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THE
ELIM — EVANGEL
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 of
 SPIRITUAL LIFE AND WORK

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August, 1922.

No. 8.

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The Elim Evangel.

Vol. 3.

August, 1922.

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Editor

Ernest J. Phillips

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Editorial.

"We cannot but speak the things which we have seen and heard"
Acts xiv, 20.

The truly redeemed child of God must let his light shine. The one who has seen the face of Him Who is altogether lovely cannot but tell His beauty to others. And every fresh revelation we are permitted to have of Him adds to our responsibility in this respect.

We have been privileged to see what the Lord is doing in these last days. We have seen Him pouring out His Spirit as in the early days of this dispensation; we have seen Him healing the sick and doing mighty signs and wonders, bringing multitudes out of death into His life and preparing a people for His second advent. And we cannot but speak the things which we have seen and heard. It is for this reason that we publish this little magazine each month. We feel we are under an obligation to make known what we have seen and heard of the wonder-working power of our blessed Lord,—nay we **must** declare it, for His word is as a burning fire shut up in our bones and we cannot forbear (Jer xx., 9) The apostle Paul said as he left Ephesus: "I kept back **nothing** that was profitable unto you. . . . I have not shunned to declare unto you **all** the counsel of God" (Acts xx., 20, 27).

It will be our endeavour to bring before our readers month by month truths which, too often neglected, are specially dear to our hearts, since God has made them such realities in our lives. These truths include the two-fold work of Calvary and the power of Christ to heal the body as well as to save the soul, the Baptism in the Holy Ghost and power for service, and the imminent return of the Lord Jesus and its purifying effect on the life of the believer. And knowing as we do that this

paper circulates largely amongst the converts from our various missions, we shall not neglect articles which may be helpful to those starting out in the Christian life.

We ask your co-operation in prayer that this paper may bear a message direct from God, and thus bring blessing to each one of its many thousands of monthly readers.

The Work at Clapham Common.

By "A GRATEFUL WORSHIPPER."

"Feasting, I'm feasting,
Feasting with my Lord;
I'm feasting, I am feasting
On the living Word"

The strains of the noble chorus reach the dark streets without, passers-by slacken their pace or stop, children eagerly gather around the gates of the building whence the singing comes.

It was a new thing in Clapham—a banner was raised right in the heart of the enemy's country—nay, inside the lines of his camp—and there was considerable curiosity. A Methodist cause had perished here, a beautiful church had been closed down, and was fast going to rack and ruin. The Devil had triumphed, the Hallelujahs silenced.

A sinister gloom hung over this backwater of the mighty current of London life. Five minutes away in either direction two main arteries of the great city convey the millions to and from the busy scenes of their daily life, and here in the Park Crescent district there is a dense population chiefly of working and middle class people, while close by in Clapham Park the rich live. When the church of gloomy outlook suddenly sprang into life again with announcements of nightly revival services and placards publishing forth the full and free salvation of John Three Sixteen, there was joy among the redeemed, surprise and imitation among the enemies of the Kingdom.

What shall I say about the meetings which have now been held for many months? I am but a fleeting worshipper here, but oh, with what joy of heart I go Clapham-wards! It is but the meagre truth to say that many hundreds in this city to-night will ever feel grateful to Ireland for Mr. Danagh and Miss Adams and others who have supported them. The gospel has been presented with a freshness and a vigour that carries conviction to every heart. They believe their message, they live it, they are enthusiastic over it, they do not quibble, they give out the whole counsel of God fearlessly, they emphasise the holiness of the Lord and warn the hypocrite of his sure doom,—in short the Elm Evangelists invest the truth with a power and attraction, a beauty and simplicity that makes the sinner yearn to become a saint, the professor a possessor, and the hypocrite to run out of church or run into the enquiry room.

Only the register kept in heaven will reveal the fruits of this faithful sowing. A large number have been won for the Kingdom, many more easy-going, half-sleeping saints have been revived, others have received the Baptism of the Holy Ghost, and many have felt the healing touch in their bodies. A testimony meeting last week could have lasted all the night. I have seldom seen so many anxious to bear testimony to what the Lord had done for them. What a wonderful story many of them had to tell, and who shall ever forget the joy and enraptured praise of many a dear one snatched from the depths, whose feet, like Habakkuk's have been made like hinds' feet and are treading upon the high places! To Him be the glory for ever and ever!

Other activities connected with the mission are the open-air services and orphan home ministrations, but I have already written enough. Every-

one who reads these imperfect words is asked to pray for Clapham. A mighty work of God is being carried on at a time when fearless witnessing is at a discount and the truth of God is being attacked and maligned on all hands. It is possible to appreciate and get a good time; but that is not service to God. If we wish this work to continue we must pray fervently and diligently, and we cannot do that honestly unless we contribute liberally—unless we make a real sacrifice—towards the heavy expenses, and free the evangelists from anxieties in this respect. I have no idea what the position is, but as one not without experience of the indifference of the saints in these mundane matters, I write candidly to my fellow-worshippers that if we wish the work to continue we must do our part loyally. Let us pray without ceasing, and give without stint as the Lord prospers us.

* * * * *

Another correspondent writes—The Lord has said that wherever the Gospel is faithfully preached the "signs" will follow, and praise His holy Name, we have seen it at Clapham during the weeks of Pastor Stephen Jeffreys' mission. God has poured out such showers of blessing that at every meeting precious souls have been won for the Master. We have seen and had a real experience of the love and compassion of the Lord Jesus,—poor weak bodies, racked with pain and bound by the fetters of disease being healed and made whole in the Name of Jesus, men and women coming in faith to God and going away praising Him for the marvellous things He has done for the children of men.

Night after night people have flocked together with a real hunger to hear more about Jesus, and praise the Lord, He gives an ample feast every time, He meets every need, the supply never fails. And oh, the blessed privilege of being able to gather around the Lord's table on the first day of the week, praise the Lord. He is always there to welcome us. Last Sunday morning will ever be remembered as a most blessed and glorious experience. The Spirit of God came upon the meeting in power and took control and transported us, as it were, right up into heaven, and what rapture and joy was ours. Truly where Jesus is 'tis heaven there.

