be accomplished through the coming of Christ. Whilst leader after leader fails to realise the hopes of those who called them to power, and systems and policies prove abortive in their promised issue, yet we know that the revelation of the "depised and rejected One" shall bring deliverance to the groaning creation.

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What incentive this should give to diligent, desperate, devoted service! The nearness of the advent of Jesus should prove a most powerful plea for the earnest application of all our faculties to the execution of God's purposes. So many wanderers to be won! So much ground to be gained! So much seed to be sown! So many strongholds of sin to be stormed! So much golden grain to be garnered! The time for testimony well nigh o'er! What a need for the proclamation of a full-orbed gospel! Beloved readers, let us herald forth this message of the midnight hour, "Behold the Bridegroom cometh!" Announce it to a perishing world! Speak it in the ears of the backsliding believer! Breathe it into the heart of the sorely-tried saint! Sing its sweet message in the presence of the bereaved believer! Let this awakening Evangel of the Lord's speedy return be blazed abroad!

* * * * *

In view of the foregoing, we cannot but rejoice in the growth and development of the Alliance work in various parts of the United Kingdom; standing as it does, with unflinching steadfastness, for ALL the Word of God—holding unswervingly to those blessed foundation truths upon which the Church of Jesus Christ is built. The spread of such holy enterprise must be a source of satisfaction to all those who realise the anti-christian character of the age in which we live, and who watch the rapid trend of events towards that awful catastrophic consummation of evil spoken of in Revelation. Fresh centres are continually opening up, and new workers are being thrust forth into the field—hard and unyielding ground is being broken up, and companies of Spirit-filled Christians are being gathered together as a corporate testimony to the effectual working of His mighty power in these last days.

—F.C.B.

The Prophets of the NEW Testament.

A BIBLE STUDY.

By PASTOR DONALD GEE.

We cannot neglect this subject, and we do not wish or intend to. There are good and even urgent reasons for undertaking a thorough examination of the New Testament on the question of the office of prophet in the Church of God.

Firstly it entails the exercise of that spiritual gift which we are distinctly COMMANDED to covet (I Cor. 14, 39); secondly, it comes second only to "apostles" in the catalogues of spiritual offices in the Church (Eph. 4, 11, I Cor. 12, 28-29), and must surely be well worth possessing in our Assemblies to-day if possible; thirdly, many have had personal experiences on this line that need properly ordering through understanding of the Scriptures (I Cor. 12, 1); and lastly, there are strong claims as to the scope and possession of this office being put forward by some right in our midst to-day that call for rigorous, but we trust not unsympathetic, examination in the light of the Word of God (I Thess. 5, 19-21)

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So we propose to carefully analyse the various passages in the New Testament where the ministry of prophets is mentioned, and then having gathered our material together, to seek to formulate some definite principles concerning this office in the Church.

This will not be so laborious a task as some may suppose, for the number of passages where prophets in the Church are mentioned in the New Testament is really very small after all, and a thorough analysis of the Word of God on the subject is within easy reach of all who will take the necessary trouble.

* * * * *

It will be as well to briefly define "prophecy" in its New Testament sense before we start simply, but not inaccurately, it has been well defined as "inspired utterance."

It is certainly something more than preaching in the ordinary sense of that word, though preaching when mightily in the power of the Holy Ghost can surely become prophesying.

And it must also be carefully distinguished from teaching, in which the Spirit would appear to use the logical and mental faculties for the expression of His purpose rather than the intuitive and emotional (using that word in its healthy and proper sense).

Prophets and teachers are always kept distinct in the New Testament (Acts 13, 1, I Cor. 12, 28, etc.).

Dr Robinson's notes here are so good that we will quote them in full—the teacher "spoke in a calm, collected, didactic discourse, adapted to instruct and enlighten the hearers; the prophet spoke more from the impulse of a sudden inspiration, from the light of a sudden revelation at the moment ("apokalupsis"—I Cor. 14, 30), and his discourse was probably more adapted by means of powerful exhortation to awake the feelings and conscience of the hearers. The idea of speaking from an immediate REVELATION seems here to be fundamental, as relating either to future events or to the mind of the Spirit in general" (Lexicon, p 693).

* * * * *

Having thus defined the wonderful spiritual gift the prophet exercises, we are ready to commence our analysis. There are four refer-

ences to the ministry of prophets in the Acts of the Apostles—let us look at these first.

(1) Agabus and the great dearth. Acts 11, 27-30.

Here we find the ministry of the prophet running on the line of a popular idea of that gift—definitely foretelling a coming event.

The servant of God, however, was no panderer to the natural love of men to pry into the future; obviously behind his Spirit-given prediction there was the loving purpose of God to prepare for the help and sustenance of His poorer saints.

We will note also that the prophet's ministry ceased with the simple foretelling of the event; there is no suggestion that guidance as to action in the matter was either sought or given by the prophetic gift; we find the disciples using their own common-sense;—they "determined" to send relief. Weymouth translates they "decided."

(2) Prophets and Teachers at Antioch. Acts 13, 1.

The plural immediately makes it evident that there were more than one holding this office in this Assembly.

The following commission (ver 2) given by the Holy Spirit to Barnabas and Saul is usually attributed to one of the prophets, but in accepting this we ought to make it quite clear that this is only inference, nothing more. The Scripture reads "the Holy Ghost said," and the Lord has more than one way of speaking to His people (see Acts 9, 4, 10, 13, 18, 9).

Thank God however for undisputed personal experiences to-day of the gift of prophecy having its place in helping to indicate God's will. we may safely keep an open mind on the matter, and also well observe some points in this incident.—

- (a) When this revelation came to the Assembly, they were in living touch with God; "ministering to the Lord and fasting" provide a wonderful atmosphere for the Holy Spirit to manifest Himself. Woe betide the utterances of a prophet who loses personal touch with God!
- (b) There is not the slightest suggestion that they were seeking this message of "enquiring of the Lord"; the rather it appears to have come unexpectedly and suddenly.
- (c) This was not putting these two brethren in any office in the church, then office was already recognised in verse 1. It was simply sending them on a temporary piece of work for the Lord which was definitely completed in ch. 14, 26.
- (d) In the case of Paul (and we may safely presume of Barnabas also) we know that the call given by the Spirit in the Assembly only agreed with his own personal private revelation of God's will for him given previously (see ch. 22, 21, 26, 17, Gal. 1, 16, etc.).

These points are safeguards against dangerous and unwarranted practices being based on this passage, but we may well pause and consider how real and precious the wonderful presence of the Lord must be in an Assembly where He can speak so directly as this;—glory to His Name, He is just the same to-day!

(3) Judas and Silas at Antioch. Acts 15, 32.

We are still in the Assembly at Antioch, but now our attention focuses on two others who are prophets that have come down from Jerusalem. the prophet, like the other spiritual offices in the church, exercises his ministry equally in whatever Assembly the Lord may lead him.

Now here we have beautiful words describing a New Testament prophet's ministry,—they "exhorted" and "confirmed,"—(Moffat, "they

encouraged and strengthened") the brethren. Luke's history exactly agrees with Paul's doctrine (I. Cor 14, 3) There does not appear to be one example of N.T. prophets giving those terrible denunciatory messages that sometimes fell to the duty of Jehovah's O.T. messengers: their work is not to wound and threaten, but to heal and comfort.

The presence of these two at Antioch was in connection with a council (Acts 15, 6-29) They were present at that council, and other prophets also, but the church made no attempt to seek guidance through their gift, though considering a knotty problem. The decision was arrived at by open conference, and so sure were they of the Spirit's guidance in their deliberations that they confidently affirmed "it seemed good to the Holy Ghost and to us" (v. 28).

(4) Agabus and Paul's Girdle. Acts 21, 10.

Once again this tried and trusted prophet definitely foretells, and that with dramatic imagery, a coming event. This confirms the previous witness of the Spirit "in every city" (ch. 20, 23)

But we will notice that he offers Paul no guidance and gives him no commandment from the Lord. Paul's course of action, even after such a definite revelation of what awaits him, is still a personal matter between the apostle and his Master.

We might also notice how the human spirit can quickly follow up a prophecy with its own movement and effort as in verse 12. sometimes we need careful discrimination as to where the genuine revelation of God ends and our own desire begins.

