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

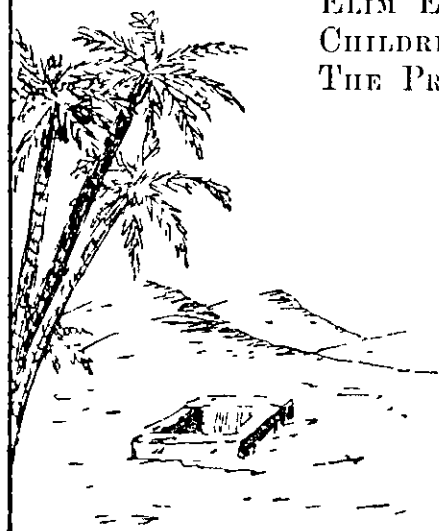
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January, 1923.

No. 1.

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AND THEY CAME TO ELIM
WHERE WERE TWELVE
WELLS OF WATER, AND
THREESCORE AND TEN &
PALM TREES. — EX XV 27

TWOPENCE.

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with which is incorporated
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The Elim Evangel.

Vol. 4.

January, 1923.

No. 1.

Editor Ernest J. Phillips.

SUBSCRIPTION PRICE for one year, post free 1 copy, 3s., 6 copies, 14s., or 24s. per doz. U.S.A. or Canada: 1 copy, 75 cents, 6 copies, \$3.50, or \$6.00 per doz. Pentecostal Assemblies may obtain the EVANGEL in monthly parcels at 2s per dozen, post free

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

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

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

Editorial.

"THE LORD, HE IT IS THAT DOETH GO **before** THEE; HE WILL BE **with** THEE, HE WILL NOT FAIL THEE, NEITHER FORSAKE THEE FEAR NOT, NEITHER BE DISMAYED"—Deut xxxi, 8.

What a glorious promise for 1923! The unchanging Word of an unchanging God! If we will live up to our privileges, not a step need we take, during the year which we have now entered, without the conscious realisation of His presence

"He . . . doth go before thee" Though the future is dark and unknown to us—for which we may well give thanks,—it is well known to Him who goeth before and maketh the crooked straight and the rough places plain. Our Shepherd-Saviour does not drive His sheep, but "when He putteth forth His own sheep, He goeth before them" He leads them on a safe path, a prepared path, and those who follow Him may do so without fear.

Not only has our all-sufficient Saviour promised to go **before** us, but "HE WILL BE **with** THEE" He who prepares the path is the Companion by the way, He who drives out the enemies before us is the "armour of righteousness on the right hand and on the left," He who "gently leads" His flock feeds them also Jesus **before** us;—but Jesus **with** us too Blessed promise "I am with you alway"—to lift up when cast down, to strengthen when weak, to encourage when depressed, to heal when sick; to cheer the faint and comfort the bereaved; to cause the sorrowful to rejoice, the tried and tested ones to overcome; to give light in the darkness and victory in the face of defeat,—yes **always** with us. Surely we need none other! Then at last, at the end of the journey, He "**brings** (for He goes **with**, and does not drive) many sons unto glory."

The Psalmist goes yet a step farther: "He **leadeth** me,

... Thou art **with** me, . . . goodness and mercy shall **follow** me." Christ our vanguard, Christ our bodyguard, and Christ our rearguard

As we enter the New Year we say with Moses the prophet, "If Thy presence go not with me, carry us not up hence." But hearing His loving answer "I will never leave thee nor forsake thee," we boldly say "The Lord is my helper, and I will not fear what man shall do unto me." And we go forth rejoicing in Him, praising His matchless Name, confident of His presence and blessing every step of the way

* * * * *

It is just a year since the ELIM EVANGEL became a monthly paper. We confess it was with some measure of trepidation that we made the change from a quarterly to a monthly, but we praise God for His seal upon it. From every continent we hear of blessing through its ministry.

* * * * *

During the year the circulation has very greatly increased, for which we are deeply thankful. If readers will assist us during the next few months in still further increasing the circulation,—and we believe they will—very soon we will be able to permanently increase the size of the paper. If the number of copies sold monthly were doubled, we would probably be able to double the number of pages in the paper, for the same price. Many take three or four copies each month and give them to their friends, others take a dozen or more and sell them.

* * * * *

We should like to take this opportunity of inviting testimonies from our readers. If the Lord has saved, healed, or baptized you in the Holy Ghost, and your testimony is likely to be a blessing to others, write briefly and tell us about it. We cannot promise to publish all we receive, however. Testimonies or articles for publication should be sent to us at 2, Abbey Villas, Armagh, Ireland.

"Some Better Thing."

By PASTOR E. C. BOULTON.

"God having provided some better thing for us."

—Hebrews II, 40

"My wish for thee? God's best!

His love errs not, and none but He can choose aright,
Thy need, unknown to me, is clear to His pure sight,—
I would not place a limit by a finite wish of mine,
But this I pray,—that all thy need be met by Love Divine."

How absolutely adequate and ample is God's provision for the demands of His people. Not a single need but what has been abundantly anticipated. No unfilled gaps in that life which the Master moulds; no painful periods of spiritual penury; no seasons when the source of supply is closed. The "good thing" is always available to the appropriate hand of faith.

And yet at times have we not acted as though we doubted the wisdom of His will? As though we feared the consequence

of His choice? And thus have we grieved the gracious Spirit of God who sought to bring into our lives "some better thing." How foolish for one moment to hesitate to accept that which His love appoints. How loth we are to lose those things, which, by reason of long possession, have acquired such a secure hold upon our affections. We cling to them so tenaciously, failing to see that our Heavenly Father seeks not to impoverish, but to enrich; not to deprive us of our joys, but to add thereto; to increase the fruitbearing capacity of the branch which now He prunes

Alas, in our blindness we covet that which counts for little in the eternal sense, whilst we sacrifice that which would yield abiding blessing; influenced by selfish considerations we choose some "well watered plain" which offers so much but really gives so little, and so we miss God's "better thing," the advent of which would transform our lives. Can we wonder that deep down in the heart disappointment reigns? This must invariably be the outcome of a choice that is contrary to the Divine will

But to you who mourn o'er failure to follow the guiding cloud of His presence, I would say, be of good cheer! The future may yet hold for you God's "better thing." Wait awhile at His feet, and to your now humble, hungry heart shall come afresh that cleansing, comforting, captivating call which shall for ever end the inward conflict

Sometimes this "better thing" comes in the shape of an added cross, which threatens to crush us beneath its weight. Perchance 'tis the temporary eclipse of some special spiritual vision; the severance of some sacred association; the failure of some precious project; the sudden sealing of some secret spring of pleasure; the loss of some valued vocation; the withdrawal of some substantial temporal support.

