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I WILL DECLARE WHAT HE HATH DONE

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THE MERCY OF GOD.

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WHERE WERE TWELVE
WELLS OF WATER, AND
THREESCORE AND TEN
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Editor .. . Ernest J. Phillips.

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Editorial.

"HOLINESS, without which no man shall see the Lord."

—Heb. xii., 14.

Not 'without SERVICE,' but 'without HOLINESS.' Service is important, but holiness is more important. What we are in God's sight is more important than what we do for Him. The fragrance of a holy life is more to God than the clatter of much service.

We do not under-estimate the value of service. We know that we are commanded to be "fervent in spirit, serving the Lord" (Rom. xii., 11), and that we have been saved for that purpose (I. Thess. i., 9). But we have been called first unto holiness (I. Thess. iv., 7), and unto fellowship with Jesus Christ (I. Cor. i., 9). And we do feel that there is a danger of not putting first things first, of being more anxious about service than about the state of our own spiritual life. It is sadly possible to be over active in the Lord's service to the neglect of personal communion. And after all, activity that is not born in prayer, service that is not the outcome of devotedness to the Lord Jesus, is profitless. Service from a life that is not abiding in Christ is not the fruit of the Spirit, but of the flesh. Such will bring no reward in the day when the fire shall try every man's work of what sort it is (I. Cor. iii., 13). Such service brings no pleasure to God.

In the epistle to the Romans we are told what kind of service is acceptable to God. It is service in **righteousness**, and **peace**, and **joy in the Holy Ghost**. "He that in these things serveth Christ is well-pleasing to God" (Rom. xiv., 17, 18, lit.)

Let us then have grace whereby we may serve Him acceptably. First of all let us cultivate the Christ-like spirit,

let us commune with Him in secret, and then go forth from the fragrance of His presence to shed that fragrance abroad, from fellowship with Him to service for Him in the fields that are white already to harvest.

Items of Interest.

The special deepening of spiritual life meetings held at the Park Crescent Church, Clapham Common, London, in September, were richly blessed of God. Pastors George and Robert Mercer wielded the sword of the Spirit with great power, and the results cannot only be estimated by the number of those saved, healed and baptized in the Holy Ghost. It was a time of deep searching as the Word of God was opened up and the old fashioned truths proclaimed.

* * * * *

The regular services during the month of October at Clapham were conducted by Pastor George Jeffreys and Evangelist J. McWhirter. It was most encouraging to see the numbers that regularly attend. At the Sunday evening breaking of bread services over four hundred Christians take part, and some have received the Baptism in the Holy Spirit with signs following in these services as they have been sitting in the pews. The church has not yet been scripturally formed, no elders having been ordained. Things will be set in order in due course.

* * * * *

Christians from all parts of London come to the Divine Healing service, which is held every Thursday afternoon at 3-30, and requests for prayer come in from different parts of the country. Healings of the most wonderful kind are witnessed, while striking testimonies are given to the glory of God for cancers having disappeared, invalids having been raised, and limbs loosened, etc.

* * * * *

Friends interested will be glad to know that the church buildings at Park Crescent are now in the possession of the Alliance, those in charge having decided that the substantial amount of the purchase price that came in sufficiently indicated the mind of the Lord for them to proceed. Prayer is requested that the stewards of the Lord's money might be moved to help with the balance of the purchase money. Touching scenes of the poor who have sacrificed beyond anything one could conceive can be described by those in charge of the work.

* * * * *

As announced in last month's 'Evangel,' we are looking forward with joy to the gathering of saints for our Christmas Convention in the Elm Tabernacle at Belfast. The speakers will, D.V., include Rev. Dr. Ellis and Pastor Pinch, both strangers to our Irish Conventions. Visitors requiring accommodation in the city should write the Secretary, Highbury Gardens, 3 University Avenue, Belfast.

* * * * *

Dr. and Mrs. Slocum having concluded their tour of the assemblies in Ireland, visited the Elm work at Ginnshy. Good reports of the special week-end services have come to hand. Their searching and timely messages, their uncompromising attitude towards erroneous teachings, and their determination to stand for the truth greatly endeared them to our people wherever they went.

* * * * *

Friends will be glad to learn that Miss Neill (late of 26, University Avenue, Belfast) has acquired a lovely house at Leigh, facing the sea, for the reception of God's people, for long or short periods. Those

desiring rest or healing for the body are especially invited. The home is within easy reach of the Pentecostal assembly (Pastor, Mr. Geo Kingston) For terms apply to Miss Neill, "Beth Elim," The Glen, Cliff Gardens, Leigh-on-Sea, Essex.

* * * * *

Rev and Mrs Semulds of the Russian Missionary Society, assisted by Mr C. W Swanson of America, who gave a striking testimony for Pentecost, conducted the service on a recent Thursday evening at the Clapham Church. The story of their conversion, and their Baptism in the Holy Ghost with signs following, the wonderful account of the Lord's dealings with them, the Gospel in song, and the playing of musical instruments contributed to one of the most remarkable meetings ever held in the church.

* * * * *

We hear that the last monthly Convention at Leith, Scotland, was a time of much blessing; the large number present established a record for any meeting held yet in the new hall, and was very encouraging. The speakers were Dr and Mrs Slocum (Rochester, N.Y.), and Pastor Thos. Stoddart (Pretoria), and both the call of the Mission Field and the testimony of God's faithfulness in fiery trials were most inspiring. The preceding Thursday Dr. Slocum's testimony as to how he was led to give up the practise of medicine and surgery and trust in God alone for healing was made a great blessing to many.

