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A
MONTHLY RECORD
of
SPIRITUAL LIFE AND WORK

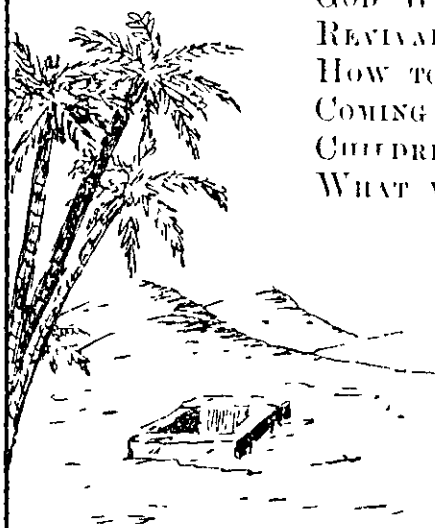
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Christ is Coming.

"We shall all be changed in a moment . . . caught up . . . to meet the Lord in the air." I. Cor. 15:51, 52; I Thess 4:17

A moment of rapture awaits a company of saints, the very thought of which is enough to thrill the heart,—a moment for the joy of which one might willingly spend a life-time of sacrifice and preparation! It will be an event so sacred, secret, silent and sudden, that its very nature necessitates preparation on the part of each participant. Gross and earthly hearts could not possibly feel the magnet pull of the great unseen Presence in the atmosphere above them. Dull, natural ears could never hear the clear but silent call. Only supernatural vision could see up the shining way to the goal. Only inspired souls could mount in so wondrous a flight to the jewelled city in the air.

Who are these who speed like lightning up through the atmosphere of earth, past the cowering hosts of the prince of the power of the air, up through shining ranks of angels, up to where the emerald rainbow spans the throne of grace? Not from earthly thrones do they mount. They are each one of royal blood. But their dynasty is a heavenly one. Their radiant brows bore just now the marks of care. Their shining frames were a moment before bent with toil. The hands they raise in glad worship were hardened by the touch of toil and stress of labour. Some there will be who like Daniel have stood for God as statesmen and diplomats in Babylon-like courts, some mighty prophets, who like Elijah have thundered forth God's Word where all knees seemed bowing to Baal; but few of them will be missed in earthly upper ranks. They are of heavenly rank.

They have been in the main misunderstood and lightly esteemed; but their calling was so high and holy that they cared

would preach to bring up the churches to the standard of holy living." Dr. Parker said, not long before he died: "What is wanted now is a mission to the churches. The great soul I cry for is the man who will set fire to the Church, and bring back our conscious need of the Holy Ghost."

High authorities tell us that the church life of the century is "abnormal, feeble, and unhealthy." A well-known minister speaks of "churches where there is not only the order of the graveyard, but also its stillness and death."

Is not this evidenced in the apathy, the prayerlessness, the fitful zeal, the low and inadequate views of sin that prevail among God's professing people? The grosser evils may not be committed, but are not the manifestations of discontent, bad temper, censoriousness, worldliness, that are so often seen in Church life, just as dishonouring to God, and hurtful to the soul, as the so-called great sins? No wonder a minister was heard to say a short time ago: "There are no tokens of God's presence in the church of which I am the pastor. Souls are not saved, nor are believers sanctified. We seem God-forsaken."

How true this is of many churches! The late Reader Harris once said, "The state of the world is bad enough. Drunkenness and lust, infidelity and sin, are sweeping almost unhindered over the land. But, bad as it is, the condition of the church is, in many cases, far worse; worse in proportion to its exalted privileges and great responsibility, worse, because to its faithlessness must be ascribed the godless state of the world. Perhaps the worst of all is the comparative indifference with which the Church regards its own condition, and that of the world among whom it is placed to shine, and to whom it is specially commissioned to hold forth the Word of Life."

No wonder that "Ichabod"—"The glory is departed"—has to be written over so many of our sanctuaries! The only hope for such churches is the disbanding of the members, till only those are left who are true to God and filled with His Spirit. These few—be they only half-a-dozen—would do infinitely more good than a thousand half-saved worldly Christians, indeed, the more there are of this class in a church, the more mischief is done, and the more the Holy Spirit is grieved, resisted, quenched and dishonoured.

Is it not time we got rid of our culpable indifference to these things? Ought we not to be ashamed before God of our silence and apathy? Thank God for those who realise the wretchedness and heart-ache that sin is causing everywhere around them, and who understand somewhat in their own experience the meaning of the Psalmist's words, "Rivers of water run down mine eyes, because they keep not Thy Law." May God increase the number! If believers everywhere, in anguish of soul, were to cry to God with the prophet of old "O Lord, revive Thy work in the midst of the years, in the midst of the years make it known, in wrath remember mercy," the kingdom of God would be mightily extended, and crowds of sinners would be saved.

But before this can take place we must know what it is to have travail of soul for their salvation. Dr. Pulsford once said "If the Church is the kingdom of God with men, she must partake of God's concern.

She must carry souls in her bosom until they are born of God. I am inclined to think that a soul is never born again, apart from the tender concern and anxiety of some creaturely heart or hearts. What would the effect be if the whole Church travailed with souls?" No wonder that so few souls are born again in our midst, when we feel for them, and long for them, and carry them on our hearts so little!

What is the remedy for this unconcern, coldness, selfishness, pride, and worldliness of the Church, and consequently of mankind? It is the same to-day as on the day of Ascension, when our Lord prescribed the baptism of the Holy Ghost as the remedy, and the only remedy for Peter's timidity, for Thomas's doubt, for the selfishness of the sons of Zebedee, and the fear which caused all the disciples to forsake their Lord, the remedy which should not only remove the cause of the failure, but endue with the source of success. Let God apply His remedy, and the heart of the daughter of Zion will soon be healed and she will be empowered to go forth in victorious service for her Lord. Then will the heathen be won for God—the heathen abroad and the heathen at home—and God's prophecy come gloriously true. "The heathen shall know that I am the Lord God, when I shall be sanctified in you before their eyes."

If the Church is to be set on fire, and success achieved, every member, young and old must claim deliverance from sin, which is at the root of all impotence and heartache. This is the first step, the all-important, indispensable step. This is the pathway to the power that many are crying to God for—"Ye shall receive power after the Holy Ghost has come upon you."

Oh, may God help the churches to seek, and not rest till they obtain, Pentecostal love and power, so that they may be at liberty to concentrate their undivided energies upon the God-appointed work—the one work for which the churches have been brought into existence—of rescuing the Christless men and women that are dying in their sins around us, and thus hastening the coming of our Lord Jesus Christ.

Let ministers, and Christians everywhere, in season and out of season, preach, testify to, and exemplify in their lives that great Pentecostal blessing of the outpoured Holy Ghost, without which all our work will be in vain, then everything else—money, new converts, workers—would follow.

Pentecostal Churches all over the land are finding it so. Let critics and cavillers say what they like—and they ought to be very careful what they say, lest they commit the awful, unpardonable sin of blasphemy against the Holy Ghost—the Pentecostal Movement of these last days is of God. It was started by God, it is controlled by God, it is empowered by God, it is filled with God. In meetings of the Pentecostal Movement that the writer has the privilege of attending, there is not a jot or tittle that is not of God. The Word is preached in the power of God; the message that is given is direct from the lips of God; the prayers that are offered are inspired by God, the joy that lights up all faces is the joy of God; the purity and power that so many receive is the Baptism of God, the miracle-working power that banishes disease is the work of God. And because everything is of God, it will last. It is no mere "flash in the pan" blessing, it is no "pumped-up" joy, no lashed-up enthusiasm, no man-created power. It is all of God, first, midmost, last, and God is well pleased

with His work, and to Him is given all the glory, all the praise.