Beware beloved lest at this point your soul succumbs to the severity of the test! Though this "better thing" appears at present such a "bitter thing," "sit still until thou know how the matter will fall,"—judge not the Lord by feeble sense,—a little more patience and you shall find that "this thing" is indeed of the Lord, and moreover that it is one of the "all things" which are destined to accomplish the Divine purpose in your life. Still those anxious fears! Cast thy care upon the Lord! This is His response to your repeated appeals! He is now at work in your life making room for the "better thing" which He is preparing for you

The introduction of this "better thing" will mean so much both to God and man; the life of the sanctuary and the service-life will be all the stronger and sweeter. Greater results will accompany the ministry, and a larger freedom will be enjoyed in worship

Remember that 1923 may prove brimful of "better things"

for you, if only you will wholly follow the Lord

“ Because I have not power to gaze along life’s untrod way,
 Or know God’s wondrous plans for thee for e’ven one little day.—
 Because God’s deepest thoughts and hopes ’tis God alone can read,
 And none but He can truly know thy life’s desire or need,—
 With all my heart “His best,” I pray, and wish thee just God speed!”

The Epistle to the Romans.

By THOMAS MYERSCOUGH.

INTRODUCTORY.

This Epistle is placed first of all the epistles, though it is fifth in order of time. As with all the other epistles, there was a special need for it. The Roman assembly consisted of both Jews and Gentiles. The Jewish believers retained old prejudices, and considered themselves superior to the Gentile believers, inasmuch as they were in circumcision and rested on their former traditions which divided all men into three classes. The FIRST was composed of righteous men, whose righteousness exceeded their sins; the SECOND comprised those whose righteousness was equal to their sins; and the THIRD contained wicked men, whose sins were more in number than their good deeds. They held, however, that no person was so righteous as not to stand in need of pardon; but they believed that they should obtain it by repentance, by confession of their sins, by almsgiving, by prayer, by the afflictions which God set them, by their purifications, sacrifices, and change of life, and above all by the solemn sacrifice annually offered on the great day of atonement, and if anything yet remained—anything to be pardoned,—everything would (they said) be expiated by death. Other errors the Jews held, concerned justification and the election of their nation. They had also set themselves against the Roman Government. On the other hand, the Gentile believers claimed, and rightly so, to be on an equality in Christ in regard to all things; yet they did not trouble themselves concerning the pardon of their sins or salvation of their souls. This was not surprising as their former traditions led them to believe that their virtues **DESERVED** the favour of their gods. They also thought that their vices or sins were expiated by their virtues, etc.

At the time the epistle to Rome was written, Claudius had commanded all Jews to depart from Rome. Two of these, Aquila and Priscilla his wife, had found their way to Corinth, and Paul found them there on his arrival from Athens (Acts xviii, 1-3; Rom xvi, 3). They informed the Apostle Paul of the state of the Assembly at Rome, and there can be no doubt that the meeting of these three was of the Holy Spirit, so that this most important epistle might be sent forth as a foundation of doctrine for the Church of God “till He come.”

It is necessary that the present day students should know that this and all other epistles by the Apostle Paul, have the full and unqualified confirmation of Peter the chief apostle —“even as our beloved brother Paul also, according to the WISDOM GIVEN UNTO HIM, hath written unto you, as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction” (II Peter iii, 15, 16).

The Apostle Paul was to the Church of God what Moses was to Israel. “He made known His ways unto Moses, His acts unto the children of Israel” (Psa. ciii., 7). God’s “act” is action seen, but His “ways” are His hidden paths. Multitudes in the church to-day only know God’s acts; they do not know His ways. This is the reason for so many outlandish doctrines and theories found throughout the Church period. Multitudes are to be found professing to be teachers, whose

knowledge is based on opinions and reasonings instead of on THE FOUNDATIONS of the Word of Truth, which shows God's "ways." The humble child of God, willing to be taught, will find in Paul's epistles such foundation for his faith, that he will be "steadfast, unmoveable, always abounding in the work of the Lord." Many claim to have received "messages" from God which make void the Scriptures of Truth, "understanding neither what they say, nor whereof they affirm."

It is to our shame, as servants of God, that the epistle to the Romans is so little READ, SPOKEN ABOUT, or EXPOUNDED in our day, in consequence of which MULTITUDES of erroneous doctrines and statements are made and not detected. A heart knowledge of the "ways" of God will cause us to detect erroneous statements and deductions, because we know His "ways" and cannot build our hope on men's theories and doctrines, however plausible. May such be our blessing in our meditations on the Epistle to the Romans, that we shall know how to rightly divide "the Word of Truth," being taught by the Holy Spirit, the Inspirer, Who "moved" the writer of the epistle.

HIS ETERNAL POWER AND GODHEAD.

In infinite grace and mercy, God has displayed to every child of Adam, both since the fall, His eternal Power and Godhead, by the things that are made (Ch. 1, 20). Paul and Barnabas at Iconium said: "We . . . preach unto you that ye should turn from these vanities unto the living God, which made heaven and earth and the sea, and all things that are therein; Who in times past suffered all nations to walk in their own ways. Nevertheless He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts xiv., 15-17). This is true for every creature. The HEAVENS declare the glory of God; the FIRMAMENT sheweth His handiwork. DAY unto day uttereth SPEECH and NIGHT unto night showeth KNOWLEDGE. There is NO SPEECH NOR LANGUAGE without their voice being heard. THEIR LINE is gone out through ALL THE EARTH, and their words to the end of the world. In them hath He set a tent for the SUN. His GOING FORTH is from the end of the heaven, and His circuit unto the ends of it, and there is nothing HID from the heat thereof" (Psa. xix., 1-6). "The Lord REIGNETH . . . clouds and darkness are round about Him. Righteousness and Judgment are the habitation of His throne. A fire goeth before Him and burneth up His enemies round about. His lightnings ENLIGHTENED the habitable world, the earth SAW and TREMBLED. The hills melted like wax at the presence of the Lord of the whole earth . . . all the people see His glory. Confounded be all they that serve graven images . . . WORSHIP HIM all ye gods" (Psa. cxvii., 1-7). These Scriptures confirm the statements in Romans 1, 18-23. The reader will need to conclude as to whether man began life on the world with knowledge of God as revealed by His own spoken communications, and appointed by Him to be handed down by father to son, and to be confirmed all along the line of time by His works in the Heavens and the Firmament, and by lightnings and displays of His power;—or, on the other hand whether they are to turn to the wisdom of man (I. Cor. 1, 20, 21), which has set itself to deny the Word of God and to make it of none effect by declaring that MAN IS NOT A RESPONSIBLE BEING to God, but is (and has been) rising by EVOLUTION from a piece of sea gelatine to a height which we are to imagine will climax in men being as Gods!!! They that declare such things teach that all present knowledge of God and eternal things has sprung from man himself. "O Timothy, guard that which is committed to thy trust (the revelation of the Gospel of the Kingdom of God), avoiding profane and vain babblings, and oppositions of knowledge falsely so called: which some professing have erred concerning the Faith" (I. Tim. vi., 20, 21). I am led to believe that in this present day A GREAT NUMBER of those who hold the office of "preacher" in the churches believe that there was NO ADAM, NO FALL, NO change from blessing to curse. They make no secret of their denial of the present order of creation as given in

