

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

A table of contents for *Elim Evangel* can be found here:

https://biblicalstudies.org.uk/articles_elim-evangel-01.php

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

Vol. 4.

October, 1923.

No. 10.

Contents.

EDITORIAL
A WEEKLY MESSAGE.
THE TENTH GIVERS.
PENTECOST.
DELIVERED FROM RUSSELLISM
HEALING, HEALTH AND LIFE
REPORTS FROM THE REGIONS BEYOND.
A LETTER FROM MISS HENDERSON.
INTERPRETATION OF TONGUES
THE EPISTLE TO THE ROMANS
ITEMS OF INTEREST.
CHILDREN'S CORNER.
FORGIVENESS.



AND THEY CAME TO ELIM
WHERE WERE TWELVE
WELLS OF WATER; AND
THRESCORE AND TEN
PALM TREES — EX XV 27

TWOPENCE.

ELIM

Pentecostal Alliance

with which is incorporated
THE ELIM EVANGELISTIC BAND.

OVERSEERS.

Principal—PASTOR GEORGE JEFFREYS.
PASTOR E. C. BOULTON PASTOR E. J. PHILLIPS.
Secretary—PASTOR W. HENDERSON.

MEMBERS OF THE ELIM EVANGELISTIC BAND IN THE REGULAR WORK OF THE MINISTRY.

| | |
|-------------------|----------------|
| GEORGE JEFFREYS. | E. C. BOULTON. |
| STEPHEN JEFFREYS. | P LE TISSIER. |
| R. E. DARRAGH | J E ELVIN. |
| WM. HENDERSON | A. STRONGE. |
| F. FARLOW. | Sisters |
| R MERCER | M. STREIGHT |
| ROBERT TWEED. | N ADAMS. |
| G. T. FLETCHER | A FLETCHER |
| E. J. PHILLIPS | P HAMILTON. |
| J B. HAMILTON | N KENNEDY |
| ROBT. SMITH | J. DOUGHERTY |
| JAS MCWHIRTER. | M. KELLY. |
| JOSEPH SMITH. | D BOULTON |
| CHAS. KINGSTON. | C. JANSEN. |
| WM. A. NOLAN. | E. A. CROFTS. |
| JOHN KELLY. | |

IN FOREIGN FIELDS

CYRIL E. TAYLOR (Congo). Miss HENDERSON (Congo).

PROBATIONERS.

JOHN HOBBS. T B. CLARKE.

ASSOCIATE MEMBERS

GEO. KINGSTON (Leigh-on-Sea). E. C. MORGAN (Dowlais).
A. BATISTE (Guernsey).

N.B.—Friends desiring to support the Home and Foreign Missionary Fund
should send their gifts to THE SECRETARY, 3 University Ave., Belfast.

ELIM PENTECOSTAL ALLIANCE COUNCIL.

This Council exists for the purpose of holding in trust property for the
above Members of the Council —

| | |
|--------------------------------------|--------------------------|
| President: JOHN LEECH, M A , K.C | PASTOR GEORGE JEFFREYS. |
| Secretary: WM HENDERSON | PASTOR STEPHEN JEFFREYS. |
| Treasurer: R E. DARRAGH | PASTOR R. MERCER. |
| REV. THOS. HACKETT, M.A. (Advisory). | PASTOR E. J. PHILLIPS. |

N.B.—The Council will only be responsible for contracts and agreements
made through the Secretary, Mr. Wm. Henderson.

The Elim Evangel.

Vol. 4.

October, 1923.

No. 10.

Editors

{ ERNEST J. PHILLIPS.
ERNEST C. BOULTON.

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 Editors to be addressed to 3, University Avenue, Belfast.

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.

"When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."— Luke xxi., 28.

Although Christ said concerning His second advent: "Of that DAY and HOUR knoweth no man, no, not the angels of heaven, but My Father only," yet in the same discourse He declared: "When ye shall see all these things, know that HE IS NEAR, even at the doors."

The enlightened and fully consecrated child of God cannot fail to believe in and eagerly look for the near return of our blessed Lord. He sees around him every day signs of that near return. The present day departing from the faith, the blasphemy, the doctrines of demons, the almost universal disobedience to parents, truce-breaking, covetousness and love of pleasure, the widespread form of godliness in which the power thereof is denied, the waxing worse and worse of evil men and seducers, deceiving and being deceived, the appearance of the foretold scoffers of the last days saying "Where is the promise of His coming?" the cry of "Peace and safety," the increase of knowledge, the heaping together of treasures, the wars and rumours of wars, the famines, pestilences, and earthquakes on a scale hitherto unknown, the distress of nations with perplexity, men's hearts failing them for fear, and for looking after those things which are coming on the earth, the cleavage between the clay of democracy and the iron rule, the return of the Jews to Palestine, and the outpouring of the Holy Spirit, alike proclaim that HE IS NEAR, even at the doors.

"When these things BEGIN to come to pass," said Jesus, "then look up." The time has gone by when these things

BEGAN to come to pass. Surely we should be looking up now! We do not know of a solitary scripture that must needs be fulfilled before He shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God!

The days that are left are getting fewer: let us not fail to use each one that remains in living the life that pleases God. The opportunities for service are fast fleeing: let us determine to avail ourselves of them for Him who gave His life for us. The glorious privilege of winning precious souls for Christ will soon be over: let us then by Christ-like lives and Spirit-given words seek to save the lost. Messengers are needed in this eleventh hour who will carry the full gospel to needy souls. Let us be up and doing. The Lord is at hand. Already the spirit is redeemed, but we wait for the redemption of the body—when He shall change the body of our humiliation, that it may be fashioned like unto the body of His glory. Blessed hope—we shall see His face! Glorious consummation—we shall be like Him!

Very soon the last struggle, the last trial, the last temptation, the last sorrow will be over,—but with it the last opportunity for service in a Christ-rejecting world, the last prospect of gaining a crown to cast at His blessed feet.

—E. J. P.

A Weekly Message.

Compiled from Various Sources by Pastor E. C. Boulton.

Sunday, October 7th.

"For the love of Christ constraineth us" (II. Cor. 5, 14).

Union to Jesus is salvation. Love to Jesus is religion. Love to the Lord Jesus is essential and vital Christianity. It is the mainspring of the life of God in the soul of man. It is the all-inclusive germ, which involves within it every other grace. It is the pervasive spirit, without which the most correct demeanour is but dead works, the seemliest exertions are an elegant futility. Love to Christ is the best incentive to action—the best antidote to idolatry. It adorns the labours which it animates, and strengthens the friendships which it sanctifies. It is the smell of the ivory wardrobe—the precious perfume of the believer's character—the fragrant mystery which only lingers round those souls which have been to a better clime. Its operation is most marvellous; for when there is enough of it it makes the timid bold, and the slothful diligent. It puts eloquence into the stammering tongue, and energy into the withered arm, and ingenuity into the dull, lethargic brain. It takes possession of the soul, and a joyous lustre beams in languid eyes, and wings of new obedience sprout from lazy, leaden feet. If you would be a happy, a holy and a useful Christian, you must be an eminently Christ-loving disciple.

Sunday, October 14th.

"When He putteth forth His own sheep, He goeth before them" (John 10, 4).

What gives the Alpine climber confidence in wild, lonely, difficult passes or ascents, when he has "not passed this way heretofore"? It is that his guide has been there before; and also that in every present step

over unknown and possibly treacherous ice or snow, his guide "goeth before" It is to Christ's own sheep that this promise applies; simply those who believe and hear His voice. It is when He putteth them forth that it comes true; not when they put themselves forth, or when they let a "stranger" lure them forth, or such traitors as self-cowardice or impatience drive them forth. Sometimes it is putting forth into service. We had such a nice little quiet shady corner in the vineyard, down among the tender grapes, with such easy little weedings and waterings to attend to. And then the Master comes and draws us out into the thick of the work, and puts us into a part of the field where we never should have thought of going, and puts larger tools into our hands. Ah! but would we really go back? He would not be with us in the old shady corner now; for when He put us forth He went before us, and it is only by close following that we can abide with Him. Not our power, but His presence will carry us through.

Sunday, October 21st.

"And He awoke" (Mark 4, 39, R.V.)

The roar of the storm He did not hear in His sound sleep; but the moment there was a cry from His disciples for help He instantly awoke. What a revelation of heart have we here! He is never asleep to His people when they call Him. Amid the wildest tumults of this world He ever hears the faintest cry of prayer. We have another illustration of this same quickness to hear prayer in the hours of our Lord's sufferings on the Cross. His life was fast ebbing away. His own agony was intense beyond description. Around Him surged a storm of human passion. But amid all this tempest of hate He was silent. To all these bitter insults and keen reproaches He answered not a word. Then amid the derisions and jeers of the multitude there broke a voice of prayer. It came from one of the crosses beside Him. "Lord remember me." And in all the tumult of the hour He heard this feeble supplication. In His own agony He gave instant answer. Doubt not that this Jesus always hears prayer. His love is ever on the watch, ready to catch the faintest note of human distress.

Sunday, October 28th.

"They straightway left their nets, and followed Him" (Matt. 4, 20).

