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

Vol. 2.

December, 1921.

No. 5.

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THREEPENCE.

ELIM Pentecostal Alliance

with which is incorporated
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The Elim Evangel.

Vol. 2.

December, 1921.

No. 5.

Editor E. WOODROFFE HARE, B.A.

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Editorial.

"You and I are always together; all I have is yours."

LUKE xv, 31. (Moffat's Trans.)

As the Christmas season approaches how naturally do our thoughts turn to the family circle, the fire-side, and the home. It is the time in all the year when home-life is seen at its best. Parents are showering their love-gifts on the children, while even the little ones in their own little way find opportunity of dispensing the tiny tokens of their love in return. LOVING and GIVING, how closely they are linked! How inseparable they are! The more we love, the more we want to give; and the more we give the more we show our love. And so it was on the first great Christmas Day—"God SO LOVED . . . that He GAVE." Oh may the Holy Spirit reveal afresh to our hearts all the wealth of meaning that lies behind those simple words! What a precious unveiling of the Father-heart of the Eternal!

And now for just a word or two to rivet this Christmas-message in our hearts! "You and I are always together." Oh the bliss of it! Here is no mere Yuletide reunion, but an expression of the hourly, momentary communion that the Father longs for His children to enjoy. Seldom was there son more utterly out of touch with his father's spirit than was this elder-boy. He seems to have lived beyond the range of the benign influences of his father's heart. His conduct was rigidly dutiful, and his service exemplary, but the fountain of pure grace, which ever streamed from the depths of his father's love, had never been allowed to flow over the arid desert of his life. The heir to millions! he was living in

comparative poverty; while there in the banqueting hall sat his wastrel of a brother, pardoned, beautifully arrayed and enjoying to the full the father's bounty. And yet this elder son is a fitting type of the vast majority of God's children to-day. Ever the divine heart is grieved over a multitude who do not enter into one-half of the glorious inheritance held out to them.

Dear reader, are you sometimes lonely? Listen to the Father's Christmas message: "You and I are ALWAYS TOGETHER." Are you sometimes cast down and depressed with the poverty of your experience? Then hear Him say again: ALL I have is YOURS."

* * * * *

After the thoughts just expressed we need hardly remind you that this is the special Christmas Number of the "Elim Evangel." As on former occasions, our aim is to devote this number to the message of the full Gospel. Not that that is not always our object, but we mean to make this issue contain such messages that any reader may easily discover the hallowed truths for which we stand. Another special feature is to be found in the photograph of members and friends of the Guernsey assembly, taken on the afternoon of the baptismal service. Our sojourn in the island has almost ended, and as we write it is with our eyes often turned to gaze on the golden sun as it sets behind a bank of violet-tinted, glory-lined clouds—a scene which would baffle the skill of the artist to reproduce. Instinctively our thoughts are turned to God, while our hearts go out in praise to Him for setting His glory upon the heavens. But there is something here which calls for a deeper adoration still, and that is the sight of the sunlit faces of the bright little company who are associated with us and the Lord in this island. May the bond between Guernsey and our other Assemblies grow ever stronger in the Lord. Do pray for the work in the Channel Isles.

* * * * *

News from our Secretary, Pastor E. J. Phillips—who has kindly promised for the future to undertake the work of joint-editor—tells of his successful efforts to reduce the price of the "Elim Evangel," which is henceforward to be only 2d. A COPY. Kindly take note of the revised subscription price (on page 69). The address of the new secretaries will appear next month, but meanwhile subscriptions should be sent to the old address. This number closes the history of the quarterly "Evangel," and while we render heartfelt thanks to God for His gracious help in the past, we look forward with hope to the introduction of the new monthly magazine. Our endeavour will be to issue on the 1st of each month beginning with

January. You are earnestly asked to cooperate with us in prayer and effort to increase the circulation.

LISBURN

We praise God for news of blessing from this centre. A three-weeks' mission recently held by Mr. Nolan was well attended, and there were many saved. There is good interest in the open-air services, and there are real signs of blessing, for which we are deeply thankful to God.

PORTADOWN

During the past few months the meetings at Portadown have been increasing in numbers and in power. Many have been stirred up to a sense of their need, and many have been born anew in Christ Jesus. The Holy Spirit has been poured out and the people are hungry for God's Word. The meetings are now in charge of Mr. Hamilton. Pray much for him and for the assembly.

MISSIONS.

Missions are now in progress at Armagh and Stranocum. Ballymoney. We ask the prayers of our readers that there may be a real ingathering of souls at both of these places.



MEMBERS AND FRIENDS OF THE GUERNSEY ASSEMBLY
TAKEN IN FRONT OF THE VAZON MISSION HALL

The second row from the front is largely composed of those who had just passed through the Waters of Baptism. Other candidates are dotted throughout the group. At the centre of the back row stands Pastor Geo. Jeffreys, with Mr. Darragh and Mr. Haro to right and left respectively.

“The Mirage . . . a Pool.” (Isa. xxxv, 7).

BY PASTOR A. E. SAXBY.