Gen 1, 11, 111, 1v. MANY others NEVER PREACH THE FALL AND GOD'S REMEDY, but carefully avoid the subjects. Necessity is laid upon us to humbly search the Scriptures so that the Word of our God may be established in our hearts. "Faith cometh by hearing, and hearing by the Word of God." Jesus is "the author and finisher of Faith" (Heb. xii 2) Let us therefore search out His words when on earth concerning man in his history from the beginning of this present order of things, as spoken of by Moses

"There is one that accuseth you, even Moses, in whom ye trust. For had ye BELIEVED MOSES, ye WOULD HAVE BELIEVED ME: for he wrote of ME" "But if ye believe not HIS WRITINGS, how shall ye believe MY words? John v, 45, 46) Here the Lord lifts up the writings of MOSES to the same importance as HIS OWN WORDS. This will take us with strong firm steps to the writings of MOSES, and the sayings of scientists which deny MOSES we will esteem as untrue and not to be believed.

Our Lord (when in resurrection) drew near to the two on their way to Emmaus and said "O fools and slow of heart to believe ALL that the Prophets have spoken . . . and BEGINNING at Moses and ALL the prophets, He expounded unto them in all the Scriptures THE THINGS CONCERNING HIMSELF" (Luke xxiv, 13-27) In every way possible the Lord Jesus Christ clothed the words of Moses with divine authority as Truth. Not only did He speak of Moses as of eternal importance to all that dwell on earth, but He also told us in Luke xvi., 28-31, that Abraham in charge of Lazarus on the blessed side of the "great gulf" was conversant with the writings of Moses and the prophets, and declared that these writings were God's message to save men on earth from going down to the pit. What more need be said on God's revelation to Moses of the creation of the present order of things? The fact of Moses being present at the Transfiguration of Jesus, and the subjects conversed upon, reveal the greatness of his writings, and is the most weighty evidence possible that he was one to whom God had revealed His ways. If the writings of Moses concerning the fall and the consequent death of the race are thrust aside, then the work of Christ on the Cross has no foundation; the display of God's eternal Power and Godhead lose their value and purpose.

Now it must be evident to any who will take pains to compare the statements in the Epistle to the Romans, that they are based on the facts of the Fall as recorded by Moses. "For as by one man sin entered into the world, and death by sin," "even so by the one Righteousness of One the free gift came UNTO (lit) all men unto justification of life," but is only "UPON them that believe" So we have "the first man Adam was made a living soul; the last Adam (Christ) is a life-giving Spirit." Let these statements be accepted, and the whole of Scripture is in complete harmony. If they are denied by us then we become apologists and we can no longer speak with authority and power. The pulpits of Christendom are mostly filled with skilled apologists, whose words are as shadows which neither move nor comfort their hearers. I. Peter iv, 11, reads "If any man speak, let him speak AS THE ORACLES OF GOD." The climax of an argument is not to be compared with a "thus saith the Scripture."

The student will see the necessity of believing Moses in sincerity in considering this epistle as the inspired Word of God. "I certify you, brethren, that the gospel which was preached of me is NOT according to man. For I neither received it of man, neither was I taught it, but by the REVELATION of Jesus Christ." Then let us set to our seal that God is true and faithful in that He has revealed, through Moses, concerning the beginning of this present order of things, and also that He has in mercy revealed to the Apostle Paul the sequence of His Righteousness in all His ways and deeds, both with the Christ accepter and the Christ rejector. A very humble spirit is necessary toward God before He will give any revelation. O for a meek and childlike spirit before our God! "Jesus answered and said 'I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and the prudent, and hast

revealed them unto babes, even so Father, for so it seemed good in Thy sight." Herein is the secret of not being ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth. It will be evident to every reader that if he cannot subscribe to and declare the statements in this epistle, he must be believing in his heart something which is contrary to it. And we would advise such with all seriousness to read Gal. 1, 6-12, and seek that lowliness of heart which commends us to God (Luke 1, 50-53, James iv, 6, I. Peter v 5).

In this series of meditations we hope to deal with God's Righteousness in character and acts, in Justice, Mercy, Salvation, Justification, Wrath, His dealings with Adam and his race, with the Jews at home or scattered and peeled, His dealings with those who received His beloved Son to be their Saviour.

We bespeak much prayer for these meditations that our God may be to us as He was to our Lord Jesus Christ, Who addressed Him "O Righteous Father."

(To be continued)

Items of Interest.

Friends will be glad to hear that Mr T B Lennon, a converted Roman Catholic, who with his wife left Belfast some two years ago to take up the Lord's work in Australia, has opened a mission hall in Sydney. Much prayer is asked for the meetings, which are held in the Elim Mission Hall, 139 Victoria Road, Manickville Sydney, N.S.W., Australia.

* * * * *

The Rev. A. A. Boddy's address is now Pitlington Vicarage, near Dutham. He has left Sunderland after living 38 years with a steam-hammer and iron works as near neighbours.

* * * * *

News from the Congo this month is encouraging. Dr. Taylor and Bro. Hodgson write of blessing on their respective stations. Bro. Hoiler and his wife have now joined Bro. Johnstone; Miss Heiden has joined Miss Meester, Miss Hazelwood remaining at Mwanza.

