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THE  
ELIM — EVANGEL  
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AND THEY CAME TO ELIM  
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TWOPENCE.

# ELIM Pentecostal Alliance

with which is incorporated  
THE ELIM EVANGELISTIC BAND.

*Founder* - PASTOR GEORGE JEFFREYS.

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# The Elim Evangel.

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September, 1922.

No. 9.

Editor

Ernest J. Phillips

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## Editorial.

*"When the Comforter is come He shall testify of Me: . . . He shall glorify Me . . . He shall take of Mine and shall show it unto you"*—John xv, 26, xvi, 14, 15

These words of Jesus were uttered only a few hours before He was betrayed and crucified. He had just told His disciples that He was about to leave them. But He would not leave them comfortless. Although no longer with the natural eye would they look into His face, nor with the natural ear listen to His voice, although no more would they be permitted to feel His touch or enjoy His company on earth, yet One would come who would make His presence still, in a positive sense, a blessed reality to them.

How fully have these prophetic words of Jesus been fulfilled! Throughout the age that has followed wherever there has been an outpouring of the Holy Spirit there has been a quickened vision of the Christ. No longer "without form or comeliness," the Man of Sorrows revealed by the Spirit of God has become "the chiefest among ten thousand, the altogether lovely." Through the lens of the Holy Spirit the Christ of God presents such attractions, is seen in such unsurpassable beauty that he whose eye has discovered Him thus can no more find satisfaction in the world. Just as the servant of Abraham spoke of his son Isaac and gave of his treasures to Rebekah, so ever the Holy Spirit speaks of the Son of God and takes of His and gives unto His bride. To none is Christ more precious than to those in whose hearts the Comforter has come to abide.

Surely herein alone we have ample proof that the present outpouring of the Holy Ghost has issued direct from the Throne of God. Amongst those who have come under its blessed influence we have seen the Lord Jesus exalted and

glorified, we have seen Him loved and adored in a way that we have never seen elsewhere. And thus we have seen His Word fulfilled "When the Comforter is come . . . He shall glorify Me; . . . He shall take of Mine and shall shew it unto you"

May our prayer be that God will yet pour out His Spirit in such increasing measure upon His church that Jesus may be revealed in all His beauty both to and in everyone of His children!

## Spiritual Gifts.

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

Everyone who looks at the professing Church to-day cannot help observing that there is something lacking, because, in no sense, does it seem to be able to demonstrate to the world as the primitive Christians did, that the Christ possesses all authority in the heavens and upon earth, for she has laid aside her God-provided weapons and lost her heavenly credentials by looking to the world for help, instead of to the Christ who upholds all things by the word of His power, and "fills the universe with Himself"

In departing thus from her Bridegroom she has become an apostate harlot. In what should be "the Church of the Living God, the pillar and ground of the Truth," there is found every kind of worldly amusement as well as every kind of doctrine both immoral and antagonistic to the Scriptures of Truth. They hope to convince the world, not by opposition, but by pandering to it, although it is plainly declared in Holy Writ, that "the friendship of the world is enmity to God"

What is the remedy for this state of affairs? That she should return to her first love, and give the Lord Jesus His rightful place in the Church; come out from the world and be separate, and "touch no unclean thing," but cleanse herself from "all defilement of the flesh and spirit; perfecting holiness in the fear of God" This proceeding will purge out the rebels from among them, and leave the true "Israel of God"; a remnant to whom God can say "These are my sons and daughters in whom I am well pleased; I will inhabit them and walk about in them" And such a purified Church will be fitted to receive the gifts of the Spirit, of which she has so long been bereft

The absence of these gifts is the most glaring defect in the constitution of the professing church, as a rule, to-day; though the need for them is now being impressed upon His faithful people entangled in worldly churches, and just a few of His faithful ones are receiving and exercising some of the gifts, and thereby attracting unbelievers as they have not been attracted for centuries. By this means it has been demon-

strated not only that Jesus lives, but that "He is just the same to-day," and that the same "signs and wonders" can be done in His Name, to-day, as were done by Paul and Peter, and in the Early Church for the first three centuries of the Christian era. Through this rediscovery of lost and forgotten treasure, many thousands have been healed and hundreds of thousands saved. These gifts are intended for the edifying or building-up of the Church. Nowhere else in Holy Writ are we taught to covet, but here we are exhorted to "Covet earnestly the best (or greater) gifts," and to "seek that we may excel (in them) to the building-up of the Church." They are evidently essential to the well-being of the Church militant, as weapons of warfare against the enemy, and as credentials of God's approval. For Christ has given us authority over all the power of the enemy; to cast out demons and to heal every kind of sickness among the people, to a greater extent than He Himself exercised while He tabernacled among us as the Man of Sorrows. For while confined in an earthly body, He was compassed by limitations, through being made in all points like unto His brethren, which limitations have all been swept away, since He was glorified at His ascension to the Right Hand of the Majesty in the heavens.

Nothing could be more encouraging than the word used to designate the gifts. It is "Charismata," derived from the Greek word "Charis"—Grace, which is also the root of our word "Charity." This word indicates that they are all of free and undeserved favour, on the one condition that they should be exercised "for the common good" (I Cor. xii, 7), that all may profit thereby.

The **first** gift is called "the logos of Wisdom," of which Paul speaks in I Cor. ii, 6, "Howbeit we speak wisdom among the perfect ones, not the wisdom of this age which is coming to nought, but we speak the wisdom of God in a mystery; even the hidden wisdom which God foreordained before the ages unto our glory."

The **second** is styled "the logos of knowledge." It is given in order that we may be filled with the knowledge of His will, and may "know all things" by having a "spirit of wisdom and revelation in the full-knowledge of God."

The **third** is the gift of "faith which moves mountains"—called "the faith of God, to which nothing is impossible."

The **fourth** is "the gifts of healings," to heal every sickness.