Then nets were probably all they had. It was with these that they earned their living. Yet at the call of Christ they gave up all, cut themselves off from their means of support, and in simple obedience and faith went with Him. That is just the way we all should do when Christ calls us. We should obey instantly and without questioning. No matter how much the sacrifice involves, we should make it cheerfully for His sake. Though to obey cuts us off from all our ordinary means of livelihood, and leaves us without provision even for to-morrow, we should not hesitate. Christ takes care of His servants when they are faithfully doing His will. He asks for absolute surrender to Him. He wants us to trust Him while we obey Him unquestioningly. The question what He will do with us or for us, how He will provide for us, should not for an instant be raised. We may not bargain with Him for an easy time, for "ways of pleasantness," but should simply give ourselves to Him absolutely and for ever, to follow where and to whatsoever He may lead us.

DIVINE HEALING MEETINGS

are held every **WEDNESDAY** afternoon at 3-30 o'clock in the **Elim Tabernacle** at **BELFAST**, and every **THURSDAY** afternoon at 4 o'clock in the **Elim Tabernacle** at **Clapham, LONDON**. At these meetings the sick are prayed for and ministered to according to James v., 14-16. Requests for prayer may be sent to **Highbury Gardens, 3, University Ave., Belfast**, or to **Elim, Park Crescent, Clapham, London, S.W. 4**.

The Tenth Givers.

By MRS. J. W. MOULTON.

It was one Sunday afternoon late in October. Abner an' I had been to meetin', an' had listened to a powerful sermon.

The minister had two texts.

"Bring ye all the tithes into the storehouse."

"Honour the Lord with thy substance, an' with the first fruits of all thine increase, so shall thy barns be filled with plenty."

I always make it a p'int to remember the texts.

Abner is deacon of Altonville's church,

I'm his wife,—Mary Snow my name is.

We are father an' mother of as three promisin' children as ye seldom see, though I say it as shouldn't.

Frank is the oldest boy. He got through college last year, an' now he is principal of a high school.

Charles, the next one, is a bookkeeper in a store, with a prospect of a risin'.

An' Mary has jest begun her fust term of teachin' school 'bout ten miles from home

Now, Abner an' I had denied our two selis considerable to give the children good schoolin', an' when Mary graduated last June, Abner sez to me, "Alter we git the mortgage paid off we'll take life easier, won't we, mother?"

Abner was a carpenter most of the time, but we had considerable of a farm, 'nough to raise all our garden stuff an' corn an' pertaters. We keep a cow an' horse, an' I had fifty hens.

I remember just as plain as 'day where we set that Sunday afternoon 'Twas a little coolish, an' Abner had built a fire in the settin' room fireplace

I set by the front window a lookin' over the Sunday School lesson for next Sunday. But, as I said, I see that Abner was thinkin' 'bout that sermon.

When we was going to meetin' that mornin', Abner sez, "We hain't hed sech a field of corn for a good while, an' we shall have a lot of apples an' pertaters to sell this Fall."

Now, that sermon an' what Abner said seemed kinder related, an' Abner was a figurin' out the relationship.

I wish ye could have heard that sermon. The minister made it jest as plain as day we should give a tenth of all our income to the Lord.

Sez he, "The nine-tenths will go farther if we give the one-tenth. It is one of God's laws, and we shall grow more spiritual if we give it. I know of a lot of folks as have tried it, an' I never knew a person that didn't get along better by givin' that tenth." Sez he, "There are thousands a tryin' it to-day, an' they all like it.

"The tithes is the Lord's. We owe it to Him, an' if we give to the Church, the poor an' the heathen, we pay the Lord that way."

"Sez he again. "En, ye are in debt, ye il pay the debt easier ef ye pay the tenth fust. Men have told me so, an' I believe it, 'cause I've tried it."

An' he did speak so beautiful 'bout how much better we should feel, we should love one another better, love the church an' heathen better ef we was a givin' them somethin'.

His words sank very deep in my heart, very, but I didn't know just how Abner took 'em.

Pretty soon Abner laid down his paper an' sez he:—

“Mother, I don't see just how it can be done!”

Now, jest as soon as he said mother in that tender kind of a way, I knew it would be done. But I kept back my gladness an' s'prise, an' sez I, “What can't be done, father?”

“Why, how can we give a tenth of all we got to the Lord an' pay off that mortgage? No, it can't be done.”

An' Abner had set still there in front of that fireplace for upwards of twenty-five minutes.

That sermon was the cause of it, I knew. I'd been on the p'int of speakin' 'bout that sermon sev'ral times while I set there, but I kept still a hopin' the seed was a takin' root in Abner's heart.

After a seed is sowed, ye can't help it in any way by putterm' with it.

Now, I'd been lookin' forward all my married life, thirty odd year, to the time when we could give somethin' to the heathen. I tell ye why. When I was a little girl, a missionary lady from India was a callin' on my mother, and she said, “You must send this little girl to India sometime.” Then my mother put her hand on my head an' said, “I wish she was ready to go now.” An' my little heart seemed to fill right up full of love for the heathen, an' if I had had the world, I would have given it to that missionary lady to take me back to them with her. I never shall forget the feelin' I felt that day. And I loved the heathen from that day to this.

Now we all have our crosses, s'pose it is best for us. Mine was that we couldn't give more to the heathen. I felt we'd give our own children good schoolin' an' we ought to begin to help them children a settin' in darkness in heathen lands.

Though I should have begun before if I had my way about it. Abner never felt the way I did on the missionary subject. Maybe his mother didn't put her hand on his head an' wish he could go to the heathen.

Abner never said a word agin my givin' to our church, an' he always give five pounds a year for the minister, an' sometimes, too, when we hadn't a whole white tablecloth in the house.

Sez I, “The minister didn't say we must give a tenth of the old place, the cow an' the hens, but kinder 'vised to try the plan, and lay by a tenth of all we earn, for the Lord's work.”

“But we've got to pay off that mortgage this year,” sez he, “an' my overcoat is dreadful worn, an' mother, I'd laid out to get ye a new dress 'bout Christmas time.”

When he spoke 'bout the dress I jest got up an' went over an' stood behind his chair an' smoothed his hair. I wanted to kiss him, but we'd been so busy a lookin' after our children all our lives that we'd kinder got out of the notion of kissin', 'cept when we was goin' off somewhere. I had to wipe my glasses two or three times while I stood there, I felt such tender feelin's for Abner.

Now, I hadn't had a whole new dress for goin' eight years. An' this was the tenth winter Abner had worn that overcoat. We'd both spoke 'bout that overcoat, an' laid out he must have a new one that winter. As I say, I stood there a smoothin' Abner's hair an' a prayin' when this idea came to me, an' sez I.—“Father, let's try that tenth plan this year. We'll have two boxes. In one of 'em we will put a tenth of all our earnings, in t'other, we will put all we can save from our livin' to pay off the mortgage. An' we won't open the boxes till a year from now, an' then see about giving the tenth. I'll fix up your overcoat, sponge it an' line it new, an' I'll colour my dress ag'in an' we'll get along this winter. Father, I should like to try that tenth plan dreadful well.”

Abner didn't say nuthin' for much as two minutes, then he riz up, turned around, an' took me right into his long, lovin' arms an' kissed me,

Then we both cried a little out of love an' sympathy, an' thankfulness 'cause Abner and I thought so much of each other. When ye begin to give ye begin to love.

Then Abner sez, "Mary, ye've been a good wife to me, an' as good a mother to the childen as ever lived, an' I'll let ye have your way this year, seem' we hain't goin' to open the boxes for a year, an' ef we hain't got 'nough for the mortgage we'll take some of the tenth money."

Then we both set down an' sung—"Rock of Ages, cleft for me," and "I love Thy Kingdom, Lord." Abner an' I used to sing real well. Always sung in the choir till the children got big enough to take our places.

Now I jest wish I could tell ye the way we prospered that fust tenth year. It did beat all. An' we was so happy together, Abner an' I, seemed as ef we'd jest got married. An' I lay it all to that Tenth Box.

We sold ten pounds' worth of apples an' peartaters that Fall. An' Abner had work most all that year. Seemed as ef everybody wanted some little carpenterin' done that winter.

An' such a prosperous summer as we did have that year; that cow of ourn seemed as ef she give twice as much milk as before, an' the hens never laid any better. (I had egg an' butter money) I used to talk to the cows an' hens 'bout our two boxes, an' seemed as ef they tried to do their level best.

Then that summer a lady hired one of my rooms, an' give me four shillings a week an' two shillings for the washing, an' I saved all that.

Them boxes seemed very near to us, very. Abner an' I used to heft 'em every little while, sometimes one was heaviest, sometimes t'other. But almost afore we knew it, October had come again. We was glad to have it, 'cause Abner an' I both had got considerable anxious 'bout them boxes. We was agitated when we set down to open them.

We took the tenth box fust an' begun to count, an' we counted an' counted, an' jest think of it, we had twelve pounds, ten shillings in that box! An' we paid jest the same to the minister, 'cause Abner said 'twas a necessary expense. (He'd always give that without the Tenth Box, an' he always should.)

Then we opened the mortgage box an' found in that fourteen pounds, ten shillings, and our mortgage wasn't but fifteen pounds.

Then Abner sez, "We shan't have to take much out of our tenth box for the mortgage, shall we, mother?"

I looked at him kinder s'prised, an' sez I, "Abner, jest think of all our marcies this past year,—the apples, the milk, an' how them hens have laid."

Then we both set still for about three minutes. I knew the Lord was a talkin' to Abner, an' sometimes a wife sez more ef she don't say anything. I wasn't going to say anything more anyway.

But pretty soon, Abner took one pound out of the mortgage box and put in the tenth box, an' sez, "S'pose you'd even up this way, wouldn't ye, mother?"