* * * * *

A very happy wedding took place at Leith, Scotland, on Wednesday, 13th December, when two well-known members of the Pentecostal Assembly, Mr John Beuldsen and Miss Jean Stout, were united in marriage by Pastor Donald Gee. The newly-married couple are proceeding to China early in January, where Mr. Beuldsen has already had several years of faithful missionary service. The bride has had a fruitful ministry among young women in the homeland, and goes forth to China with the call of God to still wider service burning in her soul. The loving interest and prayers of the friends at home will follow them.

* * * * *

Pastor Boulton writes from Hull: "We have just acquired some very suitable and central premises for our services here. This has all been very blessedly brought about in answer to prayer. During the past few weeks quite a number of souls have been led to Christ. One Sunday evening we had nine people who definitely accepted Christ as their Saviour. To His precious Name be all the praise! The spirit of revival still remains in our midst, and there are many indications of a great outpouring of God's wonderful power in the days to come. We shall value the prayers of the Evangel readers from time to time."

* * * * *

Mr Fied G Price writes an interesting account of the Lord's work at the Beulah Mission, Anchor Street, Bermondsey, London, S E 16, and of the "Beulah Evangelistic Band" in connection therewith. During a

very serious illness, in which his life was despaired of, Mr. Puce had a vision of an elderly man inviting him to a little mission hall. It was some time afterwards that the Lord led him to a mission hall (a converted stable), where, to his surprise, he saw the missionary, Mr. J. Simpson Jones, whom he had seen in the vision. Night after night for week after week the Lord has filled the little hall "How God has blessed us," Mr. Puce writes, "is beyond words to express. Void of the comfort of an ordinary chapel, cobble stones form the floor, and rough forms the seats. But the simple, grand, old story of the love of God manifested in Jesus Christ upon the Cross has drawn into our midst a lovely band of young people, rejoicing in Jesus as Lord and Christ. Souls have been saved almost every week, backsliders restored, and bodies healed in answer to prayer. With so many young people among us all zealous to serve God, the Beulah Evangelistic Band was formed with a view to launching out to assist the work of God in other centres. Standing for the integrity of the Word of God, preaching the Gospel of full salvation by faith in the atoning work of Jesus Christ, the Band has for its object the salvation of the lost, the edification of believers, and the unity of the faith through the Holy Spirit to the glory of God. Through the medium of the ELIM EVANGEL, whose founder's words were used of God to help in the formation of this work, we wish to say that our evangelists are available to conduct services or short missions in London and surrounding counties, and in the neighbourhood of Bournemouth. Our principal desire is to help the brethren in small assemblies. Application should be made to the Secretary at the above address. We would state that none of our Evangelists are full time workers, and all their services are free, travelling expenses, etc. (when incurred) being the only sums solicited. Brethren, pray for us."

VICTORY HALL, GRIMSBY.

We are glad to insert the following brief report (by the resident Evangelist, Miss Butters), of blessing at the Victory Hall, Grimsby. Our readers will remember that it was in connection with Mr. and Mrs. Douglas, of Victory Hall, that the recent revival meetings were held, and which resulted in the Elim Assembly being established at the other side of the town.—

"We had a surprise visit from Pastor T. Stoddart on the 29th October. Like all the Lord's surprises, the short visit proved most conclusively it was indeed of the Lord. The expositions of the Word of God were given by no other Teacher than God the Holy Ghost. Each service revealed something new and fresh from the Lord. Some of the services will for ever live in our hearts. The mighty power of God came over the meetings like great waves of the sea, and the saints sang for joy.

"On Monday, November 13th, a baptismal service was held in the Elm Hall (kindly lent for the occasion), when twenty-one signified their willingness to go with the Lord into the grave, and rise again, by the grace of God, to live in the resurrection power of our risen Lord,—the life of victory over sin, death and hell. This was a most impressive and solemn service, and will never be forgotten. Our united prayers follow our dear brother, who sailed for Poona, India, November 17th."

Oh, that my adversaries knew how sweet my sighs for Christ are, and what it is for a sinner to lay his head on Christ's breast, and to be over head and ears in Christ's love! Alas, I cannot cause paper to speak the height and breadth and depth of it! I have not a balance to weigh the worth of the Lord Jesus. Heaven, ten heavens, would not be the beam of a balance to weigh Him in. Oh, if that fan One would take the mask off His fair face, and I might see Him! A kiss of Him through His mask is half a heaven. O day, dawn! O time, run fast! O Bridegroom, post, post fast, that we may meet.—Samuel Rutherford.

Divine Healing.

AN ADDRESS BY PASTOR P. C. NELSON, BAPTIST MINISTER.

"Wherefore the Lord said, Forasmuch as this people draw near Me with their mouth, and with their lips do honour Me, but have removed their hearts far from Me, and their fear toward Me is taught by the precept of men; therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder . . . And in that day shall the deaf hear the words of the book and the eyes of the blind shall see out of obscurity, and out of darkness"—Isa. xxix, 13-18

Time for the Lord to Work.

We are living in just such a time as the prophet describes. Thousands make a profession who have no possession. Much church-ianity, little Christianity. Beautiful forms of religion but denying the power of God. Laxity in morals, selfishness, greed and hypocrisy in the high seats in the synagogues. We preachers have failed to stem the tide of worldliness which has swept into the churches and threatens to sink them. We cannot do it by the ordinary means employed. The people who most need the message of warning from the faithful pastor seldom hear it, and if they do, and he speaks out against their pet sins and their secret faults with directness, he is soon seen packing his goods to take his journey. In just such a time, the Lord asks us to step back and let Him take the work in hand, and by marvellous miracles of power, demonstrate His presence and awaken the people out of their lethargy, indifference, and unbelief. For this reason He asked me to scrap all my old sermons and methods and the learning acquired by many years of patient study, including twelve years in several of our best schools and seminaries, let Him give me a new message of power and life, and "confirm the Word with signs following." Glory to God! He has not failed me yet, and He has demonstrated His saving and healing power right here.

So many say, "If this is the work of God, why do not all the ministers recognise it, and co-operate in it?" I do not wish to cast any aspersions on my brethren, but I suspect it is for the same reasons that the religious leaders of the Jews, with rare exceptions, failed to recognise the work of God in the time our Lord was on earth. He said of some, "Neither will they be persuaded though one rose from the dead."

Christ, the Only Divine Healer.

Divine healing is the work of God, just as much as the creation of the world and the saving work of Christ our Lord. Healing not wrought by divine power is not divine healing. How strange that anyone should dare in our times to raise objections against the work of Jesus Christ in opening the eyes of the blind, the ears of the deaf, and making paralytics walk!