The religion of the Pentecostal Movement is what is needed to save the world. It is the burning, consuming, magnetic, energising fire that spreads through these meetings, and that only, that will purge the churches of their worldliness and dross, and cleanse the Augean stable of the world's corruption. The writer has never been in meetings where there has been so much of God, so much of joy, so much of power, so much of glory. He has witnessed scenes, heard testimonies, listened to messages, shared in outpourings that have almost bewildered him, and made him feel that, surely, he must be dreaming. It was all so novel, so unusual, so glorious. It seemed almost too good to be true. And yet there it was right before his very eyes! The writer can not conceive it possible for any man, be he minister or layman, to sit in the meetings of the Pentecostal Movement without feeling, "Here is the real thing"—that for want of which pulpits are futile and voiceless, and congregations are languishing and dying. It is no good talking of revivals unless ministers and churches are prepared to go along these lines. Give the Pentecostal Movement a chance, let it loose upon the world, and the churches shall be magnetised into new life, and nations shall be born in a day—From "Wonderful Miracles." This book can be obtained from the author, Mrs. Lily Denham, 20, Beulah Crescent, Thornton Heath, Surrey, for 3s. (postage 4d. extra).

Conquerors because Conquered.

By PASTOR E. C. BOULTON.

"Let me now go . . . after HIM." Ruth 2, 2.

"I will seek HIM whom my soul loveth." Cant. 3, 2.

"My goal is God HIMSELF, not joy, nor peace,
Nor even blessing, but HIMSELF, my God;
'Tis His to lead me there, not mine, but His—
At any cost, dear Lord, by any road!"

This is the language of a soul that has lost all relish for the transient things of earth—one in whom all resistance has been broken and who has completely succumbed to love's overmastering power—a captured soul, conquered by Calvary's love. The one all absorbing pursuit is now HIMSELF alone. He has become the soul's chief desire and sole object—

"Once His gifts I wanted,
Now the Giver own;
Once I sought for healing,
Now HIMSELF alone."

The highway of holiness is no longer difficult to the winged feet of love. Within has been created an eternal 'yes' to His will. To be with Him is the "one thing" that matters. Whatever interferes with this union is relentlessly put to the sword. The soul having now found its centre of attraction, viz., HIMSELF, continually gravitates towards Him, and can be satisfied with nothing else.

The attitude of the soul having been altered, the outlook

is consequently changed. Everything is now regarded from the heavenly viewpoint—the soul walks, worships, and conducts its prayer warfare “within the veil.” The vision is now Spirit trained—the things that are seen are eclipsed by those unseen and eternal verities. The soul has become alive to His matchless beauty. It is the dawning of a great and living hope, the birth of an intense and insatiable hunger for God. The hands are now disengaged to serve Him, the eyes anointed to behold Him, the ears opened to hear Him, the lips touched with fire to speak of Him, the whole being at His entire disposal.

The heavenly vision thus vouchsafed has finally broken every remaining vestige of unwillingness and liberated and separated the soul “UNTO HIMSELF” for ever. All desire as well as means for retreat are now voluntarily destroyed. The soul has committed itself irrevocably to a life of abandonment from which there is no escape—like Jephthah it has vowed to the Lord and “cannot go back”—The only possible course is forever forward, upward, goalward, throneward, He HIMSELF being the living incentive to every onward step. The natural and material things have lost their power of attraction—the claims of flesh and blood are subordinated to the higher and holier demands of the Divine will. The soul is launched upon a new life of faith. Earth bonds are snapped—shore lines severed. Every human call is silenced and the soul leaps forward in eager glad response to the alluring vision which He gives of HIMSELF. For one brief moment we have beheld the King in His beauty and other things have paled, and the whole being has been ravished with the sight, receiving an earnest of the coming rapture glory. Henceforth everything is hallowed and sanctified by the heavenly vision

“Hast thou heard HIM, seen HIM, known HIM,
Is not thine a captured heart?
Chief among ten thousand own HIM,
Joyful choose the better part.”

Every restraining influence is now swept aside by this incoming tide of love, which as it rises higher and higher, lifts the soul from the sphere of self into those heavenly places “far above all principality and power” into that realm where Jesus reigns alone, there “together with Him” to share the dignity and honour of the throne-life, and to exercise those kingly and priestly prerogatives which are the heritage of all who overcome.

The propensity to wander having been removed there is now a fixity of purpose, an unswerving devotion to the constraint of His love. He is the mainspring by which the whole of the spiritual life is regulated. The soul is now led on to planes of rest, refreshment, and revelation to a “large place,” a place of “overflowing plenty” where the saint dwells in unbroken union and communion with Him. O blessed life! How restful, how joyful, how free from care. Happy beyond measure the

soul who thus loses itself in God !

“I am the Lord’s! Yes: body, soul, and spirit,—
O seal them irrevocably Thine:
As Thou Beloved, in Thy grace and fulness
For ever and for evermore art mine.”

The Baptism in the Holy Ghost.

By WILLIAM F. P. BURTON.

“Not by might, nor by power, but by My Spirit, saith the Lord of Hosts” (Zech 4 8). “. . . Them that have preached the gospel unto you, with the Holy Ghost sent down from heaven” (I. Pet. 1 12).

A. Names and Terms.

By comparing Acts 1. 5 to 8 with Acts 2 4 it will be seen that **“Baptized in the Holy Ghost,”** **“the Holy Ghost is come upon you,”** and **“filled with the Holy Ghost”** refer to the same experience—that which Christ promised in John 14 16, **“I will send you another Comforter . . . the Spirit of Truth,”** and again in Luke 24 49, **“till ye be endued with power from on high.”** The event is referred to in Acts 11: 15: **“The Holy Ghost fell on them as on us at the beginning”** This is recorded in Acts 10: 44-48, where the additional terms, **“Poured out the gift of the Holy Ghost”** and **“Received the Holy Ghost”** are also employed. Here Cornelius received the Spirit through the teaching that **“God anointed Jesus of Nazareth with the Holy Ghost and power”** (Acts 10 38) That event is spoken of in Luke 3 22 **“The Holy Ghost descended upon Him.”** The same blessed experience came to the Ephesians in Acts 19 1-6, where some of the above terms are employed, and in his epistle Paul writes to them of that time (Eph. 1.13), **“After that ye believed ye were sealed with the Holy Spirit of promise.”** Hence we see that all these eleven terms (baptized in the Holy Ghost, the Holy Ghost coming upon, being filled with the Holy Ghost, receiving the Comforter, being endued with power, the Holy Ghost falling on one, the gift of the Holy Ghost being poured out, receiving the Holy Ghost, being anointed with the Holy Ghost, the Holy Ghost descending upon one, and being sealed with the Holy Ghost) refer to **different aspects of exactly the same event or experience.**

B. It is Possible to be a Believer and yet not to have Received the Holy Ghost.

In Acts 8 12 we find that the Samaritans (not Jews, Jn. 4 9, Mat 10 5, 6, 2 Kings 17-24), were baptized believers. Yet the Apostles **“prayed for them that they might receive the Holy Ghost, for as yet He was fallen upon none of them, only they were baptized in the Name of the Lord Jesus. Then laid they their hands upon them and they received the Holy Ghost”** (Acts 8.15-17).

Again Paul was saved on the road to Damascus (Acts 9 5-6). That this was the time of his conversion is clearly seen by comparison with Rom. 10 9 Yet in Acts 9.17 we find Ananias sent that Paul **“might . . . be filled with the Holy Ghost,”** so that, clearly, he was not thus filled at his conversion.

In Acts 19 1, 2, the Ephesian believers had **“not so much as heard whether there be any Holy Ghost”** In v 5 these Gentile (Eph. 2:11) believers were baptized, but it was not till afterwards, when Paul laid his hands upon them, and prayed for them, that the Holy Spirit **“came on them”** Consequently, in his epistle to these people, Paul writes, **“After that ye believed, ye were sealed with that Holy Spirit of promise”** (Eph. 1.13).

Thus we see that, though all children of God are "born of the Spirit" (John 1:13 and 3:5), and they are "led by the Spirit" (Rom. 8:14), yet it is necessary for such to "receive the Spirit." It was necessary for even Christ, after He was born of the Spirit (Lk. 1:35), to be filled with the Spirit (Lk. 3:22). The same teaching is clearly set forth in type, e.g., in Lev. 2:5 and 6; after the meat-offering was mingled with oil, it was still necessary to pour oil upon it. And again, in Lev. 14:17, 18, after the ear, thumb, and toe of the leper had been touched with oil, it was still necessary to pour oil upon him.