"Yes," sez I; "we've had good measure, and our barns are filled with plenty this year." An' then I patted his hand, I was so glad. "We'll let the rest of the mortgage go till next year," sez I.

The next evening we took the money over to the minister's house, an' told him what we'd done, an' asked him what we better do with the money. We did have such a comfortin' an' uplifting talk with that man and his wife. We liked their fust rate, and they seemed to like Abner an' I. He seemed surprised 'cause we'd minded his sermon, and real pleased, too, I thought, by the way he looked. He advised us 'bout the money, and we went home.

W-a-a-I, the next Sunday we had another powerful sermon on giving. The text was—"Give and it shall be given unto you, good measure, pressed down, shaken together, and running over, shall men give unto your bosom

For with the same measure ye mete withal it shall be measured to you again." I think I said Amen in my heart as much as ten times during that sermon. Then he told what Abner and I had done, but didn't call no names. Abner liked the sermon fust rate, I could see by the way he set in the pew.

After the minister got through his sermon, sez he "Ain't there ten persons here thus moovin' that'll try this tenth plan one year?" We all waited a minute, and widow Cummins riz up. She did plain sewing for a living, and went out a doing housework a few weeks every year. We all knew she hadn't anything but what she earned, and had hard work some months to pay her rent. Then the squire riz up,—he was the richest man in the church, so folks said,—and they kept on risin' till there was fifteen of them. 'Course, Abner and I riz up, too. Then the minister sez "Next year about this time we'll meet and open our boxes, and count our money."

Now, I can't begin to tell ye of the prosperity of Altonville's church that year. It was truly amazing. Abner and I kept a givin' and a savin', and the more we had to give the more we had to save. Why! we put upwards of twenty pounds in the bank that year and gave to our church and otherwise twenty-five pounds. We Tenth Givers seemed to love each other jest like brothets and sisters. There wasn't nothin' we wouldn't do for each other. That was a pretty short year with all of us, 'cause we was servin' the Lord with gladness.

It didn't seem more'n six months when we met to open them boxes. We were all there 'cept Widow Cummins. She had died that winter with pneumonia. She took cold a setting up with the Mason children when they were sick with the measles. Her box was there, an' in it a slip of paper that had on it, "My mite, fifteen pounds, for Foreign Missions." It seemed she'd been saving that money to git into the Old Ladies' Home over in Willowdale. But she had gone into her mansion that Jesus had been gittin' ready for her while she was a setting up with poor sick people. She had gone where her Dear Lord had got the rent all paid for her, and where she wouldn't have to sew or do housework any more.

W-a-a-l, 'bout the money. When we come to count it all together we'd got one hundred and sixty pounds for missions. We were all dreadful took back, 'cause that was forty pounds more'n we ever gave our minister. We found it pretty hard to git one hundred and twenty pounds some years.

Then Deacon Haskel (he was one of the Tenth Givers) riz up, an' sez he "I move we give our minister one hundred an' sixty pounds next year." I wish you could have heard them "A-mens." There wasn't no need to vote the way them a-mens sounded. An' the minister was so took back with surprise an' gladness, he shed tears right there in that meetin'.

Then we sung—"Blest be the tie that binds our hearts in Christian love." An' there wasn't a dry eye in that room, as I could see.

We closed that meetin' with the blessedest prayer meetin' we had for years.

That was five years ago. Now we give our minister two hundred pounds a year, an' give pretty near as much that every year for missions. An' we built a parsonage, an' are sending two young men to school so they can be missionaries. An' a good many have jined the Tenth Givers, an' taint long after they jine the Tenth Givers before they show their love for the church. When ye begin to give ye begin to love. Ye can't give to the Lord 'thout lovin' Him. It's jest as natural for a mother to love her children. An' if ye love the Lord ye'll want to give Him the very best ye've got.

Abner an' I have laint and read a lot about missions the past five years, and we mean to keep on honourin' the Lord with our substance. We know we shall love Him all the more ef we do. An' we know, too, it is true, as Jesus said, "It is more blessed to give than to receive," 'cause Abner and I have tried it—Word and Work.

Pentecost.

By PASTOR E. C. BOULTON.

"And when the day of Pentecost was fully come, they were all filled with the Holy Ghost."—Acts 2, 1—4

"Be filled with the Spirit."—Eph. 5, 18.

Pentecost! What tender memories twine themselves around this sacred and significant term! To many of us it has become far more than a mere historical fact in the life of the church; the hour can be recalled when the fire of a precious personal pentecost fell upon us; when the windows of heaven were opened to pour forth their rich treasure into our lives. In that hour our souls were drenched with the dew from on high, and our longing hearts filled to the brim with the new wine of the kingdom. A deeper, sweeter intoxication than the world knows now possessed us. O the rapture of those wonderful initial moments of our pentecostal experience, when the billows of a new and great love for Jesus rolled over our being! Upon the altar of the heart, hitherto so cold and sluggish, there now burst forth a blaze of holy fire which was to transfigure the whole of our life and service. To us Pentecost meant a changed life! A charged life! Charged with the dynamic of the Spirit!

To those hundred and twenty disciples the coming of the Holy Ghost meant the birth of a new conception of the purpose and plan of God. Previously they had been largely earthbound in their outlook, materialistic in their estimate of those marvellous truths which so repeatedly fell from the lips of Christ. Their vision consisted of a kingdom established and sustained by temporal power; a kingdom in whose government they were to play an important part. One has but to carefully examine the character and conduct of Christ's disciples prior to Pentecost to discover the absence of those essential spiritual qualities which were to render them equal to the glorious ministry to which they had been appointed. The fetters of fear which had held them so strongly are now broken, and they are capable of speaking the Word of God with a boldness and faithfulness, which, whilst it produces bitter opposition, yet leads to wonderful achievements. Furthermore a blessed liberty now distinguishes their labours; lips are loosed to tell in eloquent words the message of a risen Saviour; flowing forth now so freely from the depths of these Spirit-filled lives is that glorious gospel which is God's appointed means of winning the lost to Himself.

There are one or two pertinent points in connection with the foregoing truth which we cannot overlook, and which perhaps we might with profit prayerfully consider.

In the first place we cannot over-emphasize the tremendous NEED OF PENTECOSTAL POWER TO-DAY! That there is a sad lack amongst God's people in this direction is all too obvious. The prayerless condition of the churches generally is

largely accountable for this absence of genuine spiritual power. Though shorn of strength there is very little earnest effort put forth to recover the position of power thus lost. 'The empty sanctuaries, many of them now converted into places of amusement, speak all too plainly of a departed glory which once drew large congregations to listen to God's Word. Perhaps there was never greater provision made to produce a highly educated ministry than to-day, and yet the heart of the multitude remains untaught, and the purpose of God remains unfulfilled. A few weeks ago the writer was conducting a large open-air gathering, at the close of which he was asked by a man in the crowd why the picture palaces were so full and the churches were so empty. What a humiliating fact such a question reveals! The cause of this lies undoubtedly in the want of real Holy Ghost power.

From the inspired record of the events of that wonderful day of Pentecost at Jerusalem we see the UTILITY OF A PENTECOSTAL EXPERIENCE. We must confess that some who lay claim to this Pentecostal power would convey the impression that it makes its recipients ethereal and visionary, but if we are to take the second chapter of Acts as our standard we shall learn at once that the power of the Holy Ghost produces a robust, healthy, practical type of christian experience. The baptism of the Holy Spirit is an event which, whether in the life of a church or an individual, brings forth fruit of a very definite and desirable character. We must say plainly that we cannot understand a baptism of the Spirit which deprives a man of his usefulness or tends to make him a less effective force in the Kingdom of God. We venture to say that the believer who has loved souls previous to the baptism in the Holy Ghost will love them an hundredfold more subsequently; he will seek them far more diligently than in his pre-baptized days.

We rejoice as we think of those who are in these days receiving the Holy Ghost in a similar manner to those who were filled on the day of Pentecost, and to see them going forth from their upper chamber as powerful witnesses for Christ, in some cases to carry the seed of life to those in distant lands.

That these hundred and twenty seekers were possessed with a great hunger for God's best we cannot doubt. Soul hunger must ever characterize those who would successfully seek the power of God! To this company of eager, expectant men and women, the advent of the Holy Spirit meant the satisfaction of deep desire, and yet it also meant the creation of a still greater hunger—whilst Pentecost had brought an abundant supply, still it had caused a larger demand. Has this not been the experience of those who have been bathed in the fulness of the Spirit? As we realized the incoming of the blessed Holy Spirit, what a sweet sense of satisfaction filled us and yet did not our hearts glow with intense and ardent desire for more of this precious life of the Spirit? A new appetite for heavenly things came to us in

that moment when we were immersed in the Holy Spirit; a new capacity for enjoying the eternal.

And so it always must be to those who live this life in the Spirit, they are ever satisfied and yet continually reaching out after that which lies before. Yes, Pentecost does indeed mean the relief of a great need, and at the same time the awakening of a fresh longing for God.

Whilst this initial outpouring of the Spirit was undoubtedly accompanied by various physical manifestations, yet we should remember that its chief purpose and most glorious outcome was profoundly spiritual. Care must be exercised to avoid focussing too much on the physical and relegating the spiritual to the background. After all it is the transformed life which provides the strongest argument as to the genuineness of any experience. All around us are those who can tell of the marvellous triumph which has come to their christian life since the advent of the Holy Spirit. Lives that were shallow and superficial have become steadfast and sanctified under the anointing of this Pentecostal outpouring.