So Young's translation renders the passage in this gem of a chapter, abounding in twenty-five omnipotent “shalls” of Divine power and grace. The scene is a wilderness that has been the result of the devastating judgment of God, for the previous chapter describes the sweeping fire of His wrath which scorches every place it visits. Here are twin chapters concerning the earth, millennial in their primary application, but containing deep principles of the workings of God. They close the first section of the book of Isaiah, in which it is not difficult to discern a dual application of the group of prophecies they contain: to the immediate local national circumstances, and also to “the time of the end” of which Daniel speaks.

The earth scarred with judgments in the 34th chapter is to become by the reign of the King of Kings a pleasant land. The 35th chapter is a sketch of the “age to come,” of which we are permitted to “taste,” and into the blessed anticipation of which we believe we are ushered through the Baptism of the Holy Ghost with signs following. It is a **MINIATURE MILLENIUM** into which the individual believer is introduced when the glorified Christ pours out upon him the gift of the Holy Ghost. It is the Kingdom that is yet to come visibly, tasted and proved with supernatural manifestations in the sphere of present individual experience.

Here is **THE FOURFOLD GOSPEL**:—**SALVATION** in verse 4, “Your God will come and save you”; **HOLINESS** in verse 8, “and an highway (Strong renders it ‘turnpike’) shall be there and a way and it shall be called the way of holiness”; **HEALING** in verses 5 and 6, “Then the eyes of the blind shall be opened, etc.”; **THE BAPTISM OF THE SPIRIT** in verse 6, “In the wilderness shall waters break out and streams in the desert.” In a word the mocking mirage becomes a real, deep fountain of springing satisfaction. The life blasted with failure parched with unattained desire, haunted by the “dragons” (v. 7) of despair, and yet reaching out after an experience of satisfaction and victory that ever eludes the grasp, like the mirage in the desert—to such a life is opened up at last, through the coming of the Comforter, the place of flowing waters and abounding fruit.

The rose of a sweet disposition blossoms where barren and bitter tempers once prevailed (v. 1). The glory of the Lord illumines every valley and hill-top where once the gloom of hopeless failure issued in weakness of service and impotency of prayer (vv. 2 and 3). The strength of Lebanon and the beauty of Carmel and Sharon at last so grace His temple that

everything therein uttereth "glory." Timidity vanishes before the all-sufficiency of the presence of God (v. 4). Things that before were not even visible or audible in the natural and spiritual world, now engage the delighted senses (v. 5). Activity possesses inertia, and music makes melody where silence reigned (v. 6), because the waters both spring up (John iv., 14) and flow out (John vii., 38).

Wide stretches of barren impossibilities begin to reveal the wonders of His grace and handiwork, and the lurking foes that paralysed progress have given place to rest and peace in glades of sweet security (v. 7). The halting and the erring find the secret of continual triumphant attainment along the difficult pathway of sanctification, because they have discovered the only secret of a holy life,—v. 8, "He Himself is by them" (which is Young's rendering of the phrase, "but it shall be for those").

There is an absence on the pathway now of the terrors which once defied the pilgrim (v. 9). The adversary who is as a roaring lion is bound in impotency by the pilgrim's Guide. The believer has arrived at the goal of all the ages—the holy hill of Zion, where the King is seated and the government is upon His shoulders. Conflict is at an end because the sceptre of Jesus rules. The spectres of night and of sorrow have taken their flight and in their place are joy and gladness telling of perpetual day. The believer can now sing:—

"Thy precious will, Oh conquering Saviour,
Doth now embrace and compass me,
All discords hushed, my peace a river,
My soul a prisoned bird set free."

Instead of wishing you a happy Christmas, dear reader, we would in its place desire for you a full Pentecost, for the latter includes the former and all else you may need, as depicted in this outline drawn by the Holy Ghost

Things that may Interest.

Not long ago many of the Baptists in Letvia (which was formerly a part of the Russian Empire) began to feel very desolate as they saw the inroads of infidelity on every hand, and they went to God in fervent, persistent and persevering prayer. The result was that the Holy Spirit fell, and hundreds received the baptism of the Spirit in exactly the same manner as they received on the day of Pentecost. There are twenty churches in Letvia where "Pentecost" has fallen, and they are rejoicing in the Lord that He has not forgotten them in the outpouring of the latter rain.

* * * * *

Pastor Potma is now home again in England, and is just about to open work in Antwerp, where he feels strongly the call of God. Our brother is stepping out once more in simple trust in the Lord, and we recommend

this new venture to the sympathetic interest of God's people. Letters addressed c/o Pastor A. E. Saxby, 596 Green Lanes, London, N. 8, will always find him.

* * * * *

Pastor Stephen Jeffreys, D.V., is to conduct a month's revival campaign in The Co-operative Institute, Grimsby, Lincolnshire, commencing on January 8. The prayers of the Lord's people are desired on behalf of these special services. All enquiries should be addressed to:—Mr. W. Douglas, Belmont House, 99 Welholme Road, Grimsby, Lincs.

* * * * *

A correspondent writes: "Wonderful scenes are being witnessed at Horbury Congregational Church, London. Pastor Stephen Jeffreys is conducting revival services which are revival services indeed! Imagine a large church seating about a thousand people all listening intently as the Gospel of the Grace of God is being preached in the power of the Holy Ghost. Occasionally a fervent "Amen" or "Hallelujah" proclaims the fact that the Word of God is going home to some heart in the congregation. As the preacher nears the end of his message one can realize the deepening interest and strained attention of the hearers, and scarcely has the last word been uttered and all heads are bowed in prayer than there is a rush to the altar rail of all those seeking salvation for the soul or healing for the body. Truly it is a wonderful sight! London—that great city in which both what is best in man and that which is vilest is so often seen—is being stirred to its depths by the wonderful works of God. Many are the cases of healing recorded. One testified to having been completely healed after being a cripple for more than twenty-six years. The crutches were left behind, and the Lord instantaneously proved His word, "I am the Lord that healeth thee." Many other are the testimonies to healing. God grant that greater things may yet be done for the glory of His Name."