We are certainly told "If any man have not the Spirit of Christ he is none of His" (Rom. 8:9), but this passage cannot contradict those cited above, and so the "Spirit of Christ" cannot be the "Holy Spirit."

In John 14:16, Jesus says, "I will pray the Father, and He shall give you another Comforter." So Jesus is one Comforter and the Holy Spirit is **another** Comforter. At conversion we receive Christ (John 1:12), but it is then necessary to receive the Holy Spirit.

C. Upon what Conditions may the Believer Receive the Holy Spirit.

The Spirit is given to "those who Obey" God (Acts 5:32). Consequently those who are not living according to God's will, as revealed in His Word, cannot expect to receive the Holy Spirit. In Acts 2:38 (lit) "**Repent** and be **baptized**, each of you, in the Name of Jesus Christ, because of the remission of your sins, and ye shall receive the gift of the Holy Spirit." So that though, in the case of Paul (Acts 9:17) and Cornelius' household (Acts 10:46), the Spirit fell upon them before they had been baptized, yet repentance, and baptism are clearly laid down as conditions upon which we can claim the "promise of the Father." In John 7:39 "... the Spirit, which those who **believe** on Him should receive." This condition of faith is essential, and a person who doubts and wavers on God's promises cannot receive anything from the Lord (Jas 1:6-8) "Have ye received the Holy Ghost since ye believed?" (Acts 19:2). The word "receive" means "take." God offers us a gift, and (as in the case of salvation), He intends us to **take** it by faith. Gal 3:14 "Waiting" or "tarrying" was a condition for the disciples before Pentecost (Lk. 24:49). But it is not now essential to tarry, for Christians may at once receive. Indeed Cornelius did not even "tarry" until Peter had finished his sermon, but straightway received the Spirit (Acts 10:44). In Luke 11:9-13 God shows His willingness to give the Holy Spirit to those who **ask** Him. Those who merely **seek manifestations** may get astray, for bread is very like the round, white, hot stones upon which the Jews baked it, but we cannot get the wrong thing if we ask our Father. Scorpions may get among the eggs of a hen's nest, or water snakes be found in the fish-net, and in the same way the devil's messengers, both human and spiritual, will be busy where a work is being done for God. We need not fear getting something wrong, however, though all Satan's hosts be arrayed against us, for if we ask for bread we will receive bread, and if we ask for the Holy Spirit, we will receive from our Heavenly Father the Holy Spirit. He would never defraud His trusting child by allowing a demon to come instead.

D. What is the Evidence that we have Received, or been Baptized in the Holy Spirit?

In Acts 2:4 "They were **all** filled with the Holy Ghost, and began to speak with other tongues. . . ." It does not say that 119 out of the 120 spoke in tongues, but all received a like manifestation, accompanying the gift of the Holy Spirit. In Acts 19:6, "when Paul laid his hands upon them the Holy Ghost came on them; and they spake with tongues and prophesied." "On the Gentiles also was poured out the gift of the Holy Ghost, **FOR** they heard them speak with tongues and magnify God"

(Acts 10:45, 46) In Acts 8:17 no details of manifestations accompanying the event are given, though something miraculous must have occurred to induce Simon the sorcerer to offer the Apostles money, that he might have power to do what he saw them do. In Acts 9:17-19, we are not even told that Paul received the Holy Spirit, though we know that he did, and also that he spoke in tongues (I. Cor. 14:18). Thus in all those cases where the Holy Ghost was given, and where details of the event are recorded, all the recipients spoke in tongues. Moreover, in Acts 10:46 and 11:15 it was accepted as conclusive evidence that Cornelius and his household had received the Holy Spirit. "**For,**" not "we saw love, joy," not "they were used in soul winning," or "the Bible became a new book"; but—"**FOR they heard them speak with tongues**" . . . (Acts 10:46). Thus, during the present dispensation, those who say they have received the Holy Spirit but have not spoken in tongues, have neither a scriptural experience, nor a scriptural evidence. Some will say, "But at such and such a time I was filled with joy," or "my heart burned within me," or "I had a vision of the glorified Christ," or "my Bible became a new book," or "I have been used in healing and in bringing souls to Christ." Yet, before the Holy Spirit was poured out upon the disciples (John 7:39) they had joy (Lk. 24:52). Their hearts burned within them, and the scriptures were opened up to them (Lk. 24:32). They saw the glorified Christ (Lk. 9:29). They were given power to heal, and to cast out demons (Lk. 9:1). And they brought souls to Jesus (Jno. 1:41, 45). Hence, blessed as these experiences are, none of them is proof of having received the Holy Spirit. They are only evidence that He is guiding and working with the believer.

It must be made clear that though the believer magnifies God in tongues (Acts 2:11 and 10:46), as evidence, at the time, that he has received the Holy Spirit, he does not necessarily receive the gift of tongues, i. e., he may never have the ability to speak in tongues (I. Cor. 14:27) at will. But God gives to one the word of wisdom, to another faith, to another gifts of healings, to another divers kinds of tongues, and so on (I. Cor. 12:8-10). Speaking of the gifts, God asks "Do all speak with tongues?" (I. Cor. 12:30). But on the other hand, "The manifestation of the Spirit (as distinct from the gifts) is given to every man to profit withal" (I. Cor. 12:7).

E. The Purpose of the Baptism in the Holy Spirit.

I.—GODWARD.

God desires spiritual worshippers (John 4:23) and spiritual prayer (Jude 20). It is a great mistake to think that heady, intellectual, well expressed prayers are necessarily pleasing to God. The happy, inarticulate prattle of a cooing baby is more pleasing to Him. In Matt. 21:16, in fact, He calls it "perfect praise," because it comes from the heart; whereas it may be said of some "This people honoureth me with their lips but their heart is far from Me" (Mk. 7:6). In the same way in intercession, "The Spirit also jointly helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit Himself maketh intercession for us with groanings which cannot be expressed in words" (Rom. 8:26, lit.).

II.—TOWARD THE RECIPIENT.

The Comforter is called "the Spirit of Truth" or "reality," for He makes real and practical what before was so much theory (John 14:16). He reveals and teaches of Christ, truth (John 16:13). Christ said, "He shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me . . . unto the uttermost part of the earth" (Acts 1:8). The word "power" is, in Heb. 11:11, translated "strength," and in Lk. 6:19 and 8:46 it is "virtue,"—where healing virtue is said to flow through Jesus. We are to receive the same "power"—which flows through each one filled with the Spirit (John 7:38), in healing bodies (Rom. 8:11),

convicting of sin (John 16 8), and testifying to a risen Christ (Acts 2.33; I. Pet 1 12)

III.—TOWARD THE CHURCH

In I. Cor 12 13, the Authorised Version reads. "By one Spirit are we all baptized **into** one body" In the same way we read in Matt 3 11, "I . . . baptize you . . . **unto** repentance" And again in Rom 6 4, "Buried with Him by baptism **into** death" Now it is clear that John did not baptize his converts to make them repent, but because they had repented. Similarly we do not bury a man to make him dead, but because he is dead. And in the same way a believer is not baptized in the Spirit to make him a member of the body, but because he is already a member of the body. Thus the word "into, unto" may be translated "for, because of." It is thus translated 91 times in A.V. (e.g., Matt 10 10, "scap for your journey"; II Cor 9 10, "Bread for your food") Thus I. Cor. 12 13 may be translated, "In one Spirit are we all baptized, because of or for one body." Every saved person is a member (Acts 2 47) of "the Church which is His body" (Eph 1, 22-23) Thus the evident meaning of I Cor. 12-13 is that, as a member of the Church, and because of the requirements of that Church, the individual believers should be baptized in the Spirit

IV—TOWARD THE UNSAVED

The Holy Spirit brings irresistible conviction (Acts 6 10, John 16 8, I. Cor 14.24, 25), and no amount of eloquence, zeal, of persuasion can produce the same results (I Cor. 2.4). Thus let the scholar who has studied at the university enquire, "Are my three, five or seven years of theological training producing the same results as the Spirit produced in the Galilean fishermen?" God shows the requisite equipment when He says, "With stammering lips and another tongue (not with eloquence and post-graduate courses) will He speak to this people" (Isa. 28.11)