Again we would remark that Pentecost meant not only the power to slay and seive, but also to SUFFER. Whilst this band of prayer warriors were being equipped for a larger service, they were also being ordained to a greater sphere of suffering. 'Tis true the fire was falling upon them, but they were also being prepared to pass through the fire of fierce persecution. Is not this almost invariably the case with those who receive a similar outpouring of the Holy Ghost? Do they not also go forth from the place of enduement to encounter trial and temptation such as they have never before experienced? The Enemy "comes in like a flood." Circumstances arise which seriously challenge faith. Many an "if" of unbelief is hurled at the very power which has brought such blessing into their lives.

We are distressed to find that so many of the Lord's people who have not received this precious provision of power are quite content to continue without it; apparently they are blind to the fact that without this divine enduement, truly successful service is impossible. Surely to attempt the execution of the divine will apart from this holy equipment is but to court failure and disappointment. Councils and committees are being formed to discuss the pressing problem of a declining church membership, and yet they fail to see that the solution is to be found on their faces before God. If the church would but acknowledge her spiritual poverty and seek and claim the Pentecostal power, then the Lord would do wonders in her midst. The fire would descend in response to her cry of need, and where the fire is there will the people assemble.

We have already remarked that one of the greatest features of the baptism in the Holy Spirit is the increase in our love to the Lord Jesus; in closing let us add that there will also be a

new devotion amongst the Lord's people for each other; love is always the keynote of the Spirit-filled life; it is the atmosphere in which the Holy Ghost lives and moves and has His being. A loveless life can never have experienced an immersion in that Spirit Whose very essence is Love. No life so rich, so powerful, so fruitful, so attractive as that one where the Spirit of Love reigns.

We cannot close without observing that the coming of the Holy Spirit into the life of the Church accomplished a UNITY which otherwise would have been impossible. Under the tuition of the Spirit how close to one another they drew, so close that they had all things in common. It is ever so, when the Holy Spirit floods the life of the church then the middle walls of partition are broken down, the barriers that have kept the saints apart are destroyed, and a wonderful unity results. When the Holy Ghost really clothes the Lord's people in Pentecostal power they will then become one in heart and agreed in purpose. Oh, for a mighty outpouring of the Holy Spirit which shall sweep away all that divides and hinders God manifesting His power!

Delivered from Russellism.

THE TESTIMONY OF DR. LANZ.

During the Pentecostal Convention at Goldvill, Switzerland, I had the privilege of making the acquaintance of Pastors Stephen and George Jeffreys

Having been asked to write a brief testimony of my deliverance from the errors of Millennial Dawn or Russellism for the "Elim Evangel," I now gladly do so, asking God to bless this testimony to the deliverance of many from these pernicious errors, and to the warning of such as are in danger of falling an easy prey to these false doctrines.

In 1912, Pastor Russell, the founder and leader of this movement, entrusted me with the charge of acting as his representative for Switzerland and France; and, as such, I travelled with him in Switzerland, Germany, Italy, France and England, acting in many places as interpreter. At this time I believed firmly in his stewardship for the last days, and in his doctrines as biblical truth.

In 1916 I got greatly alarmed by various sad experiences of partially moral character, and in crying to the Lord for light, he graciously revealed to me the fundamental truth that a tree with bad roots cannot bear good fruit. As I was humbling myself before the Lord for having helped for many years to make this tree grow and flourish, He revealed to me the fact that the fundamental error in doctrine of Millennial Dawnism or the International Bible Students' Association, as put forth by Pastor

Russell in 1881 in a brochure called "Tabernacle Shadows," constituted one of the most pernicious errors of the last days

In this booklet, which preceded all his other doctrinal publications—it was published five years before the first of the "Seven Volumes"—Pastor Russell pretended to have received by a quasi supernatural revelation, the new "truth" that Jesus Christ alone did not constitute the sin offering for the whole world, but only for His body, which he believed was composed of 144,000 members. This "combined" Christ of 144,001 members would offer to God the sacrifice for sin, and this only at the end of the Gospel age; so that reconciliation between God and man would practically not be operative until the Millenium, when all the world—raised from the dead or still living—will have their chance to get saved.

On this utterly false pretension, or rather heretical error, is based the whole system of Millennial Dawnism, with its numerous branches of false doctrines presented to the public under various names. This doctrine of the unfinished sin offering of Christ is to my mind the chiefest and most terrible error that human intelligence could possibly produce, if it is not by a still higher agency, as Scripture puts it, a doctrine of demons

Healing, Health and Life.

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

Man regenerate is a three-fold being, consisting of spirit, soul and body, and from every aspect his redemption is threefold. And just as there is for the spiritual part of man, pardon, purity, and power, so for the physical, there is healing, health, and life. Healing runs through the whole of the Old Testament.

(1) **Healing.**—The household of Abimelech were healed at the prayer of Abraham (Gen. 20, 17), Miriam at the prayer of Moses (Num. 12, 13), and all who looked at the brazen serpent lifted up by Moses were healed (Num. 21, 8, 9). Hezekiah, King of Judah, was healed, and fifteen years added to his life.

(2) **Health.**—But in the case of Moses, he was preserved in such health during the 40 years in the wilderness, that at 120 years old "his natural force had not abated, nor had his eye become dim"; and Caleb was as strong at 85, as he had been at 45, when "Moses sent him to spy out the land, because while all above 20 years of age who entered the wilderness with him, had died around him—"The Lord God had kept him alive," while of the unbelievers it is written that "their carcasses fell in the wilderness."

(3) **Youth restored.**—Of Abraham it is written that when he was 100 years old, his body was "as good as dead," but though he had waited 14 years for Isaac, "he staggered not

at the promise through unbelief but waxed strong in faith giving glory to God," who promised him the renewal of his youth: "I will restore you as at the period of youth, and there shall come a son from Sarah your wife" (Gen. 18, 12, 24). And thus was literally fulfilled, for after the death of Sarah he married Keturah and had 6 sons, and lived to the ripe age of 175, thus realizing the promise of Job 33: 25, "His flesh is renewed as in youth"—"fresher than a child's." His youth was renewed like the eagle; he was filled with beauty and grace (Psa 103, 5.)

(4) **Life.**—But in the New Testament there is something beyond health and healing, that is "the life of Jesus manifested (now) in our mortal bodies," as it was manifested in the body of Paul at Lystra, when he was stoned and left for dead, but rose up and went into the town. "NEXT DAY he went off with Barnabas to Derbe, and there preached the gospel, making many disciples" (Acts 14, 21). "I was crushed," he says, "far more than I could stand, so much so that I despaired even of life: in fact I told myself it was the sentence of death. But that was to make me rely, not on myself, but on the God who raises the dead; He rescued me from so terrible a death" (II. Cor. 1, 8—11). So we see how his teachings were verified by actual experience. "He who raised Christ from among the dead will make alive even your death-doomed bodies, because of His indwelling Spirit within you" (Rom. 8, 11). He will give LIFE also to your mortal bodies. This is a foretaste, "earnest" or instalment of the resurrection given beforehand. For "If we have grown into Him by a DEATH like His, we shall grow into Him by a RESURRECTION like His" (Rom. 6, 5, Moffatt). But even the child of God, truly born from above, and knowing the life of God for spirit and soul, may as regards the body be living in the power of his evil physical life. He may be just as much alienated (cut off) from the life of God, physically, as is the sinner spiritually. But we must appropriate the Divine life for the body as well as the spirit and soul. The well of living water within us is for the body as well as the spirit—"a fountain of water, springing up into eternal life." It is out of this source that the rivers of living water flow—a source which is infinite. Let us open ourselves therefore, every avenue of our being to the Inflow of the Infinite Spirit of Life, that we may be continually "filled unto all the fulness of God"

MISSIONARIES' FREE COPY FUND.

It is some time since we reminded our readers of this Fund for sending free copies of the "Elim Evangel" to missionaries on the field. At present the fund is very low. Will you not help to thus send cheer and blessing to those serving Christ in other lands? Gifts for this purpose may be addressed to the Evangel Secretaries, 53, Delhi Street, Belfast, or to the Editors. At the same time you may enclose the address of any missionary who you think would appreciate a copy of the "Elim Evangel" every month.

Reports from the Regions Beyond.

AFRICA.

Miss Waymouth and Miss Hobbs write —“ Sunday afternoon is the only time we take a number with us to help, usually in the kraal services. At other times in the week, if we are able, we two go alone as a rule. Here is one typical occasion. Asked by a young fellow to go and pray with a sick wife, we started out on our first available opportunity. It was to be a long walk, but when we had just crossed over the railway lines and got a little way into the lonely part of the country, we heard bare feet running quickly after us. Somehow he had got to know or guess that we were on our way to his home, and had hastened to tell us that his wife had gone away that very morning, up country, on a short visit, still ill, but not prostrate. He was so anxious to save us unnecessary trouble and fatigue on a fruitless journey over a long distance, to find not a person at home! However, we did not return home, but followed a path leading to another kraal, where we knew there was a sick girl needing prayer. Arrived there, we had just a little group of women and girls and babies gathered closely round us, as we accepted the proffered courtesy of a round wooden stool, and sat there singing. —

‘ We ku fela u Jesu, Wa ngi fela muna,
Wa ba fela abantu bouke,
Be ze ba amdiswe.’
(Jesus died for you—He died for me,
He died for all people,
That they may be saved)

We just count on your prayers for us all and for the whole work—for spiritual, physical, and temporal needs—for missionaries, evangelists, native Christians, and funds for the upkeep of all. Most of all, for God’s glory, for Christ’s Kingdom.”