May our loving heavenly Father still continue to guide, bless, and keep His faithful servant, and use him for the glory of Jesus and for the furtherance of His kingdom "till He come."—L F I

* * * * *

From yet another correspondent we hear of many remarkable cases of healing which have taken place during Pastor Stephen Jeffreys' mission. One woman, with a paralysed arm, unable to use it from birth, was completely healed, and now can do anything with it. The flesh is now beginning to grow on it. This healing has been the means of her husband's conversion. A girl with an abscess on her face came to the meeting, the abscess disappearing immediately she was anointed. A man deaf for eighteen years also received an immediate healing. And last but not least, one of the Evangelists themselves, suffering from poison and scarcely able to walk, rose up after being anointed perfectly healed, and has had no trace of it since. Truly our wonderful Saviour is "the same yesterday and to-day and for ever."

The Science of Health.

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

There is a science of health, wholly Biblical. One need not go outside the pages of Holy Writ to deduce a doctrine of abundant life for spirit, soul and body. But it is conditional

on living a life fully devoted to God. It is not a matter of belief only, though faith is the first condition, for "without faith it is impossible to please God."

There cannot be a particle of doubt that it is God's will that we should "prosper and be in health" even as our souls prosper. Indeed, more than one passage seems to affirm that we cannot be blameless, unless the whole being of the tripartite man is maintained in perfect health, as I. Thess v., 23, reads in the Greek: "perfectly sound (holokteros) may your spirit, soul and body be preserved; blameless in the presence (en te parousia) of our Lord Jesus Christ" God promises moreover "I will take away ALL sickness from the midst of you" (Deut vii, 15), and proclaims Himself: "Ani Yahveh Rophekha" ("I am Jehovah thy Physician"). According to Ferrar Fenton's rendering of Leviticus xi, 44, God **commands** us to be healthy: "You shall be healthy, for I am holy." The command shews that we are responsible for living such a life of purity as will ensure such a consummation

If, however, we are sick, we should come to Christ for salvation from sickness, for "Surely He hath borne our sicknesses, and carried away our pains" (Isa liii, 4, Heb). The Septuagint renders this passage: "Himself took our infirmities and bare our sicknesses" And this is the reason that He healed **all** that were sick (Matt viii, 17).

The Gospel, therefore, is as truly a gospel of health as it is of holiness; of deliverance from sickness, as certainly as of deliverance from sin. God has no more delight in sickness than He has in sin. Both lead to death, both are "works of the devil," which Jesus "came to destroy." His part of the work is done already, for "He **hath** abolished death and brought life and immortality to light through the Gospel" (2 Tim i, 10). Weymouth renders it: "He has put an end to death," and from Heb. ii., 14, we learn that He suffered death "that He might bring to naught him that had the power of death, that is, the devil" Jesus says: "I am come that they might have life, and that they might have it more abundantly." The resurrection life of Jesus is as truly for the body as the soul, as expressly stated in Rom viii, 11: "He who raised up Christ from the dead, will give Life also to your **mortal bodies**, because of His Spirit who dwells in you" His Life (Zoe) is to be manifested in our mortal flesh (2 Cor iv, 11). Dr A B Simpson testified that when he took his eyes off self and fixed them on the Christ within, he found that he had in him a flood of life which swept all disease away

In Phil ii, 12, we are told that it is "God who energises (us) to will and to work." If we are energised by God—the Almighty—what can limit His power in us but ourselves? Our chief concern is to abide in Him, in perfect love, for "He that dwelleth in love, dwelleth in God, and God in him." Love therefore is a great essential "not in word only, but in **work**

and in truth " One great cause of sickness is the want of love, for without it we cannot be kept in perfect peace. But if, by love, we dwell in God, and make the Most High our habitation, there shall no evil befall us, neither shall any plague come nigh our dwelling (Psalm xci, 9).

Another cause of sickness is neglect of self-judgment: "For if we would judge ourselves, we should not be judged. But when we are judged we are chastened of the Lord, that we might not be condemned with the world." "For this cause many are weak and sickly among (us) and many sleep."

We conclude then from our study of the Scripture, that the great essentials to perfect health of spirit, soul, and body are:—

(I) A pure and holy life (I Thess. v, 23, 24).

(II) Faith (Acts iii, 16)

(III) Love (I John iv, 16).

(IV) Self-judgment (I Cor. xi, 30, 31).

"I will Come again." (John xiv, 3)

By MISS L. E. MOLONY

"THE LORD HIMSELF SHALL DESCEND" (I Thess., iv.)

The Coming of the Lord Jesus Christ is a subject which is given great prominence in the Word of God. It is said to be mentioned more than 320 times in the 250 chapters of the New Testament.

His Coming is called "that Blessed Hope" (Tit. ii, 13), and is presented in many different aspects to shew the effect that it will have on the various types of lives at His appearing.

To some He comes as a thief (I Thess. v, 2, Rev. iii, 3), totally unexpected and unwelcome. They will awake to realise that what is precious has been removed, and only what is worthless has been left to them.

To others He comes as the Bright and Morning Star (Rev. xxii, 16), ushering in the new dawn of a glorious day of Righteousness and Peace and Joy (Rom. xiv, 17). What will His Coming mean to you? How are you expecting to receive Him?

To some again He comes as an all-powerful Judge (Matt. xxv.), while to His own He comes as a Bridegroom rejoicing over His Bride (Eph. v, 25-30, Isa. lxi, 5, Zeph. iii, 17). Again He may come simply as Master and Lord, to reward His servants (Rev. xxii, 12), or as King to take His great power and reign (Rev. xi, 17). In any case His coming seems to be in

TWO DISTINCT STAGES.

the first His coming into the air only (I Thess. iv, 13-15), and "calling out" those who are "alive unto God," and no longer "dead in trespasses and sins," to meet Him in the air; (whether their bodies are sleeping in Jesus or are "remaining" on this earth when He calls matters not).