F. The Results of being filled with the Spirit.

These are, of course, partly dealt with in the previous section on "The Purpose." There are nine fruit of the Spirit, and nine gifts of the Spirit. Practically all Christians acknowledge the necessity for the fruit, but some say, without a single scriptural corroboration, that the miraculous gifts have been done away, whereas the Scripture says "The gifts and calling of God are without repentance" (Rom 11 29) Paul, in I Cor. 1 7 (addressing "all who in every place call upon the Name of Jesus Christ our Lord," v 2) thanks God that they "come being in no gift, waiting for the coming of our Lord Jesus Christ" Since Christ has not come, to the time when this is being penned, it is cause for thankfulness that the Church is still manifesting the gifts of the Spirit "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe in My Name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark 16 15-18). Since we are still aiming at the proclamation of the gospel to every creature, and he that believeth and is baptized is still being saved, it is clear that Christ's words still hold true. We are indeed told that "whether there be tongues they shall cease" (I. Cor 13.8), but the passage also says, "whether there be knowledge it shall vanish away," which has certainly not yet occurred, moreover the context clearly shows that the time when these things are to be dispensed with, is when we shall see "face to face," and "know even as we are known" (v. 12).

I Cor. 12.27, 28 teaches that the functions of the various members of the body are analogous to the operations of the various gifts in the Church. Consequently an assembly without the gifts in operation, is like

a dismembered or paralysed body, which certainly is not Christ's intention.

G. The Importance of Receiving the Spirit.

"Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is everyone that hangeth on a tree; that . . . we might receive the promise of the Spirit . . ." (Gal. 3.13, 14). If Christ died in order to obtain this priceless blessing for us, it is surely of paramount importance. Moreover those who neglect this matter, neglect the last command of the Lord Jesus (Lk. 24.49; Acts 1.8). We are sometimes told, "That was for the early disciples," which is quite true, and certainly some churches of to-day with their worldly practices are no near resemblance of the early apostolic churches. But God intended that we should proceed in just the same way as in the first few days of the church for Christ's injunctions were, "Make disciples of all nations . . . teaching them to observe all things, whatsoever I have commanded you. . . ." (Matt. 28.19-20). And these disciples were also told, "The things that thou hast heard of me, among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:2).

"WHAT SHALL WE DO?"—Acts 2:37-39

"Repent and be baptized every one of you in the Name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Items of Interest.

Particulars of the annual Convention at Belfast and other Christmas and New Year Conventions will be found on page 200.

* * * * *

Some months back the need of a more suitable hall at Taunton, Somerset, was mentioned in the Evangel. We rejoice to know that prayer has been answered and a hall already been erected. A brother writes us of the special meetings that were held at the opening. The word preached by Evangelist and Mrs. Davies was with power, and sinners were saved and saints blessed. Some who helped to erect the Mission Hall were amongst those who were saved. To God be all the glory!

* * * * *

By the time this paper appears in print, Dr. and Mrs. W. R. G. Phan and their two daughters will be on the waters, crossing for Canada, where they intend to take up their residence at Winnipeg. Dr. Phan has contributed regularly to this paper up to last month the Bible Study Course. They desire through the medium of the Evangel to wish "God-speed" to all their friends and to desire their continued remembrance in prayer.

* * * * *

We were encouraged recently by a letter from a brother in Upper Egypt. He says "I cannot express my interest in getting the precious paper, the 'Elim Evangel'. I have translated several articles from it into Arabic, and they are of great blessing to all who read them."

* * * * *

A Holy Ghost Revival has come to the Pittsburgh Bible Institute. Enjoying God's manifest blessing for the past twenty years, yet holding tenaciously to the view that the prophecy of Joel ii. 28-31 was entirely Jewish God began to shew them that it was for the Gentiles (Acts ii. 39) and that it referred to an outpouring which was to take place "BEFORE the great and terrible day of the Lord." A deep spirit of intercessory prayer has prevailed for some months, culminating at their Summer Bible Conference in a remarkable outpouring, when several hundreds received

the fulness of the Holy Ghost and spoke in other tongues. God is still working in saving souls, healing the sick, and baptizing in the Holy Ghost. Their experience is all the more remarkable as they had in no way been associated with the Pentecostal Movement and had not before witnessed an outpouring of the Spirit of God.

* * * * *

The article entitled "God's Covenant of Healing," which appears in this issue, is taken from "Talks to Candidates for Divine Healing," just published. This book and also "For Soul and Body—Talks on Spiritual Healing" (3rd ed., enlarged) are obtainable from the author, Mrs. Harriette S. Cambridge, 6, Chestergate, Stockport, at the price of 1s. 6d. each (post free, 1s 9d)

* * * * *

Owing to the renovating of the church buildings at Clapham, all services (except those held on Sundays) have been suspended during the past five weeks. After a great deal of labour by Elim Evangelists who worked at the interior, and contractors who worked at the exterior, the old church has been transformed into a beautiful Elim Tabernacle. Re-opening services are being held at the end of November, the preacher being Pastor George Jeffreys.

The Witness of God.

By HENRY PROCTOR, F.R.S L., M.R.A.S

"If we receive the witness of men, the witness of God is greater." What is the witness of God? Jesus said: "The works that my Father has given me to do: THESE TESTIFY of me." "Believe me for the works' sake."

What is true of Jesus should be true also of any Church which professes to follow in His footsteps. His disciples ought also to be able to say: "If I do not the works of Him that sent me, believe me not." If we cannot "work the works of God," we have no right to expect the world to believe what we say. In the case of the first disciples, it is said that "God was working with them, CONFIRMING the word with the signs following." These signs then were the witness or testimony of God to the reality of their evangel.

Very prominent among the signs was the "sign of tongues." As Peter affirmed concerning Cornelius and his household: "The HEART-KNOWING God BARE them WITNESS; giving them the Holy Spirit, even as unto us at the beginning, cleansing their hearts by faith" The sign that they were baptized in the Holy Spirit to the Jewish Christians who did not expect, and "were astonished that the Holy Spirit was poured out on the Gentiles" was that "they heard them speak with tongues and magnify God";—otherwise they would never have believed it possible, so fully possessed were they with the belief that it was for the chosen people only. But we see that this was promised in Mark 16.17, among the signs that should follow them that believe, that they should "speak in new languages," "cast out demons," and also "lay their hands upon the sick and

FULLY RESTORE THEM TO STRENGTH."

It is becoming daily more clear to us that any church which is destitute of these signs, is not up to God's standard, because He is not "confirming the Message by the signs which follow." We know that every one of them followed in the case of the Apostles, and also that they were to continue "all the days, even unto the consummation of the age." But what is proving the fact more than anything else, is that we have seen all these signs being performed by God's people, not only here but in the United States, as well as in India, China, Norway, Denmark; Sweden, and Switzerland

We see, moreover, that many of the churches who are neglecting or despising these signs, are becoming dead and cold, because although they know it not, their lampstand is removed out of its place. They are not following the Light of the World, but are standing still while the Light is moving. Each one of them says. "I am rich, having become wealthy, and have need of nothing; and do not know that (they) are wretched, pitiable, poor, blind, and naked." But to the repentant among them, Christ says: "Attend! I stand at the door and knock, if ANY ONE should hear My voice, and will open the door, I will come in and dine with him, and he with Me." But they must first "repent and do the FIRST WORKS," which "Jesus BEGAN to do and teach," and which were carried on by His apostles and first disciples, before God can bear witness to them by "stretching forth His hand to heal and doing MIGHTY SIGNS AND WONDERS in the Holy Name of Jesus."

Moreover, it is certain that we are in the closing days of this dispensation, of which God says in Joel: "And it shall be in the last days, saith God, I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your elders with dreams shall dream. And upon my menservants and upon my maidservants, in those days will I pour out of my Spirit, and they shall prophesy." Every gift should now be in operation in the churches of God on earth, in order that there may be made ready a people prepared for the Coming of the Lord, whom He has promised to "KEEP OUT of that hour of trial, which is about to come upon the whole of the inhabited earth to try those dwelling upon the earth." (Rev. 3 10)

Beth-Elm Home of Rest and Healing, Leigh-on-Sea—Open to any of the Lord's people for long or short periods. For terms, apply to Miss Neill, "Beth-Elm," The Glen, Cliff Gardens, Leigh-on-Sea, Essex

Bibles, Religious Books and Tracts—Write or call, Mr G. H. E. Bamford, Bible Depot, Cental Ave., Bangor, Co. Down. Special reductions in price of Bibles.