Papers over the county dub me a divine healer, or worse still, the divine healer. I am no healer and am as human as anybody. I never claimed I could heal anyone, never thought I could. There is but one divine healer. His name is JESUS CHRIST. He commanded His followers to heal the sick, but it was in His name and by His power. As a man of wealth might say to his secretary, "Write this man a check and pay him." The secretary "pays" him, but out of the funds of his employer. In the same way I heal the sick by the command of Jesus Christ and by His power.

A Warning to Opposers.

Those who oppose this work are not opposing us, but the Lord Jesus Christ, who is saving scores of souls daily and is healing all manner of disease among the people exactly as He did in ancient times. It is His way of reviving His work and building up His cause; and if it cannot be done in the churches and with the backing of the religious leaders, thank

God, it can be done without them. I would rather have my right arm severed from my body than oppose what Christ Himself is doing, lest haply I should be found fighting against God" (Acts 5, 39)

Let us now take up some of the objections commonly heard against divine healing

Has the Devil Been Converted?

Some have said it is the work of the devil. If that is so the devil has been soundly converted and is now working to build up the cause of Christ, for hundreds have been wonderfully converted in these meetings. Some have made restitution, some have been delivered from vices and bad habits, some have paid up bad debts, some have quit the dances, the card tables and the snow houses, and some have given up old grudges, and many who cursed and swore have learned to pray and to praise the Lord. One Brother answered this objection by saying that if it was the work of the devil, the devil failed to get the praise, for all that are healed give the glory to God! I never knew that the devil could be converted, but if this is his work, he is now more effective in building up the cause of Christ than all the pastors in the city put together. I would not venture such a statement if I had not constantly disclaimed any credit for the work myself. It is not the devil's work, not man's work—it is the work of God. If it is the devil's work, how is it that the devil and his dupes are fighting it so hard? Jesus said, when they made the same objection in ancient times, "A house divided against itself cannot stand!"

Not Hypnotism, Mesmerism, or Magnetism.

Many say it is hypnotism or mesmerism or magnetism. I have never been hypnotised and have never hypnotised anyone, and could not do it if my life depended on it. If this is hypnotism I certainly ought to be decorated with all the orders and medals the kings and potentates of earth can give, for not one of the professional hypnotists can make the deaf hear, the blind see, or the lame walk, and none of these miracles which you have seen in this tabernacle can be done by them. Hypnotism can make fools out of those who become its victims, but it cannot restore to reason or to health, as you have seen the Lord doing in these meetings. It is over a year since the Lord healed me after a painful, serious automobile accident. If this is hypnotism, I too was "hypnotised," and thereby enabled to rise and walk, and I have been on my feet ever since. This "hypnotism" has good lasting qualities. I have known some who were "hypnotised" many years ago, and escaped death, some from cancer, some from tuberculosis and some from other deadly diseases, and they are still "hypnotised."

Not Suggestive or Psychic Therapy.

Some say it is "mental suggestion" or "psychic therapy." Why then do not those who believe in and practice these methods of healing lead in the work? Why do they fail to give hearing to the deaf and sight to the blind, if suggestive or psychic therapy would account for what you see in these meetings? Let those who claim it is mental suggestion demonstrate it by suggesting to deaf mutes that they hear and speak, and to the blind that they see. It is true that the faith of one may stimulate the faith of another. If I prayed as if I expected no answer, and if I whispered to the sick that their cases were hopeless, and told them after I anointed them that it was a failure, and God would not hear prayer, probably none would have a faith strong enough to take healing from the Lord. I expect the Lord to fulfil His promise as I fulfil His command, "They shall lay hands on the sick, and they shall recover" (Mark 16: 18). "The prayer of faith shall save the sick, and the Lord shall raise him up" (James 5: 14, 15)

Not Spiritualism but Spirituality.

Some say it is spiritualism. No, it is **not spiritualism; it is spirituality.** It is so spiritual that the carnal "Christian" cannot understand it

But it has nothing in common with spiritualism, or spiritism, which is everywhere condemned in the Bible as a work of demoniac delusion. The increasing interest in spiritism is one of the signs that Christ will soon appear, and that we are now living "in the latter times," for Paul says (1. Tim. 4.1). "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lives in hypocrisy; having their conscience seared with a hot iron" With God, the Father, and Christ, the Son, and the Holy Spirit, our Comforter, abiding in us, as Jesus taught in the fourteenth of John's gospel, and with the light of God's holy Word on our pathway, we need no witch or medium to bring us into communication with the dead. Spiritualism denies the soul-saving doctrines of the Word of God, denies the inspiration of the Scriptures. This abominable delusion of the devil has never made anybody better, but has wretched many a good life. People who have been healed in our meetings have lost their healing when they have gone to spiritualistic seances. Some of the most pitiable people I ever met were dupes of spiritism, and were demon-possessed on account of dabbling in these things so fearfully denounced in the Word of God.

Not Christian Science, but Christian Sense.

Some call this Christian Science. That shows a deplorable ignorance. It is not Christian Science, but, as a local physician said to one of his patients who was healed in these meetings, "It is not Christian Science but Christian sense." We do not deny the reality of matter or of pain. We do not say we do not suffer when we do. We do not deny the personality of God, or the death of Christ, or His resurrection or His coming again. We do not set aside the ordinances of the gospel, and we lay hands on the sick, and anoint them with oil, exactly as He commanded. We put all our faith for salvation from sin and healing from disease in the atonement made by Jesus Christ on the cross (Matt. 8.17), and in the power of the convicting, regenerating, healing, Spirit of God. You never saw or heard anything more diametrically opposed to Christian Science than this doctrine of divine healing.

Why All Are Not Healed.

Some ask why all who come to us for prayer are not healed. I answer because the Lord's requirements have not been fully met. Many come forward for salvation in revival meetings and some in the regular church services, who are not saved. If you pray for the salvation of a soul and fail to get him saved, you have made a more serious failure than I have if I pray for a thousand to be healed and they die without healing, for the salvation of the soul is infinitely more important than the healing of the sick. However, the quickest and surest way, and in many cases the only way, to get people saved is by the use of this key of divine healing, which the Lord put into the hands of the church. The church lost it, and now that it has been found, refuses to take it back.

Healing May Be Gradual.