* * * * *

Pastor Burley also writes —“ The month has been spent in steady work: all the stations have shown real life, and in some places real progress. The new out-station at Vulapapu has been opened during the month, and the work is being nicely established under the quiet supervision of a dear young fellow, Ezek (Isaac). The opening service was a great joy, the church being filled with an eager crowd of listeners. After the regular Word, opening was made for any who felt they had a word of witness. One of the converts from Nayiti’s church, who was visiting there, stood up and besought them all, tears streaming down his face the while, that they should heed the Word of God, leave their sins and their charms, and be washed in the Precious Blood of Christ. Not many who were present will soon forget the impression made. Figures are not necessarily vital, yet they are helpful. So here are a few for your thoughts. During the month visits have been paid to 165 homes of the people. There were present in such home services (what we call kraaling) 1,637 people. And as a direct result of these services, TWENTY-FOUR have given themselves to the Lord. This does not take into account over seventy services in the churches, nor is mention made of the close on 800 enrolled during the month in the various day schools. Brethren, pray for us . . . that we may be daily equipped for the day’s work.”

CHINA.

From a recent letter from Mr McGillivray, we call the following. — “ I wonder if in your ‘Elim’ centres at home there are any who feel called of God for China and Tibet. In our field here in southern Kansu we could take something like six or eight workers for Chinese work and young men for Tibetan work also. There is a prefecture of about 300 square miles with three Chinese cities, not including the number of towns and villages. There is also a very large field for Tibetan work. Who will respond to the call? To get to this field there are many hardships to be met with, and only those who have a clear call would endure such hardship. Leaving the railroad,

there is over 700 miles of overland travel in very uncomfortable conveyances. Then the food to be had on the road is not always palatable to newcomers, and only a limited supply of foreign stores can be carried. I shall be glad to hear from you of any likely candidates. Shall be glad of your prayers."

Mrs McGillivray also writes, asking special prayer for their little boy, who has become totally deaf

A Letter from Miss Henderson.

My Dear Friends in the Homeland,—

It is now over a year since I first set foot upon dark, sad Congo, and a very eventful year it has been, filled with completely new experiences, new environment, new ideals, and new friends,—and yet underneath and behind all, the strong conviction, the conscious realisation that God is with us all the days, planning, controlling, guiding, saving, healing, baptising in the Holy Ghost, and showering down upon us fresh glad surprises, and innumerable and compensating blessings. Truly my heart rejoices, as I write this, at the memory of all His great faithfulness.

I should like to give you a little idea in this letter of the way in which many of our dear people have come to trust in the atoning work of Christ on Calvary for the healing of their bodies as well as for the salvation of their souls.

One of our favourite Kiluba hymns is, "He is just the same to-day," and it is very beautiful to hear the dear believers sing this hymn with such whole-hearted zeal and enthusiasm. They have witnessed most remarkable cases of healing amongst the poor sufferers in their village. Many, if not all of them, have experienced life-giving touches in their own bodies. They have proved the power of God to set at liberty those who are bound by Satan. Their faith has laid hold on the precious promises of God's Word, and they have appropriated these for themselves. They have renounced the witch-doctor and all his magic arts and charms, and only know now the Great Physician. In a word, they have come to realise that the Lord Jesus Who has saved them from all the filth and superstition of heathendom, is unlimited in His power, and unfathomable in His love and compassion, and so the words of this dear old hymn break forth from hearts that have perhaps tasted the saddest depths of human suffering, but have felt the loving, compassionate touch of the Healer, and so with strong, glad, happy assurance, they sound forth in their native language the beautiful words: "Saving those who've gone astray, healing those along the way,—Praise God, He is just the same to-day."

Let me tell you of one or two remarkable cases of healing which we have had here. Mr Burton has already written you an account of the capture of the KANZUNJI. Well, there is an interesting sequel to that story. Although the people saw beyond a doubt that the KANZUNJI, which they so much feared, was only a piece of wood after all, yet they still clung to the idea that something was sure to happen to the plucky boys who had run off with it to the mission hall to have the fraud exposed. So they watched them very carefully through the days that followed, to see if they were going to die, or go mad, or lose their sight or their hearing, in consequence of what they had done, but they all kept well and strong, much to their own delight.

Just exactly a week afterwards, however, the baby of one of the young men who played a leading part in the game was brought up to us very ill. We knew by the look of deep concern on the young father's face as he ran breathlessly up to the verandah at Mwanza and flung the baby into Mrs. Burton's arms that something serious was the matter. And true enough, the child's eyes were turned, the breathing was most painful and laboured, the little limbs were becoming quite rigid, and to all appearance death was imminent. Mr. Burton there and then claimed Divine deliverance and complete healing in the name of our mighty Lord, but for over two hours it seemed as if the devil himself were doing his utmost to smother

the little one. Down in the villages the news had spread like wild-fire, and of course the heathen part of the community were waiting breathlessly to hear the news that the baby was gone, so that they could jubilantly say, "Now, after all, the Kanzunji must have some power. Look what has happened to Lumami's baby because he helped to capture it." It was a strenuous two hours for us and for the poor young parents, but God did not fail us. After some time the struggles for breath became less acute. The eyes, which had become quite glassy and staring, commenced to move a little and become more natural, and before mid-day the little one was almost normal again.

Next Sunday at our crowded morning service we had sung the hymn, "The Great Physician now is near," at the conclusion of which Mr. Burton called Lumami to bring up his little baby to the front. Many of the people there assembled were those who believed that the baby would surely die because of the prominent part the father had taken in the capture of the Kanzunji. Mr. Burton drew attention to the child's wonderful healing, pointing out that God had raised the child up again in answer to prayer, that it was not in the power of the Kanzunji to take life, and that all their witch-doctors and medicines could not do what God had done right here in their midst, in healing this child and snatching it from the jaws of death. The victory was two-fold, disclosing the deception practised upon these poor, ignorant people by this emissary of Satan in the form of a heathen necromancer, and the speedy and miraculous healing of the little child. The message that followed most powerfully, unflinchingly, and convincingly denounced the whole vile business of witch-craft, and secret societies, etc., proving from actual facts that these evil beliefs were only a baseless fabric of lies, set forth to deceive and rob them of the few earthly possessions they had. One felt that the whole incident had gone a long way to shake the faith of most of them in all the uncanny and evil practices of their much-feared necromancers; and above all, God's great Name was glorified, and a fresh revelation of His power to overthrow Satan's devices was forcibly brought home to their hearts.

Another wonderful case of healing was that of one of our Christian boys called Luka. An epidemic of "Spanish flu." had broken out in many of the villages, and many of the older people had died. Luka had contracted the disease, and had been ill some days, when one day, quite unexpectedly, news came to us that he was dying. Mr. Burton hastened down to the village, only to find that already the boy's friends had commenced to lament for him, as is their custom when one is dead, and not only so, but they had discharged their guns to intimate that his spirit was about to depart. The boy's condition was indeed very critical, but Mr. Burton hastily summoned several Christian young men, and together they all knelt down and cried to God to heal their comrade, and raise him up again for His glory. God again answered prayer, and the Sunday following Luka was in our meeting, strong and well, and giving his testimony to the wonderful power of God in healing him when all his relatives and friends had completely given up hope of his recovery.

Incidents such as these are very encouraging, and strengthen the faith of our dear people, but rest assured that as surely as we are privileged to see these very real victories for God, so surely does Satan renew his attack on some other side of the work. Lately I have been feeling that my Father's children are not fighting through in prayer for us as they did. Am I right, I wonder?

Dear ones, please pray **EARNESTLY** and **UNCEASINGLY** for us. We never write you the darker side of the picture, but there are times, God knows, when the struggle and strain is almost overwhelming, and the enemy tries to dishearten us. Keep on praying, and we will keep on working.

With sincere Christian love,

Yours in our soon-coming Lord,

ADELAIDE HENDERSON.

Mwanza Kasingu,
Kikondja, Katanga,
Belgian Congo, 25th June, 1923.

“ Interpretation of Tongues.”

By PASTOR DONALD GEE

Amid all the prominence that has come to the gift of Tongues in recent years, it is perhaps not incorrect to state that the companion gift of Interpretation of Tongues has received somewhat unequal notice. Probably the reason has been that the two gifts naturally enough go together and complement one another, and therefore any study dealing with “tongues” will presumably supply equal material to increase our understanding of interpretation of tongues also. Yet the latter stands clearly defined in the list of nine spiritual gifts (1 Cor. 12, 8-11.) as a distinct and separate gift, and we suggest is worthy of a separate treatment. Surely the Lord wishes the small proportion of those speaking in tongues to-day who also interpret to be considerably increased,—“that ye come behind in NO gift” (1 Cor. 1, 7.)

Now there is but a very limited amount of material in the Scriptures dealing with the gift and giving foundation for our study, it is practically confined to references in the 12th and 14th chapters of First Corinthians. Some see an O.T. manifestation of the same spiritual gift in Daniel’s interpretation of the writing on the wall (Dan 5, 25-28), the relation is probably intimate, but we prefer to keep to indisputable references.