* * * * *

We have received from Miss L. M Mackinlay a copy of her pamphlet, "The Experience of Pentecost—Is it for To-day?" Clear and convincing, though perhaps on entirely new lines, this pamphlet should be in the hands of all those who are not yet fully convinced of the scripturalness of the Baptism in the Holy Ghost with signs following for the days in which we live. It is already in its second edition, and may be obtained at 1d. per copy (post free 1½d.), from Marshall Bros., Ltd., 24 & 25 Paternoster Row, London, E.C. 4

The Word of Wisdom.

By PASTOR DONALD GEE

What really IS this gift? Is it supernatural in the same sense as "tongues" or "prophecy"? How can it be recognised when in operation?

These, and possibly other questions are not unfamiliar to us, and they seem to give a good reason to at least attempt some answers for the Lord's people who believe that the Holy Spirit is ready to bring Christians of to-day into a full New Testament experience.

It is best to speak of suggesting answers, for he would be a bold man who could speak dogmatically upon this gift. And yet we firmly believe that a great need to-day among those who are possessing in blessed exercise some other of that list of nine wonderful gifts found in I. Cor. 12, 8—11, is to press on to these "best gifts."

We do not concern ourselves overmuch with that irreverent and disrespectful name so often given to this "latter rain" outpouring of the Holy Ghost,—“the tongues movement”; we do not feel personally that anything too much has been made of

the place and value of "tongues" in the Pentecostal Movement; but we do sometimes think that more should be made of other gifts also. It is not our concern to escape the reproach resting on the Movement—not a scrap,—but perhaps if we made a little more of these other gifts also, it MIGHT remove a little shadow of justification in the reproach.

Perhaps some do not agree that the gifts of "the word of wisdom" and "the word of knowledge" are the "best gifts" which we are commanded to "covet earnestly"; yet it is surely not without reason that the Holy Spirit has put them at the head of the list, and further study and consideration certainly confirms that view.

But to come to our questions:—a great difficulty seems to be definition; just what IS the gift?

The best way to an answer perhaps is to approach the spiritual through the natural. Natural wisdom has been well defined as the "power of forming the fittest judgment in any matter presented for consideration"—as natural wisdom is in the natural sphere so is spiritual wisdom in the spiritual. But before proceeding any farther, let us guard against the mistake so frequently made of loosely speaking of the gift as the "gift of wisdom"; it is not wisdom but the WORD of wisdom," something rather different. The Lord does not make us reservoirs but channels. The "treasures of wisdom and knowledge" are hid in Christ (Col. 2, 3), they are not put within us except in the sense that He is within.

Now a **word** is that which makes resources of wisdom available; the word that my legal adviser gives me makes his expert knowledge of the intricacies of the law available to the uninitiated; and the word that the Spirit will give to the humblest believer makes the infinite resources of the perfect wisdom of God available in like manner in any difficulty or crisis. Put terseley, it will be a word that fits.

May we at least suggest that it is this gift that is needed when some thoroughly sincere people want to run away back to Old Testament times and "enquire of the Lord" through the gift of prophecy;—a tempting but quite unnecessary and unscriptural thing to do in this dispensation when it is the privilege of all believers to be personally led by the Spirit (Rom. 8, 14). It is the faithful pastor or overseer with the gift of "the word of wisdom" who is probably needed,—not the prophet and a perversion of his glorious gift that savours strongly of forbidden practices (Deut. 18, 11).

But someone will be asking now,—is the gift of the word of wisdom as supernatural as these others? Yes, we think that we can unhesitatingly say, decidedly so. Divisions of these nine gifts of I. Cor. 12, 8-11, into two classes,—the ordinary and the extraordinary,—even when sanctioned by such authorities as Conybeare and Howson, do not seem to be worthy of the con-

text Paul is avowedly dealing with SPIRITUAL, and not natural gifts (verse 1) The teaching that we should see the hand of the Divine Giver in both is true and noble, but hardly seems to satisfy us here These nine gifts are spoken of collectively as "the manifestation of the Spirit" (ver. 7), or better still, to adopt the translation given by the very authority quoted above,—“the gift by which the Spirit becomes manifest”

We feel prepared to affirm that the exercise of this gift is inseparably connected, like all the other gifts, with the direct moving of the Holy Ghost at the moment, and forms part of the abiding supernatural element in the Christian Church.

Every believer may and should possess a large measure of wisdom from above: we are encouraged to pray for this (Jas. 1, 5), and to ponder well the word of Christ to this end (Col. 3, 4), indeed all possess this treasure in their beloved Lord and Redeemer (I. Cor. 1, 30).

But this gift is not the outflow of wisdom gained by the believer in his Christian experience; this may contribute a partial background; but the utterance of the word of wisdom is a direct operation of the Spirit meeting the need of the moment, and giving not only the word needed but better still the fresh assurance of His presence within the believer and the Church This is undoubtedly the teaching and fulfilment of the promise given by Jesus to His followers for times of persecution in Luke 21, 15

The remaining difficulty we have voiced,—that of how to recognise the gift when in operation,—will scarcely arise, of course, in times of acute crisis such as come in persecution or some sudden or pressing need. But in the more ordinary experiences of the Christian life and Church worship recognition of the gift may, and we believe does, constitute quite a difficulty to many of us

Consideration of a deep and interesting line of study may help us here We have probably all had our attention drawn to the fact that the most striking and manifestly supernatural gifts come last in the list In GIFTS OF UTTERANCE the list ends with tongues and interpretation of tongues,—obviously supernatural, so much so as to be THE reason for the crowd that gathered on the Day of Pentecost: then prophecy,—inspired utterance, but in the natural tongue of the speaker and so not so obviously miraculous and beginning the list we find two gifts whose very exercise it would seem to be difficult to detect. It is the same with the GIFTS OF POWER: last on the list comes “miracles,”—unquestionably supernatural, next comes “gifts of healing,”—equally miraculous, but sometimes less strikingly so to the casual observer; and then the first gift of power,—faith, the mightiest, but most hidden operation of all!