Some ask why all who are helped are not perfectly and instantly and permanently healed. I answer that the Lord frequently begins a healing work to encourage the person to go deeper into His love and grace, and to acquire a greater faith, and get a spiritual blessing, and then complete healing from all bodily afflictions. Partial or gradual healing may prove a much greater blessing than instantaneous complete healing. The Lord wants you to learn to walk with Him. If He healed you instantly and completely, you might forsake Him, and run away from Him. Many do not have faith to take complete, instantaneous healing. Many remark to me, "This trouble was long in coming on, and I have had it many years. I cannot expect it to leave me at once."

Spiritual Preparation Necessary.

All who come up for healing should be in the services several days to hear the Word of God, see people healed before their eyes, and hear

the joyful testimonies of those who have been healed. They should have time for private confession of hidden sins and for the reading of God's sweet promises. When you have a promise to stand on, and real faith, you are not disturbed by symptoms; you are not looking at symptoms—you are staking all on the Word of God, and ask for no other evidence. Many have been soaked in unbelief so long that it takes a long time to get it all out of their systems. Ministers who should be "examples of faith" as well as piety, sometimes are so full of prejudice and unbelief that they look with pity, if not contempt, on people who believe that God will fulfil His gracious promises with reference to prayer. You must have faith enough to take healing from the Lord, and enough to stand firm in the midst of a cold, unbelieving, cynical world. And what is worse, too often the churches that bear the holy name of Christ, discount, discredit, disclaim and disown His work.

A Final Word.

In conclusion, let me say that divine healing is being revived in our times, not by the churches as such, but by the Lord Himself through humble servants who are not afraid of the sneers of their fellows, and are not seeking popularity, or pleasure or ease, and are not afraid to stand alone with the Lord, who Himself was despised and rejected by the very people He died to save. It is spreading over the whole earth. God is using this ministry to awaken a cold, worldly church, and prepare a people for His soon coming. It is the master-key to the human heart. It is the method of Jesus and of the apostles and of all the early preachers of the Christian church. It is the key which the Lord is using to-day to unlock the hearts of men, and to bring in the greatest revivals ever known in this world. Those who oppose it are not opposing a doctrine or a person like myself. They are fighting against God, and standing in their own light. In all humility and love we would warn those who oppose this work of God, in the words of Paul in the synagogue at Antioch of Pisidia.

"Beware therefore, lest that come upon you, which is spoken in the prophets; behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you" (Acts 13:40, 41).

"I will Declare what He hath done."

A RUSSIAN MISSIONARY SOCIETY WORKER'S TESTIMONY.

BELOW WE PRINT THE TESTIMONY OF MRS. G. H. SCHMIDT, OF THE RUSSIAN MISSIONARY SOCIETY, WHO RECENTLY GAVE HER EXPERIENCE AT THE ELIM TABERNACLE, CLAPHAM COMMON—Ed.

That we have a great and wonderful God who can change our lives, you will see in this testimony, in which I will give instances from my life which will show the change God has wrought in me.

Born in Norway and brought up in a good, Christian home, I had very rare privileges which were not without consequence to my later life. The family I grew up in was very large, most of them boys, but I seemed to be the worst and liveliest of the family. The trees which my brothers could not climb I climbed, the boats which they could not row I rowed. Whenever my brothers were guilty of any mischief that would have brought punishment to them, they were afraid, but I was ready to take their blame and punishment upon myself, for I said I could stand more than they could. All this forwardness which lay in my character caused my parents great concern about my future, and I lay heavy upon the hearts of my beloved mother and father more than their other children.

Born with a naturally good heart and a great pity for the poor I came into many extremes of doing charity work. Often I stole the keys to our cellar in which we had stored salted fish, meat, and other supplies

for the winter, and secretly went in and took and carried all kinds of foodstuff to the poor families. This made me very happy in spite of knowing that such secret action would bring severe punishment upon discovery. I took the chastisement, thinking that I was a little martyr.

When still a very young girl, I went to America. My mother let me go with a very heavy heart and the last request she made was that I never should do anything which I would be ashamed of before my mother or before God. She said: "Of all my children you seem to be nearest to my heart and as long as there is breath in me and my tongue can move, my prayers will ascend to Heaven for you." I promised on my knees to fulfil mother's request, but did not know then that I needed the power of God to keep that promise.

The first years in America were very hard and trying to me, as to most emigrants. I learned to work very hard with my ten fingers, but by the help of God, whom I did not serve then, and with good health and mother's prayers I fought my way through. In all these days and years I had not forgotten, nor could I forget, the poor and unfortunate. That is how I found my way to many poor families, helping them in every way I could. This also led me into temperance circles; and, as I had splendid abilities for public-speaking, I soon was actively engaged in temperance lecturing. Often I went to visit the prisoners in the different prisons, sang to them and talked to them. Of course these were only human efforts; I did not bring Jesus to them. My temperance lectures were very successful. Soon I also was infected with socialistic principles and leaned toward socialism. My heart was a fruitful field for their doctrines but I did not see the terrible danger I was facing. Just as this moment God began actively to interfere in my ways which would have led me away altogether from God into the throes of Satan. Outwardly I had kept the promise to my mother, yet had I no peace with God in my heart.

In the fall of 1919 I received a telegram from home, saying:

"Come immediately, Mother is very ill."

All those who have a loving mother who is a companion to them, and whom they love with every fiber of their life, will understand my agony and fear which followed. I fell on my knees and cried to God not to take my mother before I could reach her. After three days I boarded the liner Oscar II., having received my passport two hours before sailing. I was on my way to Norway; but little did I dream of how God was planning for me to bring me into the light of the Gospel. How often God must use such severe means for our salvation.

When we were out on the ocean three days, a girl came to me, and said: "Do you know that we have a 'crazy' man on board the ship!" "Oh," said I, "that would be dreadful! I am afraid! How do you know that he is 'crazy'? What is he doing? Is he dangerous?" "Well," she replied, "everybody agrees to that, for he does not speak to anybody, has always a Bible in his hand, falls on his knees behind a life-boat and looks up to the stars and cries, 'Hallelujah'." "If that is the case," I said, "then he surely must be 'crazy.' But who is he? I want to see him." "Oh," she said, "he eats with us at the same table; you may see him to-night at supper."