First of all, the fact that there IS such a gift as “interpretation of tongues” should completely destroy that hoary old fallacy, which still seems so firmly entrenched in popular conception, that the gift of tongues was given for preaching the Gospel to various nationalities. Apart from the fact that there is not one single recorded instance of this in the Bible, the fact that God has given the twin gift of interpretation of tongues is a proof that interpretation will be needed; in a quite exact sense the tongues are to be otherwise “unknown.”

The “tongues” on the Day of Pentecost were a Divinely appointed (and still remaining) evidence that the Comforter had come. The three passages in the book of Acts (chapters 2, 10, and 19) all record the SIGN given on His bestowal,—not the permanent gift in the Church dealt with in I. Cor. Interpretation was unnecessary on the Day of Pentecost (and still remains so on similar occasions), for although men of the different nationalities mentioned recognised the languages used, there is no suggestion that they were the persons addressed,—they only “heard” (verse 6). As a matter of fact, the speaking in tongues began before ever they were drawn on the scene by the extent of the Spirit’s manifestations; it was just planned by a wonderful bit of Divine wisdom that some of the languages spoken that day should be recognised, and so all should be compelled to appreciate the actuality of the miracle. The sphere of the exercise of the gift of interpretation has no necessity to include ecstatic utterances on these supreme occasions when believers receive their personal “Pentecost” or are lost in such personal communion with God that the expression becomes “an unknown tongue”; the speaking then is not to man at all, but to God (I. Cor. 14, 2), and sufficient that HE understands it.

It is in the regular exercise of the supernatural gifts of the Spirit in the Church that the interpretation of tongues finds its true sphere. Here it becomes a necessity for the full use of all the gifts, for the apostle commands silence in the church to the one who speaks in tongues if no interpreter is present (1 Cor. 14, 28). This immediately proves the practical value of the gift and prepares us for appreciation of the injunction which we would rather like to emphasise of verse 13, that those who speak in tongues should definitely pray for the power to interpret them also. We fear that many who habitually speak in tongues are content to let this command slip by unnoticed, though they thereby limit considerably the usefulness of their ministry to others. The whole disparagement of tongues in comparison to prophecy that is sometimes made so much of in 1 Cor 14, largely hinges on the three words in verse 5 “except he interpret”; given

the interpretation of the tongues, the disparity ceases. We who speak in tongues OUGHT to seek interpretation also.

Sometimes, perhaps, the interpretation of tongues in an Assembly is left to one individual by a misunderstanding of verse 27, "let one interpret." Yet we suggest that this expression is only used in contrast to the "two or three" who may speak in a tongue, the sense, apparently, is not that one member of the assembly should always give the interpretations, but that on any one occasion it is better for one individual to do so. Perhaps the two references to the gift in chapter 12 infer, what practical experience to-day confirms, that certain ones will become recognised as permanent recipients of the gift, but we are sure at least that it would be a good thing if a greater number sought the Lord for a parallel gift to their "tongues" that would, on occasion, greatly enhance their usefulness and scope of ministry.

It is hardly necessary to point out that interpretations, and indeed all manifestations of the Spirit's gifts, will increase in value in exact proportion to the known character and Christ-likeness of the life and ministry behind them.

"How can I know whether the Lord has given me this gift?" someone will say. This is a question to which we would greatly like to give a helpful answer, and yet to do so is a difficult and delicate matter. We believe the gift of interpretation of tongues is just what the Book calls it — "interpretation," the rendering into a known language of utterances given by the Spirit of God in an unknown language. It cannot be merely the stringing together of passages of Scripture that come to the mind, though it may often run on the line of Scriptural language and ALWAYS in agreement with Scriptural thought.

It should not be too rigidly compared, however, with ordinary interpreting of a foreign language, it must always be remembered that it is a supernatural gift as much as the "tongues," and its spring is not on the line of any natural understanding of the tongue spoken, but in the direct operation of the Spirit of God,—Himself supplying the words to the interpreter, or revealing the thought of the message.

Remembering this will also sometimes account for apparent disparities in length or variety of sound, though these could just as easily occur very often in natural interpreting from one language to another, specially perhaps from an uncultivated native dialect to a highly civilised language.

Undoubtedly, therefore, the first necessity for those desiring interpretation is to be directly "in the Spirit," in touch with the Living God, ready and able to receive from HIM the words to be given forth. So we can rightly advise that, in distinction from natural interpreting from one language to another, when giving the interpretation of a Spirit-given message in tongues the interpreter should not so much concentrate attention on the one speaking in tongues as on the Lord, Who is inspiring both. Keep your eyes on Jesus. If the Lord wants to use you for interpreting a message in tongues we think it is safe to say that usually you will feel a witness of the Spirit, a leaping out within, to the tongues directly they come forth.

"How will the words come to me?" This must always be a personal matter between the individual and God. We well remember how helpful it was, because confirming our own experience, when one who had been signally used by the Lord in interpreting messages in tongues, and had several times had the interpretations confirmed by natural knowledge of the tongue possessed by others present, told us that she usually had before her an inner vision, a living picture as it were, of the word that was coming forth, and then practically spoke out what was "seen." Without confusing the quite separate subject of prophecy with our present study, we might say also how encouraging it was to find this confirmed by noticing the favourite prophetic formula in the O.T. of "the word which (the prophet) did see"—e.g., Isa. 2, 1, Amos 1, 1, Mic. 1, 1; Hab 1, 1, etc. Evidently we

have revealed here a definite method of Divine inspiration.

Others may have a quite different experience. It is as well to remember that the "channel" the Holy Spirit is using will always make a difference to the form of His manifestation. The varying personalities of the Divinely inspired writers of the different books of the Bible are plainly discernable through the Inspiration common to them all. And it is the same in utterance by spiritual gifts, one will not expect the same language from the uneducated as from the University man, yet the Spirit will be equally speaking through both. We have met people ready to reject an entire utterance because of some grammatical error, surely this is a poor and narrow view to take of the subject.

Nevertheless, it has a wonderfully sanctifying—we can almost say "educating"—effect when the Lord habitually uses a person for such utterances in the Spirit, we can say of this Divine refinement, like David of Goliath's sword,—“there is none like it” Hallelujah!

Conviction of unbelievers, whether inside or outside the church, will most likely be brought about when I. Cor. 14, 40, is observed, and all exercise of the gifts of utterance is clear and forceful, the Lord will give grace for this to all concerned.

Personally, we never remember anything more convincing on the line of spiritual gifts than an occasion one Sunday night at a Convention in Holland. A brother in the meeting had a message in tongues, the pastor's wife had the interpretation in Dutch, and for the benefit of several English-speaking visitors present another friend interpreted in the usual way from Dutch to English. sentence by sentence the message was given with its dual interpretation,—the supernatural and the natural working hand in hand, and all equally and perfectly clear and coherent. It produced a personal conviction of the reality and possibilities of these wonderful gifts of the Spirit when manifested in proper order that was overwhelming. Praise the Lord! May He be glorified by yet more perfect operation of His Own gifts in our midst—INTERPRET, that the Church may receive edifying" (I. Cor. 14, 5).

The Epistle to the Assembly at Rome.

By THOMAS MYERSCOUGH.

BIBLE STUDY No 10

Chapter IV is our next consideration. It is devoted to illustrating and confirming the statements in chapter III. No wonder the Lord so carefully enlarged on "THIS BLESSEDNESS" of chapter III, knowing as He did that very, very few of the saved ones would "believe" the greatness of His salvation. It is beyond the natural mind to think or grasp such "blessedness" as is contained in His "unspeakable gift." Only the simplicity of FAITH can apprehend the sevenfold blessedness offered "UNTO" all—but which only comes UPON all them that believe" (III., 22)

Abraham is the first person brought before us, to show that he was saved by a Gift by Grace just as we are (see Eph. II, 8, 9). Abraham is the Father of all who BELIEVE, whether Jew or Gentile (Rom. IV., 1 and 16); therefore the principle employed in our Salvation is the same as in his. This cannot be questioned.

God asked Abraham (Gen. XII, 1) to (1) "get thee out of thy country and (2) from thy kindred and (3) from thy father's house." He obeyed the first and second, but took his father with him. When the "Old Man" died, Abraham entered into the promised land. When this was accomplished, God's covenant came into action. He was to be blessed:—"I will make thy name great, and thou shalt be a blessing . . . and in

thee shall all the families of the earth be blessed." Other things also were promised. Let the student note that Abraham finished his obedience to God's threefold call—and HENCEFORTH EVERYTHING WAS WROUGHT FOR HIM BY GOD according to the covenant.

Abraham obeyed the call because he BELIEVED that God would perform that which He had promised. All the subsequent testings of his faith were not in relation to his salvation—but for the growth or increase of his FAITH, and pertained to his reward alone. He had completed obedience to God's call, and God had become his salvation. "I know that whatsoever God doeth, IT shall be forever; nothing can be put to it, nor anything be taken from it: and God doeth it, that men should fear before Him" (Eccl. iii., 14).

Abraham needed the Gift of RIGHTEOUSNESS before God after his salvation, and we need to examine carefully how he obtained it.

