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

Vol. 2.

March, 1921.

No. 2.

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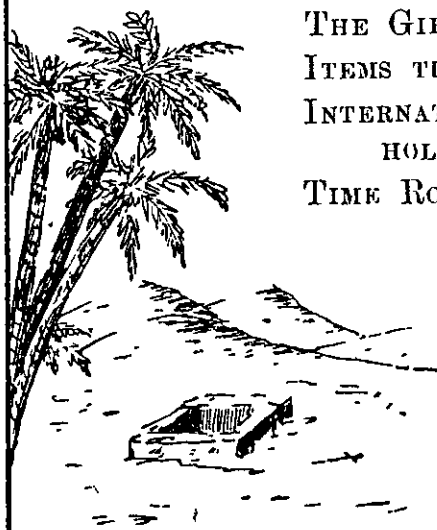
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Pentecostal Alliance

with which is incorporated
THE ELIM EVANGELISTIC BAND.

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The Elim Evangel.

Vol. 2.

March, 1921.

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Editor E. WOODROFFE HARE, B.A.

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Editorial.

"Make LOVE your aim, and then set your heart on the spiritual gifts—ESPECIALLY upon PROPHECY."—1 Cor. xiv, 1.

As we were pondering recently the sublime theme of LOVE, this verse from Moffatt's translation, quoted above, came as a blessing to our souls. How few of us have yet experienced the answer to that spirit-inspired prayer of Paul's—"that ye may be able to comprehend with all saints, what is the breadth and length and depth and height and to know THE LOVE OF CHRIST which passeth knowledge"! And yet just because it is inspired we may be perfectly sure that it is God's will to fulfil it in each Christian life. In our desire to see the gifts of the Spirit once again in evidence in the Church, have we not been in danger of forgetting the Divine order indicated in the above verse—first "make love your aim and then —"? The all-essential question for every seeker after the Promise of the Father, as also for those who have received, is just this: "Am I made perfect in LOVE"? We cannot help regarding this as a distinct and definite experience offered to every child of God—not a growth but a crisis! God holds out to each of us the GIFT of "PERFECT LOVE," and we may receive it to-day upon the simple conditions of full consecration and child-like faith in Him.

"Let me love Thee! I am gladdest
When I'm loving Thee the best."

"Make love your aim," and when you have reached your aim "then set your heart on the Spiritual Gifts."

Without any doubt the early Methodists in large numbers

sought and obtained the blessing of "perfect love," and yet we are forced, at this point, to differ even from such a saint as John Wesley. In his "PLAIN ACCOUNT" these words occur: "Settle it, then, in your heart, that from the moment God has saved you from all sin you are to aim at nothing more, but more of that love described in the thirteenth of the Corinthians. . . . I say again, Beware of enthusiasm, such as imagining you have the gift of prophecy . . ." Thank God, we do not "IMAGINE," but "we speak that we do KNOW," and praise Him too that we can turn from the "Plain Account" to One still plainer and find these words:—"then SET YOUR HEART ON THE SPIRITUAL GIFTS." Let us as a people never swerve from the mark until we are filled with God's own love for Himself, His people, and the perishing world around, and then may we never rest content until we see Christ's Church once again garnished with the Spiritual Gifts.

* * * * *

We should like to take this opportunity of inviting correspondence from our readers. Any items of general Pentecostal interest, testimonies to healing or even criticisms would be welcome. We will print all that we can, but do not bind ourselves to insert everything.

The work generally calls for real thanksgiving to the God Who alone gives the increase. The Tabernacle in Belfast is still leading the way as a centre of life and blessing. Souls are saved almost every week, and the power of God has been especially manifest there lately. One brother testified the other day to a real Cornelius-experience,—he was filled with the Holy Spirit and spoke in tongues while the Word was going forth. We are glad to report also that a mission is now in full swing in the Balmoral district of Belfast. The Lord is blessing with encouraging results, and we look forward with every confidence in the Lord to a time soon coming, when the full Gospel testimony may be sounded out regularly in several other districts in this great city.

* * * * *

It is sometime since we mentioned Bangor in the reports, and meantime we have been greatly valuing the prayers of God's people for the work here. It has ever been an uphill work, but we are so thankful to say that prejudice seems to be giving way, and best of all the Lord has begun to work in saving souls. However, a number of our most faithful members have left the town, and among them two sisters who have stepped out, at the call of God, in Evangelistic work. We rejoice to know that the Lord is richly owning their efforts in Comber, a town about ten miles distant from Bangor. We know they are relying on our prayers. Then again our hearts beat high with hope for a mission which is just about to begin in Newtownards, a good-sized town about 5 miles away from Bangor. Three of our own Evangelists are going, and we trust there will soon be a flourishing Assembly there. Pray much for Newtownards. Pray that God may arise to bless mightily the dear ones who go there in His Name.

Next quarter we are hoping to have reports from several of the other centres, but in the meantime let us continue steadfast in prayer for an increasing and ever-widening blessing on all the work.

* * * * *

Christmas at Belfast Tabernacle.

By ELDER McCULLOUGH.

The Convention at Christmas 1920 was one of the most successful in every respect spiritually and numerically. The seating accommodation of our Tabernacle was taxed to its utmost capacity, and many were turned away. As usual friends came in from the country districts,—some who had been before, others, who, during the last year had found the Saviour came for the first time. The former welcoming the latter, joined in praising the Lord Who had baptised them into the One Body.

God is working and who can hinder? When we view in retrospect the progress of the work in Ireland since its inception in 1915 we can only exclaim—Wonderful! Words fail one who has seen it developing from a mere handful to a large assembly, with other country assemblies affiliated and all of one accord. Hallelujah!