I was very anxious to see that "crazy" man, and, when we came to supper, that girl pointed to the man who is now my beloved husband and said: "That is the man." I looked at him and replied: "It is too bad that he is 'crazy' for he is a good looking fellow." As the days went on we all agreed that there must be something wrong with that man. He always remained quiet. I remember one evening, while I was entertaining passengers with worldly songs, he came into the social room with his mysterious Book under his arm, but stopped abruptly, and went out quicker than he came in. We all laughed and amused ourselves. That night we had rough weather, and I cried to God that He should not take me; for I was not ready to meet Him. On board the ship I was not introduced to the "crazy" man, neither did I exchange a word with him.

We arrived at Christiania, landed, and every passenger went their

own way. The first news that awaited me was that my mother had passed away and was already buried. Her last prayer had been for me. She asked them to tell me that her last word and wish concerning me was that I should stop lecturing for temperance and preach Christ Crucified and His Love to sinners. She reached up with her hands then and said, "Jesus, I am ready!" She passed on to her Lord. But I became bitter against God for not letting me see my mother once more before she died. I decided not to go to see her grave, fearing that I would break down altogether. It seemed to me I had lost the whole world, and did not care what would become of me in the future.

It was very hard to find a lodging place, but finally I found a room in a hotel. I could not sleep that night. In the morning I came down to take breakfast and to my great surprise, the "crazy" man was at the table, taking his breakfast. (In the evening after the landing, he had gone, as all passengers, to hunt up lodging, but only after he had been to the fifth hotel did he succeed in getting a room). I sat down and said grace, as I always was used to. After awhile he asked me abruptly

"Are You Saved?"

I answered hesitatingly. "Of course I am saved! What makes you ask this question?" He looked at my diamonds and at my very fashionable dress for a moment and said, "I am afraid that you will land in hell with your religion." I did not answer him but thought that I had to make excuse for him, he being not quite accountable.

On one of the following evenings I went to a Pentecostal meeting in the city. Coming quite late into the hall I noticed to my horror that the "crazy" man was preaching the sermon that evening. After he was through, I said to myself that he spoke quite sensibly, but the life this man demanded of a Christian I considered beyond the range of possibility.

A few days later I was on my way to Stockholm to hold temperance lectures again. God had begun His work of convicting me of sin and of His righteousness, consequently I found my way to religious meetings again, seeking after the truth. One evening I entered the Pentecostal meeting, and who was there on the platform but that "crazy" man whom I had met in Christiania and whose actions and words seemed to unbalance my nerves altogether. After the meeting I greeted him and said, "Are you here?" He said, "Are you here?" We exchanged a few words and he told me that he was on his way to Russia to carry the message of the cross there, and I told him I was here in the cause of temperance and humanity. He began to talk to me earnestly about my soul's salvation and the ground was prepared quite well for such a message of Jesus, yet, I said that I could not pay the price. He replied in pitying, "The price you are to pay to receive salvation is not as high as the price Jesus paid to redeem you."

After this conversation I tried to lecture on temperance again; but I was in such agony in my soul that I had to give it up, for a few weeks I thought, but it was to be final. Again and again I went to the meetings, but never could I get rid of those words, "The price you are to pay is not as great as the price Jesus paid to redeem you." It always rang in my ears and tortured me. I began to think that I was a great coward and a terrible sinner whom Jesus had condemned.

One night, after the meeting, coming into my room, I was so condemned and unhappy that I thought hell would open and swallow me; yet I fought against God. It was the last fight. I fought as Jacob did at Peniel fought all night for I was bargaining with God, not being willing to lay everything upon His altar. I had worked so hard to attain success in life and how could I let everything break down? All my happiness seemed to be broken into fragments.

Jesus won the victory! Through all eternity I shall never forget that hour—seven o'clock in the morning. The battle was won when I looked into the face of my Jesus, whom I saw in a vision—Jesus, bleeding on the Cross for me—the price He paid to redeem me. I was conquered! How

thankful I was that He permitted me to come to Him with all my misery and despair. It was no price for me to pay at all. I cried, "Take me; take all I ever was; take me as I am." Oh, what a holy moment! That moment at 7 A M., when Jesus spoke peace to my soul. A quietness and rest which I had never experienced before in all my life, enveloped my whole being. The price I paid was nothing to be compared with the Glory He shed abroad in my heart. How often since have I wished to give something in return for all the marvellous blessings He poured into my life. All I ever can give Him is my own life and this I have gladly done. My life shall be in His service until He comes. There was still more my Saviour had in store for me. A few weeks later He was pleased to

Baptize Me with His Holy Spirit,

which experience is promised to all who believe and obey Him. The cup of joy was full and running over.

When I was a child my father frequently spoke of Russia and her awful darkness and the bondage and suffering of her multitudes. This made a deep impression upon me. Once he asked me what I intended to do when I had grown bigger. Unhesitatingly I answered that I would go to Russia to help the unfortunate and poor people. Praise God! the childish wish has become a reality since God has called me to work for Him and the Russians. I am on my way now to that needy country.

Not many weeks after I had surrendered to the Lord and received my Baptism in the Holy Spirit and also was immersed in water according to Scripture, the "crazy" man of yesterday, whom God had used as His instrument in my conversion, surprised me by asking whether I would like to become betrothed and then his companion for this life. I was not afraid of him any more, for I had changed my opinion about him thoroughly. After weighing the proposal before the Lord, I gave my "Yes" to him. This joy came into my life only because I had said an eternal "Yes" to my Heavenly Bridegroom first. I put my hand into his, and after a few months we were united in marriage.

Ever since, our aim has been to glorify Jesus and to acquaint sinners with this wonderful Saviour. Our only happiness is in Jesus and to win for Him souls who are still in the night of sin, as I was not long ago. Our eyes are fixed upon Russia. Even now we are working for Him on formerly Russian territory until He will take us farther into that needy country.

When I see dozens of sinners weep their way through to Calvary's Cross in our meetings, my heart leaps with joy and I say, "It pays to follow Jesus all the way." The Price He paid—His life blood—is indeed higher than the price I paid—my old unhappy life. He has taken it away and has given me eternal joy and peace and satisfaction—and then—I shall see Him face to face. Oh, what Glory awaits us then!

The Pentecostal Movement.

By R. E. McALISTER

This marvellous religious movement which sprang into being some sixteen years ago, and has forced itself against all odds into world-wide recognition, had a divine origin.

It was the result and outcome of prayer. Billy Sunday is quoted as saying, "One thing they do know how to do, that is to pray." Pastor Philpot, I am told, was overheard saying, "I can't understand why the most spiritual people get into it." Another dignified church official said, "It has taken the very cream of our people." Yet these statements are true. The most spiritual people the world over have cast in their lot with these despised ones who dare to believe the whole Bible. It has taken the very cream from every denomination. Such people naturally know how to pray.

