

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

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

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



Buy me a coffee

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



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

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

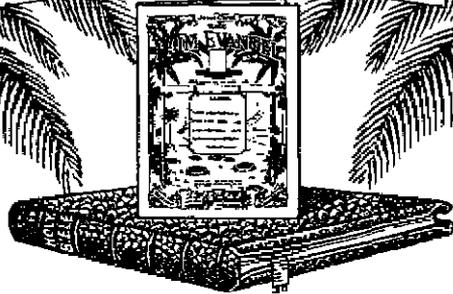
https://biblicalstudies.org.uk/articles_elim-evangel-01.php

Saviour

Jesus Christ

Healer

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

Vol. VI. No. 18

SEPTEMBER 15, 1925

Twopence

Contents:-

A PREACHER OF THE OLD SCHOOL	11
THE COMING OF CHRIST—AND AFTER	205
EDITORIAL NOTE	210
THE ART OF PRAYER	211
GOOD NEWS ACCORDING TO MATTHEW	212
REVIVAL FIRES IN FOREST HILL	214
ITEMS OF INTEREST	215
ELIM EVANGELISTIC BAND	215

AND THEY CAME TO ELIM WHERE WERE TWELVE WELLS OF WATER, AND THREESCORE AND TEN PALM TREES ~ ~ ~ Ex XV 27

Baptiser

The Official Organ of the Elim Pentecostal Alliance in the British Isles and printed and published twice monthly at the London headquarters.

Coming King

A Preacher of the Old School

MANY preachers are giving up the old idea about the fall and total depravity of man. People are not often plainly told now that they are guilty sinners before a holy God. The sermons of our forefathers—who used to press this so constantly upon their hearers—are looked upon in many quarters as relics of the dark ages, only fit for the old curiosity shop. There is, however, one preacher left of the old school, and he speaks to-day as loudly and as clearly as ever. He is not a popular preacher, though the world is his parish, and he travels over every part of the globe, he speaks in every language under the sun. He visits the poor, he calls upon the rich, you may meet him in the poor-house, or find him moving in the very highest society. He preaches to both churchmen and dissenters, to people of every religion and of no religion, and whatever text he may have, the substance of his sermon is always the same.

He is an eloquent preacher, he often stirs feelings which no other preacher could reach, and brings tears into eyes that are little used to weep. He addresses himself to the intellect, the conscience, and the heart of his hearers. His argument none have been able to refute, there is no conscience on earth that has not at some time quailed in his presence, nor is there any heart that has remained wholly unmoved by the force of his weighty appeals. Most people hate him, but in one way or another he makes everybody hear him.

He is neither refined nor polite. Indeed (he often interrupts the public arrangements, and breaks in rudely upon the private enjoyments of life. He lurks about the doors of the theatre and the ballroom, his shadow falls sometimes on the card table, he is often in the neighbourhood of the public house; he frequents the shop, the office, the mill, he has a master-key which gives him access to the most secluded chamber, he appears in the midst of legislators, and of fashionable and religious assemblies, neither the villa, the mansion, nor the palace daunt him by their greatness, and no court or alley is mean enough to escape his notice. His name is Death.

You have heard many sermons from the old preacher. You cannot take up a newspaper without finding that he has a corner in it. Every tombstone serves him for a pulpit. You often see his congregation passing to and fro from the graveyard. Every scrap of mourning is a memento of one of his visits. Nay, he has often addressed himself to you personally. The sudden departure of that neighbour—the solemn parting with that dear parent—the loss of that valued friend—the awful gap that was left in your heart when that fondly loved wife, that idolized child, was taken—have all been loud and solemn appeals from the old preacher. Some day very soon he may have you for his text, and in your

bereaved family circle, and by your grave side he may be preaching to others. Let your heart turn to God this moment to thank Him that you are still in the land of the living—that you have not, ere now, died in your sins!

You may get rid of the Bible. You may disprove—to your own satisfaction—its histories, you may ridicule its teaching, you may despise its warnings, you may reject the Saviour of whom it speaks. You can get away from the preachers of the gospel. You are not compelled to go to either church, chapel, or mission room, and you can cross over to the other side of the street if there be an open-air meeting. It is in your power to burn this *Elim Evangel* and every other such periodical that comes into your possession.

But if you get rid of God's words and of God's servants, what will you do with the old preacher of whom I have spoken?

Dying men and women, consider the prospect that is before you! Your little day will soon be passed. Your pleasures will have an end. Your occupations will be worthless to you in the solemn hour when your body is reduced to a few handfuls of dust. After all, you "must needs die."

Consider this matter, I pray you. Must there not be a cause for this? Is it by mere accident that a creature with such powers and capacities should come to so ignominious an end? There is but one answer to these questions, and as long as the old preacher goes on his rounds he will continue to proclaim it. Listen! "By one man sin entered the world, and death by sin."

THE FALL OF MAN

is no mere theological dogma, but a fearful reality, to which the world's history and the stern, sad facts of our own experience, bear terrible witness. Sin is not simply an ugly word in the Bible or on preachers' lips, it is a dark, foul reality, which blights and curses the world by its presence. Nor is there any exception to the scope of its ravages. "Death passed upon all men, for that all have sinned." My reader is implicated in this matter. There is a great difference between the careless spectator in a court of justice, and the criminal in the dock whose life is at stake. The latter is your position. You have sinned, upon you the sentence of death has passed, and very soon it will be said of you as it was said of nine old men in Genesis, 5th chapter—"he died."

Sad, sad, indeed, if that word comes true of you, which was thrice repeated of some very respectable people a long time ago. "Ye shall die in your sins." One second after your death it will be a matter of no

(Continued on cover iii.)

The Elim Evangel

FOUR SQUARE ON THE WORD OF GOD

"And they came to Elim, where were twelve wells of water, and threescore and ten palm trees." Ex. xv, 27

Vol. VI

SEPTEMBER 15, 1925

No. 18

The Coming of Christ—and After

By C KINGSTON (*Elim Evangelistic Band*)

The Tribulation Period—The Antichrist

HAVING examined in the last article the first beast of Revelation XIII, who will apparently be the civil head of the European nations (or at least of as many as were in the old Roman Empire) during the Tribulation, we now come to the examination of the second beast, which is, I believe, identifiable as the antichrist. To understand his career, we must once again retrace our steps to the beginning of the Tribulation.

The coming of Christ and the resulting disappearance of those who are born again, will have come as a great shock to the world. In the last article we endeavoured to describe the condition of things after this great event. The first thing we notice is that there is a rush to all places of worship. Members of churches who, because they had only "a form of godliness but denied the power thereof" (11 Tim. in 5), have been left behind, are gathering to hear from their religious leaders why they were not warned to prepare for Christ's Coming. Let us notice this crowd which is gathering outside a large well-known church in one of the big towns, a seething mass of humanity with terror alternating with blank despair depicted on many a face. It is yet sometime before the hour of service, but the crowd continues to grow. See, here comes the caretaker! With trembling hand he unlocks the gate and unbolts the doors, and then the crowd pours inside the building. A buzz of talk, punctuated here and there by a groan or a sob, resounds from all sides of the building, and then—silence—as there steps into the pulpit the bowed form of the minister.

He rises to speak—the feeling is intense! "Brethren, I know not what to say to you to-day,"—he chokes back the tears and with his handkerchief wipes his eyes, while all over the building can be heard the sound of weeping,—“We have just passed through a terrible experience. Many of us have missed loved ones, I myself have lost my dear wife and only child,”—again sobs check his utterance, but once again, composing himself, he continues—“they have been caught up to be with the Lord, and I, who

thought I was all right, have just discovered that I have never been born again! What can I say to you—I, who have been so long in the ministry yet without the vital experience of the new birth?” (Cries of ‘Shame’ from different parts of the audience here interrupt him, but not heeding the interruption, he continues) “I can only urge you to do what I have already done, to cry unto God for forgiveness; it may be. He will hear and in mercy forgive.”