The Word was ministered by our Pastor and his able Band of Evangelists, whom God used mightily in Holy Ghost power. The congregations were exhorted and uplifted to mountain-top experiences, and heavenly places in Christ Jesus. Our usual custom is to set aside one meeting in the interest of foreign missions. At this Convention we were privileged with a visit from Mrs. Trevitt, of China, who gave a very descriptive address on the work of the Lord in that land under the Pentecostal Missionary Union. It was listened to attentively, and much appreciated by the large congregation. The offering for the P.M.U. amounted to £46, notwithstanding the difficulties many were placed in, owing to unemployment.

We also set aside one meeting during each Convention as a Baptismal Service, and we have been accustomed to see large numbers immersed in water. This Convention created a record when the colossal number of 75 went through the waters. The impressiveness of the service is beyond description in an article of this kind.

During the autumn a mission was held in Lurgan, Co. Armagh, which God wonderfully blessed. It was a time of real revival, when hundreds of souls were saved. So zealous were many of the converts to attend the Convention that they chartered a large char-a-banc and travelled a distance of 21 miles. They testified to receiving much blessing. The readers of the EVANGEL will rejoice to hear that the revival fire is still burning in Lurgan, and the many converts there are continuing in unabated zeal for the Master.

We would ask our friends in other lands to pray that the Lord's work will continue to grow, and that this much distressed Island will be belted with assemblies experiencing this wonderful full Salvation for Spirit, Soul and Body.

Lisburn.

The mission described below was nothing short of remarkable! As we saw sinners flocking to the Saviour during the few days spent there, the conviction was borne in upon us that this was the direct outcome of prevailing prayer. If the saints at Lisburn can pray such a blessing on their town, why should we not all have a similar breath of revival?—ED

The Pentecostal work in Lisburn began about 5 years ago, when a mission was held in the Orange Hall by Pastor Jeffreys. Since then the little assembly has been held together by prayer, and latterly by the help of some of the young men from Elim Tabernacle, Belfast, who devoted much time and labour to tending the little flock.

Early in last December a mission was held, Mr. J. Carter being the evangelist sent by God into our midst, and we bless and praise His Name for all He has done in the fortnight the mission continued. Many precious souls were saved, and the attendance at the meetings gradually increased each night. The visiting was also blessed, and many came to the Lord in their own homes.

On the closing night of the old year, a watch-night service was held, and it was beautiful to hear the testimonies of those who had lately received blessing. Early in January two evangelists belonging to the Elim Band came to Lisburn, and this has brought real encouragement and blessing to our assembly. The attendance at the meeting is nearly trebled and the visiting in the homes is much appreciated. We ask the prayers of our friends in the other centres, because the adversary is busy seeking to lead aside the young converts. We do need the upholding of those who can rejoice with us in all that a full gospel means.

—M.H.P.

Studies in a Life of Faith.

BY PASTOR E. C. BOULTON.

“Faith is an affirmation and an act that bids eternal truth be fact.”

I think that we might with some measure of profit consider the life of Elijah as a remarkable O.T. example of faith, and in so doing it would assist us somewhat if we divided the life of the Prophet into three main epochs, viz: (1) CHERITH and ZARAPHIATH. TRIAL—OR THE DISCIPLINE OF FAITH. (2) CARMEL TRIUMPH—OR THE REWARD OF FAITH. (3) JORDAN. TRANSLATION—OR THE CLIMAX OF FAITH.

1. TRIAL. — OR THE DISCIPLINE OF FAITH

“Reckon it nothing but joy, my brethren, whenever you find yourselves hedged in by various trials, be assured that the testing of your faith leads to power of endurance.”—Jas. I., 2—3 (Weymouth).

“Why should I start at the plough of my Lord, that maketh deep furrows on my soul; I know He is no idle Husbandman, He purposeth a crop.”—Samuel Rutherford.

Let us picture the man of God receiving the Divine instruction to betake himself to the lonely brook Cherith. Was not the command in itself a considerable test of faith? Surely none but the feet of faith would essay to go forth to such an uninviting place. And yet, beloved, have we not found that God frequently chooses the most unlikely and impossible places in which to reveal Himself to us? At Cherith there are precious promises to be fulfilled, valuable lessons to be learned, revelations to be given, which could not be received elsewhere. Here possibly we acquire the secret of an overcoming life, and are taught how to take the broken and emptied position which prepares us to become “vessels unto honour.” Out of our emptiness flow the “rivers” of His abundant resurrection life; forth from our conquered, captured being issues the fragrance of a continual burnt-offering.

“I am an emptiness for Thee to fill.

My soul a cavern for Thy sea.”

Here it is that the soul is taught its utter bankruptcy in itself, and commences to live a life of entire dependence upon God. Willing to have nothing, yet possessing all things; remaining poor yet making many rich.

Earthly supports and supplies are purposely withdrawn by the hand of God, and the soul is launched out upon God as its sole strength and sufficiency. Whilst natural resources are available, the soul clings tenaciously to these, and is thereby rendered incapable of those exploits for which Divine power alone can qualify; and so some such place as lonely Cherith is chosen by God to become the scene of separation 'twixt the flesh and the Spirit.

How many of the Lord's people appear content to dwell on the lowest planes of Christian experience, and seem so loth to exchange their natural resources for the full equipment which God is so eager to give. They lack a holy ambition for God's best, and are unwilling to pass through death to the fuller and more perfect degree of faith and understanding in the Divine life. To some is given a vision of the tremendous possibilities of a life in God, but because there is unwillingness to surrender to the Divine will, and place themselves absolutely in the hand of God, these same possibilities remain unrealised, and consequently the soul continues in its unsatisfied state, having failed to respond to the call contained in the heavenly vision. Cherith can only offer a sufficient inducement and incentive to that soul who is prepared to count all things but loss, and who is ready to will away for ever its own life in exchange for the life of Jesus.

