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

Vol. 2.

December, 1920.

No. 1.

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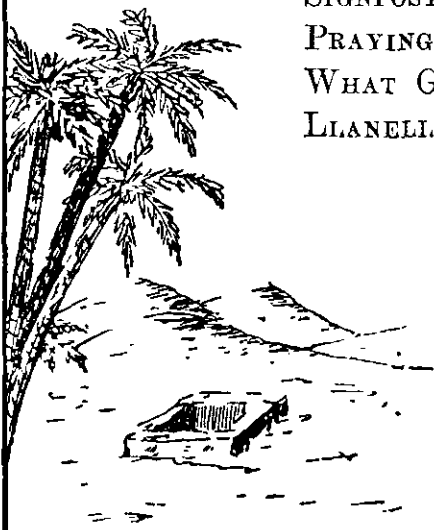
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ELIM Pentecostal Alliance

with which is incorporated
THE ELIM EVANGELISTIC BAND.

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The Elim Evangel.

Vol. 2.

December, 1920.

No. 1.

Editor E. WOODROFFE HARE, B.A.

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Editorial.

"And all the people rejoiced for all the glorious things that were done by Him."—LUKE XIII. 17.

No wonder there was such rejoicing amongst the people as they witnessed the mighty deliverances brought about through the conquering word of Jesus! You will notice that these words are recorded in direct connection with the wonderful miracle wrought upon the woman with the spirit of infirmity, and that besides the rejoicing occasioned by it, there was also a storm of opposition from those who would fain have hindered such acts of mercy. So it is to-day! Jesus, still the same, is ever seeking those whom He can loose from their sins and infirmities. His Church is hearing still His challenging question—"Ought she not to be loosed?" as He looks in pity upon one and another in like case. In spite of opposition from many quarters, let us have grace to stand with the ever-increasing number who are taking up the challenge for a full salvation, knowing that He will give us constant cause for rejoicing in His triumphs of redeeming love and power.

It is hard to believe that our little paper is really a year old, and yet here we are at the December issue again! As we look back across the year that is gone, we are constrained to join the rejoicing crowd and make our boast in our glorious Lord!

We are hoping that the Christmas number will meet with

the appreciation accorded to preceding numbers. At the same time we take this opportunity of saying that owing to limited circulation, the "Evangel" is now sold at under cost price. To meet this difficulty we are reducing the quality of the paper, but with the increased cost of materials, it will still cost more than the first issue. However, we do not intend to alter the price per copy, but simply ask our friends to help us by getting the magazine into homes and especially into Assemblies where at present it has not found its way.

This number contains as a supplement a photograph of the Elim Band, which is introduced with the express object that it may be used as an aid to prayer. We suggest that you write over it the words, "PRAY FOR US," so that each time you look at it you may be reminded of our request in connection with it.

Below we print short reports from the three centres where new halls have just been opened. The work in Lurgan especially calls for volumes of praise. Without exaggeration the whole town has been moved for God. There is hardly a street where some have not been saved. The place resounds with the songs of Zion. The places of amusement have testified to their loss of many former supporters, and scores are seeking the Baptism in the Holy Ghost. The saints at Ballymena are rejoicing in the fresh liberty for worship afforded by their new premises, and the work is full of bright prospects for the coming year. Armagh now possesses one of the nicest little Pentecostal Churches to be found anywhere, and though the work is more in its infancy here than in Ballymena, there are several signs of real encouragement. We heartily commend these and all the other centres to the prayerful interest of our readers.

Lurgan.

It is with a heart full of praise and thanksgiving to God that I attempt to give some account of the work that has been accomplished in Lurgan during the past few months.

About the first of August the Lord sent a few of His dear servants to hold a Tent Mission in this town, I believe it was in answer to prayer, as many who were interested in the Pentecostal Movement had been praying that the way would open up for a work to be established in Lurgan. Praise God! He heard, and in His own time answered prayer. Mr. Wm. Henderson, Mr. R. E. Darragh, and Miss Adams were the Evangelists, assisted by Mr. J. Smith, who has since become a member of the Elim Evangelistic Band.

From the beginning it was evident that the Lord was going to work. The Tent was filled each night with a large and attentive audience, and as the Word went forth in the power and demonstration of the Holy Ghost, mighty conviction fell upon the people and many yielded to the claims of Christ. Not only were decisions made in the meetings, but also in the

homes. The Workers, who faithfully visited from house to house, often found on arrival that the Lord had by His Spirit been dealing with souls and they had the joy of pointing many of them to the Saviour. As the Mission went on the Tent proved quite inadequate to accommodate all who attended, and it was laid upon the hearts of God's children to seek a larger Hall. The Town Hall was then procured, which accommodates over 1,000 people, and Pastor George Jeffreys, of Belfast, came along and held two weeks' special meetings for the deepening of spiritual life. This Hall was also crowded nightly, many often being turned away for want of accommodation. The Lord continued to work, and not only were Christians blessed and enlightened on the Word, but many were also born into the Kingdom. What a glorious opportunity of preaching the Full Gospel, and we have no doubt that many will look back on its introduction to Luigan with thankful hearts! A new Hall has now been erected on the site where the Tent was pitched and the meetings continue to be well attended, and the Lord is still working here. An open-air meeting is held in the Square every Saturday night, when crowds of people gather around to hear the Word of God and the testimonies of those who know the Lord. Praise God for all He has done in this town. Over 200 souls have been saved and some have been baptized in the Holy Ghost. Others have testified to having been healed of bodily infirmities, and the work is still going on. All glory to God! The first "Breaking of Bread" service took place on Sunday, the 24th October, when many were present to commemorate our Lord's death.

We ask all our readers to remember the work in this part of the Master's Vineyard in prayer.

M.E.M.

Ballymena.

The opening services in the new building—Elm Hall, Castle Street—commenced on Wednesday, 20th October, and continued until Sunday, 24th October. They were conducted by Pastor G. Jeffreys, Belfast. The services were well attended. One of the characteristic features of the meetings was the deep note of joy, and thankfulness in the prayers which ascended to God, from full overflowing hearts, because of the wonderful way in which He has blessed these dear Ballymena people these last four and a half years.

A little account of the commencement of the work here might interest our readers. In February, 1916, a five-days' mission was conducted in the Y.M.C.A. Hall, Ballymena, by Pastor Jeffreys and some workers. Souls were saved, and the people were so anxious to know more of the deeper truths of the Word of God, that the following summer a tent mission was conducted on the outskirts of the town, at which many more were brought to Christ. A real revival time was experienced, and many of the dear ones were then, and subsequently, baptized in the Holy Ghost.