* * * * *

Turning now to the Epistles, there is only one passage that gives us any real details of prophets in the church; this is I Cor. 14, 29-32.

Here again we observe the plural, evidently there were also several holding this office in the church at Corinth.

Interesting instructions are given here;—prophets not only had the privilege but the duty of "judging" or "discriminating" (Newberry) as to how far the words spoken "really came forth from the Spirit, or were only the imagining of the speaker's heart"; (following Weymouth in quoting from Ellicott's excellent note).

To this agree Paul's instructions to another church,—I. Thess 5, 19-21. So that it is immediately evident that prophets in the church are never to be regarded as infallible. The ability to rightly discern the reliability of their utterances is, however, quite logically, confined to those who possess similar and qualifying gifts and discernment.

In verse 32 Paul also repudiates that false idea of inspiration that disclaims all personal responsibility and professes to become incapable of self-control; an extremely mischievous fallacy that needs firmly correcting

We may note that although they had these inspired speakers in their midst at Corinth, they were torn with divisions (chap. 3); in their questionings (chaps. 7, 1, 8, 1, etc) they did not turn to the prophets however, but to their loved and respected "father in Christ" (ch. 4, 15)

* * * * *

We get no details of the ministry of prophets given in the catalogues of spiritual offices found in I Cor. 12, 28, 29, and Eph. 4, 11.

They will have their share in the broad and beautiful outline of the purpose of the Christian ministry given in Eph 4, 12-16,—that share is more clearly defined in I. Cor 14, 3,—and a right noble ministry it is when we catch the true vision.

We might notice how definitely the bestowal of this office in the two lists quoted above is attributed directly to the Lord Himself,—“God

hath set," and "He gave."

No man, however gifted he may be, can bestow this office on another; no man can possibly take it to himself. It was given through the bestowal of the spiritual gift of prophecy from the Risen Lord Himself. All believers may have the exercise of this or other manifestations of the Spirit on special occasions: but when there has been the permanent reception and where there is the regular exercise of the gift of prophecy, all that is required of the Assemblies is the recognition of the God-given gift and office (contrast Acts 19, 6, and I. Cor 14, 31, with I Cor. 12, 29-30, and Rom. 12, 6).

Seven references to prophets occur in the book of Revelation, but they afford no details as to the present scope of the office in the Church

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What then are some of the principles we can now gather from our study? We suggest —

- 1 That the place of the prophet is an honourable one, calculated to enrich the ministry very greatly.
- 2 That the office contains the regular ministry of that one of the supernatural gifts of the Spirit which is distinctly recommended in the Word of God. It should provide a safe channel for that abiding presence of the supernatural in the Church which so much needs to be emphasised to-day
- 3 That the main purposes of the prophet's ministry are "edification, exhortation, and comfort";—to apparently supplement by utterances still more directly in the Spirit, the ordinary ministry of preaching and teaching.
- 4 That occasionally the prophet can be given a distinct revelation by God as to the future.
5. That there is not one single instance in the whole New Testament of "enquing of the Lord" through a prophet. This is in striking contrast to the Old Testament prophets, but is strictly in keeping with the New Testament dispensation, when all children of God are equally privileged with the leading of the Spirit (Rom 8, 14). For a Christian, such a practice would be a step backward, not forward into our higher privileges
- 6 That there were always, apparently, several prophets in each Assembly and that they were all on an equality with one another. Any such office as "set prophet" or "anointed prophet" is a sheer fabrication, and can nowhere be found in the New Testament.
- 7 Lastly, that the appointment of persons to offices in the church through a prophet is absolutely without any direct reference or instance in the New Testament to support it.

* * * * *

It may be as well to note two indirect references which are usually advanced in attempting scriptural justification for the last named practice

The first is Acts 20, 28,—“the flock, over which the Holy Ghost has made you overseers” Now qualifications to be looked for and demanded in selecting bishops will be found in I. Tim. 3, and Titus 1, 7-9. The titles “bishop” and “overseer” are translations of exactly the same word (episkopos) in the Greek; and the term is also used interchangeably with “elder” in the official sense of that word (compare Acts 20, 17, with verse 28, and Titus 1, 5, with verse 7)

Paul's instructions to Timothy and Titus show conclusively that sanctified human judgment is the channel the Holy Ghost uses in choosing men for these offices, NOT the prophetic gift which would make

these instructions superfluous. Let us not get into the bondage of thinking that the Spirit of God can never lead and guide apart from a prophet!

The other reference is I. Tim. 4, 14:—"the gift that is in thee, which was given thee by prophecy."

What was this gift? Nobody knows. And the prophet only comes into this verse by inference; the elders ("presbytery") are the only officers of the church mentioned here. It is quite unjustifiable to base a regular system of bestowing offices in the churches through the prophetic gift on such a verse, the very meaning of which is far from plain. If it was a spiritual gift which Timothy received when the elders laid hands upon him, and one of them prophesied, as seems most likely, we know at least that the reality of the prophecy was proved by the reality of the gift.

We can easily confuse imitation with inspiration. It is far better to wait God's time for the setting and giving of the necessary spiritual offices in His church than to attempt a mere imitation of the Divine Order on the plea of "conforming to the Pattern."

The affixing of a label of office on a child of God is not sufficient to equip with spiritual authority and power. We have an idea that in the old Apostolic days they looked more for the power of an office, and left the title to follow naturally.

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In conclusion, and in application of these principles to the present situation, and to those especially beloved because sharers together both of the glory and also the reproach of this "latter rain" outpouring of the Holy Spirit,—we want to strongly urge a constructive policy. Anything destructive written above has been incidental. We want to BUILD, not destroy, except where absolutely compelled. Our purpose is not controversy.

We warmly sympathise with every sincere and single-hearted attempt, without human ambition, to establish these offices in the church. We equally sympathise with those who are holding aloof and look with suspicion on the whole subject because they have seen error. Yet error can only be successfully met by positive truth. do not therefore grow fearful of prophecy or discourage it, but the rather encourage by every legitimate means the establishment on Scriptural lines of prophecy and prophets in our midst to-day.

Without a doubt the Lord is working towards the re-establishment of every one of the gifts and offices in His church before He returns. Our earnest desire is to co-operate with Him, and to be used by Him for this purpose.

Study of the Scriptures will keep us from all errors in doctrinal conceptions of these offices; the grace of God will keep us from all selfish and unworthy motives in the application; and we believe the Holy Spirit is waiting to make a present reality the subject of our study.

The above article may be obtained in booklet form from PASTOR DONALD GEE, 3, Scotland Street, Edinburgh.

A Weekly Message.

Compiled from Various Sources by Pastor E. C. Boulton

Sunday, July 1st.

"We love Him." (I. John 4, 19).

A Christ-loving heart is a "golden vial" full of precious incense—the incense of love. There may be fluctuation in this holy affection,—

it may ebb and flow—it may be tried, tempted, grieved,—yet a heart in which glows a solitary, glimmering spark of divine love, a heart which can say, “Lord, Thou knowest all things, Thou knowest that I love Thee,” is a golden censer, wafting its grateful incense to God. But let us not be satisfied with a dubious or imperfect love to God. Let our return of affection be worthy the Object that inspires it. There are no changes in the tide of Christ’s love to us—it is always a flow, never an ebb. What may to our short ken appear an ebb, is in reality not so. It is not that the tide of God’s love recedes from us, it is that we recede from the tide of God’s love. We quit the depths of this infinite and never-receding ocean, and repair to the shallows of creature good, of human affection, of worldly enjoyment; and then, chilled, disappointed, perchance wounded, we marvel that our love to God has so soon congealed, ceasing to flow in its wonted warm and undivided current. We wonder that the Bible has not the same interest, the means of grace the same attraction, prayer the same sweetness, and the ministry of the word the same power.

Sunday, July 8th.