At Cherith and Zaraphath Elijah was to receive some of the deepest teaching of his life, and here perhaps hold the sweetest and most fruitful intercourse with God. Here, to his delight, he was to discover in a new way that God was subject to no emergency, but that He was equal to each fresh circumstance as it arose.

WE NOTE, FIRST OF ALL, THAT CHERITH WAS A HIDDEN PLACE, provided and prepared by Jehovah Himself. These hours, days, months, and even years of retirement seem almost indispensable to that life which is called to be of signal service in the kingdom of God. Joseph passes into captivity, and by a process of suffering qualifies for that position of prominence and power which afterwards he occupies in the purpose of God. Moses repairs to the quietness and comparative separation of the Midian mountain side, there to learn how to move at God's bidding, how to keep step with God, to be fitted by the hand of God for the deliverance of Israel. Yes, "God has had His hidden ones in all ages of the Church. . . . They are those whose hearts are set to know God, cost what it may, and it often costs all that is dearest."

"It is the heart, and not the brain,

That to the highest doth attain."

"Be all at rest"; He is working out His plan; forget not that thou art the clay, and it is not for the clay to question the skill of the hand of the Great Master Potter. Let His own precious design be inwrought into thy life, and great shall be thy eternal gain.

LET US ALSO OBSERVE THAT CHERITH WAS A CHOSEN PLACE, specially selected by Divine wisdom for a further and fuller display of the Divine purpose and power in the life of the man of God, chosen to be the scene of a remarkable triumph of faith, where God was to show Himself strong on the behalf of Elijah; chosen as the training ground for one who was being prepared for greater achievements. Here Elijah was to learn to "sit still," to wait God's time; to "tarry until" God's moment for action. This "Valley of Achor" was to become a "door of hope." How necessary to become pliant in the Lord's hand! Don't move until God speaks—"He shall appear to your joy." An unwise action at this point may hinder the manifestation of God and result in irreparable spiritual loss. Let not

feverish anxiety disturb the rest of faith—learn “through the Spirit to wait” and God shall undertake.

“What though temptations round thee spread?

God’s “open door” is just ahead.

Ways of escape seem lost in night;—

God’s “way” awaits thy wondering sight.”

FURTHERMORE LET ME REMIND YOU THAT CHERITH WAS A PLACE OF COMMUNION. Here Elijah was “shut in” with God. God had much to say to the prophet, and in order to hear the Divine revelation, he must needs get Elijah alone, away from disturbing, distracting sights and sounds. Here by the listening ear could be heard the whispers of the Eternal—here the depths of the Divine mind could be disclosed—into the heart of the silenced soul could be poured the thought of God. And is it not true that “God always operates in the soul that which He speaks there”?

Ah, those chosen spots which have become sacred to the soul by reason of the remarkable revelations vouchsafed when, with “nothing between,” the believer is drawn into the most holy intimacy with his God, and communications are made which are unutterable but which leave an everlasting seal upon the life and ministry of the one who is privileged to listen to them! Too often we are too busy to pause and listen while He speaks, and yet how vital to all our future service are these soul-transforming moments! The noise, the clamour of the crowd is left behind and here, beside some silent stream God can command our attention and speak into our subdued heart words that must have eternal sequence. We must wait until the consciousness of the Divine breaks in upon us as an all-pervading Presence—until saturated and softened with heavenly dew we are ready for God’s next step of faith.

LET ME ADD FURTHER THAT CHERITH IS A PLACE OF CRISIS. Here the prophet was brought face to face with seemingly insuperable difficulties. How were his needs to be supplied in such a place and at such a time? No human friend knew of his whereabouts, and even if they did, none had power to succour. Certainly it was a crucial experience, a pivotal point. Would God fail? Would faith survive this ordeal? Beloved, have you not at times been brought to this “wit’s end” position, where circumstances seemed too much for you, and the enemy suggested that they were too much for God? You have felt acutely that to you it meant everything. Would God heal that body for which you had believed? Would God enable you to settle that account when it became due? Would the strength of the Lord make you equal to the fiery trial of some Mount Moriah to which you were being led? Would God be as good as His Word? Yes, it has proved a place of crisis, but hath He failed? Nay! The supply has been regular and adequate, the ravens have paid their daily visit; the barrel of meal and the cruse of oil have not run out. Each day as the waters of the brook grew visibly less the test would increase and the temptation to forsake his lonely post become stronger. Remember every trial may become the means of your becoming more firmly rooted in God. Think it not strange concerning the fiery trial, it is intended to work in you a far more exceeding and eternal weight of glory. To-day the pressure of pain, to-morrow the “afterward” of victory. Hallelujah!

“In the centre of the circle

Of the will of God I stand;

There can be no second causes,

All must come from His dear hand.”

(To be continued).

Channel Islands.

Since our last issue two of our workers have entered an open door in Guernsey. They send us the following report. At Christmas we were rejoiced to welcome to our Convention two brothers from there. Already we feel that a close link has been formed between us and the dear ones in the Channel Islands. May it be still further strengthened by a love which will show itself in earnest prayer for a mighty blessing upon the Island.—ED

We are pleased to say that God has been working in a very wonderful way in Guernsey, in calling out a people who are willing to go with Him all the way and stand for the whole Word of God at any cost. Praise His Name! He has been baptizing many of them in the Holy Ghost with the signs following.

We commenced our work here with a mission, during which our hearts were rejoiced by seeing quite a number of young people giving their hearts to the Lord. Thank God! He is still continuing to bless our labours. The people are coming out in increasing numbers, and the presence of God is so mightily felt in blessing that the people are very reluctant to leave the meetings at the close.

We do thank God too that many of His own children are becoming very hungry for the full experience of Pentecost, and are meeting together in good numbers to wait upon God for a definite outpouring of His Spirit.