The **fifth** is called "the working of miracles," which includes the raising of the dead as Peter raised Dorcas. Literally it is the inward-workings of powers. This was the source of the "mighty signs and wonders" which were manifested through the Apostles; especially Paul and Peter.

The **sixth** gift is that of prophesying, which means speaking by direct inspiration from God, sometimes foretelling events as did Agabus.

The **seventh** gift is "the discrimination of spirits" We are not to believe every spirit (I John iv, 1), but to "test the spirits to see if they come from God."

The **eighth** is the gift of tongues (languages)

The **ninth** is the interpretation of tongues

All these should have their proper place in the Church, for the up-building of the Body of Christ, which thereby grows into "a holy temple in the Lord for a habitation of God in the Spirit" (Eph ii., 21, 22)

We rejoice to know that the things of which we are speaking are not theoretical, but intensely practical We can say with the Beloved Apostle: "That which our eyes have seen, and our hands have handled, we declare unto you." We see the lame walking, the deaf hearing, the blind seeing, and the paralytics, and those condemned to the surgeon's knife, rescued from the enemy, and leaping for very joy

Many souls will bless God to all eternity for the marvellous work carried on at Park Crescent, Clapham, under the auspices of Pastors Stephen and George Jeffreys

## Items of Interest.

Miss Neill (late of Belfast) has now opened a Home of Rest at Westcliff-on-Sea (1½ miles from Leigh-on-Sea). It is open to any of the Lord's people for long or short periods. For terms and other information write to Miss Neill, "Beth-Elm," 71 Ramuz Drive, Westcliff-on-Sea, Essex

\* \* \* \* \*

We are pleased to announce that Pastor A. H. Carter (of Lee, S.E.), has taken over the P.M.U. Men's Training Home in London, and, assisted by Pastor R. C. Thomas (of Kentish Town) is opening it on 1st October as an independent Bible Training Home for Men. We suggest that those interested write for the prospectus to Pastor A. H. Carter, "Pentecost," 12 South Hill Park Gardens, Hampstead, London, N.W. 3, enclosing a self-addressed stamped envelope. Intending students, or any wishing to spend their holidays at the Home in meditation on the Word of God, should apply at once to the Principal. Prayer is asked for God's blessing on the Home

\* \* \* \* \*

Much blessing was experienced at the Stoneferry Primitive Methodist Church, Hull, where Pastor Boulton and members of his assembly were invited to conduct special services. Many came forward at the end of the services for pardon, and others for power for service. A mid-weekly service is now held in Central Hull, where all those who have the fire burning in their hearts and a burden for the lost on their souls can meet together for prayer

\* \* \* \* \*

The Hull Convention was held from August 5 to August 10. A correspondent writes: "Times of refreshing from the presence of the Lord" exactly describes the five days spent together in happy fellowship during our recent Convention. Step by step we were led Godward in thought and desire, closer and closer to that unseen One who presided at each gathering. Christ Himself was the centre and substance of the message of those who ministered. Throughout we were conscious of the pervading

presence of Jesus. Hearts throbb'd with love to Him, and lips were fill'd with His praise, whilst many a response was given to His precious will in the shape of yielded lives, living sacrifices laid upon the altar of God for service. On no previous occasion have we had such large companies assembling at the Convention to hear the Word of God. To His dear Name be all the praise for what has been accomplished."

\* \* \* \* \*

Pastors Stephen and George Jeffreys conducted a nine days' Revival Campaign at Michael Church, Herefordshire, commencing July 26. The meetings were held in a large tent. Although pitched in a sparsely populated county district, the tent was crowded out, necessitating the letting down of the sides, for people came from far and wide to hear the Word. Truly the workers were rewarded when they saw sinners coming to Christ, saints empowered for service and sick bodies healed. For many years prayer had ascended to God for this needy district, and now praises ascend to Him for so graciously visiting them.

\* \* \* \* \*

On Thursday, August 10, Pastors Stephen and George Jeffreys and Mr. Darragh left for Switzerland. At present they are holding meetings at Berne—4 meetings a day—and we hear that God is confirming His Word with signs following.

## The Lord's Money. (Concluded).

### III—THE TENTH A PERPETUAL OBLIGATION

By JOHN MCGILLIVRAY

We have a few pictures in the New Testament which make it clear that money hinders not a few from spiritual blessing.

We see the young man come up to Christ seeking eternal life. The Master loves the young fellow, and wants him to start right out in full spiritual blessing, and as He speaks to him the words of the Master touch the tether that binds him—"Sell that thou hast and give to the poor, and thou shalt have treasure in heaven and come, follow me." He is bound by his wealth and it is keeping him from having heavenly treasure as it does many a man to-day.

It meant full-surrender of himself. But as he could not step over his possessions he beat a hasty and sorrowful retreat home. There are more poor in spiritual treasure to-day than is currently supposed—by the misuse of earthly treasure,—and they are "not rich towards God."

Those for whom we tremble in our day are those who see and know how much finance God really requires to mature His plans, and still hold back His money. Then there is as has already been said, the great majority who practically give nothing, and about 30 per cent who do little more. We mention one or two excuses below.

"We have a family to care for and I can't afford it. The needs of my family are even greater than I can supply. I cannot see that God expects me to leave my family to supply the needs of the Church!" It is sad that some seem to think that God **does not expect them to give anything** for the spread of the gospel, and if they do their families will be **impoverished**! This surely is the deepest mistrust in the God of Love, Who has said it would not, it could not, it should not.

What does such a spirit as the above imply? but this "I have no intentions of giving anything to God or to His work,—He gives me so little. When He sees fit to give me what I really think I require, I'll give Him something in return." Has it ever worked that way? If they have been unfaithful with "little" will they prove faithful when more has been added? Nay, verily, for with such people then **expenditure**

seems to travel faster than their **income**; and there would be no point in the increase of their income when they would begin to recognise God's claims. It is as if they approached God in a spirit of uncertainty and yet with a knowledge that His claims are quite legitimate and that if God is not **robbed** there will be an increase in their income; but they say, "Lord, show me first by increasing my income."