This thing was not done in a corner. The movement is represented in every country in the world. Its members number over a million, with about three thousand ministers and workers, besides over five hundred missionaries on the field. In this movement you will find ministers who once filled pulpits in all evangelical churches.

The doctrines of this movement are founded on God's word. Our battle-cry has been "Back to the Bible" With all evangelical churches we believe in man's depravity. On this basis the Atonement was an absolute necessity. Salvation from sin must come through blood-atonement.

The characterising feature, and that wherein we differ from evangelical churches of the present day, is in the belief that Pentecost can be repeated the same as recorded in the Acts of the Apostles, with all the accompanying signs, manifestations, operations and gifts of the Spirit. It is this supernatural, divine element in the Movement that has attracted attention and held spellbound such a multitude of people.

The movement has from the beginning been evangelistic. Great revivals have characterised it from its inception. These revivals have not been mere religious awakenings, but Holy Ghost conviction has caused real repentance and confession. As a result hundreds of thousands will praise God through all eternity for real salvation.

This movement has been used of God in a wonderful way to bring to notice the Bible truth of divine healing in the Atonement. The results have been marvellous. Thousands have been healed of sickness and disease.

This movement, more than any other since the days of the Apostles, has brought to the front the Bible truth of Christ's second coming. This teaching is referred to twelve hundred times in the Bible. It is safe and sane.

The Missionary Spirit of this movement has led to heroic sacrifice and adventure, penetrating the interior of Africa, Liberia—"The White Man's Grave," The Belgian Congo, and Tibet—"The Ridge-board of the World," and every other part of the earth.

The movement is scriptural, dispensational, evangelical, missionary, aggressive, spiritual, pre-millennial, safe and sane. It is destined to win and conquer in spite of all the battering-rams of opposing forces, filling its divine appointment in God's great dispensational plan, until we leave the scene of battle to meet the Bridegroom.

Elim Evangelistic Band.

As we go to press, preparations are being made for the many Christmas and New Year Conventions. Next month's EVANGEL will D.V. contain full reports.

Great blessing attended the opening of the Elim Tabernacle at Clapham, London, by Pastor George Jeffreys, a report of which, together with a photograph of the building, will appear in next issue. At the time of writing arrangements are being made for the third baptismal service within two weeks. Continued prayer is asked for the work.

At the conclusion of the missions in the Swansea Valley, reported in our last issue, Pastor Stephen Jeffreys held a week's special meetings in the Forward Movement Hall, St Thomas', Swansea. Much blessing was experienced, and it was with difficulty that he and his workers could leave to fulfil the promise of a return visit to Morriston.

The second mission at Morriston commenced on 25th November, and the power and presence of the Lord were again mightily manifest. Although these meetings were principally for the deepening of spiritual life, we praise God for over a hundred souls who professed conversion, and many who received bodily healing. A real, lasting work has been done for God in this town. The mission closed on 17th December.

A Happy New Year!

Dear Boys and Girls,—

By the time you get this letter it will be the year 1923, that is nineteen hundred and twenty-three years since Jesus Christ came to live in this great, big, but sinful world. But it will not be 1923 years till we go to live in His world, will it? No, it may be a **very** short time. Soon Jesus is coming again to this world, and He will gather together all His own people and take them to live with Him for ever. Won't it be wonderful to live with Jesus! It fills us with happiness to think of Him, and to talk to Him and about Him,—but to live with Him will be **wonderful!**

I hope all of you will be ready when Jesus comes. I hope you are all starting this year with Him. It makes **so** much difference, and there is nothing like **starting** right, is there?

Suppose a train was not properly on the lines when starting out of a station. Not much hope of getting to the next station, you would say. Suppose a boy or a girl started this year not on the lines that lead to heaven. Where would they be at the end of the year? You cannot imagine. No, start this year on the "Salvation Line" that God has laid down for us, and you will find each day bringing you nearer God.

There is no better time to get on to that line than now, and best of all Jesus is ready to help you to. He wants **you** to start this year **SAVED**.

Will you? Don't say "No" to Jesus, whatever you do. Ask Him to forgive you your sins, and for not coming to Him when He called you before, and He will receive you to be His very own child. I am sure He will. And He will be your **very own** Saviour.

This is my first letter to you, and we are strangers yet, but if you belong to Jesus Christ then we are brothers and sisters, even though we have not seen one another.

I hope we shall soon be fast friends,

With love to you all,

ADELPHOS.

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The Precious Blood of Christ.

The Blood is the theme of the Word of God from the first book, in which we see God making coats of skin (involving the shedding of blood) for Adam and his wife, until the last, with its revelation of the SLAIN LAMB, and the Courts of Heaven resounding with the praises of those whom He has loved and washed from their sins in His own BLOOD.

There is SAFETY alone in the BLOOD. "When I see the BLOOD I will pass over you." (Ex. 12 : 13)

There is ATONEMENT alone through the BLOOD "It is the BLOOD that maketh an ATONEMENT for the soul" (Lev 17 : 11)

There is LIFE alone through the BLOOD. "The BLOOD of it is for the LIFE" (Lev. 17 : 14)

There is ACCESS TO GOD alone through the BLOOD "Ye are made NIGH by the BLOOD OF CHRIST" (Eph 2 : 13)

There is REDEMPTION and FORGIVENESS OF SINS alone through the BLOOD "In whom we have REDEMPTION through HIS BLOOD, even the FORGIVENESS OF SINS" (Col. 1 : 14).

There is SANCTIFICATION alone through the BLOOD "Wherefore JESUS also that He might SANCTIFY the people with His own BLOOD, suffered without the gate." (Heb 13 : 12).

There is VICTORY alone through the BLOOD "They overcame him—the devil—by the BLOOD of the LAMB, and by the word of their testimony,"—the testimony that they are washed in the BLOOD (Rev 12 : 11)

Eddyism (falsely called Christian Science), Spiritism, Theosophy, New Thought, Unitarianism, and every form of Occultism deny the BLOOD, and by so doing reject the only means of SAFETY, of ATONEMENT, of LIFE, of ACCESS TO GOD, of FORGIVENESS OF SINS, of HOLINESS and of VICTORY All such must inevitably perish with all those who are not found written in the BOOK OF LIFE (and life alone comes through the BLOOD), and be cast into the lake of fire (Rev 20 : 15).

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. (Isa. lv., 7).