God's Covenant of Healing.

By HARRIETTE S. BAINBRIDGE.

"There He made for them a statute and an ordinance, and there He proved them; and said, 'If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments and keep all His statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians, for I AM THE LORD THAT HEALETH THEE'" (Ex. xv 25-26)

What Divine Healing Is.

It is spiritual healing. It is Christ's living touch. It is a force which transforms our spirits, souls and bodies, and which transcends our reasoning faculties. And it is received by faith, because it has been given to man by God

What Divine Healing Accomplishes For Us.

It brings us into life-union with our Lord Jesus Christ, and it helps us to see beyond the horizon into the unseen realm which is the eternal realm. As soon as we thus begin to live on the plane of the supernatural, we are caused to see spiritual verities from the Divine standpoint, and the unseen and the inaudible gradually become visible and audible to our awakened and intensified spiritual perceptions.

The Day of Miracles.

The Day of Miracles passes away only with the Day of Faith. People do not usually believe very much in the supernatural before their spiritual perceptions have been touched and revived by the Divine Spirit. The life of God in the soul of man cannot be reduced to a system of philosophy. It eludes purely mental processes. But it may be realised and enjoyed by the devout spirit, and it can be partially stated in terms of experience. "Come, see a man which told me all things that ever I did; Is not this the Christ?" (John iv. 29), was the testimony of the woman of Samaria, and it is still the testimony of every soul to whom the Saviour of the world has been revealed.

Our blessed Lord is still declaring in the hearing of His true disciples, "And this is life eternal, that they should know Thee, the only true God, and Him whom Thou didst send, even Jesus Christ" (John xvii 3).

This true knowledge of the true God is the secret source of the spiritual healing and renewal which revivifies both our inward and outward man. When we are possessed by this inspired knowledge our hearts glow with love to the Lord Jesus, our minds become receptive of His thoughts, and eternal purposes, and also in the realm of our physical being His healthy life enters into our imperfect organs and faculties, producing a transformation in our mortal bodies. We are healed of our sicknesses as we are enabled to resist and reject, by the power of the Holy Spirit Who dwells within us, not only sin and ignorance, but disease, pain and sickness also, because we have consciously received Jesus Himself as our Saviour, Healer, and Lord, and we are relying upon Him to cast out of us these various forms of evil which are antagonistic to His Life which is in us.

Concerning Present-Day Experiences.

Many amongst ourselves who have found Him of whom Moses and the prophets wrote, are living testimonies of the fact that the Lord Jesus has changed their own lives, for He has transformed their whole being, both in the inward realm of thought and emotion, where curious eyes are unable to follow, and also in the visible realm of the physical being where those around can readily see this transformation when it has taken place in actual experience

Our Lord Jesus said to the scribes, "But that ye may know that the

Son of Man hath power on earth to forgive sins (then saith He to the sick of the palsy), Arise, and take up thy bed, and go unto thine house" (Matthew ix. 6)

Numberless persons in our midst are heard bearing their witness to the healing power of the Lord Jesus Christ, Who is declared in the Book of God to be "the same yesterday, to-day, and for ever." Both in my eyesight and in my body, as well as in my inner life, I have myself been proving for more than thirty-eight years the power of the Lord Jesus to heal and keep those who yield their bodies into His hands. And as I have borne witness to the Lord's power and willingness to do these kind deeds for all His children who are themselves willing to live in strict obedience to His known will, I have had the joy of seeing many suffering persons enter into similar blessing.

This is undeniably in harmony with the teachings of Scripture, therefore we are authorised to look for and to expect to see, the healing-power of our Lord manifested to-day in those believers who are putting their undivided trust in Himself, and who are asking Him in faith for such beneficent manifestations of His grace and power.

It is equally true that the Lord's will and Word have not changed, and that the sore needs of suffering men and women are as great now as they were in that momentous day when "Philip went down to the City of Samaria and proclaimed unto them the Christ. [when] from many of those who had unclean spirits, they came out crying with a loud voice, and many that were palsied, and that were lame, were healed" (Acts viii. 5-7).

This gracious manifestation of Divine power in the souls and bodies of suffering and tormented people resulted from the preaching of His truth which God then authorised, and which He still authorises to be preached to the nations, in the Name of Jesus.

One need not wonder that Philip's word, like Christ's word, was with power.

Some of us may be inclined to think that these Samaritans had now become the happy recipients of the fulness of God's salvation, but the Apostles did not so regard their rich experience of the grace and mercy of God, and of the Divine joy which filled their hearts. We know this was the case because Scripture says—

"Now, when the Apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John—who, when they were come down, prayed for them, that they might receive the Holy Ghost, for as yet He was fallen upon none of them, only they had been baptised into the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost" (Acts viii. 14-17).

Philip had proclaimed unto these people Jesus, the Messiah, but Peter and John led them on to a deeper Christian experience when they proclaimed unto them the Lord Jesus Christ, and prayed for those believers who had already received "the Word of God," that they might now receive the Holy Ghost.

It was because of their obedient attitude towards the teaching of Philip, who had led them to receive Christ as a present Saviour from their sins, and a present Healer of their infirmities, that these Samaritans now found themselves prepared of God to receive His supreme gift—the gift of the Holy Ghost—which mighty gift they received after listening in faith to the further teaching of the Apostles.

Clothed With Power From On High.

It was true in those far-away days, and it is equally true in the perilous days in which we find ourselves living that God cannot give unto men revelations of power, and experiences of Divine power, before He has prepared them to receive and to exercise His great gifts for His own glory.

Peter's message to Cornelius, recorded in Acts x. 34-35, is another

equally remarkable experience of the Coming of the Holy Ghost to empower souls who had proved themselves to be willing and eager to receive the Word of God.

The spiritual renewal and revival of Cornelius and his friends was accomplished in a moment because they were all prepared to receive it, being with one accord in an attitude of mind and spirit which made it possible for God to accomplish at that time this mighty transformation in the experience of every one of them.

It was in this manner that the members of the early Church of Christ were "clothed with power from on high," and therefore the Word of God grew and multiplied in their midst.

Verily we ought to see the same power of God at work in our midst to-day. The preaching of the Gospel of the grace and glory of God which they listened to we ought also to hear, and it ought to be producing the same kind of results among ourselves which it undoubtedly produced in the transformed lives of the people who then dwelt at Samaria and Cæsarea.

Satan's Devices.

By FRANCIS COLES.

To under-estimate the power of our common enemy is to take us off our guard. Ours is a very real, spiritual, yet practical fight, though not in the flesh, for we are 'as sheep among wolves.' This very symbol flaunts the idea of any combat in the natural, still, inaction on our part must prove fatal.

To deal with but one great, if not the greatest, device and delusion that is side-tracking multitudes to-day—sentimental humanitarianism on so-called reconstruction or reform lines, is a challenge to every child of God to earnestly **CONTEND** for the Faith (Jude 3).

Remember, this is an eleventh-hour exhortation! There are "Brotherhoods" to-day, some of which in membership number thousands (Judges vii 2), which are disseminating the most subtle and poisonous teaching, drugging their fellows with the laudanum of self-security. It is salvation without the Blood of Atonement! It is the 'filthy rag' device (Isa. lxiv.)—the cloak of righteousness woven in 'CUNNING COURT, HELL!' Are you concerned? Ask yourself, "Am I my brother's keeper?"

O, this so-called civilisation, this venerated heathenism, this 'putting a new coat on the old man' teaching—IT IS GRIPPING NATIONS! It is the master satanic stroke to engineer the ushering in of the Anti-Christ.* Ye Sons of Levi, flee to your Carmels—there 'is a cloud'—it must portend His 'Standard in view of the 'Flood' of the Enemy. O, to be melted (Ezek. xxii 20) that His cleansing take place and His indignation pass (v. 21) that has been kindled against the Shepherd (Zech. x. 3), that He may hear from heaven (1 Kings viii. 36) and confirm His inheritance now it is weary (Psa. lxxviii 9).