If this is so it is needless to argue. What is required is to make it as plain as words can, that, unless they are prepared to view the situation in the light of God's Word, and if there is taking to themselves what really belongs to God, that they are willing to refund it as the Lord gives them strength. What may be a "sin of ignorance" among Christians (in the grace of giving) could never have been an excuse to God's ancient people. If we have been in ignorance of our duty towards God and our fellow-men, let us confess it, and begin now as we mean to end. But we do find willing confessors are few, and repeatedly we have met with those who have gone away "moved" that they should give God back His own money. However, they have no intentions or thoughts of obeying God.

Convicted, yes they have been convicted, and every outward sign of the heart having undergone inward persuasion can be seen, but they do not walk forward into the new light God has given them. They are afraid of the cost. Anyone who has sought to lead God's children to pay their tithes will have met with something of this kind.

Satan, being somewhat more ancient than Paul, knew in the early ages of time, that "Love of money is the root of all kinds of mischief" (1 Tim. 6, 10, Moffatt's Trans.). And he has been very successful in helping our present day church-members to hold on to this "root" and rob God. He plays his part well, and it is through this "root" that many "have gone astray from the faith and found themselves pierced through with many a pang of remorse."

The God disapproved method of keeping this "root" has made many a church powerless and caused not a few to backslide. **A backslider is one who sees the light and will not walk in it.**

And when Satan can persuade a man to rob God who would not for the world rob his neighbour, he has gained a very strategic hold of the soul; and while this man escapes the prison, he has fallen into something worse. Here we wish our readers to distinguish between "legalism" and "simple morality."

We have already said that to argue seems needless, and we would further say that it may even seem useless, but our part is to present the truth whether it is well received or not, and to prove our strongest point which we wish to insert in this paper, we would bring forward one more argument. We wish to show that "The tenth belongs to the Lord," and that it was given by Abraham and Jacob long before Moses threw the two "Tables of stone" at the feet of the Israelites. It is, as we have styled this our third article, that "The Tenth (is) A Perpetual Obligation." That this is true, no one (who knows their Bible from Genesis to Revelation) can surely deny, and all without much deep study can perceive it to be the truth. If this is so, then let us forever cease to argue against the tithing system, considering it to be of the "law" in the place of "grace," taking us back from the New Testament to the Old, making our religion arbitrary and exacting like a tax; as well as all the self-delusive talk about "giving freely when the opportunity and the time comes."

Should this prove true, or even probably true, that the Lord always lays claim to the "first tithe" as His,—and it has proved true that He has **always showered blessing** upon those who practise the tithe,—we could hardly expect anything else but every honest-hearted child of God who sees the logic of this truth and who sincerely wishes to **keep right with God**, would move forward and pay up. God grant that many may be led to do so. The need is very great. We are indebted to the work of others for some of the evidence which we give below.—

- 1 The Lord Jesus Christ endorsed the tithe. We give His own words: "Woe to you, you pious Scribes and Pharisees, you tithe mint and dill and cummin and omit the weightier matters of the law, justice and mercy and faithfulness; these latter you ought to have practised without omitting the former" (Mt 23, 23, Moffatt's Trans.) To-day some of our dear fellow-Christians reverse this order, and tell us to practise justice and mercy and faithfulness to the exclusion of the tithe. May we not add that both are binding? If the Lord could rebuke the Pharisees, are we not getting near to a hypocrisy more subtle than that of the Pharisees whom we often in our talks condemn?
- 2 He praised the poor widow giving "her whole living."
- 3 The rich man He advised to sell out and give to the poor.
- 4 The Pentecostal Church (in Jerusalem) "gave all" and "had all things common."
- 5 The Apostle Paul in asking the Corinthian and Galatian Christians for the poor Saints at Jerusalem, says, "Let every one of you lay by him in store as God hath prospered him, so that the money may not have to be collected when I come." This method would imply that they were familiar with tithing. The Apostle calls for an **offering** and not for their **tithe**.
- 6 The testimony of the Church Fathers is that the early Church tithed, and prospered as long as she faithfully tithed. Augustine, during the fifth century, says, "Because they have been unwilling to share the tithes with God, now the whole is taken away."
- 7 Abraham and Jacob both gave tithes before there was such a thing as a Mosaic Law.

In summing up, we find that Abraham is the first mentioned in Scripture who gave tithes. His grandson Jacob in making his confession at Bethel (for he was then a backslider) promises God "a tenth of all." Undoubtedly he had been robbing God, and in his backslidden condition, he receives a renewal in soul, and becomes generous and large-hearted in his gifts to God.

Whence did Abraham learn to tithe? Some think that this practice was **handed down** to him from the garden of Eden, but we are inclined to think there was no need for such a practice in Eden's glory and that it was **revealed** to Abraham.

He in a very true sense is "Father of the Faithful"—let us follow his example in giving tithes (a tenth part of everything) to our Great High Priest, who throughout the ages has the rank of Melchizedek, in His priestly ministry.

We are all worshippers around "a common mercy-seat," and if we have received His free grace it certainly cost someone of our humankind both time, strength, and money to bring us the glad news, and if we are truly thankful for our salvation we shall consider it a high and important privilege to bring our **tenth** and **offerings** to God, and also consider this as important as prayer.

It costs money to worship truly. God's work is constant, and never ceases. Are we putting into His treasury all that we should to send the "Gospel tidings to earth's remotest bounds"?

It stands to reason that it is impossible to provide a sufficient and adequate amount or supply unless we are systematic and proportionate in giving, and as faithful stewards, let us render to God continually a stewardship, that He can appraise and count worthy.

Before the Law was given, after the Law was given, and even under grace,—right along God has accepted the tenth as a minimum, granting us the privilege of using the larger **nine-tenths**, calling it ours; but even in this we should hold it and treasure it for Him, to make further offerings as He may lead, for His work and worship.