* * * * *

Following the revival at Dallas, Texas, Denver received a deluge of the latter rain. So great were the crowds of those seeking salvation and healing for the body, that the great Municipal Auditorium was offered to Mrs. McPherson. This proved too small, and thousands were turned away from each service. Some who managed to enter the building were so afraid that they might not be able to get in on the next day that they would creep beneath the gallery seats or hide in some of the rooms intent on remaining there until the morning meeting, so that it was found necessary to search the building each night. At the close of the services, when the altar call was given, the aisles, stairs, and passage ways would become congested, every foot would be taken up until hundreds were obliged to kneel in the aisles. Converts of to-night would be altar workers of to-morrow. It seemed as though business was at a standstill in the city; bankers, lawyers, reporters, policemen, firemen, estate agents,—men of all walks of life from General Hale of the U.S. Army, governors and judges, to those of the humblest stations—gave their hearts to God, and immediately turned round to help their neighbour find Him too.

* * * * *

We were interested to receive a letter from a missionary in the West Indies, asking for a further supply of "Evangelists." We believe there is a special blessing in sending the paper to lonely missionaries. If any reader feels led to send one or more yearly subscriptions for this purpose, we will undertake to send to some missionary on the field, and if desired will link the subscriber with the missionary.

Is it Too Good ?

By MRS. CRISP.

“JESUS— who went about doing good and healing all that were oppressed by the Devil ”—Acts x, 38.

When face to face with the difficulties which many seem to have in accepting healing by faith in Jesus, one thing becomes abundantly evident, and that is that UNBELIEF STILL HINDERS. This fact was demonstrated recently in the course of conversation with a suffering friend. As she seemed to have difficulty in receiving immediate deliverance from the hand of the Lord, this question was put to her: “If the Lord Jesus were here actually standing before you, and you saw Him, and heard Him say to you: ‘My suffering child, what shall I do for you?’ what would you answer?” For a few seconds there was no reply, and then we added: “Would you not cry to Him: ‘O Lord please heal me from this crippled condition, setting me free to serve Thee in my duties at home and among my family so that I may thus glorify Thee’?” The reply to our query was grievously startling “Oh!” she said, in a tone of sadness, “that would be too good.”

Unbelief in the goodness of a God, Who giveth us liberally and upbraideth not means that we turn back and thrust aside the tender healing hand of our Lord, and grieve His suffering, pleading love. We refuse to ask and receive what it cost Him so much to purchase for us, while we say in our hearts: “No, I cannot believe that; it is too good.” Consider for a moment how painful such an attitude must be to the Great Physician Himself.”

Too good! when He so loved us as to take our infirmities and bear them in His own body on the Cross for us. Too good! for us to receive from Him healing when His love led Him to take upon Himself our sins and with them all the train of their consequences—INFIRMITIES AND SICKNESSES AMONG THE REST—that He might be free to take them away from us. Too good! when for the joy set before Him in delivering us, He endured the Cross, despising the shame. Too good! when to ask and receive would give Him great joy and satisfaction, since we should be receiving the fruits of His suffering. Too good! when He proclaimed Himself to Moses as being ‘ABUNDANT IN GOODNESS’ Too good! when He bids us: ‘taste and see that the Lord is good.’ Too good! when we have often been led to exclaim with overflowing heart: ‘Oh, how great is Thy goodness which Thou hast laid up for them that fear Thee’—goodness laid aside for us to come and fetch it! Too good! when ‘the earth is full of the goodness of God.’ Too good!

when the angels proclaimed at His birth: 'Behold I bring you GOOD TIDINGS of great joy.' Too good! when the ministry of Jesus on earth was summed up in the words: 'He went about doing good.'

The every-day life of our Lord was taken up with proclaiming the good news and healing the sick. Other things in His life were occasional but this was perpetual. True it is that He fed the multitudes with a few loaves and fishes, but it was only twice; again it is thrice recorded that He raised the dead, but every day and almost every hour of His life of public ministry was occupied with preaching the Gospel and healing the sick.

What is the Gospel? It may be summed up in the two words: SALVATION and HEALING—Salvation from sin, death and Hell, and Healing in the fact of being made whole. It is indeed good news that our Lord JESUS CHRIST IS GOD MADE MANIFEST, giving Himself for us to redeem us from destruction, and giving Himself to us to make us one with Himself. Thus He heals the breach between us and Himself, making us whole with Him, and in Him whole with God—whole in spirit, soul and body. Therefore the healing of the body is not too good for us to receive, but it is part and parcel of the great and glorious work of our Lord proclaimed in the Gospel.

News from our Congo Evangelist.