A little later an Assembly of God's children was formed, who were determined to stand for the truth, which they themselves had experienced according to the Word of God, namely, the Baptism in the Holy Ghost with the sign of "tongues." That Assembly has gone on and increased in number in a most remarkable way, and having only a rented hall for their meetings, they were always anxious to have a place of their own to worship in. In a most marvellous and unexpected way did God put the building they now occupy in their hands. Many of the dear saints of the Assembly assisted their leader in getting the place made ready for the meetings, and truly their labours have not been in vain, for the hall is one of the brightest, prettiest, and most comfortable that the writer has ever been in.

On the last Sunday of the opening services a rather interesting feature in the morning service was the ordination of their Pastor, Mr. Robt. Mercer, and two new deacons.

Pastor Jeffreys, in conducting the service, gave three solemn charges. To the new deacons he spoke from I. Tim., 3, 8. After dealing briefly with this Scripture, he went on to speak of Stephen as a fitting example of a true deacon. He pointed out from this man's life, the outstanding characteristics of one who should fill this office. He should be a man of honest report, full of faith and power, humble, and careful to attend to the needs of the poor; a man of great determination in contending for the truth, exhibiting the spirit of the Master, and in self-sacrifice willing to suffer for His sake.

The charge to the new pastor was a very solemn one. A pastor must first realise that God has ordained him. His privilege is to preach the Word of God fully, and not only must he preach and teach, but he must have revelation of the Word also. One thing only must be his theme—"Christ in you the hope of glory." He must be an example to his flock. Paul says, "Be followers of me even as I am of Christ." Finally, following the example of the greatest elder, the great High Priest, Jesus Christ Himself, a pastor of an assembly must be humble even as Christ was servant to all. He must acquire a knowledge of the Scriptures according to II Timothy, 2, 15, "Study to shew thyself approved—a workman that needeth not to be ashamed, rightly dividing the word of truth."

The final charge was given to the Church. Col., 4, 2, "Continue in prayer and watch in the same with thanksgiving." The speaker admonished the members to pray for their leader, and also to respect and honour him, as I. Timothy, 5, 17, tells us, that the elders that rule well should be counted worthy of double honour. Continuing, he showed that they were to guard against the spirit of lawlessness and rebellion. As members of a Church they were to obey them that had the rule over them. Finally God would richly and abundantly bless them, if they freely gave as God would have them to, to the work of the Lord, and the need of His servants. God's children have indeed caused spiritual barrenness in their own lives in holding back from the Lord the tithes which they should render to Him.

Following these charges were laid upon the new deacons, and upon the pastor, by the officiating minister and elders. The congregation afterwards joined in singing "Blest be the tie that binds." Prayer is requested on behalf of this Assembly, that they may continue to prosper in the coming years even as they have done in the past.

A.H.

Armagh.

Since last Easter the assembly which formerly met at the neighbouring village of Milford has been through some trying times. Having to leave the only available hall in the village, it was thought by many that the meeting had received its death-blow, but "God moves in a mysterious way, His wonders to perform" All glory to His Name! He, Who had promised to be a Refuge in the time of storm, was guiding His children to a haven. He was preparing for them.

Until other arrangements could be made, a tent was procured from Belfast, and erected in a field near the village. In this a mission was begun by Pastor Mercer, of Ballymena. On the very first Sunday night a storm of wind and rain came on, the field was flooded, and in spite of strenuous efforts to prevent it, the tent was blown down and damaged to such an extent that it was impossible at the time to re-erect it.

The disappointment of Pastor Phillips and the assembly can well be imagined, and it was all the harder to bear when they had to listen to the comments of opponents to the effect that the storm was a judgment from God sent to drive them out of the village. But the preparation of the Unseen Hand was still going on, and God was providing for His people in a manner that proved His exact knowledge of the circumstances.

A resident of Armagh had been re-painting and decorating a room which he intended using for quite another purpose. At the last moment he found it would not be required, and it was secured, just as it was, for the Milford Assembly, which now became the Armagh Assembly. Truly "all things work together for good to them that love God." This became a veritable Upper Room to the people who assembled there, and will be remembered as a place where the power and glory of God were very real.

This, however, was only destined to be a resting place until the Lord's further purpose was revealed. Just when the little room was getting crowded out the Lord opened the way for the renting of a church which just then became vacant. This building, in one of the principal streets of Armagh, is admirably suited for the proclamation of the Full Gospel. In spite of the opposition of not a few who would have prevented this step, the new building was quietly, and without any trouble, taken over by the Assembly.

The opening service was conducted by Pastor George Jeffreys, who remained for a week's mission. Great interest was aroused by these meetings, as well as the opposition which always follows the faithful proclamation of the Truth. The attendance was good, and many heard the message of the Full Gospel for the first time.

A pressing engagement at Ballymena made it imperative for Pastor Jeffreys to leave Armagh at the close of the week's mission, and Mr. Robert Smith, of South Wales, continued the meetings for another fortnight. As the interest still seemed to be maintained, Pastor Hare came from Bangor to take up the work for another week or two. The meetings are still going on, and opposition in many quarters is gradually breaking down. Numbers are increasing, and we praise God for the spirit of conviction which rests upon the unsaved, and which we believe will turn to the salvation of many. We have no doubt that He Who has led His little flock through such tempestuous times is only beginning a work which will yet gladden the hearts of those who have been faithful to Him when every man's hand was against them. We cannot but conclude with a joyful Hallelujah to His Holy Name.

W.W.

A Prophetic Vision fulfilled, OR How the Elim Work in Ireland Began.

In response to the request of many friends, I will give a brief account of how the work in connection with the "Elim Evangelistic Band" commenced in Ireland. In doing so I am testifying to the truth of how God has caused to be fulfilled, in a most remarkable way, a prophetic vision given to a sister in Christ at the very beginning.

I regard the county town of Monaghan which is situated some fifty miles from the City of Belfast, and which has a mixed population of Roman Catholics and Protestants, as being

the birth-place of this work. In January of 1915 I crossed over from England for the purpose of conducting a mission in that town, and during my stay a meeting was held in a Temperance Hotel, at which a number of young business men discussed the question of how to reach their country with the full Gospel for Spirit, Soul, and Body, and to spread the news of the Pentecostal outpouring of the Holy Ghost. They were seekers after God, and had been convinced that the Baptism of the Holy Ghost with signs following was for each of them and for all Christians who would believe. At this time not one had received the experience in the town, but they had seen the truth in the Word, and could well afford to trust the Author of the Word to come in His fulness to them. At this meeting I definitely decided to accept their invitation to commence operations for a permanent work in the country, and a movement was set on foot to secure a Gospel Tent for this purpose. In June of the same year a tent was pitched in the town, and the Lord smiled upon our effort as we began to walk in the path we knew God had mapped out for us.

About this time a dear brother in Belfast had also been burdened by the Lord regarding a work in Ireland, and at his invitation a centre was opened in the city. The first meeting was held in his home in August of the same year, when the Elim Assembly was formed. This assembly has since been the headquarters of the work. Efforts were put forth by the brethren concerned to secure a hall, and one was procured in a most needy district. It was opened in the month of October, when a special mission was held, in which numbers came to the foot of the Cross and found that salvation which Christ alone can give.