Humility, the fairest, loveliest flower that grew in Paradise, and the first that died, has rarely flourished since on mortal soil. It is so rare, so delicate a thing, 'tis gone if it but looked upon itself; and they who venture to believe it their's, prove by that single thought they have it not—Sel.

Whatever seeming calamity happens to you, if you thank and praise God for it, you turn it into a blessing.

God Working in South Wales.

As reported in our last number, the Lord has been working in a mighty way in the Swansea district, through Pastor Stephen Jeffreys' mission there.

Pastor Jeffreys, R. Smith and W. J. Jeffreys left Swansea for Morriston on the 18th September, and the meetings in this town were held in a spacious building belonging to the Forward Movement. Seating almost 2,000 people, the hall was filled from the first meeting, and for a fortnight two meetings were held daily, the hall being crowded out. During the last few days overflow meetings were held in the large vestry beneath. Hundreds came to a saving knowledge of the Lord Jesus Christ, and very many were healed of bodily ailments as well. It seemed as though the fear of the Lord took hold of the whole town, and it was reported that the entire tone of the workshops and mines had been changed. The picture houses and drinking saloons were deserted—a sure sign that God had visited the place.

We print below a report by a worker in the Forward Movement.—

“We have been privileged to see wonderful things done during a fortnight's mission held in the large Forward Movement Hall in Morriston, dating from 18th September to 1st October. Every day two meetings were held, when nearly two thousand people listened to the Gospel faithfully proclaimed in the power of the Holy Ghost. It was a refreshing time, and most inspiring to see scores of people earnestly seeking the Lord Jesus Christ as their own personal Saviour. The Lord's children also were greatly blessed, many of them being baptized with the Holy Ghost, filled with joy and life. Then the healings were wonderful. We could say, “We never saw it on this fashion.” It was marvellous in our eyes.

“Praise God, He is the same. He says “Behold, I am the Lord, the God of all flesh: is there anything too hard for me?” These men are wonderful servants of the Most High. When I saw the sick gathering day by day—and so earnest about getting a touch from Jesus through faith—that little verse came to my mind—

“At even, ere the sun was set,
The sick, O Lord, around Thee lay,
O in what divers pains they met!
O with what joy they went away!
“Thy touch has still its ancient power,
No word from Thee can fruitless fall:
Hear in this solemn evening hour,
And in Thy mercy heal us all.

“Scores, yes, even hundreds are better to-day through this mission. God bless our faithful brothers and use them more mightily to the glorifying of His great Name”—A.J.

YSTRADGYNLAIS AND CWMTWRCH.

On the 2nd October, Pastor Jeffreys left Morriston for Ystradgynlais, and again the power of God was witnessed in drawing the people to hear the word of truth. Although the meetings were only arranged for one week, they were continued for a fortnight. Dozens here have come from darkness to light, and are now rejoicing in a full and free salvation through our Lord and Saviour, Jesus Christ.

On the 14th October, meetings were started at Beulah Baptist Chapel, Cwmtwrch, a place about two miles from Ystradgynlais, and again the crowds came to hear the word preached in Holy Ghost power.

On Tuesday, 17th October, a notable case of healing took place. A sister was brought in by the aid of two others, both her legs being powerless, but she was anointed with oil in the Name of the Lord Jesus, and immediately she rose to her feet and walked as firmly as ever. So wonderful

was this healing that the mouths of the critics were stopped and all marvelled at the wonderful work of God.

Surely we can say that we have seen great things done in the Name of our unchanging Lord. To Him be all the glory for ever and ever. Amen.

Revival at Sheffield.

A series of Revival Services organized in Sheffield during the past few months by Mr. J. E. Elvin have been greatly blessed and owned by God. The manifestation of the power and presence of the Lord has been truly marvellous. An intense interest has been created, the press reports being very favourable.

There has recently been concluded a month's mission, held in the Montgomery Hall, with meetings every night. The ministry during these days by Pastors E. C. Boulton, J. C. Jeays and A. H. Carter was greatly appreciated. Right throughout the Lord has confirmed His word with signs following. There have been a goodly number of conversions, and these include a few notable characters. One man who had just served a term of six months' imprisonment accepted Christ as his Saviour, later, his wife came along, was saved, and now the whole family are trusting Jesus. Another man, a spiritualist, has accepted the truth as it is in Christ Jesus. Another case is that of a young man who was a dramatic critic for a London newspaper. After reading press reports of the work he came to the meetings, found the Lord Jesus Christ as his Saviour, and to-day he is 'on fire for God,' being of great assistance to the work. At another of the meetings, several young men who were part of a gang of gamblers came to the Lord.

In addition to these glorious conversions there have also been some striking cases of Divine Healing—the most recent being that of a lady who journeyed 30 miles to the meetings, having been practically dead and dumb for 27 years. In a marvellous way the Lord healed her, she gave her heart to the Lord, and now she is rejoicing in Him, being able to hear and speak quite well. Several have been healed of deafness. One lady was completely healed of an intestinal growth, while a man gave testimony to being healed of liver trouble after two unsuccessful operations.

One sister testified to being healed of heart weakness and deafness. She said "The other day I went to stop the children making so much noise, but found their noise was quite normal; it was I that had received my hearing" (this lady had been very deaf for over two years). Continuing, this sister said that for a considerable time she was unable to do her house work owing to her very weak heart, now she can work as hard as her neighbours.

The meetings are still being held each Friday evening in the Montgomery Hall: for an account of a recent Friday meeting we quote from the "Sheffield Mail" of October 7th:—

"MORE TESTIMONIES AT SHEFFIELD REVIVAL MEETING.

"What was described 'as a real old-time revival service' took place last night in the Lower Montgomery Hall. Many new testimonies were forthcoming from men and women who claimed to have been healed through the ministrations of Mr. J. E. Elvin (president), and Pastor J. C. Jeays, who take a prominent part in these meetings.

"The first was a man, who was prayed for a fortnight ago, suffering from heart trouble. He said "During the past week I have been a new man, and to-night I stand before you, healed." Another was a lady who came to the service in great pain, whilst the meeting was in progress she was freed from all pain. She said "I am going home rejoicing."

"The last was from another lady whose testimony created a profound impression on the large gathering present. She had suffered terribly from rheumatism, and was now completely healed."

How to Know the Will of God.

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

WHEN TO USE AND WHEN TO REFUSE MANIFESTATIONS

In the Baptism in the Spirit we have been brought into a wonderful new realm, in which very frequently we see wonders and things out of the natural, and things that do not go according to our own thoughts at all. Sometimes these things upset us, but more often they upset others. We were speaking this afternoon of being as those who are drunk with the power of the Spirit (Acts 2.13, 15).

Now we are sorry that in many churches they never have anything in the slightest degree resembling this blessed and scriptural experience, but on the other hand, I believe that very frequently we can be led, just in sheer exhilaration of joy, into those things which are not profitable. And you know "the manifestation of the Spirit is given to every man to profit withal" (I Cor. 12.7) I want to leave a clear and Scriptural impression upon your minds, and so let me give you a page from my personal experience.

When I received the Holy Spirit, I heaved and shook and laughed, and fell on the floor, and clapped my hands till I nearly damaged a chair. Oh what a time I had! The Comforter had come. It was almost too good to be true. Sometimes, when the power of God came upon me, it was like great ocean billows of love rolling over and over me. My arms would go like a whirlwind. The leader of our assembly was as new as I to this sort of thing, and I must have caused him a good deal of anxiety, as I shook and heaved, trembled and fell to the ground, under the power of God. Oh yes! It was the power of God alright, but I was puzzled about the matter myself, and did not see the use of it all, but did not want to quench the Spirit. I prayed much about it, and one day I came upon a verse in Lk. 24.41, "While they yet believed not for joy." I thought to myself—joy is quite a correct thing. It is quite legitimate to have joy. Why should it hinder their believing? Surely joy should help our believing, but no! joy was hindrance to their believing. Joy is one of the fruits of the Spirit just like faith, and yet they believed not for joy. As I thought it out I saw that the power of God can be expended uselessly through one channel, when it might be profitably employed in another. That whereas it accomplished little in joy, it might have accomplished much in faith, and that whereas little was done by my shaking and falling down, much blessing might come from that very same power if more profitably employed. The power of God was right, but the use I made of it was unprofitable. And so Paul says, "Whether we be beside ourselves it is to God, or whether we be sober it is for your cause (II. Cor. 5:13).