This first stage of Christ's coming seems to be the next great event on the world's programme from the Biblical standpoint. Students of prophecy all seem to agree that the time is indeed at hand, and nothing which must previously take place remains unfulfilled. (The Gospel being preached among all nations—Matt. xxiv, 14—is to be before the **end**, not before the **Call**,—a very different thing!)

Truly we shall never know the day and the hour of His Coming, but we are expected to note the signs of the times (Matt. xvi, 3), which point to the probability of the Lord's Call being in our life time. We are certainly the generation that sees the signs (Matt. xxiv, 34). Are we going to let the Holy Spirit get us ready to meet Him in the little time that may remain? Let us note

SOME OF THE SIGNS OF THE TIMES.

The Times of the Gentiles are running out (see Luke xxi, 24). Jerusalem was delivered from the Turks in 1917, and soon afterwards promised to the Jewish nation. The four great World Kingdoms of Daniel ii have run their course. We are undoubtedly living in the time of the mixture of the clay of democracy with the non rule, which is weakening the whole structure of government all the world over. There is no stable government anywhere at the present time. The **next Kingdom** is clearly shewn to be that of Christ.

The Religious Condition of the World at Christ's Coming is foretold:—

(a) Faith is at a very low ebb. "When the Son of Man cometh, shall He find faith on the earth?" (Luke xviii, 8)

(b) The Church has reached the Laodicean period of lukewarmness, worldliness, and toleration of wrong (Rev. iii, 14-22).

(c) Good and bad are so intermingled in every department of life and business, etc., that they can only be separated at the Harvest (Matt. xiii, 29-30 and 47-50).

(d) Evil is rampant. No heed given to warnings (Matt. xxiv, 37, II Pet. ii, 5)

(e) So many are lovers of pleasure more than lovers of God (II Tim. iii, 4, 5), and then lives deny the power of godliness though they have a form thereof.

The Moral Condition is also foretold

(a) It is to be an age of disobedience to parents (II Tim. iii, 2).

(b) Of Truce breaking, as we see in the many strikes, and even in governments considering treaties as mere 'scraps of paper' (II Tim. iii.3)

(c) An age of Lawlessness (II Thess. ii.).

(d) Scoffers about the Second Coming (II Pet. iii, 3, 4)

The Mental Condition of the last days is also portrayed,—people will be led astray by seducing spirits, and ready to believe anything but the truth (I Tim. iv, 1, Rev. xvi, 13-15). So we see many led into Spiritism, Bolshevism, Socialism, and Christian Science (falsely so called— I Tim. vi, 20), etc., and we must notice in this connection that supernatural signs do not always denote the presence of God (Matt. xxiv, 24, Rev. xiii, 13-15).

The Political Conditions in the world are to be war, unrest, distress, famine, etc. And we find the world is still a vast armed camp, men ready to fly at each other's throats, though some are crying "Peace," when there is no peace but by force (II Thess. v, 3, Matt. xxiv)

The Signs are manifest in Inventions also. They, too, seem to shew that we are on the borderland of a great change. In **locomotion** first there were wheels, then steam, then electricity, trains, trams, and motor-cars (cf. Dan. xii, 4), then airships and aeroplanes;—what can come next but wings? In **methods of communication** first printing, then the telegraph;—transmitting messages by means of wires—then the telephone,—actually hearing voices at great distances,—then wireless messages;—what further can come but the supernatural?

It is very blessed if we can "live . . . looking for that Blessed Hope" (Tit. ii, 12, 13), redeeming the time, full of faithfulness, full of zeal, full of endurance, because we believe that the Lord's call, the first stage of His Coming, may be at any moment.

WHAT WILL HAPPEN AFTER THE CALL?

For those caught up, for those who have been born again of the Spirit and prepared by His working, who hath let Him so change them that they are no longer "dead in trespasses and sins" but are truly "alive unto God"—Heavenly Bliss and Highest Glory and Privilege, as they are called to the Marriage Supper of the Lamb (Rev. xix, 4-9), and later on come back with Him to reign on the earth (I Cor. vi, 2, Rev. ii, 26, Dan. vii, 22, 27). This company (I Cor. xv, 23), will comprise those forming the Bride and the Virgins (Psa. xlv, 14, 15), the Wedding Guests and the Servants,—those who are "in Christ." Will you be among them?

What happens after the Call for those left on earth? II Thess. ii., Rev. xii and xiii. It will be a time of unparalleled suffering and woe, called "the Great Tribulation" (Rev. vii, 14, R.V.), as they taste, for a few years, what it means to have missed the mark or to have neglected God's wonderful plan of salvation through the sacrifice of Jesus Christ. It will be such a terrible time that "except those days should be shortened, there should no flesh be saved" (Matt. xxiv, 21, 22). We see that during this period many will be converted to God (Rev. vii., 9-17), and that many will suffer martyrdom (Rev. vi, 9-11, xiii, 7, 8, 15). It seems as if the Great Tribulation will culminate in the Battle of Armageddon (Rev. xvi, 14-16). Surely we see the enemy forces gathering to-day in the great undercurrent of evil, permeating and working in all classes and in all countries, so that it seems as if only a match would start a conflagration all over the world.

THE SECOND STAGE OF OUR LORD'S COMING

takes place at the end of the Great Tribulation, and probably during the Battle of Armageddon (Zech. xiv, Rev. xix) when He comes to the earth with His saints as the Great Deliverer of His people, and being accepted as their Messiah and King, he sets up His earthly Kingdom and reigns at Jerusalem for 1,000 years (Zech. xiv, Rev. xx 6). At this time the Jewish nation will be "born in a day" (Zech. xii, 9-13, Isa. lxxvi, 8), and will be in a position of special privilege and blessing. This long promised and glorious reign will be a time of putting down all evil, of bringing everything into subjection to Divine authority (I Cor. xv, 25), and of giving men **one last season of probation** under the righteous and perfect government of Christ Himself. The powers of evil will be in abeyance, the Devil will be chained (Rev. xx); there will be no external influence for evil permitted; no open sin will be allowed. The Lord must reign till He has put all enemies under His feet. At first, at any rate, He will have to rule the nations with a rod of iron (Psa. ii 8-12, lxxxix, 18-23, Zech. xiv, 16-19), Micah v, Rev. xix, 15, etc.) Those who come back to the earth with Him are also to "rule the nations with a rod of iron" (Rev. ii, 26, 27). In fact, Christ will rule at first in the midst of His enemies,—except for His own people Israel who will be in a special position of favour, privilege and power.