Where money is used faithfully the Lord promises blessing, both temporal and spiritual—we all have heard a number of testimonies along these lines. Where there has been **unfaithful** handling of God's money, there is "the curse" instead of "the blessing." God fulfils His words in both cases.

Are we bringing down upon ourselves "the curse" or "the blessing"? Oh, let us see to it that our "tenth" is paid up, and we are well on the way to give **offerings** beside, and then we can truly sing —

"Take my lips, and let them be  
Filled with messages from Thee;  
Take my silver and my gold,  
Not "a tenth" would I withhold  
Take my love,—my Lord I pour  
At Thy feet its treasure store!  
Take myself, and I will be  
Ever, only, all for Thee!"

## Impressions of Vazon.

By J. A. WILSON.

Having just returned to England following a most happy month spent in loving fellowship with the Lord's Own at Vazon Mission, Guernsey, it has come to us that readers may be interested to hear of the work of our Lord there, as witnessed, so far as His workings may be witnessed, by one who comes and goes.

The first impression one receives in the meetings is an impression of more than ordinary happiness. Happiness among believers should be common place, but, alas! there are not always the evidences of it in our assemblies. In Vazon they are very happy, and show it. "They have found the Pearl of greatest price," and know it,—and let others know it too! Praise Him for a people who are really happy!

I say, "they let others know it too." "Men do not light candles and put them under bushels," and neither does God,—though some would have us believe that in this matter God is less wise than men. God has lit a candle in Guernsey, and when He lights a candle anywhere it is that it may give forth light, and that men seeing it "may glorify our Father which is in Heaven."

Vazon Mission is the candle of the Lord lit in Guernsey, and though opponents have tried hard to blow it out—and even "stamp it out"—it still gives forth its light, and the message of a free and full salvation is carried by its members over all the island. Praise Him for faithful messengers!

The seed is being sown "and in due season (that is in God's season) they shall reap if they faint not." In our anxiety for others we sometimes forget this. We can sow at any time, but God takes charge of the growing and the reaping. Let us leave it there, and not go forth as with a measuring rod to try to measure the workings of our God.

A happy people, all out for God, must always be a people going on with Him. And so it is at Vazon. The most beautiful of all meetings are the "tarrying meetings." On the last Sunday we were privileged to be there we witnessed something which would be difficult to repeat here in England. We were allowed to take part in a meeting in which quite twenty people, mostly young men and women, were praising the Lord for salvation and keeping grace, while calling upon Him to go on with His work on them by baptising them in the Holy Ghost. It was very beautiful, beyond words. Their prayer will be answered, even if it has not already been, for "He will accomplish that which He has begun in them." It may be all the quicker answered if we here on this side will hold them up continually before Him in prayer.

Alone out there, with no other assembly near, they require a con-

tinual interest in our prayers; and all Pentecostal brethren visiting Guernsey would encourage them much by their presence and fellowship. We personally can thank God for all the sweet kindness and love which He bestowed upon us through the medium of His willing, loving, children there. May His richest blessing rest upon Evangelist Joseph Smith, and all who stand with him to proclaim the gospel of salvation for body, soul, and spirit in Guernsey.

## Forty Believers baptized in Hull.

When souls are stepping forward in glad obedience to the Word of God, there is joy on earth among the saints and also in heaven among the angels. How earth and heaven met in joyful praise at the recent baptismal service in Hull can be recorded to the glory of Jesus. A goodly company assembled to share in the blessedness of this precious gathering. What appealed to the writer most of all was the youth and freshness of those being immersed; they were in life's glad morning, full of energy, strength, and beauty, but **all** for Jesus. Gladly were they going to be buried with Christ in baptism, that in their lives Christ might arise in resurrection Power. Their bright, brave testimony made the service one long to be remembered.

"In the glad morning of my day,  
My life to give, my vows to pay,  
With no reserve and no delay,  
With all my heart I come."

This was indeed their testimony. Mr. Watkinson, of York, spoke of the blessedness of God's promises to those who followed Jesus through the waters of baptism. The candidates sang together with great fervour and sincerity "Jesus I'll go through with Thee," and they meant it too! O what a triumph! Who knows where God may lead these consecrated lives! The baptismal service was performed by Pastor Boulton. The whole service was throbbing with the spirit of sweet surrender to God.

In this gathering one saw an echo of the Brothers Jeffreys' mission recently held in Hull. These souls were in a very practical manner saying "Yes" to the Lord, and as a result we believe that many others will also yield to God.

—T B C

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### PRAYER.

Prayer makes a heart preacher instead of a head preacher. Prayer puts the sermon in the preacher's heart; better still, prayer puts the preacher's heart in the sermon. The preachers who are the mightiest in their closets with God are the mightiest in their pulpits with men. Prayer is the first thing, second thing, third thing, necessary for the ministry.

Pray, my brother, pray, pray, pray! Prayer makes the sermon strong, gives it unction and makes it stick. Prayer will make live sermons which will crowd the church. Preaching that kills is always prayerless preaching. Light praying will make light preaching. Truth unquicken by God's Spirit is dead, but prayer will make the "Word of God" quick and powerful and sharper than any two-edged sword."

Prayer brings the unction and without the unction God is absent. Uction in the preacher puts God in the Gospel, and the sermon is full of unction because the man is full of unction. No eloquence is equal to unction; it carries the Word like sugar, like salt, like dynamite. Uction does not come in the study, but in the closet.

Uction is that undefinable, indescribable something that comes from on High, convicting the sinner and stirring the dead congregation — From "The Preacher and Prayer."

# An Apostle of Jesus Christ.

By THOMAS MYERSCOUGH

In these last days, many are being proclaimed Apostles of Jesus Christ, the practices of each being to gather persons and Assemblies to be under their authority as God appointed for that purpose.