Some such scenes as this will, without doubt, be the order of the day for a short time immediately after the advent of Christ. On the other hand there will be SCENES OF EXTREME WICKEDNESS. Always there is present a nucleus of iniquity which only awaits an opportunity of manifesting itself, a seething unrest which is more or less kept in check at present but which will, after the rapture of the saints, blaze forth in all its lurid colours. We may expect during this time the breaking out of crimes and murders to an alarming extent, vice, immorality and drunkenness—these all will increase beyond all present proportions, making of the world a literal hell of wickedness.

Without doubt, scenes of rioting and looting will be the order of the day, and probably there will be demonstrations against religion and Christianity similar to those in Russia recently when effigies of God the Father, God the Son, and God the Holy Ghost were carried through the streets amidst jeers and all manner of insults, while Judas was praised as worthy of worship and adoration because he betrayed the Son of God in the Garden of Gethsemane.

In the midst of this unrest it is probable that there will be a cry for the UNION OF THE CHURCHES, and all denominations will be induced to unite for the purpose of strength in the midst of this chaos. The Scriptures seem to intimate that this great united church will be Roman Catholic in doctrine, and all denominations will readily agree to unite with that apostate church. This is easily to be understood since all truly born-again Christians have



THE ELIM EVANGEL

at this time been "caught up" to be with Christ, leaving only the empty professors behind. This mighty union of all the different denominations seems to be referred to in Rev. xvii 5 as "Mystery Babylon the Great, the Mother of harlots and abomination of the earth." As was proved in the last article, this scarlet woman can only refer to the Roman church, since we are definitely told in verse 18, "The woman which thou sawest is that great city, which reigneth over the kings of the earth." As everyone knows, Rome reigned over the kings of the earth at the time the Apostle John was writing Revelation.

Some would doubt whether the Roman Church will ever gain sufficient power to unite with herself all the different Protestant denominations, but it is evident even now that she is increasing her power secretly and slowly, but nevertheless, surely. One has only to think of the ritualistic tendencies in the Episcopal church and even in some of the Non-conformist churches at present to prove that this is so. The Episcopal church is threatened with a schism which will send half of the denomination over to Catholicism and the other half to Evangelical Christianity. On every hand one sees evidences of the secret workings of this corruption. In a town in the south of England, I visited four Episcopal churches—two were quite evangelical, but the other two were Roman Catholic in all except name.

On a board at the door of one of them were over a hundred cards bearing these words, "Please pray for the soul of _____" giving the name of the departed one for whom prayers were desired. Incense was kept burning day and night and the high altar contained candles and a crucifix. At the front was a wooden desk and kneeling stool, with a seat beside it for the priest—while upon the desk was a slip of paper bearing the form of words the confession was to take when made to the priest. An officiating minister of this church had recently, owing to opposition raised in certain quarters to his practices, unmasked himself and, showing himself in his true colours, had gone over to the Church of Rome. Over half the congregation went over with him! His successor however was little better and still continued the ritualistic services. And this is but a sample of the whole. Rome's one aim is to have the world at her feet. To obtain that end she would go to any length. Murder, assassination, intrigue, secret societies—all are pressed into service to obtain her desire. Rome never changes—it is her boast that she is always the same—and she is as capable now as in the past of commencing the religious extermination of all who will not bow to her will. "In the allocution of September, 1851, Pope Pius IX said that he had taken that principle for basis. That the Catholic religion, with all its votes, ought to be ex-

clusively dominant in such sort that every other worship shall be banished and interdicted." You ask, if the Pope were lord of this land and you were in a minority, what he would do to you? That, we say, would entirely depend on circumstances. If it would benefit the cause of Catholicism, he would tolerate you; if expedient, he would imprison, banish you, probably he might even hang you. But be assured of one thing, he would never tolerate you for the sake of your glorious principles of civil and religious liberty."

Rome's system is such that her followers form a mighty army having only one will, one aim, and that will is the will of the Pope. They must have no will of their own but in everything must be obedient to their superiors. There is no doubt that after the advent of Christ there will be, for a time, this vast amalgamation of churches and chapels under the leadership of the Roman Church. She is said to be "drunken with the blood of the saints, and with the blood of the martyrs of Jesus" (Rev. xvii 6) and no doubt for a time will persecute all who do not accept the universal religion.

However, her doom is not long in coming, for after a while even this semblance of religion will become irksome to the people during the Tribulation and they will rise up and destroy her. "And the ten horns which thou sawest upon the beast, these shall hate the whore." (Rev. xvii 16) In these words is given the downfall to proud and haughty Roman Catholicism. "For her sins have reached unto heaven, and God hath remembered her iniquities" (Rev. xviii 5). The rest of this chapter is given to describe the awful end of the apostate church.

Previous to this dreadful end of the "Mystery, Babylon the Great," the Devil will have brought upon the stage of time his religious leader who will be called the antichrist. The apostle John (1. John ii 18) says, "Ye have heard that Antichrist shall come— even now are there many Antichrists, whereby we know that it is the last time." From this it appears that there have been in the past many who could be called Antichrist from their wickedness and impiety. The meaning of the word is simply "against Christ"—*anti* being Latin for "Against." Thus if one is said to be anti-slavery it means one is against slavery. In this meaning of the word, John says there are many antichrists, that is to say, many who because of their wicked life are against Christ. But his statement "Antichrist shall come" points to one man who from his awful opposition to God and extreme wickedness, will be known as *the* Antichrist. This man will be the devil's leader during the tribulation.



THE ELIM EVANGEL

ANTICHRIST—NOT A SYSTEM

I do not think the Antichrist will be a system. Many have the idea that the Romish Church or the Pope is the Antichrist spoken of here, but as I have sought to show, Popery is referred to under the symbol of a Scarlet Woman, while the Antichrist, as we shall see later on, is described as a "beast coming up out of the earth" (Rev. xiii. 11). Besides, since Christ was a Person and not a system, it is clear that when Antichrist shall come he also must be a person. In fact the Antichrist will no doubt be the **DEVIL'S COUNTERFEIT OF CHRIST.**

Turning to Rev. xiii. 11, we see how in many ways he will counterfeit the Lord Jesus Christ. The first beast in this chapter, we identified in the last article as the coming world-ruler during the Tribulation period, but this second beast, although as diabolical as the former, is apparently to "shine" in the religious rather than the political world.

(1) **HE IS SAID TO HAVE TWO HORNS LIKE A LAMB** (v. 11). In this we see he tries to counterfeit Christ, the true Lamb of God. Probably this deception will be practised in order to deceive the Jews into receiving him as their Messiah. Jesus prophesied (John v. 43) "I am come in My Father's Name and ye receive Me not: if another shall come in his own name, him ye will receive." And since the Jews would not think of accepting anyone but a Jew as their Messiah, it is probable that the nationality of this man will be Jewish, and in the beginning he will try to deceive the Jewish people into accepting him as their Messiah by simulating Christ as the Lamb.

In passing, it is remarkable that both Lenin and Trotsky, the leaders of Soviet Russia, are of Jewish blood. One is now dead but the other is still in power, and it is possible that the Antichrist will be of similar characteristics.

However peaceful the two horns of a lamb may look—the antichrist is to speak like a dragon (v. 11). His words and acts will reveal the devil within him and will be dictated by the Dragon himself—that old serpent, the devil.

(2) **HE WILL DO GREAT WONDERS** (v. 13), again simulating Christ, and he will seek by these mighty wonders and miracles to establish his authority and power. Picture to yourself assembled multitudes listening to the words of the Antichrist. Burning words are they, filled with blasphemy and hatred against God. He appeals to their reason, laughs and mocks at the "Grandmother's fables called the Word of God," saying that the Book is only worthy of the dark ages which helped to produce it, urging them to bring all their Bibles to him and he will show what they are worthy of—and much more in the same

stram. With cries of approbation from the crowd, the Bibles are brought to the large open market place, and there they are piled in a large heap.