The joy and exhilaration in worship to God, in other words, might lead to actions almost like those of a man beside himself, nevertheless, in order to profit those about us, a more sober course must be followed. "All things are lawful for me, but all things are not expedient. all things are lawful for me, but all things edify not. Let no man seek his own, but every man another's wealth" (I. Cor. 10.23, 24).

My laughing and shouting was fine to myself, but as nobody else was blessed by it, I determined that the power of God should rather go out in preaching and prayer, in faith or in Bible exposition that others might be benefited. It is exactly the same power as of old, but others beside myself may now receive blessing, since it is employed in more profitable channels.

Sometimes God is wonderfully blessing in a meeting, and perhaps you are preaching the Gospel and you have the unsaved before you. The power

of the Spirit is there and conviction has laid hold upon their hearts. Suddenly some sister jumps up with a scream, or shout, or wave of the hands. Everyone looks away, and you have lost their attention. Was it because that sister was wicked? No, but if that power that was upon her had gone out in faith to God for precious souls, they would have believed. Of if she had a message in tongues with interpretation, the preacher would gladly have held his peace till it was delivered, in accordance with I. Cor. 14:30, and people would have been edified and blessed. But instead, attention has been diverted just when it was most vital to hold it, and nobody has received any good.

Thus instead of jumping and jerking, heaving and shouting, if we let the power of God flow out in ministry and in faith for precious souls, something will be done for Jesus. Perhaps somebody at this juncture would like to turn me to a verse in Prov. 3:5, "Lean not unto thine own understanding." Exactly, and if you read the context it says, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths."

And if thou dost trust Him, and He directs thy paths, it will be according to His word, and that is to profit.

MAY I USE MY OWN MIND, OR MUST I PUT IT OUT OF THE WAY?

God intends us to use our senses, for He says "strong meat belongeth to them who, by reason of use, have their senses exercised . . ." (Heb. 5:14). Those away from God are beside themselves. "The natural man receiveth not the things of the Spirit of God, for they are foolishness to him" (I. Cor. 3:14), but when the prodigal son "came to himself," he went back to his father. And so those who are not trusting in God cannot expect to accomplish much by their own understanding. But with us children of God it is quite different. "We have the mind of Christ" (I. Cor. 2:16). Are we going to put it out of the way? People so often say, "You must put the mind out of the way." But God's Word does not say so. It says, "Gird up the loins of your mind" (I. Pet. 1:13). "God hath not given us the gift of fear: but of power and of love, and of a sound mind." So don't put it away, but let us use it, and glorify Him for it.

I would like to show you a rather startling expression in Luke 1:3, "It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee . . ."

Do you believe that Luke's Gospel was inspired? Of course you do. Yet how did it come about that Luke was written? Did he fall on the floor, and hear voices, and have revelations? No, he just did what "seemed good." "Oh Luke"—I hear someone say—"don't write till you get some inward thrill, or have some unique vision, or experience." But yes, he just went ahead, and God inspired what "it seemed good" to Luke to write. People say you must die to your own minds. But God doesn't say so. He says, "I stir up your pure minds" (II. Pet. 3:1). I do not know how you study your Bibles, but if there is something of vital importance upon my heart, I like to run through the whole Bible, or at least through the New Testament, on that subject. Now if you look up the following Scriptures you will see that God gave people minds, and senses, and judgment, and discretion, and God expected people to use, and blessed them for using, those minds which He gave them for use.—Luke 1:3; 10:42; Acts 6:3, 5; 11:29; 16:3, 4; 19:21; 20:3, 13, 16; 28:33; Rom. 1:13; 12:2; 15:26, 27; I. Cor. 7:5, 12, 13, 36, 39, 40; 10:27; 14:1; 16:3, 4, 12; II. Cor. 1:15-18; 21:8, 6, 19; 9:7; 12:18; Gal. 6:10; I. Thess. 2:17; 3:1; I. Tim. 3:1; Titus 3:12

But not only do we find people who cannot, or dare not, use their own minds. We find others who can only use their own minds. That is, if there is something which originates with another person, they will have

misgivings about it, while some believe themselves so spiritual, that they can pick faults in anything, or anybody but themselves. But this, of course is not spirituality at all. Paul praises God in Philemon 5, for Philemon's faith and love, "toward the Lord Jesus, and toward all saints." Yes, we must not only have faith in Jesus, but faith in the saints. The same Spirit who dwells in us, dwells in them too, and God has made us dependent one upon another, as members of the same body. So we not only believe in using our own minds, but in using other people's minds as well. "In the multitude of counsellors there is safety" (Prov. 11:14), so it is a blessed thing to take counsel with other people when we want to know God's will. There are people who are not fit to counsel others, but some have received the gifts of wisdom, and knowledge, just as definitely as others have received tongues, or prophecy (I Cor 12:8). It is just here that the value of the grey-headed fathers is most felt. They may not have the vigour and snap of youth, but they have a maturity of experience and observation which makes them fitting counsellors of the assembly.

What a mistake Rehoboam made when he forsook the counsel of the old men, and consulted with the young men that were grown up with him (I Kings 12:8). The Scripture shows that God doesn't do anything without showing it to His servants the prophets. Thus if God has called you somewhere, others will also get the confirmation, and it is always such an assurance when you not only have the leading in your own heart but others have it also.

Before I knew my wife, she heard God's call out into the vineyard, but she hid the matter in her heart. Then the leaders of the Assemblies also heard from God, and separated her to the work; with prayer and the laying on of hands. And finally I, not knowing of all that had gone before, was led to her as my helpmeet,—“The woman whom the Lord hath appointed” (Gen. 24:44). Thus all this witness worked together, giving accumulated assurance of God's will. Therefore if you are feeling promptings in your heart and mind, but are not quite sure of God's will, go and prayerfully talk it over with the elders of the assembly, or those who have had experience. I especially mention the elders because some act wilfully and independently, ignoring the fact that God says “Obey them that have the rule over you, and submit yourselves.” There are those set to guide the church (Heb 13:17) “Them which . . . are over you in the Lord (I. Thess. 5:12). To ignore these is to ignore the Lord who gave them their authority, and made them overseers (Acts 20:28). The younger are specially exhorted to submit themselves to the older (I. Pet, 5:5).

GUIDANCE THROUGH CIRCUMSTANCES.

When we ask God's guidance He often permits circumstances so to affect us as to make a mistake impossible. He is “He that openeth and no man shutteth; and shutteth and no man openeth” (Rev. 3:9). So that if He wishes us to go He will open up the way, while if He would have us stay, He will just shut the door. When I was converted at 19 years of age, immediately I wanted to go to Africa, but no society would have me, thus the door was shut. Then for several years I had the great privilege of Bible study with a gifted student of God's word. After which once more I wished to go, but again God shut the door, for my father's eyesight failed, and he couldn't follow his profession as sea-captain. Thus for a time it seemed as though it would be my duty to support my mother and sisters. In this way I was kept in the homeland and brought into touch with divine healing, the baptism in the Spirit, and the life of faith. I praise God for closing the door to the foreign field, that I might thus be better equipped before starting out. Eventually my sisters became independent, and my mother was called into the presence of the Lord Jesus, and thus the door, long shut, at last opened, and I was able to set out for Africa. In this connection I cannot speak too strongly

about depending upon God for the supply of all needs. There are many in the foreign field to-day who ought to be at home. But they can apply to committees or organizations, and thus keep going, quite apart from God's provision. If I get my support from a board, I can write home and say I want this or that, and if I get all I need by this means, there is no necessity to depend upon God at all.