“**The fellowship of His sufferings.**” (Phil 3, 10)

“For as the sufferings of Christ abound unto us, even so our comfort also aboundeth through Christ.” Now our intimacy with the Lord can best be estimated by our knowledge of the contents of that bitter cup. Other things upon the table have their significance, and to taste them argues a certain measure of acquaintance with the King; but the deeper significance gathers about that cup of darker hue. The quality of our fellowship with the Lord is best revealed, not by our capacity for joy, but by our capacity for suffering. It is when life is upheaved to its depths that we know the Lord, it is when deep calleth unto deep that we have the conditions of vital communion. And so it is not by our pleasures but by our pangs that we may discover our likeness to the Lord. “Are ye able to drink of the cup that I drink of?” That is the cup we forget, and yet it is the cup of suffering that we attain the finest and rarest communion. It is just when our service becomes costly that it begins to pay. Life becomes contagious when it becomes sacrificial. Our work begins to tell when the workman is content to suffer, when he persists even unto blood. But is it not true that for many of us our service ends just when we reach the bitter cup?

Sunday, July 15th.

“**Wherefore criest thou unto Me? speak unto the children of Israel, that they go forward.**” (Exod. 14, 15).

The secret of the failure of so many lives lies in the want of bold faith. Men stand on the edge of great possibilities, glorious lands of promise, and wait for God to open the door for them. They wonder why they are shut out of the wide fields into which others are entering so triumphantly. Little comes of their life. They achieve only small results, win only few victories, accomplish only meagre things for God. Yet all the while God was waiting for them to go on. There was not a river before them all the years that would not have dwindled to a tiny brooklet if they had gone forward in the venture of heroic faith! We do not know how often we are missing the richest blessings of the divine love because of our over-waiting for God. These blessings are within our reach—God is waiting and longing to give them to us; but, thinking that the way is not yet open for us, we continue waiting, when we ought to press forward in bold confidence to take what is ours. The gate opens when we put the key of faith into the lock. The mountains are levelled as we move on. We pass to the radiant heights that beckon us, and possess our land flowing with milk and honey, in whose hills are rich treasures.

Sunday, July 22nd.

“Exceeding great and precious promises.” (2 Peter 1, 4)

Think of His promises. He has uttered many sweet and gracious words, which are like the call of the hen, inviting thee to nestle beneath His wings. There is not a single promise which, if followed up, will not lead thee to the Lord. He is the centre of the circle, and the promises, like radii, all meet in Him, and thence become Yea and Amen. As the streams run to the ocean, so do all the sweet words of Jesus tend to Himself. launch thy bark upon any one of them, and it shall bear thee onward to the broad sea of His love. Lost on a dreary moon, the wanderer discovers his cottage by the light in the window casting a gleam over the darkness of the waste; so also must we find out “our dwelling-place” by the lamps of promise which our Saviour hath placed in the windows of His word. Amid the fair flowers of promise groweth the Rose of Sharon—pluck the promises, and thou mayst find Him with them. He feedeth among the lilies—do thou feed there also? The promises are cards of admission not only to the throne, the mercy-seat, and the audience-chamber, but to the very heart of Jesus. Look aloft to the sky of Revelation, and thou wilt yet find a constellation of promises which shall guide thee to the star of Bethlehem.

Sunday, July 29th.

“My God shall supply all your need.” (Phil 4, 19)

The scantiness or the fulness of your life depends upon how large a God you have. The God of Paul was a very glorious and mighty Being, and it was the greatness of His God that gave greatness to his character and life. He was but a vessel to receive and reflect the glory of God. “The people that do know their God shall be strong and do exploits.” Human heroes are honoured for what they have become or achieved; God’s heroes are honoured for the measure in which they have dropped out of sight and simply magnified Him. It is not Elijah, but Elijah’s God that we remember. It is not Paul, but Paul’s Christ that we want. And how shall all this be ours? First, we must learn to say MY God. And secondly, we must learn to understand that “our every need” is just the vessel He is ever sending to hold His fulness. Let us pass down the little buckets of need on the endless chain of faith and prayer, and they will come up brimming with His overflowing fulness, each one saying as it flows: “My God shall supply all your need.”

A Luban Pentecost.

By WM. F. P. BURTON.

On the fourth day of the Convention, Thursday, in our morning meeting, there were about 160 present, to whom we spoke on Mark xvi, 15-18. “These signs shall follow them that believe.” There was a solemn, heart-searching time, and God’s power was wonderfully felt as those present frankly acknowledged that they did not bear the hall-mark of scripture, in that these signs did not accompany their ministry. Then at the invitation to come forward to pray for, and to receive the Holy Spirit, almost the whole of the congregation came forward. Even the most stubborn opposers were ashamed to hold back. At once the whole of the front of the chapel was a tightly wedged mass of earnest natives with their woolly heads and their shiny black backs heaving with the emotion of prayer.

When an angel came down and troubled the pool at Bethesda, the first to enter the troubled water was healed, but at Mwanza God Himself was troubling the waters, and all who entered were blessed. Some strong men, with earnestness of purpose took a clean header; little youngsters who have only known Jesus within the last few weeks, nevertheless scrambled in as best they knew how, while some more dignified and aged elders of the community, with still possibly some lingering hankerings after the fast disappearing traditions of the past, had first to try the water, and finding it not too cold to the toes, managed ankle deep, then knee deep, waist deep, and finally—Oh, Hallelujah!—the same result as with those who took the first clean header, waters to swim in, a river that couldn't be passed over, bringing life and healing to everything within its reach.

To return from analogy to fact, it was not many minutes after we started praying that the first few were filled with the Spirit, and then they helped us by laying hands upon, and praying with others. It was only those on the outskirts of the crowd that were within reach. The whole of those in the centre of the crush were out of our reach, but not out of God's. Oh, how they cried, and groaned, and grovelled in the dust, as they wrestled their way to victory. The noise of this great visitation was heard in a village one and a half miles away. Truly the mountains of pride and self esteem were broken down, and the valleys of fear and mistrust were filled up, the crooked places of schisms, quarrels, suspicions and party spirit were made straight, and the result is the same as in John the Baptist's time, that all flesh is seeing God's salvation (Luke iii, 5, 6).

There sat one middle-aged woman apart on her little stool (in all our assemblies the women and men prefer to sit apart), and as she nursed her baby, the look of her face was one of pharisaic disdain, as much as to say, "Fancy disturbing yourselves like that! I'm sure I'm far too dignified for anything so grotesque." But as the power of God came down, and dozens of little lads were crying and beating their breasts, or rolling their perspiring little faces in the dust in the agony of their appeal, or magnifying Jesus in Luban, or in the new and heavenly language of the spirit, there were very few in the room who were untouched, and it was utterly impossible to tell how many received the Holy Spirit. Presently the portly woman mentioned above, began to feel the movings of the Spirit, as she abandoned herself to God. Oh, what a different woman was this once haughty negress next day, when she received the Holy Spirit, and walked up and down, with hands uplifted, praising God in new tongues.

We have grieved much over the haughtiness of one or two older Christians, but what a change the Spirit has wrought. One old man always took a front seat and lost no opportunity for

impressing upon everyone in truly native fashion, the greatness of his own importance and piety; but from the time the Spirit fell upon him, he has taken his place at the very back of our chapel to keep the door, and to keep the noisy children quiet, while when later in the services, I asked for some volunteers among the youngsters, to clear the pool, which we used for baptism, from mud and slime, which had silted into it, he was the first to offer for this undignified and dirty job

That wonderful meeting lasted from 10 a m to 3 p m. For three hours the whole place was swayed by God's Spirit. At least two cases occurred of those who praised God in beautiful English, and I also heard snatches of French and Dutch or German. And almost all who spoke in tongues had languages with beautiful clear "R" sounds, which is significant since in the natural a Luban cannot properly pronounce this sound. Then when all was quiet, of course I had to explain it all from Acts ii, that "This is that," and that Christ Jesus, 'being by the right hand of God exalted . . . hath shed forth this which ye now see and hear' Natives have been coming and going all the time, so that one cannot give an accurate number of our visitors; for some would stay for two or three days and go away; others would go and come back again. But it was manifestly unwise to let all the believers go back home after a week's meetings as originally intended, since some remained cold, hungry and unbled, while others in the full flood tide of a new-found power and blessing, were in danger of being carried into excitement and folly, unless taught from Scripture more of God's purpose and desire in pouring out His Spirit.