The reason for this would seem to be that the most striking gifts are placed at the initial experience of the believer to

arrest the attention, compel to faith and conversion, and encourage in early steps of faith. The young life in the spiritual is encouraged by that which gives it constant, simple, and obvious evidence of the presence and power of its Lord. But true growth and deepening life bring the bestowal and development of greater and riper gifts that are not, however, so outwardly manifest.

This is not to suggest that in those going on with God there need be any cessation of the enjoyment of the gifts first received,—rather the reverse. Paul's "tongues more than ye all" in I. Cor. 14, 18, seems to imply this, but it also indicates (especially in conjunction with verses 2 and 19) something else, which we also feel may be true: that is that with ripening experience the exercise of the initial gifts becomes more confined to private occasions. Some who used to continually have messages in tongues in meetings now very rarely have that public ministry, though they rejoice when they see others receiving it. Yet they are probably speaking more in tongues to-day than ever before, only now it is in private when alone with God.

Our whole point is that the exercise of the gifts of the word of wisdom and knowledge probably demand a deeper spiritual life and growth than is required to enjoy the exercise of the gift of tongues or prophecy. And, to answer our question, in an equal manner they require a fuller life also for their recognition when operating in others.

We have often heard it said that we still await the bestowal of these gifts in full measure to complete the New Testament equipment of the Church: doubtless this is true, but sometimes we wonder if they are there already, at least potentially, and waiting a people who are spiritual enough to recognise them and receive them. All this seems plainly inferred in the 2nd chapter of I Corinthians.—Paul speaks "wisdom among them that are of full growth" (Newberry), but regrets his inability to do so yet because they are "babes" (ch 3, 1)

What we have written seems a feeble treatment of a wonderful theme. Apart from personal inefficiency that one is deeply conscious of, there are many aspects and questions left untouched for lack of space.

Our main end is achieved if we have succeeded in once again revealing the rich storehouses of truth that are intimately connected with the study of spiritual gifts, and in "stirring up . . . pure minds by way of remembrance" that when we receive this glorious baptism in the Holy Ghost "as at the beginning," and speak with tongues, there still remains "very much land to be possessed."

The need of the hour is more a pressing on into fuller experience than a conserving of that which has already been entered into. Side by side with glorious workings of the Spirit in souls saved and bodies healed, we believe there is the deep working out of a Divine purpose to-day to produce a people on

the earth, ere Jesus returns, who shall perfectly accord to the pattern for His Church and His coming Bride revealed in the New Testament.

Let us therefore not be satisfied with what we have already experienced of SOME of the gifts of the Spirit, but seek to know them all,—for the glory of the One Who alone is worthy, our wonderful and blessed Lord Jesus.

Itinerating in the Congo.

A LETTER FROM MR. CYRIL TAYLOR.

Most beloved Children of God,

Let me again greet you and wish you great joy in His service.

I have recently returned from a five weeks' itneration in the vil-lages. It was one of the happiest times I have ever had. I took my tent and eighteen of my boys. Sometimes we encamped in the centre of the village, and sometimes by the side of some beautiful stream, over-shadowed with the richest tropical vegetation. Truly this land is one of the gardens of our God!

We travelled by the side of the Upper Congo River and then struck inland to Katchufwe, Kilulwe and Prushyo and back to Lake Kisale. In some places we stayed merely the one night, whilst in others they besought us to stay for three days and teach them. In the district of Kilulwe we saw the most horrible objects of heathen worship,—native gods of clay representing snakes and other repulsive looking creatures. These are carefully made and then placed under little sheds. Articles of food are placed before them from time to time. May these things drive us down to our knees, crying out for the sending forth of His labourers (Matt. ix, 38), to carry the light of His presence into these darkest corners.

I want to tell you another little instance of the faithfulness of our covenant-keeping God. We were on the road from Kisala to Kisanga. We were to stay that night at Kisanga. On the way there was a turning leading to a big village called Kumansbingo, which I was very anxious to visit and have a meeting. The sun was getting up and it was a test for the boys as to whether they would go; it meant at least a four hours' extra march in the heat of the day. However, at the turning I decided to go, whether they would follow or not. It was further than we had anticipated, so I besought the Lord to bless us in some especial way.

Eventually we reached the village and a crowd gathered around us for the meeting. At the end of it I asked those to get down to prayer who were desirous of following the Lord. There was no immediate response and we sat down on the rough native stool they had brought, feeling rather tired. Then up jumped a young man from the back of where I was, and hitherto unnoticed, and then another and another until there were twelve men and boys bowed down before God and anxious to follow Him. It was a great joy, and we encouraged them to build a little house in which to meet together to pray. A native woman then cooked some African sweet potatoes and brought them with some peanuts and a gourd of beautiful drinking water. These were divided between the four boys and myself, and then we set off for Kisanga and got in at 5 p.m. instead of 11 a.m., but with a joyous step.

A month has now passed since then, but last week four boys came in to see me from the village. I enquired of the eldest if the twelve who received God's words a month ago were still meeting together. He replied that eleven were still gathering together, but that one had turned back

through fear. Thus our God can save anywhere and everywhere and at all times. Glory to His Name!