I must at this juncture mention the Vision given to the sister at the commencement—a sister who up to the present time has been a most consistent follower of the Master, and who has been most faithful to the Elim work. At the time this vision was given she knew nothing of the plans proposed in Monaghan. The vision consisted of a large golden ring, out of which came a dazzling brightness brighter than the sun at noonday, and out of the ring ran many other rings in all directions. She prayed to God for the interpretation, and it was given. "The large ring is the first Elim Assembly, and out of it shall come many other assemblies." To her it was no idle dream in which a vagary or phantom had passed over the mind, leaving but little impression. It was a vision given by God, one that was stamped indelibly upon her heart, and which was meant to be actually fulfilled.

As I write these words my heart flows out in praise and thanksgiving to God, for He has caused it to come to pass! Out of a mere handful of Christians — devoted followers of Christ, who knew something about praying and thirsting for

souls—have come workers who have gone forth with the sword of the Spirit, and with the shield of faith, who have walked in the train of His triumph, and who have reaped the fruit of *that* corn of wheat that fell into the ground and died. Lives and homes have been transformed on all hands. The garment of praise from the wardrobe of Heaven has been given to many who previously were garbed in the robe of sadness and gloom. The oil of gladness has been poured into mourners' hearts, and they have been filled with joy unspeakable and full of glory.

At the time of writing there are fifteen permanent assemblies and twenty-one workers who have entered the regular work of the ministry since the commencement. Three of the young men who met at that first meeting in Monaghan are now in this work of the Lord (To God be all the praise!) The glorious Gospel has and is being proclaimed, and the signs follow. Such blessed results have not been given without the willingness to suffer, without the determination to stand firm against all opposition, and without being called upon to pass through testing times, financial and otherwise. Yet in all tests and trials our God has proved Himself to be All-sufficient. No salary is paid to any Pastor or Evangelist. Each one has to trust God individually. The only tie that binds is the one of love and unity in the Gospel of Jesus Christ.

Not long after the work started it became necessary to form a Council, and in this again most loyal and practical friends consented to take responsibility. Please pray for us, that the good news may spread still further, and that those who carry the message may be kept walking in the light. To God be *all* the Glory, and to God be *all* the praise!

In His love and victory,

GEORGE JEFFREYS.

Divine Healing.

"I sought the Lord and He heard me and delivered me from all my fears."—Ps. xxxiv. 4.

"I sought the Lord," said the Psalmist. Some of God's dear children make the serious mistake of seeking healing, seeking deliverance from some form of trouble or difficulty, seeking some special manifestation of Divine power, yea, they even strain themselves in their seeking and yet do not obtain what they desire. Why? Because all this is reversing the Divine order. "Seek the Lord, seek His Face continually." "Then shall ye find Me when ye shall *seek Me* with all your heart." A friend bearing testimony to the Lord's healing of weakened nerves and a haunting fear said, "I had taken the promise in Psa xxxiv, 4, 'I sought the Lord and He heard me and delivered me,' when, like a flash, it came to me what I really

had been doing, I had been seeking, and praying, and claiming and again seeking deliverance, but the Psalmist said that he sought *the Lord*, and the *Lord* delivered him. That made all the difference. I saw at once then that it was my business to be seeking God, yes, seeking Him, seeking just Himself, and while I was making it my business to seek Him with my whole heart, He, the God I was engaged with, would make it His business to heal me. I left off seeking healing, asked God to forgive me, and came into God's presence seeking Him, and became so occupied with Him that all fears vanished and nerves were strengthened."

Now that is just it—seeking God with the whole heart and mind, getting so into His Presence through the precious Blood of Jesus Christ that we come into living touch, real contact with the Divine Life of our Risen Lord. That is Divine healing. So many are asking themselves: "How can I get this healing, this blessing, this deliverance I so much need?" and look to see whom they could get to come and pray with and lay hands on them, thinking that the more any particular man had been used in this way, the more likely the blessing would be imparted. But the Lord wants us to have personal dealing with a personal Saviour. That is to be the ultimate glory—God Himself. God is mindful of the physical needs of His children, but He would have them seek Him. It is Himself—His Life they need. His Word is, 'I am come that they might have life, and that they might have it more abundantly,' Jno. x, 10.

The healing you need to realise is first received as theory through the teaching of God's Word. You read the promises of God's healing running through the whole of God's Word—in Pentateuch (Ex. xv 26, Ex. xxiii. 25), in Psalm (Psa. ciii. 3), in Prophet (Isa. liii. 5), in Evangelist (Matt. viii. 17), in Epistle (James v. 14 and 15). You hear the doctrine expounded that He Who took our sins, took also our sicknesses, so that we have no more need to continue in our sickness than we have to continue in our sins; that the Atonement embraced a perfect salvation so that by His Precious Blood we are cleansed from sin, by His stripes we are healed. But having read the promises, and heard the teaching—it is still only theory. Then you must get into His Presence, into touch with Him, to receive the power to put it into practice. It is a very personal matter, for it is possible to spend a long time in prayer, and yet at the end not really meet God. For if our prayer be simply the thinking of what we can get, if our prayer be simply self-centred, and self-interested, we are not coming into personal touch with Him. Come up close to Him, then tell the Lord about the trouble. You will not be occupied with *it* but with *Him*, and as you are there putting all your sickness into His Hands, faith will rise, and you will be able to take what you

will for your body, and God will be able to do what He wills—in heart, in spirit, in character, in life. In His Presence He is able to go to the root of the trouble in your life.

For thorough work to be done the knife must cut to the quick, the wound must be probed to the bottom. Are you prepared for the root and core of all trouble in your life to be dealt with—that hidden self-love, that predisposition to sin, that glib tongue, that bad temper? Or, do you desire only to be rid of the sickness and discomfort that you may go about your ordinary business as soon as possible? Let the Holy Spirit in God's Presence minister the Word, searching and probing deeply, dealing with your spirit more than your feelings, with the heart rather than the intellect, with the cause as well as the effect. This will make sure work in the end. There is no hurt He cannot heal perfectly, no sickness He cannot cure, no sin in the life He cannot save and cleanse from. Turn to Him and give Him full possession, and He will do His work dexterously and perfectly, and you will be able to say with the Psalmist, and with thousands besides—"I sought *the Lord*. He heard me . . . He delivered me."

A Testimony.

"I will deliver Thee and thou shalt glorify Me."

The following testimony has been sent by a member of the Elim Band. As we write to-day we can look back upon a time, rather more than a year ago, when our dear brother was sorely tested by tubercular trouble. Every member of the Band was moved to pray earnestly for his recovery. It just looked as if a promising young evangelist was being cut off at the very outset of his life of service for the Lord, but we are learning to walk by faith and not by sight. To-day we rejoice in the evident fact that our brother is among the healthiest members of the Band. Many should be encouraged as they read this testimony to the Lord's healing power.—Ed.