Then at a word from this false prophet, the Antichrist, fire comes falling like a flash of lightning from the sky, consuming all the heap of Bibles. At this, a mighty shout arises, and falling upon their knees, they worship the Antichrist and call him their god.

Scenes like this will no doubt occur, for we are told (Rev. xiii. 13, 14) that "he maketh fire come down from heaven on the earth in the sight of men and deceiveth them that dwell on the earth by the means of those miracles which he had power to do."

(3) **HE COMMANDS TO MAKE AN IMAGE.** On the rush of emotion he carries the crowd. "Let us make an image to the great world-ruler," he says (verse 14), and the crowd agreeing with him quickly and wholeheartedly construct an image to the first Beast. That this idol worship will not be confined to one place is shown by the fact that he, the Antichrist, will say to "them that dwell on the earth, that they should make an image to the beast" (Rev. xiii. 14)—Apparently his world-wide mission will be to influence all men to make images of the Beast and to worship them.

This is not the limit of his power, for while the assembled multitudes are bowing the knee and kissing the dust in worship to the image of the beast—at a word from the Antichrist the carven image opens its carven lips and speaks words of denunciation against those who fail to worship it and of blasphemy against the God of heaven. And again the multitudes bow in abject humility to the carven image, even as a field of full-ripe corn bows to the passing breeze. But here and there one can discern solitary figures standing erect and alone in the midst of the grovelling multitude. Who are they? Like Shadrach, Meshach, and Abednego, they are those who refuse to bow the knee to any false god. A deep, rumbling growl, growing moment by moment in intensity, ascends from the crowd as they realise that some are refusing to bow to the idol. Then—"To the stake with the heretics" is cried by thousands of throats, and soon the flames are leaping up around the few faithful souls who stood true to the God of heaven in the midst of universal apostacy. With fiendish delight they laugh and mock at the dying agonies of the faithful, and soon the flames leap higher and higher until at last the spirits take their flight to receive the martyr's crown promised to those who endure unto the end.

(4) **THE MARK OF THE BEAST.** The Antichrist will now begin to make his power felt. "He caus-



THE ELIM EVANGEL



eth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads, and that no man might buy or sell, save he that had the mark or the name of the beast, or the number of his name" (Rev. xiii 16-17) Everyone must receive this mark or they will neither be able to buy nor sell Behold the assembled multitudes gathered again—in queues they file past tables where each one receives stamped indelibly upon him the mark of the Beast, some in the excess of their devotion receive the mark upon their forehead, others less enthusiastic upon their right hand There will be no opportunity of buying or selling unless this mark is received An official boycott will be given to all without the mark To any who wish to remain faithful to God, there will come the critical question "Either we must starve to death or else receive the mark of the Beast and suffer the judgment of God declared upon those who worship the Beast." For "The smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name" (Rev. xiv 11)

However, in spite of these solemn words, the great majority in these tribulation days will cast God out of their mind, and give themselves over body and soul to the worship of the Beast and his image

(5) **THE NUMBER OF THE BEAST.** This number is said to be 666, and many have been the conjectures as to what is the meaning of this mystical number. Some have sought to find in it the name of some well-known personage, such as Napoleon, but there is no doubt that, although indistinct to us, the meaning will be quite clear in those awful days to any who study the Word of God This much we may understand however—it represents man's best, three times repeated, seven is the number of perfection, and six just falls short of the seven 666 might represent the Beast's tragic endeavours to reach the number of divinity—three times he tries, but it is still less than the number of perfection Certain it is that he will claim for himself divine honours—but his number is only 666—the human number three times repeated

(6) **APPEARANCE OF THE TWO WITNESSES.** During part of the time in which the Antichrist will exercise his power, he will be troubled by two remarkable men While he is pouring out his blasphemies against God, these two men will be witnessing for God Crowds will, no doubt, gather round to listen to these fearless preachers of the Gospel Their theme will be the coming judgment of God upon the beast-worshippers, and they will urge their hearers

to flee from the wrath to come Many have wondered who they will be Some seek to identify them with Enoch and Elijah because these two men were translated without dying, and since the Word of God says, "It is appointed unto men once to die," it is supposed that they will be sent back to testify for God during this period and then to suffer death Certainly the miracles which they are said to do are reminiscent of Elijah's ministry, for we are told (Rev. xi 6), "These have power to shut heaven, that it rain not in the days of their prophecy"

This period of time is to be 1260 days (Rev. xi 3), and reckoning 360 days to the year—this being the number in the Jewish sacred year—their prophecy would be $3\frac{1}{2}$ years long It is certainly a remarkable coincidence at least that Elijah shut the heavens that it rained not "for the space of three years and six months" (James v 17), and these witnesses are said to have power to do the same thing for the same length of time

In Malachi iv. 5 it is foretold "Behold I will send you Elijah the prophet before the coming of the great and terrible day of the Lord," and this Scripture would lead one to suppose that possibly one of the witnesses will indeed be Elijah Of course one remembers that the Lord refers to John the Baptist as Elias in response to the question of the disciples "Why say the scribes that Elias must first come?" (Matt. xvii 10-13) But while He seeks to show that since John the Baptist has come in the power of Elijah, there is now no hindrance to the manifestation of Himself as the Messiah, He still reveals to the disciples that that prophecy shall have a further fulfilment for He distinctly says, "Elias truly shall first come" (Matt. xvii 11)

Again, these two witnesses are said to be "the two olive trees, and the two candlesticks standing before the God of the earth" (Rev. xi 4) These words carry us back to a prophecy by Zechariah (chapter iv 3) where he sees a golden candlestick and two olive trees by it, one on the right side, and the other on the left In response to Zechariah's question, "What be these two olive branches?" the angel replies "These are the two anointed ones, that stand by the Lord of the whole earth" (Zech. iv 14) Now who are the two anointed ones? The margin reveals the fact that the word translated "anointed" is not the one usually translated so, but is another word altogether, literally meaning "Sons of oil," or according to Young's Concordance, "Shining ones" This would seem to mark these two as special recipients of the oil of the Holy Ghost, and from the fact that the two witnesses are said to be "the two olive trees," one would gather that



THE ELIM EVANGEL

these two witnesses have been standing before the Lord of the whole earth, but are to be sent down to this earth to witness for God during this time of Tribulation

From these Scriptures it seems probable that the witnesses will be Elijah and Enoch, although it is a point about which one cannot be dogmatic. Some think it is more likely that God would raise up men from those who are then living to be His special witnesses in these terrible days, and would not send to earth, to die a natural death, two men who have been in possession of glorified bodies in the heavenly state for so long a time.

However, their identity is of small moment compared with their wonderful testimony. The Antichrist will certainly do all in his power to slay these two men, but during the $3\frac{1}{2}$ years of their prophecy none can lay a finger upon them—they will bear a charmed life. "And if any man will hurt them, fire proceedeth out of their mouth and devoureth their enemies" (Rev. xi 5). They will be feared and hated by mankind because they will, with unsparing words and awful denunciations, declare the doom of a Christ-rejecting world.