The following has been written specially for "Evangel" readers by our brother, Mr. Cyril Taylor, who is now working at a place called Luamba in connection with the Congo Evangelistic Mission. The letter has taken nearly two months to reach us! This will give our readers some idea of the isolation which our dear brother gladly accepts for Jesus sake. A letter also lies before us from his mother in Margate, telling of the remarkable way God answered prayer for Mr. Taylor when a bush-fire threatened to destroy his newly-built hut and out-buildings. Just at the right moment God sent a powerful gust of wind which prevented the cinders and smouldering debris from falling on the thatched roof, carrying them literally in the opposite direction. While we pray for our brother let us unite in praise to God for His goodness.

I want to tell you something about the people here, and of their great need of the glorious Gospel. Perhaps the best plan would be for me to try and describe to you the way in which Sunday is spent here. In the morning the drum is sounded and the people come up for the meeting bringing their stools and chairs with them. The Chief comes slowly up the hill, followed by one or two of his wives and about half-a-dozen of his children. They then sit down and we have the first half of the meeting.

which is for all. This continues for about an hour, and afterwards a "Breaking of Bread" service is held for the Christians who remain behind. We have had some very happy and glorious times.

In the afternoon the drum is again sounded, and a little band of us—perhaps half-a-dozen or more—set off for some outlying village tucked away among the hills, or lying concealed in one of the valleys. We arrive just before sunset, and the boys call the people together and make a big fire around which we all sit. We sing some well-known hymn, such as the Luban translation of "Yes, Jesus loves me," of which they are very fond, and then we tell them of the greatness of His love, the depths of His mercy, and the heights of glory to which He waits to lift us. There is great joy in these fireside gatherings. Often the heat of the day is over and they just sit and listen so intently. We then return through the moonlit forests, singing as we go, while the peace of God fills our hearts.

On Sunday last we went right over the hills and down into the valley to a little village called Makuu. Here there are just a few huts clustered together in the forest. We took our seats and the people began to come.—first the women carrying their babies, and then a number of bright young boys with their bows and arrows and hunting nets. The last boy carried a great wild cat which they had just killed. Down they sat and skinned the dead animal. Then the service began and I remarked, the Chief listening so eagerly to every word that was said (In these out of the way villages they have difficulty in understanding the missionary, even though he might know the Luban words well). We then noticed a woman sitting apart from the rest, so we beckoned to her to come nearer and sit with the others, but they remonstrated, saying that she was diseased. Towards the end of the meeting I went over to her with one of the eldest of the Christian boys, and we cried to God that He would deliver her and cause His healing hand to rest upon her. After that we had a joyous time of freedom in prayer, and, before leaving, the chief man presented us with a piece of the wild cat meat and an egg. We then climbed the hills again, and as we went we could hear the parting shouts of the villagers dying away on the night air. "Mwana laliki" they called (Missionary sleep well), "Byanko Mwana" (Good missionary), while our boys returned their greetings and sang at the top of their voices.

God has touched the hearts of some of these precious boys. Please pray mightily and unceasingly for them, especially for the dozen or more who have told us that they have given their lives to God. Pray that they may be strong in the Lord. Living among those in whom Satan reigns their temptations are very great, and they need double strength to keep them faithful.

Just now is the time of year for drinking palm-wine. They begin early in the morning and continue throughout the day. The noise is terrific! The whole village seems to be simply full of drunken men and women. And yet in spite of the darkness and evil, we believe God is coming in mighty power to Luamba.

In the times of prayer that we have every evening just before the boys go home, God has given us such a sense of freedom, and we have been quickened by His power. I believe God is coming to awaken the people, to heal the sin-sick soul, and to baptise the Christians with the Holy Ghost and fire. Please remember the needs of the people here at Luamba, that our God may raise up a mighty band from among them—a fearless band that will love not their lives unto the death and overcome "by the blood of the Lamb and the word of their testimony."

NOTICE TO SUBSCRIBERS.

Will subscribers kindly note that with the alteration from a quarterly to a monthly paper and with the change in price from 3d. to 2d. from next number, their subscriptions will expire earlier than anticipated. A note on the front cover of this number indicates when your subscription expires.

Studies in a Life of Faith. (Concluded).

By PASTOR E. C. BOULTON.

(3) TRANSLATION — or THE CLIMAX OF FAITH.

“By faith Enoch was translated that he should not see death; and was not found, because God had translated him, for before his translation he had this testimony that he pleased God” Hebrews xi., 5.

“Then we which are alive and remain, shall be caught up
to meet the Lord in the air. and so shall we ever be with the Lord.”
I. Thess., iv., 17.

“I hear the sound of chariot wheels,
In triumph speeding nigh;
And lo! the dawn of breaking day
Lights up the Eastern sky.
Behold, the Bridegroom comes! Go forth
To meet Him, Holy Bride,
Whose loins are girt, whose lamps are bright,
The door stands open wide.”

In our two previous meditations we have watched the Prophet as he passed through the fire of severe test at Cherith, and seen him emerge unscathed, with faith unimpaired and zeal unabated, and we followed him thence to Carmel, and there beheld that marvellous exhibition of Divine power, resulting as it did in the complete overthrow of God's enemies. And now we come to the close of this life so remarkable for its glorious achievement for God. The closing scene is quite in harmony with all that has preceded it; God has reserved the most wonderful manifestation of His power until the last, and now this miraculous ministry is about to terminate in this miraculous manner.