I do praise the dear Lord for this glorious privilege of declaring the wonderful things He has done for my body, as well as my soul. There are many who can testify to instantaneous healing, but I cannot do that. For over six months I could scarcely walk, owing to pains in my legs and back. Also on my left side there was an abscess. As I believed the Lord could heal me, I called upon the dear saints to pray for me, and anoint me according to James v., 14. This was done three times without any apparent result. My lameness just seemed to increase, so that I could only walk with the aid of a stick. The Devil told me there was no hope for me, and that the Lord did not care how much I suffered. But the Word of God says: "For the mountains shall depart and the hills be removed, but

My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith *the Lord that hath mercy on thee*".—Isa. liv. 10.

Praise Him! He did know my weakness! So one morning, while I was sitting all alone, a little distance from the house where I was staying, I realised His presence coming very near to me. As the Lord drew near the words of Mark xi. 24 (R.V.) seemed to come to me: "What things soever ye desire when ye pray *believe that ye have received* them, and ye shall have them." I saw that I must put my feelings on one side and simply trust the Word of the Lord. I then arose from where I was sitting and uttered these words: "Satan I resist thee in the Name of Jesus Christ," and though the pain still lingered I still kept praising the Lord for healing me. Thank God He soon made it a reality! In a very short time I was completely healed.

Bless His Holy Name, though it is about a year since that took place, I am still completely delivered. Hallelujah! So if there is anyone who reads this testimony who has been prayed for in the same way but without result, I would like to say to them: "Cease to depend upon other people's faith, and in the Name of Jesus Christ begin to walk by faith in His Word. Even though death itself should threaten you in the attempt, keep praising the Lord, and in a short time you will find yourself wondering where the trouble had gone to." He is still the same Jesus. Heb. xiii. 8.

R.T.

The Baptism in the Holy Ghost & Gifts of the Spirit = Why Now?

BY REV. T. E. HACKETT, M.A.

The question is being asked by many thoughtful believers, "Why should this outpouring of the Blessed Holy Spirit, accompanied by speaking in tongues, with other similar supernatural manifestations of the Spirit, be expected or sought for NOW?" Many will admit that these were given at Pentecost, and to the Early Church for special purposes, and others that their return may be expected after the Rapture of the Church, but *why now?*

I trust what I write—and not hastily, but after many years' careful and prayerful study of this very important question—may be a help to enquirers. I give from God's Word the main considerations that have weighed with me, and have been in the fullest degree confirmed by much personal experience of this remarkable movement for some 13 years past. May I just add that when I first read of these remarkable happenings in 1907 I was led to put all books and magazine articles on this subject aside, and give myself to a very careful study for some months of the Scriptures dealing with this Gift of Tongues. I learned much and I unlearned much. In particular I found myself obliged, as so many others also, to lay aside the view that this gift was given and intended in the early days for the proclamation and rapid diffusion of the Gospel—a view that had no solid support in

scripture nor in early Church history, and one not held at all now by any great writers or close students of the subject. So clear was it that on the Day of Pentecost the Gospel message was given by Peter, whether in the Aramaic, Hebrew, or the Hellenic Greek that would be readily understood by all present, and that these wonderful utterances were rather outbursts of praise and adoration, as clearly declared in Acts x. 46, and clearly enough indicated also in Acts ii. 11. How natural, how necessary, when you think of it, that those first utterances under the Mighty Power of the Pentecostal Spirit, should be Godward rather than Manward, and for praise and worship rather than testimony—thus, we are led to the key to the whole matter, given very clearly in Acts x. 46, and indeed more than once in I. Cor. xiv., that this Mysterious Gift was the result of a surcharge of the Divine Spirit welling up within the soul, finding vent in praise and worship in a manner quite beyond the natural powers of speech to express, of a higher kind yet very analogous to that of prayer, “with groanings that cannot be uttered,” in Rom. viii. Now, as to the question, WHY NOW? I would say:—

(1) Because of Acts ii. 17. It is for “the last days,” how much more for these as “last days,” than for those? This must be firmly held unless there is the strongest ground to the contrary. These days of ours are, as all will admit, “last days,” in a very real and peculiar sense, nor do we hesitate to apply accordingly the language of I. Tim. iv. 1; II Tim. iii. 1, to our own times. Again, the promise and all that it contains is clearly thrown open to all Gentile members of the Church of Christ (v. 39). It is for “ALL who are afar off” (i.e. Gentiles, as is manifest from Eph. ii. 17), and for “as many as the Lord our God shall call” in this present dispensation. It would be impossible to narrow the application except on the strongest possible grounds. Therefore it is for us—therefore NOW.

(2) Because Rom. xi. 26 lays down as a principle of God’s working His gifts are without repentance,” where the Greek word (*charismata*) is exactly the same as that in I. Cor. xii. We may forfeit these gifts by unbelief and backsliding, but we may recover them. God does not recall them. Let us not limit His most gracious declaration in the least particular. Doubtless, by the holiness movements of the last 40 years or more, and other agencies, He has been preparing the way for the recovery of these charismatic gifts and supernatural endowments of the Spirit. It has been very manifestly so as to the Gift and Prayer of Faith for Healing.

(3) Because of the remarkable language of I. Cor. i. 7, which must lead every thoughtful reader to enquire, is there not a close connection between the Church’s possession of these gifts and her attitude of readiness for the Coming of her Lord—a matter for most serious and prayerful reflection. Her Lord endowed His Church with the plenitude of His Graces and Gifts, when He left her. Does He not desire, and should we not desire and seek she should be equally endowed, and in similar readiness, at His return.

(4) Because of the language of I. Cor. xiii. 8, 10, which tells us prophecy, knowledge, and tongues are but for a time, but that the time when they cease shall be “when that which is perfect is come.” We are not entitled to assume, far less affirm, that they shall cease earlier than then.

(5) Because of I. Cor. xiv. 1, which lays us under three inspired commands—“Pursue Divine Love,” but (Greek) for all that covet earnestly—be zealous (Greek) for spiritual gifts (all of those enumerated in I. Cor. xii. 11, 12, tongues included), but rather that ye may prophesy.” We may not set aside any of the three, save at our peril.

(6) Because of I. Cor. xii. 12-27, and the remarkable comparison (twice—at opening and close) of these gifts to the members of the body, and therefore it is necessary to conclude that these gifts occupy a similar position to the Body of Christ, and are as needful to its effective vigorous working as are the bodily members to our bodies; necessary for the well-being (*bene esse*) of both, though not to life, or being (*esse*) of both, so that the body is maimed and imperfect without them.