At last the God-appointed hour arrives when their prophecy will be ended, and they will suddenly become weak in the presence of their enemies, will be captured, condemned to death, and slain for their testimony to God. Their public ministry, like that of the Lord's, will have been $3\frac{1}{2}$ years, and then they, like Him, will be slain by a God-hating world. The place of their death is revealed as being the city of Jerusalem "Where also our Lord was crucified" (Rev. xi 8), so that once again the words of Christ will be fulfilled which He spoke just before His death, "It cannot be that a prophet perish out of Jerusalem." For three days and a half their bodies will be unburied in the main street of the city, an occasion of rejoicing to the people, and it will seem as if the cause of God has failed and the cause of the wicked has triumphed. However, that is not so, for "after three days and a half the spirit of life from God" (Rev. xi 11) enters them, and with a glad shout of victory they will stand upon their feet. What is that noise of thunder rolling overhead? It is the Voice of God calling His two witnesses to receive their reward and the Master's "Well done, good and faithful servant." But what is that rumbling sound, I hear? Look, the ground is rising and falling like the billows of an angry sea! Buildings are crumbling to the dust! Here a deep chasm yawns like the mouth of hell! With a crash that seems like the doom of a world a tenth part of the city falls! What shrieks and cries! What moans! What a weeping and wailing! As the beast-worship-

pers realise that judgment is beginning to fall upon them "they were affrighted, and gave glory to the God of heaven" (Rev. xi 13), but yet repented not of their sins and rejection of God.

Perhaps the question will arise—"Why is Jerusalem to be the place of the testimony and death of the witnesses?" And to answer that question it will be necessary to carry the reader back again to the commencement of the Tribulation period. The Jews, returning to Palestine even now as quickly as the land is able to absorb them, will about the beginning of the Tribulation (possibly before) have begun to rebuild their Temple in Jerusalem. It will be their desire to re-establish the worship of God after the manner of their fathers, and to this end they will make a covenant with the Beast (as narrated in last article) for the period of seven years. In the middle of this period, however, this covenant will be broken by the Beast and his false prophet, the Antichrist. They cause an image of the Beast to be erected in the Temple and will order the Jews to worship that as God. Of course this will not be readily agreed to by the God-fearing portion, but great numbers will no doubt be so blinded by the delusions of the Antichrist that they will accept this innovation. Christ, foretelling this time, says, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place . . . then let them which be in Judæa flee into the mountains . . ." (Matt. xxiv 15-22). Many will flee from Jerusalem, others will be captured and slain. Many, no doubt, will be tortured; some burned at the stake. It will probably be because of this sacrilegious erection of an image of the Beast in the Temple at Jerusalem that the two witnesses will be prophesying there, and it is there they will meet their death.

(The next article of this series will deal with the Seals, Trumpets, and Vials)

Oh, thank God, the Holy Ghost is an imperishable stream. I have read of rivers which lose themselves in the desert, they get swallowed up by the dry earth and disappear. The river of the Holy Ghost flows into very barren soil when it flows into our hearts, but it is not lost there, it changes the desert into a springing well—it flows out in blessing to others. The sympathy you get from Jesus you can pass on to others. When filled with the Holy Ghost you will not need to pump out the living water; quite unconsciously, quite naturally, quite simply, because you are in touch with the Reservoir, so to speak, the living water will flow forth.



THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

Editor Ernest J Phillips

Associate Editor Ernest C Boulton

Contributing Editors

Henry Proctor, F R S L, A V, I Wm Keeney Towner, D D
E. Wern Williams And Elim Alliance Ministers

TERMS—5/- for one year (24 issues) post free to any address. American and Canadian subscribers, instead of paying \$1.20 for one year, may send one dollar bill for 10 months (20 issues) or two dollar bills for 20 months (40 issues) post free.

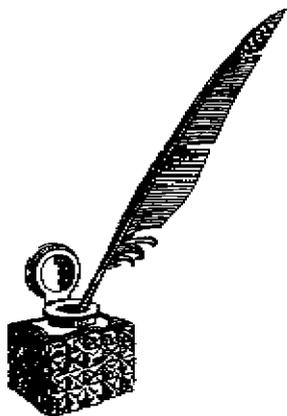
ASSEMBLIES or individuals requiring a dozen or more of each issue may obtain same at 2/- per dozen, post free, monthly payments.

REMITTANCES should be addressed to the Elim Publishing Office, Park Crescent, Clapham, London, S.W.4, and cheques made payable to the "Elim Publishing Office."

MANUSCRIPTS—Testimonies, reports and articles submitted for publication should be written on one side of the paper only, and addressed to the Editor, Elim Publishing Office, Park Crescent, Clapham, London, S.W.4

Printed and published on the first and fifteenth of each month by the Elim Publishing Office, Park Crescent, Clapham, London, S.W.4 (Telephone Brixton 2981)

Editorial Notes



WITHOUT the preaching of the second advent of Christ, the Gospel of the grace of God is hopelessly incomplete. Apart from its acceptance, the Word of God is a sealed book which no one is able to understand, a volume of mysteries which none can unravel. The grand results which God intended should follow the preaching of His

glorious Gospel can never be manifested when this or any other constituent part is repudiated or neglected

We are being told to-day that the teaching of the near return of the Lord Jesus Christ is encouraging careless living and lack of interest in the welfare of one's fellow-citizens. It is, we are asked to believe, making its adherents so occupied with the next world that they become very little concerned about the present

* * *

For ourselves, we cannot accept this view. From the Word of God, and from personal experience, we know that a whole-hearted acceptance of the truth of the imminent return of the Lord Jesus Christ transforms the life of the believer. Worldly matters, it is true, pale into insignificance in the light of this hope, but spiritual things are seen for the first time, in their true perspective.

* * *

This truth of the near return of the Lord Jesus Christ is a never-failing incentive to holy living. "Every man that hath this hope in Him," the Scripture declares, "purifieth himself, even as He is pure." "We should live soberly, righteously, and godly, in this present world, looking for that blessed hope." The Thessalonian believers were taught to expect the Lord's return at any moment—"The Lord direct your hearts into the love of God, and into the patient waiting for Christ." It was with this in view that the apostle prayed "The very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

* * *

Moreover, this truth is a never-failing incentive to whole-hearted service for the Master. "Behold, I come quickly, and My reward is with Me, to give every man according as his work shall be." To-day He may come. What hope it brings! What strength and encouragement when tried and tested! What zeal in service! What untiring effort to bring the lost to Christ in the fleeting days that remain! "SURELY I COME QUICKLY." "Even so, come, Lord Jesus." May this be the prayer, with all that it entails, of every true believing reader of these lines.

Jesus, my Saviour, shall come front on high—
Sweet is the promise as weary years fly,
Oh, I shall see Him descending the sky,
Coming for me, for me!

Whatsoever things are true,
Whatsoever things are honest,
Whatsoever things are just,
Whatsoever things are pure,
Whatsoever things are lovely,
Whatsoever things are of good report,
If there be any virtue, and if there be any praise—
Think on these things.—Phil. iv. 8

The Art of Prayer

By HENRY PROCTOR, F R S L

THE most important of all arts is the Art of Prayer, and to know how to pray aright is the greatest of all sciences. It is indeed that super-science (epignosis) which comprehends that which surpasses knowledge. Prayer is not a mere asking; this is only the outward shell. The supreme prayer can only be prayed when asking ceases; when the soul is freed from desire, when she has no thought of her own, and "seeketh not her own" but the things of God. Much that passes for prayer is absolutely futile, mere mind, yea, worse, it is hypocrisy, like that of the Pharisees, which is worse than blank and utter atheism.

True prayer means to exercise the power of God on earth, as did Jesus. Those who really "walk as He walked," can say with Him "I know that Thou hearest me *always*." This is the Key—the Master Key that unlocks all the mysteries of the Kingdom of the Heavens. It is of three kinds, varying in degree and intensity.

The *first* is the prayer of *words*, which are effectual only when inspired or energised by the Holy Spirit. The *second* is the prayer of *thought*, which is generally deeper, often more sincere and thorough, and of course, more continuous. The prayer of thought can only be effectual, when *interought* by the Spirit, and for this purpose, it is necessary that we *live in the Spirit* and "take step by step *with the Spirit*." But there is a *third* kind of prayer, which is as high above all other as Heaven is above the earth. It comes to us in the inner solitude, when we cease utterly from our own thinking and willing, and *let God pray in us*. We are living in days of great tribulation, days of the Anguish of the Birththroes of a New Creation. It is more than ever necessary in these days that we should know how to pray.