We do ask for the prayers of God's children for Guernsey, that a mighty revival may break over the island sweeping the unsaved into the Kingdom, and that the Holy Spirit may fall in mighty power upon these dear waiting ones, and that many more of God's people may see from God's Word the great necessity of being filled with the Spirit according to Acts II.

The Way into Blessing.

BY HARRIETTE S. BAINBRIDGE.

The way into every blessing is shown in God's Word. Our Lord said in John xvii., 14, "I have given them Thy Word." The greatest gift which He has to give to any of us is the Word of God. Jesus received the Word day by day from His Father, and He gave out to His disciples what He received. He came into this world to give to us "Life more abundantly"—a tidal wave of Divine life (John x., 10).

How does the Lord Jesus impart this Life to us? Go to the written Word again, and this mystery shall be revealed to you. Jesus says, "The words that I speak unto you, they are Spirit, and they are life."

The coming of Jesus always brings a renewal of life. When pain or sorrow comes to us, a simple remedy to meet it with is just to look up into His face trustfully and say, "Thy LIFE meets this." Do we need wisdom to know how to act in a business matter, or in a trouble in the home? The Life of Jesus Christ can come to us as knowledge. Every need in our daily lives can be effectually met by a manifestation of the Life of Jesus in the power of the Holy Ghost.

If we hope to realise this open secret of the life of Jesus

in ourselves we must wait on God, pay heed to His written Word, and obey Him in all things.

The secret of the Life of Jesus is simply this: He was a perfect listener, and He was always learning from His Father. In like manner God sends His Word and His Spirit to ourselves, and He bids us listen to His voice continually.

Healing, spiritual knowledge, and true discernment, and every other blessing, all come to us through letting the Holy Spirit teach us to understand the Word, for it is a living Seed which brings forth living fruit, when it is sown in the good soil of an understanding heart.

Every time we believe God by receiving His Word into our hearts, and allowing it to produce in us the good things we are in need of, we are eating of the fruit of the Tree of Life. For we have entered now by faith into the New Jerusalem, and, being in it, we have a right to partake of the Tree of Life, which is Jesus Christ Our Lord.

Christ, the Tree of Life, is even now within you. Die to your own life, and you shall partake of the Life of the Lord, for you have become a sharer in what He is, and also in what He has. "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men! And let them offer the sacrifices of thanksgiving, and declare His works with singing" (Ps. cvii., 21, 22).

Missionary News.

The following is an extract from a letter written by Mrs. Richards, a Pentecostal missionary, who will now have arrived in South Africa. Before leaving for her recent furlough in America she experienced the heavy sorrow of losing her husband. During her furlough she became engaged to a Mr. Milton, who was formerly one of Mr. Norman Burley's co-workers. With him she had hoped to have returned to the field, but he also was called home. Undaunted by her overwhelming trials she determined to return to the front line, leaning on God alone. For 3 weeks she and her three children stayed in London, at "Maranatha," with Mrs. Cantel, who sends us this letter. A few days before sailing she wrote to say that she was "camping by the Red Sea," just waiting for God to open a path through its waters. A day or two later there came a telegram to say they were off, and then this letter explaining her allusion to the Red Sea. Letters of this kind serve as a timely reminder of the many scattered Pentecostal Missionaries, who have cast themselves upon the Lord, often independent of any society. Can they not find a corner in somebody's prayer-life?

Union Castle Line,
R.M.S. "Briton."

You will have received the wire saying we were off. I should have written you the day before thanking you for your nice letter and for the £1 the girls sent, but my time was so occupied. Do thank the dear girls heartily for me, will you! May God truly bless them richly for it! We were really tested about the fare right up until the last two hours before the boat sailed. Satan surely did tempt me about it! The Lord kept assuring me it was coming. Then the taunting voice, saying if it was coming at all it would have been handed in already! The agent said in the morning that they would keep the berths open until one o'clock. The ship was to sail at four o'clock!

Several of the saints had gathered in at Brother Tilling's to see us off, and they served such a lovely dinner. Two brothers came over from the Isle of Wight, and none of them knew my test. All were happy and free, and what a battle we four were having! At fifteen minutes to three the money came! We all rushed off to the boat, where I paid over the rest on our ticket, and we were off! . . . I know He is going before! Praise His Name! I never felt more in His will.

The saints all gathered on the pier and sang us off. And how His Spirit did witness with my spirit that we were in His will. The children are all very happy too. Several ministers are on board, but all smoking and betting! We are praying God to make us faithful in warning them, even if they do not heed. We get into Madeira in the morning, when I shall post this. . . . PRAY MUCH FOR US. Not only concerning our landing and getting settled, but all the way along. . . . The children join me in sending much love to you in Jesus' dear Name.

Your Sister in Him, ANNA RICHARDS

* * * * *

SWAZILAND.

After a long period of apparent misfortune through illness of himself and helpers, and the lamented loss of his co-worker, Mr. Milton, Pastor Burley, of Swaziland, seems to be experiencing a turn of the tide that is encouraging indeed. He writes of better health, of new workers, of encouraging results, and of the joy of seeing his own boy Rex baptised in the Holy Ghost and in his boyish way beginning to evangelise the native boys around the station. His last letter contains the following extract. We give it that readers may pray for this fresh need.

"We have here a little beetle called the Borer. Building our house and church with poles, which became as hard as steel when dry, Mr. and Mrs. Borer seem to particularly enjoy choosing the hardest of hard poles to try to make it into a Bamboo; and right well they manage too. Result our church has again fallen in; the roof turned turtle on a Monday morning. Thank God it was Monday, and not Sunday. Before we could release the walls from the very heavy and unnatural strain so put upon them they began to bulge, and now the Church is non-est. What shall we do? Put up another temporary building like the former one, and so be spending both time and money on it almost continually? Or, shall we put up a permanent and worthy building? We feel you will agree with us that the latter is the only right course, and so we ask for your urgent prayers that all the necessary supplies may be forthcoming. We shall begin the foundation work this coming month, and we have counted the

cost before our Faithful God. The work on the permanent house has of necessity to be stopped, though last night we were catching the water inside every rain during a terrible thunder storm. All will be accomplished in His own good time. The services are being held in the house. Everything has to be moved out of the dining room, and then the people crowd in, sometimes with an overflow outside. The attention is very good, and many children are eagerly listening to Sister Larsen in the Sunday School. Thanks be unto God, we are all in good health, kept by your prayers in the Life of God. We are also rejoicing at the probability of others joining us shortly. Surely the need is very great."