Now these Apostles are found to be in direct opposition to each other, both in their personalities, and as to their teachings. However their methods amongst Believers and Assemblies are like unto each other. Their number, and their lack of fellowship with each other, as well as their individual claims and teaching, call for a fearless examination of their claims. The church at Ephesus (Rev. ii., 2) has the commendation of the risen Lord, "thou canst not bear them which are evil, and thou hast **tried** them which say **they** are Apostles, **and are not**, and hast found them liars."

It is just as imperative in these last days to "try" every one who makes claim to be an Apostle of Jesus Christ. Many of God's people yield to every man's claim and are in fear of grieving the Lord by questioning such exalted declarations as "thus saith the Lord," spoken by a man. The Bereans "were more noble than those in Thessalonica, in that they received the word with all readiness of mind, **and searched the scriptures daily** whether those things were so" (Acts xvii., 11, 12).

The following are scriptures bearing on New Testament Apostles, and form a true foundation to test the modern claimants to the office. The Apostle Paul says "I will know not the speech of them . . . but the power, for the kingdom of God is not in word but in power" (1 Cor. iv., 19, 20)

## APOSTLE SIGNIFIES "ONE SENT FORTH."

Christ the first Apostle (Heb. iii., 1) "My Father hath sent me" (John xx., 21). Besides the twelve Apostles others are named, as Barnabas and Saul (Acts xiv., 14), and James the brother of our Lord (Gal. i., 19). Of these, only Paul gives details of the Apostolic call. These are the only bases on which to "try" the present day claimants to the office. They are as follows.—

### HOW APPOINTED

"By the Will of God" (II. Cor. i., 1; II. Tim. i., 1; Eph. i., 1, Col. i., 1)

"Not of (from) men" (Gal. i., 1)

"Not by man" (Gal. i., 1)

"Called to be an Apostle" (Rom. i., 1)

"By the Commandment of God our Saviour and Lord Jesus Christ" (I. Tim. i., 1; Titus i., 3).

"I am ordained (Greek, put, placed) a preacher and an Apostle."  
"I speak the truth in Christ and lie not" (I. Tim. ii., 7; II. Tim. i., 11).

"He gave some (Gk. some indeed) Apostles" (Eph. iv., 11).

### THE CALLING OF AN APOSTLE.

"Go thy way (Ananias) for he (Paul) is a chosen vessel unto Me . . . for I will show him **how great things he must suffer** for my Name's sake" (Acts ix., 15, 16).

"For I think God hath set forth us **the Apostles** last, as it were appointed to death for we are made a spectacle unto the world and unto men" (I. Cor. iv., 9)

### SIGNS OF AN APOSTLE

Gathered a church of God from among the lost (I. Cor. ix., 1, 2)

"Have I not seen Jesus Christ our Lord?" (I. Cor. ix., 1; xv., 8).

"In all patience, in signs and wonders and mighty deeds" (II. Cor., xii., 11, 12).

The Apostle Paul compared his signs, wonders, and mighty deeds with the very chiefest Apostles' signs, wonders, and mighty deeds (see Acts ii., 43, v. 12, II. Cor. xi., 5).

In considering "Signs, wonders, and mighty deeds" to be done by those claiming to be 'Apostles,' it must be remembered that elders of Assemblies are used of God in the healing of the sick, etc., but these are not "wonders and mighty deeds," as we are to expect as credentials for an "Apostle." Otherwise ordinary healings, etc., would be counted as sufficient signs entitling the person (or persons) so used of God to claim to be an 'apostle.' There is a distinction between the two. An apostle **must** have "wonders and mighty deeds" to show for his credentials.

Will the modern claimants to Apostleship consent to be compared thus? The Assemblies must insist on this comparison if they are faithful to the Lord

"I was with you in weakness and in fear, and in much trembling. And my speech and my preaching was not with enticing (persuasive) words of man's wisdom, but in **demonstration** of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God" (I Cor. ii, 3-6).

"God also bearing them witness, both with **signs and wonders** and with divers **miracles** and gifts of the Holy Ghost according to His own will" (Heb. ii., 3, 4).

"I have coveted no man's silver or gold or apparel" (Acts xx., 33). Apostles ceased to collect or carry money after Acts vi., 3, 4 (see I Cor. xvi., 3, 4) "No gatherings (collections) when I come" (I Cor. xvi., 2).

#### STANDARD OF THE FIRST APOSTLES.

No additions to be made to their words. "Remember the words spoken **before** by the Apostles of our Lord Jesus Christ, how that **they** told you" (Jude 17).

"The words spoken by the holy prophets and **the commandments of us the Apostles** of the Lord and Saviour" (II Peter, iii, 2).

Peter confirms the word of the Apostle Paul so that they stand on an equality with the twelve Apostles (see II Peter iii, 14-16).

#### FALSE APOSTLES, TRANSFORMING THEMSELVES

into the Apostles of Christ (II Cor. xi, 13).

"Thou hast tried them which say they are Apostles and are not, and has found them liars." These are the words of our Lord Jesus Christ (Rev. ii., 2) The thing commended is the church having tried (pierced through) those who claim to be Apostles

The same commendation will be given to the Assembly or individual who refuses to acknowledge any man who says he is an Apostle, and does not fulfil the Scriptures concerning —How appointed, The Purpose of the Calling, The Signs and **Mighty Wonders** which demonstrate the Spirit; or if his practices differ from what is written

It is well to compare those who claim to be Apostles in these last days with those appointed by the Lord Himself.