HENRY PROCTOR, F.R.S.L.

The Message of the Eternal comes to each one of us. Present your whole being as a prayer instrument to God, that the Spirit Himself may *pray in you*, the universal prayer for the whole Creation. For we who are the sons of God, through whom the whole Creation is to be delivered from the bondage of corruption, know not what to pray for as we ought, but the Spirit Himself maketh intercession on our behalf, and on behalf of the whole Creation, with inarticulate sighings, "groanings which cannot be uttered." That is, with the *desires of God*, for the Spirit *alone* knoweth what the will of God is. "The things of God none knoweth, save the Spirit of God."

The chief requirement then is passivity, as absolute and utter and complete as if we were dead. The

Scriptures abound with exhortations to this effect. "Be *still* and know that I am God"; "Be silent unto God and let Him mould thee"; Be dumb to Jehovah O my soul, and others of a like effect. In this case we are conscious only of intense longings, for the Spirit is making intercession (in us) "with sighings unutterable," often indeed painful, for we are "jointly-sighing and jointly-travailing in birththroes for the whole creation" (Rom viii 22). "For though we possess the Spirit as a foretaste and pledge of the glorious future, yet we ourselves inwardly sigh, as we wait and long for *open recognition* as soars through the deliverance of our bodies" (v 24, Weymouth).

Much has been said of the prayer of Elijah which shut the heavens for three years and a half. That truly was the prayer of a God-energized man, but the prayer of which we are speaking is the prayer of God. God needs those who will offer themselves as *Dynamos* for apart from such the *Dynamic* power of the Spirit can no more be made manifest,



THE ELIM EVANGEL

or brought into use, than could the power of electricity without dynamos. God has made the groaning creation dependent upon the sons of God (Rom. viii. 19), for apart from them it cannot be delivered from the bondage of corruption. At present, God is straightened in us. The Holy Oil is not poured out for lack of vessels. He is waiting for more vessels and for larger capacity. "Be ye also enlarged." As the branch cannot bear fruit of itself, so neither can the Vine bear fruit except through the branches. The greatest need of the day is for

Prayer Dynamos in whom the Spirit can pray the universal prayer of Omnipotence, Omniscience, and Omnipresence.

But as the greater includes the less, so those who wait on God in the silence, will also go about doing good and healing all that are oppressed of the devil, being anointed with the Holy Spirit and with power, and filled with Divine compassion, they proclaim liberty to the captives of sin, sickness and death, they bind up the broken-hearted and comfort all that mourn.

Good News according to Matthew

By JAMES SALTER.

INTRODUCTION

THE writer of the first Gospel was a Publican or Tax-gatherer (Matt. viii. 9, Luke. v. 27-28).

Thus he represented Roman bondage and a foreign yoke. He was a member of a hated class, who were reputed to be guilty of gross extortion—as a class they were considered unpatriotic and pro-Roman. Such a man's work was despised and his word would be disdained by orthodox Jews. Why such a medium should be chosen to write such a gospel is one of its many singularities.

It was probably written in Greek, which at the time was more or less a universally known language. "Greek inscriptions have been found in all countries which were under Roman rule, from the Nile to the Tiber, and even in Persia two title deeds of a vineyard—B. C. 88 and 22—have been brought to light. So we see Greek was practically a universal language. Alexander the Great little knew he was preparing the world not only for a Grecian Empire, but also for the reception of the gospel of Christ, when he caused his language to be the principal medium of intercourse. This was one of the chief reasons of the rapid spread of Christianity in the Roman Empire. There was no need for the first missionaries of the cross to learn the languages of the various races to which they went as present day missionaries do, for they were able everywhere to straightway preach the Gospel of Christ" (N. T. Archæology).

CHAPTER I.

The *Theme* is the Generation of Jesus Christ. Isaiah had asked nearly 700 years previously, "Who shall declare His generation?" (Isaiah liii. 8). Thus it becomes full of meaning as we see in it the generation of "the smitten shepherd who was Jehovah's Fellow"; the One Who was to see seed only at the expense of sacrifice (Isaiah liii. 10), Whose heel was to be bruised in bruising Satan's head

David's is the first name mentioned after Jesus Christ. Most people see in this link with David Jesus' right to sovereignty. Few see the implied necessity to suffer. This "man after God's own heart" saw that the "Shepherd must be stricken" (Psalm xxii) before the sheep could be satisfied and shepherded (Psalm xxiii). He must suffer before He can succour, He must be slain before He becomes a sovereign; He must be resurrected before He can reign. The Psalmist saw all this by the Spirit. Jesus is undoubtedly David's son and David's Lord (Acts ii. 30, xiii. 23, Matt. xxii. 41-45, Rom. i. 3). But even in typology, we see that although David was chosen and anointed king by Divine appointment, a period of persecution preceded his crowning by Israel, so Jesus. He shall reign, but the Holy Ghost testimony of New Testament times was "of this man's seed hath God . . . raised unto Israel "a Saviour" (Acts xiii. 23. See also Acts ii. 25-34). The sure mercies of David, can only be dispensed on the grounds of the satisfactory sacrifice of Jesus. Ought not Christ to suffer and to enter into His glory?

Abraham, the man into whose name God put some of His own, is the next. He is called Father of the Faithful (Gal. iii. 6-9), Father of all them that believe (Rom. iv. 11), Father of many nations (Rom. ix. 17), Jesus is the seed of Abraham (Gal. iii. 16, Heb. i. 16 etc.). God promised Abram a heavenly seed—stars (Gen. xv. 5) before an earthly seed—sands of the sea (Gen. xxii. 17). It is not without significance that as a baby Jesus was spoken of as "light to lighten the Gentiles and the glory of Thy people Israel" (Luke ii. 32). The Abrahamic covenant provided for a period of slavery and suffering for Israel in Egypt, before they possessed Canaan (Gen. xv. 13-16).

Isaac speaks to us of miraculous birth and offering up (Heb. xi. 11, xi. 17).



THE ELIM EVANGEL

Solomon speaks to us of peaceful reign, typifying the Millennial reign of Christ

The numbers, as well as names, are very significant in this genealogy. There are three main divisions, each including fourteen names. Thus we have six (man's number) sevens. Jesus is the beginning of a seventh seven and of a new race. There are five women in the genealogy. Ugly names are attached to the character of three of them. Judah (figure of Jesus) introduces a Gentile Tamar, and is responsible for the Breach (Phares). Rahab of the scarlet cord, becomes progenitor of David. Ruth, the Moabitess, although forbidden to enter into the congregation of the Lord even to the tenth generation (Deut xxii 3), is brought in on the eleventh (Matt i 5). Bathsheba becomes mother of Solomon. These four were all Gentiles. The fifth (Redemption number), Mary, is the only one without spot on her character, and she was the "highly favoured and blessed among women" (Luke i 28).

Jesus and Jesus Christ are found five times in this chapter.

In passing, we might say that Luke uses 77 names in his genealogy.

Matthew's genealogy is not an all inclusive one, e.g., some of Ahab's line are noticeably absent, as Ahaziah, Joash, Amaziah. For a similar instance compare Ezra vii 3.

Two difficulties have appeared relative to this genealogy. As it stands, Jesus is not the "fruit of David's body" (Psalm cxxxii 11), and no descendant of Jeconiah was to reign (Jer xx 30). These difficulties disappear in the union of Joseph and Mary.

Begetting of Jesus Christ. Mary was espoused or betrothed to Joseph, thus she was legally his wife (Deut xx 23-24). It is impossible to understand or analyse her feelings on hearing the angelic salutation (Luke i 28-29).

Her Difficulty. She was already espoused.