Your affectionate friend thirsting after the fullness and
 beautifulness of His Presence,

CYRIL E. TAYLOR.

Congo Evangelistic Mission,
 Ngoi-mani, Kamakasi, Katanga,
 Congo Belge, August 18, 1922.

Divine Compassion.

By PASTOR E. C. BOULTON.

“Jesus wept,” John 11, 35.

“Never a trial that He is not there,
 Never a burden that He doth not bear;
 Never a sorrow that He doth not share,
 Moment by moment I'm under His care.”

What a revelation of the heart of Jesus these two words contain! The Son of God in tears! Those tears tell us of the reality of the union which exists between Christ and His people. Are they despised and rejected? He also went this way! Are they torn by the teeth of cruel criticism? He was also subjected to similar treatment by those whom He came to save! Do they suffer severe privation? He had not where to lay His head! Is it through the bitterness of death that His people pass? He went down into the darkness of death! Yes, there is no phase of suffering with which He is unacquainted; no sharp thorn which has not first of all pierced His tender heart!

He trod the winepress of suffering and drunk deeply of the cup of shame, being wounded in the house of His friends, in order that He might identify Himself with you and me in our sorrows. Because of this we remember with joy, that we have not an High Priest who cannot be touched with the feelings of our infirmities. In those moments when most we need Him then is His presence most real.

Beloved reader, is it in the furnace of some heartbreaking bereavement that you find yourself at this time? Someone perchance has gone from your life who was so essential to your happiness! Some light which for years has shone in the home is suddenly extinguished, and you are plunged into darkness! Do not hug your sorrow! Tell it to Jesus! He alone understands the anguish of this sad hour! Just here, when you are at the point of collapse, He will draw near and make known to your sorrow laden heart that in all your afflictions He is afflicted too. He comes not to chide us for our tears, but to weep with us; not to reprimand us for our unbelief, but to gently lead us through the gloom of this cruel crisis to the glory beyond

To Martha and Mary those tears of the Master were far

more eloquent than any words which He had spoken. In them was expressed the fulness of His love; the depth of his sympathy; the strength of His friendship. He shared their sorrow! He became the partner of their grief!

Methinks fellowship is never so sweet as at seasons such as these. Blessed indeed are those moments of need which give to us such gracious manifestations of His oneness with us. They serve as opportunities for Christ to display His power. A careful survey of our past spiritual experience will probably reveal that in these times of tremendous trial we have received the greatest inspiration of our lives. Here it was that we discovered the preciousness of His Word, it came as healing ointment to our wounded spirits; He appeared to us in the Word and touched us until our hearts burned within us.

Herein we learn afresh that Christ is always moved at the sight of suffering. It was to alleviate the suffering of this poor sin blighted world that He left the glory of His Father's presence and took upon Himself the form of a servant. When He saw the multitude He had compassion on them. And so it is to-day. He comes in response to our cry of need; He stands with us in the trying situation; He appears just when the storm is at its height. He is always at hand to succour those in distress!

“ Ev'ry heavy burden He will gladly share,
Are you sad and weary? Jesus has a care;
Well He knows the pathway o'er life's burning sands,
Courage, fainting pilgrim, Jesus understands.”

How* to Know the Will of God.

AN ADDRESS GIVEN BY MR. W. F. P. BURTON, AT THE BELFAST CONVENTION ON 27th DECEMBER, 1921 (Continued).

URIM AND THUMMIM

The next leading which I would mention is very difficult to name, and yet we have all probably had some experience of it. Perhaps the best way is to illustrate it. In the High Priest's breast-plate there was a something called “Urim and Thummim”—lights and perfections—and before the children of Israel had a king, they used to go to the priest and inquire of the Urim and Thummim. Yet no one knows what this Urim and Thummim was. Some say it was a polished plate, which glistened in a special way in answering questions. Others think it was composed of brilliant stones, but what use is there in surmising. The omissions of God's word are as intentional as its statements. And no one can tell what it was which gave directions in the Urim and Thummim. When Israel finally rejected God's kingship, and chose an earthly king, immediately the Urim and Thummim ceased to operate (1 Sam. 28: 6), and will not operate again until Jesus shall come (Neh. 7: 65).

In the same way there is a leading that comes to the child of God, and yet one cannot tell whence or how it comes. It is like the wind which “bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth, so is everyone that is born of the Spirit” (Jno. 3: 8). Those who are born of the Spirit know this experience, but cannot explain it. All they know is that God

leads and they follow. I know a brother who was meditating on this kind of leading, when something (for want of a better word shall we call it "an intuition") came to him, to buy a big ball of string, and take it to number so and so, in such and such a street. He knew no one there, but said, "Lord, I want your will. I will go and obey, even if it makes me look a fool. Don't let me make a mistake." He went and bought the string, and knocking at the door to which he had been led, he said to the woman who opened it, "I don't know why it is, but I feel God wants me to leave this string here." The woman burst into tears of gratitude. A Christian woman, her husband was a drunken bookbinder, who had spent his wages in liquor, when an order came for the binding of some books, the pay for which would meet the dire needs of the family. But, alas, there was no book-binder's string, and no money to get it. The day before, the husband had unravelled his last piece of string into three, to make it go farther, and now the woman was praying that, somehow, God would meet the needs, when lo!—the string was delivered at the door.