Miss Lillie Allum, for some time a student in the P.M.U. training home, is joining Pastor Norman Burley in his work in Swaziland. In the face of much discouragement Miss Allum has believed in her call and patiently gathered together her outfit and passage money. She sails for South Africa on March 25. The work there is distinctly on faith lines, and Miss Allum goes out on those conditions to prove as many others have done and are doing, that God calleth those things that are not as though they are.

* * * * *

CONGO.

Writing from an hotel where the illness of his wife had stranded them on their way down to the Cape, Brother Burton pens these lines:—

"Here we are stuck; and what with malaria and dysentery it doesn't seem as though we shall be able to move for some days at least. Meanwhile in spare moments I have been putting the finishing touches to the Gospels and Acts in Kiluba. . . . I cannot tell you how my heart wells up in praise to God as I see these precious Scriptures nearing completion. . . . God has given us a blessed trophy of His grace in the hotel here,—A great bullying, blaspheming, reckless fellow, who was volunteering to take a chief part in a raid to poison or hang the magnates from the copper mines. (Already they have loosened a rail from a bridge, sending the train over into the river below, killing six, and injuring many) This man's blasphemy and hatred were so fearful that my wife and Miss Toerien found it hard to sit at the table in the hotel, and yet no one dared to interfere for fear of getting bodily harm, as he seemed to dominate and terrorise everybody. However, in a quiet moment I managed to get him alone and had a most blessed little time with him. As a result he came into the bedroom, knelt with Hettie and me, and gave his heart to Jesus. He at once left the hotel for private rooms, to steer clear of further temptation, and hopes to leave by next train, and go back to his wife and children, whom he has not seen for months. Hallelujah.

It is nice, when arriving as a stranger in this great God-less metropolis of the Southern Congo, to have the natives run up to us, one here and another there, and welcome us as the one who brought them Salvation up in Northern Luba-land. When we preach the Gospel around Mwanza Kasingu, it is impossible for us to realise how far our message of salvation reaches. What an amazing revelation of God's purposes in grace will be unfolded when we "know as we are known," and how we shall praise Him for taking the little words, spoken here and there in weakness, and transforming them into messages of power and deliverance. Work on my glorious

Lord, and accompany Thy holy Word with appropriate signs following. Let Jesus be extolled."

* * * * *

It is high time that our readers had some communication from our dear brother in the Congo,—Mr. Cyril Taylor. Unfortunately we have not yet received any letter written explicitly for the Evangel, and this we know to be due largely to the fact of his experiencing severe and successive attacks of fever. In this connection we would earnestly ask the definite prayers of our readers for his complete recovery and deliverance from further illness. We print below an extract from one of his latest letters, so kindly sent us by his mother.

Congo Evangelistic Mission, Mwanza Kasungu,
Kikondja Katanga, Congo Belge.

The mail-boy came in to day bringing your dear letter. . . . The posts from South Africa are so irregular, so, please, if you possibly can, let me just have news each mail. I will try and always let someone have news. The most convenient time to write here is between 8 and 10 p.m. At 5.30 a.m. the boys come to wash and prepare breakfast, which consists generally of indian corn mashed for porridge, lulonda fritters made from another native corn, . . . an egg if there are sufficient, and two pieces of bread. This is the general menu, but praise the Lord there are times when bananas and little wild mulberries are plentiful. . . .

Brothers Salter and Hodgson have gone for a fortnight to see round and attend to many things in the out-stations. This has left Mrs. Salter and myself in the big bungalow on the top of the hill, and Mr. and Mrs. Johnstone in the other one about half a mile away. They have taken their cycles and tents and fifteen carriers. May God bless them wherever they go. . . .

You asked after "Shalumbo." He is a fine army-general-built type of man, middle-aged, and one of the real gems that shall shine in His Crown of Glory. He came into my room with another for prayer the other day and it was such a happy little time! He hopes to return shortly to Chofwe (where those who favour an evening meal composed of children may still be freely found). He is especially an evangelist, and such a faithful one.

With regard to the language, Brother Salter has been so busy that it has not been possible to have oral lessons, and we have been studying and copying out vocabularies and getting into conversation with the boys. One finds the prefixes difficult, and would be so thankful if you would give especial remembrance to this. I feel and believe that the Lord alone can give the full freedom and liberty in proclaiming the glorious Gospel. It is very different being able to ask for little things about the house and general questions. But, oh for the perfect freedom that He has won! Hallelujah!

Let us thank Him for fellowship in Him, and the hour that is approaching when "that which is perfect is come," I. Cor., xiii, 10 "Then shall that which is in part be done away." How wonderful! . . . "He that believeth in Him shall not be disappointed."

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A meeting for prayer is held every Tuesday night in the Elim Tabernacle, Belfast at 8 o'clock. Those desiring prayer for healing should send in their requests to R. E. Darragh, 3, University Ave., Belfast.

The Gift of Tongues.

By PASTOR A. E. SAXBY.