#### MODE OF LIFE AND POVERTY (I. Cor. iv., 11-13)

"I have striven to preach the Gospel, not where Christ was named, lest I should build upon **another man's foundation**, but as it is written, "To whom He was not spoken of, they shall see, and they that have not heard shall understand" (Rom. xv. 20, 21)

Are not the modern claimants conspicuous by their methods to secure **government** over Assemblies already formed,—“other men's foundations,”—and they and their helpers “compass sea and land” to make proselytes and then to **govern** all their appointments and offerings. “The offering (or tenth) must be sent to headquarters” is the direction to all their followers

Are they not also conspicuous in not being devoted to the salvation of sinners, and in the lack of **Mighty Signs and Wonders**. Their “**increase**” is the securing of Assemblies already formed

Can you acknowledge one to be an Apostle of Jesus Christ who does not conform to the divine pattern? “For not he that commendeth himself is approved, but whom the Lord commendeth” (II. Cor. x, 18).

## Missionary News.

### HOME CALL OF MISS ELSIE W. BROOKS.

From private letters we learn something of the home-going of our dear sister, Miss Brooks. The following is culled from a letter written by Miss Henderson on her arrival at the Mission Station at Mwanza, about 20th June:—

“Mr. Salter and our friend the doctor from Bukama were with me when Miss Brooks died. The doctor happened to be travelling up the river with us on board our boat. He undertook for us, but oh it was all so quick . . . My darling Elsie has gone, and I cannot take it in even yet. . . It was malaria and the heart at the last, and was practically only a day's sickness.

“Early next morning, a little after daybreak, her remains were taken off the boat and buried on the side of a hill, a lovely spot. I was at the funeral. I was taken off the boat at midnight, the night she died, and brought to this farm, where the owner, who was ever so kind, gave us the ground for her grave. I stopped with the farmer's wife that night. It was only a few fevered hours anyhow until the funeral arrived. A number of gentlemen from the boat came to the funeral, including of course Mr. Salter and the doctor. Oh, dear ones, bear me up in prayer. I hardly know how I am writing this. But I am in God's hands, and here in Mwanza Kasungu at last. Mr. and Mrs. Salter are lovingly looking after me, and you need not be alarmed. I am all right, God is with me and He is very, very precious now. Pray for the dear ones in Tunbridge Wells. It was all so sudden and unexpected. God must have some lesson through it all. . . .”

\* \* \* \* \*

Some days later, on recovering from what was a very serious attack of malaria, Miss Henderson wrote:—

“I am afraid you will be a little anxious about me, as Mr. Salter wrote you that I was down with malaria. Thank God I am now up and going about again, but it was a bad attack, and I was very low. Mr. and Mrs. Salter nursed me untiringly through it, and I owe a great deal to them under God.

“Every day as I get a little stronger I am trying to learn a little of the language. It is not very easy just at first, but will come in time. The house boys are all so good, and try to tell me what different things are. Already I can ask for some things, and they are so pleased. I am living in a little house of one room, but very nice, on a little hill a short distance from Mr. and Mrs. Salter's. It is within calling distance of the house. At first I thought it very lonely to go over to it at night, but now I rather like it. It is all my own, and here alone I can meet with my Father and my Jesus. It has already become a very hallowed little spot. I have got a little boy as my own; Zaccheus is his name, and a bright little fellow he is. I pay him 2 francs a week for his work. Each missionary must have his or her own boy. Zaccheus and I are good friends, and he can quite well understand me now, and is ever so useful.”

\* \* \* \* \*

Another party of missionaries are now on their way to the Belgian Congo. They include Mr. and Mrs. Hoiler (Southsea), Miss Hazelwood (Leeds), and Miss Hebden (Halifax).

\* \* \* \* \*

### CIVIL WAR IN CHINA.

Brother J. R. Spence writes from Canton. “China is at present in a state of civil war, and some of our Pentecostal missionaries have had to flee. Yet in spite of it all the Gospel is going forth, and it has been my privilege to baptize several, seven recently, in the Name of the Father, Son and Holy Ghost. My term at the language school has just finished,

and after a vacation, my wife and I go inland, D.V., with this glorious gospel. How glad I was to learn that there is a fine Pentecostal Assembly at Leith, Scotland, quite near my old home." Our brother says how thankful he is to receive the "Elim Evangel" (see footnote on page 144; a brother in Yorkshire who subscribes for 6 missionaries makes this possible), and asks special prayer that they may be used of God and that their faith fail not in these trying times

## Places of Blessing.

By PASTOR E. C. BOULTON.

"He brought me forth also into a large place"—Psalm 18, 19

"But Thou broughtest us out into a wealthy place"—Psalm 66, 12.

"If God is leading you into the depths  
Of sorrow or trial to-day,  
Do not doubt Love's hand as it leads you on  
Through what seems a dark hard way  
There are heights beyond you can never reach  
Until the depths you have trod,  
And the darkest night can lead on to light—  
In the very heart of God!"

The "large place" The place of unlimited possibilities! The place where the soul enjoys a freedom of movement, a liberty of action which makes service a delight and prayer a pleasure!

O blessed moment when we emerged into this wonderful, spacious, spiritual sphere! So many live in the limited place, where they are straitened in themselves, and consequently unable to enter into their heavenly inheritance in Christ. What patience our Heavenly Father displays in the methods He adopts to lure us to the "larger place"; in our blindness we would miss our way and choose the lesser, lower place; but His plan for us is the "larger place" where His power and love may be fully manifested. Let us beware lest we become obsessed with that which is not actually vital to our spiritual development, whilst we overlook and let slip those more essential and eternal things.

Then there is the "deep place." In Ezekiel's fourfold vision of the waters, we see that there are degrees of depth. The purpose of God always is that we should live, not in the shallows of a superficial Christian experience, but out where the "full tide flows"; immersed in the fulness of the ocean; lost in the immensity of the Divine!