TO AVOID FALSE LEADINGS

*But here comes a difficulty. Such leadings do not always turn out rightly. For instance, a woman wrote to a brother, saying, "God is leading me to send ten pounds for a certain worker in Egypt"—mentioning him by name. Now God had not put it on her heart, for God knew that that worker had left Egypt over a year before and had gone into secular employment.

There are two or three ways of testing these leadings. Thus Paul writes, "When we could no longer forbear" (1 Thess. 3: 1-5). God strengthened his desire to send Timothy, till he simply had to send him.

When I was waiting to go to Africa, and the waiting time seemed long and dreary, I heard of a friend who was just setting out for S. America, and he seemed so happy in the prospect. I thought, "Why not go to S. America with him?" Everything seemed to work out nicely. I was offered the chance to work my passage there, as engineer on a vessel, and the details fitted beautifully. But I remember praying,* "Lord, it is of Thee, strengthen my desire to go to S. America till I can no longer forbear, but if not, then take away the desire." I found that by waiting, after some days the longing for S. America got weaker and weaker, while the old longing for Africa was as strong as ever.

Here again the broad principles of the Word of God come to our help—"The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would" (Gal. 5: 17). Frequently when there are two courses open to us, there is one that would satisfy the natural man so well, and the other is the way of the cross. Of the two, I would sooner choose the way of the cross, the way of self-denial.

THE PEACE OF GOD.

Then it may be noticed that when contemplating one of two courses, i. e. thought fills one with vague misgivings and uneasiness, but the other gives one such a sense of peace and calm assurance. "Let the peace of God garrison your hearts" (Col. 3: 15). God will thus guard us from many a ship, by letting His peace take possession of us as we contemplate His will, and at the same time giving us misgivings as we set out upon a course which is foreign to His purposes.

ARE PROPHECY AND TONGUES WITH INTERPRETATION FOR GUIDANCE?

I find many people in these days are running to so-called "prophets" for instructions, and one has seen most terrible blunders made by people

marrying, or investing funds, going on holiday, or giving up situations, and many similar things, through advice and instruction given by tongues and prophecy. Now we do not despise prophecy, but let it be clearly stated that New Testament prophecy is not for guidance. It is for edification, exhortation, and comfort (1 Cor. 14: 3). Sometimes when a conclusion has already been reached, prophecy has been given in exhortation and confirmation, but that is all. In Acts 20: 22, Paul said, "And now behold I go, bound in the spirit unto Jerusalem, not knowing things that shall befall me there." As Paul went along, in every city, in one way and another, it was witnessed that bonds and afflictions awaited him. Now in the 21st chapter he reached Tyre. It often happens that God gives us some intimation in the Spirit, and instead of acting on that intimation, we add to it. The people at Tyre saw, what everybody else saw, that Paul was about to suffer at Jerusalem, and so immediately, instead of simply telling what they saw, they put their own construction upon it, and making wrong use of a right gift, they told Paul not to go to Jerusalem. Did you know that you can use gifts rightly or wrongly? A pocket-knife is a good gift, but if I use it to cut my finger instead of my pencil, I cannot blame the knife. The gift was alright, but the use I made of it was wrong. If it were not possible to use the gifts of the Spirit **WRONGLY**, then it would have been unnecessary to write the 14th chapter of 1st Corinthians, in order to guard against error, and set forth the **RIGHT** use of those gifts.

And here were these disciples at Tyre, who (instead of giving out just what they had seen, as those in Acts 20: 22 and 21: 11 did), told Paul, "Paul, don't go to Jerusalem." But Paul already had his instructions and so he did not listen to these people at Tyre. But he **WENT** up to Jerusalem (Acts 21: 15). I don't say God cannot speak through the mouth of an ass. But it is not His way to speak through asses, and so Balaam's case was an exception, and in the same way if God gave guidance through prophecy, it would not be His usual way. It would be exceptional.

HOW TO PROVE PROPHECY.

But if a person is to be led by prophecy, let him prove whether it is really of God. Don't rush into the thing. Ask God for His will to be plainly wrought. Certainly God has set apostles and prophets in the church, but some **CALL THEMSELVES** apostles and prophets (Rev. 2: 2 and 3: 20), and are not really God appointed apostles and prophets, but are leading thousands of people astray, so that we must try them.

Here is a test by which you may try a prophet. Jeroboam's wife went in disguise to Ahijah, the old blind prophet, to enquire about her sick son. But Ahijah said, "Come in thou wife of Jeroboam, why reignest thou thyself to be another?" He knew her, and **WITHOUT ASKING, OR BEING TOLD A THING**, Ahijah was able to prophecy to her of her husband and child. In the same way when young Saul, seeking his father's lost asses, went to Samuel the seer (1 Sam. 9: 5-21), Samuel needed no introduction, but told Saul about the asses and about all that was in his heart.

FREEDOM IN GOD'S SERVICE.

God's will is not a binding down by law, but a tender attachment by grace. When the blind man by the wayside was given sight by Jesus, in Mk 10: 52, the Lord told him "Go thy way." So he was at liberty to go north, south, east or west—a glorious liberty. But it says that he "glorified Jesus in the way." Grace had yielded him his sight and henceforth no other way offered such attractions for him as the way with Jesus. In the same way we have been brought into a blessed place of liberty, but sometimes Christians will be worried about the Lord's will, instead of enjoying the happy freedom which He has given.