The hours between the meetings were fully occupied in answering questions, giving advice and encouragement, and in listening to confessions of sin. This last is all the more wonderful since hitherto horses could not drag confessions from a Luban. All their lives long they have lived in such deception and hypocrisy, that to confess a sin, when they had not been caught red-handed would appear to them, the height of absurdity. But when He (the Spirit of Truth) is come, He shall convince the world of sin (Jno xvi, 8), and during this convention the burdened ones have forced themselves upon me whether I would or no. And Oh, what fearful pages of crime were unfolded. But against the hideous background of disgrace and shame, the Cross of the Lord Jesus is all the more resplendent. How precious it was to kneel with these stricken guilty lads, pour out our heart's burden to God, and see them go away humbly, gratefully rejoicing, yet still amazed at the stupendous fact that "the Blood of Jesus Christ, God's Son, cleanseth us from all sin."

All our out-station teachers have gone back home to-day, excepting one; and they are all baptised in the Spirit, as are also my chief carpenter, the three pupil teachers who help my

wife in the school, etc.

Though many had already left for their homes, yet on the last Sunday 87 believers gathered round the Lord's table to shew forth His death in the emblems of His broken body and poured out blood—"Till He Come."—From Chapter xi. in "Missionary Pioneering in Congo Forests." Obtainable from J. N. Parr, "Westwood," Langford Road, Heaton Chapel, Stockport, England.

Whitsuntide Conventions.

LEIGH-ON-SEA.

A Convention was held during the Whitsuntide holidays in Elm Hall, Glendale Gardens, Leigh-on-Sea, where our dear brother, Mr Kingston, is the Pastor.

The speakers were Mr. Thomas, London; Pastor Potma, Belgium; Mr. Lewis, London; and Mr. Jos Smith, of the Elm Evangelistic Band.

This Convention was the first held since the work commenced in Leigh, and proved to be a real blessing to all concerned. One thing noticeable was the blessed unity among the saints, and how the Word was so gladly received. The subjects included, Divine healing for the body, as well as for the soul, The Baptism in the Holy Ghost; and Christ's second coming.

The Lord set His seal upon the Convention from the beginning in healing bodies and in the salvation of the lost. To God be all the glory for a time of real refreshing from His Own Presence!

MERTHYR TYDFIL.

The meetings commenced on Saturday evening, May 19. The first meeting was well attended, and from the beginning there was every indication that we were going to have a feast of fat things from the Lord. From Sunday until Wednesday we had three meetings each day, and the meetings increased in power and numbers as the time went on. By Monday evening it was difficult to find room for the people who came to the services, and thus it continued up to the end. All who attended the meetings testified to blessing they received, and many were saved and several backsliders returned to the Lord.

The main theme of the messages was the power of the Cross and the New Creation in Christ. We shall never forget how these truths were driven home to our hearts by the ministry of the Word and by the singing of the hymns. The following brief account of addresses given at the meetings has been written by a sister who has recently joined the assembly. Prayer is asked for those who heard the Word, that the truth given may be brought out in their lives, that God may be glorified.

On Saturday night, Pastor Sebire spoke upon the text, "Upon this rock I will build My Church." We were shown that, as we become members of Christ's Church, we become part of the Rock, which is firm and unmoved, and which, if any man fights against and resists, will, owing to its immutability, rebound to the blow and injure the one who attempts to throw himself against it.

"Except a grain of wheat fall into the earth and die," etc., was the subject of the next discourse. We were shown that our Christian life is valueless unless it begins with the death of the carnal mind and all that pertains to it. That the new Christ Life may spring up and grow in us, we must accept the Death of the Cross—the death of our old ambitions, desires and works, and be emptied entirely of the old self. We shall then be raised up in 'Newness of Life' with Him, and the Christ Life will

spring up within us

In the afternoon we were taken to the scene of Christ's baptism in Jordan. "Suffer it to be as now, for thus it becometh us to fulfil all righteousness." Such a vision as we had then was surely a blow to our pride and self-satisfaction, for we realised that He, Who was perfect, without sin and blameless, went through the humility of baptism that He might fulfil the law for us. How perfect and full was His life and His salvation! Nothing has been overlooked. He has taken our place entirely!

We had a very solemn time, when at the next service, Pastor Sebire presented to us a vision of Christ's death on the Cross, His humiliation and shame, His loneliness and the agony of His soul, while there was darkness upon the earth for three hours. He even uttered the wail of the lost—"My God, my God, why hast Thou forsaken me?" What a supreme sacrifice that God might blot out our sin!

During the discourse on Monday morning we realised that once having caught a glimpse of the King, we will, like Isaiah, have a revelation of our own unworthiness and also of what we may become through God's grace,—

"Oh that the man I am may cease to be,
That another Man may rise in me!"

In the afternoon, Mr. Jones spoke on the text, "That I may know Him and the power of His Resurrection," and later, Mr. Davies spoke of our high calling as the Church of God,—“Called to be Saints.”

At the evening service, we were once more taken to the scene at Calvary, where, through the atoning death of Christ, the veil was rent in twain, thus signifying that we may, through our High Priest, enter into the Holy of Holies. Just as the vessels in the holiest place were of pure gold, while those of the outer temple were of brass, so we must partake of Christ's nature and become the true gold.

"Behold as the clay is in the potter's hand so are ye in mine hand, saith the Lord . . . and I will return again and make you another vessel as seemeth good to the potter." This was the subject of the teaching on Tuesday morning. We realised that Christ has to remake us before we can serve Him to any advantage. He cannot patch up the old nature, for that must die with all its works. We must place ourselves at his disposal that He may mould us to His will.

"And Jacob called the name of the place Peniel, for I have seen God face to face, and my life is preserved." Jacob had come to a place where he had to seek help from God, Whom he had forgotten, but Who still loved him,—or face his brother Esau, who hated him. He chose the former, and God graciously changed him from a supplanter into a Prince. So He deals with us.

At the last service in the Convention, we were made to see that though the disciples had found the way of the Cross a disappointment to their worldly ambitions, they realised, after six days of pondering, that the Master knew best and determined to follow Him, at all costs, right through to the glory of His new Kingdom.

The foregoing is a brief outline of the manner of dealing with some of the subjects during the Conference. Personally, I found it a source of spiritual strength. The revelation of the Cross and the fulness of my salvation have filled my heart with gratitude and wonder, and have stimulated my desire to serve my Master and lead an overcomer's life, that Christ may see of the travail of His soul and be satisfied.

—K.T.

The heart that is not entrusted to Him for searching, will not be undertaken by Him for cleansing.

Reports from the Regions Beyond.

AFRICA.

Miss Henderson writing home mentions that School is now closed for the dry season. Great progress has been recorded by many of the pupils. She adds that the rapidity with which these boys and men learned to read, write, and count, is amazing, some being able to read the New Testament who only commenced their studies just five months previously. The School closed as usual with the distribution of prizes to the successful pupils:—New Testaments for first prizes, and Hymn Books for second prizes. To each of those who had full attendance or had only missed one day during the session, there was a Nkindji (advanced reading book) given.

At time of writing she said they were all very busy preparing for "Sports Day." Sports day is the one great day of the whole year for these dear people (except their horrible heathen dances and feasts), and there are a countless number of little things by way of useful prizes which have to be got ready, such as sewing together work boxes out of dainty pasteboard soap boxes; needle cases made from old Christmas cards; scraps of gaily coloured material to make patches, as our christian women and girls wear more clothing than the heathen. A few safety pins and a few ordinary pins are put in little work boxes; belts with small pockets attached, in which we put a pen knife given us by friends in the home land.

The games consist of a great many contests—spear throwing; arrow shooting; tug-of-war; flat races; threading the needle, and ever so many more competitions. We hear that the people are coming from ten miles radius. Hundreds of these dear dusky sons and daughters of Congo-land will be present on this occasion.

Miss Henderson asks us to join with her in giving thanks to God for the blessings of health and strength which have returned to her in a wonderful manner during these last two months, in answer to the prayers of the Lord's people.

SOUTH AMERICA.

Mr. Jameson writes recently telling of the goodness of the Lord in their work. From his letter we learn that early in the year they moved to a place called Pocone; here they experienced considerable opposition from the local Roman Catholic Priest, who made every effort to prevent them from getting a house; however, the Lord undertook, and they are now holding services on full gospel lines. He says "We have Gospel Service, Tuesday evening; Bible Study, Thursday; Sunday School, Sunday morning; and a Gospel Service in the evening. On Saturday afternoon we have a Bible Class at a place four or five miles away, and every other Sunday we go over in the afternoon for a Gospel Service. In our visiting we have, on a whole, been well received. Most of the people who have attended Roman Catholic mass all their lives have no idea what the Bible is; they do not know that such a Book exists. Do pray for them, and in praying for them do not forget the Nhambiquarias."