Let no one who speaks in tongues be in the least ashamed of the fact provided his speaking is in entire accord with the truth about this spiritual gift set forth in I. Cor., 12 and 14. Let him look upon the manifestation of the Spirit thus given him as a privilege, and with all his power witness to the fact that God has been pleased to restore in a measure not known since the apostolic days this precious gift of the Spirit. That he will have to suffer opprobrium from those who know not the Scriptures nor the power of God is certain, for the discovery of all hidden truth is accompanied with suffering, as it was with our Lord Himself, with Luther, with Wesley, and a host of others whose reward from the Church itself for the presentation to her of valuable treasure in the shape of "present truth" earned for them only shame, to be substituted later by a monument to their faithful advocacy of the Word of God. Let him be careful that his doctrine and his exercise of it are founded on the apostolic writings, and he can leave his reputation with God, proving meanwhile that the truth makes free and rewards its advocates by a closer walk with God.

It is very clear from the chapter cited that the gift of tongues was an integral part of the bestowment of power accompanying the gift of the Holy Ghost, and that it had a place in the equipment and worship of the Church, for it is declared to be a "sign to them that believe not," and is prominent in this section of the Epistle to the Corinthians as an edifying exercise in the meeting of the saints. Whatever may be advanced on the line of argument that it was useful only to reach the barbarian in the preaching of the Gospel to them as in Acts 2, cannot be deduced here, for it was practised and that largely, in the Assembly at Corinth where all were of one tongue.

It is also plain that the gift was widely bestowed. And since it is stated that all these gifts were "given by the Spirit," it must necessarily follow that the Holy Ghost was Himself aware of the import and value of the gift, else He would not have so bountifully bestowed it. Let this thought be pondered well by those to-day who question the utility of the gift of tongues while admitting its reality. "Who art thou that replest against God?" To question its utility is to charge the Holy Ghost with lack of wisdom.

Many who do this do not see the drift of their decision at this speaking with tongues.

We see also as we study these chapters that there was considerable ignorance as to the proper exercise of the gift of tongues. It was to this ignorance that the Apostle directed his teaching. He does not scold them for the possession of the gift, seeing he himself is grateful to God that he speaks in tongues "more than they all"; which shows that in common with all those who receive this manifestation of the Spirit he was deeply conscious of its utility in his own life and ministry, but he sets himself to regulate its use so that its exercise might be the help that the Holy Ghost intended it should be to the worshippers. It is easy to see that its use must impart a great blessing to those possessing it, for none would want to indulge in that which was no use or delight to them.

Modern critics of the gift of tongues would have us believe that they are better instructed than the Apostle Paul in that they would silence any utterance of the gift because of some instances of the abuse of it. We do not so learn Paul, and it would be well for such critics to notice

that in the tendency to the same abuse of the gift in the present day outpouring of the Spirit, there is a proof on the negative side that the Holy Ghost is restoring the manifestation, for the movement shows a facsimile with the apostolic days even in its excesses. Indeed we do not know of a single parallel wanting to-day between these chapters and the exercise of the gift of tongues as known and rejoiced in amongst us; whether it be in its use or abuse. Without having come into touch with a Pentecostal meeting such as may be found at the present hour, the late Dean Fariar in his book "Darkness and Dawn," drawing his description from what these chapters portray, pictured such an early meeting of believers in the catacombs at Rome, where the speaking with tongues was in exercise. His description of the service makes it difficult for the reader well acquainted with the meetings of to-day to believe that he was not simply writing a report of a gathering at which he had been present.

In the view of the charge that the work of the Spirit is disproved because of the presence of human limitations in the movement of to-day, it is striking to see that even in apostolic times correction was needed and the gifts required regulation. So that there may be a true gift of tongues, and a real work of the Spirit where confusion and disorder prevail. Well for those Corinthian believers was it that they had to do with a God-sent teacher who discriminated between the use and the abuse of this treasure from God, and who set about such instruction to them as would retain the gift among them and develop its exercise on right lines. We believe there is much need for such development to-day, for we cannot deny that a distorted presentation of this truth has prematurely biased some against its reception.

There are four main uses of the gift —(1) The worshippers thus gifted can speak to God (ch. 14, 2), (2) to Himself, (3) to the Church when accompanied by interpretation (ch. 14, 5), (4) and to the unbeliever (ch. 14, 22).

Of these four main uses of the Gift of Tongues we need not now write at length: so much concerning them has been written elsewhere. We are aiming here at a general survey of the subject as contained in these chapters. Of these four uses it is principally of one that the apostle speaks—the one that most largely affected the Assembly, viz., that of speaking in a message to the Church. It is of the exercise of the gift for this purpose that we believe he refers to when he asks, "Do all speak with tongues?" This question is seized upon triumphantly as a proof that everyone that is baptized in the Holy Ghost need not speak in tongues. As a sign, Jesus said that believers should speak in new tongues; and we believe the Acts of the Apostles shows that it was universal as an evidence of the baptism. But here it is a question of gifts "set in the church" (ch. 12, 28) for its building up. Be it noted here that the Apostle claimed that this gift was needed in the church as much as any other, for its edification. It was not the denial of the sign of tongues to every believer as the seal of his baptism that Paul announced, but the denial that every one with a measure of the gift of tongues was by that bestowment called to speak a message in the Assembly. We find to-day that of those who have a measure of the gift of tongues it is comparatively few who are moved to exercise the gift in the Assembly. The trouble in the church was that regardless of whether they had a message or not, all who could speak in tongues were freely doing so, causing confusion and preventing the reception of a clear interpretation to what was being uttered. We believe the teaching of the Apostle here is that all speaking with tongues except that which is for

the conveying of spiritual messages to the Assembly must be rigidly kept in control by the worshippers. All others, however stirred in spirit, must keep silence on this point in the church, and speak to themselves and God (14, 28). The penalty paid for ignoring a strict adherence to this rule is the loss of the interpretation of messages which cannot be given in the babel of sounds, and a surfeit of tongues that nauseates the worshipper that has no share in the manifestation. The mark of prophetic insight and spirituality is the recognition of this rule as being of God and obedience thereto (14, 37). Let every Pentecostal leader and Assembly strenuously maintain this rule, that no one shall speak in tongues except in a message to which there is interpretation; and such will soon perceive the benefit to all in a pure exercise of the gifts, convincing and upbuilding.