So I'm glad of a life of faith, and I tell God often, that the moment He has finished with the Congo Evangelistic Mission, I'd like Him to shut the door by withholding the funds for carrying it on. Where He wants us to go, He sends the means for going, but if we contemplate something which is not in His plan, He shuts the door by not sending the money for that project. Thus by leaving the supply of one's needs entirely in God's hands, one leaves Him with the option of opening and shutting doors, and thus manifesting His will. I do not insinuate that funds are the only way that God has of shutting doors or opening them. He has many other means.—health, weather, civil authorities, etc. But may we have anointed eyes, to see God's will in these circumstances, and to listen when He is speaking. And finally, whether it be through inner compulsion, friends, circumstances, or any other means, **"I pray for you, and desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God"** (Col 1 9, 10)

Keep Still.

Keep still. When trouble is brewing, keep still. When slander is getting on its legs, keep still. When your feelings are hurt, keep still until you recover from your excitement at any rate. Things look different through an unagitated eye. In a commotion once I wrote a letter and sent it, and wished I had not. In my later years I had another commotion and wrote a long letter, but life rubbed a little sense into me, and I kept that letter in my pocket against the day when I could look it over without agitation and without tears. I was glad I did. Less and less it seemed necessary to send it. I was not sure it would do any hurt, but in my doubtfulness, I leaned to reticence, and eventually it was destroyed.

"Time works wonders. Wait till you speak calmly, and then you will not need to speak, maybe. Silence is the most massive thing conceivable sometimes. It is strength in very grandeur. It is like a regiment ordered to stand still in the mad fury of battle. To plunge in were twice as easy."—Sel.

THE ELIM EVANGEL, 1923.

We have many very helpful articles in store for our readers for 1923. A new Bible Study Course is to be conducted month by month by Mr. Thos. Myerscough, of Preston. The short devotional articles by Pastor E. C. Boulton will still be continued. Then we have a series of articles in the form of a Scriptural enquiry into the Baptism in the Holy Ghost by Mr. H. C. Phillips. Last, but not least, some very helpful articles on Divine Healing and some striking testimonies.

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CHRISTMAS & NEW YEAR

Elim Conventions.

BELFAST. Elim Tabernacle (Corner of Melbourne and Townsend Streets).

Sunday, December 24, to Thursday, December 28.

CONVENER: Pastor George Jeffreys.

SPEAKERS: Pastors F. T. Ellis, D.D. (Langley), E. B. Pinch (Grimsby),
A Carter (London), and others

Sunday, 11-30 and 6-30. Monday and Tuesday, 11-30, 3, and 6-30. Wednesday, 3 and 8. Thursday, 8

Other meetings announced from platform. Candidates for Baptism and friends desiring accommodation should write to W. Henderson, 3 University Ave., Belfast.

LURGAN. The Town Hall.

Saturday, December 30, and Sunday, December 31.

CONVENER: Pastor George Jeffreys. Speakers from Belfast Convention.
Saturday, 3-30 and 7. Sunday, 11-30, 3-30, and 8.

BALLYMENA. The Protestant Hall.

Wednesday, January 3, to Sunday, January 7.

CONVENER: Pastor George Jeffreys. Speakers from Belfast Convention.
Wednesday, Thursday, and Friday, 8. Sunday, 3 and 7-30.

Also Saturday, 8, and Sunday, 11-30, in Elim Hall, Castle Street.

CLAPHAM COMMON, LONDON, S.W. Park Crescent Church.

Meetings for the Deepening of Spiritual Life.

Sunday, December 24, to Sunday, December 31.

SPEAKERS: Pastor E. C. Boulton (Hull), Evangelist J. E. Elvin (Sheffield)

Sundays, 11 and 6-30. Monday and Tuesday, 11, 3, and 6-30. Wednesday, Thursday, and Friday, 8.

Also special Divine Healing Meeting on Thursday, at 4 o'clock.

Tea provided between services on Monday, Tuesday, and Thursday.

DOWLAIS. Ivor Street Mission Hall.

Saturday, December 23, to Wednesday, December 27.

CONVENER: Pastor Stephen Jeffreys. Speakers from different parts.
Saturday, 7. Sunday, Monday, Tuesday, and Wednesday, 10-30, 2-30, 6

YSTRADGYNLAIS. Elim Mission Hall.

Saturday, December 23, to Wednesday, December 27.

CONVENER: Evangelist W. J. Jeffreys. Speakers from different parts
Saturday, 7. Sunday, Monday, Tuesday, and Wednesday, 10-30, 2-30, 6

MERTHYR. Jerusalem Chapel, Court Street.

Thursday, December 28, to Sunday, December 31.

CONVENER: Pastor R. Smith. Speakers from different parts.
Thursday, Friday, and Saturday, 7. Sunday, 11, 2-30, and 6.

PONTYATES. Elim Mission Hall.

Saturday, December 30, to Saturday, January 6.

CONVENER: Evangelist W. J. Thomas. Speakers from different parts.
Saturday, 6-30. Sunday, 10-30, 2-30, and 6. Weeknights to Saturday, 6-30.

“The Manna.”

My dear Children,—

Haven't you all read the story of the Manna in Exodus 16? How nice to think that God was so good and kind and thoughtful towards those Israelites, when they did not desire it. When things did not turn out to their liking, or when they wanted anything, they just grumbled and growled to God through Moses their leader. Did you ever notice that it says they *all* grumbled,—even the boys and girls! What a pity! I wonder if this grumbling spirit is in any of my little readers,—perhaps to your Fathers or Mothers if you don't get just what you want and when you want; and especially about Christmas time should your younger brother or sister happen to get a bigger or better toy than you.

Do you hurt God by grumbling,—surely not? If you do I know God will keep a record of it, because I read that He kept a pot of that heavenly Manna or bread and put it in the Ark, so as ever to remind those people of God's love to them and of their own bad conduct. Note also that the lazy Israelites who did not rise early got none of the Manna but starved all day, and this seems to say to you boys and girls “Seek Jesus early, while you are young, and your soul will never starve.”

For Jesus from His throne above
Says, Them that love Me I will love,
And those that seek Me early,
They shall early find.

Your Christmas will be happy if you have Christ
Yours lovingly in Him,

“GREATHEART”

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What will You do with Jesus?

Jesus knows every heart altogether, and He can read the deepest secret of your heart. Everything is naked and open with Him with whom we have to deal. What are you sheltering under? Are you hiding behind a lattice? He can see through a lattice. Some seek a refuge in lies, but some seek a refuge in the Rock of Ages. No manufactured screen, nothing that you can put up, can hide you from the all-piercing eye of Him with whom we have to do. His eyes are as a flame of fire. If you want to escape the eye of fire, meet the eye of love first of all.

A time is coming when they are going to call upon the rocks to hide them from the face of Him that sitteth upon the throne. But to-day that face, once marred and covered with blood, speaks of love and mercy. The same face on the throne will speak of judgment. If you refuse His love, you must have His judgment.

The Holy Ghost is pleading, "What will you do with Jesus?" You cannot trifle with the Holy Ghost. The Shekinah hovered over the temple before it finally left, and then departed from the threshold. The Holy Ghost has been entreating, and it may be, is hovering over you before He takes His final flight. The Holy Ghost is not going to waste words, He has said enough. He will be silent for eternity as far as you are concerned if you reject His message. God has declared that His Spirit will not always strive with man.

The Holy Ghost is speaking to-day to warn; and He is grieving over the world. They rejected and crucified the Son, and the world is now rejecting and repudiating the Holy Ghost. The Saviour left, and the Holy Ghost is going to follow. He will have finished His work though.

You may not put much value on your soul, but God does, for it cost Him the life of His Son to redeem it. God loathed sin so much that He gave His own Son to put away sin. To reject God's remedy for sin, the precious cleansing blood of His Son, is to insult the One who sent the Son; and rejected love is unpardonable.

But in His love and mercy, He still invites you to "Come" and take of the water of life. You can understand the word "Come," and you can act on the word "Come." If you do not, you will hear from that same Saviour the word "Depart," and you will have to act on the word "Depart." "And whosoever was not found written in the book of life was cast into the lake of fire." There is no further court of appeal to the lake of fire.—Sel