CHINA

Mr. McGillivray writes to say that, D V., he expects shortly to start out for Kansu alone, to prepare a place for their future work. Later he hopes to return for his wife and family, possibly in September, but if not he will have to leave them until February next. He asks special prayer for his little boy, who has become totally deaf.

INDIA.

Dr and Mrs A. L. Slocum write of much blessing experienced on a recent tour of seven of the Assemblies of God Missions in India. At present they are labouring at Abbottabad, their address being "Elim," Abbottabad, N.W.F.P., India, and they ask the prayers especially of the

saints in Ireland, that they may be clearly led of the Lord, and that His blessing may abundantly rest on the work to which He has called them.

LEBOMBO.

Miss Hobbs and Miss Waymouth in a recent letter speak of the joy they have had in visiting some seven or eight of the many native kraals. They tell of the horrible position of many of the young girls, treated as they are more like chattels than human beings, and earnestly solicit our prayers for their deliverance. In their own words we learn of God's abundant faithfulness—"You will rejoice with us to hear that we have, by God's loving provision, fully acquired our new headquarters in Komatipoort. He Who trusted us with the test of being so puzzled as to the next step at the New Year, and having to face the going out of the old premises, not knowing whither we went—"He Himself knew what He would do!" He had it in His heart to enable us to purchase the Mission buildings in this really pleasant spot, conveniently situated and much quieter and more suitable than the former place." They add "Hitherto hath the Lord helped us," and our hearts praise Him for His protecting care."

Future Retribution.

CHRIST'S TEACHING ON THIS SUBJECT.

(Compiled by Max Wood Moorhead from an article by W. C. Proctor, which originally appeared in Vol. IX. of 'The Fundamentals').

In taking the words of Christ Himself we shall find the greatest grounds of common agreement in these days of loose views of inspiration. Surely He who is "The Truth" could never misrepresent or exaggerate it on a matter of such vital importance, and would neither encourage popular errors nor excite needless fears.

In confining our consideration of the subject of Future Retribution to the teaching of our Lord Jesus Christ a sufficient answer is given to those who represent the doctrine as unreasonable and dishonouring to God, and who regard those who hold it as narrow-minded and hard-hearted, to remind them that all the very expressions which are most fiercely denounced at the present day fell from the lips of the Saviour who died for us, and came from the heart of the "Lover of souls."

Surely we have no right to be broader minded than He was, or to nurture false hopes which have no solid foundation in His teaching, while to assume a greater zeal for God's honour, and a deeper compassion for the souls of men, is little short of blasphemy.

I. What did our Lord teach as to the **certainty** of future retribution? The word "retribution" is to be preferred to "punishment," because the Bible teaches us that the fate of the wicked is the necessary consequence of their own sins. In Matt 5:22, Christ speaks of causeless anger against, and contemptuous condemnation of others as placing us "in danger of the hell of fire"; while in verses 29 and 30 He utters a similar

warning concerning other sins. In chapter 8 : 12, He speaks of unbelieving "children of the kingdom" being "cast forth into the outer darkness," and adds, "There shall be weeping and gnashing of teeth"—expressions which are repeated in chapters 22 : 13 and 25 : 30. In chapter 10 : 28 Jesus said: "Fear Him which is able to destroy both soul and body in hell"—a wholesome fear which is decidedly lacking in the present day, and which many people regard as a remnant of superstition unsuited to this enlightened age! In chapter 23 : 15, He speaks of the hypocritical Pharisees as "children of hell," showing that their conduct had fitted them for it, and that they "would go to their own place," like Judas (who He describes as the "son of perdition," in John 17 : 12); while in verse 33 He asks, "How shall ye escape the judgment of hell?" The law of retribution can no more be repealed than that of gravitation; it is fixed and unalterable. That hell has not been prepared for human beings, but that they prepare themselves for it, is clear from the sentence which our Lord says that He will pronounce upon those on His left hand in the last great day: "Depart from Me, ye cursed, into the eternal fire which is prepared for the devil and his angels" (Matt 25 : 41).

2. What did Christ teach as to the **character** of future retribution? We have already seen that He spoke of it as full of sorrow and misery in His sevenfold repetition of the striking expression: "There shall be weeping and gnashing of teeth" (Matt. 8 : 12; 13 : 42, 50; 22 : 13; 24 : 51; 25 : 30; Luke 13 : 28). In Mark 9 : 43-48, our Lord twice speaks of "the fire that never shall be quenched"; and thrice adds, "where their worm dieth not, and the fire is not quenched." Our Lord twice spoke of fruitless professors being "cast into the fire" (Matt 7 : 19; John 15 : 6); twice of "the furnace of fire" (Matt 13 : 42, 50); twice of "the hell of fire" (Matt. 5 : 22; 18 : 9); and twice of "eternal fire" (Matt 18 : 8; 25 : 41).

3. What did Christ teach as to the **continuity** of future retribution? Is there any solid basis in His recorded words for the doctrine of eternal hope, or the shadow of a foundation for the idea that all men will be eventually saved? Much has been made of the fact that the Greek word "aionios" (used by our Lord in Matt. 18 : 8 and 15 : 41, 46, and translated "everlasting" in the authorized, and "eternal" in the Revised Version) literally means "age-long"; but an examination of the 25 places in which it is used in the New Testament reveals the fact that it is twice used of the Gospel, once of the Gospel covenant, once of the consolation brought to us by the Gospel, twice of God's own being, four times of the future of the wicked, and fifteen times of the present and future life of the believer. No one thinks of limiting its duration in the first four cases and in the last, why then do so in the other one? The dilemma becomes acute in considering the words of our Lord recorded in Matt. 25 : 46,

where precisely the same word in the Greek is used concerning the duration of the punishment of the wicked and of the reward of the righteous, for only by violent perversion and distortion can the same word in the same sentence possess a different signification.

If Divine chastisements are ineffectual here in the case of any individual, when there is so much to restrain men and women from wrong doing, how can they be expected to prove effectual in the next world, with all these restraints removed, and only the society of devils? It is certainly somewhat illogical for those who make so much of the love of God to argue that punishment will prove remedial hereafter in the case of those whom Divine Love has failed to influence here. Not only is there not the slightest hint in the teaching of our Lord that future punishment will prove remedial or corrective, but His words concerning Judas in Matt. 26 : 54 are inexplicable on that supposition. Surely his existence would still have been a blessing if his punishment was to be followed by ultimate restoration, and Christ would therefore never have uttered the sadly solemn words: "It had been good for that man if he had not been born."

As character tends to permanence, heaven is a place of perfect holiness and hell must be of the opposite; and this throws light upon the words of Rev. 22 : 11, which, apparently, were uttered by our ascended, glorified and returning Lord; "He that is unrighteous, let him do unrighteousness still; and he that is filthy, let him be made filthy still; and he that is righteous, let him do righteousness still." The doctrine of universal restoration springs from a natural desire to wish the history of mankind to have a happy ending as in most story books; but it ignores the fact that by granting man free will, God has (as it were) set a boundary to His own omnipotence; for it is a moral impossibility to save a man against His will.

Not only is there no vestige of foundation in our Lord's words for the doctrine of universalism, but there is no shadow of a suggestion of any restoration of the wicked hereafter. So far from this being the case, the story of the rich man and Lazarus rings the death knell of any such hope. Abraham is there represented as saying to Dives: "Between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross over from thence to us" (Luke 16 : 26, R V.).

4 What did Christ teach as to the **causes** of future retribution? A careful study of our Lord's words show that there are **two primary causes**, namely, deliberate unbelief and wilful rejection of Him; and surely these are but different aspects of the same sin. In Matt 8 : 12, it was the contrast between the faith of the Gentile centurion and the unbelief of the Jewish nation which drew from His lips the solemn words: "The

children of the kingdom shall be cast into outer darkness."

The whole drift of Christ's teaching confirms what we learn from these isolated passages, and that future retribution is not merely an incidental but a fundamental part of the Gospel message. It is the dark background on which its loving invitations and tender exhortations are presented, and the Gospel message loses much force when the doctrine is left out. But, worst of all, the earnest exhortations to immediate repentance and faith lose their urgency if the ultimate result will be the same if those duties are postponed beyond the present life. Is it seriously contended that Judas will eventually be as John, Nero as Paul, Ananias and Sapphira as Priscilla and Aquilla?