The end of the 1,000 years is again a scene of war. There is a great world-wide revolt against Christ, as Satan is once more loosed (as a test), and those who have only yielded "feigned obedience" (Psa. xlviii, 44, lxxvi, 3, lxxxii, 15, R.V. marg.) to Christ join forces with Satan, and even now, after all the blessings of this reign, are far more numerous than those who are loyal to the King (Rev. xx, 7-9). This shews that though the outward condition of the Millennial reign is one of peace and righteousness, joy and safety, yet **the inward condition of man's heart is still one of rebellion against God.** Now, after the final test, all such who still side with Satan will be destroyed with him for ever. The earth also is burned up, and the heavens flee away (Rev. xx., 9-11, II Pet. iii, 7-13).

A NEW HEAVENS AND A NEW EARTH

will be established (II. Pet. iii, 13, Rev. xvi and xvii), in which the final and perfect stage of Christ's kingdom will be seen in all its beauty

He will now reign in "the dispensation of the fulness of times" and all will willingly be in subjection to Him. All powers that were hostile are abolished in utter destruction. All powers that are of God contribute to Christ's glory, cast their crowns at His feet, and bring Him their honour and glory as "Far above all" (Rev. iv., 10, xxi, 24, Eph. i, 21).

In this Glorious Reign there will be no more death (this was done away with after the Millennium—Rev. xx., 14), no sorrow, no tears, no sickness, no curse, no night, all of which conditions were present in the Millennium (Rev. xxi, 4, 5, and xxii., 3-5).

With these facts before us, let us "press on," being dead in earnest in putting "our wills" **entirely** on the Lord's side, **while there is yet time**, that we may not be ashamed and confounded before Him at His Coming.

The Lord's Money. (Continued).

II—RELIABLE STEWARDS.

By JOHN MCGILLIVRAY.

All is God's and yet His claims have been a mere minimum. Our privilege has been to use the major part.

If the service in Old Testament times demanded one-tenth to run the Temple with all its ritual, what does God require of us to evangelise the world and gather out a Church (which is His body) from all nations?

Surely when Israel in her zeal for God gave one-tenth under law, and another tenth, and another tenth, and offerings, can we suppose there are no mixed motives in our hearts when we do not even measure up to hard law? There is surely a difference between freezing point and summer heat. The latter is a good simile of grace, but, unless we feel it, it is doubtful if others will!

Can it be at all reasonable that God expects less from those who say that they thoroughly love and appreciate "God's Unspeakable Gift"? Surely they cannot give Him less than the "whole tithe"! Where the whole tithe is not brought in there is great leanness of soul and a certain and sure verdict of "misappropriation" from the lips of the Christ awaiting us at the judgment-seat of Christ.

In these days when the world is seeking readjustment we as children of God ought to be seeking conformity to His will in all things as a preparation for the rapture.

1. ARE WE "GIVERS" OR "PAYERS"?

Without much discussion it is thought in the next paper to show that one-tenth was really "a perpetual obligation." But for the present just let us admit it to be so. Can we look up to God and say unblushingly that "free grace" cannot do equally as much as cold law?

The words we have used above, viz, "payers" and "givers" are descriptive of two kinds of offerers whom the Word of God judges or praises as the case may be. The "payer" is the person who sees that God cannot be satisfied with less than a tenth, and may give it up cheerfully or grudgingly. The "giver" sees that God cannot be satisfied with less than the tenth and has been led on to give offerings beyond the tenth. Givers may be said to throw out their offerings in thankfulness to God; payers may be said to "pay up" the minimum. This makes it clear that until we have **paid up** we do not really begin **to give**.

2 THE ISSUES AT STAKE.

God in dealing with Israel uses in Malachi's prophecy a word that is not nice to read or nice to hear. He calls them "robbers" (iii, 8-10). They had not stolen His money out of the treasury, no, they had simply taken what God had entrusted them with between their own homes and God's treasury box. Not being honest in their stewardship they had simply taken it and used it. Have we done likewise? Have

we given God His portion either by the week or the month? A clerk who is found guilty of using his master's money is put in jail for "embezzlement." Can it be that the majority of God's children have been using the Lord's money without a single thought of crime or injury! With people who use someone else's money the law of the land puts them in a place of safe custody. But the "God of Patience" waits lovingly and forgivingly for us to pay up our bad debts.

Some people object to paying tithes, because they say, "I cannot give to the Church or Missions for I have debts." It has been proved time and again that those who have got into debt have not **paid God what they owe Him.** When the debt on God's side has been **paid up** the general testimony is that there is prosperity in the place of debt. It is often our first debt (the one-tenth) that has brought upon us adversity and disaster. Begin with the first and the other debts are easily cleared off.

Another very common objection is, "I am doubtful if my income will stand the paying of a tenth." But surely there is folly here. If God asked from Israel a minimum and they were able to pay it—surely we are not too poor to pay the minimum for a start! Supposing you carried out your objection in the things that you have to purchase day by day, and said, for example: "My income is too small to pay the grocer or the butcher." What would happen? There would soon be a case in a small debt court; and think you that the judge would say this person's income is too small to pay up these bills?? Assuredly not.

The holding back of the tenth then is financial folly. The paying of it means the sure fulfilment of the promises God has made. Those who have dared to "prove" Him in this dispensation of grace find Him the same faithful God that He was to Israel. He does increase the income of all who give to Him, and there is enlargement of spirit as well as temporal blessing. Have we never heard the testimony of those who have begun to give a tenth, that "we can do more with the nine-tenths than ever we could with the ten-tenths?"