Her danger. She was liable to stoning (Deut xxii 20-21).

Her desire. "According to Thy word" (Luke i 38).

Virgin. Whatever men may make the Hebrew word *Almah* in Isaiah vii 14 to mean, the Holy Ghost leaves us in no doubt as to its meaning here. See Mary's statement also (Luke i 34).

The doctrine of the Virgin birth is fundamental to the gospel. Its surrender is tantamount to a denial of divine veracity. The provision and purpose of a body for Jesus is shown in Heb x 5-10.

Jesus was legally—Son of Joseph

Jesus was really—Son of Mary.

Jesus was supernaturally—Son of God

Whatever may have been the expectations of the people, whatever the national hope, the angelic announcement of v. 21 leaves no one in doubt. He

is to be a Saviour from sins. To save is the purpose for which He was born and died.

Emmanuel—God with us. The God who became man. He is the answer to Job's appeal. He is the needed "daysman" (Job ix 33) and the "mediator and mercy seat" (I Tim ii, 5, 6). God makes of sons of men, sons of God, because God hath made of the Son of God the Son of Man (St. Augustine).

JESUS WHO IS CALLED CHRIST, THE ANOINTED OF GOD (Acts x 38)

- (1) He is the descendant of Eve—a man
- (2) He is the seed of Abrahamic ancestry through Jacob, not Esau, Isaac, not Ishmael
- (3) He is of the tribe of Judah
- (4) He is David's son and heir of the Davidic covenant
- (5) He was miraculously conceived in the womb of a virgin
- (6) He proved His deity by works beyond the power of man, by superhuman holiness, by the resurrection from the dead, and by His influence upon the world
- (7) He appeared at precisely the right time according to Daniel's prophecy
- (8) He was born against all human probability in Bethlehem Ephrathah
- (9) He fulfilled the prophecies of Isaiah concerning His vicarious death
- (10) He died in precisely the manner predicted in Psalm xxii. His hands and feet were pierced and his executioners cast lots upon his raiment.

It is evident —

- (1) That no one could bring these signs upon himself
- (2) That they are too numerous, specific and minute to leave an accidental fulfilment among the possibilities
- (3) That therefore the being in whom they all centre is the Messiah
- (4) That since they all centre in Jesus, it follows that He is the Messiah

At the present time no man can either establish or disprove a claim to Davidic ancestry. For that reason alone, Messiah must have come before the genealogical registers were destroyed. In Christ's day the genealogical registers were accessible to all and an Israelite could prove his descent, but at the present he cannot do so beyond a certain period. (The registers are supposed to have been destroyed at the sacking of Jerusalem in A.D. 70). The Messiah cannot therefore appear for the first time now. Either the whole Messianic prophecy falls to the ground or the Messiah has already come.

Chapter 1 of Matthew's Gospel is the Genesis of the New Testament. Genesis and Matthew are both concerned with generations. Genesis tells us of ten distinct generations. Matthew 1 gives the generation



THE ELIM EVANGEL

of Jesus Christ which includes 42 generations. Dr Campbell Morgan uses three words for his main divisions in Genesis They are most apt, and beautifully applicable to the genealogy of chapter 1 of Matthew The words are "Generation, Degeneration and Regeneration" The genealogy rises in adversity, survives prosperity, and outlives captivity Both records show God's special care for the "Royal seed" As God is at the beginning and ending of Genesis 1, so Jesus is in Matthew 1

To read through this list of names and ponder over the history of many and then read in verse 16 "Out of whom was born Jesus," is a positive revelation of divine sovereignty The first 17 verses of this chapter are the grandest picture in the whole

Bible of the grace of God Women like Sarah and Rebekah have to give place to Tamar and Rahab and Bathsheba What condescension for Jesus to come through such a line Out of chaos, God produced Adam and Eve and Eden, but Jesus came out of worse (Many other comparisons between Genesis and Matthew 1 will suggest themselves to the reader)

All this is wonderful encouragement to us in our weaknesses and failures These verses show us as no others do, the littleness of men, covered by the greatness of God in acts of sovereign grace

"Though some should sneer, and some should blame,
I'll go with all my guilt and shame,
I'll go to Him because His name,
Above all names, is Jesus"

Revival Fires in Forest Hill

By HENRY PROCTOR, F R S L

A grand and glorious work has been done at Forest Hill The dear Lord has been saving many souls as well as "driving out disease" by filling the bodies of believers with His own Divine resurrection life Pastor Stephen Jeffreys' greatest delight is in soul-saving work Souls are saved at nearly every meeting, sometimes as many as 25 have stood up for Christ in one service His "preaching is not with enticing words of man's wisdom but, in demonstration of the Spirit and of power," for God is continually confirming the Word with signs following"

Miracles of healing of every degree have been wrought, not by any man's power or holiness, but through faith in the Name of Jesus Cases are far too numerous to specify, they are beyond description One of the most notable was that of Miss Alice Wilkins, of 8, Ivy Road, Custom House, E C., who was born blind, and was totally blind until Thursday 20th August, when after prayer she was able to discern objects. She named "a hat," "a watch," and "a book," as these objects were held up a few feet away. Her mother wept for joy, and said she had never been able to see anything before On Tuesday, 25th, both mother and daughter were baptised at Surrey Tabernacle, and on Thursday, 27th they again attended at Forest Hill, and after further prayer and laying on of hands, she was able to see the faces of those around her.

The last day of the Mission (Wednesday, 2nd September), was the most glorious and fruitful time of all There were 50 or 60 for healing in the afternoon, and more than 20 saved in the evening service Miss Annie Porter testified that she had been an Anglo-Catholic, but had been subject to

terrible fear, having no real faith in God From this she had been completely delivered and felt as if surrounded by angels She gave up her crucifix to the Pastor as a trophy. And Miss Elsie Hawkins gave up her glasses which she had been wearing for 12 years, until her healing at Surrey Tabernacle (June 11th) Her sight had been completely restored and also that of our Sister Dibble, who had been unable to read for 35 years, and God had also baptised her with the Holy Spirit Gloria Deo in Excelsis

The following is a copy of a further letter from Mr. Proctor to the Editor of the REFEREE —

Dear Mr Editor,

In further reply to your challenge to Pastor Stephen Jeffreys in your issue of 2nd August, in which you promise that "should he make one single cure, we undertake to offer him our most humble apologies, and to announce his success to all the world," I have to inform you that on Sunday, 23rd August, Mrs Lilian Knowles, of 33, Kangley Bridge Road, Sydenham, demonstrated to a crowded audience such a case as you "demand" She testified that her daughter Queenie, now 10 years of age, had been deaf and dumb from birth, and at about 2 years of age had been declared by Dr. J. W. O'Brien of Sydenham to be "a permanently deaf mute"

The child not only repeated from the platform at Trinity Church, Forest Hill, words that she had been taught by her mother, but counted up to ten, as fingers were held up on her own initiative.

We ask then that you will make this case known to all your readers, for the sake of thousands of



THE ELIM EVANGEL



other sufferers who may likewise be healed through your kindly doing so.