(7) In the enumeration of I. Cor. xii. 8-10, Tongues and their Interpretation are placed side by side with the earlier seven, and set on the same

footing. We may not say the first seven are for us, but not the last two, except on the strongest grounds. Of all, in v. 7, it is said they are "given to profit"; if not profit then, why not *now*?

(8) But seeing the function of the last two is, as we have seen, of the very highest and most exalted kind, namely, chiefly for worship, praise, and adoration, how can we deny this to the Church and Body of Christ, unless we rob her of her very highest function of all

(9) These last two gifts are celestial and heavenly and belong to the "Heavenly Places" of the Ephesians, and can only be regained as the Church regains her position there, from which she has fallen, and to which her Lord, by His Holy Spirit, would restore her now. This became possible and was brought in—(1) By a fuller value attached to the precious Blood of Christ; and (2) by a fuller Spirit of Praise, with which it was claimed

(10) The Bride must be not only arrayed in her beautiful garments of Holiness (Rev. xix 8), for the Return of her Bridegroom, but "adorned with her beautiful ornaments" (Rev. xxi 2) Without these her preparation would be incomplete. The Lord is bestowing them freely once more, doubtless in view of His near Return. As with the earthly bride, the ornaments are the very latest additions to the person, before the wedding, so with the heavenly Bride

(11) The Church is not merely compared to a Body, whose members should be not maimed or imperfect, but complete, and to a Bride adorned with her precious jewels, the Love-gifts of her Heavenly Lover, but also to a glorious and costly building or temple, where the whole is not complete till the decorative portions are added. So these gifts are as the decorations of the building, the last touches before it leaves the architect's or builder's hands. Thus again we are led to the same momentous conclusion. All of these gifts are once more being lavishly given, as further tokens of the near return of the Lord.

(12) Lastly, these surprising gifts, including these supernatural tongues, as they formed part of the Early Rain by which the dispensation was brought in, so are they part of the Latter Rain, intended for the ripening of the First fruits of the Great Harvest, and absolutely essential for this purpose, and clearly proved to belong to this dispensation by the language of James, v. 7, addressed to believers. The Latter Rain was due in the 1st month, at the beginning of barley harvest, and without it not even the First-fruits could be ripened. "Ask ye of the Lord rain in the time of the Latter Rain."

That highly supernatural workings would accompany the closing days of this Christian dispensation, and *before* the introduction of a new Jewish or Millennial Era, may be easily seen from New Testament Scripture See especially I. Tim. iv. 1. "Seducing (perhaps better, wandering, vagrant) spirits, and teachings from demons"; and II. Tim. iii. 8, 9, where the reference to Jannes and Jambres points to supernatural and Satanic counterfeits of true supernatural workings, as with Egyptian magicians of old. For such true and counterfeit workings we shall have to be prepared. Therefore, as to these very gifts, Paul to Thessalonian Christians, says. "Prove all things; do not accept all, do not reject all. Hold fast what is good." And, therefore, also, the vital importance, now as well as then, of the Gift so remarkably placed in front of the tongues, viz., "Discerning of Spirits." But blessed be our God, He will teach, He will guide, He will guard. Let us go forward in Jesu's Name, under the shelter of Jesu's Precious Blood, seeking to be led by His Blessed Spirit, and His Word, but seeking also to prove to the uttermost all our God has for us through His Pentecostal Spirit, in these wonderful and solemn days, and ever and alone for His Glory.

¶ The above article can be obtained in tract form from the Full Gospel Tract Society, 10 Aldergate, Tamworth, England. Readers of the "Evangel" are invited to write to them for tracts suitable for saints and sinners. All their publications are free, the work being supported by the free-will offerings of the Lord's people.

Signpost Bible Studies.

NOTES ON I. CORINTHIANS.—(*Continued.*)

BY PASTOR A. E. SAXBY.

The last of these four questions relating to the worship of the Assembly was that of—

SPIRITUAL GIFTS.

1.—THEIR IMPORTANCE (xii. 1-6).

1st Verse. The ignorance about them is disastrous. The knowledge of them is important for the well-being of the Church. It is not the ignorance of their existence Paul speaks of here, but the ignorance of their exercise.

N.B.—Such a thing as the body of Christ without the gifts is not here contemplated by the Apostle. The gifts of the Spirit are peculiar and necessary to the full development of the Church.

3rd Verse. Only as the gifts are in operation will the Lordship—or headship—of Christ be fully recognised and realised.

4th—6th Verses. It is through the gifts that the full operation of the Trinity is manifested.

2.—THE DISTRIBUTION OF THE GIFTS (vv. 7—11).

Is universal (7th verse) to every Spirit-baptised man.

Is an endowment (8th, 9th, and 10th verses). Yet it should be subject entirely to the control of the Spirit in the exercise thereof.

Is complementary (8th verse) “To one—to another.”

Is sovereign (11th verse), “As He will.”

Is energised by the Spirit (11th verse).

3.—THE PURPOSE OF THE GIFTS (vv. 12—27).

To bring about the unity of the Body (12th and 13th verses).

To produce the edification of the Body (7th verse), “To profit withal,” or as Weymouth puts it, “For the common good.”

These gifts, like the organs of a body, are necessary to the development of the Church of Christ.

4.—THE PERMANENCE OF THE GIFTS (vv. 28—31).

As God has “set” the organs in a body as a permanent part of its make-up, so He has “set” these gifts “in the Church” — tongues equally with teachers, — during the Church age. The limitation to that permanence is clearly shown to be as long as the state of imperfection remains (13th chap., 8—13). When the Church is consummated at His coming then and only then will the gifts be withdrawn, because “that which is perfect has come.”

5.—THE DIVERSITY OF THE GIFTS.

God’s purpose is that every member should have a gift

(11th v.). It will be seen that the nine gifts of the Spirit form an equipment that would make the Church of Christ triumphant in every sphere. With them she has eyes and ears and hands, both for her own growth and comfort, and for her successful enterprise against the forces of evil, human and demonic. It is little wonder that the devil has sought to persuade the Church either that these gifts are obsolete, or that the substitution of them by merely human and natural abilities is now God's purpose. Each is a distinctly supernatural gift, operating apart from the natural ability of the believer entrusted with it. A brief definition of each gift is attempted for the sake of a clearer understanding of their functions.

1. **THE WORD OF WISDOM** is the supernatural faculty through which is revealed the will of God as to the principles on which He is working, or the purposes He is pursuing. God gave not the Spirit by measure unto Jesus. It was the Word of Wisdom which revealed to Jesus that the sickness of Lazarus was not unto death, but for the glory of God, and kept Him still two days after He had the news.

2. **THE WORD OF KNOWLEDGE** is the supernatural faculty by means of which the purposes and doings of men are made miraculously known to the Church of God. It was the possession of this gift that gave to Jesus the knowledge of the death of Lazarus before He set out for Bethany.