After my conversion I was so desirous of doing God's will that I

would look to God as to whether it was His will that I should take one or two lumps of sugar in my tea. You may say that that is foolish, but I believe that there are many young Christians, who have their whole heart set on doing God's will, and who are just going through such an experience. How unhappy I was one day when I had worn a straw hat and thought that perhaps God would have had me wear my cap. My whole desire was to do God's will, but presently I read in 1 Cor 10: 27, "If any of them that believe not bid you to a feast, and ye be disposed to go, whatsoever is set before you eat, asking no questions." "Ye be disposed to go—" what a flood of light those words let in upon my soul. It was like coming out of a tunnel into the sunshine. It was as though God said, "My child, if you are disposed to wear a hat, wear it, but if you like a cap, it's quite alright. If you want to go to that feast, go, and testify for me there, and I will bless you, but if you don't want to go, stay at home and I will bless you there." He has not made things so hard and fast as to bind us down. He has set our feet in a large place, and given us our choice.

HOW FAR MAY I CHOOSE FOR MYSELF?

Now I know that some of you are saying in your minds—"Can I really choose whether it shall be China or Africa?" There is a little verse in Prov 18: 16—"A man's gift maketh room for him." If you have a cracked voice, and cannot sing a note, you will not be much good for singing leader for an evangelist. You haven't the gift. Yet it is wonderful how just in that way, people are struggling to fit square pegs in round holes. I know a sister who sincerely believes she is led to the Congo, though she could not stand the climate, and could never learn the language (for she cannot even speak her own language properly) and could not fit in with the ways of the natives (for she cannot even fit in with the ways of those that are about her). In other words, she is not gifted in that direction.

Here I would emphasise the fact that the greatest gifts in any field of labour are winning souls for Jesus, and building up the church. And so Paul says to Timothy in 2 Tim. 4: 5, "make full proof of thy ministry." In other words, if you are called to win souls, prove it by winning them. If you are called to oversight of native churches, let us see churches in the homeland that you have supervised and built up. But don't expect people to spend thousands of dollars in sending you to win souls in the Congo, when you are not winning them at home. And don't expect to go where you may have to supervise a score of native churches, under very difficult circumstances, before you can point to a single church that you have pastored and established in the homeland, even under the most favourable conditions.

Looking the matter squarely in the face, there are places where some of your gifts would not make room for you, or where you have no suitable gifts to make room for you. And other places where your gifts would just be suitable.

In this way there are some who would just fit into work in Africa who would be no good in China, and vice-versa. Some are of a scholarly temperament, but are not much good with their hands. Perhaps they would be good in China or India. In many parts of China, I understand, it would not do for the missionary to do handiwork. They would say he had no standing, but was evidently brought up among the menials. But if you come to the Congo you will have to build your own houses, make your own furniture, mend your own boots, etc. If you are not prepared for these things, then don't come to the Congo.

(To be concluded).

Bible Study Course.

By W. R. G. PHAIR.

SUGGESTIONS FOR BIBLE STUDY — No. 11.

Scripture. Genesis 11, 4-7.

“And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul” (v. 7).

I If you look in a concordance for the Hebrew word for “formed,” and then look for the word for “potter,” you will find that they are alike. There seems to be a reference to the art of the potter, which is repeated again and again in Scripture (Isa. 64, 8, Jer. 18, 1-6, Rom. 9, 21, etc.) The potter’s “earthen vessel” (2 Cor. 4, 7) is an emblem of fragility (Psalms 2, 9; Rev. 2, 27). We experience this in our daily lives, but we have the great joy and comfort of knowing that it brings to us the tender compassion of our Heavenly Father (Psa. 103, 13, 14). Many readers of the Evangel know the peace that comes when we commit the keeping of these frail vessels into the hands of Him Who made them—Who “knoweth” our frame—and never has to “guess” at it, like man.

Again the potter’s vessel is an emblem of the common place (Lam. 4, 2). It is not the “treasure,” but only that which holds it (2 Cor. 4, 7).

II As we read the verse, there is presented by the Holy Spirit a picture of the body—the “earthly house” of the man (2 Cor. 5, 1), completely formed, but without the occupant. It is an empty tenement, as yet only dust—made of the material of the earth,—earthly.

Then we read He “breathed into his nostrils the breath of life.”

What entered now was something quite distinct from the body, something separable. It came by a different process—not made from the dust of the ground, but breathed in by God. It was the non-material or spiritual part of the man coming in as the tenant of the house—not the Holy Spirit but the “spirit of man” (1 Cor. 2, 11), made in the image or likeness of God. (See No. 9 of this Series, in the September Evangel). This is what raises man immeasurably above all the lower orders of creation, placing him on an entirely different plane from the beasts, but at the same time overwhelms him with condemnation when he fails to act according to his high origin.

III. So long as the tenant remains in his earthly tabernacle (or tent), he “groans, being burdened” (2 Cor. 5, 2, 4). Though “fearfully and wonderfully made,” his body, being material, is subject, not only to the laws, but to the limitations of matter. Consider for a moment what this means. Let us take for an example the faculty of vision. The only way man can see is by means of a material organ called the eye. It can only perceive light, and that of a very moderate brightness. In the absence of light he has no vision, and a small excess of light will destroy his eye. Moreover, the light by which he sees objects comes from their surface only, so that it is always true of man that he “looketh on the outward appearance” (1 Sam. 16, 7). Can you imagine what vision will be when the spirit is free—when distance, darkness, density, cannot limit it?

IV. As we contemplate the empty house, waiting for the occupant, our thoughts are carried forward to the time when the tenant, after his short lease, must quit the premises. This event is rightly dreaded by the ungodly. The powers of knowing as well as feeling will be infinitely expanded both for happiness and misery, as soon as the spirit is freed from the body. It is a great error to read 1 Cor. xv at the funeral of the ungodly. But this chapter is full of precious promises for those who are “fallen asleep in Christ” (v. 18).