On the same occasion, Mr. Arthur Maskell, of 51, Sandicombe Road, Richmond, testified that until Sunday, 16th August he had been totally blind in the left eye for 20 years. There was a glimmering of light in the right eye (of which the retina had become detached), but it was of so little use that he had to be led about the house. Arriving home on the 16th, he was able to tell the time by the clock. On Tuesday he found his watch, which had been laid by, and had stopped at twenty minutes to four. He was then able to put the watch right, by looking at the clock, (to ten past one), quite unassisted

On Wednesday he read a sentence from the text of a book "The day of the Lord is at hand"

The same evening (23rd), Mr. Legrand of 36 Sandicombe Road, Richmond gave a clear unhesitating testimony from the platform that his tongue had been "held in a vice-like grip for 23 years," and that he had been for all that period "a confirmed stammerer," and so far from being able to address a large audience as he was then doing, it was only with the greatest difficulty that he could make himself understood by a single individual

Yours, etc ,

HENRY PROCTOR

Items of Interest

Pastor George Jeffreys commenced a special campaign on Sunday, September 6th, in the Trinity Church, Perry Vale, Forest Hill

* * *

Pastor Stephen Jeffreys is now at Pontypridd, conducting a campaign in the Elim Hall, Thurston Road

* * *

Another great baptismal service was held at the Surrey Tabernacle on Tuesday, August 25th, when 85 candidates were immersed by Pastor George Jeffreys

* * *

On Tuesday, September 1st, at the Elim Hall Wallace Avenue, Lisburn, Mr. John Graham and Miss Effie Fox were united in marriage by Pastor R. Tweed

* * *

The Anniversary services in connection with the Elim work at Hull are announced to take place

during the second week in November. The services will be conducted by Dr. R. Middleton of Rugby

* * *

On page 212 we print the first of some very helpful articles by Mr. James Salter (of the Congo Evangelistic Mission) on the Gospel of Matthew. Succeeding articles in this series will follow in consecutive issues of the *Evangel*

* * *

Evangelist and Mrs. Wm. Black arrived in this country from Los Angeles on Tuesday, September 8th. They are conducting a revival campaign in the Surrey Tabernacle, Wansley Street (off Walworth Road), London, S.E., commencing Sunday, September 13th. Services will be held on Sundays at 3 and 6.30 p.m. and on week-days at 7.30 p.m. For the past two years Evangelist Wm. Black has been assistant pastor of the Angelus Temple and Dean of the Echo Park Bible Training Institute

Elim Evangelistic Band

GENERAL REPORTS.

Surrey Tabernacle. The meetings at Surrey Tabernacle are now being conducted by Evangelist James McWhirter. The Tabernacle is still a centre of activity, and souls are being saved and saints baptised in the Holy Ghost, while several remarkable cases of healing are recorded.

Barking. We rejoice to report an ever-increasing spirit of revival at Barking, where Evangelists R. E. Darragh and Miss Adams have been labouring for the past few months. The new Elim Hall is crowded at every meeting, and often large numbers are turned away, unable to gain admittance. Since the campaign in the opening months of this year, about 400 have been baptised in the Holy Ghost,

speaking in other tongues. Souls are being saved and bodies healed continually. A never-to-be-forgotten sight is to look down from the platform at the breaking of bread service on a sea of upturned faces, radiant with the glory of the Lord, as they sing out of full hearts—

Jesus, Thou art everything to me,
All my lasting joys are found in Thee—
Jesus, Thou art everything to me

Elim Crusaders. On Monday, September 21st, Evangelists R. E. Darragh and Miss Adams commenced a branch of the Elim Crusaders at Barking, with a membership of 171. The membership roll now stands at over 200, and the Crusaders are on fire for God, with the one desire to see His kingdom extended. Their meetings are held every Monday night



THE ELIM EVANGEL

Grimsby. The work at Grimsby has prospered during the past few months under the ministry of Miss Kennedy and Mr Hobbs. The Word has been faithfully preached, and God has honoured it by saving a number of precious souls. Much has been accomplished through visitation and open air work, and the saints have rejoiced as Satan has been defeated and the Name of Christ exalted. Many have been brought into a deeper experience, and they are rejoicing in the hope of greater things ahead. To Him be all the praise!

Plympton. A gospel mission was conducted last month at Plympton, about 4 miles from Plymouth, by Pastor J Smith and Evangelist A Lockham. God graciously blessed His own Word and souls were saved. A permanent work is now being established in this place.

Plymouth. We have received the following report from Plymouth—"The Lord is continuing to bless His work here in a wonderful manner, and is making fruitful the labours of Pastor J Smith in our midst. Souls are continually being brought out of bondage into freedom, as the Gospel message goes forth not in word only, but in power and in much assurance of the Holy Ghost. The Lord's children too are filled with a deeper zeal for His service. Four open-air services are held every week, and meetings for those desiring the gift of the Holy Ghost are also held, many hungry ones being satisfied with the fulness. A special series of addresses has been given by the Pastor on "The Second Coming of Christ." It has been encouraging and inspiring to see the hall filled at each of these services with those who took such an earnest interest in the glorious truths proclaimed. Truly God is working with us, confirming His Word with signs following. At these services many sinners have been convicted and many gloriously saved, while the Lord's own people have been richly blessed, and filled with deeper determination to go forth with the Full Gospel message to those in darkness, until that glorious day when the Lord Himself shall come."

Belfast. We rejoice in the dear Lord to be able to report that the work is still progressing. In both Tabernacles the Lord is saving souls and healing bodies. In Melbourne Street Tabernacle some are still receiving the baptism in the Holy Spirit almost every Tuesday night. Last Sunday, at the usual meeting after the gospel service an invitation was given for those who wanted healing or the baptism in the Holy Spirit to come out to the front. Many responded, and, Hallelujah, the power of the Lord was present both to heal and to baptise. One sister, a converted Roman Catholic, who came out for healing, received her baptism in the good old-fashioned

way, and the people knew it, for they heard her speak with tongues and magnify God. We are pleased to say that owing to the inadequacy of the seating accommodation in Melbourne Street Tabernacle on Sunday mornings, and also at the request of the people from the Newtownards district, a breaking of bread service has been started in the Revival Tabernacle. About two hundred were present at the first of these services, and notwithstanding this, one was delighted to hear that Melbourne Street Tabernacle was full last Sunday morning. Numbers are increasing, and our desire is that they may all be led on to the highest heights of spiritual blessing in Christ. At present, special efforts are being made towards the erection of the new building in Ravenhill Road. Prayer meetings are being held every night, and we desire that all God's children will join in prayer that the means will be sent in for this much-needed building.

Ballysillan. We are very glad to hear that Mr Gilpin, an elder at the Elm Tabernacle, Belfast, has been successful in obtaining a derelict Cinema in the Ballysillan district for the proclamation of the Four-square Gospel. Although it presented a very grim and uninviting appearance, yet under the willing and capable hands of some of the Elm Evangelistic Band together with other workers, within one week a wonderful and rapid change was effected. Huge quantities of dirt were removed, floors washed, walls distempered and seats and platform overhauled and renovated, Mr Gilpin giving very valuable assistance. There is now in progress what gives every indication of being a very successful mission conducted by Miss Straight, assisted by other members of the Elm Evangelistic Band. Prayer is requested that many souls will be saved and God's people blessed.

Armagh Convention. A Convention was held at the Elm Hall, Armagh on Saturday 29th August. The hall was well filled, visitors having come from Belfast, Lurgan, Lisburn, Portadown, Monaghan, Markethill, and other places. The Lord's presence was manifestly realised and enjoyed by the congregation as the speakers, Pastors Tweed and Le Tissier, ministered the Word of God. Miss Henderson made a strong and pathetic appeal for the needs of the benighted people of the Congo, after she had told of some thrilling experiences which she had passed through during her stay in that country. A Divine Healing service was held immediately after the first meeting, when several people experienced the Divine touch. One young woman testified the next day to having been completely healed of a long standing internal trouble. Tea was served before the evening meeting to over one hundred people, and many visitors expressed their enjoyment of a day spent in the Lord's house with His people.

(Continued from cover u.)

consequence to you whether you died in a palace or a cellar. But your whole eternity will hang upon the state in which you die. If sin works such havoc and sins have such fearful consequences in this world, what must they entail in the next? Men reap as they sow in this world, but God does not definitely execute judgment upon sins in this life. "After death the judgment." In this world you can, in a sense, avoid God. Many live "without God in the world." But death dissolves all connection with the things of time by which God can be excluded, and beyond death you must have to do with God.