O those precious "deep" places to which He has brought us! Where we have been shorn of **our** strength, stripped of **our** wealth; emptied of self, and we have seen the utter insufficiency of all our human resources! Where we have learnt to surrender ourselves to the Cross, yielding to death, in order that the "more abundant" life of Christ might be made manifest in us! As we have come forth from the "deep" place, our lives all fragrant with the odour of His indwelling presence, the

sweet incense of His risen life, what a new vision of God we possess! What a changed conception of Christ! Down there in the depths God has wrought wonders! He has spoken into our natures a fresh likeness to Himself; the former things have passed away to make room for a new unveiling of His glory in our lives; a fresh and fuller expression of the character of Christ through the "earthen vessels" which He has deigned to honour in this way

And yet perchance we have shrunk from the "deep" place because it appeared so dark and lonely; so unwelcome and unnecessary. We fain would have found some other more congenial place wherein to learn of God. Here perhaps the Sword of the Spirit has cut right at the heart of some tender, precious, human relationship, something which stood "twixt us and God, something which supplanted Him in our lives" Here it was that some cherished plan had to be abandoned. The hand of the Lord led us out to some Moriah, where an altar was to be erected, upon which we were called to offer that which had become more than life itself to us. Have we been willing to pay the price, or in seeking to evade the Cross have we missed God's best? Fear not to place your hand in His! Right down there in the silence of that "deep" place to which he would fain woo thee, thou shalt receive "hidden riches" and "treasures of darkness" shall be thy happy portion! There He will become the "wall of fire" around thee, and the "glory in the midst"! Hallelujah! In the "deep" place He shall appear to your joy and make known to you what He can become to you, and what you may become to Him.

"Be Thou supreme, O Jesus Christ,  
My souls exalts in Thee;  
To be Thy slave, to do Thy will,  
Is my felicity."

## Bible Study Course.

By W. R. G. PHAIR

SUGGESTIONS FOR BIBLE STUDY—No. 9

SCRIPTURE · GENESIS I., 26--31.

v. 26. And God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth

v. 27 So God created man in his own image, in the image of God created he him male and female created he them.

I. Note the phrases, "in our image," "after our likeness," "in his own image," "in the image of God"—a four-fold repetition in these two verses—laying strong emphasis upon this most important fact (Gen v. 1; Gen ix., 6).

Jas. iii., 9, describes man to-day as "made after the similitude (or likeness, R V) of God"

Much difficulty has been experienced in apprehending this truth. In the writer's opinion, the most satisfactory interpretation is that which

regards the "likeness" as consisting not in form or outline, but in the interior or spiritual part of man.

For this view, the following reasons are offered:—

- (a) The Scriptures warn us against attributing any form to God (Deut iv, 12, 15-19; Isa xl, 8). On the contrary we are taught that God is a Spirit (Jno. 4, 24), Invisible (Col. 1, 15; I Tim 1, 17), "Whom no man hath seen, nor can see" (I. Tim vi, 16; John 1, 18).
- (b) The fact that man is in possession of the necessary elements of a moral, or spiritual being constitutes a "likeness" to God. They are set forth in Matt xii, 37, and comprise—
  - (1) a "heart," or will, perfectly free to decide his actions.
  - (2) a "soul," capable of all emotions
  - (3) a "mind," capable of receiving knowledge

The possession of these distinguishes man from all the lower orders of creation, and lifts him into the position of a responsible free agent.

II But there is a much fuller and more glorious sense in which believers are to be "in the image of God." All God's dealings with us have one end—that we should be "conformed to the image of His Son" (Rom viii, 29). We know that the real "image of God" is Our Lord Jesus Christ (Col 1, 15; II Cor iv, 4; Phil. ii, 6; Heb 1, 3). He said Himself "He that hath seen me, hath seen the Father." From this we understand that this "image" is also an internal or spiritual image.

Now we are to bear this image (I Cor. xv, 47-49). We shall be "like Him" (I John iii, 2), Who is the image of God. Wondrous grace of the eternal God toward us who have been guilty rebels!—to us who perhaps are at this moment lightly esteeming the call of God. Shall we consent to let the world attract us—to waste precious time in anything less than full co-operation with God in all His plans for us? What though we may endure some conflict, 'tis but "for a moment," while just ahead is laid up a "far more exceeding and eternal weight of glory" (II Cor. iv., 17, 18).

III But this is not all. This whole passage looks forward in type to the glorious consummation of Christ's Kingdom. We see here man set in dominion over the lower orders of God's creation. From here as a base we may span the years like a great arch, until we come to rest in Psalm 8, where David seems to look backward to the creation of man; and from there the arch rises again and spans right over to Hebrews ii., 6-9, where the writer of that epistle appears to "take an observation," and register the time dispensationally. He records that the time of crowning the Lord Jesus had passed, but that all things had not yet been put under his feet. The next span of the arch will doubtless reach to the fulfilment of the type. "He must reign" (I Cor. xv, 25). Does He reign now in you? If so, you will surely reign with Him. O! divine Redeemer, we will have Thee to reign over us" (Luke xix, 14).

## "I will Declare what He hath done."

I praise God that I have known the Lord for my body for nearly four years. Though very weak and ill, I was not willing to come to the Lord for healing. I could not believe such a thing was possible, but thought it was alright asking the Lord to bless the means the doctor was using. But I was not healed. I thought I would give up the doctor, for I knew partly what to do myself. Then my eyes became so weak and painful. I was just in despair. I went to the doctors again, and was under their treatment again for some time, but I got no better, and the sight became dimmer every day.

I will never forget one day I was in the doctor's room, and there were two of them consulting. One thought of trying one thing, and the other advised not, and I thought they were helpless to know what was best. There was such a fear came over me not to trust my eyes to them,

and while I live I'll praise the Lord for that fear. I came home that day of all women most miserable. Just the very next day a dear child of God told me to read the fifth chapter of James. Next morning I tried to read it but could not see one single line, my sight was so far gone! I asked my daughter to read it for me. I just said to myself, "I'll see what this will do for me." I sent for two of the Pentecostal brothers and obeyed the Word according to James five, "The prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins they shall be forgiven him." From that time my eyes began to amend, and in a short time were perfectly restored!