3. **FAITH** is the supernatural faculty of authority from God over the impossible, compelling obedience in every sphere it operates in. It was faith that enabled Jesus to stand at the open tomb and promise to Martha that she should see the glory of God.

4. **GIFTS OF HEALING** is the supernatural faculty of delivering from sickness and disease. The plural word "Gifts" may indicate either the varying measure of the gift or the different spheres in which the gift operates. Jesus is one of whom it can be affirmed that He had all that is meant by **GIFTS** of healings.

5. **MIRACLES** is the supernatural faculty to recreate; to destroy; or to suspend natural laws. This gift had its demonstration in the transformation to life and health of the corrupt body of Lazarus.

6. **PROPHECY** is the supernatural faculty of the utterance of the truth of God: mostly for edification, exhortation, and comfort in the doctrines of the Word, but sometimes to make known future events. It is seen in this twofold way in Jesus when He unfolded to Martha that He was the resurrection and the life and when He positively declared that Lazarus would rise again.

7. **DISCERNING OF SPIRITS** is the supernatural faculty to detect the true nature of the spirits that are actuating men and inspiring manifestations. We read in the story of Lazarus that Jesus groaned in the spirit, and that when He discerned the demon of covetousness that was animating Judas, He was "troubled in spirit." It was on such occasions that He knew what was in man and the agony of the knowledge was almost intolerable.

8. **TONGUES** is the supernatural faculty to speak in other languages.

9. **INTERPRETATION** is the supernatural faculty to give the meaning of the utterance of tongues.

These last two gifts, together with prophecy, will be more fully considered in further studies.

Praying for the Lord's Return.

By D. M. PANTON.

Probably no generation since our Lord ascended has had such urgent reasons as our own for praying for our Lord to come back, and as few, exceedingly few, will share in thus producing the vastest event this old earth will ever know, let us be among that few. "God works according to the prayers of His people" (Evan Roberts); and the date of the Advent is a loose end which prayer can affect: since God has made all His actions in this lower world to depend on faith and prayer. He may be depending on us for the Advent more than we dream. "The Lord Himself," in the words of Canon Simpson, "would never have bidden us pray, 'Thy Kingdom come,' if those seasons, which no man knows, were so irrevocably fixed that our efforts could not hasten, or our sins retard, the wheels of His chariot." If the Jewish disciple, by praying that his flight may not be on the Sabbath or in winter (Matt. xxiv., 20), can so modify the date of that flight as to change not only the day of the week but even the season of the year, much more is it in the power of the Church, and therefore our glorious responsibility, to "hasten the coming of the day of God" (2 Pet. iii., 12, marg.).

I.—THE HOLY GHOST.

First we learn what is the mind of the Holy Ghost. "The Spirit and the bride say, Come" (Rev. xxii., 17). It is (as far as I know) the only recorded prayer of the Holy Ghost: He Who prays "with groanings which cannot be uttered" (Rom. viii., 26), when they are uttered, their summary is, Come. The significance of this is extraordinary. The Spirit has a myriad ways of affecting the world for good, yet His prayer is, Come: He knows perfectly all evolution, all progress, all revival, all Gospel advance, yet His prayer is, Come: He knows the inexhaustible resources, the unrevealed powers, the most secret plans of God, yet His prayer is, Come. The Holy Ghost knows no solution to the problem of the universe except the Second Advent of Christ, and it is His own supreme prayer; thus the fuller we are of the Spirit of God, the surer we are to pray His prayer.

II—OUR SAVIOUR.

Next we learn the mind of our Lord, He says: "When ye pray, say, Thy Kingdom come" (Matt. vi., 10). "This ["Even so come, Lord Jesus"], more than ever in these last days, ought to be the first and last of the Church's prayers; for all that she desires for herself, for the world, and

for her Lord Himself, is comprised in this" (Dr. H. Bonar). We are apt to see men to the exclusion of mankind, when we pray for the Kingdom—we plead for thirty generations against one; for God will amputate a single generation—and that only after countless pleadings in grace and judgment—to save an entire race. It is the most practical of all possible prayers, for there is no other way whereby the world's political and social salvation can be wrought and God's love for the world at last fulfilled. "There is no remedy," as Lord Shaftesbury, who wrought more social amelioration for his generation than any other man, said, "for all this mass of misery, but in the return of our Lord Jesus Christ. Why do we not plead for it every time we hear the clock strike?"

III.—THE APOSTLES.

Next we learn the mind of the Apostles. Jesus says, "Yea, I come quickly." "Amen," cries John: I accept the doctrine, I hold fast the promise, I rejoice in the speed: "Come, Lord Jesus" (Rev. xxii., 20). It is the last prayer from an apostle's lips; it is the last and crowning prayer of the Bible; it is the last prayer of the last apostle of the Lamb—the whole canon of inspiration closes with a direct appeal to Christ to come. "There may be many years of hard work before the consummation, but the signs are to me so encouraging that I would not be unbelieving if I saw the wing of the apocalyptic angel spread for its last triumphant flight in this day's sunset; or if to-morrow morning the ocean cables should thrill us with the news that Christ the Lord had alighted on Mount Olivet to proclaim universal dominion. O you dead Churches, wake up! O Christ, descend! Scared temple, take the crown! Bruised hand, take the sceptre! Wounded foot, step the throne! Thine is the Kingdom!" (Dr. Talmadge). It is John's last prayer, and happy shall we be if, falling asleep, it is the last prayer upon our lips also. "Christ is indeed to come. Wonderful and awful thought! So may our hearts learn to echo the last prayer of the Bible—Even so come, Lord Jesus" (Dean Church).

IV.—THE CHURCH.

Next we learn the mind of the Apostolic Church. "The Spirit and the Bride say, Come" (Rev. xxii., 17). In all sections of the Church this prayer has never ceased down all the ages; yet only when John wrote did the Bride, as a whole, thus pray. "Surely I come quickly," says Sir Robert Anderson, "are Christ's last recorded words, but their fulfilment awaits the response of His people, 'Amen; come, Lord Jesus' There is not a Church in Christendom that would corporately pray that prayer to-day." Foreseeing this, how impressive it is that the Holy Spirit immediately adds "And he that heareth"—he who has the hearing ear because he has the overcoming life—"let him say, Come" It is a prayer put upon our lips by Divine Command; that is, when corporate praying fails, infinitely more urgent becomes the individual prayer, and even if the corporate prayer continues, God is not content unless each adds his own "Come." Therefore every interpretation of prophecy which excludes this prayer as wrong or inappropriate or inopportune is self-condemned; every argument which silences it blocks the praying of the Holy Ghost through us; and every shrinking from it in our own heart is a work of the flesh. "Hardly had our Lord reached the threshold of the House of the Father than He shouted back, Surely I come quickly; nor does the Church enter into the rapture of her hopes until she brings herself to respond, 'Amen, even so, come, Lord Jesus'" (Dr. Seiss)