"BRING YE ALL THE TITHES INTO THE STOREHOUSE . . . AND PROVE ME NOW HEREWITH, SAITH THE LORD OF HOSTS, IF I WILL NOT OPEN YOU THE WINDOWS OF HEAVEN, AND POUR YOU OUT A BLESSING, THAT THERE SHALL NOT BE ROOM ENOUGH TO RECEIVE IT" (MAL. III., 10).

(To be continued).

Items of Interest.

Pastors Stephen and George Jeffreys are holding Revival Meetings at Melbourn Church in Hertfordshire prior to their departure for Switzerland.

* * * * *

The Annual Pentecostal Convention at Hull is announced from Saturday, August 5, to Thursday, August 10. Services daily at 11 a.m., 3 p.m., and 7 p.m.; on week-days in the Congregational Lecture Hall, Beverley Road, and on Sunday in the Metropole, West Street. The speakers expected include Pastors J. Tetschert (Hondert), and A. Carter (London), Mrs. Crisp (London), Mrs. Trevitt (China), and Mr. A. Watkinson (York). Visitors requiring accommodation should write at once to the Convenor, Pastor E. C. Boulton, "Elim," May Street, Hull, Yorks.

* * * * *

A hall, seating about 300, and only 50 yards from Stratford Market Station, has been taken over in Bridge Road, Stratford, London, E., by Mr. John Douglas. It is now being renovated and fitted with a baptistry, and is announced to be opened on Saturday, 16th September, with meetings at 3 and 8-30 p.m. We ask the prayers of our readers for God's blessing on this new undertaking.

* * * * *

The Whitsuntide Convention at Crosskeys, Mon, was a time of much blessing. The Primitive Methodist Assembly Hall, seating about 1,200, in which the services were held, was well filled at nearly every meeting. Ministry was given by Messrs. T. Myerseough (Preston), S. Sebue (Channel Isles), and W. J. Thomas (Pontyates). Missionaries taking part were Dr. Murcutt, Miss Luce, and Miss Potter. Many healings took place and many remarkable conversions. Several were baptized in the Holy Spirit, and great blessing and uplifting were given throughout the four days of the Convention.

* * * * *

Mr. Wigglesworth's visit to Australia has been remarkably blessed of the Lord. Hundreds have been saved, and many (quite a number of long standing diseases) have been healed. We understand our brother is now in New Zealand, and returns to England via U.S.A., where he is expected to hold missions at Oakland, Cal., San Francisco, and elsewhere.

* * * * *

Will those wishing to write to our missionaries in the Congo kindly note that letters for either Miss Henderson or Mr. Cyril Taylor should be addressed to them c/o The Congo Evangelistic Mission, Mwanza Kasingu, Kikondja Katanga, Congo Belge? The postage on letters (not exceeding one ounce) is 3d., and on post cards 1½d.

* * * * *

Visitors to Bournemouth requiring a nice comfortable home for their holidays are invited to write to Mrs. Blackman, "Salem," 4, Fitzharris Ave., Bournemouth.

* * * * *

The address of Mr. G. H. E. Bamford's Bible Depot is Central Ave., Bangor, Co. Down. Bibles, Christian Literature, and tracts may be obtained either by calling at the Bible Depot, or by writing to the above address stating requirements. Special reductions are given in the price of Bibles.

The Great Master Motive.

By PASTOR H. C. BOULTON

"For the love of Christ overmasters us"—II. Cor. v, 14
(Weymouth)

"Love will soften every sorrow,
Love will lighten every care,
Love unquestioning will follow,
Love will triumph, love will dare."

Love is the keynote of the Gospel of Jesus Christ. Calvary is divine love written in letters of blood. As we trace that wonderful life from Bethlehem to Golgotha what a marvellous story of love is therein unfolded. Love surpassing human thought! Boundless, fathomless, exhaustless love! Love which knew no limitations! If we would learn correctly the character of the Eternal God, then we must visit Calvary, the place where we shall find the fullest expression of the Father's heart.

We are not surprised to find that love is to be the distinctive characteristic in the lives of those who company with Jesus. This is the essential evidence of relationship; the positive proof of fellowship, the unmistakable means of identifica-

tion; the badge of discipleship By this shall all men know that ye are My disciples!

This love for Jesus Christ is the great cause of all the Christian heroism which we see displayed in the lives of those early believers. The secret of the greatness and the glory of their lives is found in the fact that "the love of Christ constrained them." Love to Christ made all things possible; tribulation, persecution, famine, nakedness, peril, or even death! It made them dauntless in the face of danger; hopeful in the hour of disappointment and disaster; joyful in the moment of sorrow; triumphant in the time of tribulation. Clothed with the garments of love they were equal to every ordeal!

Love to Christ was the great incentive to all their ministry; the great argument for all they risked and attempted

"The love of Christ constraineth us." Here you have the secret of an overcoming life! This is sanctification in its fulness, for is not the sanctified life a love-filled, love-led, love-conquered life? The loss of love to Christ is the greatest loss that a believer can suffer. Immediately love for Him begins to wane then spiritual decline commences. Lack of love to Jesus soon leads to disastrous results. Nothing can compensate for this loss. Service without love is lifeless, powerless, fruitless. O child of God, see to it that you allow nothing to come into your life that would injure your love for Christ! Beware of aught that would chill the warmth of your affection for Him! He wants your love! Let it flow out towards Him in ever deepening fulness! And as you yield to the gentle constraint of that love, so you will find your capacity for loving Him is increased!

What an absence of real love for the Lord there is to-day! Love that transforms, that fills the life with heavenly fragrance and radiance! O for an outpouring of love to Christ! This would result in revival! In such an atmosphere how souls would be drawn to Jesus!

This was the great compelling force which swayed these mighty men of God, and bore them on to victory! Under the anointing of this love they laboured!

May we receive a fresh immersion in the love of God! A baptism that will purify and empower and unify, and enable us to do all the will of God!

"I do not know just how or when
To you He'll come,
To woo you to that deeper life
With Him alone,—

But I know that He is willing to lead you on to-day,
Supplying all your need Himself, as on His heart you stay,
If you will trust Him fully, though you cannot trace or see,
His love will overwhelm your life as it has o'erwhelmed
me "

Bible Study Course.