Praise His Precious Name, Jesus is the same yesterday, to-day, and for ever. I came to Him truly weak, weary, worn, and sad. I found in Him a resting place, and He has made me glad. **I'm every whit made whole.** I praise His dear Name, the way is growing brighter. The more of Jesus I know the more I want to know, and my greatest desire is to go on with Jesus, and that others should be led to know Him too.

My prayer is that this testimony may be a blessing to someone, that Jesus may be glorified.

—J K (Ballymena)

## Elim Evangelistic Band.

Mr. Nolan will, D.V., be leaving us shortly for Guernsey.

We have received encouraging news from Belfast, Lurgan, Newtownards, and other centres in the North of Ireland.

A baptismal service was held on Saturday, August 5, in a quiet country spot a few miles from Armagh. It was encouraging to see ten (most of them young converts), giving obedience to the Lord in baptism.

The Lord has set His seal on the tent mission at Woodview, Armagh, from the very first. Although numbers are disappointing on weeknights, owing to the busy season in the country, yet God is working and many souls have already decided for Christ.

Many decisions are reported too from the tent mission at Pentrebach, South Wales, which was brought to a close on 13th August. The tent was filled to overflowing night after night, and the mission terminated in a week's meetings at Jerusalem Chapel, Merthyr, when many more were saved, healed, and baptized in the Holy Ghost.

The tent has now been removed to Pantywaan, near Dowlais, where a mission is about to commence. A faithful few have long been holding the fort here, and prayer is asked that their faith may be rewarded and many souls brought to Christ.

Mr. Darragh and Miss Adams will be much missed at Clapham Common. God has blessed their ministry there from commencement to finish in the salvation of precious souls. Mr. McWhorter is carrying on the meetings until Pastor George Jeffreys returns from Switzerland.

Miss Adams is holding an eight-days' mission at Gumsby prior to her return to Ireland. The mission is in progress as we write these notes, but we hear already of crowded meetings and much blessing among the saints of God.

Continued prayer is asked for the work, especially in Ireland.

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Many missionaries the world over are encouraged by the regular arrival of the Elim Evangel each month. Our band of missionary-subscribers, which makes this possible, is steadily increasing in number. Will you not join them and thus bring encouragement to some lonely missionary? 2s. 6d. sent to the Secretaries, 53, Delhi Street, Belfast will bring an Evangel each month for one year to a missionary on the field; £1 will thus bring blessing to 8 missionaries. If you so request the address of the missionaries will be sent you. Send to-day!

## “Beware of Pickpockets.”

My dear Boys and Girls,—

Haven't you all seen this notice posted up in some place, especially where crowds of people are gathered? It is well to remember the warning and never have the misfortune to be robbed of your savings. There is a greater calamity than to lose your purse, or your watch and chain, and that is to be robbed of your good name and your good conscience. Shakespeare said “Who steals my purse steals trash, but he who robs me of my good name makes me poor indeed.”

Boys and girls, beware of the greatest of all pickpockets, who is going about to-day to try and rob boys and girls of their good name and their good conscience. I mean the Devil. He is always watching and waiting to rob us on Sundays as well as on week-days. I believe he even comes into our Sunday Schools and tempts little boys and girls at times not to put their penny on the collection plate or in the missionary box, but to slip off to some ungodly shop that may be open on Sunday and buy sweets. How awful thus to rob God and profane His day of rest by making purchases! And what a cute old thief the Devil is. Doesn't God's Word say “he goes about like a roaring lion seeking whom he may devour?”

Boys and girls, do be on your guard against this wily old pickpocket, who seeks to rob you of Heaven itself. Just remember the little message Jesus sent down after He went up to Heaven. He said: “**Hold fast that which thou hast that no man take thy crown.**”

One of my favourite children's hymns says

There's a wicked spirit,  
Watching round you still,  
And he tries to tempt you  
To all harm and ill  
But you must not hear him.  
Though 'tis hard for you  
To resist the evil  
And the good to do.

Yours in the King's service,  
“GREATHEART”

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# A Fadeless Dream.

It is many years since I had this dream, but the memory of it can never be effaced from my mind. Like a panorama it continues to pass before me. The agony and despair of that moment was a foreshadowing of that which is inevitable to those who stand without the Ark of Safety—Jesus Christ.

From my childhood, all through the passing years, I felt that there was a Judgment Day to be. Even as I was lured by the gay things of life, and the theatre, cards and dance held supreme place in my heart, yet, being a church member I tried, like so many professed Christians, to hold Christ in one hand and the frivolities of the world in the other.

And I dreamed. In the upper room of a large house one said to me, "The Judgment Day has come!" I looked from a window and the sky was lurid red, and, from another window I saw the heavens roll away as a scroll. I said, "The Judgment Day has come!" I was not prepared. From the window I saw where there had been a large deep river, that the waters were dried up and the bed covered with rocks and pebbles.

Near this river bed was a large, beautiful Ark. It was the Ark of Safety—God's refuge. I said, "If only I can get in there, I shall be saved." Hurriedly I went there and tried to enter, but each time, as I climbed a few steps, I fell back again. Despairingly, I said, "I can deceive myself, but I cannot deceive God."

Going from there I must go through a passage way. On one side sat the Judge, on the other with a large book (the Book of Life) sat the Recording Angel. The Book was open. With his eyes fastened on the page, as I passed through, he shook his head. My name was not there. I was not worthy. (Rev. 20: 12, Dan. 7: 10, 12: 1)

Oh, the agony of that moment! And I cried, "I have lived a whole life-time and I might have been saved. I am lost, LOST!"

Passing on before me was a vast throng (men and women), their hands uplifted—calling for the rocks and mountains to fall on them. They wanted to be hid from the sight of the presence of the Righteous Judge. (Rev. 6: 15-17).

Oh, these wasted lives! They could find no place for repentance or prayer.

Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. (Gal. 6: 7)

—Sel

The Son of Man is come to seek and to SAVE that which was LOST. (Luke 19: 10)

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be SAVED. (Rom. 10: 9)