May we not learn from this that there should be a steady and continuous development of the Divine power in the life of the believer, always leading on to some greater unfolding of the purpose of God. God's greatest and best always lies ahead; we proved Him at Cherith and Carmel, but at our feet rolls some Jordan where we are to receive some still more wonderful evidence that what He has promised, He is able also to perform. Hallelujah! Perchance this very day the unseen hand of God has brought some mountain low in your life, something which seemed so unmovable—that thing which kept “fast the glory gate” in your service for God—it has vanished and you are left in joyful wonderment. If thou canst but pursue the pathway of faith thou shalt see “greater things” than these come to pass; thy life shall be lived on a plane where His power is constantly performing the “hard thing.” A true believer's life is one long miracle from commencement to close.

“Whatsoever He bids you—do it!”
Though you may not understand;
Yield to Him complete obedience,
Then you'll see His mighty hand
“Fill the waterpots with water,”
Fill them to the very brim,
He will honour all your trusting—
Leave the miracle to Him!”

I think the devout reader of the Old Testament will discover therein not a few blessed foreshadowings of translation truth, and here in this remarkable closing scene in the life of the Prophet Elijah we see typified that wonderful event which is to take place at the close of the earth-life

of the Church of Jesus Christ, when she shall be caught up to join her Lord in the air according to I. Thess. iv., 16—17. And this leads us to the consideration of a truth which has been much neglected and sadly misunderstood by many of those who profess the name of Christ, and concerning which much ignorance still prevails. A careful study of the New Testament Scriptures will reveal that the Second Coming of Christ is an important part of the Divine Revelation, and moreover that it was intended to be an outstanding feature of the Gospel message. We cannot but deplore the grave departure from the Word of God in connection with this blessed truth. How it grieves one to find that many in their criticism of a personal, visible, and literal return of Christ, are deliberately spiritualizing scripture which cannot but have a purely literal significance. We must admit that certain portions of the Word of God are difficult of interpretation, and possibly will allow of more than one exegesis, but surely such is not the case when we approach such Scriptures as Acts i, 11, and John xiv., 3.

Is not this "blessed hope" set before the believer in the Word as an objective for which he lives; a goal towards which he moves, an anchor which steadies his soul amidst the storms of life, a consummation for which he is prepared to sacrifice things which others count as indispensable; a hope which separates him from all worldly defilement? Is it not intended that the thought of His appearing should never be allowed to fade from the vision? If only the life of the child of God came more completely under the sway of the Holy Spirit, this glorious hope would ever remain fresh, and continually bring forth a rich fruitage in the service.

"In the Advent Light rejoicing?
Songs of praise along the road
Seem to make the journey shorter,
Mounting upward to our God!"

First of all I would like to point out that His coming is CERTAIN. "His coming is as certain as the dawn." Hosea vi, 3. (Rotherham). It is not, as some assert, a wild speculation which has no dependable basis, and to which but little credence may be given. I venture to say that very few doctrines have as substantial Scriptural foundation as this one. Whilst the exact date of His coming remains unrevealed, yet the fact that He will come is guaranteed to the believer, and is the chief joy of his pilgrimage on earth, relieving the deepening gloom by which he is oftentimes surrounded.

His coming is absolutely certain, because of the immutability of the Divine Word. "For ever, O Lord, Thy word is settled in heaven." Psa. cix., 89. "He is faithful that promised, who also will do it." Every prophetic utterance of our Lord must be fulfilled. Hence our confidence and assurance. This is a rock against which the gates of hell cannot prevail. Hallelujah! This event will be one of the greatest and most staggering vindications of the Word of God, and will probably take place at a period when the Bible is largely discredited, even by many of those who are professedly Christians.

Again His coming is certain because it is necessary to the development and consummation of the Divine plan in this age and the age to come. In this connection it is important to observe that already much of the prophetic word has been fulfilled, whilst some is even now in the course of fulfilment. This partial fulfilment of prophecy gives us great encouragement to expect that the remainder of the prophetic programme will be completely carried out. Just as the former rain was the earnest of the latter rain, so the first advent is to the child of God the pledge of His second advent. A careful and prayerful study of the Divine programme for this age as revealed in the Word of God, will show that the next important event is the coming of Christ for His Church. Lift up thy head O child of God, thy redemption draweth nigh! Soon now thine ears shall catch the sound of His rapture call! Prepare thyself for flight, for the time of thy departure

is at hand. The longings of thy heart shall ere long be fully realized! Thine eyes which have looked so earnestly through the shadows of earth for His appearing, shall soon behold Him in His beauty. Already within the breast of the believer is the living pledge of the imminence of "that day." The Holy Spirit is even now bearing witness to the watching ones, telling them that their midnight vigil will soon be over, that the morning without clouds is about to dawn for them. Many of those who are walking in close union with their Lord are receiving blessed intimations through the Spirit of the nearness of this glorious event.

Is it not possible that Elijah possessed the conviction that he should not see death, and if so would not this in itself serve as a tremendous incentive to faithful service? Would not all his ministry be illumined by the foregleams of the approaching translation glory? Such a hope would keep the soul from becoming earthbound or self-centred, the action of this heavenly attraction would undoubtedly counteract every other worldly allurements. Is it not also possible that those who live in the days immediately preceding Christ's coming may have an inward premonition of that happy event?