By W. R. G. PHAIR.

SUGGESTIONS FOR BIBLE STUDY — No 3

Scripture . Genesis 1.

I. Read over verses 11, 12, 21, 24, 25, of this chapter, and notice the repetition of the phrase "after its kind." It occurs 10 times in these 5 verses. Reference was made to this in the last paragraph of No 4 (April) of these "Suggestions," and its important spiritual application noted. No apology is made for repeating here that these verses emphasize the truth that each form of life was created "after its kind," by separate acts of creation—on successive days.

The modern theory of evolution denies this. It teaches that each form of life developed by growth and gradual change from some more simple form, the first form, or parent of all, being a single simple cell. This is, no doubt, one of the cleverest and most successful of Satan's devices. It is still taught to-day not only in public schools, but in pulpits and schools of Theology.

It has absolutely no support in the Word of God.

II Now let us look at another group of only 3 words, of the deepest spiritual importance—

"AND GOD SAID"

Ascertain for yourself that these words open the account of each day's work (vv. 3, 6, 9, 14, 20, 24). This is sufficiently striking to arrest attention immediately. It is full of most valuable lessons for us.

- (a) The Lord Jesus Christ is the "Word of God" (John 1, 1; Rev 19, 13). Just as man's word, produced by his breath, is his natural means of expression, revealing what is in him (Matt. 12, 34-37), so the Lord Jesus is the expression and revelation of God the Father to us, by the Holy Spirit (John 1, 18). How absurd to pretend to honour God, and reject Jesus Christ (John 14, 9; v. 19-23).
- (b) All the works of God were created by His Word (Psa 33, 4-9; Heb 11, 3; Col 1, 16). They are revelations of God to us, "done in truth," by The Truth Himself. It is most fitting, then, to use them in parable and illustration, and to learn from them (Matt 6, 26-30). See "Suggestions," No. 6 (June).
- (c) Without His Word was nothing made (John 1, 3, notice the double assertion in this verse). The Divine Persons act together. The Lord Jesus did nothing without the Father (John v, 17-19). Without Jesus we can do nothing (John 15, 5), but we can do all things through Him (Phil. 4, 13).
- (d) Just as surely as the "Word" spoken each day brought forth the manifested creation, so will the "Word" spoken to us (Heb. 1, 2),— Jesus Christ Himself—bring forth the fulfilment in us of every promise of God which we "hear" or receive in faith. No matter how many or great they may be, every promise of God is 'yea' ("given," "assented to," "according to God's will") and "Amen" ("forever settled" and "confirmed to us") in Christ Jesus unto the glory of God through us (II. Cor. 1, 20). "Hear ye him."
- (e) God refers to the strength and stability of the created works as a surety of the fulfilment of His promises (Psa 119, 89-91; Jer 31, 35-37; Jer 33, 19-21). Truly we are surrounded by many witnesses. We have no excuse for "little faith." As soon as we perceive that "**God said**" it is our solemn and bounden duty, not to say glorious privilege, to receive the fulfilment of the promise.
- (f) God's Word is effective—living—full of power (Heb 4, 12 R V). Jesus Christ never fails. The Word brings forth the fulfilment. Both are united in Him. If we do not receive we make the Word of God "of none effect." Not only so, but God would have the words of

His children effective and full of power- the "idle word" or jest has no place with the sons of God (Eph v 4, Mark 7 22)

In conclusion, let us step out boldly and stand fearlessly on God's Word. It will hold us. We shall triumph gloriously through our Lord Jesus Christ. Hath He spoken and shall He not make it good? (Num. 23. 19) Fear not, only believe.

(To be continued)

"I will Declare what He hath done."

' Bless the Lord, oh my soul, and forget not all His benefits; who forgiveth all thine iniquities; who healeth all thy diseases "

I rejoice to write this testimony, to the glory of my Lord and Saviour Jesus Christ, praying that it may be an inspiration to suffering ones to take Him and find in Him an all-sufficient Saviour for body, soul, and spirit.

At the age of 15 I had rheumatic fever very badly and it left me with a weak heart. I had it again a year afterwards, and it caused inflammation of the heart; I suffered much and was unable to lie down in bed, for a year sleeping in an upright position.

I did not know the Lord as my Saviour then, and on one occasion I actually was dying, and had a glimpse as it were into the beyond, and I saw nothing but the blackness and despair ready to meet an unsaved soul after death.

Praise the Lord! my life was spared, and soon afterwards I was saved by His atoning death on Calvary.

I had rheumatic fever again, and this time it left me with valvular disease of heart.

How I often longed for the Lord to take me to be with Him at this time, for I suffered so from strangulation, hemorrhage, anæmia, and other complications, causing continual pain. I tried 8 doctors, 3 being in a London hospital. I became weaker, spent much money, and some years I was mostly lying on my back, the dropsy showing itself also.

My sister-in-law wrote to me one day, and told me how the Lord was healing diseased, crippled, and sick folk at a mission hall in their town, and how Jesus bore not only our sins, but our sicknesses, in His body on the cross.

My husband and I went down to this hall. I realized the Lord was in the midst and present to heal, and there is life, yea and more abundant life in the shed Blood of Jesus. I was anointed and prayed for according to James 5. 14, and arose and went forth, healed of all my disease. Oh, Hallelujah! and within three days I received the Baptism of the Holy Ghost. Praise God.

I went home able to do my housework, and all my washing, and had severe strains put upon me. But the Lord perfectly heals. My first boy was born a year after the healing, and I have three children now. I am continually proving what a faithful and covenant-keeping God I have.

Oh, Bless the Lord, He is the very same Jesus, who is able and willing to do exceeding abundantly above all we can ask or think.

—R. B. (Leigh-on-Sea).

I desire to give my testimony to the glory of God, to His wonderful delivering power.