Finally, the doctrines of heaven and hell seem to stand or fall together, for both rest upon the same Divine revelation, . . . and both have the same word "everlasting" applied to their duration. If the threatenings of God's Word are unreliable, so may the promises be; if the denunciations have no real meaning, what becomes of the invitations? Ruskin well terms the denial of hell "the most dangerous, because the most attractive, form of modern infidelity." But is it so modern? Is it not an echo of the devil's insinuating doubt: "Yea, hath God said?" followed by his insistent denial, "Ye shall not surely die," which led to the fall of man? Let us therefore, believe God's truth, rather than the devil's lie; let us accept Divine revelation, rather than human speculation; and let us heed what Christ so plainly taught, without mitigating, modifying, or minimising His solemn warnings.

The Epistle to the Assembly at Rome.

By THOMAS MYERSCOUGH.

BIBLE STUDY No. 7.

(VI.) The Holy Spirit brings the Jew into examination as the sixth sample of objectors to "God's Gospel concerning His Son." The Jew stood first in favour with God above all other nations "To them pertaineth the Sonship (of Christ—the Manchild of Rev. xii) and the glory (clothed with the Sun. "Salvation is of the Jews"—Jno. iv., 22. The Moon, representing the Church, shines with a borrowed light—"The moon under her feet") and the Covenants (all), and the giving of the Law, and the service (worship) of God, and the promises. Whose are the fathers, and of whom, as concerning the flesh, Christ came—Rom. ix, 4 and 5. Note that our Lord is not named as springing from His mother, Mary—but from the nation, Israel. Truly God had greatly exalted the nation in entrusting them with these great and exalted privileges. Yet their history records utter failure in doing the will of God (see Psa lxxviii), and at last they slew His blessed Son, and they, along with their Temple, were left desolate (Matt. xxiii., 38, 39). After the Lord's resurrection, the Gospel was preached to them as a new message, claiming "repentance towards God and faith in our Lord Jesus Christ." It became necessary therefore to bring them to a knowledge of SIN and RIGHTEOUSNESS and JUDGMENT. "Beware therefore lest that come upon you which was spoken

of in the prophets, 'Behold ye despisers and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.' " "It was necessary that the Word of God should first have been spoken to you (Jews) but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles" (Acts xiii, 40, 41, 46)

Romans ii. informs us that the Jew claims the following:—(1) To be a Keeper of the Law, (2) To be the true Light which can lead the Blind, and (3) to teach those that are in sin. His claims are dealt with by a series of questions. "Dost thou steal?" "Dost thou commit adultery?" "Dost thou commit sacrifice (rob temples)?" "Dost thou dishonour God through breaking the Law? for the Name of God is blasphemed among the Gentiles through you." Then his circumcision is shown to be profitable ONLY if he KEEP the Law,—otherwise it becomes uncircumcision. Then the solemn question is asked, "Is God unrighteous who executed wrath" against the unrighteous Jew?

If the student will carefully examine the Parable of the Prodigal Son and his Elder Brother, he will better understand how the Jew treats God the Father for exercising grace to the Prodigal, claiming that he (the Jew) never at any time transgressed "Thy commandment" (The Law—yet he was refusing the Father's command at the time!!) Thus he sets up his own righteousness, and then fears not to condemn the Righteousness of the Father in two things, (1) For failing to give him a kid for himself and his friends (his desire was not a feast with his glorious Father); (2) He condemns the Father for receiving the Prodigal "SAFE AND SOUND," and covering him with heaven's best robe, etc., and providing a sumptuous feast "in my Father's house" "And he was angry and would not go in." The Jew is still the same in his objection to God's way of Salvation, but God has "come out" to every Jew and intreated him "to come in." Truly blindness hath happened to Israel. Let us pray much for the veil to be removed from them (Rom. xi., 25)

(VII) The Holy Spirit now brings Jew and Gentile into the same position before God. "Are we (Jews) better than they (Gentiles)? No, in no wise for we have before proved both Jews and Gentiles, that they are ALL under SIN. As it is written."

The following are the charges against both:—

- 1 By Nature. "All under sin." (v. 9)
2. By Practice. "None Righteous—not even one." (v. 10).
3. By Mind. "None that understandeth" (v. 11).
- 4 By Desire. "None that seeketh after God" (v. 11).
- 5 By Walk. "All gone out of the way." (v. 12)
6. By Value "All together become unprofitable." (v. 12).
7. By Works. "None doeth good, no not even one." (v. 12).

Then the human BODY is next brought into review:—

- 1 The Throat is an open sepulchre (a place of death and stench to God). (v. 13).
- 2 The Tongue, used for deceit. (v. 13).
- 3 The Lips, cover hidden poison (v. 13).
4. The Mouth, full of cursing and bitterness. (v. 14)
5. The Feet, swift to shed blood. (v. 15).
6. The Ways of men are destruction and misery, and the way of peace is not known by them. (vv. 16 and 17).
7. The Eyes have no fear of God before them (hence **our** practice is to close eyes when in prayer) (v. 18).

"Now we know that what things so ever the Law saith, it saith to them who are under the Law (the high-positioned Jew) **that every mouth may be stopped and all the world may become guilty before God**" (iii. 19).

Who can gainsay these charges? Who will reply against God? "Let God be TRUE, but every man a LIAR" (iii., 4).

The student will be able to find corroboration of these charges throughout the Scriptures, which will enable him in deepest humility to acknowledge their truth. Man must be drawn to seek God (Jno. vi., 44, 65), or he would never even desire God, seeing his mind is enmity against Him (Rom. viii., 7). There was an immediate change in Adam at the fall, for he immediately tried to hide himself from the presence of the Lord amongst the trees of the garden. And this nature is the characteristic of all his descendants. Yet how wonderful is the grace of God, for He sought Adam when fallen, covered him with an atonement robe of skins of animals whose blood had been shed. Our Lord said He came to seek and to save that which was lost. The Scriptures declare that God "desireth ALL men to be saved and to come to the knowledge of the truth" (I. Tim. ii., 4). "We have seen and do testify that the Father sent the Son to be the Saviour of the world" (I. Jno. iv., 14; see also II. Peter iii., 9; Heb. ii., 9; I. Jno. ii., 2; II. Cor. v., 19; Rom. xi., 32; Jno. iii., 16). "For everyone that asketh receiveth" (Matt. vii., 8)

Rom. iii., 21, begins the declaration of the **RIGHTEOUSNESS** of **GOD**, and also His justice (v. 24—26) "That He might be **JUST AND THE JUSTIFIER** of him which believeth in Jesus"; "being **JUSTIFIED FREELY** by His **GRACE** through the **REDEMPTION** which is in Christ Jesus" "through **FAITH** in His **BLOOD**"

The Righteousness of God in **PROVIDING** and **OFFERING** a full, free and eternal Salvation to every unworthy and helpless sinner, is declared in His Sevenfold provision for the purpose, all of which is contained in the heavenly casket of God's salvation.—

(I.) He has provided **GRACE** freely (iii. 24).

This Grace brings Salvation to **ALL** men (Titus ii. 11). It is offered **unto** all but comes only **upon** "**ALL THEM THAT BELIEVE**" (Rom. iii., 22) There is also another Grace provided by God, but not as yet made manifest. It is quite distinct from the Grace "which bringeth Salvation" (Titus ii., 11). It is a **special "Grace** that is to be **brought unto us at the Revelation of Jesus Christ**" (I. Peter i., 13). This indicates God's Righteousness to be perfect and complete, in that He has prepared **the Free Gift** of a special Grace even at the translation of those forming the Church, whether from the grave or the earth.