Beloved fellow-believer, let not prejudice blind you to the glory which accompanies the acceptance of this hope. This is the glorious climax towards which the Holy Spirit is leading us, and for which He is preparing us. Fear not if you find that He is gradually loosening your hold upon earthly things, and that one by one earth-ties are being snapped, and that even "lawful things" are having to go. Do not fail to see in all this that He is surely breaking up thy nest preparatory to flight.

"I can almost hear His footfall,
On the threshold of the door,
And my heart, my heart is longing
To be with Him evermore."

And now seeing that the truth of His Second Coming is before us in its close relation to the translation of the believer, we might ask what are the conditions which the Word of God leads us to expect will obtain on earth when He comes? Reading carefully such passages as Matt. xxiv, I. Tim. iv., 1, II. Tim. iv., 3-4, etc., we see that the world will be in a state of international unrest, that lawlessness will abound, that the professing church will be in a state of apostacy, that the world will be full of false systems of religion, there will be a rapid growth of false teaching. Surely we cannot shut our eyes to the fact that these conditions are being fulfilled on earth to-day, and therefore we know that His coming cannot be much longer delayed. Consider for a moment the tremendous strides made by many of the spurious "isms" during the past fifty years. Think of the havoc wrought in the churches through the introduction of the leaven of Higher Criticism (?) and New Theology, which repudiates the divinity of Christ. Again look at the spread of Christian (?) Science, which denies the existence of sin, then there is Spiritualism with its spurious imitation of the work of the Holy Spirit, not to speak of Russellism, Seventh Day Adventism, and Theosophy, etc., all of which are claiming thousands of adherents.

Under such distressing conditions what should the attitude of the child of God be?

1. WATCHING. "Look up" implies a life that is deep in God—disentangled from all worldly pursuits and pleasures.

2. WORKING. We must be diligent to fulfil the Divine commission which has never been repealed, "Go ye into all the world . . . and teach all nations." This is the individual responsibility of every believer,

and the nearer His return the more persistent should our efforts be to carry out His farewell instructions. Some claim that the thought of translation exercises an unhealthy influence upon the life, rendering it inert and visionary. Whilst this may be true of a few extremists, yet we know of the blessed and practical results in the lives and service of those who have lived and laboured in the light which this truth supplies. The conviction of His speedy return should have a distinctly opposite effect to this; it should and does nerve the soul to greater devotion to the work of soul-winning, and those to whom God has made this "living hope" an intense reality are the most eager to bring forth the hundredfold fruitage in the little while ere He appears.

3 WALKING WITH GOD, which in itself implies absolute agreement with Him in all things, Amos iii, 3, which must result in holiness of heart and life, Hebrews xii., 14. It is significant that in whatever period the hope of Christ's return has revived there has been a marked increase of practical holiness amongst the people of God.

And so in bringing to a close these meditations let me urge thee, dear reader, to see to it that thou hast made thyself ready for the coming of the King. Think not that thou shalt enter in to the banquet of the Lamb unless thou art robed in the wedding garment of His spotless righteousness. Remember that every disguise will be torn aside in that day; the fact that thou hast mingled with the people of God and even sat at the Lord's table with them, will not avail thee in that hour—those who are ready will enter in—those who have availed themselves of the King's gracious and adequate provision. O dear fellow traveller to eternity, make sure that thou art really and truly born of the spirit! If thou hast the slightest misgiving regarding thy eternal destiny, then fall upon thy knees and surrender thyself to JESUS just now. Listen! "To as many as received Him, to them gave He authority to become the sons of God." Do not put off this important matter any longer, for in an hour that ye think not the Son of Man will come.

"Repent, believe, this very hour,
Trust in the Saviour's grace and power,
Then will your joyous answer be,
Saved thro' a long eternity."

"Ye cannot serve God and Mammon." (Matt vi, 24).

He does not say ye cannot very well serve God and Mammon, but ye cannot serve two masters at all. Ye shall be sure to end by serving one. The man who thinks he is serving God a little is deceived, he is not serving God. God will not have his service. The devil will monopolise him before he gets through. A divided heart loses both worlds. Saul tried it. Balaam tried it. Judas tried it, and they all made a desperate failure. Mary had but one choice. Paul said: "This one thing I do." "For me to live is Christ." Of such a life God says "Because he hath set his love upon Me therefore will I deliver him. I will set him on high because he hath known My Name." God takes a peculiar pride in showing His love to the heart that wholly chooses Him. Heaven and earth will fade away before its trust can be disappointed. Have we chosen Him only and given Him all our heart?

Say is it "all for Jesus."
As you so often sing?
Is He your royal Master?
Is He your heart's dear King?

A. B. SIMPSON.

The Dead Prayer Office.

What becomes of all the unanswered letters? Thousands find their way to the Dead Letter Office. Some never reach the person for whom they are intended because the postage is not paid; some fail because they are directed to the wrong office; some cannot be sent because the address is illegible; and some because the matter enclosed is unmailable. These float through the mails, are examined at different offices, marked "Missent," and finally they fall into the Dead Letter Office. They are opened and read, and, if valuable, are forwarded; if not, they are given to the flames. Such is the accuracy and skill of the postal officials that very few valuable letters ever fail of reaching their destination.