I have been ill for some time, and was practically confined to bed for about seven months. For the last two months I have been unable to be out of bed, and for the last three weeks I had to be lifted and laid down again. The doctor came, and when he saw me he refused my case although he had been previously engaged. He said I would not get better, and if there was any chance for me it was to go to the hospital. Then

my husband sent for another doctor, and he said he would not give anything for my chance. But God, when He had tested me, and man given his opinion, stepped in and delivered me. Right up until the last I was tested,—even the night before I was delivered the doctor gave me twenty minutes to live. I had many diseases,—Neuritis, hemorrhage, weak heart, congestion and bronchitis, so I think I have a right to praise God. I got complete deliverance through prayer, and my mother laid her hands on me according to Mark 16, 18. His Word never fails. I am alive to-day and well, and my baby boy, a fine baby, all through the Power of God. He truly is the God of Miracles, and all things are possible to those who believe. To God be all the glory!

—Mrs M. (Langan)

* * * * *

I wish to add my testimony to the above, being acquainted with the case in detail right through. I do praise God for the experience of our sister; it drew us all nearer to Himself, both in prayer and experience. What a sufferer, and how impossible in the natural, yet these are the cases God is glorified through. He truly is a delivering God, and no case is too hard for Him. She is restored to perfect health, and is a surprise and miracle to all who know her. All Glory and Praise to our Great Deliverer!

—N K

Elim Evangelistic Band.

Mr. Kingston is now at Bangor, Co. Down, Mr. Campbell at Lisburn, Miss Kennedy at Portadown, and Miss Olisoff at Banbridge.

Pastor Robt. Smith, assisted by others, commenced a tent mission at Pentrebaech, near Merthyr, on 20th July, and requests prayer that the Lord may be glorified in the salvation of precious souls.

Good news comes from Taunton, where Evangelist B. Davies and Mrs. Davies are working. A more suitable hall is much needed.

Pastor B. Stoneham is at present holding the fort at the Elm centre at Grunsby.

Evangelist and Mrs. Kelly from the Belfast Tabernacle are taking up the work at Moneyslane for a time.

Evangelists R. Yale and W. F. Breisland commenced a tent mission at Woodview, three miles from Armagh, on 23rd July. Much prayer is asked for definite results.

Pastor George Jeffreys in S. Wales.

Special meetings were held at the Elm Hall, Pontyates, from 17th to 21st June. Each night the hall was filled with eager listeners to the Word of God, as ministered by the Pastor, and much regret was expressed that the meetings could not be continued longer.

From 24th to 28th June, Pastor Jeffreys held special meetings at Merthyr, and here too each night the building was filled to overflowing, many finding seats in the minor hall. The presence of the Lord was mightily felt, and the ministry of the Word was with power. Dr. Florence Muncutt and Sister A. E. Luce, missionaries from Mexico, were also present, and the saints profited much from their fellowship and ministry.

Baptismal Services were held at Merthyr on July 6 and 7, seventeen following the Lord through the waters on the 6th, and seven on the 7th. Continued prayer is asked for the work in Merthyr and district.

Summer Conventions in Ireland.

BANGOR, July 12th & 13th

Those in charge of the arrangements for the July meetings in Bangor were quite justified in calling another Convention for the same time in Lurgan. Had this not been done, many would have been turned away, as the Mission Hall at Bangor was taxed to its utmost capacity. The cheerful singing and the loud praises of the saints were carried through the wide opened windows, and could be heard (as in other years) afar off.

The ministry of the Word was never more powerful and effective. One had the message of comfort, and exhorted his hearers to press on in the name of Jehovah Shammah. Another a searching message on leaking vessels,—only vessels that contained something could leak, empty vessels could not. Another a cheerful message causing the saints to rejoice because of the significance of the names of the "cities of refuge." The glorious message on sanctification reminded all of the finished work of Christ. Our Lord as Advocate filled the vision of all as they saw Him upon the throne. The instructive message on guidance and the use of the gifts solved many a difficulty. Then there was the Second Advent message with its glorious hope to purify and cheer on the way. The Baptismal Service in the sea was a real testimony to the crowd that gathered. Nine passed through the waters while the saints were singing "Follow, follow, I will follow Jesus."

Will God's people pray for the work which is continued in Bangor under the ministry of our beloved brother, Mr. Chas. Kingston

LURGAN.

While the Convention was in progress at Bangor, many of the saints from assemblies in Co. Armagh and neighbourhood met together at Lurgan. The Convention here opened on July 12th with a Breaking of Bread Service, and the testimonies at the close very really witnessed to the grace of God in His saving and keeping power. In the afternoon we had a message on I Cor. vi., 13, "the body for the Lord, and the Lord for the body," and it was specially emphasised that it was only as we fully presented our bodies to the Lord to be and do what He wants, that we could claim the second half of the clause, "the Lord for the body." In the evening the hall was well filled, and two messages were given which were alike helpful to both saint and sinner. The closing appeal to those still rejecting Christ was very solemn and searching.

The attendance on the second day of the Convention was larger, and the sense of the Lord's presence more real. We were given a deep realisation of the blessed honour that the Lord confers upon us in calling us into fellowship with Himself, of the privilege of suffering for Him and of the duty of working in fellowship with Him. In the afternoon our thoughts were turned to Zech. iii., and we saw the need of fresh cleansing and of holiness ere we could enter that "place of access" where our Lord desires us to be.

At the closing meeting of the Convention, after a message to the Lord's people, we listened to a most earnest gospel appeal from Luke xi., which few, we felt, could resist. As friends returned to Portadown, Armagh, Annaghmore, Banbridge, Moneyclare, and other centres, it was with praise to God for the sweet realisation of His presence, and in many cases a determination to experience to the full the blessings of the fully consecrated life.

—M H. P.

As you love your souls, beware of the world—it has slain its thousands and ten thousands. What ruined Lot's wife?—the world. What ruined Achan?—the world. What ruined Haman?—the world. What ruined Judas?—the world. What ruined Simon Magus?—the world. What ruined Demas?—the world. And what shall it profit a man if he shall gain the whole world and lose his own soul?

A Bible Study on the Baptism of the Spirit.