V.—OURSELVES

Next we learn our own need. All holy and Scriptural desire is legitimate fuel for prayer, and it is our peril so to be concerned with the doctrine of the Advent that we forget the prayer. In twenty-four volumes of the

“Quarterly Journal of Prophecy” (1849 to 1873) there is not a single article on prayer for the Coming. Is it nothing to us that our Lord wishes to come back? Why is He coming quickly if it is not the speed of desire? “Many Christians do not realize that the Lord is waiting until He is invited by His own to return: we may need to be urged, He does not” (W. Lincoln). And if our conscience crows us with the danger at the Judgment Seat of a soul only partially ready, let us meet that real difficulty by daily offering a simultaneous prayer—that we may be made so deeply prepared in life and character as to be able to see Him in fulness of joy. It is a self-purifying prayer.† Let us learn to say, in the golden words of the old Puritan, Baxter. “Hasten, O my Saviour, the time of Thy return! Delay not, lest the living give up their hopes, delay not, lest earth should grow like hell and Thy Church be crumbled to dust. Oh, hasten that great resurrection day, when the graves that received but rottenness, and retain but dust, shall return Thee glorious stars and suns. Thy desolate Bride saith, Come; The whole creation saith, Come, even so, Come, Lord Jesus.”

VI.—OUR HEARTS.

Next we learn the language of the fully-sanctified heart. A whole book of the Bible is reserved as an embodiment of the heart-cry for each other of the Bride and Bridegroom. The waiting Bride suddenly cries: “The voice of my Beloved! behold, He cometh, leaping upon the mountains, like a gazelle, or a young hart” (Song of Songs, II, 8)—the two loveliest and swiftest creatures of the mountains. And He replies: “Arise [resurrection], my love, my fair one, and come away [rapture]. For lo, the winter is past, and the time of the singing of birds is come: O my dove [see Is. lx., 8], that art in the clefts of the rock, in the covert of the steep place”—on the precipitous summit of the Parousia. And then she cries back in words that end the Song. “Make haste, my Beloved, and be Thou like to a gazelle or a young hart”—for swiftness—“upon the mountains of spices.” In the words of McCheyne: “The day of eternity is breaking in the east. Oh, brethren, do you know what it is to long for Himself—to cry, Make haste, my Beloved?” As a friend wrote me recently:—“I always feel when one sings Miss Haevergall’s beautiful hymn—“Thou art coming, O my Saviour,” that I want to prostrate myself on the earth and weep for sheer joy!”

VII.—THE CREATION.

Finally, we learn the unconscious mind of the world. “The whole creation groaneth and travaileth in pain,” waiting “for the revealing of the sons of God” (Rom. viii., 19). “Can you say, ‘More than they that wait for the morning, my soul waiteth for Thee? Does your heart leap when you think that the Christ, ever present, is drawing near to us? All the signs of the times, intellectual and social; the rottenness of much of our life; the abounding luxury, the hideous vice that flaunts unblamed and unabashed before us: all these things cry out to Him, Whose ear is not deaf—even if our voice does not join in the cry—and beseech Him to come” (Dr. Alexander MacLaren). A heart-broken young widow once said to me: “One Sunday evening, after you had told us to pray for the Second Coming, my husband and I knelt at home in prayer. ‘I cannot pray for the Lord to come,’ I said, as we knelt; ‘I would rather die in the ordinary way, I cannot pray it.’ I little dreamed how the Lord would teach me to pray that prayer. Within nine months my husband was dead, now I pray it with all my heart.” Says Bishop J. C. Ryle: “Come, Lord Jesus, should be our daily prayer.” Shall we not make a compact together that, so long as breath lasts, we will, without a single day’s intermission, pray, “Even so, Come, Lord Jesus”

* “This word to the heaver will remain in full force even after the watchful of the Church or the whole Church are borne away Jesus’ coming

is, to Israel also, the great point of hope."—Govett.

† I John iii., 3. Be it also remembered that the rapture, the first act of God's response, may precipitate life in the very souls unsaved on whose behalf our anxiety might make us hesitate to pray the prayer.

What God is doing in Holland.

By MRS. G. R. POLMAN.

"For thus saith the high and lofty One that inhabiteth Eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit.—

Isa. lvii. 15.

With great thankfulness in our hearts, we can testify to the wondrous truth of the above verse. For years we had been praying that God would come in our midst with new, fresh blessing. He was blessing all the time, but our souls were craving for greater power, greater revelation of the Lord.

In 1918, in the month of May, God graciously met us, and a wonderful reviving came in our midst. It was brought about through a dream given to one of the sisters. By means of the dream the Lord revealed to us that He was coming soon, but that some were not ready, and that they had to come down in order to be cleansed and purified. She told her dream on a Sunday morning, and the result was marvellous. Everybody felt that he or she were among those 'some' who were not ready. Then followed a real bowing before the Lord. The fire fell and everybody in the big hall went down on their knees, sobbing and crying, confessing their sins and making restitution. This went on for weeks. Every night there was a prayer meeting. Whether the Pastor was present or not, the people came and continued on their knees, praying and wrestling, till the blessing came. Many were baptised in the Spirit, others saved and healed. The teaching of the Word became deeper and more powerful, and everybody rejoiced that the Lord had really begun to work.

This reviving did not only affect the Assembly in Amsterdam. The fire spread from one Assembly to another, even on the same day. Reports came in from other meetings that knew nothing of the dream or the revival in Amsterdam, so that we could only worship the Lord for a refreshing that came not through man but direct from Heaven.

In the fall of the same year a message came in prophecy that the Lord wanted to give us a deeper revelation of His glory and power and will,—that He wanted to visit His people in a new way, that would be strange for many. Some would say that it was from the enemy, and would leave the Assembly, others would be afraid, "but," said the Lord, "be not afraid, Oh my people, I have stretched forth My hand, I have taken thee in My hand, and thou shalt see that it is I, thy Lord."

So we all began to pray that the Lord would thus come, but our faith was tested, and although a few could testify to a deeper revelation, yet the Assembly as a whole was not where the Lord wanted them to be.

In May, 1919, the Lord gave more power in the preaching of the Word, and the meetings grew in numbers. Many were saved in our own and other Dutch assemblies. Real hunger was created in the hearts of God's children, and the enemy became still fiercer. It was just as if the spirit of expectation was poured out. Then came a wire from the German assemblies, to come over immediately before the large yearly convention in August. God had revealed Himself in their midst in a wonderful way. They knew about the reviving God had given us, and our hunger for more, and

they wanted us to join in the blessing which had been showered on them.