There is great value in such an exercise of tongues with interpretation. It equals prophecy and edifies the church (14, 5), to which all will strongly agree who have listened to the remarkable unfoldings of deep spiritual truths through the gift.

Concerning the extent of this manifestation of tongues and interpretation the Apostle writes clearly. It is to consist of "two or at the most three" speakers in each meeting. The reason why there is sometimes a fourth may be that one of the three has not fully delivered the message entrusted to him through timidity, and it is finished by a fourth. But observation of the Spirit's inspiration in meetings of to-day reveals the fact that very seldom do the speakers exceed three. Many times not so many as three, but few are the occasions when the number is exceeded. Here again is proof of the same Spirit at work to-day, for He observes His own rules.

A difference of opinion is held over this point as to whether messages or persons is meant. It seems clear enough that the number of speakers, not messages, is intended. The proof surely is contained in the twin injunction to prophets in the 29th verse. If persons are indicated in this latter verse it can hardly be questioned that the same is meant in verse 27. Moreover it is to be "by course" or "in succession." This could hardly refer to one person giving three messages which must necessarily be in succession. This rule implies that there are several speakers and that they must not speak at once. One, like the prophets, must wait for another.

Can it possibly be argued that this gift is unimportant when the Holy Ghost devotes so much space to the regulation of it? And if it be advanced that it belongs to the infantile stage of the church then what condition must that church be in that has not even reached this stage; that is ignorant not only of the exercise but of the existence of the gifts? Have such ever reached the upper room stage yet? To such when they boast in their destitution of these gifts Paul would apply verse 38.

It must not be thought that this scriptural manifestation of tongues requires no maturity of experience to exercise it. To understand the pressure of the Spirit in the meeting; to possess control of one's own spirit; to manifest the grace of preferring one another in ministry, to know the difference between the witness of the Spirit that a message is in the meeting and the pressure to give it; all these qualifications are the requirements of a truly spiritual Assembly where the gifts are in evidence and discrimination is shown between the natural and the spiritual. These do not belong to the infancy but rather the maturity of the Church.

It is a final proof that it is the Holy Ghost that is animating the present day revival that an appreciation of the 14th chapter of Corinthians is now amongst God's people; and what is meant by speaking in tongues with interpretation is understood and rejoiced in.

Things that may Interest.

Pastors Stephen Jeffreys and Robert Smith, assisted by Miss Thompson, have experienced much blessing in the special services held recently at Westport Hall, Kilsyth. The power of God was mightily manifest. Souls were saved, believers were baptized in the Holy Ghost while not a few were healed.

Miss Meester from Holland, who worked for some time in the Congo, has at last been able to return there to work again. She is now working in connection with the Congo Evangelistic Mission.

Pastor Alfred Carter, from Lee, S.E., has just paid a visit to Ireland. He held meetings for eight days at Lurgan, where his brother, Mr. John Carter, is stationed for the present. Then follow three days special meetings at Bangor. Many testify to the blessing received under his ministry.

We praise God for a sum of money given unconditionally to Pastor George Jeffreys, which has been used to purchase a portable building for the work. This hall will come into immediate use for the Newtownards mission.

During the Christmas holidays Mr. G. T. Fletcher, of the Elim Band, held an Evangelistic Mission at The People's Hall, Lee, S.E.

While engaged in important professional duties in Belfast, Mr. Leech, K.C., of Dublin, ministered at the Elm Tabernacle and at the Sandy Row Methodist Church.

Miss Leyburn, of Co. Armagh, has been accepted as a student of the Pentecostal Missionary Union, and will shortly leave us for London.

Wm. Maxwell Williamson and Minnie A. McCroary, members of the Belfast Assembly, were recently married at the Elm Tabernacle, Pastor Jeffreys officiating.

Mr. Stanley Smith, one of the Cambridge Seven, who went out to China with Mr. Hudson Taylor in 1885 and at a later date came into Pentecostal work in that land, is now on furlough. He is hoping to return to China this October.

As the result of a footnote in the last issue of the EVANGEL, the Full Gospel Tract Society, 10, Aldeigate, Tamworth, England, had many applications for their free tracts. We would remind our readers that such a work can only be carried on as the free-will offerings of the Lord's people permit.

Notes and Impressions of The International Convention at Amsterdam, Holland, Jan. 8-17, 1921.

By MAX WOOD MOOREHEAD.

After my arrival in Amsterdam, a ride of 20 minutes in tram car brought me to "Immanuel," in the Kerkstraat. Immanuel is a commodious, substantially built, three-storied building, which includes the home of Pastor and Mrs. G. R. Polman, the host and hostess of the Convention delegates. Under the same roof is the Bible Training School and also the church on the ground floor, a fine auditorium, which with galleries

seats about 600. Brethren were in attendance from England, Scotland, the United States of America, Sweden, Denmark, Switzerland, Germany, and various parts of the Dutch Netherlands; also missionaries representing China, India, Brazil, and Africa.

The theme of the Convention was God's thoughts concerning the Church at the present time.

Pastor Polman said: "God has gathered us from different countries to introduce us to a NEW TIME when He can reveal Himself in a special manner as He has not done heretofore. With all past experience, something else must happen if God shall come to His full right in us. He has commenced; but we feel we are just standing on the threshold, and God has brought us to this Convention to get His right of way in us, that a work shall be done which shall fulfill the purpose of God,—and that word, *Jno. xvii.*, 21—23 shall be fulfilled, that we shall be one with each other as Jesus is one with the Father. The time has come when it is, "Thus saith the Lord." God must speak in sermons, visions, prophecies, songs, and prayers. It is my prayer that the human shall disappear, that we shall know no man after the flesh."