Some prayers never reach God, because they are not addressed to God's office. They are directed to the audience. Here one prays a "sharp cut" to some stubborn brother, or rebukes some error in theology in another, or drives some keen-edged blade of censure into another, directs a very severe criticism to some who are running into fashionable follies, and sometimes (shame on us!) for the very supplication, which we offer in tenderest tones, in behalf of the weeping widow and helpless orphans is intended more for those who kneel in mourning before us than for God who sits in glory above us. God's office is not our neighbour's care, and if we direct our prayers to that point, they will certainly go to the "dead prayer office."

Again, there is a prayer upon which the address is illegible, not because it is rough, scrawling handwriting—these can always be deciphered—but because it has so many extra flourishes. This prayer is uttered in a pompous, grandiloquent style. It is full of long words, scientific terms, and classical quotations. The writing on the envelope is very much in keeping with the style upon the inside. The ink was fancy, and it soon faded; the pen was the tongue, and it did not set the colour in the prayer. How different when indited by the heart! It is no wonder that this prayer gets lost and finds its way into the "dead prayer office"!

The last prayer we notice is the unmailable prayer. There is a latitude allowed us in the postal matter of our government, but there are a few things which cannot even get into the mail-bags. Sharp-edged tools and corroding acids, no matter how securely wrapped, will not be transported through the mails, these are put into a separate box, and sent to the "Dead Letter Office," or they are captured by the first postmaster that handles them. Many of our prayers, if answered, might be blessings to us, but they would fall like a shower of daggers upon our neighbours. Sometimes in our prayers we almost complain of the strange providence which has befallen us, and argue the case with God; then the prayer is full of sharp-pointed arrows. Is it all strange that answers are not returned? The corroding acid of selfishness, or sensuality, or pride is sometimes in our prayer. Such a prayer is lost on the way. It is poured out in mid-air. It is never answered, and well for us that it is not. No legally "stamped," sincerely directed, well-meaning prayer is ever lost. The answer may be delayed, but the prayer is on file.—SELECTED.

Guernsey Convention.

BY AN ENGLISH VISITOR.

Praise the Lord for the first Convention held in the Vazon Mission Hall on the Island of Guernsey during the last week of September! Friends came from distances around the Island that they might share in the bless-

ing for which we had been praying. It was a time of real fellowship with the Lord Himself in the midst.

The speakers were Pastor G. Jeffreys, Evangelist R. E. Darragh, and Mr. Smith of Liverpool. Meetings were held during the afternoon and evening of each day except Saturday, and a sense of the presence of God pervaded all. Our blessed Lord was presented to us in all His fulness. We saw visions, and dreamed dreams of the glad possibilities wrapped up in Him for each of His children, and longed to enter into fuller possession.

The invitation came to us in the first meeting, "Bring ye all the tithes into the storehouse . . . and prove Me now herewith . . . 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." We saw that any unwillingness was on the part of the saints. As in the time of the Prophet Malachi, the heavens were closed because the people were not in a condition to receive blessing, so to-day there are often many things in the lives of God's children which hinder Him from blessing as He would. He desires hearts empty, clean, and receptive. The matter rests with the individual, is between him and his Lord, and whatever God puts His finger upon as a hindrance must be made right. If we are willing for this, and so much in earnest for blessing that we forget all else but God, then according to His Word He will meet us, and just deluge us with blessing. Praise His name! however much we receive, there is always more to follow!

"The riches of His glory upon vessels of mercy," or, as Dr. Weymouth puts it, "His infinite goodness towards the subjects of His mercy, whom He has prepared beforehand for glory," was the thought woven as a golden thread, through all the addresses. Riches purchased for us, not with corruptible things, but with the precious blood of our Lord.

Very helpful were the addresses given in the afternoon meetings on the Patriarch Abraham. As the spiritual children of Abraham, we were bidden to arise and press into the land of promise. So many remain just within the borders, content to own it, but do not enter into possession. There are foes who would impede our progress, every step of the way will be disputed, and our strength tried, but victory is secure if we fight in the all-victorious name of our Lord Jesus Christ who never loses a battle. At the same time we were reminded that we must walk in a holy separation from the scene through which we are passing, setting our affection upon things above, for "our citizenship is in heaven," our vote, our parliament, and our King is there."

The Baptismal service on the Thursday afternoon was a time of great joy for us all, and especially for those who thus followed their Lord's example, and rendered this obedience to His Divine Command. Their short pointed testimonies before passing through the waters, evidenced the fact that it was "Believers' Baptism," according to the Word.

We will not soon forget the Sunday evening, when we remembered our Lord's dying love in the memorial feast which He instituted. Jesus Himself drew near. We beheld Him, Who for the sufferings of death is crowned with glory and honour. Our hearts bowed in reverence and adoration as Gethsemane and Calvary passed before us. Can it be that for me He is dying! It is a mystery which even the angels desire to look into! Glory to His name! Although we cannot understand it, we know that we now live and move, and have our being in His unfathomable love, and look forward to the time, when the veil of flesh removed, we shall see Him face to face.

Leigh-on-Sea, Essex.

Sunrise! What a picture that word brings before one's mind! Black darkness! The stillness and deadness of night! The gloom of a world in shadow, and one instinctively thinks of sin, sorrow and sadness, when slowly but surely the light comes and darkness, shadow and gloom flee at the approach of dawn. Suddenly from behind a hill the sun peeps out—rays of golden light radiate in all directions—birds break forth into a silvery song of praise—the gentle morning breeze rustles over the fields and woods, softly waking them from slumber—and—it is Day!