So we conclude that Grace, as experienced at present, is the beginning of every person's Salvation, and also its continuance. "Our Lord Jesus Christ, by Whom we have access by faith into this Grace **wherein we stand**" (Rom. v., 2). "That as **SIN** hath **reigned** unto death (before Salvation) so might **GRACE** **reign**—by Jesus Christ, our Lord" (Rom. v., 21). Many teach that the Grace which brought us Salvation may break down in some before the end of the journey of life, and such persons are consequently "switched" from Grace to a Salvation by **Works**!! The Scripture saith, "And if by Grace, then it is **no more** of works: otherwise Grace is no more Grace. But if it be of works, then it is **no more** Grace. otherwise work is no more work" (Rom. xi., 6). We conclude that this Grace which God has provided as His first provision for every sinner, is immutable. "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge **TO LAY HOLD UPON** the hope set before us, which hope we have as an anchor of the soul, both sure and stedfast and which entereth into the veil" (Heb. vi., 18, 19). Present Grace continues to the Coming of the Lord. Then Resurrection and Translating Grace is to be brought "unto you at the revelation of Jesus Christ" (I. Peter i., 13)

(II.) The second provision revealing God's righteousness in saving the lost is **REDEMPTION**.

This is a loosing away from a previous state, or bondage, or captivity. We have before seen that **ALL** mankind are "under **SIN**" (iii., 9) When the Grace of God comes to the Gentile sinner, he is in bondage under the elements of the world (Gal. iv., 8, 9) (to his nature

and sin and all conditions that are contrary to God) The Jew is the same—but with the additional bondage of the Law. Now the blessing which Redemption brings is to loose each one from all the bondages of "the curse," or "habit," or "Law", so that whilst the Holy Spirit deals with him, he is lifted up into a place where he can make a choice of Jesus the Son of God as his Saviour. This "loosed" condition given to every sinner whilst God is drawing him, is clearly seen in II. Cor. v., 19,— "God was in Christ reconciling the world unto Him, not imputing their trespasses unto them . . ." whilst we pray them in Christ's stead, "Be ye reconciled to God." The sinner may remain in this condition a long time without submitting to God and repenting of his sins, but ultimately he will either be regenerated by the Spirit of Christ (if he becomes saved by God) or otherwise he will fall from the place into which he had been drawn, and where Salvation was possible.

There is a further blessing of Redemption after Salvation, concerning the body in its being raised from among the dead (Rom. viii., 23; Eph. i., 14), and also a completed Redemption into the presence of God by the blood of the Lamb (Rev. v., 9).

We purpose, D.V., in the next number to consider God's further provision of things included in His Salvation, viz., (III), His Propitiation, (IV.), Jesus' Blood, (V.), Remission of Sins, (VI). The Forbearance of God, (VII.), God, the Justifier, May the Holy Spirit illuminate the Word of Truth. Amen!

(To be Continued).

"I will Declare what He hath done."

January 6th, 1923, found me laid on a bed of sickness, suffering from consumption, so ill that the doctors said life could only be prolonged by the injection of serum into the lungs. The inflammation was so bad that it was with great difficulty that I could breathe at all, even the bed-clothes I could not bear upon my chest. Previous to this, in the July of 1922, I had been confined to bed with inflammation of the lungs, whilst at the same time my wife lay dying of cancer. Somehow I felt that everything was against me. Imagine my state—in a dying condition and without God or hope in the world. At this time the Lord sent one of His servants to point out to me the love of God in John 3, 16. At once I realised it was for me; soon the tears were flowing, and I was confessing my need of Christ and His cleansing blood. I discovered that there was also deliverance for my body. Though a member of a local church, I was unable to turn to them for the fulfilment of Jas 5, 14, 15, as they did not teach Divine Healing. But bless the Lord, the one who brought the word of God to me in the first place belonged to a church that wholly fulfilled His word. At my request I was anointed and the prayer of faith saved the sick, and the Lord raised me up. When I informed the Doctor that I no longer needed treatment, as I was going to trust the Lord, he was greatly surprised, and told me that any attempt to rise from bed would result in hemorrhage. However, I got up and dressed myself, and when he saw me he said he had never seen such visible evidence of change before. For over two months now I have been able to work at my ordinary employment. Just think of the marvellous change! A few months ago, a dying man in an unsaved condition, to-day saved and healed and filled with the joy and peace of God. Work is now a delight; am able to run to catch tramcars, hurry up hills that once I could not face.

There are many witnesses who can verify this testimony if needs be; God's work in body has already been the means of extending His Kingdom. Whosoever reads this testimony that needs Jesus as their Healer, just have faith in God, and the work will be done. To Him be all the glory and honour!

—HERBERT WARD, 18 Raincliffe Street, York Road, Leeds.

Items of Interest.

The Convention at Bangor is announced to take place this month from Thursday, 12th, to Sunday, 15th. A baptismal service will be held in the sea on Friday, 13th. Pastor George Jeffreys is the Convener. For further particulars apply to the Secretary, 3, University Ave., Belfast

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A Convention is also announced for Thursday, 12th, and Friday, 13th, at Luigan. Further particulars may be obtained from the Convener, Mr. J. B. Hamilton, 45, Church Place, Luigan.

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An announcement of the Cleethorpes Convention will be found on the last page of this issue

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On Whit-Monday about 100 members of the Hull assembly, accompanied by the leaders, crossed the Humber to pay a visit to the assembly at Grimsby, where special services were held for the day. The speakers at the morning and evening services were Pastor E. C. Boulton and Evangelist J. E. Elvm. The afternoon meeting was devoted to testimonies, when many declared how in a wonderful way they had been saved, healed, and filled with the Holy Ghost.

* * * * *

The prayers of our readers are asked for a village campaign which has just been commenced by the friends of the Elm assembly at Hull

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Since Pastor George Jeffreys' mission in Letchworth, meetings have been continued in a hired hall in the town by Mr. T. B. Clarke. God's blessing has rested upon the earnest seekers after Him that have gathered together here and have gone forth to meetings in the surrounding villages. It was with joy that the hired hall was vacated for the new Elm Hall, which was opened on Sunday, 17th June. Mr. Joseph Smith was the speaker at the opening services, and we are glad to hear that the Lord set His seal on the work by saving two in the new hall the first Sunday evening, and the hearts of all were filled with the joy of His presence. May the new hall prove to be a real centre of blessing to the Garden City and its neighbourhood

* * * * *

A most remarkable healing occurred during a recent baptismal service in the Elm Hall, Leigh-on-Sea, when Mr. George Kingston, who is in charge of the assembly, was officiating. A converted gipsy, who had been suffering from serious internal trouble, was being baptised, when the Lord instantly healed him. He came up out of the water rejoicing in this miraculous touch of the Great Physician.

Pastor Stephen Jeffreys at Belfast

The new Portable Tabernacle, which has been constructed for holding Revival Campaigns, has met a long-felt need in the Elm Evangelistic Band.

For the first campaign it was pitched on a most charming and picturesque site, on the banks of the river Lagon, and opposite the beautiful Ormeau Park, or, in the diction of the Psalmist—beside still waters and on green pastures.

The first service was held on the afternoon of Sunday, May 20, when well-nigh a thousand voices made the building ring with the praises of God. The missionary on this special occasion was Pastor Stephen Jeffreys, who had not been in Belfast since the opening of the Elm Tabernacle (his brother, Pastor G. Jeffreys' church), about four years ago. The Elm

saints gave the Pastor a very warm reception. There was a week of special prayer for the campaign, which assured its success. The first address was a foundation upon which succeeding ones were built—Acts 2, 37—47. He proclaimed the four-square Gospel—New Birth; Baptism of the Holy Ghost; Divine Healing; and the Second Advent of Christ, with great effectiveness, the results being the most eloquent evidence of the fact.

On the subject of Divine Healing, the missionary excelled. His message is backed by an untiring zeal in acting on the commands and promises relative to the subject. The divine healing services were held in the afternoons. These services attracted two classes—those who were suffering and sought deliverance, and those who come to pray for the sick and afflicted—not for those present alone, but for hundreds who sent requests by post and with friends. Our dear sister, Mrs John Leech, played a very active part in these meetings. At the sacrifice of all engagements, she attended every service for the sick during the campaign. In a very practical way she made her presence felt, in assisting and instructing the sisters, or in giving a word of exhortation. Pastor Jeffreys dealt on an average with about forty people each afternoon, who came for healing. And, praise be to God, large numbers proved to the joy of their hearts that the Lord Jesus is the Great Physician.