Righteousness is not obtained by him that worketh for it. "Now to him that worketh is the reward not reckoned by Grace, but of debt (i.e., God would then be in debt to the "worker" !); but TO HIM THAT WORKETH NOT but believeth on Him that justifieth the ungodly, HIS FAITH is RECKONED FOR RIGHTEOUSNESS" (Rom. iv., 4, 5). This is declared to be Abraham's standing before God. He was not circumcised at this time, so we conclude that circumcision was excluded. He had not then offered up his beloved son, so that wonderful obedience to God had no part in procuring this Righteousness. The Word says that Abraham had works whereof he had to glory: "BUT NOT BEFORE GOD." The Prodigal Son received the best Robe of his Father's providing, and which was "put on" him by the Father's servants BEFORE HE HAD A SINGLE GOOD WORK TO HIS CREDIT. How this humbles us both before God and men! Our condition before God is so low and helpless that we can only be received by grace. Man likes to appear well and good before men, and it is very humiliating for us to learn that there are two estimations with widely differing standards of measurement. "Where is boasting when before God? It is excluded." Man may esteem himself when he measures himself by his own standard (II. Cor., x., 12), but when God's standard is applied, he cries: "I am undone, woe is me" (Isa. vi., 5, Dan. ix., 20, Job xl., 3-5, xlii., 1-6).

It is a very solemn matter to consider how man can have acceptance before God. Can a man be accepted in the sight of God in "works of Righteousness which he hath done" (Titus iii., 5), or IS IT POSSIBLE for man yet to do works which will make him acceptable to God? If the failures of the past and the present come to an end, CAN ANY MAN PRODUCE WORKS which will give him an "abundant entrance" to the Holy of Holies? Scripture answers with great clearness, NO. Consider Job, of whom God said to Satan "Hast thou considered My Servant Job, that there is NONE LIKE HIM IN THE EARTH, a perfect and an upright man, one that feareth God and escheweth evil?" No SON OF ADAM COULD surpass this character for Righteousness. During his great afflictions he maintained his integrity (ii., 3). Yet under the continued pressure of sickness and the irritating speeches of his three friends he said, "My righteousness is more than God's"! (xxxv., 2). But Elihu said, "I will ascribe Righteousness to my Maker" (xxxvi., 3). Few indeed, even of devoted christians, have had a revelation of God like unto Elihu. Job lived all those years and feared God and eschewed evil, and God said there was not a man like him—perfect and upright—but there was still lacking the Revelation from God of the difference between HIS OWN RIGHTEOUSNESS and THE RIGHTEOUSNESS OF GOD.

It is evident that what happened to Job WAS NECESSARY to bring about this Revelation, and when he had come to an end of his own doings and speeches, God Himself began to ask from Job an answer to 40 questions, at the end of which "The Lord answered Job and said, Shall he that contendeth with the Almighty instruct Him? He that reproveth God,

let him answer it" THEN JOB ANSWERED the Lord and said, "Behold I AM VILE, what shall I answer THEE? I will lay my hand upon my mouth (Rom iii., 19). Once have I spoken; but I will not answer; yea twice; but I will proceed no further" (xl, 1-5). Then the Lord compares Job for strength, etc., to creatures found on earth. "Then Job ANSWERED the Lord and said, "I KNOW that THOU canst do everything and that NO THOUGHT can be withholden from Thee. Who is he that hideth COUNSEL WITHOUT KNOWLEDGE? (multitudes of Christians!). "Therefore have I uttered that I understood not; things too wonderful for me which I knew not. Hear I beseech Thee, and I will speak I will demand of Thee, and declare Thou unto me. I HAVE HEARD OF THEE by the hearing of the ear: BUT NOW MINE EYES SEETH THEE. Wherefore I ABHOR MYSELF AND REPENT IN dust and ashes." All this is the result of seeing the RIGHTEOUSNESS of God in all things.

Now if Job and Abiahham must stand accepted by God on the ground of His pure Grace only, we need to ask ourselves. "Are we better than they?" "No, in no wise" "Christ in you is the hope of Glory." How important it is for those who are "born again" to understand that Redemption is by Christ alone. it began on earth and is only completed when we are brought by Christ into the presence of God saying "Behold I and the children which God hath given me" (Heb. ii., 13).

Abraham's testimony to us is of a Righteousness without works. David's testimony is on the other side altogether. He speaks of three "Blesseds" which he knew and shared in (1) "Blessed are they whose iniquities are FORGIVEN, (2) and whose SINS ARE COVERED, (3) Blessed is the man unto whom the Lord WILL NOT RECKON SIN."

The experiences of Abraham and of David before God are linked together by the Holy Ghost, and named "THIS BLESSEDNESS" (verse 9). This blessedness is in verse 16 declared to be the same as comes on all who believe—circumcision or uncircumcision—"before Him Whom he believed, even God, who quickeneth the dead, and calleth those things WHICH BE NOT as though they were" (v. 17). "Now it was not written for his sake alone, that it ("Righteousness, etc.) was reckoned to him; BUT FOR US ALSO to whom it shall be reckoned, if we believe on Him that raised up Jesus our Lord from the dead, Who was delivered for our offences, and was raised again for our justification" (Rom iv., 23, 25).

It is not wise for us to count all to be "saved" who say they are. If there are no "fruits worthy of repentance" seen, we know that the first working of the Holy Spirit is lacking, "for He will convict the world concerning SIN, and concerning RIGHTEOUSNESS, and concerning JUDGMENT" (Jno xvi., 8). "Repentance towards God" must precede "Faith towards our Lord Jesus Christ" (Acts xx., 21). It is a common experience to find those who judge Scriptures to be wrong because of what they see in some professing to be saved. If we follow the Word of God we will not give the credit of salvation where there is no fruit seen which is worthy of repentance, either in ourselves or in others. "The Lord knoweth them that are His, and let every one that nameth the Name of Christ DEPART FROM INQUIRY." "This blessedness" belongs to the truly saved ones, who, like sheep, may fall, but have no rest in the ditch, but cry out like David did for deliverance (Psa li). The Apostle Peter reminds us of some to whom "it is happened unto them according to the true proverb, 'The dog is turned to his own vomit again' and 'the sow that was washed to her wallowing in the mire.'" Compare this with a record of true godliness. "Then had the churches peace throughout all Judaea and Galilee and Samaria and were edified, and WALKING IN THE FEAR OF THE LORD, and in the comfort of the Holy Ghost, were multiplied" (Acts ix., 31).

Beloved in the Lord, hasten thou to praise thy Lord for "this blessedness" which His love hath provided for thee, and which is greater than all thy need. Amen.

Pentecost in Scandinavia.

By PASTOR GEORGE JEFFREYS

[Pastors Stephen and George Jeffreys and Mr. McWhinter were speakers at the Stockholm Convention in Sweden from September 5th to 10th, and at the special week of services that followed. They left immediately for Pastor Barratt's assembly at Christiania, Norway, and from there they proceed to Gothenburg and Malmo for special services in each place.—Ed.].

The Pentecostal Convention with the additional week of special meetings at Stockholm is over, and we have just said "goodbye" to the happy company of saints as our train leaves for Christiania.

The impression made upon our hearts and minds is indelible, and it is almost impossible to describe our feelings as we glance retrospectively into the two weeks that have flown. In Stockholm we have experienced a great deal that has inspired us to go forward in our own country to spread the good news of full salvation and the outpouring of God's latter rain.

We arrived in Stockholm on September 4th, and the Philadelphia assembly with its two thousand three hundred members and its four pastors gave us a royal welcome. We were immediately "at home" in their midst. The building, though large and spacious, was inadequate to accommodate the surging crowds. The large auditorium in the city had been booked, and both it and Philadelphia had long queues outside an hour before the commencing time.

The speakers at the convention had come from all classes and creeds, and from distances far and near. The ministry of the Word (although not understood by us) could be felt gripping the huge congregations. The visible response in the many souls that came out for Salvation, the saints that came out for healing and for the Baptism in the Holy Ghost, although wonderful, did not reveal the full harvest that will be seen at the Judgment seat of Christ.

The interpreter for the speakers from Great Britain was a most capable minister of the Gospel, filled with the Holy Ghost and with power, and consequently the speakers were at very little disadvantage in the delivery of their messages. The different orchestral choirs, consisting of young people who had consecrated their lives to the service of the Master, filled the halls with heavenly song.

Pentecostal work in Sweden is united throughout the whole of the country, and consists of over three hundred assemblies. The movement is making rapid strides in all directions. Over one hundred Baptist ministers, and many others from the various denominations, have left their churches and joined the movement. Missionaries have gone forth by the score to foreign fields, and are supported by the assemblies.

EVANGELI HAROLD (Evangelistic Herald) is the one Pentecostal paper in Sweden, and it is published and printed by the Philadelphia assembly in Stockholm. The editor of the paper is one of Sweden's leading authors, who recently received the Baptism in the Holy Ghost, and joined the work.

The local assemblies alone are organized. Love is the only tie holding the many assemblies together. This, combined with strict adherence to the plain written Word of God, will EVER obviate the necessity for further organization. From the commencement of the work, complete unity has prevailed. Sweden has been spared the intrusion of the various disciple-gatherers and their shibboleths such as are found in other countries.

The type of men who lead in the work are likely to protect the flock, and prevent the scattering of the sheep. A wolf, though clothed in Apostle's garb, will not find congenial quarters amongst them. They are not likely to accept a "SPOKEN WORD" that would nullify or supplement the written Word of God, though given by one assuming the prophet's office.

At the closing meeting last evening the whole congregation stood to their feet to signify their desire to send greetings to all the saints in Great Britain and Ireland.

Let all those concerned about the unity of the members of the "One Body" pray that no selfish person shall be allowed to enter Sweden for the purpose of furthering his own cause, and thus dividing a work that stands out as an example that could well be imitated by all in other countries.