How will you die? The Holy Ghost has written a short but solemn epitaph in Hebrews x 28

"DIED WITHOUT MERCY"

An innocent man might plead for justice, but the sinner's only hope is mercy. The guilty one can only escape by the door of mercy. If the offender does not receive the due reward of his deeds, it must be on the ground of mercy. The transgressor can only be pardoned at the mercy seat. Hence the penitent's cry, "God be merciful to me, a sinner." He is conscious that nothing but mercy will do for him. Your only chance is mercy. Oh, how sad, how complete, how irremediable will be your ruin, if you die "without mercy!"

There is another epitaph—short but blessed—in Heb xi 13. Look at it!

"THESE ALL DIED IN FAITH"

Yea! though the dear men thus spoken of lived in a dispensation of comparative darkness, though the promised Saviour had not yet come, nor His blessed atoning work yet been accomplished yet, in the star-light of types, symbols, and promises, they trod the path of faith, which is now lighted up for us by the glory which shines in the face of the seated Saviour on the throne of God, and, as they lived, so they died, "in faith."

God has not been indifferent to the ruin of His creature, whose sin has brought death upon him. There is no denying the fact that "the wages of sin is death", but it is equally true that "the gift of God is eternal life, through Jesus Christ our Lord" (Rom vi. 23). "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him" (I. John iv 9). The holy Son of God upon the cross! Yea, God commends His love to us, in that while we were yet sinners, Christ died for us. The old preacher never spoke so loudly, or in such solemn tones, as when Jesus went to Calvary. Divine love would bless the sinner, but divine holiness could not make light of the sin. The full penalty of guilt—the wages of sin in all its dark and dread reality—passed upon the sinless Substitute. He took our place in death and judgment, that we

might have His life, and His place of acceptance and favour before God.

You may die unsaved, you will not die unloved. The Son of God is for you; eternal life may be yours. The love of God—the work of Christ—urge you to turn to the Son of God whose soul-assuring words are. "He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into judgment, but is passed from death unto life (John v 24)

Dear Friends, time is fast hurrying you on to Eternity. Every tick of the clock, every beat of your pulse, each rising and setting sun, all proclaim how rapidly time is travelling, and how near, how very near, Eternity is. In view of the suddenness of death, and the nearness of Eternity, let me affectionately ask you. Are you ready to meet God? Are your sins forgiven? And can you say, "Being justified by faith, we have peace with God through our Lord Jesus Christ?" (Rom v 1). If not, you still may. The work is done by which God can righteously and freely forgive the most guilty sinner.

Nineteen hundred years ago Christ said: "It is finished." Nothing remains for you to do but to rest your soul on the work done for you. The atoning death of Christ has met all God's righteous claims against sin. God has raised Christ from amongst the dead, and He sits at God's right hand because the work is done, and God's proclamation now is "Be it known unto you, therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins, and by Him, all that believe, are justified from all things, from which ye could not be justified by the law of Moses" (Acts xiii 38, 39)

There is a time, we know not when,
A point, we know not where,
Which marks the destiny of men,
To glory or despair.
There is a line, by us unseen,
That crosses every path,
The hidden boundary between
God's mercy and His wrath.
A point of time, a moment's space,
May land you in your Heavenly place
Or shut you up in Hell!

"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish but have eternal life. For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world, but that the world through Him might be saved" (John iii. 14-17; I John v 9-13)

"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi 31)

"For by grace are ye saved through faith and that not of yourselves, it is the gift of God; not of works, lest any man should boast" (Eph ii 8, 9).

Oxford Reference Bibles

WATCH

THIS

PAGE

NEXT

ISSUE

Pearl Clarendon Central Column Reference Bible With Maps Printed on Oxford India paper $5\frac{1}{2} \times 3\frac{1}{2} \times \frac{1}{8}$ inches Weight 6 oz Suited for Ladies' use, or as a Gentleman's Pocket Companion

Ref No		£	s	d
A 1781y	French, yapp, round corners, red under gilt edges	0	8	6
XA 1781y	Ditto, with the Oxford 'Thumb-Index' cut into the edges	0	10	0
A 1783ym	Persian grained, yapp, round corners, red under gilt edges	0	11	0
A 1783y	Persian grained, yapp, leather lined, silk sewed, r/c, r/g edges	0	15	6
A 1789y	Levant Morocco, yapp, calf lined, silk sewed r/c r/g edges	1	6	6

Ruby Central Column Reference Bible With Maps Printed on Oxford India paper, in Roman type ($5\frac{1}{2} \times 4 \times \frac{1}{8}$ inches) A very popular Bible, usually selected by ladies for carrying

A 1771y	French, yapp, round corners, red under gilt edges	0	9	6
A 1773ym	Persian grained, yapp, round corners, red under gilt edges	0	12	6
A 1773y	Persian grained, yapp, leather lined, silk sewed r/c, r/g edges	0	17	6
A 1776½y	Niger, yapp, leather lined, silk sewed r/c, art gilt edges	1	1	0
A 1779y	Levant Morocco, yapp, calf lined, silk sewed r/c r/g edges	1	8	6

Nonpareil 16mo Reference Bible Central Reference, maps Printed on Oxford India paper ($6\frac{1}{2} \times 4\frac{1}{2} \times \frac{1}{8}$ inches) Clear readable type

A 2161y	French, yapp, round corners, red under gilt edges	0	10	0
A 2163ym	Persian grained, yapp, round corners, red under gilt edges	0	13	6
A 2163y	Persian grained, yapp, leather lined, silk sewed, r/c, r/g edges	0	19	0
A 2166½y	Niger, yapp, leather lined, silk sewed, r/c, art gilt edges	1	2	6

1dd 4d for postage in each case

Emerald Central Column Reference Bible, With Maps Printed on Oxford India paper ($7 \times 4\frac{1}{2} \times \frac{1}{8}$ inches) Weight, only 12 oz

A 1761y	French, yapp, round corners, red under gilt edges	0	10	6
A 1763y	Persian grained, yapp, leather lined, silk sewed, r/c,			
XA 1761y	Ditto, with the Oxford 'Thumb-Index' cut into the edges	0	12	0
A 1763ym	Persian grained, yapp, round corners, red under gilt edges	0	14	0
	r/g edges	1	0	0
A 1769y	Levant Morocco, yapp, calf lined, silk sewed r/c r/g edges	1	17	6

Minion Clarendon Central Column Reference Bible With Maps Printed on Oxford India paper ($7\frac{1}{2} \times 5 \times \frac{1}{8}$ inches)

A 1691y	French, yapp, round corners, red under gilt edges	0	14	6
XA 1691y	Ditto, with the Oxford 'Thumb-Index' cut into the edges	0	15	0
A 1693ym	Persian grained, yapp, round corners, red under gilt edges	0	17	0
A 1693y	Persian grained, yapp, leather lined, silk sewed, r/c, r/g edges	1	2	6
A 1699y	Levant Morocco, yapp, calf lined, silk sewed, r/c, r/g edges	2	0	6

Brevier Clarendon Central Column Reference Bible With Maps Printed on Oxford India paper ($7 \times 4\frac{1}{2} \times 1$)

A 1781y	French, yapp, round corners, red under gilt edges	0	18	0
XA 1791y	Ditto, with the Oxford 'Thumb-Index' cut into the edges	0	19	6
A 1793ym	Persian grained, yapp, round corners, red under gilt edges	1	0	6
A 1793y	Persian grained, yapp, leather lined, s/s, r/c, r/g edges	1	5	6
A 1796½y	Niger, yapp, leather lined, silk sewed, r/c, art gilt edges	1	10	0
A 1799y	Levant Morocco, yapp, calf lined, silk sewed, r/c, r/g edges	2	3	6

Add 6d for postage in each case

ELIM PUBLISHING OFFICE, PARK CRESCENT, CLAPHAM, S.W.4.