The main body of the Assembly Hall was sometimes filled with Dutch brethren; immediately to the right of the platform a group of German brethren were seated, and to the left of the platform English speaking visitors. In the front row were Scandinavians. Frequently addresses were given in German, which Mrs Polman translated into Dutch, and a Swiss brother translated into English. By this arrangement nearly all could understand. The various groups of delegates were seated so skilfully that the different languages spoken caused no confusion. So predominant was the feeling of brotherly love that EVERY TRACE OF WAR SPIRIT AND RACE PREJUDICE WAS OBLITERATED. Guests were seated at long tables in two separate rooms where meals were served. Our host and hostess were unwearied in their efforts for the comfort and convenience of visitors.

The gifts of the Spirit were freely exercised, and in so Scriptural a manner that the saints were edified. These gifts included prophetic visions which when related were accompanied by such a measure of Holy Ghost power as to impress the message pictured, indelibly upon minds that were spiritually receptive.

The personal testimonies were unique and searching, and were in complete harmony with the trend of the Scriptural teaching which focussed upon the fact that God is doing a new thing in Pentecost and that the Church is in the dawn of a new dispensation of grace.

Amongst the speakers were Pastors Paul, Voget, Edel, and Humburg of Germany. Rev. Ur. Witte, of Stockholm, discoursed from Leviticus on the theme, Entire Sanctification. Pastor Fries, of Sweden, spoke from Acts ii., 38, 39, and Hebrews vi., 1, upon the subject of Water Baptism in relation to Pentecost. Pastor Donald Gee, of Edinburgh, told us about the needs of Scotland from a Pentecostal view point. Pastor Andrew Fraser, of Chicago, U S A., spoke most helpfully, the closing night of the Convention, on "Names of Deity." Mrs. Bjornson, of Copenhagen, Denmark, a converted actress now in Pentecost, and possessor of a melodious voice, brought messages in song.

We, who were privileged to be in Amsterdam, are grateful for everything God revealed concerning His thought for the Church at this present time. We are grateful, too, for holy Christian fellowship with men of different lands. In conversation one day at table a German brother was overheard to remark to one seated next to him, "The fellowship of believers of different nationalities is necessary in order that God may bring the Body of Christ to maturity."

COMING CONVENTIONS.

ELIM PENTECOSTAL ALLIANCE.

BELFAST. At the Elim Tabernacle.

Sunday, March 27 to Wednesday, March 30.

SPEAKERS: Members of the Elim Evangelistic Band.

CONVENER: Pastor E. W. Hare, B.A.

ELIM PENTECOSTAL ALLIANCE.

DOWLAIS. At the Church Premises in Ivor St.
(recently taken over by the Alliance).

Saturday, March 26 to Wednesday, March 30.

SPEAKERS: Cecil Polhill Esq., London, Pastor Geo. Jeffreys,
and Members of Evangelistic Band.

CONVENER: Pastor Stephen Jeffreys.

ELIM PENTECOSTAL ALLIANCE.

MERTHYR TYDFIL. At Jerusalem Church Premises.
(recently taken over by the Alliance).

Thursday, March 31 to Sunday, April 3.

SPEAKERS: Cecil Polhill Esq., London, Pastors Stephen and
George Jeffreys, and Members of Evangelistic Band.

CONVENER: Pastor Robert Smith.

A PENTECOSTAL CONVENTION.

“The Hayes,” Swanwick, Derbyshire.

April 25 to May 2.

SPEAKERS from different parts.

CONVENER: J. Douglas Esq.

It is hoped that this Convention will have the sole use of “The Hayes.” Rooms should be booked as soon as possible so that the requisite number is assured. For full particulars write to Mrs. Douglas, 16, Woodborough Road, Putney, London, S.W.

Time Rolling on.

BY PASTOR GEORGE JEFFREYS, BELFAST.

There is scarcely a day passing but that all men enquire of the time. The timepiece is glanced at, there is a sigh of relief as the hand reaches the hour when the toils of the day end, and the labourer leaves for the cheery home and bright fireside. Another as the same hour approaches, groans under the weight of an ever increasing burden. It finds one rejoicing, the other sad. The hours roll on and both are drawn nearer to the moment when they are called to pass over the line of time into the great eternity beyond. What shall that moment bring? Happiness or despair? Joy or sorrow? Darkness or light? It all depends upon the provision they have made for the future—upon their attitude towards God's priceless gift to a condemned world. If the Gift of God has been accepted, that time will bring relief to the weary body, and eternal bliss to the never-dying soul. That moment will bring a Saviour to the brink of eternity who will conduct it into the presence of God, into the company of angels, and into the home of the redeemed. If, on the other hand, God's gift is rejected, it will bring fiends to torment the soul as soon as the last breath leaves the body, who will lead it into the caverns of the damned, into the company of demons, and the abode of the lost. Sinner, make full provision for the eternity that is surely coming, by accepting the Lord Jesus Christ as your own personal Saviour. You will find the way of Salvation put as clear as possible in the following verse:—

“ Verily, verily, I say unto you,
he that heareth My Word
and believeth on Him that sent Me,
Hath everlasting life,
And shall not come into condemnation :
But is passed from death unto life ” (Jno. v., 24).

It is the Lord Jesus Christ that speaks, and His message is to all men (including yourself), for “ all have sinned ” Listen attentively to His words, and remember they are addressed to you.

After HEARING them,

BELIEVE on the Lord who uttered them, and
TAKE from Him eternal life, as a gift.

Afterwards you need not fear the future, for He assures you, that you are no longer condemned, for you have passed from death unto life!

Time as it rolls on will make the Saviour more and more precious to you, and when the last moment comes, and the sound of the breakers in the eternal ocean falls upon your ears, you will find Him to be your refuge. Accept Him now!