One thing appears certain, that the “earthly house” will no more

burden or limit them. "Thou sowest not that body that shall be" (v. 37). We see also reason for thinking that there will be infinite variety in the resurrection,—“to every seed his own body” or as the R V puts it more plainly—“to each seed a body of its own” (v. 38).

V. It is a marvel that some dear children of God should be so blind as to imagine they had already received their resurrection bodies. Could there be a more pitiable fallacy? Thank God it is not so. There is something far better awaiting us and them. It is the “house which is from heaven” (II Cor. v. 2). O what a change!

Remarkable Outpouring at Swansea

By G. I. FRANCIS.

For some time there had been a great expectation and an ardent longing among the inhabitants of Swansea for a visit of Pastor Stephen Jeffreys of Dowlais. At last he was able to come, and he has just concluded at Mount Zion Chapel one of the most powerful and spiritual 14 days' missions ever conducted in this town.

Although there had been no previous announcement of the meetings by means of bills or posters, yet from the opening service held on Monday, September 4th, the building was crowded to its utmost capacity; seats had to be placed down the aisles, and passage ways were blocked and congested. The chapel having proved far from adequate to accommodate the thousands of people who came from all parts to hear the preaching of the Word of God and to witness the demonstration of the Spirit and the power from on high, numbers had to be turned away.

Throughout, the meetings were charged with the power of God, and what the critic may call “emotion” has proved beyond contention to be the mighty power of God “in motion” in a most remarkable manner. The scenes witnessed by all who were present in these services have assuredly stamped a deep and ever abiding impression upon the minds of the curious and critical observers; brought true conviction into the hearts of the doubting believers; and demonstrated in the bodies of the sick and afflicted, that the Arm of the Lord is not shortened and that the Age of Mighty Signs and Miracles has not yet passed by.

During the first week of the mission, meetings were held every afternoon and evening, but as the number of cases for healing had become so many it was found necessary to have an additional meeting in the morning for this purpose. Long before the appointed time the people poured into the building in hundreds; some on crutches and sticks, others in bath-chairs, beds and stretchers; the blind being led; young cripples brought in the arms of their anxious parents, etc., scenes which melted even the hardest hearts into tears. Before dealing with the sick, Pastor Jeffreys read to the congregation scriptures concerning healing, followed by a short exhortation on the subject, and faithfully declared that the power of healing was not from him, but from God, and it was belief in THAT power that did the work. He then proceeded with the cases before him, anointing them with oil in the name of the Lord according to James 5, 14; and laying on hands according to Mark 16, 18, etc. Following this scenes have been witnessed which can never be put into words, when the cripples throwing aside their crutches began to walk up and down the aisles. The blind declaring what they could see; the deaf answering from the distance; withered and distorted arms raised, and various other remarkable manifestations of instantaneous cures from heart trouble, rheumatism, neuritis, paralysis, ruptures, hemorrhage, and many other diseases, have created deep impressions which will ever linger upon the minds of those who were eye-witnesses.

Among the innumerable testimonies given by those who have received

instantaneous healing, etc., are the following - -

A sister writes "Thanks be to a most merciful God for sending you with such power, and for a most marvellous cure I have received which I never thought would come my way . . . Twenty years ago I was turned out from Swansea Hospital as an incurable, I have since been practically a whole body of pain from head to foot . . . last Wednesday the Lord told me to come to you . . . and when returning home I felt I could run and jump with joy for my great deliverance from pain . . ."

Another writes "I now write to thank you for being the means in God's hands of restoring my little grandson and granddaughter to their health and strength again. The little boy was paralysed in his back and never walked for 3 years, and never talked at all, but now runs about and talks like any other child. The little girl with tubercular hip is also cured, Praise the Lord. . ."

Amongst the first cases was a young man from Cardiff who came down with deformed feet, and was instantaneously cured.

Another from Barry who had been suffering for many years from rupture was healed immediately.

A lady who had come from Lampeter (about 55 miles away), suffering from chronic diabetes, was also healed.

And in amongst the hundreds of the most touching sights was that of a young boy of 10 years old walking home in a childish fashion for the first time.

"To God be the glory,
Great things He hath done."

To the evening services, which were also quite remarkable, the crowds thronged to hear the preaching of the Gospel, when, in spite of the false reports of his accusers, Pastor Jeffreys filled with Divine Power declared the Full Counsel of God with such vigour and frankness, laying special emphasis upon the imminent Return of our Lord for His Saints, that brought heart-searching conviction. At other times the tide would run so high as to remind many of the Great Welsh Revival; and when the appeal and call to surrender was given to sinners and backsliders, it was inspiring to see at each meeting the earnest response of the young men and young women, the number of the saved altogether amounting to nearly 200.

To say the least, this Mission has created a never-to-be-forgotten epoch in Swansea, a stir which has monopolised much of the conversation of the town and district, a spiritual downpour whose mighty torrents have carried before them all prejudice; a real spiritual awakening kindling a holy fire in the hearts of every sincere believer; and will leave a lasting impression upon all who heard and beheld the powerful preaching of the Word confirmed by mighty Signs and Wonders.

"I will Declare what He hath done."

HAVING found Jesus as my Saviour in the month of June, a little while after, my health began to give way. I was sadly burdened about it and downcast. I went to a doctor, and he told me it was my heart. I tried six more doctors and they all told me the one thing, and that nothing could help me.