By PASTOR A. W. KORTKAMP

Is this doctrine scriptural?

Yes; read Matt 3. 11; Acts 1: 8; John 7 37-39; Luke 24 49. Acts 1. 4, 5; Acts 2. 4-38.

Is the Baptism with the Spirit received at conversion?

No, it is not.

1. The Disciples were save men, had their "names written in Heaven" (John 15: 3; John 17: 6; John 13. 10; Luke 10: 20), but Jesus told them to 'wait for the promise of the Father' It was still in the future, Luke 24: 49.

2. The Samaritans were converted, had great joy, many were healed (Acts 8. 5-8); but did not receive the Baptism until later, Acts 8 12-17)

3. The Apostle Paul was converted on his way to Damascus (Acts 9 1-6), and received his Baptism three days later, Acts 9: 17.

4. The twelve men at Ephesus were saved men—"disciples"—but had not received the Holy Ghost, Acts 19: 1-7

Who can receive this glorious experience?

Not only the Apostles, or Jews, or people who lived in the days of the Apostles, but all saved people in every age, Acts 2 38, 39.

1. Down at the house of Cornelius (Romans) they received it eight years after the day of Pentecost, Acts 10 44-47.

2. The disciples at Ephesus (Greeks) received it twenty years after the first outpouring, Acts 19: 1-7.

3. Multitudes are receiving it to-day. It is for you.

Is it simply a privilege, or is it a duty, to seek this infilling of the Spirit?

We are commanded to seek it, and are not obeying God fully unless we do. Eph 5 18; Luke 24: 49; Acts 1 4; Zech. 10: 1

What is the purpose of the Baptism?

Power for service; in prayer, in unfolding the Word, in witnessing for Christ; also power to overcome sin. Rom 8: 26; John 16 14, Acts 1. 8; Luke 24. 49; Acts 9: 17-20

What is the first outward evidence of the Baptism?

Speaking in other tongues as the Spirit gives utterance. Acts 2 4; Acts 10. 45, 46; Acts 19 6; Acts 9 17 with I. Cor 14 18; Isa. 28: 11 with I. Cor. 14: 21, 22

What are the conditions to be met before receiving it?

1. Repent and be baptized in water, Acts 2. 38.
2. Obey God fully (consecrate your life to His will and service) Acts 5. 32.
3. Pray for it, Luke 11: 13; Acts 1: 14.
4. Praise God for it in faith, Luke 24 49, 52, 53

Do you want this endowment of Power from on high?

COME, SEEK, PRAY, "TARRY UNTIL"

One hundred and twenty people, filled with the Holy Ghost and ready to die for the truth, will shake the world to-day as on the day of Pentecost. If not, God must have changed, and we dare not say that.—Sel

We regret that, after the unavoidable delay in July, the Evangel is again late this month owing to the strike of printers.

A Three-Word Prayer.

My dear Children,—

I suppose you are all on holidays now with time for little except fun. Of course you will say your prayers every day I hope, but let me ask you, Do you ever pray? Now mind a real prayer need not take up much time. Some of the most beautiful prayers ever uttered are the shortest, and yet go the longest way.

Here is one example from the Word of God which you can all easily remember and use; it consists of three words. Think of each word as a "link," and you have the first link on the Throne of God, namely "Lord." The last link is down here, it is "me." And then there is the great link between, namely, "help." "Lord help me."

This was the prayer of the poor woman of Canaan. Make it yours dear boys and girls to-day, and just as surely as God **heard** and **answered** that woman so He will you. The greater your need, the more you will prove the middle link,—God's help.

Real prayer begins at "me," and reaches to the Throne of God. Do your prayers ever get there?

I often say my prayers,

But do I often pray?

And do the wishes of my heart

Direct the words I say?

Oh Thou by Whom we come to God,

The Life, the Truth, the Way,

The path of prayer Thyself hath trod;

Lord, teach us how to pray.

Yours in His love,

"GREATHEART."

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Art thou prepared for Eternity?

Reader, thy time on earth is short. Each closing year, each setting sun, each tick of the clock is shortening thy days on earth and swiftly, silently, but surely carrying thee on to eternity and to God. The year, the day, the hour, the moment will soon arrive that will close thy life on earth, and begin thy song in heaven, or thy wail in hell. 'TO-DAY' thy hands are busy at work, thine eyes are beholding, thy mind is thinking, thou art planning for the future. 'TO-MORROW' all is still; the folded arm, the closed eye remain, but thou art gone—gone to eternity. Others were once busy as thou art; healthy as thou art, thoughtless as thou art; but they are gone—gone to eternity. The merry voice, the painted clown, the talented artist whose presence made the theatre and the pantomime an attraction for thee, are gone; they are moved far from the region of fiction to that of reality—reality of eternity. The shrewd merchant whose voice was familiar to you is hushed, and he buys and sells no more—he has entered eternity.

And reader, thine own turn to enter eternity will shortly come. Ask thyself honestly, "Am I prepared for eternity?" Give thy conscience time to answer; listen, it speaks to thee to-day, drown not its voice lest it speak to thee no more.

Go from haunts of sin, debauchery, and vice to the presence of God and the Lamb—impossible; from the crowd of the condemned, and the race for gold and gain, to the song of the redeemed and the crown of glory? No, never! God says, "Except a man be born again, he cannot see the kingdom of God" (Jno 3 . 3)

Reader, has this ever happened unto thee? Hast thou been born again for an eternal heaven? If so, well, but if not, the horrors of an eternal hell are awaiting thee, and to-day thou art nearer its unquenchable flames than thou ever hast been before.

Halt! why wilt thou meet God with an unsaved soul? He wills it not. To-day He pleads, "Turn ye, turn ye, why will ye die?" To-day He points you to yon cross, with the Son of God uplifted, groaning, bleeding, dying; and all for thee. Yes, reader, for thee the crown of thorns encircled His brow; for thee the soldier's spear brought the blood from His side, for thee He cried in triumph, "It is finished," for thee is salvation free to-day, and if thou dost accept it as a sinner, thou wilt be saved for eternity

—Sel