Such a sunrise we experienced at the Mission Services held during October at Leigh, and our hearts overflow with praise and glad Hallelujahs to the Sun of Righteousness, for He has done wonderful things whereof we are glad.

The mission commenced—and although we realized that God was with us, yet there seemed to be a hardness and deadness about the work which perplexed the workers—we knew that God's Word would not return unto Him void, nor would the enemy triumph, yet it appeared that the whole forces of evil were against us and we were troubled. "Why was it that 'gross darkness covered the people' and that none seemed to have any interest in things that pertain to everlasting life?" We asked ourselves this question again and again—and went to our knees to seek the answer.

One evening, after a meeting in which we had realized more than ever that the enemy of souls was seeking to hinder the work, we agreed together to bind, in the Name of the Lord, all the powers of darkness that were against us. From that day the "dawn" began to break—the meetings grew in numbers and in power—and we knew that God was mightily with us.

On the last Sunday of the special services, as Pastor George Jeffreys spoke upon the "Origin and Doom of Satan," one could feel the convicting power of the Holy Spirit in our midst. The service over, an altar call was given for those who sought salvation, healing for the body or the Baptism of the Holy Spirit, and many responded. At least seven professed salvation, while others testified to healing.

On the following day we held a baptismal service in a Baptist Church, kindly lent to us for that purpose, and one saw the place seating five to six hundred practically full. As the meeting went on one felt the Power of God sweeping through the place, especially as Pastor Jeffreys gave the address. Altogether there were nine baptized and there was a hush over the meeting as each testified to "men, angels, and demons" that they had been cleansed in the Precious Blood of the Lamb. As we sang in closing "Praise God from Whom all blessing flow," our hearts were nigh to bursting with joy, for had we not seen the day break and the shadows flee away? It was indeed a foretaste of heaven to be there!

There were also several cases of healing during the mission, in which it was manifested in a wonderful way that "Jesus is the same yesterday, to-day, and for ever." All glory to His Name! Prayer is asked for this assembly, that God will continue to work, that sinners will be saved and saints edified, so that when He shall appear there may be many from Leigh who will be caught up to be with Him. Hallelujah! C K

Let it be to-day. Shut yourself in, sit down to think, and to meditate, and to read that which will assist your thoughts about Him, and your meditations on Him. Read and think till you fall on your knees. Remain on your knees till you feel sure that you have had an audience. Persevere in prayer till the divine presence overshadows you. Continue in prayer and in tears, if they are given you, till a peace that passes all understanding fills your heart. And repeat this experience day after day till it becomes a habit with you. The Lord of Glory hungers for your faith and your love

DR. ALEX. WHYTE.

Coming Elim Pentecostal Alliance Conventions.

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In the ELIM TABERNACLE
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SATURDAY, DEC. 24 to WEDNESDAY, DEC. 28.

BALLYMENA

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In the TOWN HALL.

WEDNESDAY, JAN. 4 to SUNDAY, JAN. 8.

SPEAKERS at each of above Conventions:-

John Leech, M.A., K.C.
Pastor & Mrs. W. F. P. Burton, Congo.
Pastor & Mrs. Kingston, Leigh-on-Sea.
and Elim Evangelists.

CONVENER: Pastor George Jeffreys.

For further particulars write to the Secretary, Mr. W. Henderson, Highbury Gardens, 3, University Ave., Belfast.

Have you heard ?

- That God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" ? John iii, 16; Eph. ii, 8-10.
- That "The Lord hath laid on Him the iniquity of us all" ? Isa. liii, 6.
- That Christ died for our sins according to the scriptures" ? 1 Cor. xv, 3; Rom. iv, 4, 5.
- That "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" ? Rom. v, 8.
- "Hear and your soul shall live." Isa, lv, 3.

Do you understand

- That "Other foundation can no man lay than that is laid, which is Jesus Christ" ? 1 Cor. iii, 11.
- That "Neither is there salvation in any other. for there is none other name under Heaven given among men, whereby we must be saved" ? Acts iv, 12.
- That "Without shedding of blood is no remission" ? Heb. ix, 22.
- That "He that believeth on the Son hath everlasting life: and he that believeth not in the Son shall not see life: but the wrath of God abideth on him" ? John iii, 36.
- That Jesus said "He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad" ? Matt xii, 30
- Jesus said, "I am the way." John xiv, 6.

Do you know

- That "The GIFT of God is Eternal Life through Jesus Christ our Lord" ? Rom. vi, 23, Rom v, 12-18, 1 Cor. xv, 22.
- That "By Him all that believe are justified from all things" ? Acts xiii, 39.
- That "There is therefore now no condemnation to them which are in Christ Jesus" ? Rom. viii, 1.
- That "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" ? John i, 12, 13.
- "I know whom I have believed." 2 Tim. ii, 12.

Do you realize

- That Jesus Christ is "the judge of all the earth" ? He said "For the Father judgeth no man, but hath committed all judgment unto the Son." John v, 22
- That The only ground for your justification or condemnation before Him is your acceptance or rejection of Him?
- For He said, "He that believeth on Him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John iii, 18.

With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. Rom. x, 10.