I then began to search after Jesus as my healer, but was discouraged by many. Some told me the days of healing were past.

Coming through a small town, one day, I heard a man say that Jesus was the same for the body as the soul, as of old, if we trusted Him. A little after this I heard an old man preaching from Luke iv,

40, "Now when the sun was setting, all they that had any sick with divers diseases brought them unto Him, and He laid His hands on every one of them and healed them." I saw that every remedy for me had failed (sunset). Sunrise was at hand Oh, Glory! God gave me a vision then of my own grave. I was lowered into it, and on going in I saw an opening at the foot of it. This opening grew larger and larger, and the Sun of Glory or the Dazzling Light that Paul saw broke in upon me. I then walked out of the opening, and heard the voice of God saying to me "Have faith in God" (Mark xi, 22).

The dear Lord then rolled away the burden and has kept it away. I put every remedy away—I mean all medicines. Years have rolled by, and Jesus has never changed towards me. Oh, Praise His Name!

The Lord healed me when I buried every remedy never to use them any more. Glory!
—E. H. (Lullynahmion)

Elim Evangelistic Band.

Mr. Darragh and Miss Adams are now at Belfast.

Mr. Jos. Smith is at Grimsby

Special children's meetings were held at Bangor the first fortnight in October, and news has been received of much blessing.

The tent mission at Woodview, Aruagh, which commenced on 23rd July, closed on 15th October. Throughout the twelve weeks which the mission lasted the Lord continually confirmed the word by saving souls. Amongst the converts are a goodly number of Special Constables.

The tent mission at Portadown closed on 8th October. Night after night for four weeks the two-fold message "JESUS SAVES" and "JESUS SATISFIES" (which fluttered in the breeze from the two flag-poles) was preached to an attentive congregation. We praise God for answered prayer in souls saved and backsliders restored. The mission terminated in a week's meetings in the hall in David Street.

Remarkable results were witnessed at the special mission held in Swansea, a report of which appears elsewhere in this issue. Pastor Stephen Jeffreys is still holding special meetings in South Wales, and the Lord continues to confirm the word with signs following.

The Annual Convention at Guernsey last month was much blessed of God, and Pastor Mercer continued the meetings for two weeks. From the commencement the Lord's presence was realised, and the word went forth each night with convicting power. Souls were saved, and many of God's dear children drank freely of the new wine of the kingdom, being baptized in the Holy Spirit and speaking with other tongues as the Spirit gave utterance. On 9th October a baptismal service was held. Prayer is asked for the work at Guernsey that souls may be saved and God in all things glorified.

SPECIAL PENTECOSTAL NUMBER.

The December issue of the Evangel will be a specially enlarged number (the largest yet issued) and will contain helpful articles on the Baptism in the Spirit, the present outpouring of the Holy Ghost, Divine Healing, the Second Coming of Christ, etc. Though increased in size, the price will be as usual. You can help spread the Pentecostal message by distributing these far and wide. Order early to avoid disappointment. Assemblies desiring extra numbers should send word at once.

Advice for All.

My dear Children,—

Here is some home-work for you, in addition to your day-school lessons. I want you all to learn it; get it into your hearts and practise it daily, and God will bless you.

If you've got a task to do	
Let me whisper then to you	.. Do it.
If you've anything to say	
True and needed, yea or nay	Say it.
If you've anything to love	
As a blessing from above	Love it
If you've anything to give	
That another's joy may live	Give it
If you know what torch to light	
Guiding others through the night	Light it
If you've any debt to pay	
Rest you neither night nor day ..	Pay it
If you've any grief to meet	
At the loving Father's feet	Meet it
If you're given light to see	
What a child of God should be See it
Whether life is bright or drear	
There's a message sweet and clear	
Whispered down to every ear	Hear it.

Yours in His love,

“GREATHEART.”

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The Mercy of God.

Keeping Mercy for Thousands !—Exodus xxxiv , 7.

Keeping mercy !—never expended—never worn out !—but always in hand—always ready for poor sinners, even for thousands !

Yes ! even for thousands and millions of transgressors who come to the Fountain of Mercy, by Jesus Christ

Oh, that precious blood, which can cleanse the sin of the whole world !—even your sins

Poor sinner ! is it your desire to get rid of your besetting sin ? Would you be holy if you could ? Would you willingly give up your destructive darling sin to be made “ a child of God ? ”

There is nothing to prevent your being so, nothing but your own will ; for He who keeps mercy for thousands, has mercy in store for you—if you be but willing to accept it—upon the terms proposed by the Lord himself “ Let the wicked forsake his way, and the unrighteous man his thoughts ; and let him return unto the Lord, and He will have mercy upon him ; and to our God, for He will abundantly pardon

Whatever may have been your sins, or however great their number, here is pardon — freely offered (to the humble penitent) by our gracious God, who has no pleasure in the death of the wicked, for He delighteth in mercy.

Your old companions may despise you, and you may hate your own self,—but God hates only sin, not the sinner God despises your sin, but yearns after your soul, as an affectionate Father, crying out, “ Turn ye, turn ye from your evil ways ; for why will ye die ? ”

It is not the will of God that any should perish, but it is His will that every one who believeth in Christ may have everlasting life (John vi , 39, 40)

It is the earnest desire of your Heavenly Father to save you,—yes, even you—all sinful as you are

Oh, poor sinner ! turn to God, and He will turn to you—not with an angry frown, but with a smile of love and mercy—which He “ keeps for thousands, forgiving iniquity, transgression, and sin ” “ Turn ye, turn ye ; why will ye die ? ”

—Sel