[A further report of the tour conducted by the Pastors Jeffreys will be given in our next issue]

Items of Interest.

A preliminary announcement is made of the Annual Convention to be held, D.V., at Belfast during the Christmas holidays.

* * * * *

Mr. F. Horner, of Grimsby, recently conducted a week-end's services at Hull. His ministry was much appreciated, and resulted in several souls seeking Christ.

* * * * *

The assembly at Ashbourne have recently had a flying visit from Pastor E. C. Boulton. For two evenings he ministered the Word with profit and power, and despite the inclement weather the gatherings were large. A second visit is eagerly anticipated.

* * * * *

On Wednesday, 29th August, at the Elim Tabernacle, Belfast, Mr. G. T. McKinley and Miss Grace Wright were united in marriage by Pastor J. Smith. The prayers and best wishes of their friends go with them into the future.

* * * * *

We are glad to learn of the call of Miss Victoria Bolton, of Bournemouth, to the Lord's work on the borders of Tibet. God in a wonderful manner made His will clear, and opened up the way for His servant to go forth to this distant land. We understand that our sister intends to labour with Mr. and Mrs. Lewer, who for several years have been doing pioneering work in this needy field.

* * * * *

MISSION AT GRADDUM, CO. CAVAN.

An evangelistic mission was held from August 14th to 19th, at Graddum, by Messrs. Fletcher and Stronge. God blessed their ministry in the Gospel, a number accepting the Lord Jesus Christ as their own Saviour, and believers being edified and taught more of the truths of God's Word. The meetings were crowded out, and in the recollection of the writer there were never such meetings in Graddum before.

A special feature of the mission was the Bible Readings on the Book of the Acts, by Pastor Fletcher, in which he shewed clearly the Baptism of the Holy Ghost with signs following.

--A.N.M.

CONVENTION AT BRYNMAWR.

During the August holidays a very successful Convention was held at Brynmawr. Each day the meetings were splendidly attended, and the Lord was present to save and to heal.

The Convention was held in the Primitive Methodist Church, and the speakers were Pastors W. J. Jeffreys and S. Sebue. The messages gripped the people, and the Lord confirmed the Word with signs following, several being baptized in the Spirit as the Word went forth, and many who had come for healing going home rejoicing in a full deliverance through the mighty Name of Jesus.

The subjects dealt with at every service were salvation from the penalty and power of sin, the Baptism in the Holy Ghost, and the

Second Advent of our Lord. Many visitors were present from Blaenavon and other assemblies, and a large number of Christians from different denominations in Brynmawr attended.

There was a note of victory in the Convention from commencement to finish. Several surrendered to the Saviour during the appeals for decision, and there seemed to be a unanimous opinion that this Convention should be the first of many others at Brynmawr.

—J.D.

CONVENTION AT KILSYTH.

The three days' Convention at Kilsyth, from August 18th to 20th, was a time of rich blessing. The speakers were Pastors A. Carter, G. Jeffreys, and Mr. McWhirter, and the ministry of the Word was confirmed by the Lord.

It was encouraging to find so loyal a band of saints standing for the full revelation of Christ as given in the Scriptures. The opposition which the leaders of the work had encountered, and the difficulties overcome, had resulted in establishing them deeper in the Lord and in His Word. On the last evening of the Convention four were baptised in the Holy Ghost. Souls were also saved in the services. The Convention was followed by a special mission conducted by Pastor A. Carter, of London.

The prayers of the Elim Evangel readers are requested for the work of the Lord in Kilsyth, that the full gospel message may be sent out into the surrounding districts.

Elim Evangelistic Band.

Mr Tweed has left Ballymena, and is now at Guernsey.

A number of souls have surrendered to Christ at Hull.

We rejoice to know that God is blessing at Lurgan, Co. Armagh, and quite a few have been saved during the past month.

The same good news reaches us from Banbridge. On the last Saturday in August we baptised some of the Banbridge saints who were anxious to obey the Lord's command, in the River Bann, at a quiet spot some distance out of the town.

On Friday, 14th September, a number of friends from the Armagh assembly journeyed to Bessbrook, a factory town in the south of the county, for the purpose of holding a meeting in the open air. We were glad to be among the company and to realise God's manifest blessing as one after another bore testimony to the saving power of Christ.

The Holy Spirit has been poured out in a remarkable way at Grunsby since the Cleethorpes Convention, and scores have been baptised, speaking in other tongues as the Spirit gave utterance. As a natural result of this outpouring, many souls have been saved.

We note with thanksgiving to God the steady work that goes on in the Elm Tabernacle at Belfast. A constant record of souls being born into the kingdom of God, saints being filled with the Holy Ghost, and sick bodies being healed in the unchanging Name of Jesus, might well gladden the heart of every true believer.

The mission that is being conducted in the Portable Tabernacle at Tamworth by Mr. Farlow and Miss Straight, is still in progress. We rejoice to hear that God is answering prayer: souls are being saved, God's people revived, and interest in the meetings is still on the increase. A full report will, D.V., appear later.

Mr. Darragh and Miss Adams are still continuing the mission in the tent at Clapham Junction, and we are glad to hear that God is blessing His Word. Souls have been saved every night since the first day of the mission, and the Lord's people are being brought into a deeper life with Him.

A Boy I know.

Dear Boys and Girls,—

I promised I would tell you about a boy who got saved. Some people say that boys and girls do not need saving, but this boy knew better. What had this boy done? He had displeased God many times, and he knew it. He had told lies, and not forgotten them. He had sinned in many ways (though most people thought he was quite good), and his sins had left a big stain on his heart. He knew he could not go to Heaven with that wicked, sinful, sin-stained heart of his; in fact, he **KNEW** that if he died he would sink down into Hell, with the weight of all his sins. What a plight he was in! Afraid to die, afraid of meeting God, and to make matters worse he did not know how he was to be saved!

But there came a day when he went to a meeting and heard a man preach about the foolish virgins being locked out of Heaven (you will find it in the 25th chapter of Matthew). That night **GOD** spoke to him, and he went home saying, "I **must** be saved **to-night!**" He prayed and cried to God, and though there was no one in the room to explain how Jesus saves, yet **God** was there, and **God** shewed him that Jesus died for him, and bore all his sins in His own body on the Cross of Calvary.

The burden rolled away, the boy was free, his sins were all buried in the depths of the sea, his heart was so joyful and washed white as snow, and now his ambition was **JESUS** to know.

Have **you** found Jesus, my little friend? Jesus is the children's Friend, and wants to be each child's Saviour.

Yours in His love,

ADELPHOS

SUBSCRIPTION FORM.

To the Evangel Secretaries,
53, Delhi Street, Belfast, Ireland.

1923

Please send me each month copies of the Elim Evangel for which I enclose being one year's subscription.

M

Full Address

1 copy - 3/- } Post free
6 copies - 14/- } for
12 ,, - 24/- } one year

Forgiveness.

By T. B. CLARKE.

“ Son . . . thy sins be forgiven thee.”—Mark 2, 5

“ Who can forgive sins but God only.”—Mark 2, 7

It is impossible with a finite mind to measure the length, depth, and breadth of this transcendent word, **Forgiveness**.

The Fact of Sin throws light upon the character of God, whose prerogative alone it is to forgive. Whenever and wherever sin is mentioned in the Word of God, forgiveness is mentioned too; it could have no meaning otherwise. The thought of sin—my sin, with no hope of forgiveness, is calamitous to contemplate

Forgiveness Always Presupposes A Debt—a debt no human effort could pay. The only way sin can be dealt with successfully is by forgiveness.

Forgiveness is a Divine Word. It had its conception in God's heart of love, and found its consummation at Calvary in His Only Begotten Son. It was God-like to redeem us. Sin was punished in the person of God's Son; the willing, spotless sin-offering—God was satisfied—the Kingdom of Heaven has been opened to all believers.

To Be Treated as Not Guilty, That is the Meaning of Forgiveness. The fact of God's love in dealing with man's sin has made forgiveness an accomplished thing in the believer's life,—sublime word, expression of a sublime truth. After the death of an old Scottish Doctor noted for his skill and piety, there was found written across many of his accounts “**Forgiveness**”; “**Too Poor to Pay.**” His widow said they must be paid and sought means to recover the debts. The Judge said, “Is this your husband's handwriting?” She replied that it was. “Then,” said the Judge, “there is no tribunal that can obtain money where he has written ‘forgiven.’” When God writes the word ‘**Forgiven**’ with the blood of His Well-Beloved Son, who can gainsay it? Mirrored in that Parable of “The Forgiven Debtor” is the heart of the Lord Himself, “When they had nothing to pay He frankly forgave them,” Luke 7, 42

It is the Cross that Speaks of Forgiveness. A missionary was translating the Gospel into the native language, and stumbled for a while at the word forgiveness. Apparently there was no equivalent. One day he surprised a native cutting notches in a piece of wood. It was his primitive debt ledger. Drawing near the missionary discovered that a notch downward registered a debt. A notch contrariwise meaning the debt was paid, thus forming a cross. He went back to his work and wrote the word ‘cross-notch’. Something owing—something paid. Jesus paid it all!

I believe in the Forgiveness of Sins. This short sentence brought much peace to the mind of Luther the Great Reformer, when in great distress of soul. It will do the same for us if we by simple faith grasp its precious truth. May we know the comfort of a free forgiveness, and be filled with love to Him Who has loosed us from our debt!