So some of us went to Mulheim-Ruhr expecting great joy and glory, but instead there was spiritual mourning, earnest faces, tears and sobs, and very soon the cause of all this was revealed. In the special meetings held only for leaders and workers in the Pentecostal Movement who were there from Holland, Sweden, Denmark, and Germany, the Spirit of God was poured out. The effect could not be described, however, as refreshing dew, but as refining fire. The Holiness of the Lord was revealed in such a way that many screamed for mercy. Even the purest among the pure felt himself to be impure when brought face to face with God's holiness. There was pride, self-glory, self-effort, self-will, unbrokenness and harshness, all revealed by the Holy Spirit's convicting power. The Lord spoke to us through the conscience, through prophecy, through visions. Nothing remained for us but to go down before the Lord in brokenness of spirit, with a contrite heart. We saw that though we had always preached identification with Christ in His death, and though we had believed in it with our minds, yet we had never experienced that poverty of spirit which God requires.

What the Lord had begun in these meetings He continued in the Convention which followed. It is impossible to give anything like a detailed account, but we certainly went home with a deeper revelation of God and one that had come in a way altogether strange to many.

We had not written to Holland about our experiences, but the Holy Spirit had begun to work there, and the soil was already prepared when we returned. Even in the first week God manifested Himself, and what can we say as to all He has done during these past fourteen months? What a confession of hidden sins! What a revelation to God's children of their own strong wills! their clever minds! their over-bearing spirits! What a humiliation! What a coming down from the pedestals of glory upon which some had set themselves! What an agony when God revealed how Christ had been grieved, put out of the way, because His children wanted their own way! Such things cannot be properly described. They belong to the realm of the Holiest of all.

Then it was that the prophecy given in the fall was fulfilled. The love of the Lord took hold of many, others rejoiced, but some left the Movement. The Devil became enraged, and persecution broke out. Awful reports were spread. Most Christians did not understand us, and even God's true and faithful people stood in doubt. But the Lord poured out His deep love for saint and sinner. We could not judge harshly any more because we ourselves were so unworthy.

And now what shall we say more? God is continuing to work. New power has come in the meetings. The young people are on fire for God—preaching on the market places and distributing leaflets. Love for the heathen world has been restored. Prayer meetings are full of fire. Sinners are saved and the sick healed. The gifts of the Spirit are revealed in a deeper way, and humility and love is filling the hearts of God's children. And yet with all these blessings our constant cry is "Still deeper in God." Oh to disappear wholly, so that only the beauty of Jesus' Name may appear—His meekness, His love, and His power. To this end we see only two ways open,—death to the self-life in the deepest sense, and the utmost brokenness and humility of spirit.

Oh, may God go on all over the world to revive His people, to break down all heights, and to pour out the spirit of humility—the mind of Christ! Then unity will really come—a God-born unity. Then will Phil. ii. 2—8, be manifested in the midst of God's children, and the Eternal Father will be glorified through the Son and the Holy Spirit. Amen.

Llanelly Convention.

This account has been sent us by Miss Phillips, who arrived home from India just in time to attend the Convention. At one of the meetings she told something of her work for the Lord in that country.

We would only like to add one thing to her careful report, and that is the constant helpfulness of the messages in song given by a brother, who before his conversion used to train a choir for the Eistedfodd. It was a joy to see him so devoted to the Lord, and his short, pointed testimonies after singing must have been used to many.

The Eum Pentecostal Convention at Llanelly was held in a large tent holding about two thousand people, which, in spite of the wet weather, was well filled. Most nights there were numbers standing outside unable to get in. From July 31 to August 8 there were meetings all day, except Friday and Saturday. All through the Convention the joy of the Lord filled His people, and was seen in shining faces, and manifested in the songs of praises which continually ascended to Him, Who alone is worthy.

Only those who have been in the midst of a company of Welsh people, saved and filled with the Spirit, can appreciate the real fervour and enthusiasm of their worship. They are truly "enjoying" God and His full salvation.

Throughout the Convention the Cross was uplifted, and many were brought to the feet of Jesus. We wonder how any could listen to the burning messages of God's love, and feel the yearning in the hearts of those who delivered them, and still remain in their sins.

In the morning meetings the Word was opened up especially for believers, and in the Sunday "Breaking of Bread Services" we felt the Lord very present. It was good to have Pastor Polman for a few days. The message the Lord gave him was the need of a broken spirit, and he showed how the human spirit is at the root of all the wrong and dissension in Pentecostal work. We need to go deeper down into the death of Christ.

Pastor Hare opened up the Word several times. From II Cor. v, 14, 15, he showed the present purpose of Christ's death is to change the centre of our life, no longer to live unto self, but "unto Him", also from I. Thess. v., 10, that we should have continual fellowship with Him. Pastors Stephen and George Jeffreys, the conveners, spoke several times, with burning messages to sinners, and also showing the necessity of holy, spirit-filled lives.

Pasteur Sebire's addresses, with his many and varied illustrations, were thoroughly enjoyed, and many fresh thoughts from the Word were given. Other speakers were Pastors Davies, Evans, Mercy, Wern-Williams, D. S. Jones, also Miss Thompson and other sisters.

We have not space to report more, but praise God for them all. The chorus of the Convention was "Come and dine, you may feast at Jesus' table all the time," and all those who came with hungry hearts were certainly not sent empty away.

"Beth-Elim" Pentecostal Rest Home.

Open to any of the Lord's people for long or short periods. For terms and other information write to Miss Neill, University Avenue, Belfast.

Elim Pentecostal Alliance.

THE ANNUAL CHRISTMAS CONVENTION

will (D.V.) be held in

THE ELIM TABERNACLE

(corner of Melbourne Street and Townsend Street, Belfast).

SATURDAY, DEC, 25th till SUNDAY, JAN. 2nd.

SPEAKERS: Members of the Elim Evangelistic Band.

CONVENOR: Pastor George Jeffreys.

Those requiring accommodation should communicate at once with the Secretary, Mr. William Henderson, Highbury Gardens, 3, University Ave., Belfast.

INVITATION

to the

INTERNATIONAL PENTECOSTAL CONVENTION IN AMSTERDAM 1921.

God is speaking to-day in such a solemn manner, and the state of things throughout the entire world is so grave, that it has been laid upon our hearts to invite Pentecostal brethren and sisters of all lands to meet together in the presence of the Lord.

The subject proposed for our Conference is: "The purpose of God concerning His people *in the present time*," according to the points of view that may be given, under divine guidance, in each successive gathering.

The meetings will be held (D.V.) in the "Immanuel" Building 342 Kerkstraat, Amsterdam, from the 9th to the 16th January 1921, inclusive.

Preparatory Convention: Sunday 9th and Monday 10th,
Principal " Tuesday 11th to Friday 14th.
Closing " Saturday 15th and Sunday 16th.

Hours of meeting. 10 a.m.—In English, German and Dutch.
 3 p.m.—For English speaking attenders.
 8 p.m.—In English, German and Dutch.

To permit of timely arrangement being made for board and lodging, intending visitors are requested to communicate as early as possible with the convener

G. R. POLMAN

Kerkstraat, 342, Amsterdam, Holland.