There were two cases of restoration of sight, and one of hearing. One very striking case of spinal disease was healed. One dear woman came in walking by use of a crutch, and went away carrying it in her hand. One godly young man who walked by the aid of a stick, and suffered pain in his foot as a result of an unsuccessful operation, told how after being anointed he walked home swinging the stick and rejoicing because the pain had gone. There were several bad cases of paralysis healed. Numbers of others testified to having been healed of many internal complaints. A young sister testified publicly to a remarkable healing. It had been decided by the earthly physicians that owing to the condition of her leg it was to be amputated. "Now," she declared, "Jesus has completely healed me, and my leg will not come off." Diseases of all kinds had to vanish before the power of the name of Jesus.

Truly the Lord confirmed His Word with signs and wonders. Souls were saved in many of the divine healing services; as many as six in an afternoon. Throughout the month, with one or two exceptions, souls were saved in every evening service, and scores of persons are now rejoicing in a newly-found Saviour.

The sweet singing of Miss Stephen Jeffreys must not be omitted; with great effect the Gospel in song fell upon the ears of the crowded congregations, and tears flowed as the Saviour's love was revealed. The Missioner and his wife left Belfast on Friday, 15th June, carrying with them the best wishes and prayers of those to whom they had ministered.

Elim Evangelistic Band.

We are glad to report that the Lord has been blessing in Ashbourne. Since the opening mission in this town, souls have been saved and greater interest manifested in the meetings. Bright testimonies are given by the converts, and several testify to healing of the body. There is a great thirst for more of God. The open-air work, too, is greatly blessed.

There has been much blessing on the work at Grimsby. The presence and power of God have been realised in the meetings in a special way. The interest taken in the work is deepening, and the attendance is good. Some time ago the anniversary services in connection with the Sunday School were held, and while there were no special announcements, the people came in such large numbers that many had to be turned away, although the hall is large and well seated. The special singing by the children was much enjoyed, and brought great blessing to many.

A remarkable case of divine healing comes from Guensey, where a sister suffering from an abscess in the throat and unable to eat for

several days, came to the meetings to be anointed. That night she was able to eat her supper, and a few days after, the abscess burst, and she was completely healed. Much blessing has been experienced in the meetings, numbers increasing, and the presence of God being felt in a marvellous way. A dear brother has received a mighty baptism in the Holy Spirit.

Showers of latter rain continue to fall at Clapham, and the hearts of God's people are made to rejoice. Every week brings news of what God is doing, and we have much to praise God for in this steady, solid, and yet expanding work at Clapham.

We are glad to extend a very cordial welcome to Mrs. Blackadder from Scotland, who has joined her husband in the work at Portadown. May the Lord bless their united labours in this corner of His vineyard for His glory.

The Lord is blessing the ministry of Mr. Kelly at Moneyclare very much, and souls have been won for Christ.

Banbridge is continuing to realise the old-time power of Pentecostal preaching. Souls are being saved and bodies healed, and the Lord's manifest blessing is resting on the meetings. May He continue to work in this town for His glory.

We have heard of real blessing in Lurgan. Although the enemy has been raising some opposition, the eternal Word of God has brought victory. Many outsiders are taking greater interest in the meetings, and souls are being saved and baptised in the Holy Ghost.

Since erecting the new hall at Newtownards, the Lord has signally shewn His approval in the fact that the meetings have increased and the hall is filled at the Gospel services. Pastor Fletcher is indeed greatly encouraged at the blessed times they experience in their meetings. Backsliders have been restored, and souls, including some who were drunkards, brought to Christ.

The mission at Rasharkin commenced by Messrs. Fletcher and Stronge, has been much blessed of God, great numbers coming out. It is now being continued by Messrs. Tweed and Stronge. The Lord is answering prayer, and rich blessing is being realised.

The mission commenced by Messrs. Farlow and Kingston at Marketlull on 27th May, is still in progress as we write. The attendance has been very good from the commencement, and we rejoice in the fact that numbers are now deciding for Christ.

CLEETHORPES CONVENTION.

**A Convention for the deepening of spiritual life will, D.V., be held in
A Large Marquee at Cleethorpes,**

From Sunday, August 5th, to Sunday, August 12th.

**SPEAKERS · Mr. John Leech, K.C.,
Pastor Stephen Jeffreys, and
Members of the Elim Evangelistic Band.**

CONVENER · Pastor George Jeffreys.

Cleethorpes is a delightful seaside resort on the coast of Lincolnshire, and only a few minutes' tram ride from Grimsby.

Accommodation has been arranged for a limited number of male boarders in the Boy Scouts' encampment on the Convention field. The inclusive charge for the whole Convention (from tea-time on Saturday, 4th, until breakfast on Monday, 13th) will be £2 2s. For a shorter period the charge will be 6s. per day, but those desiring to come for the whole Convention will have the preference in this encampment. Applications should be sent in early to the Secretary, 3, University Ave., Belfast.

Those desiring accommodation in the town, outside this encampment, should write without delay to the Secretary, c/o Mrs. Fish, 223, Breiton Ave., New Cleethorpes, Grimsby.

Joyful Singing.

Dear Boys and Girls,—

Around the Throne of God in Heaven thousands of children stand . . . singing!

Can you picture the sight? That great expanse thronged with happy children; freed from sin, freed from pain, with glad hearts and voices singing the wonderful praises of God! I'd like to be one of them, you say

God likes singing. Angels sing, saints sing, birds sing, stars sing, God's sons shout for joy, Jesus when on earth sang, and God wants **us** to sing. Not to sing to each other so much, but to **sing to God**. Do you ever sing to God, I wonder? I don't mean do you sing in church or in Sunday school, or do you sing hymns,—but do you **sing to God**?

Of course, if your heart has never been cleansed, if your sins have never been forgiven, if you have never been saved, you feel you have not much to sing to God about. But if God were to really save you, you would "feel like singing all the day." Sweeter than the singing of a bird! Grander than that of a magnificent orchestra! And God would say, "I love to hear little so and so sing to Me, because he sings from his heart and is so glad I have saved him." All the people in heaven sing because their sins have been washed away in the blood of Jesus Christ.

Do you know what the Scripture says? "If **we** confess **our** sins He is faithful and just to forgive **us** **our** sins and to cleanse **us** from **all** iniquity." When I was a boy (I'll tell you more about that in another letter) God cleansed my heart, and will you not ask Him to cleanse yours? When He does He will give you a new song of joy to sing—a song that will never end. Hallelujah!

Your loving friend,

ADELPHOS.

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The Loss of the Soul.

You may lose your money; you may be reduced to poverty the most abject, you may endure want the most distressing, you may be robbed of your liberty and reputation; you may be cast out from society, and doomed to spend your days in solitude and suffering—but if the presence of the Lord Jesus is realised in your lonely dwelling, you can dispense with the fleeting splendours of earth. If the smile of God rests on your desolate heart, you can smile at desolation and defy calamity. You may lose friends; one after another may depart, the object around which your affections may have been centred for years, may be torn from you: but when Jesus is left to you as your unfailing Treasure, your satisfying Portion, He will give you songs for the darkest midnight of your sorrow, and His faithful heart will be the grave of all your cares.

You may sustain every conceivable earthly loss; the sweetest sounds of music might fall on your ear unheard, the loveliest scenes might pass before your eyes unseen; the tongue might refuse to give utterance to the thoughts of the heart, and the hand to record them; sensation might give you no sign of approaching danger, and memory's page might become a perfect blank; yea, reason herself might desert the throne, leaving the once capacious and intelligent man to become a rump; but if your soul is saved, the honour, the glory, the immortal bliss of the future life will more than compensate for all the ills of this

BUT WHEN THE SOUL IS LOST, ALL IS LOST.

There is no remedy, no alleviation, no refuge. Heaven is lost, and with it the joy of pardon, the rest of reconciliation, the society of the redeemed, and the friendship of God. No haven of repose for the terrible lashings of an awakened conscience! No green spot in the interminable solitude of desolation! No friendly hand stretched out to deliver! No pitying eye to shed a tear of sympathy! No struggling ray of hope to pierce the deepening gloom! Memory holding up no pleasing picture! Love breathing no soothing tale! There will likewise be real, **positive punishment.** “**Their worm dieth not, and the fire is not quenched.**”

Is the reader quite sure that his soul is saved? If not, do not rest satisfied until you can say with your heart, “it is well—it is well with my soul.” “What is a man profited if he gain the whole world and lose his own soul?”